

other Iroquois dialects are said to be *canhata* and *andate* (among the Wyandots), *nekantaa* (among the Mohawks) and *iennekanandaa* (among the Senecas.) It is supposed that Jacques Cartier, who first entered the St. Lawrence in 1535 and discovered the interior of the country, and in whose narrative the name "Canada" first occurs, but without any explanation, might have heard the natives use the Iroquois word in one of the above forms, when speaking of their primitive village, then called *Stadacona*, which stood near Quebec, and that he might have mistaken it for the name of the country, and adopted it accordingly without note or comment. And this is the explanation which appears now to find the most favour; and though not satisfied with it myself, I must add that it is somewhat supported (as it has struck me) by the analogy of another term, namely *canuc*, which is used vulgarly and rather contemptuously for Canadian, and which seems to me to come from *canuchsha*, a word employed by the Iroquois to denote a "hut." (See *Arch Americana*, vol. ii., p. 322.) Hence, a *Canadian* would mean a "townsman" or "villager," but a *canuc* would be only "hutter."

2. Others have thought Canada to be a Spanish or Portuguese name, derived from *ca* [here] *nada* [nothing]; and so "nothing here" would aptly express the mind of the first explorers when they found no gold or other treasures there to satisfy their greed. Yet it appears that some gold was discovered in the country by the new comers; and geologists now find auriferous deposits in the region South of Quebec, where silver also is to be found, but especially copper. A handful of Canadian Gold was shown in the Great Exhibition of the Industry of all Nations in 1851.

3. A third conjecture on this point has occurred to my mind, which may possibly be worthy of attention. I fancy the name may be of Oriental origin; for I met some years since with the word *Canada* in a very learned article on the Canarese language and literature in the *Zeitschrift der Deutschen Morgen landischen Gesellschaft* for 1848, p. 258, where the erudite author gives *Canada* as another form of the name *Canara* and *Carnatia*, from which we doubtless get the geographi-

cal names *Canara* and *Carnatia*, in Southern India.

The occurrence of the word in such a connection recalled to my mind the fact, that the first discoverers of the New World thought it was part of India, and so its natives were styled Indians, and its Islands were called the West Indies; and it also suggested to me the possibility, that a part of the mainland was in like manner called Canada in reference to the part of India that was so named, either because the voyagers took it for a portion of India, or because they fancifully chose to transfer the name to the new continent.

Most likely other names in America may be accounted for in the same manner, such as *Lachine*, near Montreal, and such as *Chili* in South America, which is also the name of a large Province in China. *Martiniere* tells us in his *Diet. Geographique et Critique*, under article *Terre Neuve*, that the Grand Bank of Newfoundland was once called "le grand Banc des Moluques," after the Molucca Islands of the East. And Columbus, it appears, wrote from Haiti to the King of Spain, saying that he had there found the renowned Ophir (*Sopara*), with all the treasures coveted by King Solomon [see *Kalisch* on *Genesis*, p. 282].

BALDNESS.—Each hair generally has one bulb or root by which it is nourished; when this root is destroyed by sickness, violence, or age, the hair can never grow again. This is the case when the scalp is shiny or glistening. When the scalp is fuzzy, like the down of a very young bird, it is from debility of the hair bulbs, occasioned by severe or protracted disease; in his case the hair grows with increasing profusion as the health recovers. Whatever hair-wash or oil happens to be applied at this conjecture, gets the credit of a hair-restorative; hence the great number of these articles, not one of the whole number being a whit more efficacious than the sprinkling of a thimbleful of ashes on the poll, except so far as they have a tendency to keep the scalp clean, which common soap-suds will abundantly do; or except they have the effect to stimulate the scalp, and promote a more vigorous circulation of the blood; but it is not possible for any oil or grease even to do this. To make hair grow on the shining scalp is utterly impossible.