

be several degrees of resemblance. In some languages the words are so feeble, consisting largely of vowels, that the comparison of any two such languages in different parts of the world gives but unsatisfactory results, unless some law governing the variation of vowel-sounds could be discovered. In Iroquois, Choctaw, and in the Peninsular tongues words are generally strong, with a good deal of the bold Koriak-Cherokee character and Tchuktchi-Choctaw independence, so that the framer of a comparative vocabulary, into which one of these languages enters, will find little difficulty in deciding questions of likeness. There are, however, two things which render comparison less simple in the case of the Iroquois languages than in that of the Choctaw. The first of these has already been alluded to—it is the absence of labials, and, in this connection the uncertain power of *w* in English and French renderings of Iroquois words. If it were always the equivalent of a labial, as it sometimes undoubtedly is, much of the difficulty would be removed. At times it seems to represent the liquid *m*, which is also a labial. The second hindrance is found in the additions to the original root which appear in the Iroquois as we compare it with the Choctaw and Peninsular languages, and which is evident even in comparing the older with the newer Wyandot forms. The Iroquois word has grown uncomfortably by means of prefix, affix and reduplication of syllables, sometimes apparently for purposes of euphony, at others, it would seem in a retrograde direction to evolve by synthesis a concrete out of a comparatively abstract term. Were I better acquainted with the less known members of the Peninsular family of languages with which the Iroquois stands in the closest relation, I might have to modify this opinion.

I am not at present aware of any Asiatic names with which to associate those of the Wyandot family. The word Wyandot, like Oneida, Onondaga, Nottoway, may relate to the Esquimaux term *innuit* and the Samoied *ennete*, meaning man. In Arrapaho, one of the Algonquin dialects, man is *enanitah*. The Wyandot forms for man are oonquich, ungouh, aingahon, ungue, nenekin, (r)onkwe, (l)onque, hajinah, hauj-eenoh, onnonhoue, aneehhah, nehah, eniha, aineehau, (r)aniha—etschinak, ita-atsin, entequos, agint, (r)atsin, (r)atzin, &c. Still, Esquimaux and Samoied forms appear—the Esquimaux *enuk* and Samoied *nienec*. But the Aino *aino* and the Japanese *hito*, *otoko*, may be found in the second and third groups.