

*Suppl.*

ORTHOEPIC NOTES.

(a) Guy E. Miller (of Colorado, Socialist agitator, born in Kansas, and never east of the Misisipi til three years ago) spoke here. I had charge of him for a day. *Creek* he pronounced *crik*, not *crik*, so comou in America; his *food* rimed with (not *wood*, but) *good*. Otherwise I wud hav taken him for a nativ of this county. His intonation and vowels to the finest shade wer the same as in the yunger generation here.

(b) A yung nativ of Addison makes *spoon* and *spool* with u of (not *rule*, *truth*, but) *pull*, *full*. His brothers and sisters do the same. The family hav livd here always, the father born here, the mother in Rochester; N. Y., 70 miles north.

(c) A yung Negro, born and bro't up in Washington, D. C., is manifestly not a nativ of this region before he has said a dozen words.

(d) The speech of a nativ of Haverhill, Mas., resembles the Negro's speech more than ours.

(e) A yung man, a nativ of and always resident at Federalsburg, Md., just west of Georgetown, Del., has speech identical with ours.

Addison, N. Y.

E. B. THORNTON.

We publish these Notes as observd facts becaus, as Sheldon says,

"all truly scientific work involvs collection of a large number of singl facts which become valuabl only when co-ordinated and studid in their relations. Evry sience must hav its toilsomely accumulated store of facts."—*Dial. Notes*, i, p. 294.

In another colum is givn reason to believ the earliest speech centers in America wer, first, New England along its coast and east of Connecticut river; second, just later in Virginia, from the same district between Humber and Thames. Both, but the second mainly, formd Negro speech. Later, between them came the great Quaker and Scoto-Irish setlments, swamping Dutch and surrounding and overflowing German ("Pen. Dutch") ones. This explains how two persons, one from Md., the other from N. Y. state, speak alike, as also that an elderly nativ of Haverhill, 18 miles from the Atlantic and 33 north of Boston, speaks much like the Negro. His speech was formd before the French-Irish invasion of New England. Haverhill's shoe factories ar filld with French, Boston has more Irish than Dublin or Belfast.—West of N. Y. state ther is great fusion of eastern and imported speech, but this is more complete across the Misisipi.

As to (b), ther appears a tendency, more noticeabl in the *u*-family, to uze the secondary or derived vowel in stopt sylabls, the primary in open ones. It takes more breth and efort for *ü* than *u*; usiug *u* for *ü* leaves breth and efort for consonants, one or more, foloing it in closed sylabls. Spun and spul, insted of spün and spül, for *spoon* and *spool*, do not conflict in orthoepy with other words. Ther being no barrier, motion may folo the line of least resistance, and spun and spul spred.

Sheldon has wel said (*Ibid.*):

"our local forms of speech, or most of them, go bak to some form of standard English as their main (by no means their only) source . . . we hav the phenomena of dialect mixture to study

here, and we can watch these as they take place, as the speakers of foren languages (and, for that matter, of some forms of English, as Irish-English) who come as immigrants mix in varying proportion with speakers already here. Setlment of largest part of our immense teritory by white men is stil so recent that the memories of old men furnish facts valuabl to study language problems. We hav oportunity to study dialect difrences at their very beginings, becaus even local forms of speech in general diverge litl from standard."

"ORONHYATEKHA."

A riter in *Notes & Queries* asks orthoepy of Oronhyatekha, chief of Canadian Order of Foresters, of whom Max Müller speaks (in *Sc. of Lang.*) as "a yung Mohawk," in part educated in Oxford in erly '60s. He is a hard man to find, being much abro'd and busy. Acording to his son it is *ʳü*"-hya.tek-ha, meaning bright (or burning) cloud. Ther is no *n*, the *ü* being sign that *ü* is nasalized; *kh* is not guttural. Müller in one place puts it *yh* (for *hy*) meaning voiceles *y* (our *ä*, or, more likely, *χ*, coming between *ü* and *a*, both bak vowels—*ʳü*"-χa.tek-ha)—questionabl. Intensity is lo in Mohawk: words ar utterd in a lazy way. We wud hav anserd thru *N. & Q.*, which askt us to reply, but printers hav not type to do it justice.

"HIAWATHA."

Longfelo's dauter, askt how her father pronounced *Hi* in *Hiawatha*, said *hi*. This we folod on p. 173. It is uncertn whether th is *t*-h or *p*. Longfelo folod Schoolcraft, 1793 to 1864, who livd chiefly at "the Su" (Sault Sainte Marie) among the Ojibways. Longfelo lays the sene of *Hi*. around Lake Superior among Ojibways (where evry summer aborigines enact, in Ontario east of the Su, for weeks its senes like an Ober Amergau pasion play), while the pre-Columbian Bismare, *Hi*., was an Iroquoï, doiug his confederation work 800 or 1000 miles east of Lake S. Among Iroquoï no name is let die out. It is stil herd among them, renderd *ʳyont-wap* by Ontario's archeologist, Mr Boyle. This looks like a shifting (*a* in *far* and *o* in *for* being redily interchangeable) of *ʳa*"(t)-wat ha thru *ʳhya*"watha to Longfelo's *Hiawatha*.

"OJIBWAY."

Rev. Peter Jones, 1802 to 1856, an Ojibway haf-breed, moved in the Methodist Upper Canada Conference in erly '30s, to hav a definit notation or fixt speling for Ojibway words. Nothing came of it, tho he went on to print hym-books, etc., with vowel-names as their values mostly. From this we infer that he said *ʳjibwe* for his *Ojibwa*. Schoolcraft says of his "Ojibwa":

"The letter *a*, in this word, is pronounced like *a* in *hate*, or *ey* in *they*. 'Chippewa,'—often ritu with a useless terminal *v*—is the Anglicized pronunciation."—*Personal Memoirs*, p. 129.

Jones' name, Kahkewaquonaby, is renderd *Ka-kiwe-guun-ebi* on a medal pre-