

*agwat* is *oohwa*, boat; *rinaka* and *iegnika* are *ronwaye* and *aqueianka*, boy; *aghynak* is *eghnisera*, day; *nutenut*, *nuna*, are *ononentsia*, *neujah*, earth; *atta*, *annak* and *illiguin* are *ata*, *hanec* and *lahkeni*, father; *annak* is *yoneks*, fire; *gitkut* is *atchita*, foot; *kaaguk* is *kuwa*, great; *nujak* is *onuchquirā*, hair; *khigan*, *kihiguin* are *kiunyage*, heaven, sky; *gailigen* is *kelanguaw*, moon; *anak* is *aneheh*, mother; *ekigin* is *agwaghsene*, mouth; *chynga* is *yuungah*, nose; *kiuk* is *joke*, *kaihyohakouk*, river; *anighu* is *ouniyeghte*, snow; *gutuk* is *otoatseh*, tooth; *utut* is *ohotee*, tree; *mok* and *nuna* are *ohneka* and *nekahnos*, water; *agunak* is *ekening*, woman; *acik* is *osae*, young; *ainhanka* is *eniage*, *eninya*, finger; *unako* is *eniorhene*, to-morrow; *kanujak* is *kanadzia*, copper; and *kulle* is *oyelih*, ten. In some of these words, the increment of which I have spoken, will be observed. Thus, *aghynak* becomes *eghnis-era*; *nujak* is lengthened to *onuchquirā*, *anighu* to *ouniyeghte*; *unako*, the Choctaw *onaha*, to-morrow, takes an interpolated *r*, which is probably a mere strengthening of the vowel *a*, and adds *ne*, *eniorhe-ne*. The strength of the Iroquois words comes out well in the Japanese and Loo-Choo. Thus we have *kuru*, Japanese, *karo* Mohawk, come; *kurrazzee*, Loo-Choo, *arochia*, Huron, hair; *kokurro*, Jap., *hahweriacha*, Iroquois, heart; *atcheeroo*, Loo-Choo, *otorahaute*, Huron, hot; *korossu*, Jap., *kerios*, Iroquois, kill; *sheeroosa*, Loo-Choo, *kearagea*, Mohawk, white; *teeroo*, Loo-Choo, *atere*, Iroquois, basket. Terms for man, woman and child are fairly represented in this group:—*Hito*, *otoko*, Jap., give *itaatsin*, *etschinak*, *hatgina*, man; *tackki* and *innago*, Loo-Choo, give *otaikai* and *yonkwe*, woman; *kodoma*, Jap., is *kotonia*, and *wocka*, Loo-Choo, *woccanoune*, child. The Aino, which furnishes in its ethnic term for man, an equivalent to *ainechau*, *eniha*, in *zia* sister adds the original of the Iroquois *tsiha*, *akzia*. Its *oondee*, arm, is the Iroquois *aonuntsa*; *cahani*, boat, is *gahinhwa*; *kounetsou*, moon, *kanoughquaw* and *eghinda*; *wakha*, water, *auweah*; *askippi*, finger, *oosokway*; and *o*, *yes*, *io*. The Kamtchatdale is also fairly represented in Iroquois. Its form for axe, *kwisqva*, is the nearest I know to the Iroquois *askwechia*; *adkang*, bad, is the Iroquois *hetken*; *ktshidzshi*, brother, finds its analogues in *yatsi*, *atsiha*; *koquasitch*, come, in *kats*; *kossu*, dog, in *cheeth*; *kwatshquikotsh*, see, in *atkahtos*; *quaagh*, face, in *ookahsah*; *chtshitshoo*, girl, in *yawetseuho*, *caidaizai*; *settoo*, hand, in *chotta*; *kisut*, house, in *gunasote*; *koschoo*, sister, in *akchiha*, &c. The Iroquois third personal pronoun *ra*, *re* is the