This is a bibliography in progress. A full draft of the bibliography has been completed and is being prepared for posting on bibsite in installments.

This is the first installment: Languages beginning with the letter A-E.

Indiana University's holdings include many rare and unusual items, including unpublished manuscript dictionaries and related materials, annotated copies, author's copies with revisions, association copies of special interest, and the first substantial printed vocabulary or dictionary for over 600 different languages. Students of the history of lexicography should find this material of special interest.

It is hoped that the information provided will be of use to scholars of comparative linguistics, to research librarians, members of the book trade, and general readers interested in the languages of the world.

The bibliography, arranged alphabetically by language, is similar to Wolfram Zaunmüller's Bibliographisches Handbuch der Sprachwörterbücher (1958), but offers detailed descriptions and annotations, and a greatly expanded number of languages. The items are listed in chronological order, from their earliest appearance down to the present day. The note "Not in Zaunmüller" appears only for dictionaries and vocabularies published prior to 1958. Multi-lingual and polyglot dictionaries are included where deemed appropriate, particularly those including rare and unusual languages.

The name of each language is followed by a brief description from standard sources such as Wikipedia (cited as "Wiki"), Ethnologue and others. Scholarly disagreement as to the status of a language (or dialect) is generally indicated in the description. With few exceptions, the name of the language is taken from Ethnologue.

The bibliographic description of the dictionaries varies in style and content. In many cases it is based on the compiler's examination of works in his own collection, and reflects his personal preferences with regard to the description of pagination, binding, etc. For catalogued works, an abbreviated form of the library's on-line description is provided, varying from the full and detailed treatment of rare books at the Lilly Library at Indiana University to the briefer standard descriptions of items held by the Wells Library.
Quotations from Prefaces, Introductions, and Notes in dictionaries have been excerpted by the compiler for their general interest and what insight they might offer into the genesis and nature of the work. "Tr: BM" indicates that the excerpt has been translated from the original text by the compiler.

The bibliography does NOT include microfiche or on-line dictionaries. Bilingual dictionaries between European languages (such as French-Italian) include only those published before 1750. Similar limitations apply to classical languages (such as Greek-Latin), and dictionaries between English and the following languages: Arabic, Chinese, Japanese, and Korean, with the exception of certain dialects of those languages.

The location of copies is as follows:
[LILLY] Items catalogued and held by the Lilly Library, Bloomington, Indiana.
[LILLYbm] Items from "The Breon Mitchell Collection of Bilingual Dictionaries," held by the Lilly Library, for which a separate Lilly title-inventory by language is available.
[IUW] Items catalogued and held by the Herman B Wells Library, Indiana University.

To search quickly for a language: 1) enter the name of the language preceded by an open bracket: e.g. "[Capanahua". This will take you directly to the language. 2) if this fails, enter the name without the open bracket (it may be an alternate name, or a dialect). This should take you to the relevant entry.

Citation: Individual dictionaries may be cited as "Mitchell [language name] [date of dictionary]"
e.g. Mitchell Abaza 1967.


The author welcomes suggestions for ongoing corrections and revisions at this address: (mitchell@indiana.edu).

Date: March 2016.
[ABAKUÁ] Abakuá is [the name and the secret language of] an Afro-Cuban men's initiatory fraternity, or secret society, which originated from fraternal associations in the Cross River region of southeastern Nigeria and southwestern Cameroon. Known generally as Ekpe, Egbo, Ngbe, or Ugbe among the multi-lingual groups in the region. It was believed that Ñáñigos, as the members are known, could be transformed into leopards to stalk their enemies. In contemporary Haiti, where secret societies have remained strong, an elite branch of the army that was set up to instill fear in the restless masses was named The Leopards. Among the less mystical Ñáñigo revenges was the ability to turn people over to slavers. In Africa they were notorious operators who had made regular deals for profit with slavers. Aside from its activities as a mutual aid society, the Abakuá performs rituals and ceremonies, called plantes, full of theatricality and drama which consists of drumming, dancing, and chanting activities using the secret Abakuá language (Wiki).

Ethnologue does not list Abakuá as a language.


"At first the language was spoken solely by members of the all male society as a means of preserving the secrecy of its rites from outsiders, but later it spread out of the membership circle and has survived in Cuba having undergone inevitable alterations…. For over one hundred years students of African influence in Cuba have focused much effort on unveiling the 'secrecy' of the Abakuá language, as well as tracing its origin and determining the influence of other African languages on its evolution…. The vocabulary under study reveals a close semantic relationship of Efik and Abakuá" (pp. [1]-8).

198-?:[IUW] *Vocabularios de Ñáñigo y Lucumí*, by Omandio Manyarubé, Sesécondó Iyamba Fembé. [La Habana?: s.n., between 1980 and 1987] 24 p. ; 23 cm. Original yellow wrappers, lettered in red, with black and white photos of secret ceremonies on both front and rear wrappers. Includes Abakuá-Spanish thematically-arranged vocabulary, pp. 5-21. Although primarily devoted to Abakuá, the pamphlet also includes, as the title indicated, a brief Lucumi-Spanish vocabulary, pp. 21-23 (ca. 150 words). Preliminary remarks includes a discussion, pp. 3-5, of the difficulties of studying a secret language, and the nature of the language itself. Brief remarks are offered on Lucumi, p. 21, which is said to have the same grammatical structure as Yoruba.
Abanyom, or Bakor, is a language of the Ekoid subfamily of Niger–Congo. It is spoken by the Abanyom people in the Cross River State region of Nigeria. A member of the Southern Bantoid group, Abanyom is fairly closely related to the Bantu languages. It is tonal and has a typical Niger–Congo noun class system (Wiki).


Abaza is a language of the Caucasus mountains in the Russian Karachay–Cherkess Republic by the Abazins. It consists of two dialects, the Ashkherewa dialect and the T'ap'anta dialect, which is the literary standard. Abaza is spoken by approximately 35,000 people in Russia, where it is written in a Cyrillic alphabet, as well as another 10,000 in Turkey, where the Latin script is used (Wiki).


Abenaki, or Abnaki, is a nearly extinct Algonquian language of Quebec and Maine. There were two varieties, Eastern and Western, which differ in vocabulary and phonology, and are sometimes considered distinct languages. Eastern Abenaki was spoken by several peoples, of which the last were the Penobscot of coastal Maine. The last known speaker, Madeline Shay, died in 1993 in Penobscot, Maine. Other dialects of Eastern Abenaki, such as Caniba and Aroosagunticook, are documented in French-language materials from the colonial period (Wiki).

Ethnologue: aaq. Alternate names: Abenaki, Eastern Abnaki


"The following words were obtained from a few individuals of the Penobscot tribe, who visited Cambridge in the winter of 1833-4, for the purpose of hunting, and encamped not far from the College. Unluckily, I was not informed of their vicinity until a few days before their departure, and my vocabulary is neither so full nor so correct as I could wish. The Wlas'tukweek of St. John's Indians are a tribe, numbering about 460 souls, who reside upon the river of the same name near the eastern boundary of the State of Maine…. In the orthography of the Indian words, the system proposed by the Hon. Jon. Pickering has been generally followed" (Remarks).


[ABENAKI, WESTERN] Abenaki, or Abnaki, is a nearly extinct Algonquian language of Quebec and Maine. There were two varieties, Eastern and Western, which differ in vocabulary and phonology, and are sometimes considered distinct languages. In 1991, Western Abenaki was spoken by 20 individuals along the St. Lawrence River between Montreal and Quebec City, mostly at Odanak, the site of the former mission village of St.
Francis, and by about 50 individuals living throughout New York state and Connecticut. By 2006 five speakers were recorded (Wiki).

Ethnologue: abe. Alternate names: Abenaki, Abenaqui, St. Francis, Western Abnaki.


"The chief aim of the Editor in publishing this book is to aid the young generation of the Abenakis tribe in learning English. It is also intended to preserve the uncultivated Abenakis language from the gradual alterations which are continually occurring from want, of course, of some proper work showing the grammatical principles upon which it is dependent…. May this little volume, which will learn the white man how the Abenakis vocal organs express God's attributes, the names of the various objects of the creation...&c. be welcomed by the white as well as by the red man" (Preface).


[ABIPÓN] The Abipón language was a native American language of the Mataco–Guaycuru family that was at one time spoken in Argentina by the Abipón people. Its last speaker is thought to have died in the 19th century (Wiki).


"In his Historia de Abiponibus, published in 1784…Dobrizhoffer dedicates forty pages … to the Abipon language. … Samuel Lafone Quevedo (Idioma abipón… Buenos Aires, Coni, 1896)…reunited Dobrizhoffer's observations with data from the lists of Brigniel… and compared them with notes on other languages…. Since no other studies of Abipon exist, it seemed useful to present this one, which is as coherent and exhaustive as the material permits" (Preface, tr: BM). "The Abipones [were] an aboriginal tribe living in what is now the Republic of Argentina, and now considered extinct…. Lafone Quevedo records a visit to a few Abipones in 1858, living in reduced numbers between Santa Fe and Cordoba" (Introduction).

[ABRON] Abron (Brô) or Bono is the language of the Abron people and a major dialect of the Akan language of Central Ghana. It is spoken by 1,050,000 in the region of Brong Ahafo (Central Ghana) and as well as 130,000 (as of 1993) in eastern Ivory Coast in the departments of Tanda and Bondoukou. Alternative or former names include Brong, Bron, Doma, and Gyaman (Wiki).


[ABUA] Abua (Abuan) is a Central Niger language of Nigeria.


7
"This work represents the only documentation in depth of five closely related dialects of the eastern Niger Delta area—Abua, Odual, Kugbo, Eastern Ogbia, and Western Ogbia" (from loosely inserted advertisement). "At the time of his death in 1967, [Hans Wolff] was working intensively on the data he had collected [and]...had gone some way toward assembling a comparative vocabulary. The vocabulary as here presented was prepared from the original working cards, of which there were several thousand...they provide much-needed data on a most interesting group of languages for which we have had practically no documentation until now" (Jack Berry, Northwestern University).


[ABUI] Abui is a language of the Alor Archipelago. It belongs to the Trans–New Guinea family spoken approximately by 16,000 speakers in the central part of the Alor Island in Eastern Indonesia, East Nusa Tenggara (NTT) province. The native name is Abui tanga which literally translates as 'mountain language' (Wiki).


[ACEHNESE] Acehnese language (Achinese) is a Malayo-Polynesian language spoken by Acehnese people natively in Aceh, Sumatra, Indonesia. This language is also spoken in some parts in Malaysia by Acehnese descendents there, such as in Yan, Kedah. As of 1988, "Acehnese" is the modern English name spelling and the bibliographical standard, and Acehnese people use the spelling "Acehnese" when writing in English (Wiki).

Ethnologue: ace (Aceh).


"As can be clearly seen from the table of contents, it is not the goal of this book to present a complete general wordlist, as necessary as that might be. During the time I served in the Acehnese department of foreign affairs I saw that many people, above all officers, regretted that no brief Dutch-Acehnese list of the most common Achinese words exists in a handy form… Although there was an Acehnese-Dutch dictionary by…K. F. H. van Langen [see above], there was no Dutch-Achinese dictionary…. The goal of this book is to aid in [filling this gap]" (Foreword, tr: BM).

1905: [LILLYYbm] Malay, Achinese, French, and English vocabulary: alphabetically arranged under each of the four languages, with a concise Malay grammar, by A. J. W. Bikkers. London: Crosby Lockwood and Son, n.d. [1905]. Original black cloth over boards, lettered in gold. Pp. i-iii iv-xiv, I 2-352 + 8 pp. adverts. from Lockwood and Son, dated September 1905. First edition, second issue. Cf. Zaunmüller, col. 23. The first edition was first issued by W. H. Allen in London in 1882, with 48 pp. of adverts from the publishers. Re-issued here with the imprint of Lockwood and Son pasted over the original publisher's imprint, utilizing the original sheets (see printing statement, p. 352). Includes Malay-Acehnese, French-English vocabulary, "so arranged that each language in turn takes the lead in the alphabetical arrangement," pp. [1]-352. This copy signed on the free endpaper by several individuals, perhaps members of a class learning one of these languages.

"[This volume] presents a vocabulary of the dialect of Achin for the first time in the English language. The authority for these Achinese words is Arriens, a well-known Dutch Orientalist" (Preface).


[ACHOLI] Acholi (also Acoli, Akoli, Acooli, Atscholi, Shuli, Gang, Lwoo, Lwo, Lok Acoli, Dok Acoli) is a Southern Luo dialect spoken by the Acholi people in the districts of Gulu, Kitgum and Pader (a region known as Acholiland) in northern Uganda. It is also spoken in the southern part of the Opari District of South Sudan. Acholi, Alur, and Lango
have between 84 and 90 per cent of their vocabulary in common and are mutually
intelligible. However, they are often counted as separate languages because their speakers are
ethnically distinct. Labwor (Thur), once considered a dialect of Acholi, may not be
intelligible with it (Wiki).

Ethnologue: ach (Acholi, considered a separate language). Alternate names: Acoli,
Acooli, Akoli, Atscholi, Dok Acoli, Gang, Lëbacoli, Log Acoli, Lwo, Lwoo, Shuli.

cm. Original red cloth over boards, lettered in black. Not in Zaunmüller. Not in Hendrix.
Includes Gang [Acholi]-English, pp. 49-70, and English-Gang [Acholi], pp. 71-96. First
published grammar of Acholi, and earliest printed vocabulary of the language. This
copy withdrawn from the International Institute of African Languages and Cultures in
London, with their stamp in ink.

London: Sheldon Press, 1932.: v, 95 p. 19 cm. Original reddish-brown cloth
over boards, lettred and decorated in black. Note(s): "First published 1907.
Revised edition 1932," on verso of title page. First edition published under title:
Includes Acholi-English, pp. 39-64, and English-Acholi, pp. 65-95. “This edition has been revised by Rev. H. F. Davies. Valuable help was given
by Rev. t. L. Lawrence and Miss Cave-Browne-Cave” (Foreword).

& cultures by the Oxford University press, 1938. xix, 426 p., 1 . 19 cm. Original blue-green
cloth, lettered in gold, with the blind stamp of the Johannesburg Public Library on the front
cover, and their bookplate on the inner cover; d.j. gray, lettered in red. First edition. Not in
of the language. Second copy: IUW.

and Vocabulary, by J.P[asquale] Crazzolara. London: Oxford University Press,
Hendrix 3.

Hendrix I.7. Includes Acholi-English, pp. 1-27, and English-Acholi, pp. 28-50. "'A Study of
the Acooli Language' by Fr. J.P. Crazzolara (see above) is the standard work on Acooli, and
the vocabulary it contains is by far the most comprehensive that has so far been published.
It has the disadvantage, however, from the beginner's point of view, of using strictly phonetic
spelling in place of the spelling which is in everyday use; furthermore, it lacks an English-Acoli
section. My aim in compiling the present vocabulary has not been to produce a
First two-way vocabulary of Acholi.


1996: [IUW] Nyig kwayilok acoli: ngat mucoyo, C.A.A. Odongo. [Entebbe?: s.n.], 1996. vii, 222 p.; 21 cm. Acholi only. First Acholi-Acholi dictionary. Although this is not a bilingual dictionary, it is listed for general interest.


[ACHUAR-SHIWIAR] Shiwiar, also known as Achuar, Jivaro, Maina, is a Jivaroan language spoken along the Pastaza and Bobonaza rivers in Ecuador (Wiki).


[ACHUMAWI] The Achomawi language and the Atsugewi language are classified together as the Palaihnihan languages, and more broadly in a possible northern group of the proposed
Hokan phylum with Yana, the Shastan languages, Chimariko, Karuk, Washo, and the Pomo languages (Wiki).


"Achumawi is still spoken by a few tens of speakers, most of whom reside, as did their ancestors, in the vicinity of the Pit River" in northern California. "Together with Atsugewi, its neighbor to the south, Achumawi makes up the Palaihnihan family of languages. Palaihnihan, in turn, is one of the constituents of Hokan, a stock scattered from northern California to Honduras." This is the first dictionary of the language. Second copy: IUW.

[ADI] Adi, also known as Abor (Abhor, Abor-Miri) and Lhoba (Lho-Pa, Luoba), is a Sino-Tibetan language of the Tani family spoken in Arunachal Pradesh, India (Wiki).


"Milang is one of the subgroups of the tribe which is known as ‘Adi’’. They are about 2595 in number and live in three villages: Milang, Dalbing and Pekimodi….It has been named after a man, Milang by name, whose lineage may be traced to Pédong the primeval ancestor…The Milangs used a kind of code language during times of warfare. Whatever may be the case, in language and culture they are akin to the Padams who live on both banks of the Siang river. The dialect is agglutinative in structure, some particles being linked together to express meaning as in other Adi dialects” (Introduction).


"The Padams…are an important group of the Adi tribe living in the East Siang and the Western part of the Lohit District of Arunachal Pradesh…. This book seals with the Padam language of the Siang District” (Preface).

decorated in black. First edition. Includes English-Bori (Roman and Devanagari) word lists arranged thematically [13]-53. **First printed vocabulary of Bori, a dialect of Adi.**

“The Boris are one of the sub-groups of the Adis inhabiting the difficult terrain in the West Siang District of Arunachal Pradesh….According to 1971 census they are about 1852 in number living in twelve villages…. Their dialect is similar to Padam….The phrase book deals with the dialect of the Payum village which is the administrative centre of the circle” (Introduction).


“The Bokars are one of the sub-tribes of the Adis of West Siang District….According to 1981 provisional census report their population is 3052 inhabiting forty villages…The Bokar language has two main dialects—the Upper and Lower….In view of the growing tendency towards common medium or expression among the people themselves no attempt has been made in this book to stick to any dialect. It is a simple book primarily meant for the officers newly posted to this area to enable them to speak to the local people in their language…” (Preface).


“The Karkos are one of the sub-tribes of the Adis living in the East Siang District of Arunachal Pradesh….They are living in 6 villages with a population of about 1795…as per 1981 census…The study was assigned to me a few years ago, as there is no language guide book on the Karkos. Accordingly, I had undertook intensive tour for field study among the Karkos” (Preface).

[ADI, GALO] The Gallong or Galo language is a Sino-Tibetan language of the Tani group, spoken by the Galo people. Its precise position within Tani is not yet certain, due primarily to its central location in the Tani area and the strong effects of intra-Tani contacts on the development of Tani languages. It is an endangered language according to the normal definitions, although prospects for its survival are better than most similarly-placed languages in the world (Wiki).


First edition. Includes English-Gallong (Roman and Devanagari), pp. [43]-101. **First printed vocabulary of the language.**

[ADIWASI ORIYA: see ORIYA, ADVASI]

[ADNYAMATHANHA] Adnyamathanha (pronounced /ˈɑːdnjəməθana/; many other names, see below) is an Australian Aboriginal language. It is the traditional language of the Adnyamathanha people. The name of the witchetty grub comes from Adnyamathanha. Estimates of the number of people who speak Adnyamathanha are variable, though it is definitely severely endangered. According to Oates 1973 there were only 30 speakers, around 20 according to Schmidt in 1990, 127 in the 1996 census, and about 107 counted in the 2006 census (Wiki).


“This dictionary of Adna-mat-na words from the North Flinders Ranges of South Australia has been compiled over a period of almost twenty years. It especially records the language as spoken by Pearl McKenzie and her family and ancestors….The importance of this very limited edition is that the language comes back to Mrs McKenzie in written form for her perusal and checking. This first edition dictionary should not be thought of as being complete since much of the language has been lost as older speakers have passed away” (Preface).

[ADYGHE] Adyghe (/ˈædiɡɛ/ or /ɑːdi’ɡɛ/; [3] Adyghe: Адыгăбзэ, adyghabze IPA: [aːdaŋabza]), also known as West Circassian (Кăахăзэ), is one of the two official languages of the Republic of Adygea in the Russian Federation, the other being Russian (Wiki).


1821: [LILLY] *Voyage en Circassie, fait en 1818: avec un recueil de vues, de costumes, ..*, by E.: Taitbout/de Marigny. Bruxelles: Dekeyn, 1821. 136 S. Contemporary wrappers, unlettered. First edition. **May be the earliest vocabulary of this language.**
1854: [LILLY] A dictionary of the Circassian language. In two parts: English-Circassian-Turkish, and Circassian-English-Turkish. Containing all the most necessary words for the traveller, the soldier, and the sailor; with the exact pronunciation of each word in the English character, by L[ouis] Loewe. London: George Bell, 1854. Original dark gray cloth over boards, decorated in blank and lettered in gold. Pp. 1-3 4-9 10-12, 21 2-4, folding table, i-clxxvii cixxviii. First edition. Originally published in parts in Transactions of the Philological society. Zaunmüller, col. 385. This copy with ink stamp, withdrawn from the Ministry of Defence Library Services. First English dictionary of Circassian [Adyghe] and the only one listed in the Encyclopedia Britannica (13th ed). Includes English-Circassian-Turkish, pp. i-lxxxix, and Circassian-English-Turkish, pp. xci-clxxxix, with errata, pp. 21 2-4. A Russian-Circassian [Adyghe] dictionary was published in Odessa in 1846. “The Circassian language is considered one of the most difficult in the world; it differs both in the nature of the words and the syntactical constructions from all other Caucasian languages. More than this, the pronunciation is so difficult, that even the most distinguished linguists find it hard to imitate the sound of a syllable as uttered by the mouth of the Addee-ghey people…. I have composed this dictionary…whilst in company with five, ten, and sometimes twenty of the Addee-ghey people. I communicated with them in the Turkish language, and put down, in writing, in their presence, every word which I heard from them…. [I]n the whole of the Dictionary…there is not a single word which I have copied from any printed book, or manuscript; …I have extracted…every word from the mouth of the Circassian” (Preface).


AFAR The Afar language (Afar: 'Qafár af') (also known as Adal, 'Afar Af, Afaraf, Qafar) is an Afroasiatic language, belonging to the family's Cushitic branch. It is spoken by the Afar people in Djibouti, Eritrea and Ethiopia (Wiki).


AFGHANI LANGUAGES AND DIALECTS: POLYGLOT


AFRICAN LANGUAGES AND DIALECTS: SPECIMENS AND POLYGLOT

There are 1,250 to 2,100 and by some counts over 3,000 languages spoken natively in Africa, in several major language families:

Afroasiatic is spread throughout the Middle East, North Africa, the Horn of Africa, and parts of the Sahel
Nilo-Saharan is centered on Sudan and Chad (disputed validity)
Niger–Congo (Bantu and non-Bantu) covers West, Central, Southeast and Southern Africa
Khoe is concentrated in the deserts of Namibia and Botswana
Austronesian is spoken in Madagascar.
Indo-European is spoken on the southern tip of the continent.

There are several other small families and language isolates, as well as obscure languages that have yet to be classified. In addition, Africa has a wide variety of sign languages, many of which are language isolates. About a hundred of the languages of Africa are widely used for inter-ethnic communication. Arabic, Somali, Berber, Amharic, Oromo, Swahili, Hausa, Manding, Igbo, Fulani and Yoruba are spoken by tens of millions of people. If clusters of up to a hundred similar languages are counted together, twelve are spoken by 75 percent, and fifteen by 85 percent, of Africans as a first or additional language (Wiki).

1814: [LILLY] A voyage to Abyssinia, and travels into the interior of that country, executed under the orders of the British government, in the years 1809 and 1810; in which are included, an account of the Portuguese settlements on the east coast of Africa, visited in the course of the voyage; a concise narrative of late events in Arabia Felix; and some particulars respecting the aboriginal African tribes, extending from Mosambique to the borders of Egypt; together with vocabularies of their respective languages, by Henry Salt [1780-1827]. London: F. C. and J. Rivington, 1814. Contemporary full tan calf, stamped in gold; spine with five raised bands, decorated in gold, brown leather label lettered in gold. Pp. [lacks half-title, i-ii] iii-vii viii-xi xii-xvi, 1-3 4-506, 7i-lxxv; with 28 engraved plates on 27 leaves, 7 engraved maps and charts on 6 sheets, 4 folding, 1 hand-coloured, and 2 vignettes. First edition. Hendrix 1921. Includes English-Makua, Monjou, Swahili, Harari, Galla, Adaieil, Danakil, Arkeeko, Shiho, Takue, Boja, Barea, Adareb, Bisharin, Darfoor, Amharic, Tigre, Agow, Shangalla or Dar-Mitchequa, Tacazzi Shangalla, Mutshuana, and Briqua (numerals), in a series of brief vocabularies gathered by Salt from various sources, pp. 7i-xxvii. From the library of Hudson Gurney [1775-1864], bearing his name and armorial device on the front and rear covers. Gurney [1775-1864] was an interesting figure in early
19th-century Britain. He translated Apuleius' Cupid and Psyche: A mythological tale from the Golden Ass of Apuleius. (2d ed. London, 1800), wrote a Memoir of the life of Thomas Young ... with a catalogue of his works and essays (London, 1831), and is thought to have authored Alexander's Empire (London, 1814), a chronicle, in verse, with dates throughout, covering persons, places, and events from the 24th to the 4th centuries B.C. Gurney also served as a member of Parliament (see Substance of the speech of Hudson Gurney, Esq., in the House of Commons, July 10, 1828 on the third reading of Mr. Otway Cave's corporate funds bill (London, 1828). Additional copies: LILLY; IUW.

"A very interesting work by Salt, who later became associated with Egyptology as the employer of Belzoni, friend of Burckhardt, and the owner of three important collections of Egyptian Antiquities, a substantial portion of which were later acquired by the British Museum. Salt, who had been trained as a painter, first visited Egypt when he toured India and North Africa with the Viscount Valentia, George Annesley. He returned to Africa in 1809 on a government mission to establish contact with the King of Abyssinia, which occupied him for 2 years. The volume includes an account of the Portuguese settlements on the east coast of Africa and an appendix giving the vocabularies of the dialects spoken by different native tribes inhabiting the coast from Mozambique to the borders of Egypt. In 1815 Salt was appointed consul-general in Egypt, and he reached Alexandria in March 1816" (Blackmer 1479 and various booksellers' descriptions).


"These specimens are the result of eighteen years' attention to this interesting subject, in
the West Indies, and in Africa…Connected with these Specimens, are vocabularies of some
African tongues, notes on different parts of Africa, and its customs, and lists of countries near
to the parts from which those natives came with whom I have conversed."

Reprinted 1972: [IUW] Specimens of dialects. Edited with a commentary by
Edwin Ardener; with a biographical note by Shirley Ardener. [n.p.] Gregg

1850: [LILLY] Vocabulary of six East-African languages: Kisuáheli, Kiníka,
Kikámba, Kipokómo, Kíhiáu, Kigálla, by J. L. Krapf (1810-1881). Tübingen: Printed by L.F.
Fues, 1850. Later cloth. Not in Zaunmüller. Hendrix 620/805/1015/1282/1309/1514. This
copy with ownership inscription of "S. F. Hassan | Advocate | Mombasa."

1854: [LILLY] Polyglotta Africana: or, A comparative vocabulary of nearly three
hundred words in more than one hundred distinct African languages, by S. W.
(Sigismund Wilhelm) Koelle. London: Church Missionary House, 1854. vi, 24, 188 p.:
folded map; 50 cm. Original cloth, lettered in gold and decorated in blind. First edition. Not
in Zaunmüller. Hendrix 1897. This copy with the bookplate of John Ralph Willis and
scattered annotations in pencil to preliminary material. Includes comparative vocabulary of
nearly 300 English words with more than one hundred African languages.

1856: [LILLY] The languages of Mosambique. Vocabularies of the dialects of
Lourenzo Marques, Inhambane, Sofala, Tette, Sena, Quellimiane, Mosambique, cape
Delgado, Anjoane, the Maravi, Mudsau, &c., by W. H. I. Bleek (1827-1875). London:
Printed by Harrison and Sons, 1856. Zaunmüller 275. Hendrix 1853. Contemporary black
quarter-leather lettered in gold and marbled paper over boards. This copy with a a.l.s. from
the translator bound in, presenting the book at the governor's request.

1862-1866: [LILLYbm] Sammlung und Bearbeitung Central-Afrikanischer
Vokabularien. Collection of Vocabularies of Central African Languages, by Heinrich Barth
[1821-1865]. Gotha: Justus Perthes, 1862-1866. Contemporary brown quarter-leather library
binding (in disrepair; needs rebinding). Issued in 3 parts, with separate title pages. Text in
Logone, Wanda, Bagirma, and Maba, with parallel notes in German and English, pp. 2-141,
144-295. This copy with what appear to be nearly-contemporary informed notes and
annotations in pencil in an unknown hand.

“Toward the close of the year 1849 I entered upon my long and dangerous African
journey with nothing but an insight into the grammatical structure of the Berber-language
and a good knowledge of the Arabic…. However… I applied myself to the study of African
languages with the greatest energy and enthusiasm” (Introductory Remarks). Includes a
detailed account of how, where and when each vocabulary was collected, with references to
earlier attempts by others to do so.

1863: [LILLY] Aegypten: Forschungen über Land und Volk während eines
Brockhaus, 1863. 2 v. illus. 22 cm. Original brown cloth, lettered and decorated in gold and blind. First edition. Includes brief vocabularies (all in Volume I) as follow: German-Nubian [Kenuzi-Dongola], pp. 103-107. German-“Bischari” [dialect of Bedawi], pp. 127-130; German-“Ababdeh-Rothwelsch” [“secret language of the Ababdeh”], pp. 131-132; German-“Sim” [gypsy language of the “Ghawazi”[Ghawazee]], pp. 144-146; “Koldagi” [dialect of Kenuzi-Dongola?]—Nubian [Kunuzi-Dongola]-German, p. 153. The Lilly copy with the ownership signature of Rhuvon Guest, dated Cairo 1900, with his ink annotations offering English versions of German words and phrases. Arthur Rhuvon Guest (1869-1946) was the author of a number of works on the Middle East.


First appearance of this material in English.


1885: [LILLY]m Polyglotta Africana orientalis or, a comparative collection of two hundred and fifty words and sentences in forty-eight languages and dialects spoken south of the Equator and additional words in nineteen languages, by J[ospeh] T[homas] Last. London: Society for Promoting Christian Knowledge, 1885. Original gray cloth over boards, lettered and decorated in black. Pp. I-vi-xii, 1 2-239 240. First edition. Not in Zaunmüller. Hendrix 1900. Includes separate double-column vocabularies for each language, including: Swahili, Lima, Bondei, Shambala, Nguru, Zeguha, Kamba, Kaguru. Itumba, Kondoa (or Solwe), Kami, Khutu, Konde, Kua (Lomwe dialect), Kua (Msambiji dialect), Yao, Gindo, Gangi, Gogo, Hehe, Ziraha, Nkwifi, Ndunda, Kwenyi, Bena, Sango (or Lori), Ungu, Bemba, Bisa, Bunga, Galaganza, Sumbwa, Sukuma, Tusi (of Ha), Nya-Turu, Nya-Mbu, Nya-Lungwa, Rua, Guha, Ganda, Rangi, Anzuanzi (or Hinzua), Kusu, Nyuema, Taturu, Masai, Humba, and Sakalava. With a fold-out linguistic map as a frontispiece, and details on the tribes speaking all forty-eight languages, including the localities where each language is spoken, pp. 4-27. Second copy: I/UW.

The vocabularies included [in this volume] are entirely original, and are not borrowed from the compilation of others scholars who have written on the subject of these languages. They were collected on the spot by one who was well acquainted with Swahili, the lingua franca of the region…. With the exception of two languages, all belong to the great Bantu family; the two excepted languages, the Kwafi and Masai, are provisionally classed in the Nuba-Fulah group. One language, the Sakalava, is non-African [of Madagascar, said to be of Malay origin]….The compiler is neither a scholar trained in comparative philology nor a man with the advantage of a high education. He went out to East Africa as a lay missionary and dwelt among the natives, and made excursions into entirely unknown regions, the accounts of which were so highly valued by the Royal Geographical Society that they were published in their Proceedings, and… he was the recipient of one of the awards of that learned society.
He had the good luck to preserve his health in the trying climate of Eastern Equatorial Africa, but the misfortune to lose his young wife" (Preface, Robert Cust). "The following specimens of African languages and dialects were all made in East Central Africa between the years 1879 and 1884 inclusive. They were nearly all taken down from the mouth of those who were members of the tribe speaking the language…” (Introduction).


"Johnston had travelled extensively in central and eastern Africa, had succeeded H.E. O'Neill as British Consul at Mozambique, and was instrumental in extending British influence in this area. In this work he covers the physical geography of the region, its history, the founding of the Protectorate, the slave trade, European settlers, missionaries, botany, zoology, the natives (with an appendix on indigenous diseases), and languages (with an appendix of vocabularies)" (bookseller's description).


"In preparing this manual, we have responded to a desire often expressed by Europeans. In order to render the work as practical as possible for the region, we have preceded the vocabulary with a few grammatical notes on Kituba, the normal commercial language of the districts of the Sankuru, the Kasai, the Lulua and the Lomani, … the language that simplifies relations among Europeans and the natives" (Preface, tr: BM).

1903a: [LILLYbm] Comparative Handbook of Congo Languages; being a comparative grammar of the eight principal languages spoken along the banks of the Congo river from the west coast of Africa to Stanley Falls, a distance of 1300 miles, and of Swahili, the "lingua franca" of the country stretching thence to the east coast, with a comparative vocabulary giving 800 selected words from these languages, with their English equivalents, followed by appendices on six other dialects, compiled and prepared for the Baptist Missionary Society, London, by Walter Henry Stapleton. Yakusu, Stanley Falls, Congo Independent State: [Baptist Missionary Society], 1903. Original olive drab olive green cloth over boards, lettered in black. Pp. [6] a b-s t, i ii-xxiii xxiv-xxvi, 1 2-326 327-328. First edition. Not in Zaunmüller. Reinecke 103.288. Hendrix 1931. This copy with the printed bookplate of the Library of the North Wales Baptist College, Bangor, with the ink note "By the author," which may indicate the copy was a gift from the author to the library. Includes comparative vocabulary, pp. 268-304, of 800 English words and the following languages: Kongo, Bangi, Lolo, Ngala, Poto, Ngombe, Soko, Kele, Swahili. Appendix 5 includes a vocabulary of 40 words in Mpombo, collected by Stapleton "during a trip up the Mobangi River in the s.s. Peace in January 1897... four natives living on the east bank... were induced to come on board for a few minutes, and I seized the opportunity of securing a few words of
their language. They gave themselves the name of Bompombo… Either this tongue is a very degraded Bantu language, or, it may be, that here one has passed the limits of pure Bantu…” (p. 314).

"In the month of August 1890, the Rev. J.H. Weeks and myself founded the mission station of Monsembé, the first attempt made towards the evangelisation of the then dreaded cannibal Bangala tribe. The language was unknown, and, of course, unreduced. In the process of fixing terms and grammatical forms for the Gospels of St. Mark and St. John, I gathered a number of comparative notes from the other languages on the river akin to that spoken by the Bangala… The languages then dealt with were Kongo, Bangi, Lolo, Ngala, Poto, and Ngombe. Towards the end of 1897, however, I was called to take charge of the recently opened mission station at Yakusu, near Stanley Falls. Here a new people awaited me speaking yet another language… They the fact that here we had reached the… region of Arab influence… practically forced the inclusion of Swahili" (Preface).


1905: [LILLY] An outline dictionary intended as an aid in the study of the languages of the Bantu (African) and other uncivilized races, by A. C. Madan, London; New York: H. Frowde, 1905. xv, 400 pages; 17 cm. Only the English words are given, and space left for the insertion of the corresponding African words. P. 359-400 and many previous unnumbered pages are blank. Interleaved. Lilly copy with scattered Bantu words entered in ink throughout.

1911-1913: [LILLY] The Languages of West Africa, by Frederick William Hugh Migeed. London, Kegan Paul, Trench, Trubner & Co., 1911-1913. Two volumes. Vol. I: i-vii viii I 2-373 374-376. + fold. map. and fold. tables. 21.5 cm. Vol. II: [2] i-iv v-ix x I 2-436. 21.5 cm. Both volumes matching original dark-green cloth, lettered in gold. Vol. I includes: "Tables of Numerals," pp. 128-161, for approximately 200 West African languages, gathered from previously printed sources, and from the author's own research. The numbers include 1-12, 20, 30, 51, 58, 59, and 100; "Language specimens," pp. 228-348 "In this chapter are given a number of sentences translated into fifty-four languages and dialects of West Africa" [including—as listed—Fula, Wolof, Temne, Sherbro, Limba, Mandingo, Susu or Soso, Konno, Mandoing (Dafe), Songhay (Zaberma dialect), Moshi, Dagomba, Kanjarga, Dagarti, Wala, Mamprusi, Grunshi (Isala dialect), Grunshi (Ajolo dialect), Bole (Bole, Bawle), Twi (Akwapim), Ashanti, Nkoranza, Sefwi, Wassaw, Assin, Akim (Fanti-Akim, locality Swadru), Fanti (Cape Coast dialect), Nsima (Apollonian), Ahanta, Obutu, Bwem (or, Lefena), Guang (Cherepong, Late), Ga (Accra), Adangbe, Krobo, Krepi (Northern), Krepi (Pechi, Pekyi, or Peki dialect), Awuna, Popo, Igara or Okpoto, Ibo (Onitcha dialect), Ibo (Unwana dialect), Nupe or Tappa, Kakanda, Igbira, and Hausa]. Vol. II includes: "Supplement to Numerals in Volume I," pp. 368-382, including over 100 African
languages, gathered from sources both unpublished and previously published; and "Language specimens, Supplement to Chapter IX [of Vol. I]." pp. 383-392 [including—as listed—Angas, Gora, Buzi or Loma]. The author's personal copies, with his detailed manuscript annotations detailing the sources of the language specimens, giving names of informants, place, and date collected, with further revisions and additions to the language tables, a letter from a colleague with a list of numerals for the Barnan [?] language, as well as the original ink drawing for the map of languages inserted in Volume I, a letter to the publisher concerning the map, and a further small, unpublished, language map for the "Bakwe and Bete" dialects.


"Gmbwaga, Gbanziri and Monjombo were at that time considered] three dialects of the same language spoken along the Ubangi River, a tributary of the Congo River….The natives who speak Gmbwaga and Monjombo are commonly called the Bondjos….According to all who have know the Bondjos, they are most ferocious cannibals imaginable. The history of the Central Ubangi region is replete with scenes of the most terrible cannibalism. Today they have for the most part lost their ferocity and tendencies toward cannibalism and seem disposed to receive the benefits of civilization" (Introduction, tr: BM).


1912b: [LILLY] Notes on some languages of the Western Sudan, including 24 unpublished vocabularies of Barth, extracts from correspondence regarding Richardson's and Barth's expeditions and a few Hausa riddles and proverbs, by P. Askell Benton. London,

"It is hoped that the linguistic material here published may be of some use to future inquirers, and also to those who are able to use it for purposes of comparative philology… I had hope to include in this volume selections from the unpublished MSS. of Koelle, which are referred to in the Preface of his books on Kanuri, but I am informed by his son, the Rev. C. P. Koelle, that these cannot now be found. He has kindly promised, however, to let me have them, if they ever do turn up" (Preface).


"The Specimens of Languages published in the present volume were collected in the Spring of 1912…. Numerous interpreters were employed, and from the lists ca be gathered all necessary information as to the circumstances under which the vocabularies were collected" (Preface).


"This work…was commenced about seven years ago, in pursuance of a plan determined…very much earlier in my life. It was already beginning to be printed in 1914, when the War broke out. The effect of the War…was greatly to delay the setting up in type; at the same time, the indirect results of the War increased the material at my disposal….for the campaigns in Africa took place for the most part in countries containing Bantu and Semi-Bantu languages, with the result that many vocabularies were supplied, and thus some languages were brought to light that were previously unknown" (Preface).

1923: [LILLY] Across equatorial Africa, by Frederick William Hugh Migeod. Illustrated by seventy-one photographs, eleven plates of face marks and five wall drawings. London, H. Cranton, limited, 1923. 398 p. front., illus., plates, ports., map. 23 cm. Original bright blue cloth, lettered in gold. First edition. "Appendix No. 1: Language Speciments," pp. 352-378, gives the numerals 1-12, 20, 30, 40, 50 and in many cases additional vocabulary for 56 African languages: [as listed, p.352] Mpongwe, Bapuno, Mashango, Mishogo, Fang, Benga, Shekiana, Bakele, Bangomo (Bakele), Aduma (Awanji), Mindumbu, Banjabi, Bavili, Mayombe, Babongo (Pygmy), Undasa, Basiseo, Bapobi, Bangwe, Shake, Bakota, Damboma, Bambara, Umbete, Jikini, Makwa, Ngari, Bamboshi, Basuma, Opa, Bangili, Bange, Bateke, Likuba, Baya, Pande, Bwaka, Kaka, Bonjo, Yakoma, Mongwandi, Bangala, Trade Bangala, Ngombe, Bapoto, Nkundo (High), Nkundo (Low), Mongo, Basoko, Babua, Bangelima, Bangba, Wamanga, Magbetu, Tabangu, and Barumbi. The author's personal copy, with an note on p. 351 of the total cost of his trip, averaged out to the rate per day. Second copy: IUW.

1924a: [LILLY] Through Nigeria to Lake Chad, by Frederick William Hugh Migeod ... illustrated by 38 photographs, 11 plates of face marks and two maps. London, Heath, Cranton, limited, 1924. 2 p. l., 7-330 p. front., illus., plates, ports., fold. maps. 23 cm. Original tan cloth, lettered in black. First edition. "Appendix I" includes linguistic specimens, brief vocabulaires for 18 African languages [as listed]: Hausa, Fula, Kanuri, Shuwa Arabic, Bima (or Rera), Chellem, Bachama, Bata, Fali, Luwa, Kilba, Ngala, Budduma, Manga, Bedde, Ngizim, Awiaka, and bula. This was the author's personal copy. Second copy: IUW.


"This is the first time the Nigerian names of trees have been collected and published….It is hoped that this may be of use to officers, traders, missionaries and indeed all those whose work takes them into the forests of Nigeria" (Preface, J. R. Ainslie, Chief Conservator of Forests, Nigeria).

1937: [LILLY] Comparative Vocabularies of African languages, collected by David Livingstone. "This copy was presented by the Rev. J. MacNair, of the Livingstone Memorial, Blantyre, May, 1937" on title page. No further information given. Mimeographed copy bound in dark blue cloth over boards, lettered in gold. 1/1A-15/15A, reproducing what are apparently manuscripts lists collected by Livingstone in the 19th century. The languages included (not further identified, and not found in Ethnologue, with the exception of Batoka) are: Bakhoba, Bashubea, Balojazi, Maponda, Borotse, Batoka, Banyeno, Secuana and English.

"The present work, covering as it does the phonology and comparative vocabulary of 14 languages of the Ekoid group…promises to be a unique contribution to African Linguistics. [It] marks a bold departure in field technique and one of potential importance from both the scientific and human relations point of view… The particular group of languages …is also of special interest. It is representative of a considerable number of languages in the same general northwestern Bantu border area whose status as Bantu has been a matter of controversy. The present writer has considered almost all such languages…to be genuinely Bantu in what seemed decisive even if fragmentary evidence" (Foreword, Joseph H. Greenburg).

"A conservative estimate of the number of languages spoken in the Ogoja area…would place the number at about fifty. One of the clear genetic sub-groupings among these is the group here called Ekoid Bantu Languages, and they are distributed throughout three administrative divisions, along with other, more remotely related languages of the area…. The fourteen languages of the Ekoid Bantu group [include]…Ekparabong [listed in Ethnologue as a dialect of Ndoe], Balop, Bendeghe-Northern Etung, Northern Etung, Southern Etung, Efutop, Nde, Nselle, Nta, Abanyom, Nkim, Nkumm, Nnam, Ekajuk" (Introduction).


"One important consideration for a study such as this is the wealth of available data, since there are over 300 distinct languages in the Bantu family. It is true that the amount of reliable information about some of these languages is still very meagre, nevertheless an increasing number of important studies are becoming available. In addition to these, research facilities that have been available to me in both Africa and London have augmented considerably the quantity of trustworthy data serving as the basis for this present work" (Introduction).

occupies four pages, three of which are filled with the forms of the various languages while
the fourth contains a list of the 'pseudo-roots' postulated, together with any notes or
comments made by members of the group" (Introduction).

"The West African Linguistic Society wishes to express its gratitude to all the
contributors to this book (whose names are given under the list of languages), and to all the
members of the Benue-Congo Working Group who initiated the idea of collecting a
comparative vocabulary of the Benue-Congo languages" (Acknowledgements). The second
volume contains glosses on a further 59 words. IUW holds both volumes.

"The Benue–Congo group of languages constitutes the largest branch of the Niger–Congo
language family, both in terms of sheer number of languages, of which Ethnologue (2009)
counts 900, and in terms of speakers, numbering perhaps 350 million" (Wiki).

Jahrhundert: Ein Beitrag zur Forschungsgeschichte, by Istvan Fodor. Hamburg: Helmut
Includes annotated reprints of several important early African word lists from various
sources, with sample facsimile pages from several. Includes scores of African languages and
dialects.

with English translations in alphabetical order, pp. 181-227. Includes names on a country-by-
country or language basis with discussions of naming practices.

1987: [IUW] A vocabulary of primary science and mathematics in nine Nigerian
languages. Enugu: Fourth Dimension Publishers, 1987. 3 v.; 22 cm. Incomplete contents:
v.1. Fulfulde, Izon, Yoruba -- v.2. Edo Igbo, Kanuri -- v.3. Efik, Hausa, Tiv.

1989: [LILLYbm] Comparative Edoid: phonology and lexicon, by Ben Ohiomamhe
Elugbe. [Nigeria]: University of Port Harcourt Press, 1989. Original white wrappers, lettered
in black and decorated in blue. Pp. i-iv v-xvii xviii, 1-253 254; with several linguistic maps.
First edition. Series: Delta series, no. 6. Includes Proto-Edoid-English compared with up to
twenty Edoid languages, pp. 132-235, and an English-Edoid index, pp. 236-245. Second
copy: IUW.

"Throughout this work, we shall use the term Edoid for the group of Nigerian languages
earlier called 'Edo'… and the 'Beningruppe'…. The most ridiculous of the views frequently
expressed in lay circles about the relationship between Edo (Bini) and other Edoid languages
is that the language of Benin City, the capitol of the great Benin Empire, is the original
language of the Edoid peoples the progenitor or the ancestor language, of which all the other
languages are descendants… I suggested … that the name Edo in linguistic usage-though not
necessarily in ethnological or anthropological usage - be restricted to the language of Benin
City and its environs….As for the larger group of which Edo is one member, I suggested that
we follow a well-established tradition of linguistic nomenclature by calling them the 'Edoid'
group" (Introduction).


[Afrikaans] Afrikaans (/ˌaːfriˈkaːns/ or /ˈaːfriːkænz/)[5][6] is one of the official languages of South Africa. It is a West Germanic language spoken in South Africa, Namibia, and to a lesser extent, Botswana and Zimbabwe. It evolved from the Dutch vernacular[7][8] of South Holland[9][10] spoken by the mainly Dutch settlers of what is now South Africa, where it gradually began to develop distinguishing characteristics in the course of the 18th century.[11] Hence, it is a daughter language of Dutch, and was previously referred to as "Cape Dutch" (a term also used to refer collectively to the early Cape settlers) or "Dutch" (a derogatory term used to refer to Afrikaans in its earlier days).[n 1] The term is ultimately derived from Dutch "Afrikaans-Hollands" meaning "African Dutch". It is the first language of most of the Afrikaner and Coloured people of Southern Africa (Wiki).

Ethnologue: afr.


"Simply a list of words like this is of no use whatever'-was the reply of a Dutch linguist when we submitted to him a proof sheet of this work…But this adverse criticism did not discourage us in the least. Most decidedly a Dictionary as we offer is of threefold use. Its first object is to assist in bringing about the much desired uniformity in the spelling of Cape Dutch…In the second place we trust this Dictionary will assist Africanders in learning English; and last not least, it will assist English inhabitants of South Africa in learning Cape Dutch….And herewith we offer this work to the public. Every one that knows what a difficult task it is to compile a dictionary, especially the first dictionary of a language, will need no apology from us for the imperfections of which we feel fully conscious" (Preface-dual language).


"Save for a few small corrections, the third edition has been left unchanged" (Preface to the Third Edition).


Casiguran Dumagat Agta, also known as Dumagat Agta or Casiguran Agta, is an Aeta language of the northern Philippines. It is close to Paranan. Casiguran Dumagat, as spoken in San Ildefonso Peninsula across the bay from Casiguran, Aurora, has been documented by SIL linguists (Lobel 2013:88). A dialect called Nagtipunan Agta was discovered by Jason Lobel and Laura Robinson in Nagtipunan, Quirino (Lobel 2013:88).


Central Cagayan Agta, also known as Labin Agta, is an Aeta language of the northern Philippines (Wiki).


“Central Cagayan Negrito is spoken by about 300 Negritos calling themselves Agtas. They live in an area of the Cagayan Valley, northern Luzon, Philippines…Physically they are of aboriginal stock, dark-skinned, often fuzzy-haired, and close to pygmy size. They are still largely nomadic, living by hunting (with bow and arrow), or foraging for food, in the forest….There are approximately 1000 entries in the vocabulary. As well as words in everyday usage, some words have been included for their cultural interest” (Preface).

Aguna, or Awuna, is a Gbe language of Benin and Togo (Wiki).


[AHTENA] Ahtna or Ahtena is the Na-Dené language of the Ahtna ethnic group of the Copper River area of Alaska. The language is also known as Copper River or Mednovskiy. The Ahtna language consists of four different dialects. Three of the four are still spoken today. Ahtna is closely related to Dena'ina. The similar name "Atnah" occurs in the journals of Simon Fraser and other early European diarists in what is now British Columbia as a reference to the Tsilhqot'in people, another Northern Athapaskan group (Wiki).


"Ahtna is the language of the Copper River area of south central Alaska. It is a member of the Athabaskan language family, a group of some thirty-five closely related languages of northern and western North America. Today Ahtna is spoken by fewer than one hundred persons, almost all of whom are over the age of forty. At this time there are about twelve hundred people of Ahtna decent." The first relatively extensive dictionary of the language appears to have been the Ahtna Noun Dictionary of 1975 by Buck and Kari, preceded by various brief vocabularies. This is **by far the most comprehensive dictionary of the language.** Kari includes a complete history of Ahtna language work, pp. 9-11.

[AINU] Ainu (l' amu:/; Ainu: アイヌ・イタㇰ Aynu=itak; Japanese: アイヌ語 Ainu-go) or Hokkaido Ainu is the sole survivor of the Ainu languages. It is spoken by members of the Ainu ethnic group on the northern Japanese island of Hokkaido. Until the 20th century, Ainu languages were also spoken throughout the southern half of the island of Sakhalin and by small numbers of people in the Kuril Islands. Only the Hokkaido variant survives, the last speaker of Sakhalin Ainu having died in 1994. Hokkaido Ainu is moribund, though attempts are being made to revive it (Wiki).


cm. Bound in green buckram. Contains Korean and Aino vocabularies. From the library of Charles Boxer.


1956-1960: [IUW] Etymological vocabulary of Japanese, Korean, and Ainu. Tokyo, Sophia University, 1956-1960. 4 v. in 1. 26 cm. Series:Monumenta Nipponica monographs. no. 16. Parts 2-3 are detached from Journal of Asiatic studies, v.2, no. 2 (Jan. 1960) and no. 1 (July 1959) respectively. Part 4, which was privately printed in New Haven, is an electrostatic reproduction.


[AIZI, APROUMU] The Aizi (Aïzi, Ahizi, Ezibo) speak three languages around Ébrié Lagoon in Ivory Coast. Two of the languages are Kru. They are divergent enough for intelligibility to be difficult: Lélé (Lélémrin), also known as Tiagba (Tiagbamrin) after its principal town, [and] Mobu (Mobumrin). It was long assumed that the third ethnically Aizi language, Apro ("Aproumu"), was Kru as well. However, now that it has been documented, Apro is classified as a Kwa language (Wiki).

1971: [IUW] *L’aïzi: esquisse phonologique et enquête lexicale*, by G. Hérault. [Abidjan] Université d'Abidjan, Insitut de linguistique appliquée, 1971. ff. 126, illus. 29 cm. Library binding preserving original front and rear wrappers, blue and white, lettered in black. Reproduced from typescript. Documents linguistiques 20. First edition. Hendrix 70. Includes thematically-arranged lexical material, French-Aizi, ff. 23-112, and a French index to the vocabulary, pp. 113-125, **First published vocabulary of this language.** “The present work…is the result of research…over the first six months of 1970 [based on two main informants who are named and described]” (untitled preliminary remarks, tr: BM).

[AJIË, see also under XÁRÂCŪÙ] Ajië (also known as Houailou (Wailu), Wai, and A’jie) is an Oceanic language spoken in New Caledonia. It has approximately 4,000 speakers (Wikipedia). Ethnologue: aji. Alternate names: A’jie, Anjie, Houailou, Wai, Wailu.

1935: [LILLYb] *Vocabulaire et grammaire de la langue Houaïlou*, by Maurice Leenhardt. Paris: Institut d'Ethnologie, 1935. Original dark green cloth over boards, lettered in gold. Pp. [2] I-V VI, 1-414 415-418. First edition. Université de Paris. Travaux et mémoires de l'Institut d'Ethnologie, 10. Not in Zaunmüller. Includes Houaïlou-French, pp. [1]-[363], a French-Houaïlou index, pp. [365]-410, a supplement, pp. [411]-412, and errata, pp. [413]-414. “The first written attempts in the Houaïlou language occurred 35 years ago. They were undertaken by a Kanaka [native] on the Loyalty Islands who wished to evangelize the Caledonians. He was inspired by the notation in use on the Loyalty Islands, where the translation of the Bible into the languages of Mare, Lifou and Ouvéa had provided a fixed written language since the middle of the previous century. The letters have not changed since. The notation has merely been simplified or made more precise" (Notes on the Houaïlou language, tr: BM). This is the **first dictionary of this language.**

2000: [LILLY] *Dictionnaire a’jië-français* [cover title], by Sylvain Aramiou, Jean Euritein & Georges Kavivioro. [New Caledonia]: Fédération de l'enseignement libre protestant, 2000. 489 p.: maps (some col.); 25 cm. Original white and brown wrappers, lettered in brown, white and black. First edition. Includes Ajië-French, pp. 17-466. “More than 7,000 words are arranged in alphabetical order…The words chosen are drawn from existing documents, by M. Leenhardt in particular [see above], from J. de la Fontinelle [a grammar], Claude Lercari [a thesis], and Bwêêyöuu Erijiyi, to which must be added our own field work” (p. 5; tr: BM).

[AKA-BEA: see ANDAMANESE LANGUAGES: POLYGLOT] A language of India. The Bea language, Aka-Bea, is an extinct Great Andamanese language of the Southern group. It was spoken around the western Andaman Strait and around the northern and western coast of South Andaman (Wikipedia).

AKA-KOL: see ANDAMANESE LANGUAGES: POLYGLOT] A language of India. The Kol language, Aka-Kol, is an extinct Great Andamanese language, of the central group. It was spoken in the southeast section of Middle Andaman (Wiki).


AKAN /ˈkæn/ is a Central Tano language that is the principal native language of the Akan people of Ghana, spoken over much of the southern half of that country, by about 58% of the population, and among 30% of the population of Ivory Coast. Three dialects have been developed as literary standards with distinct orthographies: Asante, Akuapem (together called Twi), and Fante, which despite being mutually intelligible were inaccessible in written form to speakers of the other standards. In 1978 the Akan Orthography Committee (AOC) established a common orthography for all of Akan, which is used as the medium of instruction in primary school by speakers of several other Akan languages such as Anyi, Sehwi, Ahanta, and the Guang languages. (Wiki).

Enthnologue: aka.


"The following Vocabulary has been compiled in the Fantee Dialect, as promising to be more useful to those Europeans who might frequent the African coasts, than the Ashantee, which is spoken principally in the interior; it does not appear necessary to give a vocabulary of both languages; a person who becomes acquainted with the Fantee, will very readily acquire the Ashantee, whenever he shall have occasion to mix with the people of that country. It must be recollected that the Fantees nor Ashatees have any written language. To put, therefore, that upon paper of which there is no example, is necessarily difficult, an can scarce be expected to be free from faults" (Chapter XIII, pp. 308-309).


"This book, originally compiled as a 'Vocabulary of the Akra-or Ga-Language', was edited in three languages as an 'English-Tshi-Ga-Dictionary' in 1872 [published 1874] by the Rev. J. G. Christaller. Since about 15 years the first edition had been out of print, and the deficiency of an English-Vernacular Dictionary for the English learning scholars was the longer the more strongly felt….The undersigned, having withdrawn from the Goldcoast, felt it a pleasure to render some help to those still actively engaged in Mission- and Schoolwork by revising and enlarging this book…. It is not too much tosay that this little book meets a great requirement of Government Officers and Merchants as well as of the educated native population on the Goldcoast, and it is sure to command an extensive circulation throughout this Colony" (Preface, a. Th. Mohr, dated May 1909, Kirchheim-Teck, Germany).


First full dictionary of the language.

"This Dictionary follows 'A Grammar of the Asante and Fante Language called Tshi…' by the same author, Basel 1875… but it is hoped that the present Dictionary will be more welcome to educated Fantes on account of its more prominent practical usefulness, and because in it the Fante dialect has been more extensively referred to than in the Grammar…If the work has been long in coming out, it is hoped … that it will not prove short-lived. If it has become larger than any other existing Dictionary of a Negro language, this at least has not been the intention of the author; the ample materials collected with the help of clever and intelligent natives made it a matter of course, if not a duty, to store up whatever may be sueful to his successors… The persons for whose benefit the author has written are 1. The missionaries… 2. Europeans who are interested in philology or … called to have intercourse with the natives of the coast or inland countries… 3. The educated natives… The materials have been collected during more than 25 years study of the language" (Preface).

"The first edition of the present work—commonly called 'The Tshi Dictionary'—published in 1881, has for a number of years been out of print. As the book was much in demand by both Europeans and educationed natives, it was decided that a new edition should be issued. Unfortunately, financial difficulties, the uncertainty concerning a new script, and an accident which befell the editor, delayed its appearance….The material consists, for the most part, of the contents of the former edition. To these have been added numerous words, meanings, and phrases gathered from the printed Tshi literature and from manuscripts; also contributions sent in by Rev. A. Jehle, and the Editor's linguistic collection which he brought home with him from the Gold Coast…. In order to keep price and size of the book within moderate limits, not all the material available has been inserted. For the same reason some of the Appendices also have been omitted. Of the Akuapem dialect not many words will be found wanting; which cannot, however, be said of the other dialects. Regarding this deficiency, and in other respects as well, there is still room left for improvement" (J. Schweizer, Preface).


1942: [LILLYbm] Mfantse nkasafoa nkyerewee nye ho mbra. A Fante word list with rules of spelling, by [G.R. Acquaah and others]. Cape Coast: Methodist Book Depot, c. 1942. 76 pp. 22 cm. Note(s): Prepared by Rev. G.R. Acquaah, editor, and other members of a committee appointed on the recommendation of the West African Literature Committee. cf. Pref. This appears to be a preliminary version of the “Fante word list with rules and principles of spelling” issued in the early 1940’s with 83 pp. It is a word list of Fante [Akan] only.


1960: [IUW] *English, Twi, Asante, Fante dictionary*, by Jack Berry. Accra: Presbyterian Book Depot, 1960. Pp. i-vii viii-x 1 2-146. Library binding lacking original covers. Hendrix 84. First edition. "This little dictionary is the first of a series specially prepared for use in Ghana schools. It is a misfortune of its speakers that the Twi language has still three written forms; the Akuapem, Asante and Fante dialects are all officially recognized for educational purposes and use in schools, and each has its own system of spelling differing somewhat from the other two. ... I have thought it best, therefore,... to give for each twi entry the variant spellings prescribed in the three major dialects, except where a single written form is common to them all" (Preface).


Adinkra are visual symbols, originally created by the Akan, that represent concepts or aphorisms. Adinkra are used extensively in fabrics, pottery, logos and advertising. They are incorporated into walls and other architectural features. Fabric adinkra are often made by woodcut sign writing as well as screen printing. Adinkra symbols appear on some traditional akan gold weights. The symbols are also carved on stools for domestic and ritual use. Tourism has led to new departures in the use of the symbols in such items as T-shirts and jewelry. The symbols have a decorative function but also represent objects that encapsulate evocative messages that convey traditional wisdom, aspects of life or the environment. There are many different symbols with distinct meanings, often linked with proverbs. In the words of Anthony Appiah, they were one of the means in a pre-literate society for "supporting the transmission of a complex and nuanced body of practice and belief" (Wiki).


[AKAR-BALE: see ANDAMANESE LANGUAGES: POLYGLOT] A language of India. The Bale language, Akar-Bale (also Balwa), is an extinct Southern Great Andamanese language once spoken in the Andaman Islands in Ritchie's Archipelago, Havelock Island, and Neill Island (Wiki).


[AKATEKO] Akatek (Acateco) is a Mayan language spoken by the Akatek people primarily in the Huehuetenango Department, Guatemala in and around the municipalities of Concepción Huista, Nentón, San Miguel Acatán, San Rafael La Independencia and San Sebastián Coatán. A number of speakers also live in Chiapas, Mexico. It is a living language with 58,600 speakers in 1998, of which 48,500 lived in Guatemala and the remaining in Mexico. Akatek is closely related to the two Mayan languages, Q'anjob'al and Jakaltek. Akatek was regarded as a dialect of the Q'anjob'al language until the 1970s, when linguists realized that it has a distinct grammar from that of Q'anjob'al. That it has been thought a dialect of Q'anjob'al is reflected in the many names Akatek has had through time. One of its primary names before it was named Akatek was Western Q'anjob'al, but it has also been called Conob and various names including Q'anjob'al and the municipality where it is spoken (Wiki).

Ethnologue: knj. Alternate Names: Acatec, Acateco, Conob, Kanjobal, K’anjob’al, Q’anjob’al, San Miguel Acatán Kanjobal, Western Kanjobal, Western Q’anjob’al.


[AKHA] Akha is the language spoken by the Akha people of southern China (Yunnan Province), eastern Burma (Shan State), northern Laos, and northern Thailand (Wiki).


on this dictionary as my other duties have allowed...The Akha (Ekaw, or Kaw) people live in southern Unnan, China, Kengtung State in Eastern Burma, and Northwestern area of Laos, and Northern Thailand. It is impossible to know just how many Akhas there are, but I would estimate their total number to be between three hundred thousand and half a million. Their language is in the Lolo branch of the Tibeto-Burman languages."

First dictionary of the language. Second copy: IUW.

[AKOOSE] Manenguba [Ethnologue: Akoose], also known as Nge or the Mbo cluster, is a Bantu language spoken in Cameroon. It is a dialect cluster spoken by several related peoples. The dialects in the cluster are: Koose (Akɔɔse, Bakossi) the principal dialect; Mbo (Mboo, Sambo), Kaka (Bakaka, Bakaa); Sosi (Bassossi) (Wiki).


"The author lived for a long time as a missionary to the Basel Mission in Cameroon, and spent time from the Spring of 1897 to the summer of 1904 (except for a year's leave in Europe) in the Nkosi-speaking area of Nyasoso (about 90 km. north of Duala). He used and completed the collections of his predecessor Basedow and gained such command of the language that he used it for 1½ years in daily intercourse and for religious services before he worked on it in written form…. The language is spoken by about 50,000 in the region of Bakosi. It is a Bantu language most closely related to Duala" (Foreword, C. Meinhof, tr: BM)


[AKURIO] Akuriyó is a nearly extinct Cariban language of Suriname. Contact with the Akurio people was made by non-natives in 1969 (Wiki).


[ALABAMA] Alabama (also known as Alibamu) is a Native American language, spoken by the Alabama-Coushatta tribe of Texas. It was once spoken by the Alabama-Quassarte Tribal Town of Oklahoma, but there are no more Alabama speakers in Oklahoma. It is a Muskogean language, and is believed to have been related to the Muklasa and Tuskegee languages, which are no longer extant. Alabama is closely related to Koasati and Apalachee, and more distantly to other Muskogean languages like Hitchiti, Chickasaw and Choctaw (Wiki).


1993: [LILLYYbm] Dictionary of the Alabama Language, by Cora Sylestine, Heather K. Hardy, & Timothy Montler. Austin: University of Texas Press, 1993. Original black cloth over boards, lettered in gold; d.j. two shades of green, lettered in white, black, and green. First edition. Includes Alabama-English and an English-Alabama index. "The Alabama language, a member of the Muskogean language family ... is spoken today [1993] by the several hundred inhabitants of the Alabama-Coushatta Indian Reservation in Polk County, Texas. This ['first dictionary of the Alabama language'] was begun over fifty years ago by tribe member Cora Sylestine... aided after 1980 by [two] linguists, who completed the dictionary after her death." Second copy: IUW.

[ALEUT] Aleut (Unangam Tunuu), also known as Unangan, is a language of the Eskimo–Aleut language family. It is the heritage language of the Aleut (Unangax̂) people living in the Aleutian Islands, Pribilof Islands, and Commander Islands. Various sources estimate there are only between 100 and 300 speakers of Aleut remaining (Wiki).


"The author, in placing this little book before the public, feels...he adds his mite to the useful and timely literature of the day. The ground has not been covered before, and all
travelers in the Alaskan Peninsula will appreciate to its fullest extent the purpose of this
work. The aborigines of this far away country have no written language, and this work aims
to put before the traveler or trader a means of communication with this people which it is
hoped will be of mutual benefit to both. Many years of residence in this country and
thorough familiarity with its people, have, we believe, well equipped us for the realization of
our task" (Preface).

Binding variant (1896): [LILLYbm] Identical to issue in gray wrappers, but here in pale
green wrappers, with illustrative portrait of Indian woman on front wrapper.

Facsimile edition 1965: [LILLYYbm] Aleutian Indian and English Dictionary,
Facsimile reproduction of the first edition of 1896, published by Lowman &
Hanford, in Seattle.

Second printing of facsimile edition 1966: [LILLYYbm] Limited to 100
copies.

and English dictionary: common words in the dialects of the Aleutian
Indian language, as spoken by the Oogashik, Egashik, Egegik,
Anangashuk and Misremie tribes around Sulima River and neighboring
parts of the Alaska peninsula / compiled by Charles A. Lee. Fourth
Store, 1973. 23 pages, 5 unnumbered pages; 22 cm. "Facsimile
reproduction 1965," Originally published: Seattle, Wash.: Lowman &
Hanford Stationery & Printing Co., 1896. "Limited to 150 copies"
Title-page verso. "July 1973"--Title-page verso. Publisher's
advertisements: 5 unnumbered pages at end.
"Note to students and collectors: ... we are bringing back into print a
diversity of Pacific Northwest and Alaskan historical material which we
are selling at moderate prices ... We limit most reproductions from 25 to
100 copies and reprint as the demand warrants"--Final page.

1944: [LILLYbm] The Aleut Language: the Elements of Aleut Grammar with a
Dictionary in two Parts containing Basic Vocabularies of Aleut and English, by Richard
without d.j. First edition. Zaumüller, col. 121 (dated 1945). The dictionary is on pp. 97-
169. ["The elements of Aleut grammar, based on the Russian text, 'Opit grammatiki
aleutsko-lisevskago yazika', by Ivan Veniaminov; translated by Richard Henry Geoghegan":
of the Aleutian or Unangan language as spoken on the eastern Aleutian Islands and on the
Alaska Peninsula, being a translation of the Russian, 'Slovar aleutsko-lisevskago yazyka' or
'Dictionary of the Aleut-Fox language', by Ivan Veniaminov, 1834, with additions and
annotations by the compiler": p. 89-124.] "In 1944, as a war-time project, the U.S.
Department of the Interior published The Aleut Language, an English translation by Richard
Henry Geoghegan of [Ioann] Veniaminov's grammar and vocabulary of Eastern Aleut [Opit


1993?: [IUW] Qawalangim tunugan kaduugin: eastern Aleut grammar and lexicon, written and compiled by Knut Bergsland and Moses Dirks, with Agnes and Sergie Sovoroff and Olga Mensoff, illustrated by J. Leslie Boffa; a production of the National Bilingual Materials Development Center, Rural Education Affairs, University of Alaska. Anchorage, Alaska: The Center, [1993?]. iii, 190 p.: ill.; 28 cm.


"This dictionary…documents all the recorded vocabulary of the language spoken by the people who inhabit the tip of the Alaska Peninsula, the Aleutian Chain all the way to the Commander Islands near Kamchatka, and the Pribilof Islands to the north. [It] is a compilation of all the Aleut words recorded by everyone from early voyagers and Orthodox priests such as Vaniaminov and Netsvetov to Jochelson and to Bergsland himself. It is the first fully documented dictionary of the language" (from the rear wrapper).


[ALGONQUIN] Algonquin (also spelled Algonkin; in Algonquin: Anicinàbemowin or Anishinàbemiwin) is either a distinct Algonquian language closely related to the Ojibwe language or a particularly divergent Ojibwe dialect. It is spoken, alongside French and to some extent English, by the Algonquin First Nations of Quebec and Ontario. As of 2006, there were 2,680 Algonquin speakers,[3] less than 10% of whom were monolingual.
Algonquin is the language for which the entire Algonquian language subgroup is named. The similarity among the names often causes considerable confusion (Wiki).


1612: [LILLY] A map of Virginia.: VVith a description of the countrey, the commodities, people, government and religion / VVritten by Captaine Smith, sometimes governour of the countrey. Whereunto is annexed the proceedings of those colonies, since their first departure from England, with the discourses, orations, and relations of the salvages, and the accidents that befell them in all their iournies and discoveries. Taken faithfully as they were written out of the writings of Doctor Russell. Tho. Stvdley. Anas Todkill. Ieffra Abot. Richard Wiefin. Will. Phettiplace. Nathaniel Powvell. Richard Pots. And the relations of divers other diligent observers there present then, and now many of them in England. By VV. S. At Oxford: Printed by Joseph Barnes, 1612. 2 pts. in 1 v. ([8], 39, [1]; [4], 110 p., [1] folded leaf of plates: 1 map; 19 cm. (4to) . Includes [Algonquin] Indiana vocabulary, prelim. p. [5-7].

"John Smith included a Virginia Algonquian vocabulary in his 1612 Map of Virginia, 'Because many doe desire to knowe the maner of their language.' 'The maner of their language,' not 'their language': people want to hear it, not speak it, Smith perceived. After some basic nouns and short phrases, Smith's vocabulary concludes with the famously enigmatic and expansive command (or is it an offer?), 'Bid Pokahontas bring hither two little Baskets, and I will give her white beads to make her a chaine/Kekaten pokohontas patiaquagh ningh tanks manotyens neer mowchick rawrenock audowgh.' Smith represented himself as magically fluent in Virginia Algonquian. But was he giving trinkets to his love? Proffering a wampum belt of peace? Trading beads for baskets or putting beads in baskets? Seventeenth-century English readers were unlikely to be lucky enough to need to know this sentence if they journeyed to Virginia, so this is no Berlitz. Rather, Smith uses the vocabulary to show that he was at home in this other world, and yet also still himself, the English gallant. Such a perfect prospect, he implied, awaited those who would follow him. Interestingly, however, as Ives Goddard has pointed out, Smith's translations do not represent fully-inflected Algonquian. The sentences thus demonstrate either the rudimentary nature of Smith's linguistic knowledge, or, if they represent a pre-existing pidgin, the collective involvement of many Algonquians and speakers of other languages in developing a lingua franca. Like the enigmas that arise from the English versions of the sentences alone, the presence of pidgin undermines Smith's authority to define the line between familiar and strange" (Laura J. Murray: “Vocabularies of Native American Languages: A Literary and Historical Approach to an Elusive Genre,” American Quarterly 53.4 (2001) 590-623).

1618: [LILLY] Histoire de la Nouvelle-France: contenant les navigations, découvertes, & habitations faites parles Francois és Indes Occidentales & Nouvelle-France, par commission de noz roys tres-chrétiens, & les diverses fortunes d'iceux en l'execution de ces choses, depuis cent ans jusque à hui. En quoy est comprise l'histoire morale, naturele, & geographique des provinces cy décrites: avec les tables & figures necessaires. / Par Marc Lescarbot advocat en Parlement témoin oculaire d'une partie des choses ici recitées ..., Troisiesme edition / enrichie de plusieurs choses singulieres, outre la suite de l'histoire, by

1634: [LILLY] Nevv Englands prospect: a true, lively, and experimentall description of that part of America commonly called Nevv England, discovering the state of that countrie both as it stands to our new-come English planters and to the old native inhabitants, laying downe that which may both enrich the knowledge of the mind-travelling reader or benefit the future voyager, by William Wood. Printed at London: by Tho. Cotes for Iohn Bellamie and are to be sold at his shop .... 1634. [9], 2-98, [6] p., [1 leaf of plates: 1 map; 19 cm. (4to). Includes vocabulary of the Massachusetts [Algonquin] language: "Because many have desired to heare some of the natives language, I have here inserted a small nomenclator, with the names of their chiefe kings, rivers, moneths, and days"--leaves O2 recto-O4 recto, O4 verso blank.


English translation 1703: [LILLY] New voyages to North-America. Containing an account of the several nations of that vast continent...the several attempts of the English and French to dispossess one another...and the various adventures between the French, and the Iroquese confederates of England, from 1683 to 1694. A geographical description of Canada...with remarks upon their government, and the interest of the English and French in their commerce. Also a dialogue between the author and a general of the savages...with an account of the author's retreat to Portugal and Denmark...to which is added, a dictionary of the Algonkine language, which is generally spoke in North America, by Louis Armand de Lom d'Arce, baron de Lahontan, 1666-1715? London, Printed for H. Bonwicke, T. Goodwin, M. Wotton, B. Tooke; and S. Manship, 1703.

Second edition in French 1705: [LILLY] Voyages du baron de La Hontan dans l'Amerique Septentroniale: qui contiennent une relation des différens peuples qui y habitent; la nature de leur gouvernement; leur commerce; leurs coutumes, leur religion, & leur maniere de faire la guerre ... 2 éd., revuë, corrigée, & augmentée. La Haye: J. l'Honoré, 1705. 2 v.: ill., maps; 17 cm. (12mo). From the library of J.K. Lilly. Bound in contemporary calf. Sabin 38641, 38642.

English translation of second French edition 1735: [LILLY] New voyages to North-America. Containing an account of the several nations of that vast continent ... the several attempts of the English and French to dispossess one another ... and the various adventures between the French, and the Iroquese confederates of England, from 1683 to 1694. A geographical description of Canada ... with remarks upon their government ... Also a dialogue between the author and a general of the savages ... with an account of the author's retreat to Portugal and Denmark, and his remarks on those courts. To which is added, a dictionary of the Algonkine language, which is generally spoke in North America. Illustrated with twenty-three maps and cuts. Written in French by the Baron Lahontan ... Done into English. The 2d ed. ... A great part of which never printed in the original ... London, Printed for J. and J. Bonwicke, R. Wilkin, S. Birt, T. Ward, E. Wicksteed; and J. Osborn, 1735. 2 v. fronts., plates (some fold.) maps (some fold.) 20 cm. Vol. 2 has title and imprint: New voyages to North-America. Giving a full account of the customs, commerce, religion, and strange opinions of the savages of that country. With political remarks upon the courts of Portugal and Denmark, and the present state of commerce of those countries. The 2d ed. London, Printed for J. Walthoe, R. Wilkin, J. and J. Bonwicke, J. Osborn, S.
Birt, T. Ward and E. Wicksteed, 1735. "A conference or dialogue between the author and Adario, a noted man among the savages": v. 2, p. 92-185. This has been attributed to Nicolas Gueudeville. Cf. Winsor, Nar. and crit. hist. of Amer., v. 4, p. 257-260. From the library of Bernardo Mendel


1807: [LILLY] Travels through the Canadas, containing a description of the picturesque scenery on some of the rivers and lakes; with an account of the productions, commerce, and inhabitants of those provinces. To which is subjoined a comparative view of the manners and customs of several of the indian nations of North and South America, by Geroge Heriot, esq. London, Printed for Richard Phillips, by T. Gillet, 1807. xii, 602, [1] p.: ill., plates (part fold., part double), map (col.); 28 cm. Bound in contemporary 19th-century half-calf, with spine lettered and decorated in gold. Includes "Vocabulary of the Algonquin Tongue," Algonquian-English, pp. 579-602. Note: the 1813 Philadelphia reprint does not include the second part of the 1807 edition, and thus lacks the Algonquin-English vocabulary.


1893: [LILYbm] Comparative Vocabulary of the Algonkian Dialects, by Albert S. Gatschet. Original 256 page typed and handwritten manuscript, dated 1893, and bound in contemporary rebacked brown half-leather and black pebbled cloth over boards, lettered in gold. With the ink stamp: BUREAU OF AMERICAN ETHNOLOGY on the manuscript title page. Title page in pencil. "Begun in the [...] spring of the year 1893". Pages numbered in pencil. Includes comparative lists arranged one word per page for over forty different Algonquin languages/dialects, apparently from both published and unpublished sources; the language names are typed, the words inserted by hand in ink. With a letter from Wallace Tooker to Gatschet loosely inserted, dated October 16, 1895, discussing Algonquin terms for "rainbow." Pp. 254-256 entirely in manuscript, listing sources. Gatschet (1832-1907) was one of the most notable nineteenth century scholars of Indian languages; among many other works, he was the author of The language of the Klamath Indians of southwestern Oregon (Washington, D.C, 1890. 2 vols) and a Dictionary of the Atakapa Language (Washington, D.C.: 1932).


[ALSEA] Alsea or Alsean (also Yakonan) was two closely related speech varieties spoken along the central Oregon coast. They are sometimes taken to be different languages, but it is difficult to be sure given the poor state of attestation; Mithun believes they were probably dialects of a single language (Wiki).

Not found in Ethnologue.


[ALTAIC LANGUAGES: POLYGLOT]


[ALUR] Alur is a dialect of Southern Luo spoken in northwestern Uganda and northeastern Democratic Republic of the Congo by the Alur people. Subdialects are Jokot, Jonam/Lo-Naam (mainly spoken in Congo), Mambisa, and Wanyoro (Wiki).


van Ganda-Congo, 3 [i.e. 4]. Hendrix 107. Includes Alur-French-English, pp. [1]-436. This is the Flemish edition.

[AMAUHUAACA] Amahuaca is an indigenous American Panoan-family language spoken by several dozen people in the Amazon Basin in Perú but up to 130 and also in Brazil by 220 people. It is also known as Amawaka, Amaguaco, Ameuhaque, Ipitineri, and Sayaco. The most closely related languages are Cashinahua and Shipibo. It is an official language. There are 20 monolinguals. 30% are literate and 50% are literate in Spanish. Amahuaca uses a Latin-based script. Schools are bilingual, but the language has a negative connotation. A dictionary has been developed along with grammar rules and bible portions (Wiki).


[AMBRYM, SOUTHEAST] Southeast Ambrym, or Taveak, is a language of Ambrym Island, Vanuatu. It is closely related to Paamese (Wiki).

Ethnologue: tvk.


[AMERICAN SIGN LANGUAGE] American Sign Language (ASL) is the predominant sign language of Deaf communities in the United States and most of anglophone Canada. Besides North America, dialects of ASL and ASL-based creoles are used in many countries around the world, including much of West Africa and parts of Southeast Asia. ASL is also widely learned as a second language, serving as a lingua franca. ASL is most closely related to French Sign Language (LSF). ASL originated in the early 19th century in the American School for the Deaf (ASD) in Hartford, Connecticut, from a situation of language contact. Since then, ASL use has propagated widely via schools for the deaf and Deaf community organizations. Despite its wide use, no accurate count of ASL users has been taken, though reliable estimates for American ASL users range from 250,000 to 500,000 persons, including a number of children of deaf adults. ASL is not a form of pantomime, but iconicity does play a larger role in ASL than in spoken languages. English loan words are often borrowed through fingerspelling, although ASL grammar is unrelated to that of English. Many linguists
believe ASL to be a subject-verb-object (SVO) language, but there are several alternative proposals to account for ASL word order (Wiki). Ethnologue; ase. Alternate Names: Ameslan, ASL, SIGN AMERICA.


[AMHARIC] Amharic (/æmˈhærɪk/ or /ɑːmˈhærɪk/; Amharic: ኢማርሱ ሐማኝኝ, IPA: [əmɑˈɾiːʃu əməɾənɲə], IPA: [əmɑˈɾiːʃu əməɾənɲə]) is a Semitic language spoken in Ethiopia. It is the second-most spoken Semitic language in the world, after Arabic, and the official working language of the Federal Democratic Republic of Ethiopia. Amharic is also the official or working language of several of the states within the federal system. It has been the working language of government, the military, and the Ethiopian Orthodox Tewahedo Church throughout medieval and modern times. The 2007 census counted nearly 22 million native speakers in Ethiopia.[8] Outside Ethiopia, Amharic is the language of some 2.7 million emigrants.[citation needed] It is written (left-to-right) using Amharic Fidel, ለፋደል, which grew out of the Ge'ez abugida—called, in Ethiopian Semitic languages, ለፋደል fidel ("writing system", "letter", or "character") and ከማን ያጠኝ abugida (from the first four Ethiopic letters, which gave rise to the modern linguistic term abugida). There is no agreed way of transliterating Amharic into Roman characters (Wiki).


1698: [LILLY] Mashafa, Temhert, za-Lesana Amhara, seu, Lexicon Amharico-Latinum cum indice Latino copioso inquirendis vocabulis Amharicis in hoc opere contentis,

1841: [LILLYYbm] *Dictionary of the Amharic language. In two parts. Amharic and English, and English and Amharic*, by Charles William Isenberg. London: printed for The Church Missionary Society. 1841. Contemporary (possibly original) dark blue-green cloth over boards, with later white label on spine lettered in black. Pp. i-iii iv-vii viii, (inserted folding table) l 2-215 216, l 2-218 [2]. First edition. Zaunmüller, col. 11. Hendrix 155 This copy with the ink stamp of the library of the London Society for Promoting Christianity amongst the Jews. Includes Amharic-English, pp. [1]-212, with addenda, pp. [213]-215, and English-Amharic, pp. [1]-218. "The appearance of a new Dictionary of the Amharic Language needs no apology. The only work of this kind hitherto published, is Ludolf's 'Lexicon Amharico-Latinum,' Frankfort, 1698. That distinguished scholar... composed an excellent Ethiopic Grammar and Lexicon. He subsequently availed himself of the assistance of Abba Gregorius... to prepare a Grammar and a Lexicon of the Amharic Language. The object of this last work was, to prepare to the way for the civil and religious improvement of Abyssinia. Considering the scanty means which he had for acquiring a knowledge of the Amharic Language, it is surprising how much Ludolf accomplished in his two Amharic works.... The typographic execution of [the present dictionary] does honour to Mr. [Richard] Watts, in every respect. As also for the Amharic type... cast by him.... It is... the best type which has ever been used in Ethiopic literature; and the Abyssinians, who saw it in the Pentateuch and the Psalms, were much pleased with it.... May [God] render [this dictionary] ... a channel for conveying the salutary influences of Evangelical Doctrine and of Christian Civilization, from enlightened Europe, over benighted Abyssinia!" (Preface). Includes a detailed description of Isenberg's compilation of the dictionary. Isenberg published a grammar of Amharic in 1842 [a copy is held by the Lilly Library].


1903: [LILLY] [in Amharic]: A Tigrinya-Italian-Arabic-Amharic dictionary, by Hagos Talchasta, Asmar, 1903, original red cloth, with pencil note “Apparently not in Stephen Wright’s Ethiopian Incunabula, 1967” [which lists “all books printed in Ethiopia before the Italian occupation of 1936-41”].


These are the author's personal copies, with his manuscript notes, corrections and revisions scattered throughout. The first volume with his ownership signature in ink on the free endpaper: "C. H. Armbruster" and the ink stamp of the British Consulate for Northeast - Ethiopia. The second volume with the ink stamps of the British Consulate and Arbruster's personal stamp. The third volume with the printed binder's ticket, Sudan Printing Press, Khartoum.

"The words and phrases in this work have been taken from the mouth of natives. As many as possible of the phrases are such as have been said spontaneously, i.e. are not the products of cross-examination… I have…paid more attention to what I have heard natives say to each other than to what they have said to me, and have not excluded words or modes of expression on account of their so-called vulgarity: the object in view being to give some description not so much of what, in the opinion of learned Europeans and natives, Abyssinians ought to say as of what in point of fact they do say" (Preface to Part I; also reprinted as Preface to Part II). Armbruster also refers to the "magnificent Vocabolario" of Guidi "my indebtedness to which I desire to acknowledge most gratefully."

"It is now nine years since the printing of this book began In its original shape the vocabulary was completed in 1906 … Part I and II took two years each to print, the proofs following me about in the Sudan and Abyssinia, where I was continually travelling. By 1910, when the printing of Part III began, I had accumulated much fresh material which found its way into the book as it passed through the press. Then came more travels in Abyssinia, residence at Gondar, ten days from the nearest post office, and finally the war, when the printing which had never been rapid, almost came to a standstill" (Preface to Part III).

"This dictionary represents the Shoan dialect of Amharic and is frankly colloquial….In spite of its wide compass many words are not to be found in Guidi’s Vocabulario, and these are recorded in the pious hope that they are discoveries” (Preface).


"The first dictionary of Amharic was published at the end of the eighteenth century by Ludolf. It consisted of 2,000 words in 102 columns…The second dictionary appeared in London in 1841. Its author was Charles William Isenberg, a Protestant missionary…This work contained around 7,000 words…Then came the dictionary of Antoine d'Abbadie (1881)…In 1901 Professor I. Guidi published his 'Vocabulario Amarico-Italiano' in Rome” (Preface, tr: BM).


"The object of the book is to enable an officer on a visit to the country to understand, and make himself understood by, all classes of Ethiopians and for that reason only words in common use have been employed" (Preface, General Staff, 1909),


"This collection of Ethiopian plant names follows a preliminary list which appeared in 1956... It is ... hoped... that it will stimulate others to expand our knowledge of Ethiopian plant names so that some day a much more comprehensive list may be prepared in Amharic characters by an Ethiopian botanist: no simple undertaking in a country of this size with its many languages, dialects and inflections" (Introduction). An enlarged glossary published in Ethiopia in later years (1970, 1980, 1987) by Michael Wolde seems to have fulfilled the author's hope.


1976: [LILLYbm] "Concise Amharic dictionary: Amharic-English, English-Amharic," by Wolf Leslau. Berkeley: University of California Press, 1976. Original pale white and tan wrappers, lettered in black and red. Pp. [2] i-ix x-xiv, [2] 1-538 539-542. First edition. American issue "For the United States, Canada and The Philippines". An identical text was issued in Wiesbaden for the rest of the world. Includes Amharic-English, pp. 1-253, and English-Amharic, pp. 257-535, with corrections, pp. [537]-538. "Although Amharic is the national language of Ethiopia and English its international language, until publication of this book ... there was no concise Amharic-English, English-Amharic dictionary" (from rear cover). "Since the publication of the oldest dictionaries, Amharic has developed considerably. Progress in the field of education, literary works of the last 50 years, expansion of technology, contact with the Western world, and natural development within the language itself have all contributed greatly not only to the enrichment of the language but also to numerous changes within the existing vocabulary.... Needless to say, in Armbruster's time there was no need for expressions such as 'United Nations, Trusteeship committee, Security Council, control tower, book review, agenda, airlines, basketball, elevator,' and so on.... As a result of the inadequacy of the existing dictionaries, the student is greatly handicapped in his studies. The present dictionary is intended to remedy this situation. Since this is only a concise dictionary—particularly the Amharic-English section—...the remedy can be only partial. There is still an urgent need for a complete Amharic-English dictionary [see Kane below]" (Preface).


[AMUZGO, SAN PEDRO AMUZGOS] Amuzgo is an Oto-Manguean language spoken in the Costa Chica region of the Mexican states of Guerrero and Oaxaca by about 44,000 speakers. Like other Oto-Manguean languages, Amuzgo is a tonal language. Four varieties of Amuzgo are officially recognized by the governmental agency, the Instituto Nacional de Lenguas Indígenas (INALI). They are: (i) Northern Amuzgo (amuzgo del norte, commonly known as Guerrero or (from its major town) Xochistlahuaca Amuzgo); (ii) Southern Amuzgo (amuzgo del sur, heretofore classified as a subdialect of Northern Amuzgo); (iii) Upper Eastern Amuzgo (amuzgo alto del este, commonly known as Oaxaca Amuzgo or San Pedro Amuzgos Amuzgo); (iv) Lower Eastern Amuzgo (amuzgo bajo del este, commonly known as Ipalapa Amuzgo). Three dictionaries have been published for Upper Eastern Amuzgo in recent years. For Northern Amuzgo, no dictionary has yet been published, yet it too is very actively written. Lower Eastern Amuzgo and Southern Amuzgo (spoken in Huixtepec (Ometepec), for example) are still not well documented, but work is underway (Wiki).


"Amuzgo is a complex languages spoken in southern Mexico, principally in Guerrero and Oaxaca. Approximately 30,000 people speak the language. The present work is based on the vocabulary of the San Pedro Amuzgo dialect in the district of Putla, Oaxaca. The village of San Pedro Amuzgos includes approximately 11,000 inhabitants, the majority of which are native.... This work.. is the first dictionary of Amuzgo" (from back cover, tr: BM).
The Bibliographical Society of America


[ANDAMANESE LANGUAGES: POLYGLOT] The Andamanese languages are the indigenous languages of the Andaman Islands, spoken by the Andamanese Negritos. There are two clear families of Andamanese languages, Great Andamanese and Ongan, as well as Sentinelese, which is unknown and therefore at present unclassifiable [Wiki].

1887: [LILLY] A manual of the Andamanese languages, by Maurice Vidal Portman. London: W.H. Allen, 1887. Original leather lettered in gold. Zaumüller col. 11. IUW has a copy with a pasteover on the title page from the publisher Crosby & Lockwood. This copy with ink stamp of the "Superintendent's office Port Blair’ (where the author was employed). Contains an introduction followed by an English-Andamanese dictionary, a section with dialogues and finally a list of "common objects." An earlier work dealing with these dialects is Vocabulary of Dialects spoken in the Nicobar and Andaman isles, by F.s. de Roepstorff, Fort Blair, 1874.


"The present work forms a part of my record of the Andamanese, undertaken for the British museum and the government of India. … The Andamanese languages are very copious, the people having names for many animate and inanimate objects, and words to express the parts of those objects, their actions, and conditions, in great detail. A complete dictionary of any one Andamanese language would contain many thousand words, and would involve years of special labour; my present intention, therefore, is rather to give a general idea of languages, and mental attitude of the people of the South Andaman Group of tribes; and, with a Comparative Vocabulary and its Analysis, to show how the words and languages are constructed, and how the different languages compare with each other. As the Andamanese race, in the Great Andaman, is now almost extinct, more than this cannot be done. A colored map showing the area occupied by each tribe accompanies the letterpress" (Preface).
ANEITYUM Anejoũ or Aneityum (also spelled Anejom, and formerly Aneiteum, Aneityumese) is an Oceanic language spoken by 900 people (as of 2001)[1] on Aneityum Island, Vanuatu (Wiki).


"Utility, not literary distinction, was my aim in preparing this Dictionary. My object was to have all the words in the language at my command while engaged in translating a part, and editing the whole, of the Aneityumese Bible…The Dictionary contains all the words collected by the late Rev. Dr. Geddie, the Rev. Joseph Copeland, and myself. They are nearly five thousand in number…As the Aneityumese belongs to a new family of tongues, the Papuan, comprising, perhaps, at least a hundred dialects or languages, and which are spoken from Fiji to Papua or New Guinea, and as a Grammar and Dictionary of only one of these, namely, that of Fiji, has been published [Hazlewood and Calvert, London, 1850-1852], it appears to me that the publication of a Grammar and Dictionary of the Aneityumese language would be a contribution to this science from a quarter all but entirely new" (Preface). (Aneityumese is] "a language both copious and exact, capable of giving utterance to every thought and every idea, every want and every wish, known to those to whom it is their mother tongue. The words are all as precise in their meaning as if they had been defined by Johnson or Jamieson. The grammar is as regular and uniform as if it had been formed by Lindley Murray" (Introduction). Aneityum, now Anatom, is an island at the southern end of the former New Hebrides, now Vanuatu, a group of some seventy islands administered for 74 years by the United Kingdom and France. Vanuatu became independent within the Commonwealth in July 1980.

ANGLOROMANI Angloromani or Anglo-Romani (literally "English Romani"; also known as Angloromany, Rummaness, or Pogadi Chib) is a language combining aspects of English and Romani, which is a language spoken by the Romani people; an ethnic group who trace their origins to the Indian subcontinent. Angloromani is spoken in the UK, Australia, the US and South Africa (Wiki).


"The author of the present work wishes to state that the vocabulary, which forms part of it, has existed in manuscript for many years. It is one of several vocabularies of various dialects of the Gypsy tongue, made by him in different countries. The most considerable—that of the dialect of the Zincali or Rumijelies (Romany Chals) of Spain—was published in the year 1841. Amongst those which remain unpublished is one of the Transylvanian Gypsy, made principally at Kolosvăr in the year 1844" (p. [5]). "The Gypsy language…may consist of some three thousand words, the greater part of which are decidedly of Indian origin…. [T]he rest consists of words picked up by the Gypsies from various languages in their wanderings from the East" (The English Gypsy Language).


"The vocabulary is the result of inquiries made by Mr Sinclair among hundreds of Gypsies in different parts of the United States, and is confined strictly to the English-speaking Gypsies born in Great Britain or their American descendants. Mr. Sinclair says in one of his manuscripts that no one Gypsy was familiar with all the words he had noted, but many of them knew nearly all. Most of the younger generation born in the United States, however, understood very few of them. The only other vocabulary of American-Romani is that published by Professor Prince in the *Journal of the American Oriental Society* ["The English-Romany jargon of the American roads," vol. 28, pp. 271-308; 1907], to which the present list forms a valuable supplement. The Romani... is now little more than a broken jargon based grammatically on English. The vocabulary, on the other hand, abundantly shows its Indian origin" (p. 3).


[ANIMERE] Animere (sometimes Anyimere or Kunda, the latter being a toponym) is a language spoken in Ghana, in the Kecheibe and Kunda villages of the Benimbere people. It is most closely related to Kebu or Akebu of Togo. Both are Ghana Togo Mountain languages. Animere is an endangered language which is no longer being passed on to children; the speaker count is approximately 30 (Blench 2006) (Wiki).


[ANUFO] Chakosi, or Anufo, is a Central Tano language spoken in Ghana, Togo, and Benin (Wiki).

Ethnologue: cko. Alternate names: Chakosi, Chokosi, Kyokosi, Tchokossi, Tiokossi. "Anufo" is the name the people use for themselves; "Chokosi" is used by others.


"This dictionary is the result of six years of study and use of the Chokosi language, spoken by about 18,000 people in Northeast Ghana and 20,000 people in Northern Togo” (Preface).


"This English-Chokosi dictionary may be used as a companion volume to the author's earlier Chokosi-English dictionary, which was published by the Institute of African Studies in 1970" (Editorial Note).

[ANUAK] Anuak or Anywa is a Nilotic language of the Nilo-Saharan language family. It is spoken primarily in the Western part of Ethiopia by the Anuak. Other names for this language include: Anyuak, Anywa, Yambo, Jambo, Yembo, Bar, Burjin, Miroiy, Moojanga, Nuro. Anuak, Päri, and Jur-Luwo comprise a dialect cluster. The most thorough description of the Anuak language is Reh (1996) Anywa Language: Description and Internal Reconstructions, which also includes glossed texts (Wiki).


"The following outline to the Anyuak vocabulary and a grammar is not the result of a systematic research on Anyuak language but presents merely the linguistic conclusions of someone who got acquainted with the use of Anyuak languages while studying … the cultural background of the Anyuak tribe: from 1976-1979, I conducted fieldwork amongst the Anyuak: a tribe living in one of the most remote regions of the Upper Nile in the Southern Sudan and in Southwestern Ethiopia… When I started my research-work as a lecturer at the University of Khartoum I could not find a single document about Anyuak language [commentary continues with further discussion of potential published and unpublished sources]…. I am confident that the linguists amongst the readers will forgive my shortcomings and find some inspiration to deepen the understanding of Anyuak language. Because language is the heartbeat of a culture, I really hope that my present work will be a significant contribution to the preservation of the threatened Anyuak cultural universe which is one of high civilization and great beauty" (Foreword).


"The present dictionary is a by-product of my research on the grammatical structure of Anywa carried out between July 1985 and March 1989 in Khartoum" (Preface).

[ANYIN] The Anyin language is spoken principally in Côte d'Ivoire and Ghana. It is an Akan member of the Kwa branch of the Niger–Congo family of languages. The closest relative of Anyin is Baoulé, and it is also close to Nzema. The dialects of Anyin are Sanvi, Indenie, Bini, Bona, Moronou, Djuablin, Ano, Abe, Barabo and Alangiu. The Morofo (one quarter of speakers) variety may be classified as a separate language. In Côte d'Ivoire, there are approximately 610,000 native speakers of Anyin, along with 10,000 to 100,000 second-language users. There are a quarter-million speakers of Anyin in Ghana (Wiki).


[APACHE, *JICARILLA*] Jicarilla (Jicarilla Apache: Abáachi mizaa) is an Eastern Southern Athabaskan language spoken by the Jicarilla Apache (Wiki).

 Ethnologue: apj.


[APACHE, *WESTERN*] The Western Apache language is a Southern Athabaskan language spoken by over 14,000 of the Western Apaches living primarily in east central Arizona. In 2011, the San Carlos Apache Tribe’s Language Preservation Program, located in Peridot, Arizona, began its outreach to the "14,000 tribal members residing within the districts of Blyas, Gilson Wash, Peridot and Seven Mile Wash," only 20% of whom still speak the language fluently (Wiki).


1972: [LILYbm] *Western Apache dictionary*, compiled by the staff of the White Mountain Apache Culture Center. Fort Apache, Ariz.: White Mountain Apache Tribe, 1972. Original illustrated tan wrappers, lettered and decorated in brown. Pp. i-vi vii-xii xiii-xiv, 1-135 136-138. First edition. This copy inscribed at the head of the Preface "To my friend 'Bonita' 1972," probably by Edgar Perry, who wrote the preface and served as Director of the Culture Center. Wesley Bonita was Director of the Education Department and provided the foreword for the 1998 edition of the dictionary (see below). **This is the first dictionary of Western Apache.**

"There has been a need for many years for a Western Apache Dictionary as a bridge between English and Apache… It contains over 2,600 words… [of] one of the most difficult languages in the world…. We hope this dictionary will be of help to our doctors, nurses, social workers and B[ureau of] I[ndian] A[ffairs] employees in understanding some of our expressions…. We do not want our language to die. Help us to learn together" (Preface).

"The 1972 dictionary was the tribe’s primary step in establishing a standard writtn form of the language and provided approximately 2,400 English to Apache forms in addition to
special sections about pronouns and the verb to handle… " (Preface to 1998 Western Apache-English dictionary).


"The Apache grammar, lexicon, and ethnographic notes presented here are a combination of two manuscripts—one, the lengthier, at West Point … and the other at the Nebraska State Historical Society in Lincoln…. It is probably that his lexicon, which totals 1105 items, does not constitute all of Bourke's collection of Apache lexical items. Pilling… lists a manuscript by Bourke entitled "Vocabulary of the Sierra Blanc and Chiricahua Dialects of the Apache Tinneh Family" (Introduction).


"This book is dedicated to all the White Mountain Apaches for holding on to their language and using it as a communication tool to develop their self-sufficient government and make their reservation a better place to live. The process of developing and researching this dictionary took over ten years, since the work was all done on a volunteer basis, when time allowed" (Foreword, Wesley Bonito). "This dictionary…is intended primarily for the Apaches who are learning to read and write their own language…. This dictionary project…was begun in 1981. The primary sources [included] the Western Apache Dictionary compiled by Edgar Perry…in 1972…. The present edition is the first dictionary to list both Apache to English and English to Apache and contains over 10,500 Apache words, with 4,400 dialect variations and 2,200 entries indicating alternate expressions and forms" (Preface).

[APATANI] Apatani (Apa Tani, Tanii) is a Tani language of India (Wiki).


Devanagari), pp. [39]-161, and Apatani-English, pp. [162]-192. An Apatani-English-Hindi dictionary appeared in 1987 (see below) and an English-Apatani dictionary in 1995. “The object of this book, like all others in the series, is primarily to help personnel serving in the Apatani area to learn the language…. The book also covers a wider ground than the smaller Apatani Language Guide which was published in 1965” (Preface).


"The present Apatani-English-Hindi dictionary is the third to be published in our dictionary series. By providing Hindi and English glosses an attempt has been made to simultaneously expose the Apatani speakers to both the official and associate official languages of the country. We hope that the non-Apatani speakers who will have occasion to come into contact with them either in administration or for trade purposes will find the dictionary useful" (Foreword). "Data for the dictionary were collected in the field primarily from one informant by elicitation through the word list prepared in the Institute. They were then crosschecked with some other informants" (Editor's Note). "The materials for the present work were collected during my field work in Apatani plateau, during October-December, 1975 and April-June, 1977, [with identification and background information on informant]" (Introduction, P. T. Abraham).

[A-PUCIKWAR: see ANDAMANESE LANGUAGES: POLYGLOT] The Pucikwar language, A-Pucikwar, is an extinct language of the Andaman Islands, India, formerly spoken by the Pucikwar people on the south coast of Middle Andaman, the northeast coast of South Andaman, and on Baratang Island. It belonged to the Great Andamanese family (Wiki).

Ethnologue: apq.

[APURINÃ] Apurinã (Ipurina) is a Southern Maipurean language spoken in Amazonia by the Apurinã people. It has an active–static syntax (Wiki).


"The tribe of Indians called Ipurinã, a cannibal tribe, inhabit only the River Parús, one of the largest affluents of the Amazon…. They are one of the largest of thirty-four or more
tribes inhabiting the giant river… They are naturally indolent, and lounge during the greater part of their time in their hammocks, which they do not even take the trouble to weave, but beg, or barter for them with neighboring tribes…. When, however, their isolated condition, during several centuries, without any incentive from without to ambition to a higher life, is taken into consideration…they should largely be exonerated from the charge of indolence of indifference.  Being so widely scattered… their number can not be easily ascertained … they may perhaps muster 2,000 or 3,000 altogether… No effort has yet been made by Brazil to civilize this tribe… [Ipurinã] is spoken exclusively by the Indians of the Ipurinã tribe.  their language has been confined to themselves, and I have not seen it in writing or heard of its being reduced to such, except by myself…. The present notes, although insufficient in quantity, are the result of the closest attention and hardest study imaginable for nearly two years, and this volume is the fifth of the kind I have written" (Preface).  "[The Pamarí are] a tribe of Indians with spotted skins, inhabiting the Middle Parús… The above list of words and phrases I acquired verbally from the Pamarís themselves; I have not yet seen the language reduced to writing anywhere else" (p. 108).

[ARABELA] Arabela is a nearly extinct indigenous American language of the Zaparoan family spoken in two Peruvian villages in tropical forest along the Napo tributary of the Arabela river. Also known as Chiripuno and Chiripunu, it is spoken by fewer than 50 people out of an ethnic population of about 500. Like all native languages in Peru, it has an official status in areas where it is spoken (Wiki).


"Arabela is a member of the Zaparo linguistic family.  It is presently spoken by fewer than 100 people, who live primarily in two communities: Buena Vista and Flor de Coco; both on the Arabela River, a branch of the Curaray River in the Province of Maynas in the district of Loreto…I would like to thank God for having given me the privilege of studying this language which has survived thanks to the perseverance of its few speakers and under the pressue of adverse conditions which have placed it in danger of extinction" (Prologue, tr: BM).

[ARABIC (pre-1850)] Arabic (Arabic: العربية, al-‘arabiyyah [alˤaraˈbijja] ( listen) or Arabic: ‘arabī [ˈarabiː] ( listen)) is the Classical Arabic language of the 6th century and its modern descendants excluding Maltese. Arabic is spoken in a wide arc stretching across Western Asia, North Africa, and the Horn of Africa. Arabic belongs to the Afroasiatic family. The literary language, called Modern Standard Arabic or Literary Arabic, is the only official form of Arabic. It is used in most written documents as well as in formal spoken occasions, such as lectures and news broadcasts. Arabic is a Central Semitic language,
closely related to Aramaic, Hebrew, Ugaritic and Phoenician. Standard Arabic is distinct from and more conservative than all of the spoken varieties, and the two exist in a state known as diglossia, used side-by-side for different societal functions.

Some of the spoken varieties are mutually unintelligible, both written and orally, and the varieties as a whole constitute a sociolinguistic language. This means that on purely linguistic grounds they would likely be considered to constitute more than one language, but are commonly grouped together as a single language for political or religious reasons. If considered multiple languages, it is unclear how many languages there would be, as the spoken varieties form a dialect chain with no clear boundaries. If Arabic is considered a single language, it is perhaps spoken by as many as 420 million speakers (native and non-native) in the Arab world, making it one of the six most-spoken languages in the world. If considered separate languages, the most-spoken variety would most likely be Egyptian Arabic with 89 million native speakers—still greater than any other Afroasiatic language. Arabic also is a liturgical language of 1.6 billion Muslims. It is one of six official languages of the United Nations (Wiki).

Ethnologue: (a macro-language) ara.


c. 1620: [LILLY] Arabic-Latin lexicon [manuscript], ca. 1620? By Christoph Crinesius (1584-1629). [230] leaves; 21 cm. Cite as: Crinesius, Christoph. Arabic-Latin lexicon, ca. 1620. Lilly Library manuscripts, Indiana University, Bloomington, Indiana. Notes: German orientalist and philologist. Christoph Crinesius studied in Jena and Wittenberg where he was a pupil of the Hebrew scholar Laurentius Fabricius. In 1624 he received the appointment of Professor of Oriental Languages at Altdorf. He published works on Syriac [Lexicon Syriacum, Wittenberg 1612], a Samaritan grammar, and an Aramaic grammar and dictionary. Text in Arabic and Latin, and occasional Greek. Extensive manuscript Arabic-Latin lexicon, very probably in the hand of Christoph Crinesus, inscribed
on the front pastedown in a different hand from the manuscript itself, 'Opus M. Christoph Crinesii, Acad. Aldorff.' The manuscript on paper is arranged verso-recto with vellum tabs at fore-edge marking each letter of the Arabic alphabet; ruled in double columns (numbered to 539) and includes a Latin index, [29] leaves at end (11 leaves preceding the index and several pages elsewhere blank). The sources of the Arabic words and their meanings are recorded. These sources include 'Erp. Gram.' (i.e. Erpenius's Grammatica Arabica, first published in 1613), 'Proverb. Arab.' (i.e. Erpenius and Scaliger's Proverbiae Arabicorum centuriae duae, 1614) and 'Matth.' (most likely Peter Kirsten's Notae in Evangelium S. Matthaei, 1611). There are also references to 'Tit.' (probably the Arabic edition of the Book of Titus published in Leiden in 1612), 'Judea' (an Arabic version of St. Jude's Epistle published in Breslau in 1611), and Kirsten's Grammaticae Arabicae (1608).

1624: [LILLY] Mahomet vnumasked, or, A discoverie of the manifold forgeries, falshoods, and horrible impieties of the blasphemous seducer Mahomet: with a demonstration of the insufficiencie of his law, contained in the cursed Alcoran / written long since in Arabice: and now done into English by William Bedwell. Whereunto is annexed The Arabian Trudgman, interpreting certaine Arabicke termes vsed by historians. Together with an index of the chapters of the Alkoran, for the understanding of the confusion of the booke. London: printed for Thomas Dewe, and are to be sold at his shop in Saint Dunstons Church-yard, 1624. [120] p.; 18 cm. (4to). Index assuratarum Muhammedici Alkorani. That is, A catalogue of the chapters of the Turkish Alkoran. "The Arabian trudgman, that is, certaine Arabicke termes, ..." and "Index assuratarum Muhammedici Alkorani. That is, A catalogue of the chapters of the Turkish Alkoran, ..." have separate title pages, dated 1615; register is continuous. First appeared in English in 1615 under the title, Mohammedis impostura. It is "Bedwell's translation of a polemic dialogue which had been printed anonymously in Arabic some years before." – DNB. Another issue, with a cancel title page, of "Mohammedis imposturæ: that is, A discouery of the manifold forgeries, falshoods, and horrible impieties of the blasphemous sedercer Mohammed." Signatures: A±A1 B-P². References: ESTC, S94194. STC (2nd ed.), 17995.5. Includes Arabic-English vocabulary.


Second copy: IUW. Library binding. A few contemporary annotations in ink.

1817: [LILLY] An authentic narrative of the loss of the American brig Commerce, wrecked on the western coast of Africa, in the month of August, 1815. With an account of the sufferings of her surviving officers and crew, who were enslaved by the wandering Arabs on the great African desert, or Zahahrah; and observations historical, geographical, &c., made during the travels of the author, while a slave to the Arabs, and in the empire of Morocco. By James Riley ... Preceded by a description of the famous city of Tombuctoo, on the river Niger ... With an Arabic and English vocabulary ... Hartford, The author, 1817. xiv p., [1] leaf, [17]-460, xxxiv p.: fold. map, 9 plates (incl. front.: port.); 22 cm (8vo). From the library of J.K. Lilly. Bound in brown leather, in blue cloth slipcase. References: Sabin, 71397. Includes Arabic-English vocabulary.


[ARABIC, CHADIAN: see also SAR] Chadian Arabic (also known as Shuwa/Shua/Suwa Arabic (French: Arabe Choa/Chowa), L’arabe du Tchad, Baggara Arabic, and, most recently, within a small scholarly milieu, Western Sudanic Arabic) is one of the regional colloquial varieties of Arabic. (The term "Shuwa Arabic", found in 20th-century Western linguistic scholarship, properly refers only to the Nigerian dialects of this particular language, and even then, "Shuwa" is not used by those speakers themselves.) It is the first language for over one million people, including town dwellers and nomadic cattle herders (Wiki).

Ethnologue: shu. Alternate Names: Arabe Choa, Chad Arabic, Chadian Arabic, Chowa, L’arabe du Tchad, Shua, Shua Arabic, Shuwa Arabic, Suwa.


"Within the vast domain covered by the Arab dialects of Africa, few regions are as little known as that within the confines of Chad-Sudan dealt with [here]...[Previous vocabularies] have often been conceived as a practical method of teaching Arabic to English or French
administrators. For this reason, the vocabularies they furnish never start from the Arabic side, but always from the English or French” (Preface, David Cohen, tr: BM).

[ARABIC DIALECTS: see also ARABIC, CHADIAN; ARABIC, HASSANIYA; ARABIC, MOROCCAN; ARABIC, NORTH LEVANTINE; ARABIC, SUDANESE; NIGERIAN ARABIC, SUDANESE ARABIC, TUNISIAN ARABIC]


[ARABIC, EGYPTIAN SPOKEN] Egyptian Arabic is the language spoken by most contemporary Egyptians. It is more commonly known locally as the Egyptian colloquial language or Egyptian dialect. Look below for local namings. Egyptian Arabic is a variety of the Arabic languages of the Semitic branch of the Afroasiatic language family. It originated in the Nile Delta in Lower Egypt around the capital Cairo. The 80 million Egyptians speak a continuum of dialects, among which Cairene is the most prominent. It is also understood across most of the Arabic speaking countries due to the predominance of the Egyptian influence on the region as well as the Egyptian media, making it the most widely spoken and one of the most widely studied varieties of Arabic. While it is essentially a spoken language, it is encountered in written form in novels, plays, poems (vernacular literature), as well as in comics, advertising, some newspapers, and transcriptions of popular songs. In most other written media and in television news reporting, Literary Arabic is used (Wiki).

Ethnologue: arz. Alternate Names: Lower Egypt Arabic, Masri, Massry, Normal Egyptian Arabic.


"One obstacle to our progress in good colloquial Arabic is undoubtedly our helplessness in the hands of Berberine servants. These Berbrines are foreigners, whose native Nubian dialect…is very limited and barbarous. Yet for our daily purposes we are obliged not only to learn their pronunciation, but also their grossly inaccurate patois, which some of us innocently suppose is good modern Arabic…this book contains the results of twelve years' study and experience of Arabic in Syria, Egypt, the Soudan, and Tripoli…"

1895: [LILLYbm] An Arabic-English Vocabulary of the Colloquial Arabic of Egypt, containing the venacular idioms and expressions, slang phrases, etc., etc., used by the native Egyptians, compiled by Socrates Spiro. Cairo; London: Al-Mokattam Printing Office; Bernard Quaritch, 1895. Original blue cloth, decorated in blind, and lettered and decorated
Having been interested for many years in the colloquial Arabic of Egypt, the compiler was struck...by the wealth of the dialect, not only in words but in forms of expression and subtle meanings, and the more he studied the subject, the more he became convinced of the necessity and utility of a vocabulary to introduce the foreigner to the still uncomprehended treasures of colloquial Arabic.


"It may seem extraordinary that one who is not a scholar in a language should attempt to write a vocabulary of it, but in this case there is a reason. The writer, desiring to learn colloquial Arabic for use in Egypt, purchased, one after another, five books, none of which answered the purpose. Some were too classical and Syrian, using words and forms that are not intelligible in Egypt, in others the English was uninterpretable. There may be a suitable book, but the author was not able to hear of it... The question of an Arabic-English vocabulary was decided in the negative... Size is an object in a book to be carried about... It is, of course, understood that the scope of the book is strictly limited to providing the easiest means of learning enough of the colloquial language to be able to get about Egypt" (Preface). An undated second printing with "Second Thousand" on the title page was also issued, in a similar binding, published by Crosby, Lockwood & Son in London, 120 pp. with 20 pp. of ads, including ads on endpapers.[offered by Zephyr Used and Rare Books in 1997].

[ARABIC, HASSANIYA] Hassânîya (Arabic: حسانيّة Hassâniyya; also known as Hassaniyya, Klem El Bithan, Hasanya, Hassani, Hassaniya) is the variety of Arabic originally spoken by the Beni Hassân Bedouin tribes, who extended their authority over most of Mauritania and the Western Sahara between the 15th and 17th centuries. It has almost completely replaced the Berber languages spoken in this region (Wiki).


wrappers. Hendrix 2436 (identifying the language as "Badawi"). Includes thematically-arranged Hassaniya-French vocabulary of special terms pertaining to camels, pp. 298-372.

"The following vocabulary is not homogenous; the words it contains refer to camels in varying degrees; some are utilized uniquely in connection with the animal; others are common to both camels and cattle; yet others have a special sense when referring to a camel, differing from the ordinary meaning" (Preface, tr: BM).

[ARABIC, MOROCCAN] Moroccan Arabic (known as Darija (الدارجة, [ʔaddəɾjæ]) in Morocco) is a cover term for varieties of Arabic spoken in Morocco. It belongs to the Maghrebi Arabic dialect continuum and is mutually intelligible to some extent with Algerian and Tunisian Arabic dialects. It shows a strong historical and linguistic Berber influence on it. Moroccan Arabic is considered a spoken variety of Arabic and not a separate language (Wiki).

Ethnologue: ary. Alternate Names: Colloquial Arabic, Maghrebi Arabic, Maghribi, Moroccan Arabic, Moroccan Colloquial Arabic, Moroccan Dareja, Moroccan Darija, Moroccan Dereja.


First grammar and vocabulary of the Tangier dialect of Moroccan spoken Arabic. The preface is dated June 1799 at Zagreb. Schnurrer 139. Vater p. 29. Zaunmüller col. 18.


[ARABIC, NORTH LEVANTINE] Levantine Arabic (Arabic: اللهجة الشمالية, al-lahjah aš-šamiyyah), is a broad dialect of Arabic spoken in the 100 to 200 km-wide Eastern Mediterranean coastal strip.[3] It is considered one of the five major varieties of Arabic.[4] In the frame of the general diglossia status of the Arab world, Levantine Arabic is used for daily spoken use, while most of the written and official documents and media use Modern Standard Arabic. It is part of Eastern Arabic (known as Mashriqi Arabic) that includes Mesopotamian Arabic and peninsular Arabic along with Levantine (Wiki).


[ARABIC, SUDANESE] Sudanese Arabic is the variety of Arabic spoken throughout Sudan. Some of the tribes in Sudan still have similar accents to the ones in Saudi Arabia (Wiki).


"This note-book…is written for beginners …great assistance should be provided by the Vocabulary, which has been tested in all the districts of the Sudan and has been found in practise to be effective with such varying tribes as the Hadendowa, Beni Amir, Nuba, and Habbaniya."

[ARABIC, TUNESIAN SPOKEN] Tunisian Arabic, or Tunisian, is a set of dialects of Maghrebi Arabic spoken in Tunisia. It is known by its 11 million speakers as Tounsi ['tu:nsi], "Tunisian", or as Derja, "colloquial dialect" to distinguish it from standard Arabic, the official language of Tunisia (Wiki).

Ethnologue: aeb. Alternate Names: Tunisian, Tunisian Arabic, Tunisian Darija.

The Arapaho (Arapahoe) language (in Arapaho: Hinóño’eitít) is one of the Plains Algonquian languages, closely related to Gros Ventre and other Arapahoan languages. It is spoken by the Arapaho people of Wyoming and Oklahoma. Speakers of Arapaho primarily live on the Wind River Reservation in Wyoming, though some have affiliation with the Cheyenne people living in western Oklahoma (Wiki).


"The Arapaho recognize five former divisions of their people. As placed by them in order from south to north, these were the…South-people, the… Rock-people, the Hinana’e’inaⁿ or Arapaho proper, the… Wood-people, and [the] Begging-people. The last is a tribe that … has long been known as the … Gros Ventre of the Prairie…. A very few people remembering something of the [Southern-people] dialect were living in 1899. From one of these was obtained the brief vocabulary given below…. No one was found who remembered the speech of the [Rock-people], which is said by the Arapaho to have been the most different from their own…. A brief comparative vocabulary of the four dialects on which material could be obtained is appended. This is unfortunately badly selected, and the phonetic perception and rendering are no doubt inadequate even for Arapaho and Gros Ventre, which the author has ampler opportunity to hear. Further, the words in the two other dialects were obtained from people who no longer habitually used them, perhaps had never done so. Still, the lists contain new information, which may never be duplicated, and are therefore given with all their imperfections" (pp. 73-74).


Lokono (Lokono Dian, literally 'people’s talk' by its speakers), also referred to as Arawak (Arowak/Aruák), is an Arawak language spoken by the Lokono people of South America in eastern Venezuela, Guyana, Suriname, and French Guiana. While the term "Arawak" has been used in reference to this people, Lokono more accurately reflects the speakers' own language, as the name has been historically extended to cover the eponymous Arawak language family (Wiki).


"The following list of more than one hundred words from the language of the Arawak Indians living along the Corentijn River, in western Dutch Guiana, was given to me by the native known as the Teacher, in the Indian village of Washabo. Although most of the words are pure Arawak, it will be observed that four or five are from the jargon known as talkee-talkee, the medium of conversation between whites and natives" (Arawak Vocabulary).


['ARE'ARE] The 'Are'are language is spoken by the 'Are'are people of the Solomon Islands. It is spoken by about 18,000 people, making it the second-largest Oceanic language in the Solomons after the Kwara’ae (also from Malaita). The literacy rate for Are'are is somewhere
between 30% and 60% for first language speakers, and 25%–50% for second language learners (Wiki).


"The basis of this dictionary is the 'Are'are as spoken around Tarapaina, in the small Malaita Passage. It seems to me the purest and best sounding of the 'Are'are…. Many names of customs, feasts and forms of spirit worship cannot be translated literally. I therefore gave a short explanation so as to convey the meaning. I hope and trust this dictionary may be a modest contribution to the scarcity of linguistic material of Melanesian languages of the Solomon Islands" (Preface).

[AROSI] The Arosi language is a member of the family of San Cristobal languages, and is spoken in the northwest part of the island of Makira, formerly known as San Cristobal in the Solomon Islands. Population is 6,750. A word list is available at the Austronesian Basic Vocabulary Database (Wiki).

Ethnologue: ala.


[ARRERNTE] Arrernte or Aranda /ˈærændə/, or more specifically Upper Arrernte (Upper Aranda), is a dialect cluster spoken in and around Alice Springs (Mparntwe in Arrernte) in the Northern Territory, Australia. The name is sometimes spelled Arunta or Arrarnta (Wiki).

Ethnologue: (Western Arrarnta) are. Alternate Names: Aranda, Arunta.


[ASHÉNINKA] Ashéninka (Ashéninga, Ashénika) is an indigenous American language of the Arawakan family spoken in Peru. All but a few of the 50,000 people in the ethnic group
are fluent. Ashéninka is a dialect cluster of five partially mutually intelligible varieties: Pajonal Ashéninka, South Ucayali Ashéninka, Pichis Ashéninka, Ucayali-Yuruá Ashéninka, Perené Ashéninka, which are named for the region or river along which their speakers live. Ashéninka is a locally official language in Peru, as are all native Peruvian languages. It and its relatives are also known by the largely pejorative term Campa (Wiki).

Ethnologue: lists all five dialects as separate languages: Pajonal Ashéninka (cjo), South Ucayali Ashéninka (cpy); Pichis Ashéninka (cpu); Ucayali-Yuruá Ashéninka (cpb), Perené Ashéninka (prq).


[ASMAT, CENTRAL] Asmat is a Papuan dialect cluster of West New Guinea. The principal dialects, distinct enough to be considered separate languages, are: Casuarina Coast, also known as Kaweinag (subdialects Matia and Sapan-Safan); Central, also known as Jas-Yas or Manowee (subdialects Simai-Simay, Misman, Ajam-Ayam); North (Momogo-Pupis-Irogo), also known as Keenok; Yaosakor (Wiki).

Ethnologue: (Central Asmat) cns. Alternate Names: Jas, Manowee, Yas


"The language of the Asmat Papuans, Asmat, is one of a number of related Papuan languages which are spoken over an extensive area of the coast plain of South-West New Guinea (Irian Barat)...It is still not known with certainty how far inland the Asmat language-area extends. It was only recently that this coastal area was brought under Government control and that part of the low-lying plain abutting into the mountainous country in the centre is still practically terra incognita...Nothing is known about the languages to the north and the north-east of the Asmat language-area...The Asmat people dwell in villages situated along the rivers. The largest villages have between 1,000 and 2,000 inhabitants; the smallest lest than 100. The total Asmat population is estimated to be 40,000 persons. The people of the central Asmat region call themselves ásmat ow, which probably means 'tree people... According to the Asmat people, the territory they inhabit...is enclosed within, and lies at the bottom of, a gigantic coconut... It was only in the recent past that the Asmat region was brought under control - the area was notorious for head-hunting... the Roman Catholic Mission had opened its first Mission station there in 1953... The Flamingo Bay dialect is spoken by about 2,600 people who live in five villages...situated in the immediate vicinity of Flamingo Bay." (Introduction). This is the first word list of this dialect of the language. A
Dictionary of the Asmat Language by P. Drabbe (Syracuse, Ind: Our Lady of the Lake Press, 1959) includes a vocabulary of the Ajam dialect of Asmat.

[ASSAMESE] Assamese or Asamiya (-Assamiya) is an Eastern Indo-Aryan language used mainly in the state of Assam, where it is an official language. The easternmost of the Indo-Aryan languages, it is spoken by over 13 million native speakers, and serves as a lingua franca in the region (Wiki).


"After thirty years familiar acquaintance with the people, I am fully persuaded that it is a mistake to ignore their language.... If suitable encouragement were given, the educated Assamese would soon supply vernacular School Books, and a new impulse in favor of education would manifest itself among the masses. In no other way can education ever be popularized among them. In regard to the present work, it is the first Dictionary of the language ever published, and has necessarily been a difficult task. In the fourteen thousand words here collected, will be found many in daily use by the people, that no Bengali scholar will understand. Many of these words have been written as they dropped from the lips of the people.... As the language has hitherto had no standard... I am aware that this first edition, like all other first attempts of the kind, must be left more or less imperfect. No word however has been allowed to pass without careful examination; and when doubts have existed, the oldest and best informed of the people have been consulted" (Preface).


"In this edition, the book has been thoroughly remodelled. In appendices, list of abbreviation, prefixes and suffixes have been incorporated" (Preface to the second edition).


[ATAKAPA: see also TUNICA] Atakapa is an extinct language isolate native to southwestern Louisiana and nearby coastal eastern Texas. It was spoken by the Atakapa people (also known as "Ishak"). The language became extinct in the early 20th century (Wiki).

No longer listed in Ethnologue.


[ATAYAL: see also AUSTRONESIAN LANGUAGES: POLYGLOT] The Atayal language is spoken by the Atayal people of Taiwan. Squliq and C’uli’ (Ts’ole’) are two major dialects. Mayrinax and Pa’kuali’, two subdialects of C’uli’, are unique among Atayal dialects in having male and female register distinctions in their vocabulary (Wiki).


"Arayal is an Austronesian language spoken by some 30,000-40,000 people in the northern hills of Taiwan. It is of considerable importance for the comparative and typological study of the Austronesian language family as a whole. The dictionary for the first time brings together the recorded vocabulary items with their main derivational forms" (rear cover).

ATHAPASKAN LANGUAGES: POLYGLOT] Athabaskan or Athapascan (also Dene, Athapaskan, Athapaskan) is a large family of indigenous languages of North America, located in western North America in three groups of contiguous languages: Northern, Pacific Coast and Southern (or Apachean). Chipewyan is spoken over the largest area of any North American native language. Although the term Athabaskan is prevalent in linguistics and anthropology, there is an increasing trend among scholars to use the terms Dene and Dene languages, which is how speakers identify it, and to apply these terms to the entire language family (Wiki).


"Interesting publications." (de Vries, America 723). - The linguist Buschmann (1805-1880) stayed in Mexico for a year, traveling throughout the country. Upon his return he collaborated with the Humboldt brothers. He also assisted with Alexander von Humboldt's Kosmos. He made a name for himself with numerous works on the Malayan-Polynesian language family; later, from 1853 on, he worked on the languages of North and Central America. - Sabin 9522; Leclerc 2049 und 2050.

[ATSUGEWI] Atsugewi is a recently extinct Palaihnihan language of northeastern California spoken by the Atsugewi people of Hat Creek and Dixie Valley. In 1962, there were four fluent speakers out of an ethnic group of 200, all elderly; the last of these died in 1988. The name properly is Atsugé, to which the -wi of the Achumawi or Pit River language was erroneously suffixed (Wiki).

Ethnologue: atw.


"Atsugewi is a language of northeastern California assigned to the Palaihnihan branch of the Hokan family. Probably never more than a few hundred in number, is speakers occupied the northern slopes of Mount Lassen along Hat Creek and, to the east, Dixie Valley…. I
began work on the language in 1953 and was privileged to work with a number of the very few surviving speakers of the language” (Preface).

[ATTIÉ] Attié (Akie, Akye, Atche, Atie, Atshe) is a language of uncertain classification within the Kwa branch of the Niger–Congo family. It is spoken by perhaps half a million people in Ivory Coast (Wiki).


“...In spite of being an isolated, minority language, Akyé is not a language in danger of extinction….With regard to dictionaries or lexicons, only Monin's dictionary of 1978 [Attié-Deutsch Wörterbuch, Universität des Saarlandes, Saarbrücken], relates [as this one does] to the Bodin [dialect]. [As for Akye of the Nindin dialect], Cooper compiled [an unpublished] dictionary in 1989, which is probably the most voluminous up to now, for it includes some 2951 entries.... In 1996, Kouadio included in his doctoral thesis [at the University of Grenoble] a lexical inventory of 2920 entries, incorporating those of Cooper in large part” Introduction, tr: BM.

[AUSTRALIAN ABORIGINAL LANGUAGES including POLYGLOT: see also under current known names of individual Australian aboriginal languages] The Australian Aboriginal languages comprise up to 27 language families and isolates, spoken by the Aboriginal people of the Australian mainland and a few nearby islands. The relationships between these languages are not clear at present. Despite this uncertainty the indigenous languages of Australia are collectively covered by the technical term "Australian languages". By convention these do not include the languages of Tasmania or the eastern Torres Strait language Meriam Mer. In the late 18th century, there were between 350 and 750 distinct Aboriginal social groupings, and a similar number of languages or dialects. At the start of the 21st century, fewer than 150 Indigenous languages remain in daily use, and all except roughly 20 are highly endangered. Of those that survive, only 10% are being learned by children and those languages are usually located in the most isolated areas (Wiki).
1831: [LILLY]m "Description of the Natives of King George's Sound (Swan River Colony) and Adjoining Country," written by Mr. Scott Nind, and communicated by R. Brown, Esq., F.R.S. Read 14 February, 1831. Extracted from: *Papers Read before the Royal Geographical Society, Paper III, pp. 21-51. Papers on the Colony of Swan Rivers, I-III, and VI, pp. 1 2-52, 255-258.* New gray wrappers with plastic covers and spine, with typed paper label on front cover: "John Barrow, Esq. | State of the Colony of Sway River". Includes English-Aboriginal vocabulary, pp. 47-51, double columned. This is the first printed vocabulary of the language of this tribe.  
"Of their language we have as yet little knowledge; the vocabulary will show that it abounds in vowels, and is by no means wanting in harmony. It differs entirely from that of the natives on the eastern coast; and even tribes very nearly situated differ so considerably, that I do not think at two hundred miles they would at all understand each other…..They seemed at times very merry and good-tempered; had much fawning and flattery: at first they commenced pilfering, but for a length of time depredations were very rare, and numerous articles stolen by strangers were returned" (p. 47).

1842: [LILLY] *A descriptive vocabulary of the language in common use amongst the aborigines of western Australia, embodying much interesting information regarding the ... natives and the natural history of the country,* by George Fletcher Moore. London: W.S. Orr & Co., 1842. Original brown cloth, stamped in blind and gold, with dark brown leather label stamped in gold on spine. *Pp. i-iii iv-xiii xiv [2] 1 2-171 172 + 4 pp. adverts. First edition. Zaumüller col. 23.* Includes "Australian-English" and "English-Australian" vocabulary, pp. [1]-171. A presentation copy: 'J. P. Furlong | with compliments | and best wishes | of | G. F. Moore' on front free endpaper.' A copy of this vocabulary was offered in 2014 “in original green cloth” by Hordern House Rare Books, with the following description: "a good mostly unopened copy in original green cloth, with 4-pp. advertisements bound in. Moore, a lawyer, landed proprietor and diarist, arrived at the Swan River Settlement on the brig Cleopatra in 1830; over the following decades he became a large land-holder at his property Millendon and was appointed advocate-general. Less than a month after arriving in the settlement, Moore accompanied the colonial secretary on a search-party to find Aborigines implicated in a robbery. From this period on he would express sympathetic concern for the local tribes, and made a sustained effort to learn their language and understand their stories. This work is based on the preliminary studies of the explorer George Grey. Moore greatly expanded and enhanced the material, producing a genuinely descriptive vocabulary of the language in common use amongst the Aborigines of Western Australia. As with all good works of this sort, Moore's work makes fascinating reading, as it includes detailed observations regarding the habits, manners and customs of the natives and the natural history of the country. Throughout, Moore's work gives a real insight into the lives of the settlers themselves; thus 'Janjin? the native pear tree. It bears a thing which looks provokingly like a good fruit'.

“The words contained in this Vocabulary are those in most common use in the vicinity of Perth and the adjacent districts. Nothing is said here about the grammar of the language, because it is not sufficiently known… In an unwritten tongue and amongst an ignorant and scattered population it will not be thought extraordinary that in a wide range of country I sometimes found many variations in the expression of the same word, which could not perhaps be fairly considered as amounting to a difference of dialect.” (Preliminary Observations). Hordern House Rare Books description (2014): "Aboriginal vocabulary from Western Australia. A … rare and interesting vocabulary of a Western Australian Aboriginal language, designed for use in the Western Australian missions and particularly for the famous Benedictine settlement at New Norcia, north of Perth. John Brady, an Irishman, was persuaded to offer his services to the Australian mission while visiting Rome in 1837. Originally detailed for Norfolk Island, he actually ended up for several years the chaplain at Windsor near Sydney. It was during this time that he first became interested in Aboriginal languages, an interest which he continued after being sent by Bishop Polding to the Swan River settlement in 1843. He established a church in Perth within months, and was soon consecrated as Bishop of Perth. Sailing for Europe to garner support for his fledgling mission, he published his Descriptive vocabulary in both English and Italian versions, before returning in 1846 together with an ill-suited array of friends and supporters, whose attempts at cooperation quickly foundered. Most notable among the group of 27 missionaries who sailed with Brady was the famous Dom Salvado, later associated with the New Norcia mission. Although Brady left Western Australia in 1852 after several run-ins with church authorities, he never resigned his see, and was still Bishop of Perth when he died in France in 1871. This English edition was followed by the Italian version. The two editions of his vocabulary were Brady's only published works, and this is by far the rarer of the two. Ferguson knew this first issue from two copies, his own, and one in the South African Public Library. It is now known to be held in the State Library of New South Wales and the National Library of Australia [and at the Lilly Library]."
"This Vocabulary was prepared at the request of His Excellency Captain Grey, and forwarded in October, 1845. At that time, the Europeans had been several years in contact with Natives speaking four dialects, and Vocabulary of three dialects had been prepared and published by the Missionaries of the Dresden Lutheran Missionary Society, and it was thought desirable, by His Excellency, to have the fourth placed on record. I have procured the materials, mainly, through the aid of an interpreter, who knows the Adelaide and Murray dialects; and had it not been for his assistance; I could not have gathered many of the grammatical remarks, which are no given, in the few months that I have been engaged with this dialect. The terms 'dialect' is scarcely applicable to the languages of New Holland. They differ in root more than the English, French, and German languages differ from each other; and if Natives of one language happen to meet those of another, they are obliged to converse in English, to make themselves understood" (Preface).

1850: [LILLY] A key to the structure of the aboriginal language, being an analysis of the particles used as affixes, to form the various modifications of the verbs; shewing the essential powers ... of the language spoken by the aborigines in the vicinity of Hunter River, Lake Macquarie, etc., New South Wales. Together with comparisons of Polynesian and other dialects, by L[ancelot] E[ward] Threlkeld [1788-1859]. Sydney: Kemp and Fairfax, 1850. 83 p. front. (port.) 22 cm. Twentieth-century imitation leather, lettered in gold. First edition. With the bookplate of Dr. George Macaness (bibliophile and author of The life of Vice-Admiral William Bligh, R.N., F.R.S. [1936], among other works), and the printed label of John Lawson.


"It is trusted that the work in its present form will answer the end for which it was intended, namely-as an assistant to parties engaged in civilizing, Christianizing, and otherwise ameliorating, the condition of this most unfortunate race of human beings" (Preface).
"The object of the present introduction is to lay before the reader... the leading features of a very interesting race of people, who are generally supposed to possess but little of the intellectuality with which their more favored white brethren are favoured. Than such a conclusion nothing could be more unreal in fact, or unjust to those to whom the imputation is implied, few people possessing closer reasoning powers, or having observing faculties of a higher order." (Introduction)


"It is now eight years since this work was first presented to the public; its object being to assist in improving the moral and physical condition of the Aborigines. At that time there were but slight symptoms of mortality as compared with the present time, owning to an overindulgence in the use of that great and fearful bane to all the various tribes and races of Indians, 'Fire Water,' or Ardent Spirits. It was with no trifling degree of satisfaction that the author responded to a call from the Committee lately organized by the State to enquire
into, and if possible improve their present condition. He regrets, however, to
discover that one of his suggestions has not been adopted, namely:--By
allowing the whole of the tribes a large area of country… to form one great
family, where they may adopt their primitive habits of …digging for mynong,
burrowing for wombats and porcupines, collect the oorong, or gum from the
Wattles, and similar congenial pursuits, without having the fear of the Law
before their eyes” (Introduction to the Second Edition).

1851b: [LILLY] Memorie Storiche dell’Australia: particolarmente della missione
Benedettina di Nuova Norcia e degli usi e costumi degli Australiani, by Rosendo Salvado
(1814-1900). Roma: S. Congreg. de Propaganda Fide, 1851. xii, 388 p.: front. (fold. map);
22 cm. Original green wrappers, lettered and decorated in black. First edition. Includes
Northern-Southern Aboriginal-Italian lexicon, pp. 364-375. With ink inscription in Italian
referring to receiving the book as a gift from the author while hosting him in 1883.

Second edition 1852: [LILLY] Memorie storiche dell’Australia,
particolarmente della missione Benedettina di Nuova Norcia e degli usi e
costumi degli Australiani, by Rosendo Salvado [1814-1900]. Napoli: V.
Preggiobba, 1852. 376 p., 1 L. front. (fold. map). Original blue wrappers,
lettered and decorated on black. Second edition (first edition appeared in

Spanish translation 1853: [LILLY] Memorias historicas sobre la Australia,
y particularmente acerca la mision benedictina de Nueva Nursia, y los usos y
costumbres de los salvajes, by Rosendo Salvado (1814-1900). Barcelona: Impr.
de los Herederos de la V. Pla, 1853. Contemporary quarter-leather and marbled
paper over boards. Antiquariaat Forum description: "Bishop Rudesindo
Salvado, leading man of the Benedictine party in New Nursia, died on the eve
of Australia’s federation. He was hailed as the greatest friend of the Aborigines,
and condemned as a greedy land-grabber. Salvado was certainly a towering
figure in the history of West Australia. He was sent by Bishop Brady to the
Victorian Plains… Good relations were established with the local Aborigines,
and Salvado began to learn their language and customs. He devoted the rest of
his life to the Aboriginal people. A dictionary translating the differences
between the northern and southern Australian Aboriginal tongue into Spanish is
included. In 1946 the present Spanish edition was republished to mark the
centenary of the Benedictines in Australia, and as a tribute to Dom Salvado.
Palau 288371; Ferguson 15422."

1867: [LILLYbm] Vocabulary of dialects spoken by aboriginal natives of Australia,
Melbourne: Mastermann, printer, 1867. Original blue wrappers, lettered and decorated in
Intercolonial Exhibition, 1866 at head of title page. Not in Zaumüller. Wrappers reproduce
title page. Includes six folding tables comparing various indigenous vocabularies: 18
columns per sheet. Listing order left to right: French, English, 14 aboriginal
dialects/languages from Victoria, S. Australia, Tasmania, New Caledonia. Approximately
This was the first attempt to systematically collect information on the native languages:

"It may form the groundwork of future more extended enquiries of a like nature, in the progress of which the intercourse with the Aborigines may lead to improvement in their intellectual and social, as well as their physical condition; while all employed may have the satisfaction of redeeming, in some degree, the obligations they owe to the humble race,—the primitive possessors of the soil" (letter from Redmond Barry, President of the Exhibition, printed as preface). It was, however, far from the hoped-for success, as may be seen from the Preface: "On the occasion of the Intercolonial Exhibition held in Melbourne in the year 1866, it was considered desirable to illustrate, as completely as possible, all connected with the history, habits, customs and languages of the aboriginal inhabitants of Australasia….In order to save trouble and insure uniformity of action a vocabulary was prepared and widely distributed with the hope that materials sufficient to justify the deduction of some general principles as to the probable origin of the various forms of speech in use, and for the construction of a grammar, might be collected….It is to be regretted that the efforts made to secure information …relating to the languages of the natives have not been attended with the success expected. This is accounted for by reason of the dispersion of the remnant of the native races, the difficulty of arresting and engaging the continued attention of individuals of the tribes in an investigation imperfectly understood by them, of the still greater difficulty of procuring the assistance of intelligent persons sufficiently well acquainted with the languages of the natives to explain the nature of the enquiry, [and] possessing moreover the inclination and leisure requisite to enable them to devote themselves to [the task]" (Preface, unsigned). The pamphlet also reproduces the letter from Redmond Barry's letter accompanied the original circulated vocabulary list.


1888: [LILLY] *The aborigines of Central Australia: with a vocabulary of the dialect of the Alice Springs natives*, by W. H. Willshire. [S.l.: s.n.], 1888 (Port Augusta: D. Drysdale) 32 p.; 18 cm. In original drab printed wrappers, spine imperfect. Lilly Library copy with the book label of John Lawson. Hordern House Rare Books description (2014): Item Description: "Important notes on Alice Springs. Scarce pamphlet on the customs and language of the central Australian tribes by William Henry Willshire (1852-1925), a policeman implicated in the abuse and wilful murder of Aboriginal persons under his protection. Although Willshire's book makes for sometimes disturbing reading, it is still of particular significance as a very early attempt to record the traditions and language of the Aboriginal tribes around Alice Springs, which had its first European settlers in 1872. Willshire himself was posted there in 1881, and had the task of establishing the Native Police corps of central Australia in 1884. For all the book's flaws, that is, it is nonetheless a
remarkably early (the earliest?) western account of the Aborigines of central Australia, and of note for its perspective on relations between the local tribes and settlers. Willshire's later career was marred by various criminal proceedings due to his increasingly violent tendencies and his cruel "dispersal" of Aborigines. He was denounced by the Hermannsburg missionaries after three chained prisoners were shot in the back while "escaping" from his custody, and in 1891 he was indicted for the murder of two sleeping men by Francis James Gillen, the eminent ethnologist then working on his great studies of the Aborigines of Central Australia. A long and controversial case ensued and Willshire was ultimately acquitted amidst overwhelming support from outback settlers who raised bail of £2000 by public subscription. As a rule, Willshire's published works reveal more of European attitudes than Aboriginal culture: 'Sometimes vivid, they reflected the settlers'ethos: containing some reasonable anecdotal ethnology and word lists, they are distinguished more for their sexual overtones, boastful sadism and racial triumphalism' (ADB). Although deeply saddening and distasteful, this pamphlet is a significant historical record of this violent chapter in Australia's history.


"It has been said that the Australian aborigines are fast dying out. If that be true, this little brochure will help to preserve the language of natives of the western territory of Central Australia….It may be interesting to some people to know that in eight years the author used nine pocket-books alone to jot down words, &c., of the aboriginal dialect. They were used for that purpose whilst travelling through the bush, and anything fresh was jotted down whilst on the back of a camel. I have kept back a great many words that were appertaining to indecency, as I am of opinion that the vocabulary could be made interesting without them. The native children from their infancy are taught to utter bad and indecent languages; consequently they know no better. They are also taught to be cruel to little birds, lizards, insects, &c. This I could never suffer, and many a little black youngster have I rebuked for cruelty, in his own language, so I am aware that I was properly understood" (Dedication). "The vocabulary of words … is that spoken by the natives who inhabit the George Gill Ranges, Lake Amadeus, Tempe Downs, Erldunda, and a large portion of the western territory of central Australia…. I am not writing to profit by it in a pecuniary sense. I do this for the good of my country-South Australia-and for the benefit of the Geographical Society and Australian Natives' Association, two admirable institutions…. No doubt some who read this
humble production will be aware that some two years ago I had published a little pamphlet entitled 'The Aborigines of Central Australia' with a vocabulary of the Alice Spring native dialect included, which I have again included in this little work" (p. 42). [Includes the author's] experiences when in charge of Native Police; notes on cattle stations, spearing of cattle by natives; brief notes on…marriage… infanticide; methods of hunting, tracking…circumcision and subincision, female introcision, cave drawings.


"These pages are submitted in the hope that they will prove interesting to the philologist, as exhibiting the peculiar structure of the language spoken by a people generally considered among the lowest in the scale of mankind, and will contribute a little towards perpetuating the knowledge of a language of one of the Australian tribes of natives before their probable entire extinction at a no very remote period. The vocabulary is that of the tribe inhabiting the River Finke, and is also, with only slight variations in the dialect, that of the tribes in the MacDonnell Ranges eastward to Alice Springs, but not the westward of the River Finke, and extending southward to the Peake" (Preface).

1903: [LILLY] "Die Sprache des Tyeddyuwūru-Stammes der Eingeboren von Victoria," by R. H. Mathews. Sonderdruck aus Band XXXIV (der dritten Folge IV. Band) der Mitteilungen der Anthropologischen Gesellschaft in Wien. Vienna: Selbstverlag der Anthropologischen Gesellschaft, 1903. Original printed gray wrappers. This is a grammar only, and includes no vocabulary list as such beyond those used as examples, but is included for its general interest.


"Australian people are now displaying a commendable inclination to favor the use of musical native aboriginal names for their homes, and the idea could perhaps be extended to other things or places that require a name, with advantage to the furthering of the growth of a distinct national feeling. This little book has been compiled to supply the demand for a substantial and reliable list of pleasant-sounding words, with their meanings, to choose from for these purposes" (Preface). "It may be of interest here to mention that the following words, sometimes met with in the earlier Australian books and journals, are not Australian aboriginal words: budgeree, bael, gin, lubra" (The Australian Aborigines).


"In a separate list are given some Tasmanian words for the use of dwellers in that fair isle or for those of the mainland who care, in a little way, to perpetuate the memory of that ill-fated race" (Introduction).


"The words in this book can be implicitly relied upon. They are the authentic translation by experts of aboriginal words. These meanings are in many cases quite different to those understood by explorers of a hundred years ago. If you want an aboriginal word for the name of your house, see that you get one with a meaning you can trust. The meanings in this book are authentic and can be relied upon" (from inside front cover).

1933: [LILLYbm] Australian aboriginal place-names and their meanings, by James R[obert] Tyrrell [1875-1961]. Sydney: Simmons, limited, 1933. Original black and orange illustrated paper over boards, lettered in black and white, with a photograph of an aboriginal mother and child on rear cover Pp. 1-7 8-56. With illustrations and photos. First edition. Includes Aboriginal place names with English equivalents, pp. [7]-56. This copy with a pasted in review slip from the publishers. Also loosely inserted are two pages of further manuscript place names and English equivalents.

"Unfortunately, many of the aboriginal tribes have become extinct, and the opportunity for recording the meaning of a great number of place-names has been lost forever. However, a few of the more intelligent of the early settlers became interested in the primitive people they had dispossessed, learning their language to a greater or lesser extent, and studying their customs. From them and other sources the list of words in this book has been obtained"
(Foreword, Keith Kennedy). "The illustrations in this volume are from photographs taken in the eighties and nineties of the last century, by Henry King and Charles Kerry. They are of interest as showing the fine physique and the diversity of aboriginal types" (J. R. T).


"There was no such thing as a single Aboriginal language… This booklet is a mixed selection of words chosen with a purpose from numerous sources. It is a list for the entertainment and use of modern Australians who feel sufficient interest in the original Australians to delight in these echoes from their speech, and perhaps to perpetuate words that aptly take the fancy in the naming of stations, houses, business enterprises, patents, and so on. I feel no other excuse is needed for presenting, cheek by jowl, words spoken of old in particular segregation of such areas as Arnhem Land, Cape York Peninsula, Gippsland, the Murray River, the Swan River, the MacDonnell Ranges…. Since most Australian Aboriginal speech has passed forever, never to be spoken again in proper dialect, here are simply memorials that may be freely used and may fitly lend colour to our transplanted European life in this country" (Foreword).


"Only a small portion of the words used by the aborigines of Australia can be included in a book of this size. There were hundreds of languages in use among the tribes… [This compilation] gives a fairly representative selection of aboriginal words from all parts of the continent" (Introduction).

Many Australian Aboriginal cultures have or traditionally had a manually coded language, a sign-language counterpart of their oral language. This appears to be connected with various speech taboos between certain kin or at particular times, such as during a mourning period for women or during initiation ceremonies for men, as was also the case with Armenian Women's Sign Language, but unlike Plains Indian sign languages, which did not involve speech taboo, or deaf sign languages, which are not encodings of oral language. There is some similarity between neighboring groups, and some contact pidgin similar to Plains Indian Sign Language in the American Great Plains (Wiki).

**Ethnologue: asw.**

**1949:** [LILLY] “Gesture Language of the Walipari Tribe, Central Australia,” by C. P. Mountford, pp. 100-101, in: *Transactions of the Royal Society of Australia*, Vol. 73, Part 1, December 1949. Adelaide: At the Society’s Rooms, Kintore Avenue. Original light blue wrappers lettered in black. Includes thirteen hand gestures both described and illustrated. The illustrations are traced from photographs of the Walipari tribe taken by the author during a 1936 Adelaide University expedition to the Granites, Central Australia. The same author’s essay on gestures of the Ngada tribe appeared in *Oceania*, 9, (2), 1938, and is available online.

**AUSTRONESIAN LANGUAGES: POLYGLOT** Austronesians, Austronesian peoples or Austronesian-speaking peoples are various populations in Asia, Oceania and Africa that speak languages of the Austronesian family. They include Taiwanese aborigines; the majority ethnic groups of Malaysia, East Timor, the Philippines, Indonesia, Brunei, Singapore, Cocos (Keeling) Islands, Madagascar, Micronesia, and Polynesia, as well as the Polynesian peoples of New Zealand and Hawaii, and the non-Papuan people of Melanesia. They are also found in the minorities of the Pattani region of Thailand, the Cham areas in Vietnam, Cambodia, and Hainan, parts of Sri Lanka, southern Myanmar and the Andaman Islands. The territories populated by Austronesian-speaking peoples are known collectively as Austronesia (Wiki).


"We offer to the public this first dictionary of Indonesian customary law… This is merely a work in its early stages, the first step on a new path, and before the dictionary will be able to be considered complete, further research will of course be necessary, and more numerous collaborations. We hope that the present work will inspire others to continue and improve upon our efforts so that governments and the governed, legal functionaries and those who come under their sway, may consult it with interest and positive results" (Avertissement,
"A massive and fascinating undertaking sponsored by the Union Académique Internationale."


"This volume has been compiled with the intention of forming part of the 'Dictionnaire de Termes de Droit Coutumier Indonésien' published by the Royal Academy of Sciences in Amsterdam... The Imperial Academy of Japan decided to contributed its financial support for research on such terms for the aborigines of Formosa.... We intend to translate the meanings and explanations for each term into French for a supplementary volume to this one. But for the time being we are only publishing this Japanese edition" (p. VI, tr: BM from the French summary).


*Avar* (self-designation марлапъ махрул маць махрул мацу [maʁarul maʦ']) "language of the mountains" or Авар мах рах маць [awar maʦ'] "Avar language") is a language [of the Russian Federation] that belongs to the Avar–Andic group of the Northeast Caucasian family (Wiki).


“As I have already noted in the introduction, p. 4, this word list is based primarily upon a list given to me by Mr. Berger….” (p. 36) (tr: BM)


[AVATIME: see also under LEFANA] Avatime, also known as Afatime, Sideme, or Sia, is a Kwa language of the Avatime (self designation: Kedone (m.sg.)) people of eastern Ghana. The Avatime live primarily in the seven towns and villages of Amedzofe, Vane, Gbadzeme, Dzokpe, Biakpe, Dzogbefeme, and Fume (Wiki).


201, double column. The author, a missionary, states that this language is spoken only in a very few isolated linguistic islands [Sprachinseln] in Togo.

[AWA] Awa is a Kainantu language of Papua New Guinea (Wiki). 


[AWABAKAL] Awabakal (also Awabagal) is an Australian Aboriginal language that was spoken around Lake Macquarie and Newcastle in New South Wales. The name is derived from Awaba, which was the native name of the lake. (Wiki)

1892: [LILLYbm] An Australian Language, as spoken by the Awabakal, the People of Awaba or Lake Macquarie (near Newcastle, New South Wales), being an Account of their Language, Traditions, and Customs by L. E. Threlkeld: Rearranged, condensed, and edited, with an Appendix, by John Fraser. Sydney: Charles Potter, Government Printing, 1892.
Original brown half-leather, lettered and decorated in gold, and dark blue cloth over boards. Pp. i-ix x-lxiv [2] i-v vi-x, I 2-82 83-87 88-120 121-125 126-194 195-201 202-227 228, 1-3 4-148 [2]. Fold-out colored map of tribes of New South Wales as frontispiece + three plates. First edition thus. This copy with the bookplate of Bernard Gore Brett. Includes Awabakal-English vocabulary, pp. 47-64, an Awabakal-English lexicon to the Gospel according to St. Luke, pp. [201]-227, [and in the Appendix] a Minyung-English vocabulary, pp. 23-27; an English-Narrinyeri list of prepositions and adverbs, pp. 41-43; a Western Australian Aboriginal-English list of nouns and adjectives, pp. 49-51, verbs, pp. 53-54, and adverbs and prepositions, pp. 55; and a Wiradhari-English vocabulary, pp. 69-109, double columns. A note to the lexicon for St. Luke states: "This lexicon is incomplete; the author was working on it at the time of his death." Second copy: IUW.

"This volume is issued by the Government of New South Wales, as a record of the language of native tribes that are rapidly disappearing from the coasts of Eastern Australia….In all New South Wales there are only five thousand full-blood blacks; only four or five hundred in Victoria; and in Tasmania the native race became extinct in 1876. They have decayed and are decaying in spite of the fostering care of our Colonial Governments….In an Appendix I have collected several Grammars and Vocabularies as a contribution to a comparative knowledge of the dialects. The map and other illustrations are new, and were prepared for this work. The Gospel by St. Luke herein [in Awabakal] is now of no practical value except to a linguist; but it is unique, and it shows the structural system of the language" (The Editor's Preface).

"The earliest of individual efforts to deal with any single language of the Australian group was made by the Rev. L. E. Threlkeld, who, for many years, was engaged as a missionary among the blacks of the Lake Macquarie district, near Newcastle, New South Wales. His Grammar of their language was printed in Sydney in 1834… A few years
previously, Mr. Threlkeld has translated the Gospel of St. Luke into the same language. This translation remained in manuscript and had disappeared. This "Grammar" and the "Key" and the "Gospel" are now published in a collected form in the present volume" (Introduction, Fraser).

[AWAKATEKO] Awakatek [Awakateko] is a Mayan language spoken in Guatemala, primarily in Huehuetenango and around Aguacatán. It is a living language with some 18,000 speakers. Awakatek is closely related to Ixil. The Awakatek people themselves refer to their language as qa'yol, literally meaning our word (Wiki).

   2013: [IUW] Xe' yol Chalchiteko nin e'ch ak'aj yol = Vocabulario básico Chalchiteko y sección de neologismos, autores, Mario Vicente Solis, Pedro Martínez Velásquez, Carlos Enrique Cruz Raymundo, Zoila Judith Méndez López. Chalchitan, Aguacatan, Huehuetenango, Guatemala C.A.: ALMG, Academia de Lenguas Mayas de Guatemala, 2013. 68 pages; 21 cm. Includes bibliographical references (page 68). In Chalchiteco (Mayan) and Spanish.

[AWAJÚN] Aguaruna is an indigenous American language of the Jivaroan family spoken by about 45,000 Aguaruna people in Peru. The speakers live along the western portion of the Marañón River and also along the Potro, Mayo, and Cahuapanas rivers. Native speakers currently prefer the name Awajún. According to the Ethnologue there are almost no monolingual speakers; nearly all also speak Spanish. The school system begins with Aguaruna only; as the students progress, Spanish is gradually added. Huambisa and Achuar-Siwiar are closely related languages. A modest dictionary of the language has been published (Wiki).


[AWEER] Aweer (Awere), also known as Boni (Bon, Bonta), is a Cushitic language spoken in Kenya. Historically known in the literature by the derogatory term Boni, the Aweer people are foragers traditionally subsisting on hunting, gathering, and collecting honey. Their ancestral lands range along the Kenyan coast from the Lamu and Ijara Districts into Southern Somalia's Badaade District. According to Ethnologue, there are around 8,000 speakers of Aweer or Boni (Wiki).

The Awngi language, in older publications also called Awiyia (an inappropriate ethnonym), is a Central Cushitic language spoken by the Awi people, living in Central Gojjam in northwestern Ethiopia. Until recently, Kunfäl, another Southern Agaw language spoken in the area west of Lake Tana, has been suspected to be a separate language. It has now been shown to be linguistically close to Awngi, and it should be classified as a dialect of that language (Wiki).


[AWUTU] Awutu is a Guang language spoken by 180,000 in coastal Ghana. Awutu is the principal dialect. The other two are Efutu and Senya (Wiki).

Ethnologue: afu.


[AWYU, ASUE: see under MANDOBO] Pisa, also known as Asue Awyu, is a Papuan language of Papua, Indonesia (Wiki).


[AYMARA] Aymara (Aymar aru) is an Aymaran language spoken by the Aymara people of the Andes. It is one of only a handful of Native American languages with over three and a half million speakers. Aymara, along with Quechua and Spanish, is an official language of Bolivia. It is also spoken around the Lake Titicaca region of southern Peru and, to a much lesser extent, by some communities in northern Chile and in Northwest Argentina (Wiki).

Ethnologue: Aymara (aym) is considered a macrolanguage, subdivided into Centeral Aymara (ayr), and Southern Aymara (ayc).

1612a: [LILLY] Arte dela lengua aymara: con una silver de phrases dela misma lengua y su declaracion en romance / por el padre Ludouico Bertonio italiano dela Compania
de Iesus en la provincia del Peru, natural de Rocca Contradae dela marca de Ancona ...

Impreso en la casa dela Compañía de Iesus de Iuli en la provincia de Chucuyto [Peru]: Por Francisco del Canto, 1612. [16], 131, [5], 241, [23] p.: ill.; 15 cm. (8vo). Bound in later tree sheep, red leather label on gilt spine, edges sprinkled red; in a grey cloth case. Signatures: [par.] A-H[par.] I[par.]; A-Q[par.], R[par.]. [par.] 6 missigned [par.]. [par.]. [par.]. [par.]. 3, [par.]. 5; B5, C4 missigned A5, A4 respectively. Woodcut of Madonna and Child correctly bound as leaf [par.]. 8. Title vignette (Jesuit seal); initials (some historiated). "Algunas phrases de la lengua aymara" has separate paging and signatures. From the library of Bernardo Mendel. This is a grammar of the language, together with a section of phrases in Aymara.


1612c [2008]: [IUW] Vocabulario de la lengua Aymara: transcripción de la edición de 1612, compuesto por el Ludovico Bertonio; prólogo de Enrique Fernández García.


1860's: [LILLY] The Fernandez Nodal mss. held at the Lilly include notes and drafts for both a dictionary and a grammar of Ayamara. Fernandez Nodal was a Peruvian scholar born in 1822, author of Elementos De gramatica quichua, first published in Cuzco, Peru, in 1860, among other works.


[AZERBAIJANI: see also under KURDISH] Azerbaijani (/əˈzærbiˈdʒæni/; /æzərbiˈdʒæni/) or Azeri (/əˈzeərli/, /əˈzɪərli/), also referred to as Azerbaijani Turkish or Azeri Turkish (azərbaycanda nəzərdən), is a Turkic language spoken primarily by the Azerbaijani people, who are concentrated mainly in the South Caucasus geographical region. Azerbaijani is primarily spoken in Iranian Azerbaijan but it has no official status. Furthermore, the largest population of ethnic Azerbaijanis in the world live in Iran, far outnumbering those in the neighboring Azerbaijan Republic. The language has an official status in Azerbaijan and also in Dagestan (a federal subject of Russia), and is also spoken to lesser varying degrees in Georgia, Iraq, and Turkey. Azerbaijanis are a member of the Oghuz branch of the Turkic languages. It has two primary divisions, North Azerbaijani and South Azerbaijani, and is closely related to Turkish, Qashqai, Turkmen and Crimean Tatar, sharing mutual intelligibility with each of those languages to some extent (Wiki).


"The greater bulk of foreign literature in the domain of oil industry is published in English. Many readers interested in this literature may become embarrassed due to the lack of a special dictionary, comprising up-to-date terms on: drilling and exploitation of oil and gas wells, oil geology, storage and transportation of oil and gas as well as the operation and maintenance of equipment, instruments and materials used in oil industry" (Preface).


107


[BADAGA] Badaga is a southern Dravidian language spoken by approximately 400,000 people in the Nilgiri Hills of Tamil Nadu. It is known for its retroflex vowels. It has similarities with neighbouring Kannada language and it was earlier considered as a dialect of Kannada and now identified as an independent language. The word Badaga refers to the Badaga language as well as the Badaga indigenous people who speak it (Wiki).


*BAGIRMI* Bagirmi (also Baguirmi; autonym: barma) is the language of the Baguirmi people of Chad, belonging to the Nilo-Saharan family. It was spoken by 44,761 people in 1993, mainly in the Chari-Baguirmi Region. It was the language of the Kingdom of Baguirmi (Wiki).

Ethnologue: bmi. Alternate Names: Baghirmi, Bagrimma, Baguirme, Baguirmi, Barma, Lis, Lisi, Mbarma, Tar Bagrimma, Tar Barma.


"The history of the Bagirmese consists solely of a long series of war-like expeditions… Bagirmi is the language of the present-day sedentary Bagirmese. Most of them speak no other. It is spoken as well between Chari and Legone by ancient captives, those who have been freed, or Bagirmese traders, who are rather numerous in this region. There are an estimated 30,000 natives who speak Bagirmi. Although this is not a great number, the study of Bagirmi is of interest because it is part of a wide-spread family of Central African languages which stretches from Chari to the basin of the Nile" (tr: BM).

[BAGO-KUSUNTU: see under ANIMERE] Bago-Kusuntu (dialects Bago, Kusuntu) is a Gur language of Togo (Wiki).


[BAHAMAS CREOLE ENGLISH] Bahamian is an English-based creole language spoken by approximately 400,000 people in the Bahamas and the Turks and Caicos Islands.
Bahamian is spoken by both white and black Bahamians, although in slightly different forms. Bahamian also tends to be more prevalent in certain areas of the Bahamas. Islands that were settled earlier or that have a historically large Afro-Bahamian population have a greater concentration of individuals exhibiting creolized speech; the creole is most prevalent in urban areas (Wiki).


"Until very recently [Bahamian English] has either been undervalued, hence neglected, or even condemned-in other words, it has not been taken as a subject of scientific study" (Foreword). "The Dictionary of Bahamian English is the first comprehensive study of the words Bahamians use when talking informally. It demonstrates that Bahamian English forms a link between the Caribbean creoles, such as Jamaican English, and the English spoken today by many black people in the United States…. [M]ixed or creolized English, once spoken on plantations in the American South as well as in the Caribbean proper, disappeared almost completely in the United States as social and linguistic forces drew Black English closer and closer to standard English. In the Bahamas, however, American plantation creole of the eighteenth century was preserved by the slaves of American loyalists brought there in the 1780's. This creole English has not only survived but flourished, developing along its own lines in this predominantly black country" (Introduction).


"To create BD [Bahamian Dialect English], [the people] added some special vocabulary, verb and sentence forms to create a colourful language all our own. It is the variety of English the majority of Bahamians use daily as their main tongue, and which all of us understand. BD at its most basic is the language of the marketplaces and the streets, but is used by the 'upper crust' when they want to 'identify' with their roots" (Introduction).


"Talkin' Bahamian, the first edition of this book, suffered from a grave omission. It didn't include the national word 'boonggy' ['a slightly naughty word for the 'gluteus maximus' used by all but the most prim']. Concerned readers wrote letters of protest, and generally raised
hue and cry. I thought it best to bring out a second edition to remedy this lapse…. I have incorporated more than 80 new entries in the dictionary…” (Foreword).

[BAHNAR] The Bahnar language is a Central Bahnaric language of Vietnam (Wiki).


"If the venerable servant of God Etienne-Theodore Cuenot still lived, it is to him I would dedicate this **first dictionary of Bahnar;** and that would be just, for it was during his administration and at his order that the mission at Bahnar was opened….As imperfect as it is, this is the fruit of long years of work… [Preface, tr: BM].


"The Bahnar lanuage is divided into seven main dialects…each dialect with 9,000 to 15,000 words, many of which are shared by all tribes. This little vocabulary contains the words currently used by the Bahnars of Kontum, who, like all of other sub-tribes, employ words belonging to all seven dialects" (Note, tr: BM). Paul Guilleminet published a *Dictionnaire bahnar-français* in Paris in 1959 (see below). Several English dictionaries of Bahnar were published by language institutes during and following the Vietnam war.


"Approximately 10,000 Bahnar words appear in this dictionary and some 30,000 variants of these words…. The Kontum tribe appears to have the richest vocabulary… The Reverend Father P. Alberty of the Society of Foreign Missions, priest of Kontum, taught us the Bahnar language upon our arrival in the province in 1932; it collaborated with us during our stay, interrogating informants, and establishing a set of [linguistic] notes. The present work is the result of our original common effort, undertaken with the Reverend Father Alberty from 1932 to 1940" (Preface, tr: BM).
Bajan (/ˈbeɪdʒən/) is an English-based creole language spoken on the Caribbean island of Barbados. In general, the people of Barbados speak standard English on TV and radio, in courthouses, in government, and in day-to-day business, while Bajan creole is reserved for less formal situations, in music, or in social commentary. Like many other English-based Caribbean creole languages, Bajan consists of a West African substrate and an English superstrate (Wiki).


Barbados (253,000) has a less creolized dialect of West Indian or Caribbean English than most islands. It is important because of a large number of educated emigrants to other islands. Lexical material in Collymore… (Reinecke, p. 376).


"These notes together with the Introduction were first published in Bim (Vols. 5 & 6, Nos. 17-22) and now owe their appearance in book form to the requests of several readers” (Preface). "Some months ago I began, in an amateurish sort of way, making a collection of words and phrases in use in our local dialect with the idea of compiling a glossary. I very soon became aware that the accomplishment of this purpose demanded far more time and research than were at my disposal…And yet… I did not wish to abandon my plan altogether… Consequently I decided… to publish the notes. A similar series of notes was published some twenty-odd years ago in The Harrisonian. I do not know whether any others exist” (Introduction).


"My thanks are due to the Tourist Board without whose generous assistance this third edition would not have been possible. About ninety additional words and phrases have been added" (F. A. C., Preface to the Third Edition). Reprints the prefaces to the first two editions. Some one hundred and fifty words and phrases were added to the Second Edition, while a few from the first edition
"which proved on closer scrutiny not to have been exclusively Barbadian in origin" were discarded.

[BAKA: see also under YULU] Baka (Tara Baka) is a Central Sudanic language of South Sudan, with the majority living in an area centered on Maridi, South Sudan, but also a couple thousand speakers in the DRC (Wiki).


"This Petit Dictionnaire of the language of the Baka pygmies is the result of many years of work…As for the number of words, it is limited by the appellation dictionary. (Many other words were omitted due to uncertainty as to their meaning). Moreover, each word may have other meanings to be discovered later. This is why we have embarked on a second work to complement this first Petit Dictionnaire, which for us, is merely a foundation" (Avertissement, tr: BM).


"This French-Baka dictionary appears long after the Baka-French (1979). It could have been done much sooner if we had followed the format of the 'reverse' dictionary; with the words simply given in French, without reference to phrases or expressions. We have attempted instead to make it an instrument for the study of the Baka language by including French phrases and expressions in the translations or their equivalents. I made use not only of the Baka-French dictionary… but also the French-Bulu dictionary of Serge Janes (Sangmélima, B. P. 105, … 1981). The Baka in the Djoum region speak fluent Fang, which is closely related to Bulu… As with the Baka-French, we are aware of not having reached the end of our research… But in spite of its imperfections, and its small number of words, we feel this dictionary may be of some use as it is" (Introduction; tr: BM).

[BAKAÍRÍ] Bakairí (Bacairí) is a Cariban language of Brazil (Wiki).


Gustav Wilhelm Otto Antze [1877–], who completed his doctoral dissertation on ocean currents in the Atlantic at Kiel in 1901, was author of *Die Brasiliensammlung Vollmer aus der ersten Hälfte des 19. Jahrhunderts* (Hamburg, 1922), *Metallarbeiten aus dem nordlichen Peru: ein Beitrag zur Kenntnis ihrer Formen* (Hamburg, 1930) a study of Peruvian Indian and their implements, translated into Spanish in 1965, and was co-editor of the 1930 proceedings of the International Congress of Americanists in Hamburg, devoted to the ethnology of American Indians.

"This record of the Bakairi language represents the most substantial new result of the Second Xingu Expedition… The Bakairi may be divided into two groups, the East…. and the West Bakairi… The West Bakairi were said to be Christianized during a exploratory gold expedition of Father Lopez in the Twenties of our century [the nineteenth]…The East Bakairi were first discovered during the Xingu expeditions of 1884 and 1887; in 1884 we visited four villages on the Batovy River; in 1887 three villages further to the east" (Foreword, tr: BM)

The major informant for the linguistic material is pictured in the photographic frontispiece of this volume.

[BALANTA-GANJA] Balanta is a Bak language of west Africa spoken by the Balanta people. Balanta-Ganja is spoken by 86,000 people (as of 2006) in the southwest corner of and the south of Senegal. Literacy is less than 1% for Balanta-Ganja. In September 2000, Balanta-Ganja was granted the status of a national language in Senegal, and as of then can now be taught in elementary school. Dialects areare Fganja (Ganja) and Fjaalib (Blip) (Wiki).


[BALINESE] Balinese or simply Bali is a Malayo-Polynesian language spoken by 3.3 million people (as of 2000) on the Indonesian island of Bali, as well as northern Nusa Penida, western Lombok and eastern Java. Most Balinese speakers also know Indonesian. In 2011, the Bali Cultural Agency estimates that the number of people still using Balinese language in their daily lives on the Bali Island does not exceed 1 million, as in urban areas their parents only introduce Indonesian language or even English, while daily conversations in the institutions and the mass media have disappeared. The written form of the Balinese language is increasingly unfamiliar and most Balinese people use the Balinese language only as a spoken tool with mixing of Indonesian language in their daily conversation. But in the transmigration areas outside Bali Island, Balinese language is extensively used and believed to play an important role in the survival of the language (Wiki).
Ethnologue: (Bali) ban. Alternate Names: Balinese. Note: Bali is also the name of a language of Nigeria (Ethnologue: bcn) and an alternate name for Mungaka, a language of Cameroon (see under Mungaka).


1897-1912: [LILLY] *Kawi-balineesch-nederlandsch woordenboek*, by Hermanus Neubronner van der Tuuk. Batavia: Landsdrukkerij, 1897-1912. 4 vols. Original printed paper over boards, rebacked with modern black cloth. Not in Zaunmüller. Kawi is an old form of classical Javanese (see under Kawi). "The last volume of this extremely important Kawi-Balinese-Dutch glossary, was published 11 years after the untimely death of Van der Tuuk in 1893, as the preface by D.A. Rinkes reveals. The first corrector Dr. J.L.A. Brandes was so occupied with archaeological work that upon his death in 1906 only a few leaves had been corrected. He was succeeded by G. A. J. Hazeu for further correction, this progressed very slowly and in 1909 D. A. Hinloopen Labberton was called to assistance. The correction was finally finished by D. A. Rinkes" (Bookseller's description: Gemilang).

1956: [LILLY] *Kamus Bali-Indonesia. Kamus Indonesia-Bali*, by I. Gust Ananda Kusuma. Denpasar: Pustaka Balimas, 1956. 2 volumes (59, 70 pages); 21 cm. Original paper self-wrappers, mimeographed throughout. Not in Zaunmüller. Includes Balinese-Indonesian, pp. 8-59 (vol. 1), Indoensian-Balinese, pp. 1-70. First printing (although British Library cataloging give 57 pp. for first volume). Later printings were identified as such, including at least a second and third printing with nearly identical text. A note for a copy of the third printing held at University of Chicago states: "'Djilid I.' Preface dated 1956; 3rd printing 1972? (ICU copy has previous owner's note that it was purchased in Denpasar, July 1973). The paper is better quality, the cover design different, the font size is smaller and errata noted in the 1st printing have been corrected in the 3rd printing."

1971: [LILLY] *Tjatatan singkat mengenai dialek sembiran dan spang di Bali*, by I. Gusti Ngurah Bagus. [Singaraja]: Lembaga Bahasa Nasional Tjabang Singaraja, 1971. 26 pages; 21 cm. Original gray wrappers, lettered in black. The Sembiran and Spang dialects of Balinese are not noted in either Wiki or Ethnologue. **Both dialects are apparently treated here for the first time,** although the author refers to the work of van der Tuuk (see above), which may deal with these dialects in some way. The study is divided into two sections, Sembiran (pp. 5-13) and Spang (pp. 26-26). A 13-word Sembiran-Balinese-Indonesian vocabulary is included pp. 8-9, and a 19-word Spang-Balinese-Indonesian vocabulary is given on p. 25. More recently, I Nyoman Sedeng has studied the Sembiran dialect in *Morfosintaksis bahasa Bali dialek Sembiran: analisis tatabahasa peran dan acuan*, Denpasar, Bali: Udayana University Press, 2010.

sentences using the Balinese word. The title page gives the date 1953 followed by "1977 (revised)" but it appears from the introductory material that this is the first actual publication of the book, based on material which the author began gathering in the early 1950's.


"The dictionary here offered is a translation into English and a complete re-arrangement of R. van Eck's 'Eerste Proeve van een Balineesch-Hollandsch Woordenboek' (Utrecht, 1876), supplemented from other sources. These are: (1) the enormous Kawi-Balinese-Dutch dictionary of H. van der Tuuk (ca. 1900); (2) the Kamus Bali Indonesia (Dénpasar, Bali, 1978) undertaken by a committee of Balinese scholars… (3) the English-Balinese-Indonesian Vocabulary (1977, Dénpasar) of the Revd Peter N. Shadeg…Until 1978 it was practically impossible to obtain any books in Balinese…It was some consolation to discover that both v. d. Tuuk's great work and the Kamus lack numerous words which I had on my slips, proving that neither of them contains the whole rich treasure of the vocabulary of Balinese" (Preface). Barber was "quondam Senior Lecturer in German" at the University of Aberdeen.

[BALOCHI] Balochi is a Northwestern Iranian language. It is the principal language of the Baloch people. It is also spoken as a second language by most Brahui. Balochi is categorized as one of the Northwestern Iranian languages (Wiki).

Ethnologue: Baluchi (bal) as a macrolanguage of Pakistan, including Eastern Balochi [bgp], Southern Balochi [bcc], Western Balochi [bgn]. Alternate Names: Baloci, Baluchi, Baluci, Makrani.


"Balochi, as we all know, has no literature behind it. We have had nothing to fall back upon as a guide. To add to our difficulties, if any were needed, our fellow worker was 'called to his fathers' before the work was half finished….We have been trying to get into communication with the good man….So far we have not succeeded. We hope to be more fortunate later on, with the help of Messrs. Oliver Lodge and Conan Doyle. It has been said
that scholars are like hens: that they lay better when they have to scratch for their food...we have left a good deal of scratching to be done by the hens, and by the cocks, too. To the scholar we have merely indicated where the 'kitchen-midden' is, and where and how much such scratching has yet to be done" (Foreword).


"There have been available for some years several collections of Baluchi materials, in many dialects. The use of these materials has, however, always been severely handicapped by the lack of published glossaries. This word list will, it is hoped, serve to supply this lack, at least as regards the texts published in the Marw dialect, one of the largest of these collections. A sketch of the grammar of this dialect of Baluchi was published by Sokolov in 1956...and the present word list is in a sense complementary to it."

1985: [LILLYbm] Baluchi glossary. A Baluchi-English glossary: Elementary Level, by Mumtaz Ahmad. Keningston, Maryland: Dunwoody Press, 1985. Original green imitation leather over boards, lettered in gold. Pp. i-ii iii-viii, 1-2 3-150 151-152. First edition. "The present work...will fill a gap in the field of available Baluchi teaching materials in English. The glossary consists of 2,500 entries of Baluchi words and phrases most frequently used in everyday discourse and in the contemporary Baluchi newspapers, periodicals, and publications of general interest in Pakistan and Iran...Baluchi has six major dialects...The present work is based on the Rakhshani dialect [classified by Ethnologue as a Western Balochi dialect] (because of its central location, wide intelligibility, and socio-cultural importance in contemporary Baluchi society" (Preface).

[BALUAN-PAM: see under LOU] Baluan-Pam is an Oceanic language of Manus Province, Papua New Guinea. It is spoken on Baluan Island and on nearby Pam Island. The number of speakers, according to the latest estimate based on the 2000 Census, is 2,000. Speakers on Baluan Island prefer to refer to their language with its native name Paluai (Wiki).

Ethnologue: blq.

[BAMBARA] The Bambara (Bamana) language is a lingua franca of Mali spoken by perhaps 15 million people, 4 million Bambara people and about 10 million second-language users. It is estimated that about 80 percent of the population of Mali speak Bambara as a first or second language (Wiki).

Ethnologue: (Bamanankan) bam. Alternate Names: Bamanakan, Bambara.


"I've given the name *Petit Dictionnaire* to this book because it's smaller format allows it to be carried in the pocket. It may not be complete, but it includes almost all common words and should therefore prove useful…. I have the pleasure of hoping that this little dictionary, dedicated to Monsieur le Gouverneur du Haut-Sénégal et Niger, will be of service not only to the increasing number of Europeans learning the language, but also to local administrators and in particular to all my colleagues who received my *Petit Manuel Français-Bambara* so warmly. I believe that the book's utility will extend even further, since the Bambara language has spread widely throughout a large part of French West Africa" (Introduction, tr: BM)


"The dictionary of Msg. Bazin and that of Msg. Sauvant [*Dictionnaire français-bambara et Bambara-français*, Algiers, 1926] offer almost exclusively the Bambara spoken in the region of Ségou. The present work indicates in addition, particularly in the first section, dialectical forms and words employed in other areas of Bambara country" (Avertissement, tr: BM).


**1968: [IUW]** *Lexique Bambara; à l'usage des centres d'alphabétisation*. Mali Ministère de l'Education. Commission Technique du Bambara. Bamako, 1968. Original pale green wrappers, lettered in black and green. [4] iv vii 1-33 34. 27 cm. Mimeographed from typescript. Hendrix 1104. The preface notes that this is a basic vocabulary necessary for functional literacy, not a complete list of words used in agriculture, fishing, hunting, etc. Includes Bambara-French, pp. 1-33. A penciled note indicates there are approximately 2500 words.


"The present lexicon is a result of the revisions of the lexicon of 1979. It is enriched with new entries, corrected according to current rules of transcription" (Introduction, tr: BM).


"We hope that this book, with no academic pretensions, but largely inspired by the Bambara-French lexicon of the DNAFLA, will serve usefully those for whom written Bambara is an instrument of communication with the literate world of Mali. Our thanks to Kalilou Téra and Boubakar Diarra, who were kind enough to correct and complete this manuscript" ("Yannick Jaffre, AFVP / DNAFLA") (tr: BM).


5,000 new entries. Includes Bambara-French, pp. 11-433, followed by appendices with the names of mammals, birds, etc.


"Without being exhaustive, the 3,679 entries constitute a large part of the basic words and expressions useful to teacher and student" (Forward, tr: BM). "The present dictionary is in its first edition. Certain words are not here, although they are useful; certain definitions need to be completed. Enquiries are being made as to how to improve the dictionary on the qualitative and quantitative levels ("Avertissement," tr: BM).

**[BAMUN]** Bamum (Shúpmom [[ʃypamɔm] "Bamum language"], or in its French spelling Bamoun, is one of the Benue–Congo languages of Cameroon, with approximately 420,000 speakers. The language is well known for its original script developed by King Njoya and his palace circle around 1895. Cameroonian musician Claude Ndam is a native speaker of the language and uses it in his music (Wiki).


Banda is a family of Ubangi languages spoken by the Banda people of Central Africa. Olson (1996) classifies the Banda family as follows (Ethnologue employs this classification): Central (Central Banda (a dialect cluster, incl. Mono); Yangere); South Banda (SC); Mbandja (S); Ngbundu (SW); West Banda (WC) (Wiki).


"Banda is the language spoken throughout the central portion of the Oubangui-Chari colony, right in the center of Africa….In this work we introduce all the words known to us, together with their various dialectical forms. If must not be forgotten that Banda is not a written language and has no tradition of script; moreover, it is in a constant state of development which results in a flood of forms, often insignificant, but occasionally of more importance…. When I arrived in 1911 in the country of the Bandas… I found, in addition to the small but well informed volume of Father Cotel, the excellent manuscript lexica of Father Daigre, who spent several years among the Togbo populations. It is these works that have formed the scaffold for the present dictionary. I have had to correct the prior material at time, and often augment it, but it still remains the fundamental basis of my knowledge of the Banda language" (Introduction). The dictionary of Banda by Cotel, also French, was published in 1907 in Brazzaville [a copy is available on microfiche at IUW].


The Bandi language, also known as Bande, Gbande, Gbandi and Gbunde, is a Mande language. It is spoken primarily in Lofa County in northern Liberia by the Gbandi people. Bandi has six dialects: Hasala, Hembeh, Lukasa, Wawana, Wulukoha, and Tahamba, which is the dialect used for literature. The dialects have a lexical similarity of 96% among...
one another, and 83% with the most similar dialect of the Mende language (Wiki).


1960's?: [IUW] English-Bandi dictionary. Manuscript. [Place of publication not identified]: [publisher not identified], [19--?] 32 leaves; 28 cm.

1966: [IUW] Dictionary: Bandi-English, compiled by Joseph Parsll; revised by Dorothy B. Purves, Barnabas S. Ndebe, and Richard M. Bombo. [Place of publication not identified]: [publisher not identified], [1966]. 73, 6, 32 leaves; 29 cm. Library binding with no original binding preserved. Hendrix 289. Includes Bandi-English, ff. 1-73, and English-Bandi, ff. 1-32 separately paginated. The English-Bandi portion may have been issued separately as well, since it includes the following introductory note: "This English-Bandi section should be used only in conjunction with the Bandi-English section, as the latter contains the information as to basic tonbality, more specific definitions, grammatical examples, idiomatic usage, etc." Second copy of the English-Bandi portion only: IUW.

[BANGALA] Bangala is a Bantu language spoken in the northeast corner of the Democratic Republic of the Congo, in South Sudan, and the extreme western part of Uganda. A divergent form of Lingala, it is used as a lingua franca by people with different languages and rarely as a first language. The estimated number of speakers varies between 2 and 3.5 million. It is spoken to the east and northeast of the area where Lingala is spoken.


"[This is] a pamphlet [on the subject of a common language] for circulation amongst the white men of the Congo who may feel the time has come for some attempt to be made towards the solution of the language difficulty" (Preface). "It is quite impossible that the State officials should learn all the languages spoken in the Congo basin…and no one language at present serves for a region of even moderate extent…Seeing the difficulty the Government decided some years ago that 'Bangala' should be used as the lingua franca…Out of this felt necessity has grown up a jargon called 'Bangala' which is spreading rapidly over the whole of that part of the Congo basin which has never passed under the domination of the Arabs. In the Oriental Zone a broken Swahili is, for the moment, a strong competitor …'Bangala' has come and scorn it as we may, it has come to stay…Could not the white man introduce into this lingua franca those grammatical forms of expression which would make it [the basis for a common language], and without which it will, and must remain an utterly ineffective jargon?…I cannot shut my eyes to the fact that already thousands have been born to the State forces to whom 'Bangala' is the only mother tongue they know…We can attempt to direct and control this movement, shaping the 'Bangala' gradually into a language which will serve for the State station, colony, and mission school…and as an effective medium of interchange of thought and idea between the widely scattered tribes of this region of Darkest Africa" (Introduction).


"When Mr. Stapleton produced his first edition, a good number of his friends thought he was wasting his time and his philological talents on a project of such little value, but he himself was satisfied to know that his efforts would aid in improving relationships between whites and their native workers. Knowing that he hoped to publish a similar language for general usage among the inhabitants of the district of Stanleyville, I have taken the liberty of inserting the Kingwanya [Swahili] equivalents to the Bangala words in this book, thinking that it will render it even more appreciated and useful" ("Preface to the Second Edition" dated 1910) (tr: BM).


"The Dictionary presented here is based on the oral and written corpus of material for the Bangala language, to which, to some measure, is added the idiolect of the author, whose native language is Bangala…. For a long time the scientific public ignored the Bangala language, which was at best considered a dialect of Lingala, is nevertheless spoken by around two million people. It is a second language, and in a few rare cases (as a consequence of urbanization) the first language, of those living in the north of Zaire, the south of Sudan and the extreme west of Uganda" (Introduction, tr: BM).

[BANGI] The Bangi language, or Bobangi, is a relative and main lexical source of the Lingala language spoken in central Africa. Dialects of the language are spoken on both sides of the Ubangi and Congo Rivers (Wiki).


"The representatives of the original [Bobangi] tribe are fast disappearing, and the few that remain may be counted on the fingers...[yet] the Bobangi language is the most important one from Stanley Pool to beyond Bangala. It is also the basis of the eclectic 'trade' language used by the officers of the Congo Independent State, by traders and other travellers...[NB: this is denied by Stapleton (see Lingala, 1903): 'This observation is scarcely borne out by the facts']. These facts justify the present publication of a Dictionary and Grammar of the real Bobangi language as far as it has been possible to gather it."

Whitehead included additional words to his dictionary forty years later in A.G.W. MacBeath's Bobangi primer, published in Bolobo in 1940 (see below).


1940: [LILLYbm] Bobangi in twenty-one Lessons With Exercises & Key, by A[ndrew] G[ilbert] W[auchope] MacBeath. Bolobo: Baptist Missionary Society, 1940. Original red cloth over boards, lettered in black. Pp. [6] i ii-iv, 1 2-103 104. First edition. Not in Hendrix. Includes, p. 100, "Additions to the Dictionary supplied by Rev. J. Whitehead," approximately 100 Bobangi words with English definitions. "We need to become like little children to enter the kingdom of African speech...The spelling of Bobangi has been standardized now that fifty years of literary education have passed....This book was drafted and wrought out after it was learned that Mr. Whitehead's Grammar and Dictionary of Bobangi was exhausted.... However scarce copies of Mr. Whitehead's Dictionary may become... it is quite indispensable, and should be begged, borrowed or stolen! That quite inexhaustible treasure house must be always at the student's elbow. By the kindness of Mr. Whitehead I have been able to include, here and there amid grammar but especially in the select vocabulary of indeclinables and on page 100, some additional notes that he had prepared, to cover some omissions from his dictionary."

[BANDJALANG: also KABI] Bundjalung, or Yugambeh-Bundjalung, is an Australian Indigenous language of the northeastern New South Wales and South-East Queensland coast. Bundjalung consists of a number of dialects, including Yugumbir (sometimes confused with Yugambal), Nganduwal, Minjangbal, Njangbal, Biriiin, Baryulgil, Waalubal, Dinggabal, Wiyabal, Gidabal, Galibal, and Wudjeebal. Bowern (2011) lists Yugambal, Githabul, Minjungbal, Ngara:ngwal, and Bandjalang as separate Bandjalangic languages (Wiki).


"Gidabal is a dialect of a language once spoken widely in the north eastern corner of New South Wales and the south eastern corner of Queensland" on the eastern coast of Australia. The language group as a whole is generally referred to as Bandajalang, this being the name of one of the largest dialects... Gidabal still has [1971] some two dozen speakers."


"The following notes were taken in 1964 from two speakers of Bandjalang...They conversed freely in this language and a closer examination of their dialects did not reveal any marked differences. Both... proved to be very good and fluent speakers of the Aboriginal language..." (Introduction and Notes on the Speakers). "The following vocabulary comprises all words and forms recorded from the speakers mentioned in the Introductory paragraph" (Vocabulary, p. 37).


"This study is basically a description of the dialects of Bandjalang that were originally spoken in the middle Clarence River region of northeastern New South Wales. These dialects are now all but extinct" (Preface).


"Dialects of the language Yugambeh-Bundjalung, often referred to by linguists as Bandjalang were spoken in an area ... of New South Wales" on the central east coastal region of Australia. "A few older people still alive in 1992 spoke it as their first language and are still fluent in it... Those in the Woodenbong area call their dialect Gidhabal (often spelt Gidabal)" (Introduction). Second edition 1995: [LILLYYbm] Dictionary of Western Bundjalung, including Gidhabal and Tabulam Bundjalung, edited by Margaret Sharpe. Armidale: Margaret Sharpe, Linguistics Department, University of New England, 1995.
Original yellow wrappers, lettered in black and red, with a photo on the front cover. 187 pp.


"Yugambeh is the name currently accepted for the northern and more easterly dialects of a language that was spoken, in a number of dialects, from the Logan and Albert Rivers, in Queensland, down to the Northern Rivers area of N.S. W. and west to Warwick in Queensland" (What is in this Dictionary). "There was never one name for the language, nor just one name for even a particular dialect group…Although in the last forty years scholars have used the name Banjalang…for the 'whole' language, this name is not acceptable to all who speak the language or whose ancestors spoke it. To speakers of some dialects to call their language 'Banjalang' is as unacceptable as to call Dutch 'German'" (General Introduction).

BANIVA: see under GUAHIBO] Abane (Avane), or Baniwa of Guainia, is an Arawakan language of Venezuela with a few speakers in Brazil. Aikhenvald counts ≈ 200 speakers while Ethnologue reports the language is extinct; Ethnologue counts Xie Warekena in Brazil as a dialect of Guarequena rather than of Abane as in Aikhenvald, but this only amounts to ten speakers. Abane is one of several languages in the region called Baniwa. Ethnologue (2015) distinguishes "Baniva" for the Baniwa of Guainia and "Baniwa" for the Baniwa of Içana, but they are merely spelling variants, and either spelling may be used for either language (Wiki).


BANKON] Bankon (Abo, Abaw, Bo, Bon) is a Bantu language spoken in the Moungo department of the Littoral Province of southwestern Cameroon. It has a lexical similarity of 86% with Rombi which is spoken in the nearby Meme department of Southwest Province (Wiki).

Ethnologue: abb. Alternate Names; Abaw, Abo, Bo, Bon.


Eingeborenen-Sprachen 3 Photoreprint of the 1922 ed. (Hendrix 291) published by D. Reimer, Berlin. Includes index.

[BARAMBÚ] Barambu is Zande language spoken in the northeast of the Democratic Republic of the Congo (Wiki).


[BARÉ] see under GUAHIBO

Barawana (Baré) is an Arawakan language of Venezuela and Brazil, where it is nearly extinct. Aikhenvald (1999) reports "just a few old speakers left" of Baré proper, and that the Guinau variety was extinct. Kaufman (1994) considers Baré proper, Guinau, and extinct Marawá to be distinct languages; Aikhenvald, dialects of a single languages. (Marawá is not the same language as Marawán.) (Wiki).


[BAÑÍ] Bari is the Nilotic language of the Karo people, spoken over large areas of Central Equatoria state in South Sudan, across the northwest corner of Uganda, and into the Democratic Republic of Congo. Bari is spoken by several distinct tribes: the Bari people themselves, the Pojulu, Kakwa, Nyangwara, Mundari, and Kuku. Each has their own dialect. The language is therefore sometimes called Karo or Kutuk ('mother tongue') rather than Bari (Wiki).


[BARÍ] Barí is a Chibchan language spoken in Northwestern South America by the Baris (Motilones). The Motilones are sometimes called "dobocubi", but this is a pejorative term (Wiki).


Basaa (also spelled Bassa, Basa, Bissa), or Mbene, is a Bantu language spoken in Cameroon. It is spoken by about 300,000 people in Centre and Littoral provinces. Maho (2009) lists North and South Kogo as dialects (Wiki).


Basketo (also known as Basketto, Basketta, Mesketo, Misketto, and Basketo-Dokka) is an Afro-Asiatic language spoken in the Basketo special woreda of the Southern Nations, Nationalities, and Peoples Region, which is part of Ethiopia. The speakers refer to the language as "Masketo", while their neighbors refer to it as "Basketo." It has said to consist of two dialects, "Doko" (Dokko) and "Dollo" (Dollo). Besides their mother tongue, some also speak Melo, Oyda, Galila, or Gofa (Wiki).


The Bashkir language (башкорт теле başqort te'le, pronounced [ˈbaʃqort teˈle] is part of the Kipchak group of the Turkic languages. It is co-official with Russian in the Republic of Bashkortostan and has approximately 1.2 million speakers in Russia. Bashkir has three dialects: Eastern, Southern, and Northwestern (Wiki).

Ethnologue: (Bashkort) bak. Alternate Names: Bashkir, Bashqort, Basquort.

lists two earlier Bashkir dictionaries: a Russian-Bashkir of 1948 by Dmitriev and a Bashkir- 
Russian dictionary of 1900 by Katarinski. Second copy: IUW.

1958: [IUW] Bashkirsko-russkii slovar': okolo 22,000 slov; s prilozeniem kratkogo 
ocherka grammatiki bashkirskogo iazyka, [Redkollegiia: K.Z. Akhmerov i dr.] Moskva: 
Gosudarstvennoe izdatel'stvo inostrannykh i natsional'nykh slovarei, 1958. 803 p.; 21 cm.

1964: [IUW] Russko-bashkirskii slovar'. 46 000 slov. [Otv. red K.Z. Akhmerov]
Moskva, Sovetskaia Entsiklopediia, 1964. 985 p. 27 cm.

1989: [IUW] Russko-bashkirskii frazeologicheskii slovar': 1,572 frazeologicheskikh 
404 p.; 18 cm. Russian-Bashkir dictionary of phrases.

1994: [IUW] Bashqortsa-russa mæqaldär hám aïtemdär hûrâhlege = Bashkirsko- 
167 p.; 21 cm. Bashkir-Russian dictionary of proverbs.


Bänauteñinova = Bashkirsko-russkii slovar' ètmokul'turovedcheskoj leksiki, by M.I.
Bagaitdinova. Ïfö: Kitap, 2003. 131 pages, [16] pages of plates: illustrations (some color); 
20 cm. Bashkir-Russian dictionary of ethnology.

2004: [IUW] Bashkirsko-russkii slovar' slov arabskogo i persidskogo 
Russian dictionary of Arab and Persian elements in the language.

2005a: [IUW] Русско-башкирский идеографический словарь, Н.М. Латыпова. 

Ufa: Bashkirskia entsiklopediia, 2005. 2 v.; 25 cm. Contentst. 1. A-O -- t. 2. П-Я.
t. 1. A-O -- t. 2. Р-Я.

2005c: [IUW] Русско-башкирский словарь-справочник: для работников 
torgovli i obshchestvennoi pitaniia, Н.Ф. Суфьянова. 
Russko-bashkirskii slovar'-spravochnik: dlja rabotnikov torgovli i obshchestvennogo 
dictionary for restaurant and hotel personnel.

2007: [IUW] Русско-башкирский словарь экономических терминов = Russa- 
bashqortsa iqitisadi terminlar hûrâhlege, [red. kollegiia, V.G. Aznagułow ... (et al.)]. 
Russko-bashkirskii slovar' ekonomicheskikh terminov = Russa-bashqortsa iqitisadi terminlar 
Russian-Bashkir dictionary of economics.


**Batak [Palawan Batak])** The Palawan languages are the languages of the island of Palawan and nearby islets in the Philippines. They are Palawano (a dialect cluster), Aborlan Tagbanwa (not to be confused with Kalamian Tagbanwa), and Palawan Batak (not to be confused with Toba Batak) (Wiki).


"The Batak inhabit a rugged part of northeastern Palawan, the fifth largest island in the Philippines. As a cultural and linguistic entity, the Batak form a hunting, gathering, and quasi-shifting-cultivating, loosely organized group of bands...The Batak population has been estimated to number between 800 and 1000 individuals...recent reports indicated that the remnants of the group are rapidly disappearing. Most of the linguistic data contained in this field vocabulary were obtained while the author was engaged in ethnographic field work on Palawan Island in 1950-1951" (Abstract). "I have also incorporated into this field vocabulary the Batak word list collected by McKaughan and Gridley (1954, [unpublished manuscript])." (Introduction).
[BATAK ANGKOLA] Angkola, or Batak Angkola, is an Austronesian language of Sumatra. It is spoken in South Tapanuli Regency and Padang Sidempuan (Wiki).


[BATAK DAIRI: see under BATAK TOBA] Pakpak, or Batak Dairi, is an Austronesian language of Sumatra. It is spoken in Dairi Regency, Pakpak Bharat Regency, Parilitan district of Humbang Hasundutan Regency, Manduamas district of Central Tapanuli Regency, and Subulussalam and Aceh Singkil Regency (Wiki).


[BATAK KARO] Karo, referred to in Indonesia as Bahasa Karo (Karo language), is an Austronesian language that is spoken by the Karo people of Indonesia. It is used by around 600,000 people in North Sumatra. It is mainly spoken in Karo Regency, southern parts of Deli Serdang Regency and northern parts of Dairi Regency, North Sumatra, Indonesia. It was historically written using the Batak alphabet which is descended from the Brahmi script of ancient India by way of the Pallava and Old Kawi scripts, but nowadays only a tiny number of Karo can write or understand the script, and instead the Latin script is used (Wiki).

Ethnologue: btx. Alternate Names: Karo Batak.


"I append here a small Karo and Toba wordlist that I gathered during my trip, to which I have added, for comparison's sake, equivalents in Malay and Sanskrit" (p. 300, tr: BM).

**BATAK MANDAILING**: see under **BATAK ANGKOLA**] Mandailing or Batak

Mandailing is an Austronesian language spoken in Indonesia, the northern island of Sumatra. It is spoken mainly in Mandailing Natal Regency, North Padang Lawas Regency, Padang Lawas Regency, and eastern parts of Labuhan Batu Regency, North Labuhan Batu Regency, South Labuhan Batu Regency and northwestern parts of Riau Province. It is written using the Latin script but historically used Batak script (Wiki).


**BATAK TOBA**] Batak Toba /ˈtoʊbə ˈbætæk/ is an Austronesian language spoken in North Sumatra province in Indonesia. It is part of a group of languages called "Batak". There are approximately 2,000,000 Batak Toba speakers, living to the east, west and south of Lake Toba. Historically it was written using Batak script, but the Latin script is now used for most writing (Wiki).


"The first Batta (or Batak) dictionary with the words given in Batak script. For Dairi Batta it is still the only printed source. Toba Batak is the language spoken in Upper Barus. Van der Tuuk, the father of Batak studies, lived at Sibolga and then in Barus between 1851 and 1857. The nice lithographed plates, after H. von Rosenberg and C.A. Schrder, depict Batak textiles, houses, weapons, household utensils, clothing etc." (bookseller's description: Charlotte du Rietz).

"The Toba dialect serves as the basis for this dictionary; the only words included from the other dialects (Mandailing and Dairi) are those that can not be generated by the sound-shift rules previously established" (Foreword, tr: BM).


"The rare mimeographed Dutch translation of Warneck's dictionary, published Batavia 1906 and itself very rare. It records the Silindung dialect of Toba Batak, and this
1947 edition was made for the use of the Roman Catholic mission. - Voorhoeve 11"
(bookseller's description: Smitskamp).

[BAOULÉ] Baoulé, also called Baule or Bawule, is a Central Tano language spoken in Ivory Coast. The Baoulé are an Akan people living in the central region of Ivory Coast. Baoulé-speaking areas include Bouaké, Yamoussoukro, Bouaflé, Béoumi, Sakassou, Toumodi, Dimbokro, M'Bahia Kro, and Tiassalé (Wiki).


"Why a book on Baoulé?... Because many people need one. Those who have lived in our country for many years and who, having learned to love its inhabitants, have also come to love its spoken language, one of the most beautiful of the Ivory Coast.... Our country would today know its great authors in prose and poetry if it had been a written language." (Introduction, tr: BM).


"The present Baule-Deutsch Wörterbuch is an enlarged and improved version of my 1977-1978 MA thesis at the University of the Saarland..... Thanks to the additional vocabulary I was able to collect during my stay on the Ivory Coast during 1978-1980, I have been able to enlarge the dictionary by approximately 30%. This also gave me the opportunity to make corrections and to offer more precise definitions in German. A further ground for this revision lies in the increasing importance of Baoulé. It is expected that Baoulé will be introduced into the schools in the near future" (Introduction: tr: BM).


[BASURE] Bauré is a nearly extinct Arawakan language spoken by only 40 of the thousand Baure people of the Beni department of northwest of Magdalena, Bolivia. Most speakers have been shifting to Spanish (Wiki).

Ethnologue: brg.

baures de la Provincia de Majos," by Franco de Asis Coparcari: p. [55]-109.  "Idiome des indiens baures ou bauros du nord-est de la province de Mojos (Bolivie)" by d'Orbigny: p. [111]-118.  Includes Baure-French vocabulary, pp. 112-118, double-columned. This copy with the bookplate of Peter Antony Lanyon-Orgill. Lanyon-Orgill was for some years the editor of the Journal of Austronesian Studies, and published dictionaries of such languages as Raluana and Mailu. Second copy: IUW.

[BEDAWIYET] Beja (also called Bedawi, Bedauye, To Bedawie, Ta Bedawie, Hadareb, or by dialect names; Beja: Bidhaawyeet, Tu-Bdhaawi) is an Afroasiatic language spoken in the western coast of the Red Sea by the Beja people. They number around two million people, and inhabit parts of Egypt, Sudan and Eritrea (Wiki).

Ethnologue: bej. Alternate Names: Bedauye, Bedawi, Bedawiye, Bedja, Beja, Tu Bdhaawi, Tu-Bedawie.

1895a: [LILLYbm] Tentative Grammar of the Beidawi Language Spoken by the Tribes of the North-Eastern Soudan with Short Vocabulary and Sentences, by Major-General F.T. Haig. London and Bungay: Richard Clay & Sons, 1895. Recent gray wrappers with printed label. 79 pp. First edition. Not in Zaunmüller. Not in Hendrix. Vocabulary includes numerous word lists and sentences. This copy is extensively annotated with additional words, phrases and corrections in an apparently contemporary hand. This item seems to have been unknown to Roper (see below), who lists only the German vocabularies of Almqvist (1881-1885) and Reinisch (1893 and 1895) prior to his, and may be the first English-language vocabulary and grammar of the language. Zaunmüller lists an early three-volume study of Bedawi by H. Almkvist, Upsala, 1881-1885, which includes Byetedawi-German and German-Bejawi dictionary.

Based on studies "during some months spent at Suakin in 1890-91, when engaged in assisting in the distribution of relief to the famine-stricken tribesmen who then crowded down to that Port," supplemented upon his return to London by reference to "the learned work of Almqvist" [tr: BM].


"The present dictionary is based primarily on the Beja texts I gathered in North Africa and published in reports of the sessions of the Royal Academy in Vienna (Vol. 128), as well as on the wordlist I assembled in 1880 in Amideb and Betkom in Barka. Those words taken from earlier vocabularies of travelers, as well as from Watson and Almkvist, are noted by indicating the respective names" (Foreword, tr: BM).

[BEEMBE] Bembe (Ibembe) is a Bantu language of the Democratic Republic of the Congo and Western Tanzania. According to Ethnologue, it forms a dialect continuum with the Lega language through Mwenga Lega. It has no connection with the Bembe (Kibembe) language of the Republic of Congo (Wiki).

Ethnologue: Beq. Alternate Names: Bembe, Kibeembe.


[BELIZE KRIOL ENGLISH] Belize Kriol English (also Kriol or Belizean Creole) is an English-based creole language closely related to Miskito Coastal Creole, Jamaican Patois, San Andrés-Providencia Creole, Bocas del Toro Creole, Colón Creole, Rio Abajo Creole and Limón Coastal Creole. Population estimates are difficult; virtually all of the more than 70,000 Creoles in Belize speak Kriol. Kriol is the lingua franca of Belize and is the first language of some Garifunas, Mestizos, Maya, and other ethnic groups. It is a second language for most others in the country (Wiki).


"At a time when we are on the threshold of political independence, when national consciousness is high, when increased educational opportunities and communication are rapidly modifying our speech, it is fitting that the language in which our most meaningful proverbs, songs and stories are told, should be recorded." (E.P. Yorke, Chief Education Officer, Belize, Foreword). "I do not profess to be an authority on the Belizean Creole dialect...If in my attempt to produce this work I will have established a basis for a more elaborate and perhaps comprehensive effort, I would feel rewarded in adding one more contribution to the culture of my countrymen" (Introduction). "With the possible exception of the Maya Indians, the original settlers of Belize were Africans brought over by Englishmen who were engaged in wood-cutting, hence the creolisation in Belize, thereby adding to the list of pidgin survivors, 'Belizean Creole.'... Belizean Creole comes out of English and the first sentence uttered by the Belizean child is Belizean Creole... Belizean Creole should be regarded as a language - not a dialect - and apart from the verses written by the late James Martinez...and by the late James A.C. Elliott..., nothing in writing has heretofore been attempted in Belizean Creole. ...I shall make every attempt...to be consistently simple in the spelling of the Belizean Creole words. I hope that I shall meet with some measure of success in this respect. I am, therefore, devoting a section of this work to a Belizean Creole-English dictionary..." ("The Belizean Creole"). George McKesey was a
Belizean Creole himself, orphaned at an early age, teaching on a salary of $6.00 a month in later life, and then a stage comedian and singer. He contributed to the development of broadcasting in Belize by serving as radio announcer for Radio Belize. Several of his radio programs touching on Belizean Creole, dating from the mid-1950's, are included, pp. 68-89.


"The Belize Creole Project has been undertaken to focus the efforts of many individual Creoles and organizations towards the overall development of Kriol into a literary language" (Acknowledgments). "The purpose of the books is to provide a guide to the spelling of words in Belize Kriol…. This is not a dictionary. It will be a helpful tool for the further collection of words and definitions towards the creation of a dictionary of the Kriol language of Belize… The English words are not definitions. They show close approximations in meaning to the Kriol words aligned… A workshop was held in Belize City in June, 1994 to develop an organized writing system for Belize Kriol… The spelling system created at that workshop is that which is followed here" (Introduction).

[BELLA COOLA] Nuxalk /ˈnuːhɔlkl/, also known as Bella Coola /ˈbeɪə kʊlə/, is a Salishan language spoken by the Nuxalk people. Today it is spoken only in the vicinity of the Canadian town of Bella Coola, British Columbia by perhaps 20 elderly people. While the language is still sometimes called Bella Coola by linguists, the native name Nuxalk is preferred by some, notably by the Nuxalk Nation government. Though the number of truly fluent speakers has not increased, the language is now taught in both the provincial school system and the Nuxalk Nation's own school, Acwsalcta, which means "a place of learning" (Wiki).

Ethnologue: (Bella Coola) blc. Alternate Names of Words: Nuxalk.


[BEMBA] The Bemba language, ChiBemba (also Cibemba, Ichibemba, Icibemba and Chiwemba), is a major Bantu language spoken primarily in north-eastern Zambia by the Bemba people and as a lingua franca by about 18 related ethnic groups, including the Bisa people of Mpika and Lake Bangweulu, and to a lesser extent in Katanga in the Democratic
Republic of the Congo, Tanzania, and Botswana. Including all its dialects, Bemba is the most spoken indigenous language in Zambia. The Lamba language is closely related and some people consider it a dialect of Bemba (Wiki).


"At some time between mid-1942 and mid-1944 when he was collecting the material that later formed the basis of his Classification of the Bantu languages, Malcolm Guthrie collected a substantial amount of data on Icibemba…including the field vocabulary of which this is an edited version…An edited and reduced version of the vocabulary…with about 2500 entries, was duplicated and provided to students, but the work has been otherwise unpublished. In 1949 the White Fathers at Chilubula published their excellent Bemba-English Dictionary with close to 20,000 entries…This dictionary…gives fuller glosses and more generous exemplification, but the two works are often complementary: [the White Fathers dictionary] may inform us that a tree grows in swampy conditions, Guthrie that it is a source of planks…Some 15% of Guthrie's entries are not to be found in the [White Fathers] dictionary" (Introduction).


[BENG] Beng (Ben) is a Mande language of Ivory Coast. It goes by various names, including Gan, Ngain, Ngan, Ngen, Ngin, Nguin (Wiki).


"While living among the Beng in Côte d'Ivoire (during fourteen months in 1979-80, and two months in summer 1985), my technique for learning the Beng language centered around a growing pile of index cards on which I recorded each new word learned." (Preface, Gottlieb). "The Beng language belongs to the Southern Mande family of West African languages…. There has been very little scholarly work on the Beng language published by linguists. In 1904, Maurice Delafosse published a list of the Beng words for the numbers one to ten…. Some years later [Louis] Tauxier, who was the first to recognize Beng as a Mande language, published a word list of some seven hundred words [Le Noir de Bondoukou, Paris: Editions Leroux, 1921 (Hendrix 414 Brong)]. (Admirable though it was an early effort, my check on this list in 1980 revealed many differences and discrepancies)…. According to a 1984 census… there were 9,986 people in 20 Beng villages" (Introduction).

[BENGALI] Bengali (/bɛŋˈɡɔːli/) or Bangla (/baŋˈɡɔːla/; Bangla [ˈbaŋɡɔːla]) is the language native to the region of Bengal, which comprises the present-day nation of Bangladesh and of the Indian states West Bengal, Tripura and southern Assam. It is written using the Bengali alphabet. Bengali is the national language in Bangladesh and second most spoken language
in India. With about 250 million native and about 300 million total speakers worldwide, it is
the seventh most spoken language in the world by total number of native speakers and the
eleventh most spoken language by total number of speakers. The importance of this language
to the countries of South Asia is illustrated by the history of the national anthems of
Bangladesh, India and Sri Lanka, and the national song of India, all first composed in the
Bengali language (Wiki).


1788: [LILLYbm] The Indian vocabulary. To which is prefixed the forms of
impeachments, [by Weeden Butler (1742-1823)]. London: John Stockdale, 1788.
Contemporary brown half-calf and marbled paper over boards, decorated in gold, with black
This copy with the ink ownership signature of Mary J. Douglas, dated May, 1817. Includes
Bengali-English, pp. [1]-133, preceded by "Forms of Impreachment," pp. iii-xiii. This
appears to be the first substantial, separately published Bengali-English vocabulary
and is the earliest title listed under "Indian terms" in the article on dictionaries in the 13th ed. of
the Encyclopedia Britannica. The earliest bilingual Bengali dictionary in any language is
Portuguese, published in Lisbon in 1743.

"The Event of Mr. Hasting's Trial, which at present engrosses the general
attention...every publication capable of rendering assistance to those whom curiosity may
lead to be present at so important a scene, will, no doubt, be received with the approbation of
the public". Warren Hastings (1732-1818) was the first governor-general of British India.
Edmund Burke led the call for his impeachment in the British Parliament in 1786, censuring
his actions as governor-general as part of a broader struggle between the India Company and
the British government for ultimate control of India. "The actual trial did not commence
until 1788 [hence the addition of the forms of impeachment to this otherwise apolitical
vocabulary]. For seven long years Hastings was upon his defence on the charge of 'high
crimes and misdemeanors.' During this anxious period he appears to have borne himself with
characteristic dignity, such as consistent with no other hypothesis than the consciousness of
innocence. At last, in 1795, the House of Lords gave a verdict of not guilty on all charges
laid against him" (Encyclopedia Britannica, 13th ed.).

"The necessity of such a work as the following Vocabulary...has been long universally
allowed. The lists of words generally printed with publications which relate to the East-
Indies, have always been found so short and incomplete, as even frequently to be incapable
of assisting the reader through the pages to which they were prefixed or subjoined. It is from
this consideration, of the insufficiency of all Vocabularies of Bengal words hitherto
published, that the Editor of the following has been induced, with considerable pains and
application, to collect into one series, all such terms (in whatsoever publications they lay
scattered) as could, by their explanation, in any respect tend to the elucidating and better
understanding of East-India affairs" (Preface).

cm. English linguistics, 1500-1800--a collection of facsimile reprints no. 276. Facsimile

"Till of late, the Bengalee language was almost wholly neglected by Europeans, under the idea of its being a mere jargon, only used by the lower orders of people….Since the institution of the College of Fort Williams, this prejudice has gradually been giving way. The Bengalee language has become the object of study….The number of books yet published in the language is very small… no work has yet been published on any one science, nor a treatise upon any particular subject…. The want of a Dictionary of the Bengalee language has long been felt, especially by the students in the College of Fort Williams. Induced by this acknowledged want and… after many delays, [the author] presents it to the public. He has endeavoured to introduce every simple word used in the language" (Preface).


"Early on his arrival to this country, the Compiler became sensible of the want of such a compendium, a mean between the meagreness of a mere vocabulary and the diffuseness of the more elaborate species of Dictionaries. At the period when this work was undertaken, there were extant only the vocabulary of Mr. Foster and the large quartos of Dr. Carey [second edition, 1825]…. In no accredited Dictionary of any literary language are the gross vulgarisms of the boor and the low artizan admitted to hold a place, which decency and good
taste refuse them. Dr. Carey's great work is as much depreciated in value as it is augmented in bulk, by a mass of matter utterly irrelevant to the study of the provincial tongue; in nearly every instance, the Sanscrit Dictionary of Dr. Wilson being transcribed verbatim in its pages, to the utter confusion of the student, who is thus set afloat on an unknown ocean of words without pilot of compass…. The Abridgement of Carey's Dictionary being merely a reduction of the bulk of that work, retaining all its peculiarities though meagre in its explanatory portion, has been of no additional service" (Preface). With further detailed criticisms of Foster and Carey.


"[The author's] original design was to publish a second edition to his Dictionary, together with the present volume as a companion to it, in two volumes at once; but want of means and other unforeseen obstacles, have prevented him from carrying his design into immediate execution. However, he pledges himself to the public, that not long hence the second edition of his Abridgement of Johnson's 'Dictionary in English and Bengalee' will be published upon a more improved plan, so as to give general satisfaction…The present volume…contains upwards of Thirty-Six Thousand selected words from the works of eminent Oriental Scholars, besides many other useful words and other synonymous terms not to be found in any Dictionary extant" (Advertisement).


"By the infinite mercy of God I have been spared to complete this second, and improved Edition of Johnson's Dictionary in English and Bengali…Antecedent to the year 1822, the year of the publication of my first Edition, when Dr. Carey's great Dictionary was going through the Press, I made it a constant practice to cull from his work, as well as from other sources, as many Bengali words, as would suit my purpose… For effecting this I enjoyed great advantages; being a reader and corrector of the [Serampore and Baptist Missionary] Press, the proof sheets of the whole of Dr. Carey's Dictionary must necessarily pass through my hands… At that time, with the exception of the scarce and high-priced Vocabulary of Mr. Foster [not in Zaunmüller], and another English and Bengali Vocabulary by Mohanprasad Thakur [not in Zaunmüller], I know of no other work then extant whereby the wants of the
middling class of Native English students could have been supplied, and this circumstance gave rise to Johnson's Dictionary in English and Bengali" (Preface).


A glossary of judicial and revenue terms, and of useful words occurring in official documents relating to the administration of the government of British India, from the Arabic, Persian, Hindustání, Sanskrit, Hindí, Bengálí, Urdu, Maráthí, Guzaráthí, Telugu, Karnátá, Tamil, Malayálam, and other languages. Compiled and published under the authority of the Court of Directors of the East-India Company, by H. H. Wilson. Delhi, Munshiram Manoharlal [1968]. xxiv, 727 p. 29 cm. Second edition.


"The present dictionary is the first German-Bengali dictionary ever. After many years of work, this book is finally presented to the public. It consists primarily of the most modern vocabulary from all areas and profession" (Foreword, tr: BM).


"The extraordinarily propositive reception that greeted the appearance of the German-Bengali portion of the dictionary in 1994...prompted the collaborators and publisher of the present Bengali-German portion to edit it with great care" (Preface, tr: BM).


The Beothuk language (/biˈθɒk/ or /ˈberθɔk/), also called Beothukan, was spoken by the indigenous Beothuk people of Newfoundland. The Beothuk have been extinct since 1829 and there are few written accounts of their language, so little is known about it. Beothuk is known only from four word lists written down in the 18th and 19th centuries. They contain more than 400 words but no examples of connected speech. However, a lack of any systematic or consistent representation of the vocabulary in the wordlists makes it daunting to establish what the sound system of Beothuk was, and words listed separately on the lists may be the same word transcribed in sundry ways. Moreover, the lists are known to have many mistakes. This, along with the lack of connected speech leaves little upon which to build any reconstruction of Beothuk…. From 1968 onwards John Hewson has put forth evidence of sound correspondences and shared morphology with Proto-Algonquian and other better-documented Algonquian languages, though if valid Beothuk would be an extremely divergent member of the family. Other researchers claimed that proposed similarities are more likely the result of borrowing rather than cognates. The limited and poor nature of the documentation means there is not enough evidence to draw strong conclusions. Owing of this overall lack of meaningful evidence, Ives Goddard and Lyle Campbell claim that any connections between Beothuk and Algonquian are unknown and likely unknowable (Wiki).

Not found in Ethnologue.


1978: [LILLYbm] [cover title] Beothuk Vocabularies: a Comparative Study, by John Hewson. St. John's, Newfoundland: Newfoundland Museum, 1978. Original white and reddish-brown wrappers, lettered in white and reddish-brown.. Pp. [4] i-vii viii, I-2 3-178 179-182 [2]. First edition. Technical Papers of the Newfoundland Museum, Number 2, 1978. This is the first full treatment of the vocabulary of the language. "The Beothuk Indians of Newfoundland were among the first peoples of the North American continent to be contacted by Europeans. Cartier in his first voyage of 1534 relates how he reached the Newfoundland coast in the month of May, and comments that the natives were tall and well built, and had the habit of covering themselves with red ochre. This custom, commented on by many of the early explorers and writers, gave rise to the term 'Red Indian', which has since become a generic term for North American Indians....[Eventually] hostilities against the Beothuk by both white settlers and Micmac reached such a point that the Beothuk were hunted like wild animals and shot on sight, man, woman and child....By 1823 this once numerous tribe...was reduced to a mere handful, a total of fifteen individuals" (Historical Background). Includes a series of early vocabularies of Beothuk reproduced in facsimile and transcribed: "The definitive vocabularies so established are put together in a single listing (by English gloss) in an appendix" [pp. 149-167].

[BERA: see under AVATIME] Bera (Bira) is a Bantu language of the Democratic Republic of the Congo. It is close to Amba (Wiki).

BERBER LANGUAGES: POLYGLOT; see also under individual names of the languages] Berber or the Amazigh languages or dialects (Berber name: Tamaziɣt, Tamazight, [tæmæˊziɣt], [θæmæˊziɣθ]) are a family of similar and closely related languages and dialects indigenous to North Africa. They are spoken by large populations in Algeria and Morocco, and by smaller populations in Libya, Tunisia, northern Mali, western and northern Niger, northern Burkina Faso, Mauritania, and in the Siwa Oasis of Egypt. Large Berber-speaking migrant communities have been living in Western Europe since the 1950s. In 2001, Berber became a constitutional national language of Algeria, and in 2011 Berber became a constitutionally official language of Morocco, after years of persecution. Berber constitutes a branch of the Afroasiatic language family, and has been attested since ancient times (Wiki).


"Whatever these dialects be called, the Kabyle, the Shilha, the Zenati, the Tuareg or Tamashak, the Berber language is still essentially one, and the similarity between the forms current in Morocco, Algeria, the Sahara and the far-distant oasis of Siwa is much more marked than between the Norse and English in the sub-Aryan Teutonic group. The Berbers have, moreover, a writing of their own, peculiar and little used or known, the antiquity of which is proved by monuments and inscriptions ranging over the whole of North Africa" (Encyclopedia Britannica, 13th ed.)


[BERTA] Berta proper, aka Gebeto, is spoken by the Berta (also Bertha, Barta, Burta) in Sudan and Ethiopia. The three Berta languages, Gebeto, Fadashi and Undu,
are often considered dialects of a single language. Berta proper includes the dialects Bake, Dabuso, Gebeto, Mayu, and Shuru; the dialect name Gebeto may be extended to all of Berta proper (Wiki).


2013: [IUW] *Dikshinérí ndú albartó mbá almadarasó = Berta school dictionary*. Addis Ababa: SIL Ethiopia, 2013. 102 pages: illustrations; 29 cm. Notes: "This dictionary is a product of the Benishangul-Gumuz Language Development Project, which is a joint project between Education Bureau, Bureau of Culture & Tourism and SIL Ethiopia”--Title page verso. In English, Berta and Amharic.


[BÉTÉ, GUIBEROUA] Bété is a language cluster of Kru languages in Ivory Coast (Wiki).
Ethnologue: (Guiberoua Bété) bet. Alternate Names: Central Bété, Western Bété.


[BHILI] Bhilli is a Western Indo-Aryan language spoken in west-central India, in the region east of Ahmedabad. Other names for the language include Bhagoria and Bhilboli; several varieties are called Garasia. Bhilli is a member of the Bhil language family, which is related to Gujarati and the Rajasthani language. The language is written using a variation of the Devanagari script. Nahali (Kalto) and Khandeshi are the major dialects of Bhilli language. The term Bhilli is of Dravidian origin "Vil" which means bow, refers to the Bow people (Wiki).


[BIAK] Biak (wós Vyak or "Biak language"; wós kovedi or "our language"; Bahasa Indonesia: Bahasa Biak), also known as Biak-Numfor, Noefoor, Mafoor, Mefoor, Nufoor, Mafoorsch, Myfoorsch and Noefoorsch, is an Austronesian language that has been classified as one of 41 languages of the South Halmahera-West New Guinea subgroup of Eastern Malayo-Polynesian Languages. It is spoken in Biak and Numfor and numerous small islands in this archipelago in the province of Papua, Indonesia by about 30,000 people (Wiki).


The Land Dayak languages are a group of dozen or so languages spoken by the Bidayuh Land Dayaks of Borneo, with a single language in Sumatra. Glottolog classifies the languages as follows: Bekati’ Bekati’ (Bekatiq). Sara, Lara’ (Rara); Bidayuh: Bukar Sadong, Rejang (in Sumatra); Biatah–Tringgus, Jagoi (Bau); Southern: Djongkang, Kembayan, Semandang, Ribun; Benyadu’; Sanggau (Wiki).


The Rhenish Missionary Society was active in Borneo from 1835-1925 according to the World Council of Churches. They resolved to re-activate their press at Banjarmasin in 1851, while Rev. Barnstein was serving there. Cf. the Missionary Herald, vol. XLVII, p. 413-414. Lilly Library copy has ms. cover title "Dyak spelling book," and ms. inscription on verso "Prepared by the Rev. H. Barnstein of the Rhenish Missionary Society, aided by a converted Chinese at Banjarmassing [Banjarmasin]." In blank cream wrappers with ms. annotations.

This publication is more primitively printed that the 1853 Spelling Book of the Mission Press. Although it is similar in nature, it differs substantially in its presentation of the alphabet and syllabary, and its remaining contents. Banjarmasin is on the opposite side of the island of Borneo from Sarawak, in the Indonesian portion.


Little seems to be known about the early history of the Mission Press in Sarawak, which is one of two Malaysian states on the island of Borneo. The arrival in 1847 of Christian missionaries among the Dyaks, who were famous as headhunters, must soon have been followed by a small printing press. The Lilly has two early examples of the Mission Press, a twenty-page “Spelling Book of the Dyak Language” dated 1853, along with a Catechism in Dyak dated 1854.

The Lilly’s copy bears a presentation inscription from the probable author, William Gomes. Of Sinhalese-Portuguese descent, Gomes arrived in Sarawak in 1852, worked in the Home School in Kuching, and served as missionary at Lundu from 1853 to 1867. The recipient, Rev. Hawkins, arrived in Sarawak in 1865, as the wife of Bishop McDougall later recorded in her memoirs:

“After the Banting expedition, the Bishop took Mr. Waterhouse to Lundu, and Mr. Hawkins, a missionary lately come out, went with them. They arrived on a Saturday. On Sunday there was a great gathering of Christian Dyaks: fifty-two people were confirmed, eighty received the Holy Communion, so that they were more than three hours in church, the Bishop preaching to them in Malay. On Monday Mr. Waterhouse and Mr. Hawkins paid a visit to a beautiful waterfall, about two miles from the town; and on Tuesday all the party, Mr. Gomes included, went in boats forty miles up the river Lundu, with three hundred Dyaks, to tuba fish.”

No doubt Mr. Gomes took this opportunity to present his new colleague with a copy, already twelve years old, of the spelling book along with the Dyak catechism. This appears to be the earliest surviving example of the Mission Press in Sarawak and may be the earliest alphabet and syllabary of the language.

"The Dyak language, probably with dialectic variations, has yet to be reduced to writing. The small Mission Press of Sarawak has already produced an elementary book containing Dyak spelling lessons, and prayers in the Roman character. It seems that in this language the largest field remains for the exertions of the Missionaries" (The Colonial Church chronicle, and missionary journal. July 1853- June 1854. London, 1854).


[BIKOL LANGUAGES] The Bikol languages are a group of Central Philippine languages spoken mostly on the Bicol Peninsula of the island of Luzon and also parts of Catanduanes and Burias Islands and Masbate province. There is a dialect continuum between the Visayan languages and the Bikol languages; the two together are called the Bisakol languages (Wiki).

BIKOL, RICONADO] Rinconada Bikol or simply Rinconada (Rinconada Bikol: Riṅkonāda), spoken in Camarines Sur Province, Philippines, is one of several languages that compose the Inland Bikol (or Southern Bicol) group of the Bikol macrolanguages. It belongs to the Austronesian language family that also includes most Philippine languages, the Formosan languages of Taiwanese aborigines, Bahasa Indonesia, Malay, Māori, Hawaiian, and Malagasy (Wiki).


BIDYARA] Bidjara (Bidyara, Pitjara) is an extinct Australian Aboriginal language. In 1980 it was spoken by twenty elders in Queensland, between Tambo and Augathella, Warrego and Langlo rivers (Wiki).


"The preparation of this preliminary grammar of Bidyara and Gungabula has been hastened by the interest being taken in the language and customs of the Aborigines of the Charleville-Augathella area by Mr. F.G.W. Ford of Charleville. Mr Ford, whose work as the only dental surgeon serving a large area of Western Queensland brings him into contact with and gives him the confidence of many Aborigines, is hoping to arouse the interest of the younger Aborigines in their culture and language. As one means to this end he has been attempting to learn the language from some of the older speakers. It is hoped that this grammar and vocabulary will be useful to him and to any young Aborigines or other local people who may be interested…. The work… has been financed by the Australian Institute of Aboriginal Studies" (Preface).

"Present day Bidyara and Gungabula people are concentrated in two main groups; one at Augathella and Charleville… and the other at Clermont…. The only neighboring language about which they seem to know anything much is the 'Maranoa Language' or 'Mitchell Language', which seems superficially to be almost identical…. Gungabula people now regard the Bidyara country as also their own…. Their language is now virtually identical to that of the Bidyara but the main informants agree that there were greater differences in the early days" (Introduction).
The Bilen language (bɪlɪn) is spoken by the Bilen people in and around the city of Keren in Eritrea and Kassala in eastern Sudan. It is the only Agaw (Central Cushitic) language spoken in Eritrea (Wiki).


"The manuscript for the present volume was completed four years ago…The Bilen words…are largely based on the Bilen texts I have gathered, of which most have been published. …A young intelligent Bogos by the name of Johannes Musa… whom I educated in my home in Vienna over a period of two years, was of invaluable service to me. I learned to speak Bilen in daily intercourse with him, allowing me to penetrate more deeply into the spirit of the language. I believe I need fear no objection for having added to the Bogos word in nearly every case its equivalent in Tigre. The Bogos are a bilingual people, speaking Tigre as fluently as their own language. The traveler in the land of the Bogos will not be unwelcome" (Preface, Vol. 2, tr: BM).

Biloxi is an extinct Siouan language which was at one time spoken by the Biloxi tribe living in present-day Mississippi, Louisiana, and southeast Texas (Wiki).

Ethnologue: no longer listed.

1912: [LILLYYbm] A Dictionary of the Biloxi and Ofo Languages accompanied by Thirty-one Biloxi Texts and Numerous Biloxi Phrases, by James Owen Dorsey & John R. Wanton. Washington: Government Printing Office, 1912. Original olive cloth over boards, lettered and decorated in gold. 340 pp. First edition. Smithsonian Institution Bureau of American Ethnology, Bulletin 47. Not in Zaunmüller. Includes Biloxi-English and Index to the Biloxi Dictionary, and Ofo-English and Index to the Ofo Dictionary. The Biloxi and Ofo were American Indian tribes of the lower Mississippi Gulf region of the United States. There were six to eight surviving speakers of Biloxi in 1908. The Ofo had long been considered extinct when the last surviving representative of the tribe was discovered in that same year. This is the first dictionary of both languages.

The Bima language, or Bimanese, is the language of the eastern half of Sumbawa Island, Indonesia, which it shares with the
Sumbawa language. Bima territory includes the Sanggar Peninsula, where the extinct Papuan language Tambora was once spoken. "Bima" is an exonym; the autochthonous name for the territory is "Mbojo" and the language is referred to as "Nggahi Mbojo." It is closely related to the languages of Sumba Island to the southeast. There are over half a million Bima speakers. Neither the Bima nor the Sumbawa people have alphabets of their own for they use the alphabets of the Bugis and the Malay language indifferently (Wiki).


**First dictionary of the language.** An Indonesian-Bima dictionary was published in Jakarta in 1981.

[BISA] Bissa (Bisa) is a Mande language spoken by the Bissa people of Burkina Faso, Ghana, and (marginally) Togo. Dialects are Barka, Lebir, Lere (Wiki).

Ethnologue: bib.


[BISLAMA] Bislama (English /ˈbɪsləmə/; Bislama: [bɪsləˈma]; also known under its earlier name in French Bichelamar [biʃələˈmaʁ]) is a creole language, one of the official languages of Vanuatu. It is the first language of many of the "Urban ni-Vanuatu" (those who live in Port Vila and Luganville), and the second language of much of the rest of the country's residents. "Yumi, Yumi, Yumi", the Vanuatu national anthem, is in Bislama. More than 95% of Bislama words are of English origin; the remainder combines a few dozen words from French, as well as some vocabulary inherited from various languages of Vanuatu, essentially limited to flora and fauna terminology (Wiki)


the two), and is ignorant of Suchardt's articles. Though the writer knew Beach-la-mar at first
hand, the lexicon is from printed sources”. Includes Beach-la-mar-English, pp. 33-53. In
spite of Reinecke's rather harsh judgment, this is the earliest scholarly approach to the jargon
listed, and offers the **first extensive printed vocabulary of the language**. The printed
sources are carefully identified for each word. The author was Sometime Consul-General of
the United States in Samoa and Tonga, and member of several academic societies. Second
copy: IUW.

"[Beach-la-mar] is a jargon of wide extent but of scanty record…. Thus it has lacked a
historian, its records are scattered through a few books of travel in the South Sea whenever
the crudities of its diction have seemed to the recorder sufficiently droll to add a comic touch
to descriptive pages. Even of record of such sort we find but a brief collection, as will be
shown in the notes and bibliography following the vocabulary of this treatise" (p.3). The
bibliography of 15 sources is included on p. 54.

**1977**: [LILLYbm] *A Descriptive Dictionary Bislama to English*, by Bill [William
"Bislama is the lingua franca of the New Hebrides," a pidgin language "also called Bislaman
by some New Hebrideans, and Bichelamar or Bishlamar by expatriates," and spoken by some
90% of the population, or 90,000 speakers. The dictionary gives "approximately double the
number of entries in previous dictionaries."

**[BLACKFOOT]** Blackfoot, also known as Siksiika (ɬ̓ax̌iks) – the language's denomination in
ISO 639-3 – Pikanii, Pied Noir, and Blackfeet, is the Algonquian language spoken by the
Blackfoot tribes of Native Americans, who currently live in the northwestern plains of North
America. Nearly all speakers live in Canada. There are four dialects of Blackfoot, three of
which are spoken in Alberta, Canada and one of which is spoken in the United States:
Siksiká (Blackfoot), to the southeast of Calgary, Alberta; Kainai (Blood), spoken in Alberta
between Cardston and Lethbridge; Aapátohsipikani (Northern Piegan), to the west of Fort
MacLeod; and Aamsskáápipikani (Southern Piegan), in northwestern Montana. There is a
distinct difference between Old Blackfoot (also called High Blackfoot), the dialect spoken by
many older speakers; and New Blackfoot (also called Modern Blackfoot), the dialect spoken
by younger speakers (Wiki).


**1841**: [LILLY] *Letters and notes on the manners, customs, and condition of the North
American Indians*, by Geo. Catlin; written during eight years' travel amongst the wildest
tribes of Indians in North America, in 1832, 33, 34, 35, 36, 37, 38, and 39: in two volumes,
with four hundred illustrations, carefully engraved from his original paintings. London: The
author, 1841 (London: Tosswill and Myers) 2 v.: ill., 3 maps, ports.; 26 cm. Errata slip tipped
in on fly leaf v.1. First edition Zaunmüller col. 349 (dated 1876). Vol. 2 includes a
vocabulary of the Blackfoot language.

**1882**: [LILLYbm] *A grammar and vocabulary of the Blackfoot language, being a
Concise and Comprehensive Grammar for the use of the Learner, to which is added an

"The constant intercourse between the neighboring Indian tribes and the white population, will continue for some years to come, ans as we are often travelers in their country for pleasure and profit, we are not infrequently found in their company, with whom we are unable to make known our wishes, and being unable to understand our wishes, and being unable to understand our language can obtain from them no information. It is for those, who wish to exchange ideas with those people of the prairie, that this little volume has been published" (Introduction).


"Practically all the material contained in the present vocabulary was secured ... in 1910 and 1911 among the Southern Peigans of Blackfoot Reservation, Teton County, Montana. No word was taken from Tims' [Grammar and Dictionary of the Blackfoot Language, 1889] that did not appear to be used by the Southern Peigans. Therefore that dictionary cannot claim a place among the sources of this new one."


"Donald Frantz and Norma Jean Russell have compiled a comprehensive dictionary, the first to be published in fifty years. It contains more than 4,000 Blackfoot-English entries and an English index of more than 5,000 entries. Their dictionary provides the most accurate, up-to-date collection of Blackfoot vocabulary yet prepared, including a thorough coverage of cultural terms" (from front flap of d.j.)


"This second edition of the critically acclaimed dictionary originally published in 1989 adds more than 300 new entries and amplifies over 1000 others. *The Blackfoot Dictionary* is a comprehensive guide to the vocabulary of Blackfoot, an Algonquian language spoken by thousands in Alberta and Montana. It contains more than 5,000 entries and an English index of more than 5,000 entries" (blurb on half title). The dictionary was also issued hardbound.

**[BOBO MADARÉ, SOUTHERN]** Bobo (Bɔɓɔ; also known as Bobo Fi, Bobo Fign, Bobo Fing, Bobo Mandaré, Black Bobo) is a major Mande language of Burkina Faso; the western city of Bobo Dioulasso is named partly for the Bobo people. Bobo consists of: Southern dialects: Syabéré (Sya), Benge, Sogokiré, Voré, Zara (Bobo Dioula/Jula); Northern aka Konabéré dialects: Yaba, Sankuma (Sarokama), Jèrè, Tankri, Kure, Kukoma (Koma). Northern and Southern Bobo share only 20%–30% intelligibility according to Ethnologue, and by that standard are considered separate languages. The terms Bobo Fing 'Black Bobo' and Bobo Mandaré are used to distinguish them from Bobo Gbe 'White Bobo' and the Bobo Oule 'Red Bobo' of Burkina (Wiki).


"The Bobo language is spoken in the Bobo-Joulasso region of western Upper Volta by a population often erroneously referred to as the 'Bobo-Fings'. It is a Mande language... The central part of this work is a Bobo-French dictionary. André Prost... used documents compiled over a period of 25 years by Pierre Le Bris to prepare this dictionary, and in addition has carefully noted the tones of the language... A French-Bobo vocabulary is also furnished. A tentative grammar, the first to be published for Bobo, is prefixed to this work" (Resume, English). "There are many dialects of Bobo. The one studied here is Sya, spoken
in Bobo-Dioulasso (of which the most ancient quartier is Sya), and the neighboring villages (Tounounma, Kiri, Sakabi, etc.).

[BODO; see also under TIPPERA] Bodo (보도 [bоро]), or Mech, is the Sino-Tibetan language of the Bodo people of north-eastern India and Nepal. It is one of the official languages of the Indian state of Assam, and is one of the 22 scheduled languages that is given a special constitutional status in India. Bodo language is written using Devanagari script. Earlier it was written using Assamese script and Roman script. Devanagari has been used for Bodo since 1963 (Wiki).


"Boro is a Tibeto-Burman language spoken by about 362,000 persons mainly in the three districts of Assam (eastern India), viz., Darrang, Nowgong and Kamrup. It is also used by a few hundred speakers of the districts Goalpara, Sibsagar, Lakhimpur and Garo Hills. The name of the language, which also happens to be the name of the community speaking it, is pronounced with a high tone on the second syllable. It is written Bodo, Bara, Baro etc. by earlier scholars. The tribe is also known by the name Kachari. Boro as a language, has a prominent position in the family of Tibeto-Burman languages, with the well-cultivated Garo (307,000 speakers), Tripuri (299,000 speakers), Mikir (154,000 speakers) and a few other languages being considered as its closest allies" (Preface).

[BODO PARJA] Bodo Parja or Jharia is a language spoken in Odisha and is closely related Odia to but not intelligible with it. Most speakers have low proficiency in the Adivasi Oriya used at market (Wiki).


"The number of Parja speakers according to the 1931 census…was 12,363. They occupy a narrow strip of territory beginning immediately south of Jagdalpur and extending across the dense Kanger Forest into the Sukma Zamindari….The bulk of the material collected in these
pages comes from the village of Maoli Padar...about 18 miles south of Jagdalpur" (Preface). "The authors have rendered a great service to the cause of Indian linguistics by studying a precariously surviving member of the bordering Dravidian group" (from a loosely inserted review).

[BOGHOM: see under AFRICAN LANGUAGES: POLYGLOT...] Boghom (also known as Bogghom, Bohom, Burom, Burum, Burrum, Burma, Borrom, Boghorom, Bokiyim) is an Afro-Asiatic language spoken by the majority of people in Kanam local government of Plateau State, Nigeria. The Boghom people are mostly farmers, though some of them engage in rearing animals. Historically, hunting was a major occupation of the people too (Wiki).


[BOKO] Boko, or Boo, is a Mande language of Benin and Nigeria (Wiki).


[BOKOBARU] Busa, or Bisă, is the Mande language of the former Bussa Emirate in Nigeria. It is called Busanchi in Hausa, and has also been called Zugweya (Wiki).


[BOLAK] Bolak is a constructed language that was invented by Léon Bollack. The name of the language means both "blue language" and "ingenious creation" in the language itself (Wiki).

Not included in Ethnologue.

French, pp. 196-270. Bolak is one of several attempts to create an international artificial language. This is the **first dictionary of the language**.

"The Blue Language, a new international idiom spoken and written internationally, possessing the essential quality required for this function: facility. Its acquisition requires only a minimum of effort, since within a few minutes (with the help of the vocabulary), and knowing just one single rule, any person of moderate intelligence will be prepared to translate any text with which he is presented **without an error**. With only a FEW HOURS' study of the GRAMMAR, the inverse operation (written composition) may be carried out correctly" (Preface, tr: BM).

[BOLIA] Ntomba and Lia (Bolia) are closely related Bantu languages of DR Congo, close enough to be considered dialects of a single Lia-Ntomba language. The related Mongo language also has varieties called Ntomba or Ntumba (Wiki)

Ethnologue: (Bolia) bli. Alternate Names: Bokoki, Bulia.


[BOMA] Boma is a Bantu language of the Democratic Republic of Congo (Wiki).


1818: [IUW] *Narrative of an expedition to explore the river Zaire, usually called the Congo, in South Africa, in 1816, under the direction of Captain J. K. Tuckey, R. N., to which is added, the Journal of Professor Smith; and some general observations on the country and its inhabitants*. Published by permission of the Lords commissioners of the admiralty. New York, Published by Kirk & Mercein, 22, Wall-street; Printed by William A. Mercein, 1818. 4 p.l., lxxxi p., 1 l., [85]-410 p. front. (fold. map) illus. 21.5 cm. Hendrix 410. "A vocabulary of the Malemba [Kele] and Embomma [Boma] languages": p. [395]-410.


[BONDEI] Bondei is a Northeast Coast Bantu of Tanzania closely related to Shambala (Wiki).


[BONDO] The Bonda language, also known as Bondo or Remo, is the Austroasiatic language spoken by the Bonda people of India (Wiki).


Kuiper’s Selected writings on Indian linguistics and philology, were published in 1997 by Rodopi in Amsterdam. First dictionary of this language. Second copy: IUW.

"There are some interesting tribes in Central India who speak languages not affiliated to Indo-Aryan or Dravidian. This third speech-group is known as 'Munda' or 'Kolarian'. Sixteen major speeches [languages] of this group have so far been studied by us…. [Bonda, spoken by 2,568 people according to the 1951 census, was] not recorded [in]… the Linguistic Survey of India" (Preface).

[BONGO: see under YULU] Bongo (Bungu), also known as Dor, is a Central Sudanic language spoken by the Bongo people in sparsely populated areas of Bahr al Ghazal in South Sudan (Wiki).

Ethnologue: bot. Alternate Names: Bungu, Dor.

[BONGU] Bongu is a Rai Coast language spoken in Madang Province, Papua New Guinea. (Wiki).

Ethnologue: bpu.

a Sungumana [Songum]-German vocabulary, pp. [249]-252, and a comparative wordlist of
nine languages in the Astrolabe Bay area, as follows: German-Bongu-Bogadim-Buramana-
Koliku-Male (Gambanga)-Maragum-Sungum (Sungumana) [Songum]-Siar-Rageta, pp. [115-
117]. This is the first published vocabulary of Bongu. It appears to be the only published
vocabulary of Songum as well.

"The knowledge of the Bongu language is the result of an almost eleven-year stay in this
region…. When I asked the Seminar for Oriental Languages in Berlin for literature on the
Papuan languages, I received the following response: 'There is no one in the seminar who
works with Papuan languages, nor is there any material on them in the Seminar library.' That
was a half year before my departure for New Guinea in the year 1894. There was nothing
else to do but to take each word of the language directly from the mouth of the native….      
Consider the time and energy devoted to purely functional missionary tasks: construction,
clearing paths, treating the sick, etc. Added to these is the likelihood of malaria, to which the
European is so susceptible, the time travelling takes if one doesn't use the native canoes, etc.
If all these things are taken into consideration, it's not so surprising that it has taken… eleven
years to come to the Grammar" (Foreword, tr: BM).

[BONTOC, CENTRAL] Bontoc (Bontok) /bɔntɔk/ (also called Finallig) is the native
language of the indigenous Bontoc people of the Mountain Province, in the northern part of
the Philippines (Wiki).

Ethnologue: (Central Bontoc) lbk. Alternate Names: Bontoc, Bontoc Igorot, Bontoc, Central.

Printing, 1905. 266 p. illus., CLIV pl. (part fold., incl. maps) 26 cm. Series: Philippine

1909: [LILLYbm] The first grammar of the language spoken by the Bontoc Igorot,
with a vocabulary and texts, mythology, folklore, historical episodes, songs, by Carl Wilhelm
Seidenadel. Chicago: The Open Court Publishing Company; 1909. Maroon cloth over
English-Bontok, pp. [281]-475. Second copy: IUW.

"This book, the first part of which contains the First Grammar of the hitherto unwritten
and unexplored Language of the Bontoc Igorot, is based exclusively on the material which
the Author has obtained personally from the lips of several groups of Igorot who were on
exhibition in Chicago during the Summer and Autumn of 1906…. They were under the
management of Messrs. Felder, Krider and Schneidewind, altogether some ninety men and
women, having been conducted to the United States by Mr. Schneidewind from their homes
at Bontoc in the very heart of North Luzon and from several other towns in the valley of the
Rio Chico de Cagayan" (Preface). The Igorot had been brought over for the St. Louis World
Fair.

Canberra: Department of Linguistics, Research School of Pacific Studies, The Australian

"[This] is the first dictionary of this language to appear since Walter Clayton Clapp's A Vocabulary of the Igorot Language as spoken by the Bontok Igorots, Manila, Bureau of Printing, 1908….The Bontok-English Dictionary contains more than 9,000 entries, the English-Bontok finder list contains approximately 4,000 key words….The Bontok language is spoken in Mountain Province, Philippines, and is a member of the Central Cordilleran subgroup of Philippine languages, part of the great Austronesian language family" (front flap of dust jacket).

[BORA] Bora is an indigenous American language spoken in the jungle regions of South America. Bora is a tonal language which, other than the Ticuna language, is a unique trait in the region. Bora proper has 94% mutual comprehensibility with the Miraña dialect. The majority of its speakers reside in Perú and Columbia. Around 2,328 Bora-speakers live in the Northeast Yaguasyacu, Putumayo, and Ampiyacu river areas of Peru. The written form of Bora was developed by Wycleff Bible Translators Wesley and Eva Thiesen with the help of the natives of the village of Brillo Nuevo on the Yaguasyacu river. Wesley and Eva Thiesen's daughter Ruth is also the first recorded non-native to learn the language. First, Bora to Spanish school books were developed. Then the New Testament Bible was translated. Finally, a comprehensive dictionary and grammar book was developed to document and preserve the language's grammar rules. Early linguistic investigators thought that Bora was related to the Huitoto (Witoto) language, but there is actually very little similarity between the two. Bora contains 350 noun classes, the most discovered of any languages thus far (Wiki).


1915: [IUW] The north-west Amazons: notes of some months spent among cannibal tribes, by Thomas Whiffen... London, Constable and company 1915. xvii, 319 p. illus. 56 pl. (incl. front.) 5 maps (3 fold.) 23 cm. "My field of exploration, the tract between the middle. Inca and Japura rivers, and in their vicinity. Roughly speaking, this lies in that debatable land where the frontiers of Brazil meet those of Peru, Colombia, and--perhaps--Ecuador." p. 17. "The two groups (of Indians) with which we are mainly concerned...are the Witoto and the Boro"--p. 17. "Vocabularies and lists of names" (Witoto and Boro.; p. 296-310.


[BORANA] Borana, or Southern Oromo, is a variety of Oromo spoken in Southern Ethiopia and northern Kenya by the Borana people. Dialects are Borana proper (Boran, Borena), possibly Arsi (Arussi, Arusi), and Guji (Gujji, Jemjem) in Ethiopia, and in Kenya Karayu,
Salale (Selale), Gabra (Gabbra, Gebra), and possibly Orma and Waata. The language is locally and commonly known as "afaan borana" i.e. the "borana language" (Wiki).


"This vocabulary is a reprint of a mimeographed copy, dated August 1960, and has been made available for the purpose of research, criticism, review and private use only. It is sincerely regretted that our repeated efforts over a number of years, to trace Mr. C. A. Webb's whereabouts remained unrewarded. ... By making this vocabulary available to students, the Literacy Centre of Kenya has no other interests than to give a tribute to the author and a service to humanity" (Note, J. J. Dames). "Boran, which is basically the same language as the Gallinya spoken all over Ethiopia, is in common use without much variation all over the Northern Frontier District, where it is a truer lingua franca than Somali. No useful vocabulary seems to exist—a deficiency which I here attempt to remedy. This list of words was compiled in the first half of 1959, and had I gone on with it to the present [1960] I might have doubled its size, since Boran is an elaborate and richly-endowed language" (Introduction). Webb was District Commissioner, Moyale.

[BORÔRO] Bororo (Borôro), also known as Boe, is the sole surviving language of a small family believed to be part of the Macro-Gê languages. It is spoken by the Bororo people, hunters and gatherers in the Central Mato Grosso region of Brazil (Wiki).


entitled "Glossario Bororo," and headed "Grammatica e Diccionario," there is no
"diccionario" present. Instead an extract is offered from a longer work entitled Elementos de
Grammatica e Diccionario da lingua dos Bororos (also 1908).

2005: [IUW] Pequeno dicionário Bororo-Português, by Gonçalo Ochoa C. Campo

[BORUCA] The Boruca language (also known as Bronka, Bronca or Brünkajk.) is the native
language of the Boruca people of Costa Rica. It is one of the Chibchan languages. It is nearly
extinct; it was spoken fluently by only five women in 1986, while 30 to 35 others spoke it
nonfluently. The rest of the tribe's 1,000 members speak Spanish. The language is taught as a
second language at the local primary school Escuela Doris Z. Stone. One can hear Bronka
words and phrases mixed into Spanish conversations but it is extremely rare to hear
prolonged exchanges in Bronka (Wiki).

Ethnologue: brn. Alternate Names: Boruka, Borunca, Brunca, Brunka, Burunca.

1999: [IUW] Lengua o dialecto Boruca o Brünkajk, Espíritu Santo Maroto Rojas;
recopilación, edición y presentación de Miguel Angel Quesada Pacheco. San José, Costa
Rica: Editorial de la Universidad de Costa Rica, 1999. 278 p.; 24 cm. Library binding,
preserving original colored photographic wrappers, lettered in black, brown and white. First
edition. Includes original Spanish text of the novela "Tanu" by Ayra (Rod Williams, 1952-
1981) with facing translation into Boruca by Espíritu Santo Maroto Rojas. The vocabulary is
limited to the letters Q-Z, Spanish-Boruca, pp. 33-42 ("these are all the letters I can recover,
until the time I can add the letters A-P" tr: BM).

[BRAHUI: see also INDIA, LANGUAGES OF: POLYGLOT] Brahui /braˈhuːiː/ (Brahui: ویرؤی
is a Dravidian language spoken by the Brahui people in the central Balochistan
region of Pakistan and Afghanistan, and by expatriate Brahui communities in Qatar, United
Arab Emirates, Iraq, and Iran. It is isolated from the nearest Dravidian-speaking neighbour
population of South India by a distance of more than 1,500 kilometres (930 mi). Kalat,
Mastung, and Khuzdar districts of Balochistan are predominantly Brahui-speaking (Wiki).


1874: [LILLY] From the Indus to the Tigris: a narrative of a journey through the
countries of Balochistan, Afghanistan, Khorassan and Iran, in 1872, together with a
synoptical grammar and vocabulary of the Brahoe language, and a record of the
meteorological observations and altitudes on the march from the Indus to the Tigris, by
maroon cloth, gold design on front cover, lettered in gold on spine, top and fore edges
untrimmed.

Reprinted 1977: From the Indus to the Tigris: a narrative of a journey through
the countries of Balochistan, Afghanistan, Khorassan and Iran, in 1872,
together with a synoptical grammar and vocabulary of the Brahoe language ..., by
cm. Reprint of the 1874 ed. published by Trubner, London.


"My first volume on The Brahui Language was published in 1909. By rights this second volume should have followed a year or two later. But an array of obstacles halted publication: [including, among others listed] the strain of war, the stresses of the years that followed; the counterfascination of unridding the Original Order of Shakespeare's Sonnets as an Indian Foreign Secretary's recreation…I have drawn freely from any dictionary or vocabulary… which promised to throw light, however indirect, on Brahui…. Actual records of Brahui itself are few and slight; and so laboriously did I comb them out during a very long sojourn in Baluchistan, that any words or forms which they included and I omit may safely…be ascribed to casual slips of ear or pen or printer” (Preface, vol. 2). "I doubt whether the total [number of speakers] of Brahui proper could safely be put at much over 300,000…. Outside India the Brahui stirs scientific interest because he speaks a Dravidian language in almost the last part of India where one would expect to hear a Dravidian language spoken—the extreme north-west….The Brahuis themselves…seem to feel that it is steadily dying out…. But …there are signs which make me feel that Brahui's powers of resistance have been underestimated. The pessimism among Brahuis arises, I fancy, rather from a consciousness of their own political decline than from any positive symptoms of decay in the language itself" (The Brahui Problem).

[BRAZILIAN LANGUAGES: POLYGLOT]

BRAZILIAN PORTUGUESE DIALECTS: CAIPIRA

Caipira (Portuguese pronunciation: [kajˈpιɾɐ]; (Old Tupi ka'apir or kaa-pira, which means "bush cutter") is a Brazilian Portuguese dialect spoken in the states of São Paulo and neighboring areas in Mato Grosso do Sul, Goiás, Minas Gerais, part of Paraná and Santa Catarina (Wiki).

Ethnologue: not listed.


BRIBRI

The Bribri language is a tonal SOV language spoken by the Bribri people from Costa Rica. It belongs to the Chibchan language family. Today there are about 11,000 speakers left (Wiki).


"Among the languages of Costa Rica in Central America of which we know at least a little…there is only one, namely the language of the Bribri Indians, where we have at least a vague idea of its structure…. [After my own first sketch of the language based on a single available source, William Gabb] I learned through my highly-esteemed friend Dr. A. S. Gatschet of the Bureau of Ethnology that Mr. H. Pittier de Fabrega, Director of the Instituto Físico-Geográfico de Costa Rica, had gathered a rich collection of ethnographic and linguistic material during his research expeditions… I have now studied this material carefully and passed on to Mr. Pittier, who is not a professional linguist, various suggestions and ideas which he has faithfully incorporated. For example… he had originally intended to give a German-Spanish-Bribri vocabulary, but has rearranged it as a Bribri-German-Spanish one in light of Gabb's work, which included an English-Bribri vocabulary; moreover he went through this vocabulary with a Bribri Indian, for which American linguistics owes the author special thanks" (Foreword, Friedrich Müller, tr: BM).

BRITISH SIGN LANGUAGE

British Sign Language (BSL) is the sign language used in the United Kingdom (UK), and is the first or preferred language of some deaf people in the
UK; there are 125,000 deaf adults in the UK who use BSL plus an estimated 20,000 children.
In 2011, 15,000 people, living in England and Wales, reported themselves using BSL as their
main language. The language makes use of space and involves movement of the hands, body,
face and head. Many thousands of people who are not deaf also use BSL, as hearing relatives
of deaf people, sign langu

Ethnologue: bfi. Alternate Names: BSL.

1809-1810: [LILLY] Instruction of the deaf and dumb, or, A theoretical and
practical view of the means by which they are taught to speak and understand a language:
containing hints for the correction of impediments in speech: together with a vocabulary,
illustrated by numerous copperplates, representing the most common objects necessary to be
named by beginners / by Joseph Watson ... London: Printed and sold by Darton and Harvey ...
to be had also of the author, at the Asylum, Kent Road, 1809-1810. 2 v.; 20 cm. Vol. 1
bound in original blue publisher's boards, gilt spine title, hinges cracking; v.2 bound in
contemporary calf, gilt. Vol. 2 has title: Plates illustrative of the vocabulary for the deaf and
plates. Library copy incomplete, lacks the second series of 64 p. of vol. 1, sometimes
described as a separate volume, cf. OCLC 4797565. NUC pre-56, 651:80. Gumuchian, 2097.

1857: [LILLY] An illustrated vocabulary for the use of the deaf and dumb, by
for Promoting Christian Knowledge, 1857. viii, 469 p.: ill. Contemporary half-leather.
Includes 4000 woodcuts depicting objects, with words divided into syllables for the students.
The Lilly copy is a presentation copy from “the Gentlemen of the committee of the ‘Asylum
for Deaf and Dumb’ to Master John A. Hipkins, on his leaving School at Christmas 1867,
after a term of six years and three months as a pay.dist. pupil.” “Intended as a first word book
for the Deaf and Dumb” (from “Prefatory Remarks”).

[BROKSKAT] Brokskat, or Brokpa, the Shina of Ladakh and Baltistan, is a Dardic language
of India (Wiki).


1993: [LILLY] Brokeh language guide, by Rinchin Dondrup. Itanagar: Directorate of
Research, Govt. of Arunachal Pradesh,1993. 4, 110 S. Original green and white wrappers,
lettered in white and red. First edition. Includes English-Brokeh [Brotskat] (Roman and
Words": p. [81]-101.

“The present book on the Brokeh language is prepared as per the assignment given to me
sometime in later part of 1989. I have taken up the study with zeal and sincerity since no
study has so far been conducted among the Brokpas, the group of people who has spoken
Brokeh” (Preface).
[BRU, WESTERN] Bruu (also spelled Bru, B’ru, Baru, Brou) is a Mon–Khmer dialect continuum spoken by the Bru people of mainland Southeast Asia. Sô and Khua are dialects (Wiki).


[BUBE] Bube, Bohobé, or Bube–Benga (Bobe, Bubi), is a Bantu or Bantoid language spoken by the Bubi, a Bantu people native to, and once the primary inhabitants of, Bioko Island, Equatorial Guinea. The language was brought to Bioko from continental Africa more than three thousand years ago when the Bubi began arriving on the island. It has around 50,000 speakers, with three variants: North, South and Central-East. The first [12-page] Bube-to-English primer was authored in 1875 by William Barleycorn, a colonial era Primitive Methodist missionary of Igbo and Fernandino descent, while he was serving in the Bubi village of Basupu. An official language dictionary and grammar guide was published by renowned Bubi scholar Justo Bolekia Boleká (Wiki).


[BUDUMA] Yedina, also known as Buduma (Boudouma), is an Afro-Asiatic language spoken in western Chad and neighboring Cameroon and Nigeria (Wiki).

Ethnologue: bdm. Alternate Names: Boudouma, Yedima, Yedina, Yidana, Yidena.

"Wörterverzeichnis deutsch-buduma": p. 131-147. "Benutzte und empfohlene Literatur": p. 19-20. Series: Abhandlungen für die Kunde des Morgenlandes; Bd. XXIV, 2. "Nachtigal's collections and my own alone allowed me to gain an insight into the structural world of Buduma, and that was what was at stake; I did not include material from previously published sources on Buduma and advise the interested reader to consult those sources himself. By making this work public, I offer the first useful sketch of the grammar and nature of the language. The work is also meant as a building block to help in erecting the edifice of the linguistic world of Central Sudan" (Foreword, tr: BM).


[BUGLERE: see under NGÄBERE] Buglere (Bugle), also known as Murire or Muoy, is a Chibchan language of Panama and Costa Rica spoken by the Guaymi people. There are two dialects, Sabanero and Bokotá (Bogota). Buglere is spoken by 40% of the population of the Costa Rican canton of Coto Brus (Wiki).


[BUDIBUD: see under MUYUW] Budibud is one of the Kilivila languages (of the Austronesian language family), spoken on the tiny Lachlan Islands, east of Woodlark Island in Papua New Guinea (Wiki).

Ethnologue: btp.

[BUGHOTU] Bughotu (also spelled Bugotu) is an Oceanic language spoken in the Solomon Islands. Its speakers live on Santa Isabel Island and on the small neighboring Furona Island (Wiki).


"The language here represented is spoken on the southern coastal portion of the island called Santa Isabel in the British Solomon Islands. This southern part of the island is known as 'Bugotu.' ...The material presented below has been gathered in part from Scripture translations in the Bugotu language. These consist of the whole of the New Testament, with considerable portions of the Old Testament, including the Psalms."
[**BUGIS**: see also **EAST ASIAN LANGUAGES: POLYGLOT**] Buginese (Basa Ugi, elsewhere also Bahasa Bugis, Bugis, Bugi, De) is a language spoken by about five million people mainly in the southern part of Sulawesi, Indonesia (Wiki).


[**BUGUN**] Khowa, or Bugun, is a small Sino-Tibetan language spoken in India. They numbered about 1,700 in 2011. Sherdukpen speakers live just to the west of them (Wiki).


[**BUKUSU**] Bukusu is a dialect of the Masaba language spoken by the Bukusu tribe of the Luhya people of western Kenya. It is one of several ethnically Luhya dialects; however, it is more closely related to the Gisu dialect of Masaaba in eastern Uganda (and to the other Luhya dialect of Tachoni) than it is to other languages spoken by the Luhya (Wiki).

Ethnologue: (Lubukusu) bxe. Alternate Names: Bukusu.

and English-Bukusu, pp. 201-231, with bibliography, p. 232. **First extensive printed vocabulary of the language.**

"This study of aspects of Bukusu linguistic structure is based on fieldwork which was carried out in and around Eloret, Kenya, at various intervals from 1970 to 1974" (Preface). "Bukusu (or lu:bukusu) is spoken by more than 200,000 people… living along the Southern slopes of Mount Elgon in Western Kenya. It was classified by many linguists as a member of the Gisu (Gishu) or Masaaba cluster of dialects spoken in Uganda, just across the border… The Bukusu people were supposed to learn Standard Luyia, an artificial language based on the Central dialects. This policy had to be abandoned because of such an unrealistic approach" (Introduction).

**[BULI]** see also under AFRICAN LANGUAGES… (1999) Buli, or Kanjaga, is a Gur language of Ghana (Wiki).


**[BULLOM SO]** The Bullom So language, also called Mmani or Mandingi, is an endangered language spoken near the border between Guinea and Sierra Leone. It belongs to the Mel branch of the Niger–Congo language family and is particularly closely related to the Bom language (Wiki).

  Ethnologue: buy. Alternate Names: Bolom, Bulem, Bullin, Bullun, Mandenyi, Mandingi, Mani, Mmani, Northern Bullom.


**[BULU]** Bulu is the language of the Bulu people of Cameroon. The language had 174,000 native speakers in 1982, with some 800,000 second language speakers in 1991. Colonial and missionary groups formerly used Bulu as a lingua franca in the region for commercial, educational, and religious purposes, though it is today becoming less frequent in those spheres. Dialects include Bene, Yelinda, Yembana, Yengono, and Zaman. Bulu is a Bantu language. It is a dialect of the Beti language and is intelligible with Eton, Ewondo, and Fang (Wiki).


  **1914:** [LILLY] *Lehrbuch der Bulu-Sprache*. Author(s): Hagen, Gunther Tronje von. Publication: Berlin: G. Radetzki, Year: 1914 Description: 402 p.; 23 cm. Not in
Zaunmüller. Hendrix 398/424 (German-Bini and Bulu vocabulary). Original light brown cloth over boards, lettered in brown. **Presentation copy:** 'Herrn Major Zimmermann [Hochachtungsvoll | Berlin. [?]. 4. 1914 | der Verfasser' on the title page. The author was an Oberleutnant in the Kaiserliche Schutztruppe für Kamerun. **Earliest vocabulary listed in Hendrix.**


[BUNGANDITJ] Bunganditj or Buandig (Buwandik) is a language of Australia, spoken by the Buandig people, Indigenous Australians who lived in the Mount Gambier region in present-day south-eastern South Australia and in south-western Victoria. According to Christina Smith and her book on the Buandig people, the Buandig called their language Drualat-ngolonung (speech of man), or Booandik-ngolo (speech of the Booandik) (Wiki).


"The Bungandity tribe occupied the country around Mount Gambier, County of Grey, South Australia, and extended easterly as far as the valley of the Glenelg River…. It has fallen to my lot to be the first author to investigate the constitution of the Bungandity language and supply the elements of its grammar. The whole of this article has been prepared by me from notes taken down by myself from the lips of the aboriginal speaker rules of the language of this tribe, whose name she erroneously gave as Booandik [The Booandik Tribe of South Australian Aborigines (Adelaide, 1880)]. Mr. E.M. Curr, in 1886, also published a short vocabulary of this language [The Australian Race, III, pp. 462-465], but its grammatical structure was left untouched…. The following vocabulary contains about 245 of the most commonly used words in the Bungandity language, with their English equivalents. Every word has been noted down carefully by myself from the old men and women in the native camps, and much time and care have been bestowed upon the work".

[BURIAT, RUSSIA] Buryat (Buriat) /ˈbʊrɪæt/[3] (Buryat Cyrillic: буряад хэлэн buryaad khelen) is a variety of Mongolic spoken by the Buryats that is classified either as a language or as a major dialect group of Mongolian. The majority of Buryat speakers live in Russia along the northern border of Mongolia where it is an official language in the Buryat Republic, Ust-Orda Buryatia and Aga Buryatia. In the Russian census of 2002, 353,113 people out of an ethnic population of 445,175 reported speaking Buryat (72.3%). Some other 15,694 can also speak Buryat, mostly ethnic Russians. There are at least 100,000 ethnic Buryats in Mongolia and the People's Republic of China as well. Buryats in Russia have a separate literary standard, written in a Cyrillic alphabet. It is the same as the Russian alphabet with additional letters: Й/ў, Ø/ӧ and h/х (Wiki).
"The lexical section [of Castren's work] required a more substantial revision. I have arranged the wordlist according to the alphabetical order Castren used in his studies and wherever possible added the Mongolian words found in the dictionary of Schmidt and Kowalewski to the corresponding Buriat words" (foreword, Anton Schiefner, tr: BM).  


[BURMESE] The Burmese language (myanma bhasa, [bɔmà bàdà]) is the official language of Myanmar. Although the Constitution of Myanmar officially recognizes the English name of the language as the Myanmar language, most English speakers continue to refer to the language as Burmese. Burmese is spoken as a first language by 32 million, primarily the Bamar people and related sub-ethnic groups, and as a second language by 10 million, particularly ethnic minorities in Myanmar and neighboring countries like the Mon (Wiki).


"This little work has been compiled with the design of assisting *students* in the acquisition of the Burmese Language; but it is hoped that it may prove a useful 'Vade Mecum' to the *non-student* as well" (Preface).


"The special features of this present dictionary are...that it has a considerable number of new words not contained in former ones...that most of the words have examples to them showing their use...that the *exact* pronunciation of many words is given...that it contains many proverbs, aphorisms, old and quaint sayings which have hitherto not been published...It has often appeared to the compiler that the Burmese affect to despise their own language and unduly exalt Pali. This seem a great pity, for...it is in many respects as expressive as any language could well be" (Preface).


"A suggestion that the revision of the existing Burmese-English Dictionary—Stevenson's 1893 edition of Judson's Dictionary—be undertaken was made by Mr. C. W. Dunn at a meeting of persons attending the Co-operative Conference in Mandalay in 1913, and was commended by them to the Burman Research Society without success. ... In 1924...[the] Society received a [new] scheme favorably.... Collection of materials began in the end of 1925.... The vocabulary of this dictionary has been drawn from Burmese literature of all
periods from the beginning of the fifteenth century, A.D., to the present day, including technical works on medicine, astrology, magic, etc., and from spoken Burmese" (Preface).


"The Burmese-English Dictionary project was inaugurated in 1924 by the Burma Research Society with financial assistance from the Government of Burma. In 1931 it was taken over by the University of Rangoon which published Parts I and II. By agreement between the University of Rangoon and the School of Oriental and African Studies, University of London, the project was transferred in 1950 to the School, which assumed full responsibility from that date for the preparation and publication of the Dictionary" (Note on verso of title page). "The editors have regretfully decided that this will be the last Part of the Dictionary to be issued. It has become increasingly clear that with the resources currently available there is no prospect of completing a dictionary of this scope in the foreseeable future, and little good would be achieved by trying to take the work any further. To terminate the project at the end of the words beginning with [Burmese script] at least insures that the work covers a coherent and self-contained section of the lexicon" (Editorial Note).


"This glossary is published as a companion volume to Cornyn's Burmese Chrestomathy (ACLS, 1957) and does not constitute a Burmese-English dictionary in the usual sense" (Preface).


[buru] Buru or Buruese (Indonesian: Bahasa Buru) is a Malayo-Polynesian language of the Central Maluku branch. In 1991 it was spoken by approximately 45,000 Buru people who live on the Indonesian island of Buru (Indonesian: Pulau Buru). The most detailed study of Buru language was conducted in the 1980s by Charles E. Grimes and Barbara Dixo Grimes – Australian missionaries and ethnographers, active members of SIL International (they should not be confused with Joseph E. Grimes and Barbara F. Grimes, Charles' parents, also known Australian ethnographers) (Wiki).


"[Through this work] I hope to contribute to our growing knowledge of the people of Buru, and to spread among them as well the message of Evangelism" (Foreword, tr. BM). Hendriks was a missionary for ten years on the island of Buru, where he learned the language. Here he offers a brief grammar of the ethnological language, a Dutch-Buru, Buru-Dutch vocabulary, and sample legends with ethnological annotations.

[BURUSHASKI] Burushaski /bʊrʊʃaˈski/ (Burushaski: burūšaskī /بوروشسکی/), the language of the Burusho people, is a language isolate spoken in northern Gilgit-Baltistan, Pakistan. As of 2000, Burushaski was spoken by some 87,000 people in Hunza-Nagar District, northern Gilgit District, and in the Yasin and Ishkoman valleys of northern Ghizer District. Their native region is located in northern Gilgit–Baltistan and borders Afghanistan's Pamir corridor to the north. Burushaski is also spoken by about 300 people in Srinagar in Jammu and Kashmir. The Yasin variety, also known by the Khowar exonym Werchikwar, is much more divergent. Intelligibility between Hunza-Nagar and Yasin is difficult, and Yasin is sometimes considered a distinct language (Wiki).


"The following vocabularies are based on the material collected in 1923-24….One important question remains to which I can give no precise or certain answer. What proportion do the Burushaski words in this Vocabulary bear to the total word stock of the language? When I returned to Hunza in 1934 one of my hopes was to record sufficient new words to make my collection fairly complete as regards words in daily use and known to everyone…but I had not realised what a lengthy business it is to collect and adequately record even a few hundred words after the first couple of thousand in constant daily use have been noted. How many new words I actually recorded I have no idea, but I am certain that they will go only a short way towards making the vocabulary complete" (Preface to Vol. III).

Werchikwar-English, pp. [1]-260. Werchikwar is considered a dialect of Burushaski, but may be a separate language. This is the first dictionary of Werchikwar. A partial vocabulary of Werchikwar had appeared in the same author's three-volume study of the Burushaski language (see above). Second copy: IUW.

"The author of this work… died on 26th February, 1962, at the age of 85 years…. We deeply regret that he did not live to see the book out of press and to receive our thanks for his helpful co-operation in bringing out this publication, which sheds light on a hitherto little known language" (p. [vi]). "In the Census of 1931 the population of Yasin was recorded as 8,084, of whom 7,518 were Werchikwar-speakers. These included 2,506 who were bilingual, speaking both Werchikwar and Khowar…. The Werchikwar Vocabulary here presented is based mainly on a collection of words which I obtained by word of mouth from Muslim, son of Bal, of Nazbar, Yasin….The words I got from him I wrote down on separate slips, evidently very hastily. There are over 3,000 of these slips. I have now not the slightest recollection how the words came to be chosen…. Muslim was bilingual, speaking both Werchikwar and Khowar…. I learned that his actual mother-tongue was Werchikwar. He had also a working knowledge of Hindustani" (Introduction).

[BUSA] Busa, or Bisã, is the Mande language of the former Bussa Emirate in Nigeria. It is called Busanchi in Hausa, and has also been called Zugwya (Wiki).


[BUSHMAN: see SAN LANGUAGES and under individual language names]

[BUSHOONG] Bushong (Bushoong) is a Bantu language of the Kasai region of Democratic Republic of the Congo. It was the language of the Kuba Kingdom. Dialects are said to be Djembe, Ngende, Ngombe (Ngombia), Ngongo, Pianga (Panga, Tsobwa, Shobwa, Shoba). Pianga (Shuwa) is a distinct language, in the Tetela group (Wiki).


"The Bushong are the central tribe in the group called Bakuba. Their language is also spoken by the Bulang, Pyang, Ngombe and Byeng...All of these tribes live in the territories of Mweka and Port-Francqui, in the Kasai District...The dialect studied is that of the Mushenge...The study of this language took place during the years 1953 and 1954." (tr: BM).

[BWA] Bwa (Boa, Boua, Bua, Kibua, Kibwa, Libua, Libwali) is a Bantu language spoken in the Democratic Republic of Congo (Wiki).


[BWANABWANA]: see under MUYUW] Bwanabwana, also known as Tubetube, is an Austronesian language spoken on the small islands just off the eastern tip of Papua New Guinea (Wiki).


[CABÉCAR] The Cabécar language is an indigenous American language of the Chibchan language family which is spoken by the Cabécar people in Costa Rica. Specifically, it is spoken in the inland Turrialba Region of the Cartago Province. 80% of speakers are monolingual; as of 2007, it is the only indigenous language in Costa Rica with monolingual adults. The language is also known by its dialect names Chirripó and Estrella (Wiki).


[CALLAWALLA] Kallawaya, also Callahuaya or Callawalla is an endangered, secret, mixed language in Bolivia. It is spoken by the Kallawaya people, a group of traditional itinerant healers in the Andes in their medicinal healing practice. Kallawaya is also a secret
language, passed only by father to son, or grandfather to grandson, or rarely, to daughters if a practitioner has no sons. It is not used in normal family dialogue. Although its use is primarily ritual, used secretly for initiated men, Kallawaya may be a part of everyday conversation between those familiar with it (Wiki).


"The vocabulary consists of words in Spanish and their translation [into Callawalla]. The second part: Callawaya-Spanish will be offered in the second edition" (p. 6, tr: BM).

[CALÓ (PACHUCO): see also under ROMANI, VLACH] Pachuco is a Mexican and Mexican-American slang language, also called Caló, not included in Ethnologue. In Ethnologue, Caló refers to a Romany language spoken in Spain Portugal, France and Brazil. Wiki discusses Pachuco as follows: "Pachuco refers to a particular old school subculture of Mexican-American and Latino Americans associated with zoot suits, street gangs, nightlife, and flamboyant public behavior. The idea of the pachuco – a zoot-suited, well-dressed, street-connected flamboyant playboy of Hispanic/Latino heritage – originated in El Paso, Texas, and Ciudad Juárez, Mexico, had moved north, following the line of migration of Mexican railroad workers ("traqueros") into Los Angeles, where it developed further. A pachuca is the female counterpart, often idealized as a beautiful Latina/Hispanic woman in extravagant evening dress or a female version of the zoot suit, out with a pachuco boyfriend for a night on the town. Pachucas broke taboos of their time by wearing men's-style pants sometimes and appearing in public often with their pachuco boyfriends; at the time, a "good woman" was considered to have her place in the home. They defied male/female stereotypes and roles in Mexican-American culture in much the same way flappers had in European-American culture in the 1920s."


1956: [IUW] *Diccionario de Caló: el lenguaje del hampa en México*, by Carlos G. Chabat. Guadalajara, México: [published by the author], 1956. 120 p.; 16.5 cm. Library binding, preserving original illustrated front ochre and black wrapper, lettered in black and white. The illustration shows two down-and-out men on a street corner. First edition. Reinecke 11.7 ("Probably the most complete vocabulary in print, but without credit to prior authors, whose examples' mistakes are often repeated" -Webb). Includes Spanish-Caló, pp. 7-119.


"The 'Dictionary of Calo' which we publish here in the second edition, is the fruit of patient lexicographic labor on the part of the author, who over a period of thirty years while discharging his various professional duties came in direct daily contact with criminals and was able to take down the argot spoken by these offenders in their jail-house jargon. Among his various works, the 'Dictionary of Calo' is probably the author's most popular. It contains an alphabetical collection of 2,426 words used by the criminal class throughout Mexico, with their precise meanings as employed by them in actual speech" (Editor's Note, tr: BM).


"The Tirilones are an economically deprived Latin-American people who have settled in the southern section of El Paso, Texas, and number between 25 and 30 thousand. In addition to English and Spanish, many of the people in the area use a third 'language,' which the author refers to as Caló… Used as a cover for such illegal activities as fighting, smuggling and dope peddling, Caló has always been a male language. No respectable female would admit that she understood a word of Caló." Caló has spread [1965] to other sections in El Paso, and to other areas such as Los Angeles and Tucson. This is the first Caló-English vocabulary.


"Caló is the unwanted, but not unloved, child of Spanish culture…. Caló has its ancient roots buried deeply in the fertile gypsy tongue… [it] is simply a means of expression used by the poor, humble and hungry who have learned to read, write and do simple sums only sufficiently well to avoid being gulled… Per se, it is not a language. It is only an additive to conventional classic Spanish" (Introduction).

"Lexicographers in the process of compiling dictionaries...have completely ignored the vocabulary of the Barrios....The language of the Barrios is referred to as 'Caló,' and specially encircles the Chicanos in the United States... An attempt has been made on the part of the authors to include most of the words that are used universally by Chicanos... Caló language and expressions are 'as American as apple pie'" (Preface).


[CAMPA LANGUAGES] The Campa languages, aka Pre-Andine Maipurean / Arawakan, are Arawakan languages of the Peruvian Amazon. The best known is Ashéninka (Wiki).

1890: [LILLYbm] Arte de la lengua de los indios antíos o campas varias preguntas, advertencias i Doctrina cristiana conforme al manuscrito original hallado en la ciudad de Toled por Charles Leclerc, by Lucien Adam. Paris: Maisonneuve, 1890. 118 p.; 25 cm. Series: Bibliothèque linguistique américaine; t. 13. Later full dark green cloth, lettered in gold. Includes Ande [Campa family]-Spanish vocabulary, pp. [83]-118. This copy with the bookplate of Peter Antony Lanyon-Orgill. Lanyon-Orgill was for some years the editor of the Journal of Austronesian Studies, and published dictionaries of such languages as Raluana and Mailu. Second copy: IUW.

[CAPANAHUA] A language of Peru.

50%–60% with Shipibo [shp]. Few children speakers: one-third have passive knowledge but generally do not acquire Capanahua (Crevels 2007). Use of Spanish between two Capanahua speakers can be interpreted as rejecting the other person as an outsider. “Capacho” is a pejorative term. Christian, traditional religion.


[CAPE VERDEAN CREOLE] Cape Verdean Creole is a creole language of Portuguese basis, spoken on the islands of Cape Verde. It is the native language of virtually all Cape Verdians, and it is used as a second language by the Cape Verdean diaspora. The language has particular importance for creolistics studies since it is the oldest (still-spoken) creole, and the most widely spoken Portuguese-based creole (Wiki).

Ethnologue: (Kabuverdianu) kea. Alternate Names: “Badiu” (pej.), Caboverdiano, Criol, Crioulo, Kriol, Krioulo, Krioulu, “Sampadjudu” (pej.)


"This is actually the second edition of a dictionary of the Capeverdean language [which] first appeared in 1983 bearing the title Disonariu preliminariu Kriolu. This second edition bears a different title, and has benefited from the contributions of a third author, Manuel Goncalves… [It] was produced to respond to the needs of students at Boston University enrolled in the 1994 Co-operative African Language Institute [in June and July of] 1994…. Although the word preliminariu has been removed from the title, [it] remains a working draft version, which is being improved on an ongoing basis" (Introduction).

[CANTONESE: see CHINESE, YUE]

[CARIB] Carib or Kalina is a Cariban language spoken by the Kalina people (Caribs) of South America. It is spoken by around 7,400 people mostly in Venezuela, Guyana, Suriname, French Guiana, and Brazil (Wiki).


1664: [LILLY] Voyage de la France equinoxiale en l’isle de Cayenne, entrepris par les François en l’année M. DC. LII. Divisé en trois livres. Le premier, contient l’établissement de la colonie. Le second, ce qui s’est passé pendant quinze mois que l’on a demeuré dans la païs. Le troisiesme, traitte du temperament du païs, de la fertilité de sa terre, & des mœurs & façons de faire des sauuages de cette contrée. Avec vn dictionnaire de


"The sources from which the material assembled here has been gathered are relatively wide-spread in time and place. The anonymous author of the Galibi Dictionary notes that the earliest of these word lists was collected by Paul Boyer in 1643 among the Galibis on North Cape…. [summary of other sources]….I have added several plant names to the list, which I have taken from Aublet’s Histoire des plantes de la Guiane Française…” (Afterword, tr: BM).


[CARIBAN LANGUAGES] The Cariban languages are an indigenous language family of South America. They are widespread across northernmost South America, from the mouth of
the Amazon River to the Colombian Andes, but also appear in central Brazil. Cariban languages are relatively closely related, and number two to three dozen, depending on what is considered a dialect. Most are still spoken, though often by only a few hundred speakers; the only one with more than a few thousand is Macushi, with 30,000. The Cariban family is well known in the linguistic world partly because Hixkaryana has a default object–verb–subject word order, previously thought not to exist in human language (Wiki).

1893: [LILLYbm] Matériaux pour servir à l'établissement d'une grammaire comparé [!] des dialectes de la famille caribe, by Lucien Adam. Paris: J. Maisonneuve, 1893. 2 p., 139 p., 1 ., 25 cm. Series: Bibliothèque linguistique américaine. t. XVI.I Later full dark green cloth, lettered in gold. Includes comparative vocabulary of French-various dialects of Carib, pp. 90-139. This copy with the bookplate of Peter Antony Lanyon-Orgill. Lanyon-Orgill was for some years the editor of the Journal of Austronesian Studies, and published dictionaries of such languages as Raluana and Mailu.


[CAROLINIAN] Carolinian is an Austronesian language spoken in the Northern Mariana Islands, where it is an official language along with English and Chamorro (Wiki). Ethnologue: cal. Alternate Names: “Gupallao” (pej.), Saipan Carolinian, Southern Carolinian.


"In my repeated visits to the [Central Carolinian Islands], Saipan Carolinians served as my interpreters, whose dialect is identical to that spoken on Oleai, Lamutrik, Satawal, Polot, and the islands lying between them, and is closely related to the dialect of Truk. The Saipan Carolinians came from the following islands: in 1815 a number of people migrated there from Truk. In 1865-1869 over 1000 workers arrived from Lamutrik, Satawal, Elato, Biserat, Onon; in 1905 around 100 Sonsol Merir people; 1907, 200 from Oleai; 1908, 500 from Mortlock, these only temporarily due to the devastation of their own islands by typhoons. The richness of the Saipan Carolinian language in synonyms may be explained by the
heterogeneous origin of the inhabitants, which in turn makes this dialect more suitable for communication than any other Carolinian dialect…. [Previous material] was not used [in preparing this volume], nor, with the exception perhaps of a translation of the Bible by American missionaries from English which is difficult to use, does it exist, or at least I know of none" (Introduction, tr: BM).


"Carolinian is a member of the Trukic subgroup of the Micronesian group of Oceanic languages. This is the first English dictionary of the three Carolinian dialects spoken by [two to three thousand] descendants of voyagers who migrated from atolls in the Central Caroline Islands to Saipan in the Northern Mariana Islands. The Dictionary provides English definitions for almost 7,000 Carolinian entries [pp. 3-195] and an English-Carolinian finder list [pp. 199-453]. A special effort was made to include culturally important words, particularly those related to sailing, fishing, cooking, house building, traditional religion, and family structure. With this work, the compilers also establish an acceptable standard writing system with which to record the Carolinian language" (from the rear cover).

[CARRIER: see also under CREE] The Carrier language is a Northern Athabaskan language. It is named after the Dakelh people, a First Nations people of the Central Interior of British Columbia, Canada, for whom Carrier is the usual English name. People who are referred to as Carrier speak two related languages. One, Babine-Witsuwit'en is sometimes referred to as Northern Carrier. The other, Carrier proper, includes what are sometimes referred to as Central Carrier and Southern Carrier (Wiki).


"This dictionary has been prepared for members of the Central dialect of Carrier. They number approximately 2000 and live in the Stuart Lake Area of British Columbia" (d.j. flap). "Ten years of linguistic field work laid the foundation for the recent intensive gathering of needed material to produce this dictionary" (Acknowledgements). "This dictionary provides a major and significant contribution to the history, culture and folklore of the Carrier Indians, one of Canada's most advanced and peaceful Native Indian tribes" (Prologue, Fred J. Speckeen). "The contents of the dictionary stand as a monument to the rich heritage of the Carrier Indian people and to their capacity to emerge successfully in adapting to modern demands while experiencing cultural stress. The total body of Carrier expressions in the dictionary was produced by Carrier members of the Dictionary committee…. The
approximately 3,500 entries of the dictionary could easily have been expanded to one-
hundred thousand plus. However, time and finances have dictated the present size"
(Introduction)

[CAUCASIAN LANGUAGES, WEST: POLYGLOT] The Northwest Caucasian languages, also called West Caucasian, Abkhazo-Adyghean, or sometimes Pontic (as opposed to Caspian for the Northeast Caucasian languages), are a group of languages spoken in the northwestern Caucasus region,[2] chiefly in three Russian republics (Adygea, Kabardino-Balkaria, Karachay-Cherkessia), the disputed territory of Abkhazia (whose sovereignty is claimed by Georgia), and Turkey, with smaller communities scattered throughout the Middle East (Wiki).

1788: [LILLY] Memoir of a map of the countries comprehended between the Black sea and the Caspian; with an account of the Caucasian nations, and vocabularies of the languages, by George Ellis. London: Printed for J. Edwards, 1788. iv, 80 p.: map; 27 cm. (4to) First edition according to Lowndes, as cited below. Bound in plain paper and patterned boards; spine damages. References:Lowndes, II, 659. ESTC, T56650


“When I visited Trans-Caucasia in 1882 for the purpose of collecting information regarding the Languages of the Caucasus, the result of which was published in Vol. XVII of the Journal, I became aware of the scantiness of the Vocabularies, and I mentioned this to Mr. Peacock, the Vice-Consul of H.B. M. at Batim, who has resided some time at Poti, and had made excursions into regions not often traversed. He was good enough to undertake the duty of collecting Vocabularies, and I forwarded to him a copy of the Standard Form of Words and Sentences prepared by the Bengal Asiatic Society [instructions for form included in a footnote]. After some delay, owing to the heavy press of his official duties, and a visit to England, when I had the pleasure of seeing him, and again encouraging him on the subject, he has forwarded to me the subjoined Vocabularies, which are highly important” (Robert N. Cust, p. 145).


[CEBUANO] Cebuano, referred by most of its speakers as Bisaya or Binisaya (English: Visayan), is an Austronesian language spoken in the Philippines by about 20 million people, mostly in Central Visayas, most of whom belong to the Bisaya ethnic group. It is the most widely spoken of the languages within the so-named Bisayan subgroup and is closely related to other Filipino languages. It has the largest native language-speaking population of the
Philippines despite not being taught formally in schools and universities. It is the lingua franca of the Central Visayas region and most parts of Mindanao. The name Cebuano is derived from the island of Cebu where the prestige register is spoken (Wiki).


"The material [for] this study of the Subanu speech was collected partly by Colonel Finley himself during the active and somewhat militant years of this term as governor of Zamboanga and partly at his order...The extension of the American system to dominions oversea, the adjustment of American polity to the at present unassimilable and non-homogeneous peoples of a distinctly lower culture plane...are so new that our people who stay at home in ease have no slightest conception of the character and mass of administrative details which are laid upon our new proconsuls... I have known the trials of ruling Samoa...[of facing] the hostile front of war with no greater show of force than the American ensign hoisted aboard a 21-foot rowboat, where my British and German colleagues could back their authority with steel cruisers.... I can sympathize with the efforts it has cost my collaborator... to compile this material... work in a field which lies wholly outside his professional duty... [material] which must be approached with sympathy as well as reverence" (Pitfalls of the Vocabulist, p. 45).


1958: [LILLYbm] Visayan-English Dictionary, by Rodolfo Cabonce. [Manila?]: n.p., [1958]. Original blue wrappers, lettered in black. 231 leaves. First edition. Includes Visayan-English only. This copy with the ownership signature of C. Douglas Chrétien, dated Manila, January 1958, "gift of Father John McCanon S.J., Ateneo de Manila" and a loosely inserted note in ink from McCanon to Chrétien, passing on three copies of the work. The linguist C. Douglas Chrétien was author of The Dialect of the Sierra de Mariveles Negritos
(1951) and *A Classification of 21 Philippine Languages* (1962) among others. He has written "Cebuano" on the title page (see end of this entry). **Earliest separate English language Cebuano dictionary.**

"The present dictionary is primarily intended for the Catholic missionaries to learn Visayan and not for the Visayans to learn English... The dictionary is by no means exhaustive. But we have tried to bring in all that is necessary for the sufficient knowledge of the student." Included under "Cebuano Dictionaries" in Wolff bibliography (undated "mimeographed"; see below).


"This dictionary is called 'Cebuano-English' instead of Visayan-English because local words have been avoided as much as possible. In a Visayan-English Dictionary local words in a particular Province or District should be included. In this Dictionary words exclusively used in local sub-dialects (f.i. Leyte, Bohol, Negros Or. and Mindanao) have been eliminated. The words in this Dictionary have been collected mostly from Magazines and books, especially from the Bible, speeches, sermons and radio-broadcastings” (Preface).


"Cebuano is also called Sugbuanon and is one of more than a dozen languages or dialects which are given the name Bisayan or Visayan…. Somewhere between one-quarter and one-third of the population of the Philippines speaks Cebuano natively. But despite its numerical importance and wide use Cebuano lags far behind Tagalog (Pilipino) in prestige and development as a means of literary and scientific expression. In the schools the emphasis is almost entirely English: Cebuano composition is not a school subject, and students read nothing in Cebuano in the first two grades…. In fact it is almost a matter of pride not to know Cebuano well."

Earliest dictionary (of five listed, one unpublished) is Juan Encarnacio's *Diccionario Bisaya-Español*, Manila, 1885; Cabonce (see above) is earliest separate English-language dictionary published. A *Bisayan-English-Tagalog Dictionary* was published by Hermosisima in 1966, and a *Cebuano-English Dictionary* by Jan Ruijter in 1967 (see above).
[CEMUHÎ, see also under XÂRÂCÛÙ] Cemuhî (Camuhi, Camuki, Tyamuhi, Wagap) is an Oceanic language spoken on the island of New Caledonia, in the area of Poindimié and Touho (Wiki).


[CHACHI] Cha'palaa (also known as Chachi or Cayapa) is a Barbacoan language spoken in northern Ecuador by ca. 3000 ethnic Chachi people. "Cha'palaa" means "language of the Chachi people." This language was described in part by the missionary P. Alberto Vittadello, who, by the time his description was published in Guayaquil Ecuador in 1988, had lived for seven years among the tribe (Wiki).

Ethnologue: cbi. Alternate Names: “Cayapa” (pej.), Cha’ Palaachi, Cha’palaa, Cha’palaachi, Kayapa.


[CHALA: see under ANIMERE] Chala (Cala) is a Gur language of Ghana (Wiki).

Ethnologue: cll. Alternate Names: Cala, Tshala.

[CHAMORRO] Chamorro (Chamorro: Finu' Chamorro or Chamoru) is an Austronesian language spoken by about 47,000 people (about 35,000 people on Guam and about 12,000 in the Northern Mariana Islands).[3] It is spoken by the Chamorro people which is the indigenous people of Guam and Northern Mariana Islands, both are US territory (Wiki).


"The Chamorro Dictionary published here as the second volume in the Archiv’s series, is the second work of this author… on this language of the Marianas, which was hitherto unknown in Germany" (Foreword, Edward Sachau; tr: BM).


"The Chamorro dictionary is intended first of all for a practical purpose. It is intended as an aid to Europeans wishing to learn Chamorro. In addition, it should help those natives of the German islands express themselves in German. Thus the language must be presented in the form in which it is spoken, including all those Spanish words in common use among the Chamorros" (tr: BM).


"That the present work is the first lexicographic record in the English language of the Chamorro idiom of the Marianas Islands, and especially of the island of Guam, is submitted as its principal 'raison d'être" (Introduction). Second copy at Lilly: ex-library copy, withdrawn from Library of Washington and Jefferson College, with their stamp.


"This is the only recent publication in Guam of the Chamorro-English Dictionary, and it justifies the need to preserve the language for posterity in the libraries, and tourist bureaus of the world. As the English language is spoken daily by many Guamanians and other islanders of the Marianas, the use of the Chamorro will continue to decline. Consequently, this culture will forever be lost, if publication of this book is not done by the untiring efforts and sacrifices of this author" (Preface).
**CHANTYAL** Chantyal is spoken by approximately 2,000 of the 10,000 ethnic Chantyal. The Chantyal live in the Baglung and Myagdi Districts of Nepal. The Chantyal language is a member of the Tamangic group (along with Gurung, Thakali, Manangba, Nar-Phu and Tamang) of the Sino-Tibetan family. Within its group, it is lexically and grammatically closest to Thakali (Wiki).

Ethnologue: chx. Alternate Names: Chantel, Chantel Kham, Chentel, Chhantel, Chhantyal, Khamkura.


"The Chantyal [tsʰbn̪tʃal] people are a relatively small ethnic group, numbering no more than 10,000. They can be divided into two groups, the Myagdi Chantyal and the Baglung Chantyal, named for the districts they inhabit within the Dhaulagiri Zone of central Tibet. Until the recent immigration to towns and cities, the interaction between the two groups was, in general, quite limited. The Baglung Chantyal ceased to speak the Chantyal language some time in the 19th century and now know only the national language, Nepali; the majority of the Myagdi Chantyal continue to speak Chantyal in their home villages. There are approximately 2000 or so who still speak the Chantyal language. The Chantyal language belongs to the Tamangic group of the Bodish languages…. The other Tamangic languages are Gurung, Manangba, Nar-Phu, Tamang, and Thankali" (Introduction).

**CHARA:** see under **BASKETO** Chara (alternatively Ciara or C’ara) is an Afro-Asiatic language of the North Omotic variety spoken in the Southern Nations, Nationalities, and People's Region of Ethiopia by 13,000 people. Chara is geographically situated to the southeast of Nai, west of Kullo, northeast of Mesketo, and northwest of Gofa. Chara speakers live in the Southern Nations, Nationalities, and People's Region, in the Debub Omo Zone, on both sides of the Omo river. Chara speakers are scattered in three villages in Ethiopia: Geba a meša, Buna Anta, and Kumba. Native speakers may also speak Melo, Wolaytta (54% lexical similarity with Chara) to the east, and Kafa to the west (Wiki).


**CHATINO, NOPALA** Chatino is a group of indigenous Mesoamerican languages. These languages are a branch of the Zapotecan family within the Oto-Manguean language family. They are natively spoken by 45,000 Chatino people, whose communities are located in the southern portion of the Mexican state of Oaxaca. Chatinos call their language cha'cña, which means "difficult word." It is recognized as a national language in Mexico (Wiki). [Nopala Chatino is one of the Western Highland Chatino languages].


[CHATINO, TATALTEPEC] Tataltepec Chatino, also known as Lowland Chatino and Chatino Occidental Bajo, is an indigenous Mesoamerican language, one of the Chatino family of the Oto-Manguean languages. It is not intelligible with other Chatino languages. It is named after the town of Tataltepec de Valdés, and is also spoken in San Pedro Tututepec (Wiki).


"The present work undeniably fills a major lacuna in materials on the Chatino language, one of the most important in the state of Oaxaca. Based on research, we may say that 20,000 people speak Chatino, and for slightly less than half of those it is their sole language... The Verano Institute of Linguistics published the first dictionary of Chatino in 1951...the primary purpose of which was to help those living in the region speak Spanish. It was much sought after and popular among the Chatinos in the area, and the printing of 400 copies was soon exhausted. This first brief vocabulary has been extensively enlarged by Leslie G. Pride, author of the present dictionary, which like all modern dictionaries of this type, fulfills all necessary needs" (Prologue, tr: BM). "There are three principal dialects of Chatino; this vocabulary represents the dialect spoken in Tataltepec de Valdez in the eastern part of the state [of Oaxaca]...The vocabulary contains a selection of more than 2,000 words" (Introduction, tr: BM).

[CHATINO, WESTERN HIGHLAND] Highland Chatino is an indigenous Mesoamerican language, one of the Chatino family of the Oto-Manguean languages. Dialects are rather diverse; Ethnologue 16 counts them as three languages as follows: Eastern Highland Chatino (Lachao-Yolotepec dialect); Western Chatino (Yaitepec, Panixtlahuaca, and Quiahije dialects); Nopala Chatino. Neighboring dialects between the three groups are about 80% mutually intelligible; diversity among the three Western dialects is almost as great (Wiki)

Ethnologue: ctp. Alternate Names: Cha’t-An, Chatino Central, Chatino de la Zona Alta Occidental, Sierra Occidental.

2004: [IUW] Diccionario chatino de la Zona Alta: Panixtlahuaca, Oaxaca y otros pueblos, compiled by Kitty Pride and Leslie Pride. D.F. [i.e., Ciudad de México], México:

[CHEHALIS, UPPER] The Chehalis language is a collective expression regarding two languages, Upper Chehalis language and Lower Chehalis language. Both are members of the Tsamosan (Olympic) branch within the Coast Salish subfamily of the Salishan language family. Chehalis is now extinct. However, it contributed to Chinook Jargon (Wiki).


"Upper Chehalis is a Salishan language formerly spoken along the Chehalis River in southwestern Washington from near Elma upstream almost to Rainbow Falls" (Preface). Dictionary is compiled from all previous published and unpublished sources.

[CHEKE HOLO] Cheke Holo (also called Maringe or Marine, A’ara, Holo, Kubonitu) is an Oceanic language spoken in the Solomon Islands. Its speakers live on Santa Isabel Island (Wiki).


"This dictionary is based on fieldwork by the first author in the Maringe area of [the island of] Santa Isabel during sixteen months of 1975 and 1976 and two months in 1984" (Preface). "The island of Santa Isabel is the home of at least nine identifiable languages and dialects.... [There are] three major, mutually unintelligible Isabel languages: (1) Zabana (or Kia) in the northwest, (2) Cheke Holo (or A’ara, Maringe or Hograno) in the Maringe-Hograno areas, and (3) Bughotu in the southern peninsula. Speakers of Gao, a fourth distinct language spoken in the south-east corner of the island...are gradually shifting to neighbouring languages. [1987 figures for speakers of Cheke Holo are 7,584]"

Introduction. This is the first dictionary of the language.

[CHECHEN] The Chechen language (Нохчийн Мотт / Noxčiyn Mott / موخت نیسی ناجخ / Nokhchiin mott, [ˈnɔxːtʃiː:n mu.tʃ]) is spoken by more than 1.4 million
people, mostly in Chechnya and by Chechen people elsewhere. It is a member of the Northeast Caucasian languages (Wiki).


**First Russian-Chechen dictionary.**


**[CHEROKEE]** Cherokee (Cherokee: Tsalagi Gawonihisdi) is the Native American Iroquoian language spoken by the Cherokee people. It is the only Southern Iroquoian language and differs significantly from the other Iroquoian languages. Cherokee is a polysynthetic language and uses a unique syllabary writing system. Today, Cherokee is one of North America's healthiest indigenous languages because extensive documentation of the language exists; it is the Native American language in which the most literature has been
published. Such publications include a Cherokee dictionary and grammar as well as
translated portions of the New Testament of the Bible from 1850–1951, and the Cherokee
Phoenix (Tsalagi Tsulehisanvhi), the first newspaper published by Native Americans in the
United States and the first published in a Native American language (Wiki).


1900: [LILLY] Nineteenth annual report of the Bureau of American Ethnology to the
Secretary of the Smithsonian Institution, 1897-98. Washington [D.C.]: Government Printing
Office, 1900. Two volumes; "Part 1": xcii, 576 pages: illustrations, charts, map, portraits;
"Part 2": pp. 571-1160. 30 cm. Original green cloth, lettered and decorated in gold, with a
portrait of a Native American embossed on the front cover of each volume. Following an
Administrative Report, pp. xi-icii, Part 1 consists wholly of James Mooney's "Myths of the
Cherokee," pp. 3-548, which includes a "Glossary of Cherokee words": p. 506-548. First
substantial vocabulary of Cherokee.

"A number of English words, with cross references, have been introduced into the
glossary, and these, together with corrupted Cherokee forms, are indicated by small capitals"
(p. 507).

First published in U.S. Bureau of American ethnology. Nineteenth annual

Reprinted 1992: [IUW] James Mooney's history, myths, and sacred formulas of
the Cherokees: containing the full texts of Myths of the Cherokee (1900) and
The sacred formulas of the Cherokees (1891) as published by the Bureau of
American Ethnology, with a new biographical introduction, James Mooney and
the eastern Cherokees, by George Ellison. Asheville, N.C.: Historical Images,
c1992. 1 v. (various pagings): ill.; 23 cm. Includes bibliographical references
and index.

1938: [LILLY] Old frontiers; the story of the Cherokee Indians from earliest times to
the date of their removal to the West, 1838, by John P. Brown. Kingsport, Tenn.: Southern
Publishers, Inc., 1938. xi, 570 p.: ill., plates, ports, maps (1 double); 24 cm. Includes
Cherokee-English vocabulary.

[paginated with odd numbers on the versos of each leaf, and even numbers on the rectos].
First edition. Includes English-Cherokee, pp. 1-179, and Cherokee-English, pp. 181-347,
followed by English-Cherokee numbers, days of week, months and phrases, pp. 348-359.
With Cherokee alphabet loosely inserted. Credit is given on the title page to the Thomas
Gilcrease Institute of American History and Art for the use of the Levi Gritts's manuscript
and the John Howard Payner papers "containing the original Sequoyah works," and to Rev.
Sam Hider for assistance. This is the first true dictionary of Cherokee. A Cherokee
dictionary was also compiled as an otherwise unpublished Ph.D thesis by Duane King at the
University of Georgia in 1975. Second copy: IUW.
"John P. Brown's 'Old Frontiers' and James Mooney reports to the Bureau of Ethnology of the Smithsonian Institution were consulted but not used because in the main the language has evolved to the point that there is little or no similarity to present usage" (from title page).
"Dedicated to the memory of Levi Gritts (1874-1951) who labored about two years compiling and translating most of the words in this work. Words followed by asterisk denotes a source other than Gritts. Mr. Gritts was born at Rabbit Trap Town (present Adair County). He was educated at the Cherokee Male Seminary and at Bacone College. He was taught the English language by Dr. Bacone. His complete command of both languages was recognized by all who knew him" (Dedication).


"This little dictionary…is written for boys and girls of all ages who like Indians and especially for those who are interested in the Cherokee language."


"I feel that our decision as a tribe to produce a Cherokee dictionary is a very fundamental part of the work that is so vitally needed if our language is to become a continual living part of our heritage."


"It is beyond the scope of this work to cover the language in its entirety. As a compromise, the basic 1000 words required to communicate are rendered in Cherokee. An additional 3000 words are given." (p. 4).


"It would be an impossible task to list all of the Cherokee words. Many of the old words are no longer used. I have tried to list all the words that are currently being used, but I may
have left out words that you know….This dictionary is written in the Overhill dialect, because it is the dialect spoken most often in Oklahoma" ([Preface]).


“Cherokee Language and Dictionary is intended to educate those inspired to learn the Cherokee language. It will not provide your accent, will not teach the dialect or flow of the language. …Rarely have books been written to help with this language. It is intended to assist the reader in the values and concepts of the Cherokee language. This is the first in a series of Speaking and Writing the Cherokee Language…. Truth Seeker began compiling information for this book nearly thirty years ago” (from the rear wrapper). "Cherokee writing is the creation of Sequoyah, one of the great names in the history of the American Indian. Convinced that the key to the white man's power lay in his possession of a written language, he set about bringing this secret to his own people. In 1821, after 12 years of work, he produced a syllabary of 86 characters, representing every sound in the Cherokee language."

[CHEYENNE] The Cheyenne language Tséhésenéstseštöste or, in easier spelling, Tsisinstitosts is the Native American language spoken by the Cheyenne people, predominantly in present-day Montana and Oklahoma in the United States. It is part of the Algonquian language family (Wiki).

Ethnologue: chy.


"As its name implies, the English-Cheyenne Student Dictionary is designed for student use…. As such it is not exhaustive. There are many more words in the Cheyenne language than there are in this dictionary. But the words here do represent a good basic core of the Cheyenne language" (Preface). "Northern Cheyenne' is spoken in Montana, 'Southern Cheyenne' in Oklahoma… It is said by some that there are a few differences in Northern Cheyenne speech depending on which reservation 'district' a speaker comes from...Cheyenne is a very descriptive language. It is difficult to equal the descriptive beauty of words like Coffee (literally, 'black soup or broth'), Salt ('white dirt'), Cow ('white man's buffalo'), and It's noon ('It [sun or clock hand] is in the middle)" (The Cheyenne Language).

Chiapanec is an indigenous Mexican language of the Oto-Manguean language family. The 1990 census reported 17 speakers of the language in southern Chiapas out of an ethnic population of 32, but later investigations failed to find any speakers (Wiki). Ethnologue: cip. Alternate Names: Chiapaneco.


Chewa, also known as Nyanja, is a language of the Bantu language family. The noun class prefix chi- is used for languages, so the language is also called Chichewa and Chinyanja (spelled 'Cinyanja' in Zambia, and 'Cinianja' in Mozambique). In Malawi, the name was officially changed from Chinyanja to Chichewa in 1968 at the insistence of President Hastings Kamuzu Banda (himself of the Chewa tribe), and this is still the name most commonly used in Malawi today. In Zambia, Chewa is spoken by other people like the Ngoni and the Kunda, so a more neutral name, Chinyanja 'language' of the lake' (referring to Lake Malawi), is used instead of Chichewa. Ethnologue: nya. Alternate Names: Chewa, Chinyanja, Nyanja, Nyanja-Chewa.

1877: [LILLY] Dictionary of the Kiniassa language, by the Rev. John Rebman; edited by his colleague, the Rev. Dr. L. Krapf. St. Chrischona, near Basle, Switzerland: at the request and expense of the Church Missionary Society, 1877. viii, 184 p.; 19 cm. Henrix 1080. Notes: Only ed. cited in NUC pre-56 483:610 and BM 199:610. With the bookplate of the United Free Church of Scotland Foreign Mission Office Reference Library. Bound in original brown publisher's cloth, blocked in blind, gilt spine title. Apart from a few words recorded by Gamitto, the first extensive record of the Chewa language was made by Johannes Rebmann in his Dictionary of the Kiniassa Language, published in 1877 but written in 1853-4. Rebmann was a missionary living near Mombasa in Kenya, and he obtained his information from a Malawian slave, known by the Swahili name Salimini, who had been captured in Malawi some ten years earlier. Salimini, who came from a place called Mphande apparently in the Lilongwe region, also noted some differences between his own dialect (which he called Kikamtunda, the language of the plateau) and the
Maravi dialect (Kimaravi) spoken further south; for example, the Maravi gave the name mombo to the tree which he himself called kamphoni” (Wiki).


"The first grammar, A Grammar of the Chinyanja language as spoken at Lake Nyasa with Chinyanja–English and English–Chinyanja vocabulary, was written by Alexander Riddel in 1880 and partial translations of the Bible were made at the end of 19th century. Further early grammars and vocabularies include A vocabulary of English–Chinyanja and Chinyanja–English: as spoken at Likoma, Lake Nyasa and A grammar of Chinyanja, a language spoken in British Central Africa, on and near the shores of Lake Nyasa, by George Henry (1891) [see below]. The whole Bible was translated into the Likoma Island dialect of Nyanja by William Percival Johnson and published as Chikalakala choyera: ndicho Malangano ya Kale ndi Malangano ya Chapano in 1912" (Wiki).


Second copy: [LILLY] rebound in black cloth, and with the original black cloth spine lettered in gold laid down, bearing copious annotations of “R. Blake” (most probably the Rev. R. Blake of Natal, active around 1900) with this manuscript note: “Notes—comparisons with Chichewa as spoken at Kongwe 1896–1900. This mark -- = same in both Kongwe and
Blantyre [Malawi]. Other remarks show differences and variations.” The vast majority of words bear either the mark indicated or more extensive annotations.


"Clement Scott's 'Encyclopædic Dictionary of the Mang'anja Language' has been out of print for many years. Need is widely felt for a new edition to meet the demand created by an extended use of that language, not only in Nyasaland itself, but also in both Northern and Southern Rhodesia. In both these territories, Mang'anja, or, as it is now called, Nyanja, has come to occupy the place of a lingua franca. This is largely due to the employment of Nyanja-speaking natives as personal and domestic servants, as well as clerks, overseers, artisans and other skilled workers by the Europeans in both of these districts" (Preface).


"This reprint of the Dictionary of the Nyanja Language has been brought out in response to popular demand. No major editing has been attempted owing to technical difficulties... A few necessary alterations ... appear as corrigenda on page 613" (Preface to 1951 reprint). Includes Nyanja-English, pp. [1]-612, double columns, with the corrigenda, pp. [613-614]. Second copy: IUW [with date supplied as 1957].


"The present edition of the Nyanja Vocabulary is based on the Nyanja-English Vocabulary, "enlarged and revised by the Rev. H. Barnes," and published in 1902 by the S. P. C. K. It has been enlarged by collections of words made the Archdeacon Glossup [and others]…. Since this revision has been made in England, there has been no possibility of referring to Africans as a "final Court of Appeal." The result is a large number of blanks and question marks, which call for help from missionaries at work in Africa (particularly new-comers), to begin at once to prepare for a more satisfactory third edition of Fr. Barnes' work" (Preface [to the new edition]).


"This manual of colloquial Nyanja is intended to assist police officers in their work with the African; it is not a grammar book" (Introductory Note).


"Cinyanja is the dialect most widely spoken in the Nyasaland Protectorate. It has been adopted by the United Missions Translation Board. It is being introduced in areas where other dialects are spoken, and it is hope that in course of time it will become the common language of this Protectorate. All the words in this dictionary have been checked with the help of natives residing in Southern Angoniland" (Introduction).

1963: [IUW] *Diccionário cinyanja-português*, pelos Missionarios da Companhia de Jesus. Lisboa, 1963. xxv, 291 p. Hendrix 1265. **First Portuguese dictionary of the language.** Because Chichewa is also spoken in Mozambique, the Jesuits produced this dictionary for their use in that country.

1964: [LILLYbn] *Diccionário Português-Cinyanja*, by Missionários da Companhia de Jesus [the Jesuit Missionaries]. Lisbon: Junta de Investigações do Ultramar, 1964. Original blue cloth over boards, stamped in blind and lettered in gold; d.j. pale turquoise, lettered and...

1970's: [LILLYbm] **Manuscript Chichewa dictionary**, by N. B. Njobvalema of Lilongwe, circa 1970's. In red quarter-cloth and black marbled paper glued to boards (notebook with lined paper). Approximately 94 leaves, numbered in ink on rectos only, ff. 95-188. With glued-in typed statement in Chichewa, along with loosely inserted manuscript translation signed by N. B. Njobvalema, indicating that this is a submission to the Church Elders in a competition to create a Chichewa dictionary. This appears to be the second half of the dictionary, consisting of letters M-Z, with 3,308 words in Chichewa, indication of origin (mostly indentified as Chinyanja), and translation into English or Chichewa explanation.


This copy with loosely inserted printed presentation slip, inscribed in ink by the author, Blodwen Lloyd Binns, from the Biology Department of the University of Strathclyde, Glasgow, Scotland.

"The Malawian names form an extensive and quite varied collection; they have been presented in a tentative manner in their many orthographic and linguistic forms…[I]t is clear that some time for usage and further enquiry should elapse before a stable and acceptable set of names can be formulated. For this reason the book has been made up with blank pages, so that users may enter their additions and amendments" (Introduction).


**[CHICHIMECA-JONAZ]** Chichimeca or Chichimeca Jonaz is an indigenous language of Mexico spoken by around 200 Chichimeca Jonaz people in Misión de Chichimecas near San Luis de la Paz in the state of Guanajuato, Mexico. The Chichimeca Jonaz language belongs to the Oto-Pamean branch of the Oto-Manguean language family. The Chichimecos self identify as úza and call their language eza'r. (Wiki).

Ethnologue: (Chichimeco-Jonaz) pei. Alternate Names: Chichimec, Chichimeca, Chichimeco, Meco, Pame de Chichimeca-Jonaz.


"I have published elsewhere a grammatical study of the languages of Pame and Jonaz (or Chichimeca), based on observations my wife and I made during field work in 1934 and 1935. At that time, Pame was spoken in several villages or hamlets.... Pame is rapidly disappearing. The young people no longer speak it, except in Ciudad del Maiz, Alaquines and Santa Maria Acapulco, and to a lesser degree in Jiliapan. Chichmeca-Jonaz was still spoken in 1934 by 452 Indians living in the Chichimeca Mission in Guanajuato near San Luis de la Paz" (pp. [1]-2; tr: BM).

This issue also contains: "Une nouvelle langue tapuya de la région de Bahis (Brésil)," by A. Métraux, pp. [51]-58, with French-Katembri vocabulary, pp. 56-58. The vocabulary was gathered by the author. "Katembri" is a totally unknown language, which the author speculates may have been spoken by the Katembri, and is still known to some Kariri Indians in the village of Marandela, where this material was collected. First vocabulary of this hitherto unknown language.

"The other language, absolutely unknown, contains words which certainly are in no way related to Kariri'. Might one identify the Tapuya tribe that once lived with the Kariri in the Marandla area?... It is not impossible that this unknown language was that of the Katembri Indians who are mentioned along with the Kariri on Nimuendajú's map in an area corresponding exactly to present-day Mirandela. The presence of these two tribes in this region was noted in 1579. Provisionally, and awaiting further more detailed ethnographic study of the Mirandela region, I propose to attribute this language to the Katembri, adding it to the list, already so extensive, of the indigenous languages of South America" (p. 56; tr: BM).
This issue also contains: "Materials for an Aymara Dictionary," by Thomas Sebeok, pp. [89]-151. See listing of offprint under AYMARA.

This issue also contains: "Un nouveau dialecte arawak: le resigaro," by Paul Rivet and Robert de Wavrin, pp. [201]-[239], with map. Includes French-Resigaro vocabulary, pp. 211-220, and a comparative vocabulary French-Resigaro-Arawak, pp. 221-238. This is the first published vocabulary of this language.

"The documents one of us collected are the first to be published on the language of these Indians. Insufficient as they are, they lead to a definite solution to the linguistic parentage of this tribe. The Resigaro language is undoubtedly Arawakan" (p. 204, tr: BM).


[CHICKASAW] The Chickasaw language (Chikashshanompa’, IPA [tʃikaʃánompa‘]) is a Native American language of the Muskogean family. It is agglutinative and follows the pattern of subject–object–verb. The language is closely related to, though perhaps not entirely mutually intelligible with, Choctaw. It is spoken by the Chickasaw tribe, now residing in Southeast Oklahoma, centered on Ada. The language is spoken by as many as 2,000-3,000 people (as of 1994), although at present it is perhaps in a more imperiled state (Wiki).

Ethnologue: cic.


This is the "first scholarly dictionary of the Chickasaw language." A Chickasaw dictionary by Jessie and Vinnie Humes, published in 1973 in Ada, Oklahoma by The Chickasaw Nation, appears to have been first dictionary of the language (see above). The Chickasaw Indians lived originally in Mississippi, just north of the Choctaws, to whom they are linguistically related. About 1830 they were moved to what is now Oklahoma. "There are considerably fewer than one thousand fluent speakers of the language today [1994], most over the age of forty."

[CHIN LANGUAGES] The Kukis languages, also known as Kuki-Chin (Kuki/Chin), Chin/Kuki/Mizo, or Kuki Naga, are a branch of 50 or so Sino-Tibetan languages spoken in northeastern India, western Burma and eastern Bangladesh. Most speakers of these languages
are known as Kukī in Assamese and as Chin in Burmese; some also identify as Lushei. The Mizo people are ethnically distinct (Wiki).

Ethnologue distinguishes at least ten different languages in the Chin family.


**[CHINANTEC LANGUAGES]** The Chinantec or Chinantecan languages constitute a branch of the Oto-Manguean family. Though traditionally considered a single language, Ethnologue lists 14 partially mutually unintelligible varieties of Chinantec. The languages are spoken by the indigenous Chinantec people that live in Oaxaca and Veracruz, Mexico, especially in the districts of Cuicatlán, Ixtlán de Juárez, Tuxtepec and Choapan, and in Staten Island, New York (Wiki).


**[CHINANTEC, LEALAO]** Lealao (Chinanteco de San Juan Lealao), also known as Latani, is the most divergent of the Chinantecan languages of Mexico. It is spoken in northeast Oaxaca, in the towns of San Juan Lealao, Latani, Tres Arroyos, and La Hondura (Wiki).

Ethnologue: cle. Alternate Names: Chinanteco de San Juan Lealao.

"The majority of the 1,200 speakers of Chinanteco live in the village of Lealao….The Rupp family lived in San Juan Lealao from 1968 to 1981 and had the opportunity to learn the language" (Introduction).

[CHINANTEC, PALANTLA] Palantla Chinantec, also known as Chinanteco de San Pedro Tlatepuzco, is a major Chinantecan language of Mexico, spoken in San Juan Palantla and a couple dozen neighboring towns in northern Oaxaca. The variety of San Mateo Yetla, known as Valle Nacional Chinantec, has marginal mutual intelligibility. A grammar and a dictionary have been published (Wiki).


[CHINANTEC, USILA] Usila is a Chinantec language of Mexico. It is most similar to Tlacoatzintepec Chinantec, with which it has 50% intelligibility (intelligibility in the reverse direction is 85%, presumably due to greater familiarity in that direction). Like other Chinantec and Mazatec languages, Usila Chinantec is a tonal language noted for having whistled speech. Its tone system is unusually detailed, however, with five register tones (Wiki).


[CHIN, ASHO] Shō is a Kukish dialect cluster of Burma and Bangladesh. There are perhaps four distinct dialects, Asho (Khyang), Bualkhaw, Chinbon, and Shendu (Wiki).


"The Chittagong Hill Tracts [in present-day Bangladesh, on the Bay of Bengal] are inhabited by peoples of differing languages, religions and social customs, such as, in addition to the Marma: the Chakma, Tipera, Mroong, Lushai, Kumi, Mro, Chek and the Khyang. The number of the last of these, moreover, is extremely small. At the beginning of this century, authors estimated them at 500 souls and, although we are lacking detailed statistics, they have evidently been able to remain at this number, since it corresponds at this time to the evaluations of those officials we've been able to consult. The Khyang are spread out in a dozen villages, for the most part in the "mauza" or administrative division of Chemi. This mauza is situated between two rivers: the Sangu to the south and the Kurnalfuli to the north. This is the last hill district before the Chittagong District" (tr: BM).

[CHINESE (pre-1910)] Chinese (汉语/漢語 Hânyǔ), also known as Sinitic, is a branch of the Sino-Tibetan language family consisting of hundreds of local language varieties, many of which are not mutually intelligible. The differences are similar to those within the Romance languages, with variation particularly strong in the more rugged southeast. These varieties have been classified into seven to ten groups, the largest being Mandarin (e.g. Beijing dialect), Wu (e.g. Shanghai), Min (e.g. Taiwanese Hokkien), and Yue (e.g. Cantonese). Chinese varieties differ most in their phonology, and to a lesser extent in vocabulary and syntax. Southern varieties tend to have fewer initial consonants than northern and central varieties, but more often preserve the Middle Chinese final consonants. All have phonemic tones, with northern varieties tending to have fewer distinctions than southern ones. Many have tone sandhi, with the most complex patterns in the coastal area from Zhejiang to eastern Guangdong (Wiki).


cm. Spine title: *Linnæan travels*. Includes glossaries, phrases, and vocabularies of the Malay language (v. 2) and the Chinese language (v. 4) Translation of: *Resa uti Europa, Africa, Asia*. Errata: v. 4, p. [xxii] Includes bibliographical references and indexes. Contents: v. 1. Containing a voyage to to the southern parts of Europe and to the Cape of Good Hope in Africa, in the years 1770, 1771, 1772, 1773. -- v. 2. Containing two expeditions to the interior part of the country adjacent to the Cape of Good Hope, and a voyage to the Island of Java; performed in the years 1773, 1774, and 1775. -- v. 3. Containing a voyage to Japan, and travels in different parts of that empire, in the years 1775 and 1776. -- v. 4. Containing travels in the empire of Japan, and in the islands of Java and Ceylon, together with the voyage home.


1818-1819: [LILLY] *Chinese and English dictionary* [manuscript], 1818-1819, by James Winthrop [1752-1821]. [350] p.; 26 cm. Cite as: Winthrop, James, 1752-1821. Chinese and English dictionary, 1818-1819. Lilly Library manuscripts, Indiana University, Bloomington, Indiana. Other contributors: Basilio da Gemona, 1648-1704. *Dictionnaire chinois, française et latin*. Guignes, Chrétien-Louis-Joseph de, 1759-1845. James Winthrop (1752-1821), the translator/compiler, is sixth generation of John Winthrop, first governor of Massachusetts. He graduated from Harvard University in 1769 and assumed the duty of librarian in 1772. He was a founding member of the American Academy of Arts, a Judge of Common pleas in Middlesex, Mass., and a founder of the Massachusetts Historical Society. Although his primary interest was in the interpretation of biblical prophecies, Winthrop was also interested in philology and languages. His friendship with William Bentley and Timothy Alden induced him to leave his extensive library, which was in its day one of the best private collections in Massachusetts, to Allegheny College, of Meadsville, Pa. Binder's title. [Bound with: Locke, John. *Common place-book, on the principles practised by John Locke esq.* New-Haven: Published and sold by Increase Cooke & co., 1804.] Original manuscript in ink. The work consists of 1 p. captioned "Scale of Principal sounds in English & Chinese"; 3 pages with headings, but otherwise blank; 104 p. alphabetical index of English words or phrases with their equivalents in Chinese characters; 242 p., each divided into two vertical
columns, with a listing of "13,316" characters with their meaning or meanings in English. Winthrop describes the work thus: "The foregoing is a translation of de Guignes great Chinese, french & Latin Dictionary, printed at Paris by order of Napoleon and finished in 1813 [see above]. It was sent to me by an American Lady of my acquaintance who resides in Paris. I received it at Boston on 7 August, A.D. 1818 & about a week afterwards began this work, I finished it this 24th March A D 1818. Anno AEtatis 57. The original is a large folio of twelve hundred pages & printed on Vellulum paper. [signed] James Winthrop" -- final leaf.


Text transliterated from Manchu.


[CHINESE, GAN] Gan (simplified Chinese: 赣语; traditional Chinese: 贛語; Gan: Gon ua, alternatively Chinese: 江西话, Jiāngxī huà; Gan: Kongsī ua) is a group of Chinese varieties spoken as the native language by many people in the Jiangxi province of China, as well as significant populations in surrounding regions such as Hunan, Hubei, Anhui, and Fujian. Gan is a member of the Sinitic languages of the Sino-Tibetan language family, and Hakka is the closest Chinese variety to Gan in terms of phonetics. Different dialects of Gan exist; the Nanchang dialect is usually taken as representative (Wiki).


[CHINESE, HAKKA] Hakka / haكا/, also rendered Kejia, is one of the major languages within the Sinitic branch of Sino-Tibetan and it is spoken natively by the Hakka people in southern China, Taiwan, Hong Kong and throughout the diaspora areas of East Asia, Southeast Asia, and around the world. Due to its primary usage in scattered isolated regions where communication is limited to the local area, Hakka has developed numerous variants or dialects, spoken in Guangdong, Fujian, Jiangxi, Guangxi, Sichuan, Hunan, and Guizhou provinces, including Hainan island, Malaysia, Hong Kong, Singapore and Taiwan. Hakka is not mutually intelligible with Mandarin, Wu, Southern Min, or other branches of Chinese. It is most closely related to Gan and is sometimes classified as a variety of Gan. Taiwan, where Hakka is the native language of a significant minority of the island's residents, is an important world center for study and preservation of the language. Pronunciation differences exist between the Taiwanese Hakka dialect and China's Guangdong Hakka dialect; even in Taiwan, two local varieties of Hakka exist. The Meixian dialect (Moiyen) of northeast Guangdong in China has been taken as the "standard" dialect by the People's Republic of China. The Guangdong Provincial Education Department created an official romanization of Moiyan in 1960, one of four languages receiving this status in Guangdong (Wiki).


[CHINESE, JIN] Jin (simplified Chinese: 晋语; traditional Chinese: 晉語; pinyin: jìnyǔ), or Jinese, Jinhua or Jinyu, alternatively Shanxinese (Chinese: 山西话 Shānxī Huà), is a group of dialects of Chinese. Its exact status is disputed among linguists; some prefer to classify it under Mandarin, but others set it apart as an independent branch. Jin is spoken over most of Shanxi province except for the lower Fen River valley, much of central Inner Mongolia and adjoining areas in Hebei, Henan, and Shaanxi provinces. Cities covered within this area include Taiyuan, Zhangjiakou, Hohhot, Jiaozuo, and Yulin. In total, Jin is spoken by roughly 45 million people (Wiki).

Ethnologue: (Jinyu Chinese) cjy. Alternate Names: Jin, Jinyu.

Mandarin (ˈmændərɪn; simplified Chinese: 官话; traditional Chinese: 官話; pinyin: Guānhuà; literally: "speech of officials") is a group of related varieties of Chinese spoken across most of northern and southwestern China. Because most Mandarin dialects are found in the north, the group is also referred to as the "northern dialect(s)". When the Mandarin group is taken as one language, as is often done in academic literature, it has more native speakers (nearly a billion) than any other language. A northeastern-dialect speaker and a southwestern-dialect speaker may have difficulty communicating, except through the standard language. Nonetheless, there is much less variation across the huge Mandarin area than between the non-Mandarin varieties of southeast China. This is attributed to the greater ease of travel and communication in the North China Plain compared to the more mountainous south, combined with the relatively recent spread of Mandarin to frontier areas. The capital has been within the Mandarin area for most of the last millennium, making these dialects very influential. Some form of Mandarin has served as a national lingua franca since the 14th century. In the early 20th century, a **standard form based on the Beijing dialect**, with elements from other Mandarin dialects, was adopted as the national language. Standard Chinese, which is also referred to as "Mandarin", is the official language of the People's Republic of China and Taiwan (Republic of China) and one of the four official languages of Singapore. It is also one of the most frequently used varieties of Chinese among Chinese diaspora communities internationally (Wiki).


**1985:** [IUW] *北京方言词典 = Beijing fangyan cidian / 陈刚编.*

Chengdu, the capital of Sichuan province and an important central city, is the most representative dialect of Southwestern Mandarin and is used widely in Sichuanese opera and other art forms of the province." (Wiki)


Northern Min (simplified Chinese: 闽北; traditional Chinese: 閩北; pinyin: Mínběi), is a group of mutually intelligible dialects of Min spoken in Nanping Prefecture of northwestern Fujian. The Chinese varieties of Fujian province were traditionally divided into Northern and Southern groups. However, dialectologists now divide Min more finely. By this narrower definition, Northern Min covers the dialects of Shibei (石陂, in Pucheng County), Chong'an (崇安, in Wuyishan City), Xingtian (兴田, in Wuyishan City), Wufu (五夫, in Wuyishan City), Zhenghe (在 Zhenghe County), Zhenqian (镇前, in Zhenghe County), Jianyang and Jian’ou (Wiki).

Ethnologue: mnp. Alternate Names: Min Pei, Northern Min


Eastern Min, or Min Dong (simplified Chinese: 闽东语; traditional Chinese: 閩東語; pinyin: Mindōngyǔ; Foochow Romanized: Ming-dĕng-ngṳ̄), is a branch of the Min group of varieties of Chinese. The prestige form and most-cited representative variety is the Fuzhou dialect, the speech of the capital and largest city of Fujian province (Wiki).


Fuzhou dialect dictionary. The Fuzhou dialect (福州話, Foochow, also known as the Foochow dialect, Hoochew, Fuzhounese (福州語, Hók-ciū-ngṳ̄), or Fuzhouhua, is the standard dialect of Min Dong, which is a branch of Min Chinese spoken mainly in the eastern part of Fujian Province. Native speakers also call it Bàng-uâ (平話), meaning the language spoken in everyday life. In Singapore and Malaysia, the variety is known as Hokchiu in Min Nan, Huiju which is the Min Dong pronunciation of Fuzhou. Centered in Fuzhou City, the Fuzhou dialect covers eleven cities and counties: Fuzhou, Pingnan, Gutian, Luoyuan, Minqing, Lianjiang (including Matsu), Minhou, Changle, Yongtai, Fuqing and Pingtan. Fuzhou dialect is also the second local language in northern and middle Fujian cities and counties, like Nanping, Shaowu, Shunchang, Nanming and Youxi" (Wiki).

[CHINESE, MIN NAN] Southern Min, or Min Nan (simplified Chinese: 闽南语; traditional Chinese: 閩南語; pinyin: Mǐnnányǔ; Pèi-ōe-jì: Bân-lâm-gí/Bân-lâm-gú), is a branch of Min Chinese spoken in certain parts of China including southern Fujian, eastern Guangdong, Hainan, and southern Zhejiang, and in Taiwan. The Min Nan dialects are also spoken by descendants of emigrants from these areas in diaspora. In common parlance, Southern Min usually refers to Hokkien. Amoy and Taiwanese Hokkien are both combinations of Quanzhou and Zhangzhou speech. The Southern Min dialect group also includes Teochew, though Teochew has limited mutual intelligibility with Hokkien. Southern Min is not mutually intelligible with Eastern Min, Cantonese, or Standard Chinese (Wiki).


  1899: [LILLYbm] Chinese-English Dictionary of the vernacular or spoken language of Amoy, with the principal variations of the Chang-Chew and Chin-Chew dialects, New edition, with corrections by the author, by Carstairs Douglas. London: Publishing Office of the Presbyterian Church of England, 1899. Contemporary black half leather and brown cloth over boards, lettered in gold; recased. Pp. i-vii viii-ix, 1 2-612. Second edition. Zaunmüller, col. 41. First edition was 1873. Includes Amoy-English, pp. [1]-605. "[Amoy] is not a mere colloquial dialect or patois; it is spoken by the highest ranks just as by the common people, by the most learned and by the ignorant; learned men indeed add a few polite or pedantic phrases…but the main body and staple of the spoken language of the most refined and learned classes is the same as that of coolies, labourers, and boatmen…[Amoy] is a distinct language, one of the many and widely differing languages which divide among them the soil of China….The language of Amoy, including [its] subordinate dialects, is believed to be spoken by about eight or ten million. This is the first dictionary of the spoken language" (Preface). This copy beautifully filled in by hand with marginal Chinese characters in black ink for each entry. Chinese-Amoy dialect dictionary.
"Amoy (Chinese: 廈門話; Pēh-ōe-jī: Ė-mûŋ-ōe or Ė-mûiⁿ-ōa), also known as Amoy Min, Xiamenese or Xiamen dialect, is a Hokkien dialect spoken in Southern Fujian province (in Southeast China), in the area centered on the city of Xiamen. Amoy Min is often known by its Hokkien or Min Nan in Southeast Asia. It is one of the most widely researched varieties of Min Nan, and has historically come to be one of the more standardized varieties” (Wiki).

1923: [LILLYbm] Supplement to Dictionary of the vernacular or spoken language of Amoy [Rev. Carstairs Douglas, M.A., LL.D., Glasg.], by Thomas Barclay. Shanghai: The Commercial Press, Ltd., 1923. Original black leather over boards, lettered in gold. Pp. [8] i ii-iv v-vi, I 2-276 [4]. First edition. Zaunmüller, col. 41. Includes Amoy-English, pp. [1]-271, with Chinese printed characters, romanized versions, and English. "[Douglas' Dictionary] was recognized at once on all hands as a work of marvellously full and accurate scholarship. And during the half-century that has elapsed since its publication, it has been of incalculable benefit to all students of the language. During that time a great change has come over China. Western civilization, to a great extent, has been welcomed, and new ideas in every department of thought and action have filled the minds of the people. These new ideas have demanded for the expression new terms...Accordingly some ten years ago I received an invitation from my Amoy colleagues to make a collection of these new words and phrases, to be published as a Supplement to the Dictionary. ...The necessity for such an undertaking will at once be manifest...[for example] under the word "ti’n, electricity" in the Supplement there are over 100 phrases given. In the Dictionary itself there are only two phrases noted, and neither of these refers to electricity" (Preface).


The Shantou dialect, formerly known as the Swatow dialect, is a dialect mostly spoken in Shantou in Guangdong, China. It is a sub-dialect of Min Nan Chinese, and sometimes a sub-dialect of Teochew Min” (Wiki).


“There are very few Taiwanese-English dictionaries in existence today. The purpose of the Maryknoll Dictionary is to assist the foreignor [sic] to prepare himself to better communicate in the Taiwanese (Min-nan) dialect.” (Foreword).


227


Xin Chao Shan zi dian: pu tong hua Chaozhou hua dui zhao = Xin Chao-Shan zidian. Zhang Xiaoshan bian. Second edition. 广州市: 广东人民出版社, 2015. Guangzhou Shi: Guangdong ren min chu ban she, 2015. 995 pages, 2 unnumbered leaves of plates: color maps; 22 cm. Chinese-Southern min dialect (Choazhou) dictionary. "The Teochew variety (Chinese: 潮州話; pinyin: Cháozhōuhuà; Vietnamese: Triệu Châu, Chaozhou dialect: Dịch suan uê; Shantou dialect: Diổziu uê) of Southern Min is a variety of Chinese spoken in the Chaoshan region of eastern Guangdong and by the Teochew diaspora around the world. Teochew is sometimes spelled Chiuchow in Cantonese. Teochew preserves many Old Chinese pronunciations and vocabulary that have been lost in some of the other modern varieties of Chinese (Wiki)."

[CHINESE PIDGIN ENGLISH] Chinese Pidgin English (also called Chinese Coastal English or Pigeon English, simplified Chinese: 洋泾浜英语; traditional Chinese: 洋涇浜英語) is a pidgin language lexically based on English, but influenced by a Chinese substratum. From the 17th to the 19th centuries, there was also Chinese Pidgin English spoken in Cantonese-speaking portions of China. Chinese Pidgin English is heavily influenced by a number of varieties of Chinese with variants arising among different provinces (for example in Shanghai and Ningbo). A separate Chinese Pidgin English has sprung up in more recent decades in places such as Nauru (Wiki). Ethnologue: cpi. Alternate Names: Melanesian-Chinese Mixed Pidgin English.


"Pidgin-English is that dialect of our language which is extensively used in the seaport towns of China as a means of communication between the English or Americans and the natives... For those who expect to meet with Chinese, either in the East or California, this little book will perhaps be useful, as qualifying them to converse in Pidgin."

Ethnologue lists only one location in which Chinese Pidgin English is currently a spoken language: the Republic of Nauru, a 9 square mile coral island north-east of the Solomon Islands. "The Pidgin English of the Chinese ports originated at Canton and spread as far north as Shanghai and the Yangtse… and temporarily to Tientsin. Apparently it took shape about the first quarter of the eighteenth century…. During the twentieth century its use declined until it is now [1975] used only between a few Chinese in Hong Kong…. The Pidgin… has never been analyzed in detail" (Reinecke, p. 540).

[CHINESE, WU] Wu (simplified Chinese: 吴语; traditional Chinese: 吳語; pinyin: wúyǔ, Suzhou Wu: IPA: [ʃiu²² pʰʊ⁴⁴]), Shanghai Wu: IPA: [ʃiu²² pʰʊ⁴⁴]) is a group of linguistically similar and historically related varieties of Chinese primarily spoken in Zhejiang province, the municipality of Shanghai, and southern Jiangsu province. Major Wu dialects include those of Shanghai, Suzhou, Ningbo, Wenzhou, Hangzhou, Shaoxing, Jinhua, and Yongkang. This dialect group (Southern Wu in particular) is well-known among linguists and sinologists as being one of the most internally diverse among the spoken Chinese language dialect groups, with very little mutual intelligibility among varieties within the dialect group (Wiki).


family of languages. Shanghainese, like other Wu dialects, is largely unintelligible with other varieties of Chinese such as Mandarin. In English, "Shanghainese" sometimes refers to all Wu dialects, although they are only partially intelligible with one another. With nearly 14 million speakers, Shanghainese is also the largest single form of Wu Chinese. It once served as the lingua franca of the entire Yangtze River Delta region." (Wiki)


1998b: [IUW] 杭州方言詞典 / 李榮主編; 鮑士杰編纂. Hangzhou fang yan ci dian, Li Rong zhu bian; Bao Shijie bian zuan. First edition. 南京市: 江蘇敎育出版社, 1998. Nanjing Shi: Jiangsu jiao yu chu ban she: 1998. 2, 29, 401 p.; 21 cm. Series: 現代漢語方言大詞典. 分卷. Xian dai Han yu fang yan da ci dian. Fen juan. Chinese-Hangzhou dialect dictionary. "Hangzhounese, or Hangzhou dialect (simplified Chinese: 杭州話; traditional Chinese: 杭州話; pinyin: hángzhōuhuà; Rhangzei Rhwa), is spoken in the city of Hangzhou and its immediate suburbs, but excluding areas further away from Hangzhou such as Xiāoshān (萧山) and Yúháng (余杭) (both originally county-level cities and now the districts within Hangzhou City). The number of speakers of the Hangzhounese has been estimated to be about 1.2 to 1.5 million. It is a dialect of Wu, one of the Chinese varieties. Hangzhounese is of immense interest to Chinese historical phonologists and dialectologists because phonologically, it exhibits extensive similarities with the other Wu dialects; however, grammatically and lexically, it shows many Mandarin tendencies." (Wiki).

Chinese, and is sometimes considered a separate language.[citation needed] It features noticeable elements of Min, which borders it to the south. Oujiang is sometimes used as the broad umbrella term, reserving Wenzhou for Wenzhounese proper in sensu stricto. Wenzhou is not mutually intelligible with other varieties of Wu neighboring it to the north and west, nor with Min Dong to the south or with the official language of China, Mandarin." (Wiki)


[CHINESE, YUE] Yue or Yueh (English pronunciation: /juː/ or /jw/), is a primary branch of Chinese spoken in South China, particularly the provinces of Guangdong and Guangxi. The name Cantonese is often used for the whole branch, but linguists prefer to reserve that name for the variety of Guangzhou (Canton) and Hong Kong, which is the prestige dialect. Cantonese and Taishanese are spoken by substantial overseas populations in Southeast Asia, Australia, and Northern America, particularly as a result of waves of mass migrations from Hong Kong. Yue dialects are not mutually intelligible with other varieties of Chinese (Wii).

Ethnologue: yue. Alternate Names: Cantonese, Gwong Dung Waa, Yue, Yueh, Yuet Yue, Yueyu.


This copy with lower corner of front wrapper missing, with loss of several letters, and with manuscript annotations in pencil on the endpapers. Ball, an English civil servant in China, was also the author of Cantonese Made Easy (1883) and The Cantonese Made Easy Vocabulary (1886). This latter work is different from the first edition of An English-Cantonese Pocket Vocabulary, an advertisement for which is loosely inserted in the British Museum copy of The Cantonese Made Easy Vocabulary.

"It is now eight years since this little book was first published. The demand for it necessitates the preparation of another edition. This second edition consists of a reprint of the first edition with the addition of a few words and phrases, every page having one or two, if not more, additions made to it" (Preface to the Second Edition).


"[The] Second Edition was sold out some time ago, and has been out of print for a considerable time. It seemed desirable on issuing a Third Edition to take the opportunity of adding largely to it, as the previous edition, only containing some forty pages, was limited in its scope and utility. As the Chinese are awakening to a wider life in the modern world, an extension of the vocabulary of all classes amongst them is taking place as new ideas are adopted, new appliances used, and new knowledge gained" (Preface to the Third Edition).


"A convenient pocket dictionary of Cantonese is so evident a need that no apology is necessary for the presentation of this volume…. The first section of the book is a Cantonese-English dictionary. 4,576 characters, including duplicates, are listed, with about 4,000 phrases…. The spelling used is the system of Romanization adopted by the Missionary body of South China in 1888. This Romanization is the only system in practical use today…. The third section of the book is the English Index. This makes an English-Cantonese dictionary within the same covers" (Introduction).

[6], 843. [7], 136 p.; 20 cm. Bound in green calf, stamped with floral designs, spine lettered in gilt, edges sprinkled pink. Includes Radical index (136 p. at end). "Errata" -- p. [846-848] From the library of C.R. Boxer, with his stamp on t.p..


Notes. Title page in Portuguese and Chinese.


198-?: [IUW] *萬葉中文字典*. 香港: 萬葉出版社:


[CHINESE, XIANG] Xiang (Hsiang, simplified Chinese: 湘语; traditional Chinese: 湘語) or imprecisely Hunanese (Chinese: 湖南话), is a group of linguistically similar and historically related varieties of Chinese, spoken mainly in Hunan province but also in a few
parts of Guangxi, Sichuan and Shaanxi. Scholars divided Xiang into five subgroups, Chang-Yi, Lou-Shao, Hengzhou, Chen-Xu and Yong-Quan. Among those, Lou-shao, as known as Old Xiang, still exhibits the three-way distinction of Middle Chinese obstruents, preserving the voiced stops, fricatives, and affricates. Xiang has also been heavily influenced by Mandarin, which adjoins three of the four sides of the Xiang speaking territory, and Gan in Jiangxi Province, from where a large population immigrated to Hunan during the Ming Dynasty. Xiang speakers played an important role in Modern Chinese history, especially in those reformatory and revolutionary movements such as Self-Strengthening Movement, Hundred Days' Reform, Xinhai Revolution and Chinese Communist Revolution. Some examples of Xiang speakers are Mao Zedong, Zuo Zongtang, Huang Xing and Ma Ying-jeou (Wiki).


[CHINOOKAN] Chinookan is a small family of languages spoken in Oregon and Washington along the Columbia River by Chinook peoples. Chinookan consists of three languages with multiple varieties. There is some dispute over classification, and there are two ISO 639-3 codes assigned: chh (Chinook, Lower Chinook) and wac (Wasco-Wishram, Upper Chinook). For example, Ethnologue 15e classifies Kiksht as Lower Chinook, while others consider it instead Upper Chinook, and others a separate language. [The three languages are] Lower Chinook (also known as Chinook-proper or Coastal Chinook); Kathlamat (also known as Katlamat, Cathlamet); and Upper Chinook (also known as Kiksht, Columbia Chinook) (Wiki).


"It should be premised that the following Vocabulary was collected at different times and from different Indians, and has never been revised with the assistance of one person. It undoubtedly contains words of two dialects, the Chinook proper and the Clatsop, and probably also of the Wakiakum….The only apology for publishing it in its present form is, that the Indians speaking the Chinook language are so nearly extinct, that no other, better digested, is likely to be made, and that even thus it affords means for a much more extended comparison of this with other Indian languages than now exists" (Preface to the Vocabulary).

This appears to be the first separately printed vocabulary of the Chinook language (as opposed to Chinook Jargon [Chinook Wawa]).

[CHINOOK JARGON: see CHINOOK WAWA; see also NITLAKAPAMUK]

[CHINOOK WAWA: see also NEZ PERCE] Chinook Jargon (also known as chinuk wawa) originated as a pidgin trade language of the Pacific Northwest, and spread during the 19th century from the lower Columbia River, first to other areas in modern Oregon and Washington, then British Columbia and as far as Alaska and Yukon Territory, sometimes taking on characteristics of a creole language. It is related to, but not the same as, the aboriginal language of the Chinook people, upon which much of its vocabulary is based. Many words from Chinook Jargon remain in common use in the Western United States and British Columbia and the Yukon, in indigenous languages as well as regional English usage,[ to the point where most people are unaware the word was originally from the Jargon. The total number of Jargon words in published lexicons numbered only in the hundreds, and so it was easy to learn It has its own grammatical system, but a very simple one that, like its word list, was easy to learn (Wiki).


1847: [LILLY] Journal of travels over the Rocky Mountains: to the mouth of the Columbia River, made during the years 1845 and 1846. Containing minute descriptions of the valleys of the Willamette, Umpqua, and Clamat; a general description of Oregon Territory, its inhabitants, climate, soil, productions, etc., etc.; a list of necessary outfits for emigrants; and a table of distances from camp to camp on the route; also a letter from the Rev. H.H. Spalding, resident missionary for the last ten years among the Nez Percé Tribe of Indians on the Koos-koos-kee River; the organic laws of of Oregon Territory; tables of about 300 words of the Chinook Jargon, and about 200 words of the Nez Percé Language; a description of Mount Hood; incidents of travel, &c., &c., by Joel Palmer. Cincinnati: J.A. &

First edition, second issue 1848; (issued with California, by George Simpson):
[LILLY] Journal of travels over the Rocky Mountains: to the mouth of the Columbia River, made during the years 1845 and 1846. Containing minute descriptions of the valleys of the Willamette, Umpqua, and Clamet; a general description of Oregon Territory, its inhabitants, climate, soil, productions, etc., etc.; a list of necessary outfits for emigrants; and a table of distances from camp to camp on the route; also a letter from the Rev. H.H. Spalding, resident missionary for the last ten years among the Nez Percé Tribe of Indians on the Koos-koos-kee River; the organic laws of of Oregon Territory; tables of about 300 words of the Chinook Jargon, and about 200 words of the Nez Percé Language; a description of Mount Hood; incidents of travel, &c., &c., by Joel Palmer. Cincinnati: J.A. & U.P. James, 1848 ["7" overprinted "8"]. Cover title: Rocky Mountains and Oregon, by Joel Palmer. Cincinnati, J.A. & U.P. James, 1848. viii, 9-189; 105 p. 21 cm. First edition, second issue of first title. First edition of second title. Each part has special t.-p. and separate pagination. Part II consists of excerpts from Simpson's Overland journey round the world, and Hughes' Doniphan's expedition. Lilly copy in original brown wrappers, front and spine, lacking rear wrapper. Includes Chinook Jargon-English, pp. 147-152, and Nez Percé [Nez Perce]-English, pp. 152-157.


1863a: [LILLYb] A Dictionary of the Chinook Jargon, or, Trade Language of Oregon, prepared for the Smithsonian Institution by George Gibbs. Washington: Smithsonian Institution, March, 1863. Loose in three unbound gatherings, as issued (this copy appears to have been loosely sewn at one point). Pp. i-ii iii-xiv xv-xvi, 1-243 44. First edition, first issue. Smithsonian Miscellaneous Collections 161. Zaunmüller, col. 385. Lowther BC 197. Reinecke 113.78 ("This was by far the best dictionary at that time and will ever remain a standard authority on the language of that time. In the Chinook-English part are 490 words and in the English-Chinook 792' -Eells"). Includes Chinook [Jargon]-English, pp. [1]-29, and English-Chinook [Jargon], pp. [33]-43.
"The origin of this Jargon, a conventional language similar to the Lingua Franca of the Mediterranean, the Negro-English-Dutch of Surinam, the Pigeon English of China, and several other mixed tongues, dates back to the fur droguers of the last century" (Preface).

The first dictionary of the language appears to have been published in 1852 by Francis Blanchet in Portland; issued as *A Complete Dictionary of the Chinook Jargon*, third edition, Portland, O.T., 1856.


"All words in Chinook are very much aspirated, gutturalized, sputtered and swallowed" (p. [299]).


New edition 1877: [LILLYbm] Dictionary of the Chinook jargon or, Indian trade language of the North Pacific Coast, Victoria, B.C.: T.N. Hibben & Co., [1877]. Original pale green printed patterned wrappers, lettered and decorated in black, with a photo of T. N. Hibben & Co. building on front cover. Pp. 1-2 3-5 6-35 36 [first and last leaves pasted down] Copyright 1877. Reinecke 113.48 [not seen by compilers]. Reinecke lists speculative date of 1871 for first edition, with 29 pp.: "For the most part a reprint, with omissions, of George Gibbs' Dictionary of Chinook Jargon. There were at least twelve printings between 1875 and 1906. A new edition appeared in 1887" (Lowther). Includes Chinook-English, pp. [5]-23, and English-Chinook, pp. 23-33, with the Lord's Prayer in Chinook Jargon interlined with English on p. 33. This is a new edition, entirely re-set since 1871. This copy with the contemporary ink ownership signature: "Kalloch" on front wrapper, possibly the Baptist minister Isaac Smith Kalloch (1832-1887), who served as mayor of San Francisco from 1875-1881, then moved to the Washington territory and eventually died in Bellingham, Washington. With loosely inserted 9 page original typescript of approximately 100 Chinook jargon words, each with illustrative phrases amounting to almost 500 examples, many taken from the book, but many seemingly new additions.


Binding variant: [IUW] an otherwise identical copy in blue wrappers, lettered in black, with photo of T. N. Hibben & Co. building on front cover. Front cover only present.


Binding variant: [LILLYbm] an otherwise identical copy in original and otherwise identical gray-green wrappers.


"New edition" 1892. [LILLYbm] Dictionary of the Chinook jargon or, Indian trade language of the North Pacific Coast. Victoria, B.C.: T.N. Hibben & Co., 1892. Original light brown wrappers, lettered and decorated in black, with a photo of T. N. Hibben & Co. building on front cover. Pp. 1-3 4-33 34 [p. 33 is misnumbered "23"]). "New Edition" indicated on front cover, which repeats the text of the title page, but without a date. Reinecke 113.52 [not seen by compilers, who list it with a cover date of 1897 (presumably a later binding) and the author as "Kloshe Kahkwa", which in fact is simply Chinook for "Amen" printed at the end of the Lord's Prayer]. Includes Chinook-English, pp. [3]-21, and English-Chinook, pp. [22]-32. With the Lord's Prayer in Chinook Jargon interlined with English on p. 33 [misnumbered 23]. This has been largely re-set since the 1889 edition. A second copy bound in light green, and a third copy bound in pale purple: LILLY.


New impression 1952: [LILLY] As above, but published by Diggon-Hibben, Ltd. and printed in 1952 (see verso of title page). Original yellow wrappers, lettered in red and black, with illustration of totem pole as before, but
in different colors. With pencil annotations and loosely inserted newspaper clippings by Mamie Maloney about Chinook vocabulary.


Original brown patterned cloth over boards, rebacked and stamped in gold. Includes the complete "Dictionary of the Chinook Jargon," pp. 222-250. This is the same as the separately published dictionary of this name [compare with 1877 separate edition]. Second copy: IUW.


This copy with the ownership signature "Mr Emil Ganz" in pencil on rear cover. This is possibly the Emil Ganz of "Dictation from Emil Ganz [1838- ]: Phoenix, Maricopa County." One of a series of dictations regarding people and events in Arizona Territory, collected by an agent of H.H. Bancroft [1832-1918]. Although this copy has the appearance of the 1890's, with contemporary advertisements from Lowman & Hanford on the inner wrappers, there is no indication anywhere of a date, except for the reference to "the last census", presumably 1890.

"The last census... shows but about fifty tribes in the state of Washington and many of them but a few representatives-over one-half have become extinct.... The Chinook Jargon can be more easily learned by first briefly studying the Dictionary and then converse with Indians. Their peculiar guttural articulations is beyond the power of our alphabet to apply any given rules, and scarcely any grammatical rules can be applied" (Preface).

"In issuing this revised Dictionary of the Chinook Jargon, the object is to place in the hands of those who have business intercourse with the Indians of the Pacific Coast, as well as to tourists and others, a means of making themselves understood by the natives where the Chinook is spoken. This work has been carefully revised: the spelling simplified, and the arrangement of words and sentences concentrated, so that the pronunciation, and the way the words are used may at once be seen" (Preface). "Tate, a Methodist missionary born in Yorkshire, came to British Columbia in 1870, worked among the Indians, founding a boarding school there. He was a consistent and staunch advocate of better treatment of the Indians" (bookseller's description: William Reese). Second and third copies: LILLY.


Later undated reprint: [LILLY] unidentified reprint in yellow wrappers, lettered in black.


"[The Chinook Jargon] is still the principal linguistic medium between natives and whites. I give herewith a few examples of some of the jargon words in most common use. T. N. Hibben and Co. of Victoria have published a book entitled "Dictionary of the Chinook Jargon, or Indian Trade Language of the North Pacific Coast," and tourists will find it an interesting study to provide themselves with one of them" (p. 139).

1898: [LILLY] Chinook and shorthand rudiments, with which the Chinook jargon and the Wawa shorthand can be mastered without a teacher in a few hours. By the editor of the "Kamloops wawa", by Le Jeune, J. M. R. (Jean-Marie Raphael), 1855-1930. Kamloops, B.C., 1898. 15, [1] p. 16 cm. From the library of Robert Spurrier Ellison, with his bookplate.


"This is a vocabulary of the language as spoken today: all obsolete words have been eliminated." In compiling this "pocket Lexicon of the Chinook Jargon" the author is
"indebted to Mr. George Gibbs" and his "Dictionary of the Chinook Jargon, or Trade Language of Oregon" as published in 1863.


"In offering the present work to the public, it is the author's hope to supply, with respect to other dictionaries of the Chinook Jargon, a desideratum hitherto unsupplied in the fifty or more editions of small vocabularies issued during a period of seventy years. It has been the aim to give the origin and derivation of every word treated, whenever such is known, and to record under each every authoritative reference thereto. Also a reference to the authority is noted."

Issue in wrappers 1909: [LILLYYbm] identical to the hardbound issue, but in original red wrappers, lettered and decorated in black, with the same mounted photo of a Chinook Indian on the front cover. This copy with a signed presentation from the author: "To Hon. James A. Wood | Director of Exploitation | A-Y-P-E. | Commliments of the author, | George C. Shaw | 115 - 32nd Ave. | Seattle. | 4-30-1909. Includes a loosely-inserted advertising leaflet printed on one side only headed "The Chinook Jargon and How to Use It" describing the book: "sells at fifty cents the copy in paper, and $1.50 in cloth… More than 100,000 Chinook Jargon Dictionaries have been sold, and over 30,000 people in the Pacific Northwest speak Chinook…. A person of average intelligence can study the illustrated uses and soon have at his tongue's end many Chinook sentences, after which a little practise will enable one to converse with any Indian west of the Rocky Mountains and north of California…. Mr. Shaw's work… is the only complete and exhaustive lexicon every published." Second copy: LILLY.


"This book is written with the object of reducing to understandable English one of the most flexible of primitive languages ever known. In a few years the men who have spoken this unwritten jargon and depended on it as a means of communication with savage peoples will have crossed the great divide and with them will go the only authority on Chinook. Having talked Chinook for nearly thirty years, with both Indians and whites, and being a trained writer… I thought it 'up to me' to record the Chinook jargon in as nearly an authoritative way as it is possible to do in English….If this book is taken as a Chinook standard of spelling there should be no further confusion in recording anything in Chinook and I hope for the sake of the jargon that this will be done…. Herein I have recorded the words and meaning of the fully developed jargon with the idea of preserving it for all time for it is too good an 'infant language' to be lost to the world. May those who come after us develop it still further until it becomes a world language, for it is easily understood and spoken by men of many tongues and has a flexible quality that is really remarkable"

(Preface).


ownership inscription of George Coombs Shaw, author of *The Chinook Jargon and How to Use It* (1909), and heavily annotated throughout by him, with scathing comments, corrections and objections, terming it "an atrocious work, an abomination", and two loosely inserted notes of a similar nature.

Later issue by Binfords and Mort, n.d. ca. 1970: [LILLYYbm] photographic reprint of text on different paper, bound in original orange-tan cloth over boards, lettered and decorated in blue; d.j. turquoise, white, tan, and black, lettered in white and black. D.j. gives "Binfords & Mort" of Portland as publishers; "Binfords & Mort" at base of spine. According to OCLC, a second edition (not identified as such) was published by Binford & Mort in 1970, 171 pp., with the bibliography, pp. 167-171.


"In this year 1947 A.D. the Chinook Jargon implies about as much to the average person living in the Pacific North West as does the Lingua Franca of the Mediterranean and the Dutch Surinam, similar Jargons of other parts of the world. And in 1847, a hundred years ago, the Chinook Jargon was the international language spoken here.... Fifty years ago Chinook was commonly used between Indians, Whites and Orientals. Today it is nearly as extinct as are the buffalo and sea otter.... Surely this language, which is so essentially part of our background, deserves recognition and not be permitted to go into 'limbo'. It is with this hope of arousing interest that this little Dictionary has been compiled" (pp. [1-2]).

[CHIN, TIDIM] Tedim (Tiddim or Tedim Chin), is a Kukish language of India and Burma. Sukte is a dialect of Tedim. Tedim was the primary language spoken by Pau Cin Hau, a religious leader from the late 19th through early 20th centuries. He also devised a logographic and later simplified alphabetic script for writing materials in Chin languages, especially Tedim (Wiki).


"Tiddim Chin (or Kamhau), spoken on the north-west frontier of Burma, has hitherto received scant attention from linguists, and no grammar or dictionary has so far appeared" (from the inside flap of the d.j.). "The material on which this study is based was gathered in the course of a four weeks' visit to Tiddim, in the Northern Chin hills, in the autumn of 1954.... I have been glad to draw upon an excellent little book by VZT and J. Gin
Za Twang entitled *How to Spell, Pronounce and Learn Tiddim-Chin Words*, published by the Baptist Board of Publications in Rangoon in 1953" (Introduction).

[CHIPAYA] Chipaya is a native South American language of the Uru–Chipaya language family. The only other language in the grouping, Uru, is considered by some to be a divergent dialect of Chipaya. Ethnologue lists the language vitality as "vigorous," with 1200 speakers out of an ethnic population of around 1800. Chipaya has been influenced considerably by Aymara, Quechua, and more recently, Spanish, with a third of its vocabulary having been replaced by those languages. The Chipayan language is spoken in the area south of Lake Titicaca along the Desaguadero River in the mountains of Bolivia and mainly in the town of Chipaya located in the Sabaya Province of the Bolivian department of Oruro north of Coipasa Salt Flats. Native speakers generally refer to it as Puquina or Uchun Maa Taqu ("our mother language"), but is not the same as the extinct Puquina language (Wiki).


[CHIQUITANO] Chiquitano (also Bésiro or Tarapecosi) is an indigenous language isolate of eastern Bolivia, spoken in the central region of the Santa Cruz province (Wiki).


[CHITIMACHA] Chitimacha (/tʃɪtɪˈmaːʃə/ chit-i-ma-sha or /tʃɪˈtɪ maʃə/, chit-i-mah-shə) is a language isolate historically spoken by the Chitimacha people of Louisiana, United States. It went extinct in 1940 with the death of the last fluent speaker, Delphine Ducloux. Although no longer spoken, it is fairly extensively documented in the early 20th-century work (mostly unpublished) of linguists Morris Swadesh and John R. Swanton. Swadesh in particular wrote a full grammar and dictionary, and collected numerous texts from the last two speakers, although none of this is published. Language revitalization efforts are underway to teach the language to a new generation of speakers. Tribal members have received Rosetta Stone software for learning the language. As of 2015, a new Chitimacha dictionary is in preparation, and classes are being taught on the Chitimacha reservation (Wiki).

Ethnologue: ctm.

1919: See under TUNICA. Swanton.

"The Sitimaxa (Chitimacha) language of southern Louisiana has not been spoken since the death of its last native speakers, Chief Benjamin Paul and Delphine Decloux, in 1934 and 1940 respectively. We are fortunate, however, to have both excellent written grammar and vocabulary materials on the language gathered by the professional linguist Morris Swadesh and Mary Haas in the 1930's as well as recordings of many stories and tribal folk-tales made for them by Chief Paul and Mrs. Decloux. These resources provide the materials for the present volume, which is designed to be used for beginning learners of this unusually beautiful and expressive language"--Page 4 of cover.

[CHOCO LANGUAGES] The Choco languages (also Chocoan, Chocó, Chokó) are a small family of Native American languages spread across Colombia and Panama. Choco consists of perhaps ten languages, half of them extinct: the Emberá languages (also known as Chocó proper, Cholo); Noanamá (also known as Waunana, Woun Meu); Anserma (†); Cenu (†) ‡; Cauca (†); Sinúfana (Cenufara) (†) ‡; Quimbaya (Kimbaya) (†) (not Choco?); Caramanta (†) ‡; Anserma, Cenu, Cauca, Sinúfana, and Kimbaya are all extinct now. Quimbaya is known from only 8 words. Kaufman (1994) states that Quimbaya may not be a Choco language (Wiki).

1957: [IUW] Comparative dictionary Choco dialects-Spanish-English: Choco dialects: Waunana (Wounan, Noanamá), Empera (Épêra, Embera, Ngverá): Empera dialects: Rio Sucio (Citara), Saixa (Saïa/Micay), Baudó (Catio), Tado (Tadocito), Chamí (Katío), Catio (Katío), San Jorge (Ngverá), Rio Verde (Tucurá), Sambú (Cholo), by Jacob A. Loewen. Cali, Colombia: Mennonite Brethren Board of Missions: Interdepartmental Linguistics, University of Washington, 1957. 600 p. in various pagings; 28 cm. Donated by Jacob Loewen as part of field collection 96-337-F. References: Bibl. of pub. writings of J.A. Loewen, 1957a.

[CHOCTAW] The Choctaw language, traditionally spoken by the Native American Choctaw people of the southeastern United States, is a member of the Muskogean family. Although Chickasaw is sometimes listed as a dialect of Choctaw, more extensive documentation of Chickasaw has shown that Choctaw and Chickasaw are best treated as separate but closely related languages (Wiki).

Ethnologue: cho.

(original?) unprinted boards. A primer for children, without separately arranged vocabulary list.


"The demand for the English definition of the Choctaw Language having been great and extensive for a few years past, the author has undertaken to meet the urgent necessity….A partial help has been secured from an anonymous manuscript Definer and the old Choctaw Definer [of Byington, see above]. If the work supplies that which was desired, the author will deem himself amply paid for long and laborious effort" (Preface, dated March 25th, 1880).


Byinton edition was also reprinted in 1978, St. Clair Shores, Mich., Scholarly Press.


[CHOKWE] Chokwe is the Bantu language spoken by the Chokwe people of the Democratic Republic of the Congo, Angola and Zambia. It is recognized as a national language of Angola, where half a million people spoke it in 1991. Another half a million speakers lived in the Congo in 1990, and some 20,000 in Zambia in 2010. Angola’s Instituto de Línguas Nacionais (National Languages Institute) has established spelling rules for Chokwe with a view to facilitate and promote its use. It is used as a lingua franca in eastern Angola. (Wiki).

Ethnologue: (Cokwe) cjk. Alternate Names: Chokwe, Ciokwe, Djok, Kioko, Quioco, Shioko, Tshioklooe, Tshokwe.


[CHOL] The Ch'ol (Chol) language is a member of the western branch of the Mayan language family used by the Ch'ol people in the Mexican state of Chiapas. There are two main dialects: Ch'ol of Tila spoken by 43,870 people of whom 10,000 are monolinguals in the villages of Tila, Vicente Guerrero, Chivalito and Limar in Chiapas; Ch'ol of Tumbalá spoken by 90,000 people of whom 30,000 are monolinguals in the villages of Tumbalá, Sabanilla, Misijá, Limar, Chivalita and Vicente Guerrero. The Cholan branch of the Mayan languages is considered to be particularly conservative and Ch'ol along with its two closest
relatives the Ch’ortí’ language of Guatemala and Honduras, and the Chontal Maya language of Tabasco are believed to be the modern languages that best reflect their relationship with the Classic Maya language (Wiki).

Ethnologue: ctu.


1996: [LILLYbm] Diccionario ch’ol de Tumbalá, Chiapas, con variaciones dialectales de Tila y Sanbanilla, compiled by H. Wilbur Aulie & Evelyn W. de Aulie, 1978, reedited by Emily F. Scharfe de Stairs, 1996. Coyoacán:, D.F.: Instituto Lingüistico de Verano, 1998. Original white wrappers, lettered and decorated in green. Pp. i-vi vii-xxiii 294 with illustrations and 3 maps. Second edition [revised and enlarged]. Six hundred copies. Series: Vocabularios Indígenas 121. Includes Chol-Spanish, pp. 3-161, and Spanish-Chol, pp. 165-227, with a Chol-Latin-Spanish appendix of flora and fauna, pp. 261-272. "This edition has been improved in many ways. The information it contains is more accessible because everything on the Ch'ol side is in the Spanish index, and vice versa. Dialectal variants are identified, the grammar notes have been updated...the bibliography has been updated. New appendices...have been added; expressions that refer to time, words used to indicate size...a list of place names...and a map of the Ch'ol area in Chiapas" (publisher's blurb).

[CHANTAL, HIGHLAND OAXACA] Highland Oaxaca Chontal, or Chontal de la Sierra de Oaxaca, is one of the Chontal languages of Oaxaca. It is sometimes called Tequistlatec, but is not the same as Tequistlatec proper, which is extinct (Wiki).

Ethnologue: chd. Alternate Names: Chontal de la Sierra de Oaxaca, Highland Chontal, Tequistlatec.


"The Highland Chontal or Tequistlatecan Indians occupy the southeastern corner of the state of Oaxaca. They number about 5,000 speakers, living in nineteen mountain villages, all within one day's travel on foot and ranging in population from fewer than thirty
inhabitants to more than 700….The only other closely related language group is composed of Lowland Chontals or Huamelultecos….The languages of the highland and lowland groups have changed so greatly over time that communication between their respective speakers is in Spanish rather than in the two Chontal languages….Each highland village speaks a slightly different dialect of Chontal…. The dialect of Highland Chontal presented here is from San Matías where we lived from 1959 to 1963 as members of the Summer Institute of Linguistics” (Introduction)

[CHONTAL, TABASCO] Chontal Maya, also known as Yoko ochoco and Acalan, is a Maya language of the Cholan family spoken by the Chontal Maya people of the Mexican state of Tabasco. Chontal Maya is spoken in Nacajuca, Centla, El Centro, Jonuta, and Macuspana. There are at least three dialects, identified as Tamulté de las Sábanas Chontal, Buena Vista Chontal, and Miramar Chontal (Wiki).

Ethnologue: chf. Alternate Names: Chontal Maya, Yocot’an.


"The Chontal language of Tabasco is one of the least known and least studied Mayan languages" (Prologue, Otto Schumann G.). "Some 45,000 people living on the lowlands of Tabasco, in southeast Mexico, speak Chontal. It is a language of Mayan origin that should not be confused with the Chontal of Oaxaca, which is generally considered as part of the Hocana branch….The material for this dictionary is based on that spoken by the inhabitants of the village of Tapotzingo, in the district of Nacajuca in the north of Villahermosa" (Introduction).

[CH’ORTI’] The Ch’orti’ language (sometimes also Chorti) is a Mayan language, spoken by the indigenous Maya people who are also known as the Ch'orti' or Ch'orti' Maya. Ch'orti’ is a direct descendant of the Classic Maya language in which many of the pre-Columbian inscriptions using the Maya script were written. This Classic Maya language is also attested in a number of inscriptions made in regions whose inhabitants most likely spoke a different Mayan language variant, including the ancestor of Yukatek Maya. Ch’orti’ is the modern version of the ancient Mayan language Ch’olan (which was actively used and most popular between the years of A.D 250 and 850) (Wiki).

Ethnologue: caa.

255

"The number of speakers amounts to approximately 52,000" (Introduction, tr: BM).


[CHOP] Chopi, also spelled Copi, Tschopi, and Txopi, is a Bantu language spoken along the southern coast of Mozambique (Wiki).


[CHOROTE, IYO'WUJWA] Iyo'wujwa (Chorote) is a Matacoan language spoken by about 2,000 people, mostly in Argentina where it is spoken by about 1,500 people; 50% of whom are monolingual. Alternate names include: Choroti, Manjuy, and Manjui. There are about 650 speakers in Paraguay and 8 in Bolivia. Of the 650 in Paraguay, approximately 480 are considered monolingual. These speakers in Paraguay only refer to themselves as Manjui or Inkijwas. They refer to the ones residing in Argentina as the Iyo'wujwas, though some who reside with these people in Argentina have migrated from Paraguay. Most of the Manjui under 40 years old can read and write in their own language and were taught in their own schools. The principal location of these people is a settlement called Santa Rosa, in the
province of Boquerón. Other locations include Mcal. Estigarribia, Pedro P. Peña, and Yakaquash (Wiki).

Ethnologue: crq.


"This descriptive-comparative study of a second variety of Choroti represents a continuation of an ongoing program of investigation of the indigenous languages spoken principally in the territories of Argentina and bordering countries undertaken by the Institute of Linguistics of the Faculty of Philosophy and Letters at the University of Buenos Aires" (Preface, tr: BM).

[CHUJ] Chuj is a Mayan language spoken by around 40,000 members of the Chuj people in Guatemala and around 10,000 members in Mexico. Chuj is a member of the Q’anjob’alan branch along with the languages of Tojolabal, Q’anjob’al, Akateko, Popti’, and Mocho’ which, together with the Ch’olan branch, forms the Western branch of the Mayan family. The Chujean branch emerged approximately 2,000 years ago. In Guatemala, Chuj speakers mainly reside in the municipalities of San Mateo Ixtatán, San Sebastián Coatán and Nentón in the Huehuetenango Department. Some communities in Barillas and Ixčán also speak Chuj. The two main dialects of Chuj are the San Mateo Ixtatán dialect and the San Sebastián Coatán dialect (Wiki).


"There are twenty-one Mayan languages in Guatemala, and three further non-Mayan: Garífuna, Xinka and Spanish,
[CHUKCHI] Chukchi /ˈtʃʊkʃi/ (Chukchee) is a Palaeosiberian language spoken by Chukchi people in the easternmost extremity of Siberia, mainly in Chukotka Autonomous Okrug. According to the Russian Census of 2002, about 7,700 of the 15,700 Chukchi people speak Chukchi; knowledge of the Chukchi language is decreasing, and most Chukchis now speak the Russian language (fewer than 500 report not speaking Russian at all). Chukchi is closely related to Koryak, which is spoken by about half as many as speak Chukchi. The language, together with Koryak, Kerek, Alutor, and Itelmen, forms the Chukotko-Kamchatkan language family. The Chukchi and Koryaks form a cultural unit with an economy based on reindeer herding, and both have autonomy within the Russian Federation. The ethnonym Chukchi or Chukchee is an Anglicized form of the Russian ethnonym (singular Chukcha, plural Chukchi). This came into Russian from Čāvča, the term used by the Chukchis’ Tungusic-speaking neighbors, itself a rendering of the Chukchi word [tʃawtʃaw], which in Chukchi means "a man who is rich in reindeer". The Chukchis’ term for themselves is [lɔyɔorawetɬat] (singular [lɔyɔorawetɬan]), "the real people." In the UNESCO Red Book, the language is on the list of endangered languages (Wiki).


“Rare Offprint with separate title page. Original wrappers titled to front. 8vo. 24 pages numbered from 372-399, just as published in 'Vega-Expeditionens Vetenskapliga Iakttagelser'. Mild wear to covers, otherwise in very good and original condition, internally bright. Consists of alphabet, numerals, and vocabulary of the Chukchi language, spoken in Siberia's furthest northeast regions. Translated to Swedish, this document is the result of A. E. Nordenskiöld's Vega Expedition. The Chukchi language, also known as Luoravetlan, Chukot or Chukcha, is a Palaeosiberian language spoken by Chukchi people in the easternmost extremity of Siberia, mainly in Chukotka Autonomous Okrug. The Chukchi and Koryaks form a cultural unit with an economy based on reindeer herding and both have autonomy within the Russian Federation. With origins around the Okhotsk Sea, the Chukchi are an indigenous people inhabiting the Chukchi Peninsula, the shores of the Chukchi Sea and the Bering Sea regions of the Arctic Ocean.” (Bookseller’s description: Voyager Press Rare Books).”


[CHUUK] Chukuce /tʃuˈkiːzl/, also rendered Trukese /trəˈkiːzl/, is a Trukic language of the Austronesian language family spoken primarily on the islands of Chuk in the Caroline Islands in Micronesia. There are communities of speakers on Pohnpei and Guam as well. Estimates show that there are about 45,900 speakers in Micronesia (Wiki).


Presentation copy from the author, inscribed on the front cover: "C. D. Chrétien / from author / April 1954." The linguist C. Douglas Chrétien was author of *The Dialect of the
Sierra de Mariveles Negritos (1951) and A Classification of 21 Philippine Languages (1962) among others.

"This is one of a series of studies of Micronesian languages made by the Navy Department. The field work was done during the first eight months of 1946… Trukese was not written down until the missionaries translated numerous religious works…The arrangement of the dictionary is unusual. An attempt has been made to unite the ethnological theories of linguistics…with the more traditional etymological approach…A language is vital only when considered in relation to all facets of life. But consider the limitations of any single linguist. To do his job he must be a botanist, ichthyologist, astronomer, conchologist, craftsman, lover, magician, and much more besides. In many languages he may tap written records, but in Truk he is a pioneer and himself goes direct to the people… It is feared that some Trukese people, as well as some foreigners, will be offended by the inclusion…of many vulgar words that may not be spoken in the presence of the opposite sex. The reasons for including these are [one example is given]: Many are…in constant use. The teacher and missionary will want to know which to discourage and which to avoid himself. Vulgar words are so numerous that their avoidance is difficult… Trukese is a member of the huge Malayo-Polynesian family that extends from Madagascar to Easter Island…Trukese is spoken by nearly 10,000 natives in the Truk Islands…The Trukese-English dictionary contains approximately 5,000 words. This by no means exhausts the richness of the language. Breadfruits recorded total 56 varieties and 23 descriptive words, bananas 23 varieties, crabs 26 species [etc.]."


"Our work builds on the dictionary by Samuel H. Elbert, published in 1947. It began in Romónum, Truk, in 1966" (Preface). "Three closely related languages are spoken in Truk State, Federated States of Micronesia. They are: Trukese, Mortlockese, and Puluwatese. This dictionary represents only the first of them, and that one as it is spoken in the lagoon islands of Truk. Trukese has by far the largest number of speakers in the Truk State" (Introduction).


[CHUVASH] Chuvash (Чӑвашла, Çàvasha; IPA: [tɕəwɐʃˈla]) is a Turkic language spoken in central Russia, primarily in the Chuvash Republic and adjacent areas. It is the only surviving member of the Oghur branch of Turkic languages. While many Turkic languages
demonstrate mutual intelligibility to varying degrees, Chuvash has diverged considerably from the other languages in the group. The writing system for the Chuvash language is based on the Cyrillic script, employing all of the letters used in the Russian alphabet, and adding four letters of its own: Ą, Ė, Č and Ŭ (Wiki).


Reprint of the 1928 ed.


"The present word list and language guide has been compiled by a few Germans work


1951: [IUW] Russko-chuvashski slovar'. Okolo 45,000 slov. S prilozheniem kratkogo grammaticheskogo ocherka chuvasheskogo iazyka. Moskva, Gos. izd-vo-inostrannyh i natsional'nykh slovarëj, 1951. 896 p. 27 cm. At head of title: Chuvashski nauchno-issledovatel'skii institut iazyka, literatury i istorii pri Sovete Ministerov Chuvashskoi ASSR.


[CHUWABU: see also under AFRICAN LANGUAGES...] Chuwabo (Echuwabo), also spelled Cuabo and Txuwabo, is a Bantu language spoken along the central coast of Mozambique. Maindo, though customarily considered a separate language, is close enough to be a dialect of Chuwabo (Wiki).

Ethnologue: chw. Alternate Names: Chichwabo, Chuabo, Chuwabo, Chwabo, Ciuabo, Cuabo, Cuwabo, Echuabo, Echuwabo, Txuwabo.


[CIA-CIA: see under EAST ASIAN LANGUAGES: POLYGLOT] Cia-Cia (Bahasa Ciacia), also known as Buton(e), is an Austronesian language spoken principally around the town of Bau-Bau on the southern tip of Buton Island off the southeast coast of Sulawesi in Indonesia. In 2009, the language gained international media attention as the town of Bau-Bau was teaching children to read and write Cia-Cia in hangul, the Korean alphabet, and the mayor consulted the Indonesian government on the possibility of making the writing system official. However, the project was abandoned in 2012 (Wiki).


[CIRCAISSIAN: see under ADYGHE and KABARDIAN]

[CLALLAM] Klallam or Clallam (native name: nəxʷsƛ̓ay̓əmúccən) is a Straits Salishan language that was traditionally spoken by the Klallam peoples at Becher Bay on Vancouver
Island in British Columbia and across the Strait of Juan de Fuca on the north coast of the Olympic Peninsula in Washington. Klallam is closely related to North Straits Salish, but not mutually intelligible. The last native speaker of Klallam was Hazel Sampson, who died on February 4, 2014, at age 103. It continues to be spoken with varying degrees of fluency by six younger Klallam as a second language (Wiki).


"The tribe of Clallams, as they are usually called by the residents of Washington Territory…inhabit the southern shore of Fuca Strait, from about the Okeho River on the west, to Port Townsend on the east…The Clallam differs materially from the other Salish languages of the Puget Sound country, though less from the Lummi than the rest. Its noticeable feature is the frequent occurrence of the nasal ng. The Lummi tribe live on the lower part of a river heading in the Cascade Range, north-east of Mount Baker…They are, however, intruders here, their former country having been a part of the group of islands between the continent and Vancouver Island, to which they still occasionally resort…Like the Clallam, their language abounds with the nasal ng, both as a prefix and a termination…These two vocabularies were collected, the first at Port Townsend, during a residence of a few months, the other at Simiamoo Bay, while I was connected with the N. W. Boundary Commission." This is the first published vocabularies of these two languages. Reprinted 1970: [IUW] *Alphabetical Vocabularies of the Clallam and Lummi*. By George Gibbs. New York, Cramoisy Press, 1863. [New York, AMS Press, 1970]. VII, 40 p. 24 cm. Shea's library of American linguistics 11. "Vocabulary of the Lummi": p. [21]-40.


[COAHUILTECO] Coahuilteco was a language isolate that was spoken in southern Texas (United States) and northeastern Coahuila (Mexico). It is now extinct (Wiki).

Ethnologue: no longer listed.

detailed history of prior linguistic sources for the tribes discussed, as well as vocabularies as follow: Coahuilteco-English, pp. 10-48, with English-Coahuilteco index, pp. 50-55; Comecrudo-English, pp. 55-105, with English-Comecrudo index, pp. 107-118; Cotoname-English, pp. 118-120, with English-Cotoname index, pp. 120-121; Maratino-English, pp. 122-123, with English-Maratino index, pp. 123-124; Karankawa-English, pp. 124-130, with English-Karankawa index, pp. 130-133.

"Around the northwestern angle of the Gulf of Mexico, and encircled by tribes belonging to … large and better known linguistic families…there was early in the sixteenth century a great number of tribes of bands which differed markedly from their neighbors in language and showed great diversity among themselves. These tribes extended from the Mississippi River to the neighborhood of Panuco, Mexico, on the south and Monclova, Coahuila, on the west… So far as we are now aware, the … languages belonging to the so-called Coahuiltecan, Karankawan, Tamaulipecan, and Janambrian stocks, are… extinct, and in the present bulletin all of the linguistic material drawn from them and known to be in existence is incorporated. For the sake of completeness there is included, not only hitherto unpublished vocabularies, but published material as well which it is believed should be brought together in one volume."

[COCOPA] Cocopah is a Delta language of the Yuman language family spoken by the Cocopah. In an effort to keep the language alive, which was spoken by fewer than 400 people at the turn of the 21st-century, the Cocopah Museum began offering Cocopah language classes to children in 1998. The language had no alphabet until the 1970s when a scholar developed one for a university dissertation. It proved to be less than ideal, and a new alphabet was developed by the tribe in the early 2000s. As the revival of the language has progressed, it has been necessary to find words for modern objects that didn't exist in the ancient language. These issues are referred to the elders of the tribe for a decision. Cocopah in Mexico use a different orthography designed by the INALI (Wiki).


"Cocopa, a member of the Yuman family, is the native language of some 1,000 people in southwestern Arizona and in northern Mexico. The larger portion of the tribe inhabits the delta region of the lower Colorado River, the same general region the tribe occupied at the time of European contact" (Introduction).

[COEUR D'ALENE] Coeur d'Alene (Cœur d'Alène, snchitsu'umshtsn) is a Salishan language. It was spoken by only two of the 80 individuals in the Coeur d'Alene Tribe on the Coeur d'Alene Reservation in northern Idaho, United States in 1999. It is considered an
endangered language. However, as of 2014, two elders in their 90s remain who grew up with snchitsu'umshtsn as their first language, and the use of the language is spreading among all age groups. Lawrence Nicodemus, "a retired judge and former tribal council member," became a scholar of the language. He had worked with linguist Gladys Reichard in his youth, and went on to create a grammar, dictionary, and instructional materials. Nicodemus taught language classes until his death at age 94 (Wiki).

Ethnologue: crd.


"With the grammar [in the Handbook of American Indian Languages, vol. 3, pp. 1933-1938], which gives details of morphology and usage, and the stem-list which follows, a large number of words may be coined, particularly since Coeur d'Alene is an unusually regular language" (p. 92).

[COFÁN] The Cofán language (also Kofan or Kofane; autonym: A'ingae) is the language of the Cofán people, an indigenous group native to Napo Province northeast Ecuador and southern Colombia, between the Guamués River (a tributary of the Putumayo River) and the Aguarico River (a tributary of the Napo River). Approximately 60% of Cofán speakers in Ecuador are literate in their own language. There is extensive bilingualism with Spanish on both sides of the border. Intermarriage with Siona people and Secoya people also promotes bilingualism. The language is written in the Roman script and has ten vowels (five with and without nasalization) and twenty-eight consonants. Cofán had been classified as a Chibchan language, but this appears to be due to borrowed vocabulary (Wiki).

Ethnologue: con. Alternate Names: A’i, Kofán, Kofane.


[COLOMBIAN LANGUAGES: POLYGLOT]


[COMANCHE] Comanche /ˈkoʊmæntʃe/ is a Uto-Aztecan language spoken by the Comanche people, who split off from the Shoshone soon after they acquired horses around 1705. The Comanche language and the Shoshoni language are therefore quite similar,
although certain consonant changes in Comanche have inhibited mutual intelligibility. The name "Comanche" comes from the Ute word kimantsi meaning "enemy, stranger". Their own name for the language is numu tekwapu which means "language of the people" (WIKI).

Ethnologue: com.


Second augmented edition 1995: [LILLYYbm] Comanche Vocabulary, Trilingual Edition. compiled by Manuel Garcia Rejón, trans. and edited by Daniel J. Gelo. Austin, Texas: University of Texas Press, 1995. Original red cloth over boards, lettered in black. Pp. i-xi xii-xxvii xxviii-xxx, 1 2-76 77-82. First edition. Includes English-Spanish-Comanche vocabulary, pp. [17]-53, and Comanche-English, pp. [53]-66. This is a presentation copy from the editor: "To David P. McAllester I with thanks and warm regards I Dan Gelo." Also include loosely inserted t.l.s. dated 29 November 1995 from Gelo to McAllester; reading in part: "Please accept this copy as a way of saying how much I appreciate the guidance you gave me in graduate school, and especially entrusting me with your field notes, which continue to be central to my understanding of Comanche culture. The notes were very helpful in preparing this edition..." With McAllester's manuscript note: "Thanked Dec. 9 on Chris. card". McAllester, linguist, ethnomusicologist and Navajo specialist, is author of numerous works, including Enemy way music: a study of social and esthetic values as seen in Navaho music (1954), and Hogans: Navajo houses & house songs (1980).

This vocabulary was originally collected in 1861-1864, and is "by far the most extensive Comanche word list compiled before the establishment of the Kiowa-Comanche-Apache Reservation in 1867. It preserves words and concepts that have since changed or even disappeared from the language....This translation adds the English equivalents to the original Spanish-Comanche list of 857 words, as well as a Comanche-English vocabulary and comparisons with later Comanche word lists....The book also includes information on pictography, preserving a rare sample of Comanche scapula drawing" (from the rear cover of the paperback issue). Second copy: IUW.

Paperback issue: [LILLYYbm] identical to hardbound issue, but original red and yellow wrappers, lettered in white, red, and black.

information on the Comanches, gathered from the mouth of a trapper who was their prisoner for thirteen years, by Leon de Cessac; edited and annotated by Thomas R. Hester; translated by Fred H. Stross.


[COMECRUDO: see under COAHUILTECO] Comecrudo is an extinct Comecrudan language of Mexico. The name Comecrudo is Spanish for "eat-raw"; Carrizo is Spanish for "reed". It was best recorded in a list of 148 words in 1829 by French botanist Jean Louis Berlandier (Berlandier called it "Mulato") (Berlandier et al. 1828–1829). It was spoken on the lower Rio Grande near Reynosa, Tamaulipas, in Mexico. Comecrudo has often been considered a Coahuiltecan language although most linguists now consider the relationship between them unprovable due to the lack of information. In 1861, German Adolph published a travelogue with some vocabulary (Adolph called the language Carrizo) (Adolph 1861: 185–186). In 1886, Albert Gatschet recorded vocabulary, sentences, and a text from the descendants (who were not fluent) of the last Comecrudo speakers near Camargo, Tamaulipas, at Las Prietas (Swanton 1940: 55–118) (Wiki).

Ethnologue does not list the language.

[COMORIAN, NDZWANI] Comorian (Shikomori or Shimasiwa, the "language of islands") is the most widely used language on the Comoros (independent islands in the Indian Ocean, off Mozambique and Madagascar) and Mayotte. It is a set of Sabaki dialects but with less Arabic influence than standard Swahili. Each island has a different dialect and the four are conventionally divided into two groups: the eastern group is composed of Shindzuani (spoken on Ndzuwani) and Shimaore (Mayotte), while the western group is composed of Shimwali (Mwali) and Shingazija (Ngazidja). No official alphabet existed in 1992, but historically the language was written in the Arabic script. The colonial administration introduced the Latin script, of which a modified version is now being promoted in the country; the Arabic script remains widely used and literacy in the Arabic script is higher than in the Latin script) (Wiki).


"When the Comoro Islands [between northern Madagascar and E. Africa] achieved independence in 1975 there was a renewed interest in the Comorian language, which had lain dormant since the work of precursors in the late 19th and early 20th century…. With the exception of outmoded earlier dictionaries by Sacleux and Fischer, there exists at present only the dictionary of Sophie Blancy on Maorais and the Grand-Comorian (Shingazidja) dictionary of Michel Lafon; Shindzuani (anjouanais) had not been covered. Now it has" (rear cover, tr: BM).


"This French-Comorian (Shindzuani) dictionary completes the Comorian-French dictionary published in 1992…. The different dialects of Comorian are sufficiently close that the French-Comorian (Shindzuani) can also be utilized by those working in other dialects-in particular in Shimoaori, the language of Mayotte, which is closely related to that of Anjouan" (from rear cover, tr: BM).

[COMORIAN, NGAZIDJA] Comorian (Shikomori or Shimasiwa, the "language of islands") is the most widely used language on the Comoros (independent islands in the Indian Ocean, off Mozambique and Madagascar) and Mayotte. It is a set of Sabaki dialects but with less Arabic influence than standard Swahili. Each island has a different dialect and the four are conventionally divided into two groups: the eastern group is composed of Shindzuani (spoken on Ndzuwani) and Shimaore (Mayotte), while the western group is composed of Shimwali (Mwali) and Shingazija (Ngazidja). No official alphabet existed in 1992, but historically the language was written in the Arabic script. The colonial administration introduced the Latin script, of which a modified version is now being promoted in the country; the Arabic script remains widely used and literacy in the Arabic script is higher than in the Latin script) (Wiki).


"Apart from dialectical variations, [Comorian] is a single language spoken on the four islands" (Preface, tr: BM).


Cora is an indigenous language of Mexico of the Uto-Aztecan language family. It is spoken by the ethnic group that is widely known as the Cora but who refer to themselves as Naäyarite. The Cora inhabit the northern sierra of the Mexican state Nayarit which is named after its indigenous inhabitants. Cora is a Mesoamerican language and shows many of the traits defining the Mesoamerican Linguistic Area. Under the "Law of Linguistic Rights" it is recognized as a "national language" along with 62 other indigenous languages and Spanish which have the same "validity" in Mexico (Wiki).


"Few foreigners have penetrated this uninviting region up to now. In spite of the 'conquering' of the land of the Coras in 1722, in spite of the erection of churches and in spite of the nominal Christianity, the Cora have to a large extent preserved their old religion and their original unassuming way of life… All at once, at the end of December 1905, I was thrust into this world of extreme contradictions, where the dependency of man on natural occurrences is all too evident, as I departed from Tepic and crossed the Rio Grande, or Rio de Santiago, with a small caravan of mules and two arrieros (mule drivers). What a wealth of work awaited me there over two short years! (Foreword, tr: BM).


"For more detailed distinctions, textual references and etymological notes see the Cora-German lexicon at the end of K. Th. Preuss's Die Religion der Cora-Indianer, Leipzig, 1912" (p. [81], tr: BM).

[COTONAME: see COAHUILTECO] Cotoname is an extinct language isolate spoken by Native Americans indigenous to the lower Rio Grande Valley of northeastern Mexico and extreme southern Texas (United States) (Wiki).

Ethnologue does not list this language.

[CREE, CENTRAL and WESTERN] Cree /ˈkriː/ (also known as Cree–Montagnais–Naskapi) is an Algonquian language spoken by approximately 117,000 people across Canada, from the Northwest Territories and Alberta to Labrador, making it the aboriginal language with the highest number of speakers in Canada. Despite numerous speakers within this wide-ranging area, the only region where Cree has any official status is in the Northwest Territories, alongside eight other aboriginal languages (Wiki).

Ethnologue: Cree (cre) is a macrolanguage including six different related languages: Moose Cree [crm], Northern East Cree [crl], Plains Cree [crk], Southern East Cree [crt], Swampy Cree [csw], Woods Cree [cwd].

1809: [LILLY] *The travels of Capts. Lewis & Clarke: by order of the government of the United States: performed in the years 1804, 1805, & 1806: being upwards of three thousand miles, from St. Louis, by way of the Missouri, and Columbia rivers, to the Pacifick ocean: containing an account of the Indian tribes, who inhabit the western part of the continent unexplored, and unknown before: with copious delineations of the manners, customs, religion, &c. of the Indians / compiled from various authentic sources, and documents: to which is subjoined, a summary of the statistical view of the Indian nations from the official communications of Meriwether Lewis; embellished with a map of the country inhabited by the western tribes of Indians, and five engravings of Indian chiefs.* Philadelphia: Hubbard Lester, 1809. xii, [13]-300 p.; front. (fold. map) 5 pl.; 19 cm. The earliest American edition of the spurious account of the Lewis and Clark expedition. It is made up of material taken principally from three sources: (A) *Message from the President of the United States communicating discoveries made in exploring the Missouri, Red river and Washita, by Captains Lewis and Clark, Doctor Sibley, and Mr. Dunbar, Washington, 1806*; (B) *Jonathan Carver's Travels through the interior parts of North America...in the years 1766,1767, and 1768*; (C) *Alexander Mackenzie's Voyage from Montreal...through the continent of North America in the years 1789 and 1793*. For detailed descriptions of contents of this and other spurious editions, cf. *History of the expedition...of Lewis and Clark*, ed. by Elliott Coues, 1893, v. 1, p. cviii–cxvi; and V. H. Paltyt's *Bibliographical data*, in *Original journals of the Lewis and Clark...*


1820: [LILLY] A journal of voyages and travels in the interior of North America: between the 47th and 58th degrees of north latitude, extending from Montreal nearly to the Pacific Ocean ... including an account of the principal occurrences, during a residence of nineteen years, in different parts of the country; to which are added, a concise description of the face of the country, its inhabitants ... and considerable specimens of the two languages, most extensively spoken; together with an account of the principal animals, to be found in the forests and prairies of this extensive region; illustrated by a map of the country, by Daniel Williams Harmon, a partner in the North West Company. Andover: Printed by Flagg and Gould., 1820. xxiii, [25]-432 p.; ill., map; 21 cm. "Preface, by the editor.", p. [v]-xxiii, signed: Daniel Haskel. Typed errata slip mounted on inside back cover. A specimen of the Cree or Knisteneux tongue (p. [385]-403) -- A specimen of the Tacully or Carrier tongue (p. 403-[413]).

Reprinted 1904: [IUW] A journal of voyages and travels in the interior of North America, between the 47th and 58th degrees of N. lat., extending from Montreal nearly to the Pacific, a distance of about 5,000 miles; including an account of the principal occurrences during a residence of nineteen years in different parts of the country, by Daniel Williams Harmon. Toronto, G.N. Morang, 1904 [c1903] xxiii, 382 p. front. (port.) fold. map. 18 cm. "Preface by the editor" signed: Daniel Haskel. Introduction.--Preface by the editor.--Journal.--Character of the Canadian voyager.--An account of the Indians living west of the Rocky mountain.--A general account of the Indians on the east side of the Rocky mountain.--A
specimen of the Cree or Knisteneux tongue.—A specimen of the Tacully or Carrier tongue.—
A concise account of the principal animals which are found in the north western part of North America.


First dictionary of the Cree language.

"Having been appointed to labor amongst the Cree Indians of the Hudson's-Bay Company's territories, I considered that the first duty devolving upon me after arriving at my Station was to apply myself to the study of the native language. A Grammar by the late Mr. Howse was in existence, but beyond this there was no work calculated to render assistance, and I soon felt the need of a Dictionary, or copious and well-arranged Vocabulary. To supply to some extent this want, I commenced the collecting Indian words… The result has been the production of the following pages, which are now presented to the public, and form the first dictionary, I believe, ever published in the Cree language. The number of words contained in the Cree-English Part is about 13,500" (Preface).


"…the 'Mackay Memorial Cree Dictionary' [is] designed to meet the demand for a convenient and reliable dictionary of the Cree language…The first dictionary was known as Watkins' Dictionary…I was fortunate enough to possess one of the few of these dictionaries then in existence. 'The number printed must have been small; for even in my time it was declared to have gone out of print" (Foreword, J.A. Newnham). "The first dictionary of the Cree language was compiled by the Rev. E. A. Watkins, C.M.S., Missionary to the Cree Indians in the Hudson's Bay regions, and on the Prairies in the West, from 1853-1864. It was a remarkable achievement in language study… Unfortunately Watkins' Dictionary was allowed to go out of print, and for some
twenty or thirty years past those engaged in the study of the Cree language were handicapped without a dictionary at hand to consult...During the Tenth Session of the General Synod of the Church of England in Canada ...in September, 1924... a Joint Committee was formed ... for the purpose of ...raising the required funds, and for the printing and publishing of the Cree and Eskimo Dictionaries...During the Executive Committee meetings of the General Synod...to consider the work concerning the Cree Dictionary...it was found that the publication of the Eskimo Dictionary had absorbed all the funds so generously provided by the Church of the Ascension, Hamilton. This situation caused a delay in the publication of the Cree Dictionary...The Rev. E. Ahenakew has endeavoured to make the Cree-English Part a reliable vocabulary in the Plains and Western Cree dialect, and Archdeacon Faries has endeavoured to do the same in the Swampy and Eastern Cree dialects" ("Preface", Richard Faries).


Includes bibliographical references and index.


[CREE, PLAINS] Plains Cree (native name: ᓂᐦᑯᓂᓂᐦᑯᔨᐤ ᓂᐦシー 松), is a dialect of the Algonquian language, Cree, which is the most populous Canadian indigenous language. Plains Cree is sometimes considered a dialect of the Cree-Montagnais language, or sometimes a dialect of the Cree language, distinct from the Montagnais language. Plains Cree is one of five main dialects of Cree in this second sense, along with Woods Cree, Swampy Cree, Moose Cree, and Atikamekw. Although no single dialect of Cree is favored over another, Plains Cree is the most widely used. Out of the 80 thousand speakers of the Cree language, the Plains Cree dialect is spoken by about 34,000 people, primarily in Saskatchewan and Alberta but also in Manitoba and Montana. This number is diminishing as social pressures increase to use English, leaving many Cree children without a fluent command of Cree. Monolingual Plains Cree speakers are still found, however, in the more rural Cree-speaking areas, such as the northern river communities in the Cree territories. These populations, nevertheless, are primarily composed of elders and are continuously shrinking in size (Wiki).


"Not allowing the Indian to use his own language in his own environment has produced a very confused and utterly hopeless generation... Today the language is not spoken by many of the younger generation. Many are ashamed of their race... If non-natives continue to
interfere in the writing of Cree it will produce more confusion and misunderstanding…Each
year we find new English to Cree vocabulary. The dictionary which I first published was to
help to general public. I translated an old Winston dictionary and at that time it seemed to
serve its purpose. Today it is necessary to add what we have and add more words that we
now know into our dictionary. Revising the dictionary with new materials…was made
possible by a generous grant from the Alberta government" (Foreword).

1987: [IUW] Wâskahikaniwiyinîw-âcimowîna = stories of the House People, told by
Peter Vandall and Joe Douquette; edited, translated and with a glossary by Freda Ahenakew.
Algonquian Text Society = Collection de la Société d'édition de textes algonquiens .Text in
Cree and English.

otwestamakewin masinahikan, by Nancy LeClaire [1911-1986]. Edmonton: University of
Alberta Press; Duval House Publishing, 1998. Original colored wrappers, lettered in white,
Includes Cree-English, pp. 13-238, and English-Cree, pp. 241-557, with Appendix B of
months, p. 563, Appendix C of numbers, pp. 565-568, and Appendix D of kinship terms, pp.

"This dictionary is a gift from the Elders to the Cree people of Alberta. The Alberta
Elders' Dictionary Project began in the mid 1970's… Like many Aboriginal languages in
Canada, Cree is losing ground rapidly. This is tragic, since Cree was probably the first
lingua franca of Canada, and most likely most early communication among explorers, fur
traders, settlers and missionaries was carried on in Cree" (Preface).

1998: [IUW] The student's dictionary of literary Plains Cree: based on contemporary
texts, by H.C. Wolfart & Freda Ahenkew. Winnipeg, Man.: Algonquian and Iroquoian
Linguistics, 1998. xii, 425 p.; 23 cm. Series:Memoir / Algonquian and Iroquoian Linguistics;
15..

[CRIOULO, UPPER GUINEA] Upper Guinea Creole (native name kriol, kiriol, kriolu and
Portuguese varying with dialects; crioulo da Guiné in Portuguese) is the lingua franca of the
West African country of Guinea Bissau. It is also spoken in parts of Senegal, primarily as a
trade language where it is known as "Portuguese". It is a Portuguese-based creole language,
closely related to Cape Verdean creole. Kriol is spoken as a first language by approximately
15% (190,000) of Bissau-Guineans, and as a second language by approximately 50%, as of
some time before 1992, and is the de facto language of national identity. The creole is still
expanding but with growing interference from Portuguese (decreolization): due to television,
literacy, prestige and emigration to Portugal, and the African languages: through migration of
speakers of native African languages to the main urban centres where the creole is prevalent.
Standard Portuguese is the official language of Guinea-Bissau, but the creole is the language
of trade, public services, the parliament, informal literature, entertainment and educational
programming. It is not used in news media (Wiki).


bibliographical references (p. 33-35). Bilingual African Portuguese-French Dictionary—
Etymology.

[CUICATECO, TEPEUXILA] The Cuicatecs are an indigenous group of the Mexican state of Oaxaca, closely related to the Mixtecs. They inhabit two towns: Teutila and Tepeuxila in western Oaxaca. According to the 2000 census, they number around 23,000, of whom an estimated 65% are speakers of the language. The name Cuicatec is a Nahuatl exonym, from [ˈkvigə] 'song' [ˈteka] 'inhabitant of place of'. The Cuicatec language is an Oto-Manguean language of Mexico. It belongs to the Mixtecan branch together with the Mixtec languages and the Trique language. The Ethnologue lists two major dialects of Cuicatec. Like other Oto-Manguean languages, Cuicatec is tonal (Wiki).


"Cuicateco is one of the Oto-Manguean languages spoken at present in the district of Cuicatlán, Edo, in Oaxaca…. According to the 1970 census, there were 9695 speakers. These were distributed in nine municipalities: Concepción Papalo, San Andrés Teotilalpan, San Francisco Chapulapa, San Juan Bautista Cuicatlán, San Juan Tepeuxila, San Pedro Teutila, Santa María Pápalo, Santa María Tialixtac and Santos Reyes Pápalo…. The material which serves as a basis for this dictionary was gathered in Santa María Pápalo" (Introduction, tr: BM).

[DAGBANI] Dagbani (Dagbane), also known as Dagbanli and Dagbanle, is a Gur language spoken in Ghana which is closely related to and mutually intelligible with the Mampelle and Nanumba languages which are also spoken in Northern Region, Ghana. Its native speakers are estimated around 830,000 (2000). Dagbani is also widely known as a second language in Northern Ghana especially among acephalous tribes overseen by Ya-Na. It is a compulsory subject in Primary and Junior High School in the Dagbon Kingdom, which covers the eastern part of the region (Wiki).


Dagbani to French and English section, followed by English to Dagbani, and French to Dagbani indexes.


[DAKOTA] Dakota (also Dakhota) [also known as Sioux] is a Siouan language spoken by the Dakota people of the Sioux tribes. Dakota is closely related to and mutually intelligible with the Lakota language (Wiki).


1776: [LILLY] Travels through the interior parts of North-America in the years 1766, 1767, and 1768. By J. Carver ... Illustrated with copper plates. London, Printed for the author, and sold by J. Walter [etc.] 1778. [20], 543, [1] p. plates. 24 cm. First edition. Carver’s Travels as printed was probably the work of Dr. John Coakley Lettsom. An article on Carver and his book may be found in American Historical Review, January 1906, v. 11, p. 287-302. Later published under title: Three years travel through the interior parts of North-America. Maps have been rebacked with linen. Bound in half green calf; marbled boards.


First American edition 1784: [LILLY] Three years travels through the interior parts of North-America for more than five thousand miles: containing an account of the Great Lakes and all the lakes, islands, and rivers, cataracts, mountains, minerals, soil and vegetable productions of the north-west regions of that vast continent; with a description of the birds, beasts, reptiles, insects, and fishes peculiar to the country: together with a concise history of the genius, manners, and customs of the Indians inhabiting the lands that lie adjacent to the heads and to the westward of the great river Mississippi: and an appendix describing the uncultivated parts of America that are the most proper for forming settlements, by Jonathan Carver. Philadelphia: J. Crukshank and R. Bell, 1784. xxi, [23]-217 p.; 18 cm. First published in 1778 under title: Travels through the interior parts of North America in the years 1766, 1767, and 1768.


"The preparation of this volume may be regarded as one of the contributions to science made by the great Missionary enterprise of the present age. It was not premeditated, but has been a result altogether incidental to our work. Our object was to preach the Gospel to the Dakotas in their own language, and to teach them to read and write the same, until their circumstances should be so changed as to enable them to learn the English. Hence we were led to study their language and so endeavor to arrive at a knowledge of its principles… The preparation of the Dakota-English part of the Dictionary for the press, containing more than sixteen thousand words, occupied all the time I could spare from my other missionary
employments for more than a year. The labor bestowed on the English-Dakota part was performed partly by Mrs. Riggs" (Preface).

"The nation of the Sioux Indiana, or Dakotas, as they call themselves, is supposed to number about twenty-five thousand. They are scattered over an immense territory, extending from the Mississippi river on the east to the Black Hills on the west, and from the mouth of the Big Sioux river on the south to Devil's Lake on the north. Early in the winter of 1837, they ceded to the United States all their land lying on the eastern side of the Mississippi; and this tract at present forms the settled portion of Minnesota" (Introduction).


"In 1852 the Smithsonian Institution published a grammar and dictionary of the Dakota language, prepared by Stephen Riggs.... As the English-Dakota dictionary of the edition of 1852 contained many inaccuracies, Mr. Riggs wished to furnish, as a companion volume to the present one, a revised and enlarged English-Dakota dictionary, but owning to his illness and death the preparation of that part of the work devolved on the Rev. J. P. Williamson, missionary at the Yankton Agency, Dakota."


right of title page. Original black cloth, lettered in gold. 264 pp. Lilly copy with contemporary owner’s name dated 1925 and a few scattered notes in pencil and ink.


"This dictionary is being printed to aid all people in their quest of Indiana= Culture in its true form and practice... Grateful acknowledgment is given to the early missionaries who kept the Sioux language active and articulate for the coming generations".


1866: [LILLY] Lahcotah [cover title]. Dictionary of the Sioux Language [drop title], compiled with the aid of Charles Guerreau, Indian Interpreter, by Lieuts. J.K. Hyer & W.S. Starring. Fort Laramie, Wy.: December 1866. [31] pp. 19.8 x 13.6 cm. Original paper wrappers, printed in black, fastened with three brass brads. First edition. Not in Pilling or Streeter. Not in Zaunmüller. "First book printed in Wyoming, one of possibly about fifty copies printed, of which only a handful survive. This is [the co-author] Lieut. William Starring's copy, with his holograph correction on page [31]. United States Army lieutenants Joseph Keyes Hyer and William Sylvanus Starring compiled this dictionary of the Sioux language with the aid of Indian interpreter Charles Guerreau. A note from Starring inside a copy at the Wisconsin Historical Society records the circumstances under which the work was compiled: 'Shut up all winter in a Rocky Mountain fort with many Indian scouts, Lieut. Hyer and I undertook to master their language. Accordingly eight of the most intelligent natives were brought into our quarters early every day. We had Webster unad bridged on the table before us and made inquiry about every word in its order. Whenever we found any corresponding aboriginal expression we wrote it down, and before the close of our confinement had reached the end of our Webster.' Once the weather improved and Starring was able to travel, he went to Fort Lyon Colorado and thence to Fort Laramie in Wyoming, where this Dictionary was likely printed on a portable military press... Two settings of the work have been identified, presumably the result of the manner of the book's composition...
and production. In one setting, the last entry on the first page is 'Anecdote, Hoon-Kah'-kon' (as in this copy...); in the other setting the last entry reads 'Another, thing, Nah-kon'-toh-kay')" (bookseller's description: William Reese).


"This vocabulary has been compiled as a text book for Indian student [sic] desiring a knowledge of the English language.... The Vocabulary gives the Santee dialect. Persons being among the Yanktons or Titonwan will notice quite a difference in the dialects, but not as great as a slight acquaintance might indicate [followed by a few examples]" (To the English Reader," pp. 1, 3).

1881: [LILLY] Wicoie wowapi kin = the word book, by Alfred L. Riggs ... New York: Published for the Dakota Mission, American Tract Society, 1881. 24 p.; ill.; 18 cm. In the Santee dialect accoring to Pilling. For the most part in two columns with pictures and matching vocabulary entries. With the inkstamp of the Santee Normal Training School. In buff illustrated flexible boards with dark brown cloth shelfback; covers imperfect, loss of text, especially on lower cover. References: Pilling, J.C. Bib. of the Siouan languages, p. 60.


"There are one hundred Dakota people who should learn to speak English to one English speaking person who should learn Dakota. In the preparation of this little vocabulary we have therefore kept in mind the advantages to be secured to the Indians, and especially the two thousand Dakota children now attending school.... The dozen score of White people engaged in Mission and School work, as Government Officials, or in the different avenues of traded among the Dakota Indians have not been overlooked. The student of the Dakota language will find this a useful hand-book.... In this vocabulary the Santee dialect has been placed first. The regular dialect changes of d and n into l for the Teton; and of hd into kd for the Yankton and gl for Teton are not noted. But a considerable number of other dialectical differences are given" (To the English Reader). Includes a preface in Dakota.
1900?: [LILLY] The Sioux Indian language, translated into English ... figures, money definitions, words, sentences, by E. F. Scott. Chamberlain, S.D.: [Owen’s Legal Blank Print ca. 1900?] 8 p.; 20 cm. Author’s name from Introduction, p. [1]. Wrappers of library copy imperfect, possibly one of several variants, cf. NUC pre-56 534:36 and OCLC no. 12192421. On back cover: E.F. Scott’s drug and stationary emporium. In original gray printed wrappers, wrappers imperfect, text pages damaged.


[DANGALÉAT] Dangaléat (also known as Dangla, Danal, Dangal) is an Afro-Asiatic language spoken in central Chad (Wiki).


[DANGME, see also GA] The Dangme language, Dangme, is a Kwa language spoken in south-eastern Ghana by 800,000 people (Wiki).


in black, in stiff protective library folder. "Dangme Munyutul]{l} literally mens Dangme
speaker. This book, therefore, contains some common everyday expressions with their
meanings in English" (inside front wrapper). Includes thematically-arranged Dangme-
English vocabulary, pp. 7-60.

[DARGWA] The Dargwa or Dargin language is spoken by the Dargin people in the Russian
republic Dagestan. It is the literary and main dialect of the dialect continuum constituting the
Dargin languages. The four other languages in this dialect continuum (Kajtak, Kubachi,
Itsari, and Chirag) are often considered variants of Dargwa. Ethnologue lists these under
Dargwa, but recognizes that these may be different languages. Its people are Sunni Muslims.
Dargwa uses a Cyrillic script. According to the 2002 Census, there are 429,347 speakers of
Dargwa proper in Dagestan, 7,188 in neighbouring Kalmykia, 1,620 in Khanty–Mansi AO,
680 in Chechnya, and hundreds more in other parts of Russia (Wiki).

Ethnologue: dar. Alternate Names: Dargi, Dargin, Darginski, Dargintsy, Dargva,
Khiurkilinskii, Uslar.

soderzhit 35 tysiach slov, by S. N. Abdullaev. Makhachkala: Izd-vo Dagestanskogo filiala
Akademii nauk SSSR, 1950. Original brown cloth over boards, letted in black. Pp. [1-6-7-
Zaunmüller. Includes Russian-Dargwa, cols. [13-14]-1461-1462. First dictionary of this

Makhachkala: IPTS DGU, 2006. 168 p.; 21 cm. Includes bibliographical references (p. 161-
167). Russian-dargwa etymological dictionary.

2013: [IUW] Русско-даргинский разговорник = Urus-dargan g"aila zhuz / M.Z. Magomedov.
pages: map; 21 cm. Russian-dargwa dictionary.

[DARI] Dari (Persian: داری [dæˈriː]) or Dari Persian (Persian: داری فارسی [fɔːrsi dæˈriː]) is
the variety of the Persian language spoken in Afghanistan. Dari is the term officially
recognized and promoted since 1964 by the Afghan government for the Persian language.
Hence, it is also known as Afghan Persian in many Western sources. As defined in the
Constitution of Afghanistan, it is one of the two official languages of Afghanistan; the other
is Pashto. Dari is the most widely spoken language in Afghanistan and the native language of
approximately 25–50% of the population, serving as the country's lingua franca. The Iranian
and Afghan types of Persian are mutually intelligible, with differences found primarily in the
vocabulary and phonology (Wiki).

Ethnologue: prs. Alternate Names: Afghan Persian, East Farsi, Farsi, Parsi, Persian,
Tajik, Tajiki.


[DAUR] Daur is a Mongolic language consisting of four dialects: Amur Daur in the vicinity of Heihe, the Nonni Daur on the west side of the Nonni River from south of Qiqihaer up to the Morin Dawa Daur Autonomous Banner, Hailar Daur to the south-east of Hailar and far off in Xinjiang in the vicinity of Tacheng. There is no written standard in use, although a Pinyin-based orthography has been devised; instead the Daur make use of Mongolian or Chinese, as most speakers know these languages as well. During the time of the Qing dynasty, Daur has been written with the Manchu alphabet (Wiki).

[DAWRO] Gamo-Gofa-Dawro is an Afro-Asiatic language spoken in the Dawro, Gamo Gofa and Wolayita Zones of the Southern Nations, Nationalities, and People's Region in Ethiopia. Varieties are spoken by the Gamo, Gofa, Dawro; Blench (2006) and Ethnologue treat these as separate languages. Dialects of Dawro (Kullo-Konta) are Konta and Kucha. In 1992, Alemayehu Abebe collected a word-list of 322 entries for all three related dialects.

Ethnologue: dwr. Alternate Names: Cullo, Dauro, Kullo, Ometay.


[DAY] Day is an Adamawa language of southern Chad, spoken by 50,000 or so people. Ethnologue reports that its dialects are mutually intelligible, but Blench (2004) lists Ndanga, Njira, Yani, Takawa as apparently separate languages (Wiki).


[DAYAK LANGUAGES, LAND: see also BIDAYUH, BAU] The Land Dayak languages are a group of dozen or so languages spoken by the Bidayuh Land Dayaks of Borneo, with a single language in Sumatra (Wiki).


[DAZAGA] Daza (also known as Dazaga) is the language of the Daza people of northern Chad. The Daza are also known as the Gouran (Gorane) in Chad. Dazaga is spoken by about 380,000 people primarily in the Djurab desert region and the Tibesti Mountains of Chad (330,000 speakers) and in the eastern Niger, near Nguiomi and to the north (50,000 speakers). It is also spoken to a smaller extent in Libya and in Sudan where there is a community of 3000 speakers in Omdurman. There's also a small diaspora community working in Jeddah, Saudi Arabia. The two primary dialects of the Dazaga language are Daza and Kara, but there are several other mutually intelligible dialects including Kaga, Kanobo, Taruge and Azza as well. Dazaga is a Nilo-Saharan language and a member of the Western Saharan branch of the Saharan subgroup which also contains the Kanuri language, Kanembu language and Tebu languages (Wiki).


[DEGEMA: see under AFRICAN LANGUAGES...POLYGLOT] Degema is a Nigerian Delta Edoid language spoken in two separate communities on Degema Island by about 22,000 people, according to 1991 census figures. Each community speaks a mutually-intelligible variety of Degema, known by the names of the communities speaking them: the Usokun variety (spoken in Usokun-Degema) and the Degema Town (Atala) variety (spoken in Degema Town). The Degema language is not also called "Atala" or "Udekaama", as stated in some publications. Atala is the alternative name for one of the Degema-speaking communities (Degema Town), and Udekaama is the name of a clan (which comprises Usokun-Degema and Degema Town) (Wiki).

Ethnologue: deg. Alternate Names: “Dekema” (pej.).
**DEGEXIT'AN** Deg Xinag is a Northern Athabaskan language spoken by the Deg Hit’an peoples in Shageluk and Anvik and at Holy Cross along the lower Yukon River in Alaska. The language is nearly extinct, as most people are shifting to English. The language was referred to as Ingalik by Osgood (1936). While this term sometimes still appears in the literature, it is today considered pejorative. The word "Ingalik" from Yup'ik Eskimo language: < Ingqiliq "Indian" (Wiki).

Ethnologue: ing. Alternate Names: Deg Xinag, Deg Xit’an, “Ingalik” (pej.), “Ingalit” (pej.).


"The legends in this collection are from Anvik, Alaska, on the Lower Yukon…. The dialect in which they are written is spoken at Anvik and at Koserefsky, on the Yukon, and at the villages on the Lower Innoko from Shageluk to Koserefsky…. The name 'Ten’a' is here applied to this language" (Introduction). This is the earliest published vocabulary of the language although it is based solely on the texts printed in the collection.

**DREHU** Drehu ([dehu]; also known as Dehu, Lifou, Lifu, qene drehu) is an Austronesian language mostly spoken on Lifou Island, Loyalty Islands, New Caledonia. It has about twelve-thousand fluent speakers and the status of a French regional language. This status means that pupils can take it as an optional topic for the baccalauréat in New Caledonia itself or French mainland. It has been also taught at the Institut National des Langues et Civilisations Orientales (INALCO) in Paris since 1973 and at the University of New Caledonia since 2000. As for other Kanak languages, Drehu is now regulated by the "Académie des langues kanak", officially founded in 2007. There is also a respective register in Drehu, called qene miny. In time past, this was used to speak to the chiefs (joxu). Today very few people still know and practice this language (Wiki).

Ethnologue: dhv. Alternate Names: Dehu, De’u, Lifou, Lifu, Qene Drehu.


"There exists on Lifou Island, along with Dehu, the language spoken by the population as a whole, a special language called 'Miny' which Europeans refer to as the "Language of the Chiefs" for, depending upon whether one is speaking to a Chief or to an ordinary person, one utilizes a language with a certain vocabulary" (my translation). What distinguishes this "language" from other ceremonial languages is that it is mutually unintelligible with Dehu, and thus may be considered, Lenormand suggests, a separate language of its own.

**[DELAWARE LANGUAGES: see MUNSEE and UNAMI]** The Delaware languages, also known as the Lenape languages, are Munsee and Unami, two closely related languages of the Eastern Algonquian subgroup of the Algonquian language family. Munsee and Unami were spoken aboriginally by the Lenape people in the vicinity of the modern New York City area in the United States, including western Long Island, Manhattan Island, Staten Island, as well as adjacent areas on the mainland: southeastern New York State, eastern Pennsylvania, New Jersey, and coastal Delaware (WIKI).

**[DELO: see under ANIMERE]** Delo, or Ntribu, is a Gur language of Ghana and Togo (Wiki).


**[DEORI]** Deori is a Sino-Tibetan language spoken by the Deori people of Assam and Arunachal Pradesh. Only one clan of the Deori tribe, the Dibongya, has retained the language, the others having shifted to Assamese, but among the Dibongya it is vigorous. It is related to the Bodo-Garo language. The Deori and their language are frequently called Jimochaya. Deori means temple guard, due to the Deori traditionally being priests of the Sutiya and Ahom Kingdom (Wiki).


Includes English-Chutiya vocabulary, pp. 64-74. Brown was Assistant Commissioner, North Lakhimpur. This is the first extensive vocabulary of the language.

"The Deori Chutiyas are a small and secluded tribe in the Lakhimpur and Sibságar districts of Upper Assam....They number less than four thousand in all....The Chutiya language...may fairly claim to be the original language of Upper Assam....Very little appears to be known about his Chutiya language hitherto. Some time in the forties Colonel Dalton contributed a few words to the Asiatic Society's Journal; from which his acute genius discerned the connection with Kachari. It is the main object of this little work to confirm and establish that conclusion....A somewhat longer Deori Chutiya vocabulary was contributed to Hodgson's Essays ["Essays on Miscellaneous Indian Subjects"] by the Reverend Mr. Brown of Sibságar; but the usefulness of this is marred by its being mixed up with the vocabularies of a number of Nága dialects. Both these vocabularies are inaccurate, and even misleading, on such important points as numerals. Besides them, I am not aware that anything has been published about the Chutiya language. Indeed, it has recently been officially announced to be extinct by the author of the Assam Census Report for 1891. This is by no means the case; for, although the Deoris all speak Assamese fluently...still they all speak their own language; and are rather proud of it, and of the difficulty of learning it" (Introduction).

[DHARUK] The Sydney language, also referred to as Dharug or Iyora (Eora), is an extinct Australian Aboriginal language of the Yuin–Kuric group that was spoken in the region of Sydney, New South Wales. It is the traditional language of the Darug and Eora peoples. The term Dharug, which can also be spelt Dharrukk, Dharrook, Dharrag, and Dararrug, etc., came from the word for yam: midyini. Dharug is the root, or the midyini, of the languages of the Sydney basin. The Darug population was greatly diminished since the onset of colonization. During the 1990s and the new millennium some descendants of the Darug clans in Western Sydney have been making considerable efforts to revive Dharug as a spoken language. Today some modern Dharug speakers have given speeches in the Dharug language and younger members of the community visit schools and give demonstrations of spoken Dharug. Bowern (2011) lists Dharuk and Iyora as separate languages.


This is a collection and reorganization of four earlier published sources of the language, "which allows for easy access to an aboriginal dialect which was spoken over much of Sydney's western suburbs. In a few cases, the original English translations have been modified where common usage dictates" (Introduction). The primary sources were John Rowley's 1878 word list published in the Journal of the Anthropological Institute of Great Britain and Ireland under the heading "Language of the Aborigines of George's River,
Cowpasture and Appin," and R. H. Matthers’ 1903 publication in the *Journal of the Royal Society of New South Wales*.

**[DIDINGA]** The Didinga language (’Di’dinga) is an Eastern Sudanic language spoken by the Chukudum and Lowudo peoples of the Didinga Hills of South Sudan. It is classified as a member of the southwest branch Surmic languages (Fleming 1983). Its nearest relative is Narim.


**[DIERI]** Diyari /diːjæri/ or Dieri /diəri/ is an Australian Aboriginal language of South Australia. Dirari (extinct late 20th century) was a dialect. Pirlatapa (extinct by the 1960s) may have been as well; data is poor (Wiki).


**[DIGARO-MISHMI]** Digaro, also Taraon or Darang, is a Digarish language of northeastern Arunachal Pradesh, India and Zayü County, Tibet, China (Wiki).


**[DING]** Ding (Di, Dzing) is a Bantu language spoken in the Democratic Republic of Congo (Wiki).

   Ethnologue: diz. Alternate Names: Di, Din, Dinga, Dzing.  
DINKA] Dinka, or Thuŋŋäŋ, is a Nilotic dialect cluster spoken by the Dinka people, the major ethnic group of South Sudan. There are five main varieties, Ngok, Rek, Agaar, Dinka Leekrieth and Bor, which are distinct enough to require separate literary standards and thus to be considered separate languages. Jaang, Jieng or Moinyjieng is used as a general term to cover all Dinka languages. Rek is the standard and prestige dialect. The Dinka are found mainly along the Nile, specifically the west bank of the White Nile, a major tributary flowing north from Uganda, north and south of the Sudd marsh in southwestern and south central Sudan in three provinces: Bahr el Ghazal, Upper Nile, and Southern Kurdufan (Wiki).

Ethnologue: din. A macro-language of South Sudan.


"Hearty thanks to all collaborators, to Mr. A. Amy and the Rev. Fr. Chr. Hierons for their revising the English text and to all sons of the Jang and Jieng Tribes, especially to the students of the Seminary of Bussere for their help in compiling this Dictionary and for much interesting information about the habits and beliefs of their tribes" (p. [6]).

"Why should one go on using the term 'Dinka' which has arisen probably from a misunderstanding, taking the name of a Chief 'Deng Kak' for the name of the tribe, and changing it into Denka or Dinka. This explanation of the word 'Dinka' was given me first by a student of the Secondary School, Rumbek and is surely the only right one. The Arabs of the Darfur and Southern Kordofan and all the tribes of the Bahr-el-Ghazal call them by their own
name 'Jange' (these so called Dinkas call their tribe 'Jang' the Eastern tribes call themselves 'Jieng'). Hence the title of this Dictionary" (Note, p. [7]). The puzzling reference to the title of the Dictionary, which simply uses Dinka, may indicate the author's original desire for a longer title like that of the revised edition listed below.


[DODB: see also MUYUW] Dobu or Dobuan is an Austronesian language spoken in Milne Bay Province of Papua New Guinea. It is a lingua franca for 100,000 people in D'Entrecasteaux Islands (Wiki).


[DOGON, DONNO SO] Considered a separate language by Ethnologue, listed as a dialect of Toro So Dogon (see below) in the Wikipedia article on the Dogon languages of Mali.


[DOGON, TORO SO] The Dogon languages are a small, close-knit language family spoken by the Dogon of Mali, which are generally believed to belong to the larger Niger–Congo family. There are about 600,000 speakers of a dozen languages. They are tonal languages, most like Dogul having two tones, some like Donno So having three. The Dogon consider themselves a single ethnic group, but recognize that their languages are different. In Dogon cosmology, Dogon constitutes six of the twelve languages of the world (the others being Fulfulde, Mooré, Bambara, Bozo, and Tamashiq). The best-studied Dogon language is the escarpment language Toro So (TLS) of Sanga, due to Marcel Griaule's studies there and because Toro So was selected as one of thirteen national languages of Mali (Wiki).


"The material utilized by the author of the present work consists principally of a series of texts collected from the Dogons of Sango (French Sudan, the old district of Bandiagara) in the special language of the male society, an organization that plays a leading role in both the profane and the sacred life of these people" (Preface, tr: BM).


"The Dogon occupy the region called 'the cliffs of Bandiagara,' in the southwest part of the central Nigerian plateau. Their culture, well known to ethnologists, has been the subject of numerous important studies. However their language has never been systematically described up till now. The dictionary presented here does not entirely fill this lacuna, since it does not include all the dialects of Dogon… there are a total of around 220,000 Dogon…If our description does not deal with one of the major dialects, but with [one] spoken by about 30,000 persons, which however is the most important numerically among those spoken on the plateau and along the cliffs, it is because of intensive ethnological work in this region by the Griaule missions in which we took part."


"Various studies have shown that among all the dialects of Dogon…. tòrò sò is the most widely understood by the greatest number of speakers. Moreover, this dialect has been the subject of a fine scholarly study (cf. the dictionary of Geneviève Calame-Griaule) and has been utilized by the Protestant Mission of Sangha since 1931 as the language of evangelism for the entire Dogon area. Thus tòrò sò has been selected for functional alphabetizing…. Enriched by a few borrowings from other dialects, it is becoming what we now call "standard Dogon" (p. 1, tr: BM).

[DOMAAKI] Domaakí, also known as Dumaki or Domáá, is a Dardic language spoken by a few hundred people living in Gilgit-Baltistan, Pakistan. In former times, Domaaki speakers traditionally worked as blacksmiths and musicians, but nowadays they are also engaged in a variety of other professions. In almost all places of their present settlement the Dooma, who are all Muslims, have long since given up their original mother tongue in favour of the surrounding Dardic Shina. Only in the Nager and Hunza Valleys has Domaaki survived until the present day. Domaaki can be divided into two dialects: Nager-Domaaki and Hunza-Domaaki. Although there are considerable differences between these two varieties, they are not so severe as to prevent mutual intelligibility. Presently Domaaki counts less than 350 (mostly elderly) speakers – approx. 300 of them related to Hunza; around 40 related to Nager – and is thus to be considered a highly endangered language (Wiki).


"Dumaki is the language of the Doma, to use their own name for themselves, or the Bericho, as they are called by their neighbours, a small body of aliens settled among the Burushaski-speaking Burusho of Hunza and Nagar…The status of the Doma, or Bericho, in Hunza is definitely at the bottom of the social scale…As far as I know, the Doma accept their position as natural and find it satisfactory. I saw no signs of contempt for them on the part of the Burusho….The Dumaki vocabulary given here comprises about 611 words"

(Introduction).

[DORASQUE: see under NGÄBERE] Dorasque, also known as Chumulu, is an extinct Chibchan language of Panama (Wiki).

Not found in Ethnologue.

[DRAVIDIAN LANGUAGES] The Dravidian languages are a language family spoken mainly in southern India and parts of eastern and central India, as well as in northeastern Sri Lanka, Pakistan, Nepal, Bangladesh and Bhutan, and overseas in other countries such as Malaysia and Singapore. The Dravidian languages with the most speakers are Telugu, Tamil, Kannada and Malayalam. There are also small groups of Dravidian-speaking scheduled tribes, who live beyond the mainstream communities, such as the Kurukh and Gond tribes. It is often considered that Dravidian languages are native to India. Epigraphically the Dravidian languages have been attested since the 2nd century BCE. Only two Dravidian languages are exclusively spoken outside India: Brahui in Pakistan and Dhangar, a dialect of Kurukh, in Nepal (Wiki).


Sanskrit, Pali, Prakrit, Nepali, Marathi, Hindi-Urdu, Bihari, Gujarati, Oriya, Singhalese, Arabic, Greek, Persian, Portuguese, Malay and English. Second copy: IUW.

"The collectanea for A Dravidian Etymological Dictionary (DED for short) contained many sheets on which were grouped Dravidian borrowings from the Indo-Aryan languages. When DED was finally prepared for the printer, an attempt was made to eliminate from it most entries of this sort and to make it as nearly as possible a dictionary of purely Dravidian material. The collected borrowings from Indo-Aryan are presented in the present work" (Introduction).


[DUALA] Douala (also spelled "Duala Diwala, Dwela, Dualla, and Dwala) is a dialect cluster spoken by the Duala and Mungo peoples of Cameroon. Douala belongs to the Bantu language family, in a subgroup called Sawabantu. Maho (2009) treats Douala as a cluster of five languages: Douala proper, Bodiman, Oli (Ewodi, Wuri), Pongo, and Mongo. He also notes a Douala-based pidgin named Jo (Wiki).


Wörterbuch. Berlin: Heymann, 1892. French dictionaries of the language were published in 1928 and 1972.

"The present little book is intended to enable those who come to Cameroon to acquire with some ease a general vocabulary of the Duala language…. Since the previous studies of Duala grammar have been totally inadequate, I have decided to provide a sketch of the grammar with this dictionary. My own Leitfaden zur Erlernung der Duala-Sprache, which appeared in 1892 and was based on the useful but imperfect work of Saker, has become dated in the meantime. The Handbuch der Duala-Sprache of Th. Christaller (see below) is out of print and its worthy author has passed away. His work too, although it was a clear advance over prior works, still showed numerous faults and misunderstandings" (Foreword, tr: BM).


"The Duala Dictionary arose as an expansion of the glossary in the Handbuch der deutschen Sprache für deutsche Schulen in Kamerun [Handbook of the German language for German schools in Cameroon]. Since this book was not to be reprinted, it seemed appropriate to issue the glossary separately, and in as complete a form as possible."


[DUAU: see under MUYUW] Duau is a dialectically diverse Austronesian language spoken in the D’Entrecasteaux Islands of Papua New Guinea (Wiki).

Ethnologue: dva.

[DZONGKHA] Dzongkha (Wylie: rdzong-kha, Roman Dzongkha: Dzongkha), occasionally Ngalopkha ("language of the Ngalop people"), is the national language of Bhutan. The word "dzongkha" means the language (kha) spoken in the dzong "fortresses"—the fortress-like dzong architecture characterises monasteries established throughout Bhutan by its unifier, Ngawang Namgyal, 1st Zhabdrung Rinpoche, in the 17th century (Wiki).


"All the articles in this Reader were selected from various issues of Kuensal, a weekly newspaper published by the Royal Government of Bhutan…. Dzongkha…has become the official dialect used in Bhutanese schools, in the Government, and in Kuensal. Since this is the language of instruction, all educated Bhutanese have become fluent in it" (Foreword).


[EAST ASIAN LANGUAGES: POLYGLOT]


[EBIRA] Ebira (Egbira) is a Nupoid language spoken by over a million people in the Kogi State, Nigeria (Wiki).


"There is utter neglect of the rich culture and history of Igarra leading to loss of our cultural heritage. It is in this light that I feel I should join patriotic citizens of Igarra who are desirous of salvaging these through documentation…If after reading this book you choose a name from it for your child now or in future, the author would have achieved his objective. With this little additional contribution to our cultural revival, I have played my part" (Preface). "Igarra is the headquarters of Akoko-Edo Local Government of Edo State of Nigeria….Igarra has no serious linguistic affinity with any other ethnic group in Edo State…Apart from the Etuno language which they speak, they also speak Ebira and Yoruba languages" ([p. 1]). Ethnologue lists Igarra (Etuno) as a dialect of Ebira.


[EDO] Edo /ɛdɔ/ (with diacritics, Èdó; also called Bini (Benin)) is a Volta–Niger language spoken primarily in Edo State, Nigeria. It was and remains the primary language of the Edo people of Igodomigodo. The Igodomigodo kingdom was renamed Edo by Oba Eweka, after which the Edos refer to themselves as Oviedo ‘child of Edo’. The Edo capital was Ubinu, known as Benin City to the Portuguese who first heard about it from the coastal Itsekiri, who pronounced it this way; from this the kingdom came to be known as the Benin Empire in the West (Wiki).


1968: "Comparative Edo Word Lists," by R.E. Bradbury, in: Research Notes from the Department of Linguistics and Nigerian Languages, University of Ibadan, pp. 1-31, June, 1968. Hendrix 2304. "Dr. R.E. Bradbury[']s...monograph...The Benin Kingdom and the Edo-speaking Peoples of South-Western Nigeria, is the standard reference in the field. When we learnt, therefore, that he had a number of unpublished wordlists of Edo languages, including particularly some on the Northern languages in Akoko-Edo (then part of Afenmai) Division, we asked his permission to publish them in RESEARCH NOTES. He agreed, although he stressed that they were only rough field-notes and undoubtedly contained errors. As, however, not even the most fragmentary data has yet been published on some of these languages, wordlists such as these are of great value in beginning to delimit the relationships between the languages in an extremely complex area" (Introduction, Kay Williamson). With a classification of Williamson of Edo languages into Delta, Central, Southern, and Northern groups (pp. 2-3). Includes 201 English words arranged alphabetically, with their equivalents in eleven Edo languages.


Efate, North and South Efatese is an artificial mixed language of Efate Island in Vanuatu. There are half a dozen languages spoken on Efate, of which the languages of North Efate and South Efate are not particularly closely related, and when missionary activity began on the island, at Port Havannah in the northwest of the island, a mixture of the target languages was invented for evangelism and scripture, in preference to promoting one indigenous language over the others. North Efate, also known as Nakanamanga or Nguna, is an Oceanic language spoken on the northern area of Efate in Vanuatu, as well as on a number of islands off the northern coast. The South Efate language is a Nuclear Southern Oceanic language of the Malayo-Polynesian language family, spoken on the island of Efate in central Vanuatu. As of 2005, there are approximately 6,000 speakers who live in coastal villages from Pango to Eton. The [South Efate] language's grammar has been described by Nick Thieberger, who is working on a book of stories and dictionary of the language (Wiki).


"The following work gives, in the first place, a Dictionary of the language of Efate, New Hebrides, as complete as I can make it after upwards of twenty-one years' constant study and use of the language in performance of my duty as a missionary stationed on the island of Efate…. I may explain here that, as no Arabic or Ethiopic type are in the establishment where this work is printed, I have been reluctantly obliged to re-write all the Arabic and other Semitic words in Roman characters. For this reason I have not printed at all, as I originally intended, the second part of the Dictionary or Asiatic-Oceanic. Whether the complete work, with proper type, will appear hereafter will largely depend on the reception accorded to the present volume" (Preface).


[EFE: see under LESE] The Efe [pygmies] can be said to live in cooperation with the Lese, who live in villages [in northeastern Congo-Kinshasa] of between fifteen and a hundred people and grow their food. The Efe speak Lese without any dialectical distinction from the Lese themselves. Although Efe is given a separate ISO code, Bahuchet (2006) notes that it is not even a distinct dialect [of Lese], though there is dialectical variation in the language of the Lese (Dese, Karo) (Wiki).
Ethnologue: (Efe) efe.

[EFIK see also under ABAKUÁ] Efik /ˈefik/ proper, wrongly referred to as Riverain Ibibio, is the native language of the Efik people of Nigeria, where it is a national language. It is the official language of Cross River State in Nigeria. The language Efik can be understood by the Ibibio speaking people of Akwa Ibom state (a neighboring state to Cross River State) and often thought of as the same language by non-speakers (Wiki).

Ethnologue: efi. Alternate Names: Calabar.


"A first attempt to express in writing a language hitherto unwritten, is attended with many difficulties, and liable to many errors. The First Edition of this Vocabulary was found to contain errors not a few, though it had been prepared with the utmost care, and by the help of the best native authorities, namely King Eyo Honesty and Mr Egbo Young…. It is hoped that this Second Edition, if not quite free from errors, may be found to contain at least as small an amount of them as might reasonably be expected" (Preface).


Bascom, Director of the Museum of Anthropology at Berkeley, with his signature. English-Efik only. Arranged in alphabetical groups including workshop and tools, medical terms, etc. No indication whether this is related to Hugh Goldie's Efik dictionary, first published in Scotland., the abridged edition of which had 187 pp. and was first published in 1862 (see above).

1943: [LILLYbm] English-Efik Dictionary. Efik-English Dictionary, by R[obert] F[rederick] G[eorge] Adams. 2 vols. Liverpool: Philip, Son & Nephew, 1943. Original wrappers. Second edition revised. The first edition appeared in 1939. Zaumüller, col. 93 (dated 1952-53, which is the third, revised edition); Murphy 55: 558,559. Hendrix 493. "The crying need in Nigeria today is to provide some modicum of education for the mass of its twenty million inhabitants. This can only be achieved through a study of the local languages in order to facilitate their use as 'media' of instruction in the schools. Mr. Adams is to be congratulated on having tackled this task in regard to the Efik language" (E.G. Morris, Foreword). "The earliest known vocabulary of the Efik language was compiled by Messrs. Waddell & Edgerley and appeared in 1849. Dr. Goldie's great work came later, but it has been out of print for a long time...The appearance of a considerable amount of secular literature during recent years made it increasingly obvious that the need for a new vocabulary was urgent, and a recommendation to that effect was made at a meeting held in Calabar in 1929...The basis of the book is the Efik spoken in Calabar...The new vocabulary is appearing in two parts, English-Efik and Efik-English, and each part may be had separately or combined in one volume" (H.W. McCoan, Introduction). This set from the library of the linguist William Bascom, Director of the Museum of Anthropology at Berkeley, with his signature. Also: a second copy, bound as a single volume in half-leather, apparently for presentation by the author, as the tan front end-paper bears the pencil inscription: "To Wallis in token of a very long friendship. / Somerton, Oxon RFGA / 25.2.44." Adams was a Senior Education Officer in charge of the Efik-Ibo Translation Bureau.


[EFUTOP: see under AFRICAN…POLYGLOT] The Futop language, Efutop (Ofutop), is an Ekoid language of Nigeria. The E-represents the Bantu prefix (KiSwahili ki-), the class prefix for languages. One of a number of similar but distinct languages spoken in the Cross River region, its area includes the town of Abaragba as well as Ekpokpa, Mkpurua, Ndim, Okanga-Nkpansi, Okanga-Njimowan, and Okosura. The vocabulary for David W. Crabb’s item in Ekoid Bantu Languages of Ogoja was from Mr. Anthony A. Eyam of Abaragba (Wiki).


[EJAGHAM: see under AFRICAN…POLYGLOT] The Jagham language, Ejagham, also known as Ekoj, is an Ekoid (Niger–Congo) language of Nigeria and Cameroon. Ekoj is dialectically diverse. Western varieties include Etung and Bendeghe; eastern Keaka and Obang. The Ekoj are one of several peoples who use nsibidi ideographs, and may be the ones that created them (Wiki).


[EKARI] Ekari (also Ekagi, Kapauku, Mee) is a Trans–New Guinea language spoken by about 100,000 people in the Panai Lake region of the Indonesian province of Papua, including the villages of Enaratoli, Mapia and Moanemani. This makes it the second-most populous Papuan language in Indonesian New Guinea after Western Dani. Language use is vigorous. Documentation is quite limited (Wiki).

Ethnologue: ekg. Alternate Names: Ekagi, Kapauku, Me Mana, Mee Mana, Tapiro.


"The Kapauku dialects of this dictionary are spoken by approximately 35,000 people calling themselves Me, and their language Me Mana, in the Wisselmeren area in the extreme western section of the Nassau Mountains of Netherlends New Guinea. This dictionary
contains approximately 2000 Kapauku root words, with some idioms and derivatives. The author is engaged in work with the language and Bible translation under the Christian and Missionary Alliance, having lived at the government and mission headquarters village of Enarotai for nine years” (Introduction).


**[EKPEYE]** Ekpeye is an Igbooid language of Rivers State, Nigeria (Wiki).


"Some of the deepest emotions are centred around children in most cultures, and many of these names show how the parents express their own attitudes and feelings at the time when a child is born. A study of these names therefore gives us an insight into the culture of the Ekpeye people" (Foreword by Kay Williamson, dated May 1971).

**[EMAE]** The language of ‘Emae’ is a language spoken in the villages of ‘Makata’ and ‘Natanga’ on the Three Hills Island in the country of Vanuatu. Of the hundred or so native languages of Vanuatu, including ‘Emae’, not a single one is considered an official language of Vanuatu. The official languages of Vanuatu are ‘Bislama’, French and English. Most of the ‘Emae’ people speak ‘Emae’, North Efate (‘Nguna’), English, French and ‘Bislama’. Less than 1% of the people who speak ‘Emae’ as their native language are literate in the language, while 50% to 70% are literate in their second language, whether it be ‘Nguna’, English, French or Bislama. Today, only around 400 people speak ‘Emae’, mainly in ‘Makata’ and ‘Natanga’, 250 more than in the 1960s - around 150 speakers. According to Lewis, ‘Emae’ is still underused by many of the people in the area, but 50% of children know and speak ‘Emae’ (2014), and children speaking ‘Emae’ will help the language thrive (Wiki).


"The language here to be described in outline is one of the least known of the so-called Polynesian 'outliers'. … The Mae language has been completely neglected by linguists. Only
Sidney H. Ray has given it any attention and his use of it was limited to brief vocabularies [S.H. Ray, "The Polynesian Languages of Melanesia", in *Anthropos* 14-15 (1919-1920)]. One small hymnal in the language was published in 1912… The material for the present outline has been gathered from a number of sources… [and] supplemented by the author himself during his visit to the New Hebrides in 1958” (Introduction).

**[EMBERÁ-BAUDÓ]** Baudó Emberá aka Baudó is an Embera language of Colombia. It is partially intelligible with both Northern Embera and Eperara, and it’s not clear which branch of Embera it belongs to (Wiki).


**[EMBERÁ-CATIO]** Catío Emberá (Catío, Katío) is an indigenous American language spoken by the Embera people of Colombia and Panama. The language was spoken by 15,000 people in Colombia, and a few dozen in Panama, according to data published in 1992. The language is also known as Eyabida, and like most Embera languages goes by the name Embena 'human' (Wiki)


**[EMBERÁ-CHAMÍ]** Chamí Emberá aka Chami is an Embera language of Colombia (Wiki).


**[ENDE: see under EAST ASIAN LANGUAGES: POLYGLOT]** Li’o, or Ende-Li’o, is a Malayo-Polynesian dialect cluster spoken on Flores in Indonesia (Wiki).


**[ENGA]** Enga is a language of the East New Guinea Highlands spoken by a quarter-million people in Enga Province, Papua New Guinea. It has the largest number of speakers of any native language in New Guinea, and is second over all after Papuan Malay. An Enga-based pidgin is used by speakers of Arafundi languages (Wiki).

   Ethnologue: enq. Alternate Names: Caga, Tchaga, Tsaga.

[ENGENNI: see under AFRICAN LANGUAGES...POLYGLOT] Engenni (Ẹgẹnẹ) is an Edoid language of Nigeria (Wiki).

[ENGGANO] The Enggano language, or Engganese, is the poorly known language of Enggano Island off the southwestern coast of Sumatra. It appears to be an Austronesian language, though much of the basic vocabulary cannot be connected to other Austronesian languages. When first contacted by Europeans, the Enggano people had more in common culturally with the Nicobar Islands than with Austronesian Sumatra; however, there are no apparent linguistic connections with Nicobarese or other Austroasiatic languages (Wiki).

"Enggano is the language of the original inhabitants of the island of the same name, lying to the West of Sumatra. The material for the present dictionary… was collected by Hans Kähler from 10 July to 31 December 1937 on the island. At that time there were only about 200 natives who still spoke the language as their mother tongue. According to a native informant [in 1986]…there were six villages with around 2,000 inhabitants half of whom speak Enggano; of course differing markedly from the language as documented by Hans Kähler. Enggano may be a member of the West Malayo-Polynesian branch of the Austronesian family of languages" (Foreword, tr: BM).

[EPENA] Eperara aka Epena (Southern Embera) is an Embera language of Colombia, with about 250 speakers in Ecuador (Wiki).

[PIE: see under AFRICAN LANGUAGES...POLYGLOT] Epie (or Epie-Atissa) is a language spoken in Nigeria by the Epie-Atissa people (Wiki).


[ERZYA] The Erzya language (эрзянь кель) is spoken by about 260,000 people in the northern and eastern and north-western parts of the Republic of Mordovia and adjacent regions of Nizhniy Novgorod, Chuvashia, Penza, Samara, Saratov, Orenburg, Ulyanovsk, Tatarstan and Bashkortostan in Russia. A diaspora can also be found in Armenia, Estonia as well as in Kazakhstan and other newly independent states of Central Asia. Erzya is currently written using Cyrillic with no modifications to the variant used by the Russian language. In Mordovia, Erzya is co-official with Moksha and Russian (Wiki).


[ESAN] Esan is a tonal Edoid language of Nigeria. Dictionaries and grammar texts of the Esan language are being produced, which may help the Esan appreciate their written language. There is a high level of illiteracy among the Esan, and a large number of dialects, including Ekpoma, Ewohimi, Ekpôn, and Ohordua. Most annual Esan Kings' Council meetings are largely conducted in English for this reason. However, the Esan language has been described as regionally important. It is taught in schools throughout Esanland, and Esan language radio and television is prevalent (Wiki).


2004: [IUW] Esan/English dictionary, by A.I. Odiagbe. Benin City [Nigeria]: New Era Publications, c2004. xxx, 97 p.: map; 24 cm. Includes bibliographical references (p. 97). Summary: The dictionary is meant for all levels of learners who seek to learn, speak and write in Esan. It is also designed to increase the vocabulary of Esan speakers, and to aid with spelling and word combinations.

[ESE EJJA] Ese Ejja (Ese’e’ha, Ese’exa, Ese exa), also known as Tatinagua (Tatinawa), is a Tacanan language of Bolivia and Peru. It is spoken by all ages of Ese Ejja people. Dialects are Guacanawa (Guarayo/Huarayo), Baguaja, Echoja, and possibly extinct Chama, Chuncho, Huanayo, Kinaki, and Mohino (Wiki).


[ESKIMO-ALEUT LANGUAGES—POLYGLOT: see also under individual language names] Eskimo–Aleut or Eskaleut is a language family native to Alaska, the Canadian Arctic, Nunavik, Nunatsiavut, Greenland, and the Chukchi Peninsula on the eastern tip of Siberia. It is also known as Eskaleutian, Eskaleutic, or Inuit–Yupik-Unangan. The Eskimo–Aleut language family is divided into two branches, the Eskimo languages and the Aleut language. The Aleut language family consists of a single language, Aleut, spoken in the Aleutian Islands and the Pribilof Islands. Aleut is divided into several dialects. The Eskimo languages are divided into two branches, the Yupik languages, spoken in western and southwestern Alaska and in easternmost Siberia, and the Inuit languages, spoken in northern Alaska, in Canada, and in Greenland. Inuit, which covers a huge range of territory, is divided into several varieties. The Alaska Native Language Center believes that the common ancestral language of the Eskimo languages and of Aleut divided into the Eskimo and Aleut
branches at least 4000 years ago. The Eskimo language family divided into the Yupik and Inuit branches around 1000 years ago (Wiki).


[ESPERANTO] Esperanto (/ˌɛs.pəˈræntəʊ/ or /ˌɛs.pəˈræn.təʊ/ [espaˈrento]) is a constructed international auxiliary language. It is the most widely spoken constructed language in the world. Its name derives from Doktoro Esperanto ("Esperanto" translates as "one who hopes"), the pseudonym under which physician L. L. Zamenhof published the first book detailing Esperanto, the Unua Libro, on 26 July 1887. Zamenhof's goal was to create an easy-to-learn, politically neutral language that would transcend nationality and foster peace and international understanding between people with different languages. Up to 2,000,000 people worldwide, to varying degrees, speak Esperanto, including perhaps 2,000 native speakers [this is disputed] who learned Esperanto from birth. Esperanto is seen by many of its speakers as an alternative or addition to the growing use of English throughout the world, offering a language that is easier to learn than English (Wiki).


Esperanto, pp. [1]-547. An English-Esperanto dictionary was published in 1905 by John O'Connor in London (see above), and an Esperanto-English dictionary in that same year and place by Achille Motteau.

"In the following pages the Esperanto student will find a large addition to his earlier equipment of word-material--not because Esperanto was an incomplete system of language, but simply because the British Esperanto lexicographers had not hitherto incorporated a great number of words which are entitled by their status of internationality to take their place here" (Introduction).


[ESSELEN: see under OHLONE LANGUAGES] Esselen was the language of the tiny Esselen (or self-designated Huelel) Nation, which aboriginally occupied the mountainous
Central Coast of California, immediately south of Monterey (Shaul 1995). It was probably a language isolate, though has been included as a part of the hypothetical Hokan proposal. Esselen may have been the first California language to become extinct. Although it was spoken by many of the early converts at Mission Carmel, its use rapidly declined during the Hispanic period. Very little information on the vocabulary and grammar of Esselen was preserved beyond a few word lists and a short bilingual catechism (for a summary see Mithun 1999:411–413 and Golla 2011:114). By the beginning of the 20th century the only data on Esselen that investigators such as Kroeber and Harrington could collect were a few words remembered by speakers of other Indian languages in the area (Wiki).


[EUROPEAN LANGUAGES: pre-1750 BILINGUAL AND POLYGLOT]


15th cent., I, p. 145 (IA.1966; Hain, 4708; Goff, B-1067; Bodleian Lib. 15th cent., B-799; GW, 4993; BSB-Ink, B-799; Proctor, 640; Klebs, 207.10.

1497: [GREEK-LATIN] [LILLY] Preferred Title: Lexicon Graeco-Latinum. Title: Dictionarium Graecum copiosissimum secundum ordinem alphabeti cum interpretatione Latina; Cyrrilli opusculum de dictionibus quae uariato accentu mutante significatum secundum ordinem alphabeti cum interpretatione Latina; Ammonius de differentia dictionum per literarum ordinem; Vetus instructio & denominatio praefectorum militum; Significata tou hē; Significata tou hōs; Index oppido quamcopiosus, docens Latinas dictiones ferō omnis Graece dicere & multas etiam multis modis. Crastonus, Johannes, 15th cent. Venice: Aldus Manutius, Romanus, Dec. 1497. [488] p.; 33 cm (fol.) Imprint from ISTC. Cyrrilli opusculum de dictionibus quae uariato accentu mutante significatum secundum ordinem alphabeti has been variously ascribed to Saint Cyril, Patriarch of Alexandria, to Cyrrillus Glossator, and to John Philoponus. Ammonius de differentia dictionum per literarum ordinem has been ascribed to the 2nd cent. B.C. grammarian Ammonius. Letter of Aldus Manutius, addressed to "studiosis omnibus," and two elegiac distichs in Greek by Scipio Carteromachus (Scipio Forteguerri) and by Marcus Masurus on verso of t.p. Letter from Manutius "ad lectorem" on fol. O4v. Colophon: Venetiis in aedibus Aldi Manutii, Romani Decembri mense MIID. Et in hoc quod in caeteris nostris ab Ill. S.V. concessum nobis. Signatures: a-k l¹ A-K L-O¹ p-r s t Two columns, index in 3 columns. Last leaf blank. 42 lines. Types: 114 Gk., 114 R., 87 R. Woodcut initial on fol. O1r; spaces with guideletters elsewhere. Catchwords at ends of quires. Register. Bound in 19th cent. vellum. Some leaves and sections short at fore-edge, probably supplied. Bookplate of Ambrose Lisle Phillipps of Garendon and Gracedieu, 1809-1878, Catholic writer. References: ISTC (RLIN) ic00960000; Goff, C-960; Hain-Copinger, 6151*; BM 15th cent., V, p. 558 (IB.24452); BN cat. des incun., C-660; Bod. Lib. 15th cent., C-472;GW, 7814; BSB-Ink, C-691; Polain, 1202; Proctor, 5561; Pellechet, 4042; IDL, 1424; IBE, 1951; IGI, 3255; IBP, 1803; Rhodes, Oxford colleges, 637;UCLA Lib., Aldine Press, 16.


1562: [CZECH-LATIN] [LILLY] Dictionarium Bohemicolatinum, in usum et gratiam Bohemicae pubis iuxta Dictionarium Petri Dasypodii, summæ diligentia interpretatum / authore Thoma Reschelio ... Dasypodius, Peter, d. 1559.Olomucii: apud J. Guntherum, 1562. [428] p.; 17 cm. (4to). Other contributors: Rešel, Tomáš, 16th cent. Other titles: Dictionarium Bohemicolatinum. No earlier printing located. Signatures: pi² A-V² W² X-Vv² Ww² Xx-Eee². Imperfect: lacks fols. N 2.3; Eee² misbound 1.3,2,4; Eee
misbound verso first. Bound in modern quarter cloth; some headlines and signatures shaved.

References: BM, 48:1039.


English translation/adaptation 1585: [POLYGLOT: LATIN-GREEK-FRENCH-ENGLISH] [LILLY] The nomenclator, or, Remembrancer of Adrianus Iunii physician: diuided in two tomes, conteining proper names and apt termes for all thinges vnder their convenient titles, which within a few leaues doe follow: vritten by the said Ad. Iu. in Latine, Greeke, French and other forrein tongues: and now in English, by John Higins: with a full supplie of all such vvords as the last inlarged edition affoorded; and a dictionall index, conteining aboue fourteene hundred principall words with their numbers directly leading to their interpretations: of special vse for all scholars and learners of the same languages. Junius, Hadrianus, 1511-1575. Imprinted at London: for Ralph Newberie, and Henrie Denham, 1585. [16], 539, [11] p.; 16 cm. (8vo). Definitions of Latin words in Latin, Greek, French, and English. Includes index by Abraham Fleming. Leaf A1 is blank except for signature-mark "A" and an ornament on recto. Variant 1: leaf A1v bears verses to Alexander Fleming. Variant 2: title page identifies Fleming as compiler of index. Signatures: A-2T. Includes some manuscript notes. Bound in full calf, with blind-ruled border; blind-stamped decorations, and a blind-ruled line approximately 40 mm. in from the spine; re-backed. References: STC (2nd ed.), 14860. ESTC (RLIN), S122055.

1568: [GREEK-LATIN] [LILLY] Preferred Title: Dictionarium graeco-latinum. Title: Lexicon ellēnorōmaikon = hoc est, Dictionarium graecolatinum ... / illustratum & emendatum per G. Budæum, L. Tusanum, C. Gesnerum, H. Junium, R. Constantinum, Jo. Hartungum, Mar. Hopperum ... Budé, Guillaume, 1468-1540. Basilea: ex officina Henricpetrina, Sept. 1568. [8, 766] leaves; 35 cm. (fol. mostly in eights). Terms in Greek, definitions in Latin with occasional Greek phrases. Date of publication from colophon, CCCc. p8. s recto. First printed 1554. Signatures: + A-Z Aa-ZZ Ab-AQQq RRR VVv Xx-ZZz AAA-RRR SSS TTT-ZZZ AAAa-CCc. No bibliographical citation for this ed. located. Title mounted, obliterating text on verso; this text, list of authors consulted, replaced by insertion of a ms. leaf. Imperfect: lacks VV8; three blank leaves inserted at this point. One volume bound in two, the second vol. supplied with ms. title; a number of leaves with marginal and other repairs, some loss of text, + misbound 1,4,2,3; bound in later calf, covers with inset calf possibly from earlier binding.


1607: [LATIN-HEBREW] [LILLY] Preferred Title: Epitome radicum Hebraicarum et Chaldaicarum. Title: Johannis Buxtorfi Epitome radicum Hebraicarum et Chaldaicarum: complectens omnes voces, tam primas quàm derivatas, quae in Sacris Bibliis, Hebraeâ & ex parte Chaldæâ linguâ scriptis, extant: interpretationis fide, exemplorum Bibliorum copia, locorum plurimorum difficilium ex variis Hebraeorum commentariis explicatione, novè aucta, illustrata, locupletata. Adjectus est index vocum Latinarum copiosissimus ... Buxtorf, Johann, 1564-1629. Basileae: Per Conradum Waldkirch, 1607. [16], 983, [65] p.; 17 cm. (8vo). NUC pre-56 87:681 cites eds. of 1600 and 1607, and notes later published with additions as Manuale Hebraicum et Chaldaicum and Lexicon Hebraicum et Chaldaicum. Signatures: ): a-z A-Z Aa-Tt Vu. Bound in contemporary calf, red leather label on gilt spine, spine imperfect.

1638: [OCCITAN-FRENCH] [LILLY] Preferred Title: Ramelet moundi. Title: Le Ramelet movndi de tres flovretos, o, Las gentileslos de tres boutados / del Sr. Govdelin; et le tovt se covrovno d vn noubél dictionari per intelligenço des mouts plus escartats de lengo francezo. Godolin, Pierre, b. 1580. A Toulouso: De l'imprimario de Ian Boudo ..., 1638. [18], 242, [72] p.; 19 cm. (8vo) Signatures: [pi]² a A-P, ²A-I.
"Le dicciounari moundi, de la oun soun enginats principalomen les mouts les pus escarriés, an l'esplicaciu francezo = Dictionaire de la langue toulousaine, contenant principalement les mots les plus éloignez du françois, auec leur explication"--[72] p. at end. From the collection of the Musée Théodore Aubanel. Bound in full gold tooled red morocco; all edges gilt; marbled endpapers. References: BN, 62:817.

1643: [LATIN-PORTUGUESE] [IUW] Dictionarium Latino Lusitanicum: et Lusitanico Latinum; cum aliquorum adagiorum, & humaniorum historiarum, & fabularum perutili expositione: item de vocibus ecclesiasticis: de ponderibus, & mensuris, & aliquibus loquendi modis pueris accommodatis / per Hieronimum Cardozum Lusitanum ... Cardoso, Jerónimo, d. 1569. Ulyssipone: Ex officina Laurentij de Anueres, 1643. [2], 422 [i.e. 426] leaves; 21 cm. (4to) Signatures: pi₋p2₋p8₋s, Aa-Zz₋p8₋s, Aaa-Ggg₋p8₋s, Hhh₋p2₋s. Leaves printed on both sides; versos of pi1 and Hhh2 blank; leaves following 344 numbered 341, 342, etc.


E-Z a-tt Vvv (-Vvv8, blank?). With the bookplate of the Archeepiscopal Library, New York. Bound in contemporary calf, stamped in gilt "La Flevr" on upper cover. "Fr. Lazarvs" on lower, worn, spine imperfect, missing portion, both hinges broken. Contents: Radices Ebraicae cum versione earum Belgica; Lexicon Hebraicum et Chaldaicum [Hebrew-Latin]; Lexicon breve Rabbinico-philosophicum [Hebrew-Latin]; Index vocum Latinarum lexici Hebraici et Chaldaici.


1678: [LATIN-ENGLISH] [LILLY] Linguae Latinae liber dictionarius quadripartitus = A Latine dictionary in four parts... / opera & studio Adami Littleton...
Littleton, Adam, 1627-1694. London: Printed for T. Basset, J. Wright, and R. Chiswell, 1678. 2 v.: ill., maps; 26 cm. (4to). Printed four columns to the page within single line borders; title page within a double line border. Three title-pages were issued: 1. [Original general t.p.] Linguae Latinae ... A Latin Dictionary in four parts; 2. Linguae Latinae ... pars II [for the original parts I, III, and IV as "pars II"]; and Dictionarium Latino-Barbarum...Londini, Typis J.C., Impensis Johannis Wright & Richardi Chiswel, 1677. For further information cf. Bibliographical file. Copies variously bound depending on placement of t.ps., dedication, etc. Cf. NUC pre-1956 NL 0413637. Library copy has all 3 t.ps. bound in the "pars II" vol. (original pts. I, III, IV). Signatures (as bound) A-liiv ²Aaa-Ddddd ² (2nd ser.: Hhh, Hhhh3 missigned Hh, Hhhh2); pi1 A²²A-Ce²² Dd²² Ee-Ll²² chi1 A-X²² Aaaaaa-6F²² *-**².
References: Wing (2nd ed.), L2563.

BN 55:580. BN and other authorities cite eds. from 1556 to 18th century. On half-title: Frisii Dictionarium, a Joh. Casparo Svicero auctum, & nova methodo digestum. Bound in contemporary vellum tooled and rolled in blind, blue edges, sites for two clasps; rubbed and soiled, minor foxing of sheets.


1688: [ENGLISH-FRENCH] [IUW] The great French dictionary: in two parts: the first, French and English, the second English and French, according to the ancient and
modern orthography: wherein each language is set forth in its greatest latitude, the various
senses of words, both proper and figurative, are orderly digested, and illustrated with
apposite phrases and proverbs, the hard words explained, and the proprieties adjusted: to
which are prefixed the grounds of both languages, in two grammatical discourses, the one
Basset, 1688. 2 v. in 1; 38 cm.

1693: [LATIN-ENGLISH] [IUW] Linguae romanae dictionarium luculentum
novum: a new dictionary in five alphabets ...: the whole completed and improved from the
several works of Stephens, Cooper, Gouldman, Holyoke, Dr. Littleton, a large manuscript in
three volumes of John Milton, &c.: in the use of all which, for greater exactness, recourse
has always been had to the authors themselves. Cambridge: Printed for W. Rawlins in St.
Bartholomew's Close, ... 1693. 1 v. (unpaged); 26 cm. Includes also a Tabula chronologica
starting from the "Orbis conditus". Contents: I. The English words and phrases before the
Latin. II. The Latin-Classical before the English. III. The Latin proper names of those persons,
people, or countries that frequently occur. IV. The Latin barbarous. V. The Law-Latin.

1701: [PORTUGUESE-LATIN] [LILLY] A compleat account of the Portugueze
language: being a copious dictionary of English with Portugueze, and Portugueze with
English. Together with an easie and unerring method of its pronunciation, by a
distinguishing accent, and a compendium of all the necessary rules of construction and
orthography digested into a grammatical form. To which is subjoined by way of appendix
their usual manner of correspondence by writing, being all suitable, as well as to the
diversion and curiosity of the inquisitive traveller, as to the indispensible use and advantage
of the more industrious trader and navigator to most of the known parts of the world / by
collation by different parts: signatures (Lilly Library copy): p² a²
A-Z² Aa-Cccc²; Aa-Kkkk²; Ddd-Eee² Fff² (Fff1 (last series) incorrectly signed Ff, -Fff2).
Lacking leaf Fff2 recto supplied in slightly reduced photocopy, verso blank). Title in black
and red within double line border. Lilly Library copy with an early ownership signature on
t.p.: George Dawson. Bound in contemporary mottled calf, edges sprinkled red, ms. spine
label; worn and chipping, repairs to spine, corners restored. Photocopy of missing leaf tipped
appendix of the forms of writing.

1702: [FRENCH-ENGLISH] [LILLY] Dictionnaire royal, françois et anglois: ...
divisé en deux parties, par Monsieur Boyer ... Boyer, Abel, 1667-1729. La Haye: chez H. van
Bulderen, 1702. 2 pts. in 1 v.; 25 cm. (4to). Pt. 2 with English title text, French definitions.
18:562. BM cites an ed. of 1699. Second copy: IUW.

1705a: [ENGLISH-PORTUGUESE] [LILLY] Grammatica Anglo-Lusitanica, or, A
short and compendious system of an English and Portugueze grammar: containing all the
most useful and necessary rules of the syntax, and construction of the Portugueze tongue.
together with some useful dialogues and colloquies, agreeable to common conversation. With a vocabulary of useful words in English and Portuguese. Designed for, and fitted to all capacities, and more especially such whose chance or business may lead them into any part of the world, where that language is used or esteemed. Lisboa: Na officina de miguel Manescal ..., 1705. 264 p.; 21 cm. (8vo in 4s) Has been attributed to A.J. (i.e. Alexander Justice), cf. Alston. For earlier versions, cf. Alston no. 584 and note. Signatures: pi A-li. Turned chain lines. From the library of C.R. Boxer. Bound in sprinkled sheep, gilt spine, edges red. References: Alston, R.C. Engl. language, 2:134, no. 585.


1705c: [SPANISH-FRENCH] [LILLY] Tesoro nuevo de dos lenguas, española y francesa: el mas ampio y el mejor que asalido à luz hasta aora, en que se contiene la explication del español en francés, y del francés en español: en dos partes con muchas frases y maneras de hablar particulares, sacadas de diferentes graves autores españoles, principalmente de Covarrubias, de Saavedra, de Quevedo, de Gracian, y de Solís. Y los nombres de los reynos, provincias, comarcas, ciudádes, villas, y rios del mundo; los nombres de bautismo de hombres y mugeres, y los de las naciones: las explicaciones de los libros de la sagrada escritura, muchos refranes, y otras cosas muy curiosas de las historias antiguas, por Francisco Sobrino ... Sobrino, Francisco, active 1703-1734. En Brusselas: Por Francisco Foppens, Mercader de Libros, 1705. 2 v.; 25 cm. (4to). "Con privilegio del rey" -- t. p. T. p. of vol. 2 reads: "Tesoror nouveau de deux langues, françoise et espagnole..." Signatures: vol. 1: [pi]² * A-Aaaa; vol. 2: [pi]² A-Hhh. Bound in 19th century half diced Russia and marbled boards, spine stamped in gilt, all edges sprinkled blue. References: Palau y Dulcet (2. ed.), 147756.


Edited by Pierre Antoine. The first "Dictionnaire de Trévoux" (Trévoux, 1704, 3 v.) was based on the work of Antoine Furetière. Bibliography: v. 1, p. xiv-xix.


[EVEN: see also under CHUKCHI] The Even language /ei'ven/, also known as Lamut, Ewen, Eben, Orich, Ilqan (Russian: Эвенский язык, earlier also Ламутский язык), is a Tungusic language spoken by the Evens in Siberia. It is spoken by widely scattered communities of reindeer herders from Kamchatka and the Sea of Okhotsk in the east to the River Lena in the west, and from the Arctic coast in the north to the River Aldan in the south. Even is an endangered language, with only some 5,700 speakers (Russian census, 2010). Dialects are Arman, Indigirka, Kamchatka, Kolyma-Omolon, Okhotsk, Ola, Tompon, Upper Kolyma, Sakkyryr, Lamunkhin.


Benzing (see below) states that the arctic tribes of the [former] Soviet Union have only developed written languages and the beginning of a national literature since 1930. This small pamphlet appears to be the earliest separately printed vocabularies of the two languages, and certainly one of the earliest documents involving the language actually printed in Kamchatka.


wrappers, lettered and decorated in black. Pp. I-VII VIII, I 2-254 255-256. First edition. Akademie der Wissenschaften und der Literatur: Veröffentlichung der Orientalischen Kommission, Band VI. Zaunmüller, col. 233 ("Hervorragendes Werk"). Even-German vocabulary, pp. [140]-248. Benzing prefers to refer to the language as 'Lamut' to avoid the possible confusion of the two languages, Even and Evenki. Benzing bases his study on the Ola dialect, since the Lamuts from that area are the most compactly settled and show the highest degree of economic development. They are also centrally located within the Even language area.


[EVENKI: see also ALTAIC LANGUAGES: POLYGLOT] Evenki /ev'enki/, formerly known as Tungus, or (Solon) is the largest member of the northern group of Tungusic languages, a group which also includes Even, Negidal, and (the more closely related) Oroqen language. The name is sometimes wrongly given as "Evenks". It is spoken by Evenks in Russia, and China. The Evenki language varies considerably among its dialects which are divided into three large groups: the northern, the southern and the eastern dialects. These are further divided into minor dialects. A written language was created for Evenkis in the Soviet Union in 1931, first using a Latin alphabet, and from 1937 a Cyrillic one. In China, Evenki is written experimentally in the Mongolian script. The language is generally considered endangered (Wiki).


Contemporary [possibly original] quarter-leather and marbled paper over boards.

Zaunmüller, col. 125.


8270; Bd. 3 = Untersuchungen zu den Sprachen und Kulturen der Welt; Bd. 3. Includes bibliographical references. Includes Evenki-German vocabulary.


Series: Памятники этнической культуры коренных малочисленных народов Севера, Сибири и Дальнего Востока; т. 3. Памятники этнической культуры коренных малочисленных народов Севера, Сибири и Дальнего Востока; т. 3.


[EVIYA] Viya (Gheviya, Eviya, Avias) is a minor Bantu language of Gabon.

Ethnologue: (Evìya) gev. Alternate Names: Eviya, Geviya, Geviya, Ivéa.


[EW]: see also under AFRICAN....POLYGLOT, AKAN, GA and VAI Ewe (Èwe or Èvègbè [èbêgbê])[5] is a Niger–Congo language spoken in southeastern Ghana and southern Togo by over three million people. Ewe is part of a cluster of related languages commonly called Gbe; the other major Gbe language is Fon of Benin. Like most African languages, Ewe is tonal. The German Africanist Diedrich Hermann Westermann published many dictionaries and grammars of Ewe and several other Gbe languages (Wiki).

Ethnologue: (Èwé) ewe. Alternate Names: Ebwe, Efe, Eibe, Eue, Eve, Gbe, Krepe, Krepi, Popo, Vhe.


"The Ewe blacks live throughout the entire southern area of the German colony of Togo….The Bremen Missionary Society had been working in the Ewe area long before the Germans took possession of it, and their research on the language, and in particular the Anglo dialect, is one of the lasting contributions of their missionaries….In addition to the wordlists for each exercise a series of systematic vocabularies runs throughout the entire book to facilitate a systematic acquisition of an adequate vocabulary" (Foreword, tr: BM).


"This second Part is to some extent merely an index to the first [Ewe-German] Part; for that reason the indication of tones has been given only where absolutely necessary. The German-Ewe volume is also intended for those native students in Togo who are learning German. For this reason it was necessary to provide a fairly complete German vocabulary" (Preface, tr: BM).


“…This small dictionary is intended as a help for the Ewe people on the Gold Coast who want to study English. The need of such a book has long been felt among the educated natives, as until now no printed Ewe-English literature exists; all the books on Ewe having been written in German” (Preface).


"The present Ewe Dictionary is based on the Aylo dialect, which, as early as seventy-five years ago, became the literary form of the Ewe language, but has since that time constantly been enriched by words and grammatical forms from other dialects, so that it may be called the standard form of Ewe" (Preface).


"This book is the new reworking of my Wörterbuch der Ewe-Sprache that appeared in 1905. In the intervening years, research on the Ewe language has progressed, both through repeated investigations with the help of native speakers and the appearance of a growing indigenous literature that has revealed the riches of the language in terms of its grammatical forms, its syntactic structures, its vocabulary and as a living repository of tribal culture. My study of the Ewe language stretches over almost half a century" (Foreword, tr BM).


"Ewe is a monosyllabic language, very rich in homonyms. In the present dictionary, I have endeavored to indicate some of them…There are five different tones [which must be marked in order to differentiate the words]."


"Since Westermann's monumental works, very little has been done in the area of dictionary making. Knowing very well that language is dynamic, it is obvious that new vocabulary has entered the language since that publication and there is the need to capture these new vocabulary and usages… It was not until 1999 that we took advantage of the Legon-Trondheim Linguistics Project to initiate this project, aimed at upgrading Westermann's work and adding new vocabulary that has entered the language since then… This dictionary, as the name suggests, is an encyclopedic dictionary. It therefore contains all kinds of information. It is bilingual in the sense that it provides English glosses or translation for the Ewe entries. Being a dictionary of health, it provides information about each item" (pp. 3-4).

[EWONDO] Ewondo or Kolo is the language of the Ewondo people (more precisely Beti be Kolo or simply Kolo-Beti) of Cameroon. The language had 577,700 native speakers in 1982. Ewondo is a trade language. Dialects include Badjia (Bakjo), Bafeuk, Bamvele (Mvele, Yezum, Yesoam), Bane, Beti, Enoah, Evouzok, Fong, Mbida-Bani, Mvete, Mvog-Niengue, Omvang, Yabekolo (Yepekolo), Yabeka, and Yabekanga. Ewondo speakers live primarily in Cameroon's Centre Region and the northern part of the Océan division in the South Region. Ewondo is a Bantu language. It is a dialect of the Beti language (Yaunde-Fang), and is intelligible with Bulu, Eton, and Fang (Wiki).


"Jaunde was practically unknown until about 15 years ago. The first sketch of its grammar appeared in 1909 in Anthropos. Nekes' Lehrbuch in 1911 made it possible to teach the language… The basic material for the present dictionary comes from the two vocabularies in Nekes… I owe special thanks to [him] for his collaboration. Due to the many years he spent
in the Jaunde region, he knows the spoken language much better than I ever could. … A particular enrichment of the dictionary is provided by the list of personal names Mr. Neke assembled at my request” (Foreword, tr: BM).


