

consequently noted with great interest the dialects of the Indians with whom he found himself surrounded in the Province of Massachusetts, and was enabled to detect such striking coincidences between usages in their language and those of the languages of the Tartars of eastern Asia as to induce him to believe in the identity of the two races. In regard to this latter point, Bancroft, in his history of the United States, vol. 3, p. 318, informs us that the Connecticut explorer, John Ledyard, as he stood in Siberia with men of the Mongolian race before him, and compared them with the Indians who had been his playmates at Dartmouth, declared deliberately that universally and circumstantially they resemble the aborigines of America. On the Connecticut river and the Oby he saw but one race.

Governor Pownall in the course of his observations on the identity of the native races inhabiting North America and the north-east of Asia, throws light on a certain difficulty which must have presented itself incidentally to everyone who may have been engaged in the study of works relating to the aborigines of our country, and in particular of works relating to the famous confederation, commonly known as the six nations of the Iroquois. The difficulty or rather peculiarity is this: In the list of the names of the several cantons or members of the confederation, when we come to the Mohawks and Senecas, we are informed by the authorities that these two nations bore other names, which by some means seem to have dropped out of common use, and to have been superseded by the current names which are so familiar to us, namely, Mohawks and Senecas.

Horatio Hale, in his Iroquois Book of Rites, pp. 9 and 10, Philadelphia edition, 1883, gives the names of the six nations in order thus:—1, Mohawks; 2, Oneidas; 3, Onondagas; 4, Cayugas; 5, Senecas; 6, Tuscaroras. Schoolcraft in his "Notes on the Iroquois," Albany, 1847, coincides with Hale in this enumeration; but then we are assured in Hale's account that the proper appellation of the Mohawks was Caniengas, "people at the head of men," that is to say of the confederacy, and that the Senecas were more correctly styled Sonontouans, "people on or beyond the mountains," and no adequate reason is given for the fact that in practice one name superseded the other, that the Caniengas were universally spoken of as Mohawks, and the Sonontouans as Senecas.

It is precisely at this point that Pownall's observations afford some help; according to him Mohawk is not the name in particular of one of the cantons of the Iroquois League, but a term simply implying the position of the group of aborigines so called, relative to tribes dwelling nearer to the Atlantic seaboard, and the name Seneca, likewise, is to be understood in a similar manner. We must imagine ourselves for the moment standing away down south of the Mohawk valley, in the old Dutch settlements around the modern New York, or in one of the New England States among the aborigines of Massachusetts, near the sea-coast, where the terms Mohawk and Seneca were first heard. Governor Pownall, skilful philologist as he was, gathered from these natives that it was a custom of their language to prefix particles which indicated the nearer or more remote position of an object. Thus, for example, the particle *ma* or *mo* prefixed indicated comparative nearness to the speaker, and some such particle as *se* or *sen* indicated remoteness. Now we are to imagine some

such brief word as *aka* or *aga*, having the signification of people or region; then *Mo-aka* or *Mc-aga* would signify a people or region near to the speaker, and *Sen-aka* or *Sen-aga* a people or region at some distance from him; and these words were usually accompanied, Pownall says, by a motion of the hand or arm towards the speaker if nearness, and away from the speaker if remoteness were implied. Hither and farther would well express what is intended: *Mo-aga* would be the hither tribe, *Sen-aga* the farther tribe; with this usage we may compare our own employment of *Cis* and *tran*, in *Cis-alpine*, *Trans-alpine*, *Cis-atlantic*, *Trans-atlantic*, etc. They were names evidently intended for outsiders and not to be employed by the people themselves. I would say at once that in the terms used, there is the greatest variety of orthography, as was the case with Indian terms generally. *Mo-aga*, *Mc-aka*, *Ma-aka*, for Mohawk, and *Sen-aga*, *Sen-aka*, *Sen-aca*, for Seneca. This irregularity arose from the different ways in which the sounds in the Indian words were expressed by Frenchmen, Dutchmen, Germans and Englishmen. The form *Seneca* suited the English because it was already well known to them as the name of a Latin writer on morals, tutor to the rather infamous Nero, and Mohawk perhaps struck their fancy simply because the syllable hawk was so familiar to them as denoting a bird of prey. Possibly tomahawk, the name by which a well-known Indian weapon is known in English, was similarly evolved.

It is curious to observe from the very beginning what blundering there has been in regard to native Indian nomenclature. The term Indian itself, as we all know, originated in a mistake. Columbus imagined that he had reached the coast of Asia, somewhere in the neighbourhood of Hindostan or India. The people whom he found dwelling on the shore he accordingly styled Indians. Even the name Iroquois is a conventional French expression and not a native Indian one, that was the somewhat formidable appellative *Kanonsionni*, the people of the extended house. *Iro* or *hiro* was heard as a frequent concluding form for speeches in council and *koué* was an utterance of approbation. Accordingly, an epithet with a proper grammatical termination was constructed, glancing at these peculiarities, probably in a humorous mood. Huron in like manner, is nothing more than a French soubriquet or nickname, which has now permanently displaced the native name *Wyandot*. * *Agniers*, *Lambkins*, for Mohawks, was perhaps a word of the same class. In the days of Good Queen Anne, certain pests of the streets of London, sometimes footpads and sometimes simply practical jokers, styled themselves *Mohocks*, one more deviation from the primitive use and meaning of the word. Another instance of permanent misplacement of names, is that of the *Lenni-Lenappe* Indians, who, inhabiting the shores of the Delaware River and Delaware Bay, came to be known as *Delawares*, just as our own *Missassagas* acquired their name from the river *Missassaga*, on the north shore of Lake Huron; the first bands of these Indians encountered by Europeans on the

* Formed from Hure, which Boyer thus defines:—"Tête d'un sanglier, d'un ours, d'un loup et d'un brochet—the head of a wild boar, or a bear, wolf and of a great pike." But Boyer adds a further meaning of Hure, which probably contains the comparison referred to in the French nickname as descriptive of the hair on the head of an unkempt Wyandot:—"Tête mal peignée, cheveux rudes et mal en ordre, clotted, matted hair, a nasty head of hair." Possibly Horace's picture of the witch *Sagana* was in the Frenchman's mind.
"Horret capillis ut marinus asperis
Echinus aut currens aper."—*Epode* 5, 27, 28.

north shore of Lake Ontario, having strayed down southwards from that quarter. They were really *Ochipways*, the term *Missassaga* signifying nothing more than river with a big outlet—*Michi-saugeen*.

Governor Pownall's studies in comparative philology have thus helped us to a more intelligent understanding of some familiar Indian expressions than we could have derived from the writings of Schoolcraft, Horatio Hale, Stone, Bancroft and even Parkman, who, while full enough on the subject of Mohawks and Senecas, do not happen to have recorded the origin and etymological meaning of the two expressions themselves, and this must be my justification for having ventured to recall on the present occasion, the name and reputation of an old colonial Governor long since passed away. It only remains to add that Governor Pownall, after returning from America in 1761, became a man of considerable note in British society and was returned as member of parliament for Tregony, Cornwall, in 1768. His name in this capacity figures in the debate on Pitt's celebrated Quebec Bill, which gave a constitution to Canada. He died at Bath, in 1805. A portrait of Governor Pownall is preserved in the rooms of the Historical Society at Boston, and a pleasing woodcut of the same personage is to be seen in Appleton's *Cyclopedia of American Biography*, attached to a complete and very interesting memoir. Two places in the United States bear the name of Pownall, one in Maine, the other in Vermont.

A SONG OF LIFE.

A baby-boy stood by his mother's knee,
And to walk he timidly tried,
But the floor seemed to rock like a ship at sea;
"Be careful!" his mother she cried;
But "I'll try it for myself," thought that baby-boy.
"I'll try it for myself," thought he.

A young man sighed for a fair young girl,
And an angel she seemed to be;
"Beware," said his mother, "of passion's deep whirl,
Or grieving t'will bring to thee;"
But, "I'll try it for myself," thought that gay young man.
"I'll try it for myself," thought he.

An old man had come to the end of his life,
He scarcely could hear or see;
"Have faith," said the priest, "peace will come after strife
And the shadows away will flee,"
"I must try it for myself," thought that old, old man,
"I must try it for myself," thought he.

BERNARD McEVROY.

PLEASURES OF GETTING HOME.

A railway train will move off, leaving you standing on the platform of a way-station. It differs in this respect from the carriage you have hired by the hour, the driver of which respects your private inclination. This is a symbol of the modern littleness of the individual and the greatness of the corporate mass. It is a happy convenience for you if you are left at the right place; the company assumes no responsibility.

But this station is more like a private establishment than any we have stopped at yet, there being a singular absence of officials and passengers; indeed, the only occasion for a moment's pause here is that ourselves and our baggage may be deposited