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NEW VIEWS  
OF THE  
ORIGIN  
OF THE  
TRIBES AND NATIONS  
OF  
AMERICA.

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BY BENJAMIN SMITH BARTON, M. D.

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AND BOTANY,

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UNIVERSITY OF PENNSYLVANIA.

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PHILADELPHIA:

PRINTED, FOR THE AUTHOR,  
BY JOHN BIOREN.

1798.



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*The Second Edition, corrected and greatly enlarged.—*

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T O

THOMAS JEFFERSON, L. L. D.

VICE-PRESIDENT

OF THE

UNITED-STATES OF AMERICA;

PRESIDENT OF THE SENATE;

AND

PRESIDENT

OF THE

AMERICAN PHILOSOPHICAL SOCIETY.

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S I R,

IF the following pages were more perfect, and of course more worthy of your notice, I should have taken additional pleasure in inscribing them to you. Even, however, in their present imperfect state, I flatter myself that you will receive them as a testimony of my high sense of your talents and virtues, and of your eminent services to your country. The only dedications I ever wrote were to two persons whom I greatly esteemed and



loved: the last to a common friend \*, whose virtues and science endeared him to his country, and whose removal from among us, we shall long have occasion to deplore.

These pages are, with peculiar propriety, inscribed to you. I know not that any person has paid so much attention to the subject which they involve: I know no one who places an higher value upon the question which I have ventured to discuss. Although, in the progress of my inquiry, I have differed from you, in one or two essential points, I cannot suppose that on that account the investigation of the question will be the less agreeable to you. I am confident, from my personal acquaintance with you, that you are anxious for the discovery of truth, and ardent to embrace it, in whatever form it may present itself. It is the jewel which all good and wise men are in pursuit of. It is the *punctum saliens* of science.

I regret, with you, Sir, the evanishment of so many of the tribes and nations of America. I regret, with you, the want of a zeal among our countrymen for collecting materials concerning the history of these people. I regret the want of the necessary endeavours to introduce among those of them, who have escaped the ravages of time, [instead of the vices and the miseries of half-civi-

\* David Rittenhouse.

lized nations] the true principles of social order; the arts which conduce to the dignity and the happiness of mankind, and a rational and lasting system of morals and religion. Let it not be said, that they are incapable of improvement. Such an assertion can only suit those speculative philosophers who retire to their closets enveloped in a thick atmosphere of prejudices, which the strongest lights of truth cannot pervade. Natural History, which opens the door to so much precious knowledge concerning mankind, teaches us, that the physical differences between nations are but inconsiderable, and history informs us, that civilization has been constantly preceded by barbarity and rudeness. It teaches us, a mortifying truth, that nations may relapse into rudeness again; all their proud monuments crumbled into dust, and themselves, now savages, subjects of contemplation among civilized nations and philosophers. In the immense scheme of nature, which the feeble mind of man cannot fully comprehend, it may be our lot to fall into rudeness once more. There are good reasons for conjecturing, that the ancestors of many of the savage tribes of America are the descendants of nations who had attained to a much higher degree of polish than themselves. My inquiries, at least, seem to render it certain, that the Americans are not, as some writers have supposed, specifically different from the Persians, and other improved nations of Asia. The infe-

rence from this discovery is interesting and important. We learn that the Americans are susceptible of improvement.

If civilization be a blessing; if man by relinquishing the condition of the savage or barbarian, assumes a more independent station in the range of human affairs; if in proportion to his advancement to improvement (I speak not of a vicious refinement), he is even fitting himself for the enjoyment of higher comforts, of unmeasured happiness elsewhere; it is surely worthy the attention of the good and wise to endeavour to extend the empire of civility and knowledge among the numerous nations who are scattered over the countries of America. Individuals have often laboured in this business: but it seems to be of sufficient importance to engage the attention of whole nations; and it is peculiarly worthy of the notice of the United-States, who have exhibited the august spectacle of a people relinquishing their dependence, and moving with an unparalleled rapidity to the attainment of knowledge, and of arts.

I know not, Sir, whether ever the government of our country will think the civilization of the Indians a matter of as much importance as I do: but I must confess, that I derive a portion of my happiness from supposing that they will. Should I be disappointed, I shall have no occasion to look

back, with pain or remorse, to the times when I have indulged my feelings on the subject.

I have the honour to be, with the greatest respect, Dear Sir, your most obedient and humble servant, and affectionate friend,

BENJAMIN SMITH BARTON.

PHILADELPHIA,

*June 21st. 1797.*

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## P R E F A C E.

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ALL the Indian, Asiatic, and European words which are compared, or otherwise mentioned, in my vocabularies, &c. are printed in two different kinds of letter, viz. the Italic and the Roman. The former, which are much the most numerous, are taken from printed books, or have been communicated to me by my friends, in different parts of North-America. I have, in every instance, except with regard to the accentuation, printed these words as I found them. I have frequently omitted the accents, because the same author sometimes accents his words in two or more different ways, and because the accents are entirely omitted by the authors of some of the most extensive of the American vocabularies. This is particularly the case in Mr. David Zeisberger's *Essay of a Delaware-Indian and English Spelling-Book*\*. All the words printed in the Roman letter were collected by myself: the greater part of them as they were pronounced by Indians themselves; the remainder as they were pronounced by Indian interpreters, traders, or gentlemen who have been

\* Printed at Philadelphia, in 1776.

among the Indians. As the words thus collected now constitute a considerable part of the whole mass which I offer to the public, it is necessary that I should inform my readers what system I have followed in the pronunciation. The A has always the open sound, as in the words father, rather, and many others. The A A is to be sounded long. The E is always sounded as E in head, bed, &c. or like A in table, and Ay, in say. The soft sound which is often given to this letter I have represented by the double Ee, as in tree, bee, &c. The G is sounded hard, as in God, go, &c. The J is sounded as in just, and many others; or like G in giant. The I has the several sounds of this letter\*. The Oo, which so frequently occurs in the Indian words, has a long sound, as in the word ooze. It appears to be nearly equivalent to the U of the Latins. The U always sounds like U in us, or in the vulgar word, fusi. My mode of pronunciation will, I believe, be obvious in all other instances. But I cannot conclude this subject without observing that the frequent complaint, that the English language is not adequate to the communicating of the sounds of Indian words, is a complaint which originates in prejudice, or in a very partial attention to the subject. In this opinion I am not alone. I do not mean to assert, that all the sounds of Indian words can be fully and completely represented by

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\* It often sounds like I, in the word in.

the English letters. Difficulties sometimes occur. But they occur in the writing of Indian words in any other language.

All the words (with the exception of a very few where the authorities are given) printed in italics under the head of Lenni-Lennápe, or Delawares, are taken from Zeisberger's *Essay*, already mentioned, or where communicated to me by my industrious and amiable friend Mr. John Heckewelder (of Bethlehem), to whom this work is under many obligations. Both this gentleman and Mr. Zeisberger have adopted the German spelling. In these words, the "A sounds like aw in *law*; C before *e* and *i* like ts, before *a* and *o* like k, and before *u* like oo in the word *room*; E like ay in *say*; G like the English g in *gay*; I like ee; J, in the beginning and middle of a word, like the English i in *in*; U like oo, or ou in *you*; Y like ee; Z like ts; ch nearly like gh, especially in the Scotch Dialect; au like ow; uy like ooy; ai like oy; ay like oy; ei like i, and eu nearly like i\*." A few of the Chippewa, and all the Munsi, words (in italics) were communicated to me by Mr. Heckewelder. The greater part of the Chippewa words are taken from Carver and from Long, who both adopt the English spelling. All the Mahicon words (in italics) are on the authority of

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\* Zeisberger.

Mr. Jonathan Edwards †, and Mr. Heckewelder. A few of the Shawnee words were communicated to me by Mr. Heckewelder, and by Mr. Christopher Greenup, lately a member of Congress; the greater part of them, however, by General Gibson (of Fort-Pitt), who is well acquainted with the dialect of this tribe. The words in the language of the Miamis, I mean those in italics, are taken from two pretty extensive manuscript vocabularies, the first by the late Mr. Samuel Coleworthy (of Boston), a young gentleman by whose premature death society has been deprived of a member, whose exertions seemed to promise much. It is evident that Mr. Coleworthy adopted the English spelling. The second of these vocabularies appears to have been made with labour and care by Colonel Mentges, who follows the German spelling. The few words in the dialects of the Kikapooos and Piankashaws were communicated to me by Mr. George Turner. In the Kikapoo words, the A is to be sounded broad; and in the Piankashaw words, the A and the I are both pronounced as in French. All the Natick words were carefully extracted from Mr. John Elliot's translation of the Old and New Testament into

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† Observations on the Language of the Muhhekanew Indians, &c. New-Haven: 1788.



the language of these Indians\*. There can be very little doubt that Mr. Elliot wrote these words as an Englishman. The Narraganfet words, with the exception of a very few which are printed in roman letters, are taken from Roger Williams's *Key*. Williams, I believe, was an Englishman. The words in the language of the Indians of Penobscot and St. John's, are taken from a M. S. vocabulary by the Reverend Mr. Little. For this vocabulary I am indebted to the friendship of the very respectable Judge Sullivan of Boston. The greater number of the Algonkin words are taken from Lahontan, who was a Frenchman: a few from Kalm †, who received those in his work from a Frenchman. Those in the language of the Acadians (perhaps the Indians now called Mickmacks) are taken from the *Novus Orbis* of De Laet. I suppose that this writer extracted them from some French traveller, perhaps from Escarbot. To De Laet, whose work is indeed a very valuable one, I am also indebted for all

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\* Of this laborious work there have been two editions. I believe that which I possess is the second. The title page of the Old Testament is wanting: but it appears from the title page of the New Testament that it was printed at Cambridge (England?), in 1680.

† Travels into North-America, &c. vol. iii. p. 204. English translation. London: 1771.

the words in the languages of the Sankikani, and Hochelagenfes. He mentions the latter on the authority of Quarterius, who was a Frenchman. The few words in the language of the "Montagnars de Canada," and thofe in the language of the "Canadians," are taken from Champlain's *Voyages* \*. They were not, however, collected by Champlain, but by two French Jefuits, R. P. Maffé and R. P. Breboeuf.

All the words in the languages of the Pampticoughs and Woccons are taken from Lawfon, who was, I believe, an Englifhman: certainly a native of Britain.

Most of the Seneca words, in italics, were communicated to me by my friend Major Adam Hoops. The Mohawk words, in the fame letter, are principally taken from a work the joint labour of three Englifh miffionaries among the Mohawk-Indians †; or were communicated to me by Mr. Jafpar Parrifh, of Canandaqua, in the State of New-York. The Onondago words are

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\* *Les Voyages de la Nouvelle France Occidentale, difte Canada, faits par le Sr de Champlain Xainctongeois, Capitaine, &c. A Paris: 1632. 4to.*

† The Order for Morning and Evening Prayer, &c. &c. Collected and translated into the Mohawk language under the direction of the late Rev. Mr. William Andrews, the late Rev. Mr. Henry Barclay, and the Rev. Mr. John Oglivie. Printed (we are not informed where) in the year 1769. 8vo.

principally taken from a very ample M<sup>s</sup>. S. vocabulary, by Mr. David Zeisberger already mentioned. A copy of this vocabulary was kindly communicated to me by Mr. Heckewelder. Mr. Zeisberger's mode of pronunciation has been mentioned. All the Cayuga and Oneida words, in italics, were communicated to me by Judge Dean, of Westmoreland, in the state of New-York. To this gentleman, who adopts the English spelling, I am likewise indebted for some of the Tuscarora words. The remainder of the words in this language are taken from the accurate Lawson. All the Naudowessie words, except a very few which I give on the authority of Father Hennepin\*, are taken from Carver's work. Most of the Cheerake †, and all the Chikkasah

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\* New Discovery, &c. London : 1698.

† After the greater part of this work was printed off, I received a small collection of Cheerake words, from Mr. Palisot De Beauvois, an intelligent French botanist, who has lately visited the southern parts of our States.\* I have not had an opportunity of making that use of these words, which I could wish to have done. A few of them, however, will be found, in their proper places, in the last pages of the *Additions* to the *Vocabularies*. These words are written after the French manner, and are distinguished by the letter v. Mr. Beauvois's catalogue confirms me in the opinion which I have already advanced (*See Preliminary Discourse*, pages lxvii, lxviii. and *Appendix*, p. xxi. ), that the language

and Choktah, words in italics, are taken from Adair's *History*. Adair was a native of Ireland. Some of the Muskohge words are taken from the same author: others from a manuscript (by an American officer) in the office of the Secretary of war. The few words in the language of the Natchez (the word *Ooka*, which signifies water, excepted) are given on the authority of Du Pratz and Bossu, who were both Frenchmen. The greater part of the Mexican words are taken from De Laet's *Novus Orbis*; a very few are taken from Gage, and from Clavigero; and one or two from Forster. De Laet informs us, that he took the Mexican words from a vocabulary printed in the city of Mexico \*. I am indebted to Gage, who was an Englishman, for all the

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\* *Novus Orbis*, p. 240.

of the Cheerake is radically the same as that of the Six-Nations, and their immediate brethren. According to Mr. Beauvois, the Cheerake call a house, *Kalfōtin*: the Cochnewagoes call the same, *Kanunchfoteeh*. The Cheerake call the head, *Scoāla*: the Wyandots, *Skotau*. The Cheerake call fire, *Tcila*: the Six-Nations, *Ogilla*; &c. &c. The Cheerake call milk, *Oumenté*: the Oneidas, *Onoontauh*: the Onondagos, *Onungawa*. The Cheerake call night, *Tjennōé*: the Tuscaroras, *Aucht-tseéneeah*. Other instances might be mentioned. Thus, every accession to the mass of our American vocabularies increases our proofs, that the languages of America are not so different from each other as has been asserted.

Poconchi words. Thé words in the language of the Darien-Indians are taken from Lionel Wafer's account of the Isthmus of Darien \*. Wafer was a Scotchman? All the words in the languages of the Jaioi, Arwaccæ, and Shebaioi, are taken from De Laet. I do not learn from what work, or from whom, he took them †. The words in the language of the Caraïbes are all taken from Rochefort, who was a Dutchman. The Brasilian words are taken from John Lery, who was a Frenchman ‡, from Marcgrave §, and from De Laet. All the Peruvian words are taken from Garcilasso De La Vega's *Royal Commentaries* ||; from De Laet, or from Forster. The Chilese words

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\* A New Voyage and Description of the Isthmus of America. London: 1704. 8vo.

† Most probably, from some Dutch or Flemish writer or navigator; he at least tells us that some of the words in the language of the Jaioi were noted by his countrymen, "à nos-  
tratibus." p. 643.

‡ See his *Historia Navigationis in Brasiliam, quæ et America dicitur*, printed in 1586. 8vo.

§ Marcgrave informs us that he received the Brasilian words from Emanuel de Moraes, "linguæ illius peritissimo." *Tractatus Topographicus & Meteorologicus Brasiliæ &c.* p. 21. Moraes was a Portuguese Jew.

|| English translation. By Sir Paul Rycaut. London: 1688. folio.

are taken from Margrave, and from the Abbe Molina's valuable History of Chili\*. The few words in the language of the people of Greenland are taken from Crantz's interesting History of this country †. The Esquimaux words are taken from Kalm ‡, who received them from the Jesuit Saint Pie §. In the course of the

\* Spanish translation.

† The History of Greenland: containing a description of the country, and its inhabitants, &c. vol. I. English translation. London: 1767.

‡ Vol. 3. p. 239. 240.

§ I am at a loss to determine, where, in an arrangement of the American languages according to their affinities, I ought to place the dialects of the Greenlanders and Esquimaux. These dialects, however, appear to have some relation to the languages of the Poconchi, the Galibis, and the Caraïbes. Thus the Poconchi call father *Tat*: the Greenlanders, *Attat*. The Poconchi call heaven *Taxab*: the Esquimaux, *Taktuck*. The Greenlanders call land, *Nuna*: the Galibis, *Nono*: and the Caraïbes, *Nonum*.

I shall now endeavour to point out a few resemblances between the languages of the Greenlanders and Esquimaux and certain languages of the Old-World. This, indeed, ought to have been done in another place. The Esquimaux call the Eye, *Killik*, or *Sbik*: the Kouriltzi, 162, *Scheek*, and *Seek*. The Esquimaux call the ear, *Tebiu*: the Ofetti, 79, *Choos*. The Esquimaux call the foot, *Itikat*: the Koriaki, 155, *Katchad*. The Esquimaux call an egg, *Manneguk*: the Tchiochonski, 54, *Mooua*: the Estlandians, 55, *Moonna*: the Vo-

Preliminary Discourse and Comparative Vocabularies, I have mentioned the authors from whom the other American words are borrowed.

I am sorry that it has not always been in my power to specify, with more certainty than I have done, the particular tribes of Indians that spoke the languages which I have received into my lists. This, however, is a fault that must be laid to the charge of others, and not to myself. Thus, under the head of Indians of Virginia, I have mentioned several words on the authority of the celebrated Captain John Smith. But nothing that this author tells us can enable me to decide, what particular tribe spoke the language in question. I suppose it, however, to have been the language of the nation under the dominion of the powerful and insolent Powhatan. In like manner, I have made use of a pretty copious vocabulary published by Mr. William Wood, as early as the year 1639\*. Wood mentions dif-

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*goulitchi*, 69, *Moongee*: the Semoyads, 123, *Maina*: 124, *Monna*: 125, *Monoo*: the Kamasthini, 132, *Moones*. The Esquimaux call the numeral two, *Tigal*: the Coreans (who inhabit the Corea) *Toogee*. The Esquimaux call the numeral three *Ké*: the Inghuevtzi, *Koe*; and the Toofcheti, *Ko*.

\* New-Englands Prospect, London: 1639. 4to.

ferent Indian nations inhabiting New-England, such as the Connecticut, Mowhacks, or Mowhacks, Churchers, Tarrenteenes, Pequants, Narragansets, and Aberginians. The Connecticut and Mohacks inhabited to the westward; the Churchers and Tarrenteenes to the east and north-east; the Pequants and Narragansets in the southern parts; and the Aberginians to the northward. There can be little doubt, that the words in Wood's vocabulary belonged to one or more of these nations.

I am still more sorry, that it has not been in my power to arrange the various American languages and dialects according to their affinities, or analogies, to each other. This, it is obvious, should have been the arrangement. But it is an arrangement for which we are not yet prepared, because we are not yet in possession of ample vocabularies of the American languages. Time will enable us to make a much more complete analogical arrangement of these languages. Meanwhile, I have done something towards so desirable an end, particularly in some of the larger lists.

All the Asiatic and European words to which numbers are annexed are taken from the *Vocabularia Comparativa* of Professor Pallas\*. With

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\* See the Preliminary Discourse, pages lxxv, lxxvi.



respect to these words, it is necessary to observe, that the A is always to be pronounced broad, as with the Germans, and most other nations. It has the broad sound of A in certain English words, such as all, salt &c. The W is to be pronounced as the V of the Latins, or the W of the Germans. The Z like the Zita of the Greeks, and the Z of the French. I am rather fearful that I have not been exact as to the I common of the Latins and Germans, which I have represented thus, *Ee*, or *ee*. It is necessary, therefore, to observe, that the sound of this is like I in hill, bill, fish, and many others. The I long of the Latins and Germans is to be pronounced as in Latin and German, and not like the I of the English. This sound is accurately represented in English by the double vowels *ee*, as in tree. The E is sounded broad as in the German; like *ay*, in *fay*.

The double vowels *Oo* (as in the words *Patoo*, *Tookoo*, which signify hair) are to be sounded like the *Ou* of the French and the *o* of the Greeks. Wherever in writing these words from Pallas, I have placed the *Ch* (provided an *S* does not precede the *C*), as in the word *Chakee*, one of the Persian words for earth or land, the *Ch* is to be pronounced like the *Ch* of the Germans, or the *X* of the Greeks. In all the words, the *Sch* is

to be pronounced like the Ch of the French, the Sc of the Italians, and the Sch of the Germans. The harsh *Stsch* is the German sound. The *Oe* is analogous to the *Oe* of the Germans and Latins. The *Tb* is familiar to the English. In a few instances, I have found it difficult to convey by English letters the precise sound. In these cases (see the articles Mountain, I, &c. in the Vocabularies), I have printed the word from Pallas in Roman letters, where each letter is to be sounded agreeably to the rules which I have mentioned in speaking of the American words written by myself. I have seldom paid any attention to the accents in the words written by Dr. Pallas.

The greater part of the Asiatic and European words are taken from Pallas, and to these (as I have just said) numbers are annexed. Some of the Asiatic words are derived from other sources, but the pronunciation of these will not be doubtful, as I have in every instance mentioned the authority for such words. Thus some of the Japanese words are taken from a copious "Vocabulary of the Japanese language" by my learned friend Professor Thunberg\*, who being a native of Sweden, doubtless adopts a pronunciation,

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\* See his Travels in Europe, Africa, and Asia. Performed between the years 1770 and 1779. English translation. London.

which in most cases is nearly similar to that of the Germans. Other words in this language and in the language, of the Siamese, are taken from Kæmpfer.

In a work of this nature, more than in most others, it was necessary to give the authorities for my system. This, I hope, I have now done to the satisfaction of my reader. If in pursuing me (and I wish him to pursue me with the eagle-eye of science), he often discovers very striking affinities between the American words which I have collected and the words of Asiatic and European nations, I may confidently say, that he will discover still greater, and more numerous, affinities between these Asiatic and European languages and the American languages collected by authors of almost all the nations of Europe. But I shall not take any pains to convince the learned, that I have uniformly laboured to be accurate; and that I have never suffered my attachment to system to mislead me from the virtuous path of truth. I have not only anxiously sought the truth, but I shall feel grateful to those who will point out the real errors of this work. "J'aime autant  
 "une personne qui me releve d' une erreur,  
 "qu'une autre qui m' apprend une verité, parce  
 "qu' en effet une erreur corrigée est une verité,"  
 BUFFON.



IN this new edition, there are many important additions to the vocabularies \*. These will serve to show, more extensively, the affinities of the American languages to each other, and the affinities of these languages to those of Asia and Europe. Though the work is still very imperfect, and must long continue so, unless many labourers should enter the interesting field, or until some one labourer in this field shall have more leisure to devote his attention to the subject,—I am persuaded, that it is much more perfect than we had any reason to expect, from our want of materials, a few years ago. Let the reader, who follows me in this inquiry, recollect that the path which I tread is almost entirely new. I may, without vanity, compare myself to the new settler in the wilderness of our country. I found no cultivated spot. In the vast forest, my easiest task was the removal of brambles and thorns. Unequal to the opening of an extensive road, I have, at least, succeeded in opening a path, which will serve to direct the traveller in his pilgrimage of science. Unequal to the building of a stately

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\* Besides the additions to most of the articles in the first edition, the following articles appear for the first time in this, viz. Leaf, Mountain, Hill, River, Bird, Fish, Bread, Bone, Horn, House, Air, Light, White, Black, Thou, No.

edifice, I have erected an humble habitation, in which philosophers, who have laboured in researches of this kind, may repose from a portion of their toil. More ought not to be expected of *one* person, who, in the practice of a profession as anxious as it is important, has known neither the felicities of leisure nor of wealth. But as "no book, to use the language of Johnson, was ever spared out of tenderness to the author, and" as "the world is little solicitous to know whence proceeded the faults of that which it condemns," I shall neither complain of the difficulties which, in the conduct of this work, I have had to encounter, nor shall I take up any of the reader's time in apologizing for the imperfections of the work. If I were to apologize, it would be to little authors, who can know nothing of the labour which has been employed in this inquiry. To such men as the veteran Bryant, Marsden, Pallas, and other writers, I need offer no apology. They will view my labours with tenderness and candour.

It will afford me real pleasure to find this subject soliciting the attention of many other inquirers. Though I may feel the innocent pride of one who supposes he has made a discovery, I shall not be mortified to live to see my labours, in a great measure, forgotten in the happier labours of some future investigator. Should I re-

linquish this hardly half-cultivated field, it will be, like the new settler, to take possession of another, and perhaps a richer, soil. In an immense country such as this which we inhabit, a country unexplored by science, the eye need not be dimmed in merely looking after objects upon which to dwell. The scene is various and new. The physical and moral history of whole nations are to be explored. The animal and the vegetable productions of America have never yet been examined with labour or attention. In short, the naturalist beholds a country which, with respect to the progress we have hitherto made in examining its riches, may with strict propriety be called NEW.

It is not likely, that I shall for some time to come, trouble the public with any thing farther on the subject of this work. I do not mean, however, to relinquish the inquiry. It will long be to me an inquiry interesting, and even a source of happiness. While, therefore, I shall not be wanting in my endeavours to increase the mass of our information, I shall think myself favoured by the communications of such gentlemen as may have opportunities of collecting vocabularies of our Indians. Whatever relates to the physical or moral history of the Americans; whatever may tend to reflect light upon the past or present

condition of these mouldering families of mankind; whatever may tend to increase our acquaintance with the productions of this extensive country, will be gratefully received, and acknowledged. In the fervid season of youth, I may, perhaps, calculate upon labours, upon successes and exertions, to which I am unequal. This is a failing to which men much older than myself are liable. I have, however, the satisfaction of knowing, that my collection of original papers respecting this country is already very considerable; and that I have actually made much progress in an extensive work, which, even in its present unfinished state, may be of essential service to the future historian of America.

BENJAMIN SMITH BARTON.

Philadelphia, July 13th, 1798.

N. B. The Astericks, which so frequently occur in the Vocabularies, are intended to show where the Indian words are wanted. A note of interrogation is annexed to many of the American words, when I have been in doubt about the complete accuracy of the spelling.

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## ERRATA.

IN the PREFACE, page xii. (first note) for Old Testrment, read Old Testament.—In the PRELIMINARY DISCOURSE, page 15, line 4, for fancy, read vanity: page 24, line 3, for Stralenberg, read Strahlenberg: page 40, line 5, for tribes, read tribe.

In the COMPARATIVE VOCABULARIES, page 9, line 10, read *Quissal*, his son: page 32, line 7, for Madoon, read *Madoon*: page 20, for *Eetsen-Caunegauteel?* read *Loonkquee*: page 42, line 5, for *Snusagb*, read *Osnoongee*: page 46, line 3 from the bottom, for *Wauabloo*, read *Owauh*: page 53, line 6, for *Escaltey*, read *Weighneetah*, *Wigbneetau*: page 66, line 13, for *Yoenjagb?*



( xxviii. )

read Yoo-un-jah ; line 17, for *Abunga?* read  
Ohunjea, *Youghwbenjauda* : page 67, line 10,  
for Eskimaux, read Greenlanders : page 72,  
line 8, for *Toene*, read *Tinne* : line 11, for *Tün*,  
read *T'ün?* T'eun.



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## PRELIMINARY DISCOURSE.

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“ THE Transmigration of Nations is, indeed, a nice and ticklish Point to touch upon ; But certain it is, that many difficulties would be removed, were the Advice of Leibnitz followed, and a competent Knowledge obtained of the Languages of North-Asia; This great Philosopher being fully convinced, that by the Help of these, many Things concerning the Transmigration of Nations might be clear'd up.”

STRAHLENBERG.

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**T**HE celebrated Athanasius Kircher has observed, that the fluctuations of the ocean itself are not as numerous as the opinions of men concerning the origin of its saline impregnation\*. With as little extravagance, I may observe, that the opinions of writers concerning the origin, or parental countries, of the Americans

\* Athanasii Kircheri e Soc. Jesu *Mundus Subterraneus*, &c. Lib. iii. Cap. iii. p. 161. Amstelodami, 1665.

are as numerous as the tribes and nations who inhabit this vast portion of the earth. Dropping this metaphorical language, I may safely assert, that few questions have excited more attention than that which I have just mentioned, and am about to consider. More than three centuries have now passed away since the discovery of the American islands by Columbus. More than two centuries are completed since extensive colonies of Spaniards, of Portuguese, of English, of French, and of other European nations, had taken possession of some of the fairest and most fertile portions of the new-world. During these long periods, the origin of the Americans has constantly appeared to be a subject highly worthy of investigation. Hence we find that it has attracted the attention of the writers of almost all the nations of Europe, not to mention some American writers, who although they enjoyed greater opportunities of acquiring useful information on the subject, have not been more successful in their inquiries. Men of the most opposite talents have undertaken this investigation, or have hazarded, in general terms, their sentiments on the subject. The libraries of ancient and of modern times have been ransacked by men of learning and of labour: genius and imagination have lent it their aid: eloquence has sometimes moulded the subject into

beauty; whilst religious prejudices, which mix themselves with so many of the actions and the thoughts of men, have only tended to obscure the question, by creating proofs, and by poisoning the sources of a purer information.

It is remote from my design to examine, in this memoir, the various opinions of authors concerning the origin of the Americans. It would require a large volume to exhibit even a general view of what has been written on the subject. It would require much time to do justice to the learning and ingenuity, or to expose the weaknesses and conceits, of those who have wandered in this interesting field of inquiry. For much information on the subject, I refer the reader to Father Charlevoix's *Preliminary Discourse on the Origin of the Americans*\*. For much ingenious extravagance, enriched, however, with many useful facts, I refer him to Mr. Adair's *History of the American Indians* †. I shall afterwards particularly mention the opinions of some writers on the question. At present, I shall content myself with observing, that the

\* A Voyage to North-America, &c. two volumes 8vo. Dublin: 1766. English Translation,

† London: 1775. 4to.

theories of all the writers on the subject may, as far as my memory serves me, be distributed into two great classes. The first class embraces those writers who suppose, that the countries of America derived their inhabitants from Asia, from Europe, from Africa, or from the unknown Atlantis. The second class embraces those who suppose, that the Americans are in strict language the aborigines of the soil, and not emigrants from other parts of the world. The favourers of the first opinion are much the most numerous; and, in general, they have been men of the most learning and<sup>3</sup> research. On this side are placed Joseph Acoſta\*, Edward Brerewood†, John De Lact,

\* The Naturall and Morall Historie of the East and West-Indies, &c. English Translation. London: 1604.

† Enquiries touching the diversity of Languages and Religions, through the chief parts of the World. London: 1674. 8vo. Brerewood lived in the reign of Queen Elizabeth. He was a man of much learning, but his book (the first edition of which I have not seen) is written in an extremely obscure and painful style. I shall quote a part of what he has said on the subject. He remarks that as "it is very likely, that *America* received her first Inhabitants, from the East border of *Asia*: So is it altogether unlike, that it received them from any other part of all that Border, save from *Tartary*. Because, in *America* there is not to be discerned any token or indication at all, of the Arts or Industry of *China*, or *India*, or *Cataja*, or

Hugo Grotius, George De Hornn \*, and an hundred others. Here, of course, the clergy take their stand. On the other side of the question,

\* I have no knowledge of what De Laet, Grotius, and De Hornn have written on this subject, except from Charlevoix's Preliminary Discourse.

any other Civil Region, along all that border of *Asia*: But in their gross ignorance of Letters, and of Arts, in their Idolatry, and the specialties of it, in their Incivility, and many barbarous properties, they resemble the old and rude *Tartars*, above all the Nations of the earth. Which opinion of mine, touching the *Americans* descending from the *Tartars*, rather than from any other Nation in that border of *Asia*, after the near vicinity of *Asia* to *America*, this reason above all other, may best establish and persuade: because it is certain, that that Northeast part of *Asia* possessed by the *Tartars*, is, if not continent with the West side of *America*, which yet remaineth somewhat doubtful: yet certainly, and without all doubt, it is the least dis-joynd by Sea, of all that Coast of *Asia*, for that those parts of *Asia* and *America*, are continent one with the other, or at most, dis-joynd but by some narrow Channel of the Ocean, the ravenous and harmful Beasts, wherewith *America* is stored, as Bears, Lions, Tigers, Wolves, Foxes, &c. (which men, as is likely, would never to their own harm transport out of the one Continent to the other) may import. For from *Noah's* Ark, which rested after the Deluge, in *Asia*, all those Beasts must of necessity fetch their beginning, seeing they could not proceed by the course of Nature, as the imperfect sort of living Creatures do, of Putrefaction: or if they might have Putrefaction for their parentage, or receive their original [by any other new sort of Generation] of the Earth

we find the author of *Le Philosophe Douceur* †, the late Mr. de Voltaire, Bernard Romans ‡, and a few others, who have, indeed, examined the

† Printed at Berlin, in 1775. I have never seen this work.

‡ A Concise Natural History of East and West-Florida, &c. New-York: 1776. 12mo. This author says he does not believe that the red men of America have come "from the westward out of the east of Asia." "I am firmly of opinion, says he, that God created an original man and woman in this part of the globe, of different species from any in the other parts, and if perchance in the Russian dominions, there are a people of similar make and manners, is it not more natural to think they were colonies from the numerous nations on the continent of America, than to imagine, that from the small comparative number of those Russian subjects, such a vast country should have been so numerously peopled," &c. p. 38, 39.

without special procreation of their own kind, then I see no necessity, why they should by Gods special appointment, be so carefully preserved in *Noahs* Ark [as they were] in time of the Deluge. Wherefore, seeing it is certain, that those ravenous Beasts of *America*, are the progeny of those of the same kind in *Asia*, and that men, as is likely, conveyed them not [to their own prejudice] from the one Continent to the other, it carryeth a great likelihood and appearance of truth, that if they joyn not together, yet are they neer neighbours, and but little disjoyned each from other, for even to this day, in the Isles of *Cuba*, *Jamaica*, *Hispaniola*, *Burichena*, and all the rest, which are so far removed from the firm land, that these Beasts cannot swim from it to them, the *Spaniards* record, that none of these are found." Enquiries, &c. p. 117, 118, 119, 120.

question in a very superficial manner\*. This, with respect to the enquiry, is their greatest crime.

It is remarkable, as Charlevoix observes, that those who have undertaken this investigation "should have neglected the only Means that re-

\* I shall here quote what Mr. de Voltaire has said on this subject. "The apron, which nature has given to the Caffres, and whose flabby and lank skin falls from their naval half way down their thighs; the black breasts of the Samoiedes women, the beard of the males of our continent, and the beardless chins of the Americans, are such striking distinctions, that it is scarce possible to imagine that they are not each of them of different races.

"But now, continues our lively author, if it should be asked, from whence came the Americans, it should be asked from whence came the inhabitants of the Terra Australis; and it has been already answered, that the same providence which placed men in Norway, planted some also in America and under the antarctic circle, in the same manner as it planted trees and made grass to grow there." *The Philosophy of History*. p. 8 & 9. London: 1766. In another part of the same, very singular and incorrect work (p. 46.) he says, "Can it still be asked from whence came the men who peopled America? The same question might be asked with regard to the Terra Australis. They are much farther distant from the port which Columbus set out from, than the Antilles. Men and beasts have been found in all parts of the earth that are inhabitable; Who placed them there? We have already answered he that caused the grass to grow in the fields; and it is no more surprising to find men in America, than it is to find flies there." By the way, it may be doubted whether flies, any more than bees, are natives of America.



mained to come at the Truth of what they were in Search of; I mean, the comparing the Languages. In effect, in the Research in question, it appears to me, continues our sensible author, that the Knowledge of the principal Languages of *America*, and the comparing them with those of our Hemisphere, that are looked upon as primitive might possibly set us upon some happy Discovery, and that Way of ascending to the Original of nations, which is the least equivocal, is far from being so difficult as might be imagined. We have had, and still have Travellers and Missionaries, who have worked on the languages that are spoken in all the provinces of the New-World. It would only be necessary to make a Collection of their Grammars and Vocabularies, and to collate them with the dead and living Languages of the Old World that pass for Originals. Even the different Dialects, in Spite of the alterations they have undergone, still retain enough of the Mother-Tongue to furnish considerable Lights.

“ Instead of this Method, which has been neglected, they have made Enquiries into the Manners, Customs, Religion, and Traditions of the *Americans*, in order to discover their Original. Notwithstanding, I am persuaded, that this Disquisition is only capable of producing a false Light, more likely to dazzle, and to make us wander from the right Path, than to lead us with

Certainty to the Point proposed. Ancient Traditions are effaced from the Minds of such as have not, or who, during several ages, have been, without any Helps to preserve them; and half the World is exactly in this situation. New Events, and a new Arrangement of Things give Rise to new Traditions, which efface the former, and are themselves effaced in their Turn. After one or two Centuries have passed, there no longer remain any Marks capable of leading us to find the Traces of the first Traditions.

“ The Manners very soon degenerate by Means of Commerce with Foreigners, and by the mixture of several Nations uniting in one Body, and by a change of Empire always accompanied with a new Form of Government. How much more Reason is there to believe such a sensible Alteration of Genius and Manners amongst wandering nations become savage, living without Principles, Laws, Education, or civil Government, which might serve to bring them back to the ancient Manners. Customs are still more easily destroyed. A new Way of living introduces new Customs, and those which have been forsaken are very soon forgotten. What shall I say of the absolute Want of such Things as are most necessary to Life? And of which, the Necessity of doing without, causes their Names and Use to perish together.

" Lastly, nothing has undergone more sudden, frequent, or more surprising Revolutions than Religion. When once men have abandoned the only true one, they soon lose it out of their Sight, and find themselves entangled and bewildered in such a Labyrinth of incoherent Errors, Inconsistency and Contradiction being the natural Inheritance of Falsehood, that there remains not the smallest Thread to lead us back to the Truth. We have seen a very sensible Example of this in the last Age. The *Buccanneers* of *St. Domingo*, who were Christians, but who had no Commerce except amongst themselves, in less than thirty Years, and through the sole Want of religious Worship, Instruction, and an Authority capable of retaining them in their Duty, had come to such a Pass, as to have lost all Marks of Christianity, except Baptism alone. Had these subsisted only to the third Generation, their Grandchildren would have been as void of Christianity as the Inhabitants of *Terra Australis*, or *New-Guinea*. They might possibly have preserved some Ceremonies, the Reason of which they could not have accounted for, and is it not precisely in the same manner, that so many infidel Nations are found to have in their idolatrous Worship Ceremonies which appear to have been copied after ours.

“ The Case is not the same with Respect to Languages. I allow that a living Language is subject to continual Changes, and as all Languages have been so, we may say with Truth, that none of them have preserved their original Purity. But it is no less true, that in Spite of the Changes, introduced by Custom, they have not lost every Thing by which they are distinguished from others, which is sufficient for our present Purpose; and that from the Riyulets arising from the principal Springs, I mean the Dialects, we may ascend to the Mother Tongues themselves; and that by attending to the observations of a learned Academician\*, that Mother Tongues are distinguished by being more nervous than those derived from them, because they are formed from Nature; that they contain a greater Number of Words imitating the Things whereof they are the Signs; that they are less indebted to Chance or Hazard, and that that Mixture which forms the Dialects, always deprives them of some of that Energy, which the natural Connection of their Sound with the Things they represent always give them.

“ Hence, I conclude, that if those characteristic Marks are found in the *American* Languages, we cannot reasonably doubt of their being truly original; and, consequently, that the People who

\* “ M. l' Abbe du Bos, his History of Painting and Poetry.”

ſpeak them have paſſed over into that Hemisphere, a ſhort Time after the firſt Diſperſion of Mankind; eſpecially if they are entirely unknown in our Continent‡.”

There is ſo much good ſenſe in the preceding obſervations, that I could have no hesitation about the propriety of quoting them at length. I was the more willing to do this, as I felt a deſire to expreſs my gratitude to Father Charlevoix for having been, in ſome meaſure at leaſt, by theſe very obſervations, inſtrumental in encouraging me in the inquiry which I now offer to the public. But let it not be ſuppoſed, that I mean to ſubſcribe to every thing our author has ſaid. Though language is of ſo much, and of the firſt, conſequence in eſtimating the affinities [if I may be allowed the expreſſion] of nations; and although where there is no affinity in language to be diſcovered, I ſhould be much inclined [without the ſtrongeſt phyſical and other proofs] to doubt whether ever two nations have been the ſame, yet I am perſuaded that the phyſical circumſtances of figure and complexion, the great features of religious worſhip, the mythology, and even the traditions, of nations are circumſtances which deſerve much attention in all our inquiries concerning

‡ A Voyage to North-America, &c. vol. I. p. 40, 41, 42, 43.

their original, and spread over the world. It is true, as Charlevoix observes, that " nothing has undergone more sudden, frequent, or more surprising Revolutions than Religion." These revolutions are accomplished in the transitions of mankind from the states of savages or barbarians to the conditions of civilized men; in the changes of governments; in the admixture of nations; in the progress of reason, and science, and research; in the vicissitudes of our individual fortunes; and, alas, in the unhappy relapse of nations once civilized, or considerably improved, to the condition of savages again. Local and very narrow circumstances often give rise to a great difference in the religious features of a people; whilst the hand of one man shall crumble into dust the vast fabric which it has required the exertions of many nations, through a long series of ages, to raise and support. These things are true: they are proclaimed by the history of mankind; and many of the proofs of them are to be collected among the savages of America.

But some of the features of religious worship, and of superstition, are extremely permanent. It was a long time before the Jews could be brought to lay aside their idolatry: but at length they relinquished it, and adopted the notion of the unity of God, which they have retained, with a most

commendable zeal and firmness, in the midst of all their oppressions and misfortunes, through many centuries. It had long been thought that traces of the religion of the ancient Persians could be discovered in America. In the course of this inquiry, I shall show that the language of the Persians is not unknown in this continent. Yet many ages must have elapsed since there subsisted between the Persians, or other Asiatics speaking their language, a connection with the Americans. Many ages, then, have not been sufficient to destroy the religion of fire in America.

As mankind have ever been remarked for retaining their errors, so even the grossest features of their mythology are preserved for a long time, in the midst of all the vicissitudes of fortune to which nations are exposed. The mythology of Asia is still preserved in America. We trace it with confidence among the savages from one end to the other of this continent. True it is, that this mythology, as well as the religion of the people, is fast disappearing, and a few years will leave hardly any vestiges of it behind. But this is not so much owing to the influence of time itself, as to the connection of the Americans with the Europeans, and their descendants.

The traditions of nations are, certainly, of much consequence in all our inquiries into their

origin and migrations. It is true that the traditions of a people cannot be preserved long in a pure, unvitiated stream. They are mixed with fables, which are the children of fancy, of fear, of superstition, all which so strongly characterize our kind, but which more especially characterize nations, who are incapable of transmitting to their posterity written monuments of their successes or misfortunes. I shall afterwards have occasion to show, that were it not for the traditions of many American nations we might for ever remain in doubt concerning the real origin of these people. The great affinity of their languages with the languages of Asia and Europe is not sufficient to prove, that the Americans are emigrants from these portions of the world. It only proves that the Americans and many Asiatic and European nations are the same people. It tells us not which was the parent stock. And in this inquiry, we assume no theory as established with absolute certainty, however it may be sanctioned by the voice of many ages.

Authors have laid too much stress upon the circumstance of the resemblance of customs and manners among the Americans and the people of the old-world. But what I have said of the religion and mythology of nations likewise applies to their customs, and their manners. These are sometimes very permanent, and ought not to be neg-



lected in an extensive inquiry into the origin of a people. For some interesting information concerning the customs which are common to America and the north of Asia, I beg leave to refer the reader to the *Arctic Zoology* of my learned and much-valued friend Mr. Pennant\*. The limits of this memoir will not permit me to dwell upon the subject, which, however, is extremely interesting.

The physical circumstances of figure and complexion are worthy of much attention in all our inquiries of this kind. It must be confessed that climate and food, and other physical causes, are adequate to the production of great changes in the constitution of mankind. But these changes are wrought only in a long course of time. Many centuries have not been able to efface the resemblances in figure and complexion of the Americans ~~the~~ Asiatics†. Independent on language, on religions,

\* See Introduction to the *Arctic Zoology*, p. 260, 261, 262. Second edition. London: 1792.

† "The portrait painter, Mr. *Smibert*, who accompanied Dr. *Berkley*, then Dean of *Derry*, and afterwards Bishop of *Cloyne*, from *Italy* to *America* in 1728, was employed by the Grand Duke of *Tuscany*, while at *Florence*, to paint two or three Siberian Tartars, presented to the Duke by the Czar of *Russia*. This Mr. *Smibert*, upon his landing at *Narraganset-Bay* with Dr. *Berkley*, instantly recognized the Indians here to be the same people as the Siberian Tartars whose pictures he had

on mythology, on traditions, on customs and manners, the naturalist, or man of observation, would be induced to declare, that the nations of America and many nations of Asia are the same. So certain are physical tests, since they are confirmed by the similarity of language.

I now proceed to state the opinions of two late writers concerning the origin of the Americans. These writers are our learned and excellent countryman Mr. Jefferson, and the Abbé Clavigero. I think proper to exhibit their opinions in this place, because both of them have introduced some observations on the subject of the American languages. I am not labouring to be methodical, otherwise I should introduce only a part of these quotations on the present occasion.

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taken." *The United States Elevated to Glory and Honour. A Sermon, preached before his Excellency Jonathan Trumbull, Esq. L.L.D. &c. &c.* By Ezra Stiles, D. D. L. L. D. President of Yale College. p. 16 & 17. Second edition. Worcester, 1785. That very respectable traveller Mr. John Bell, of Antermoney, observes, "from all the accounts I have heard and read of the natives of Canada, there is no nation in the world which they so much resemble as the Tongusians. The distance between them is not so great as is commonly imagined." *Travels from St. Petersburg in Russia, to various Parts of Asia.* vol. i. p. 280. Edinburgh: 1788. 8vo. I shall afterwards show, that the language of the Siberian Tartars and that of the Tounghouï, or Tongusians, have an extensive range in North-America.

“ Great question, says Mr. Jefferson, has arisen from whence came those aboriginal inhabitants of America? Discoveries, long ago made, were sufficient to shew that a passage from Europe to America was always practicable, even to the imperfect navigation of ancient times. In going from Norway to Iceland, from Iceland to Groenland, from Groenland to Labrador, the first traject is the widest: and this having been practised from the earliest times of which we have any account of that part of the earth, it is not difficult to suppose that the subsequent trajects may have been sometimes passed. Again, the late discoveries of Captain Cook, coasting from Kamschatka to California, have proved that, if the two continents of Asia and America be separated at all, it is only by a narrow streight. So that from this side also, inhabitants may have passed into America and the resemblance between the Indians of America and the Eastern inhabitants of Asia, would induce us to conjecture, that the former are the descendants of the latter, or the latter of the former: excepting indeed the Eskimaux, who, from the same circumstance of resemblance, and from identity of language, must be derived from the Groenlanders, and these probably from some of the northern parts of the old continent. A knowledge of their several languages would be the most certain evidence of their derivation which could

be produced. In fact, it is the best proof of the affinity of nations which ever can be referred to. How many ages have elapsed since the English, the Dutch, the Germans, the Swiss, the Norwegians, Danes and Swedes have separated from their common stock? Yet how many more must elapse before the proofs of their common origin, which exist in their several languages, will disappear? It is to be lamented then, very much to be lamented, that we have suffered so many of the Indian tribes already to extinguish, without our having previously collected and deposited in the records of literature, the general rudiments at least of the languages they spoke. Were vocabularies formed of all the languages spoken in North and South America, preserving their appellations of the most common objects in nature, of those which must be present to every nation barbarous or civilised, with the inflections of their nouns and verbs, their principles of regimen and concord, and these deposited in all the public libraries, it would furnish opportunities to those skilled in the languages of the old world to compare them with these, now, or at any future time, and hence to construct the best evidence of the derivation of this part of the human race.

“ But imperfect as is our knowledge of the tongues spoken in America, it suffices to discover the following remarkable fact. Arranging them

under the radical ones to which they may be palpably traced, and doing the same by those of the red men of Asia, there will be found probably twenty in America, for one in Asia, of those radical languages, so called, because, if they were ever the same, they have lost all resemblance to one another. A separation into dialects may be the work of a few ages only, but for two dialects to recede from one another till they have lost all vestiges of their common origin, must require an immense course of time; perhaps not less than many people give to the age of the world. A greater number of those radical changes of language having taken place among the red men of America, proves them of greater antiquity than those of Asia\*"

I. "The Americans (says the learned author of *the History of Mexico*,) "descended from different nations, or from different families, dispersed after the confusion of tongues. No person will doubt of the truth of this, who has any knowledge of the multitude and great diversity of the American languages. In Mexico we have already found thirty-five: in South-America there are still more known. In the beginning of the last century the Portuguese counted fifty in Maragnon. It is true, that there

\* Notes on the State of Virginia. p. 162, 163, 164, 165. London: 1787.

is a great affinity between some of those languages, which shews that they are sprung from the same parent, namely, the *Eudeve*, *Opata*, and *Tanabumara*, in North-America, and the *Mocobi*, *Toba*, and *Abipona* in South-America; but there are many others also, as different from each other as the Illyrian from the Hebrew. We can safely affirm, that there are no living or dead languages which can differ more among each other than the languages of the Mexicans, Otomies, Tarascas, Mayas, and Miztecas, five languages prevailing in different provinces of Mexico. It would therefore be absurd to say, that languages so different were different dialects of one original. How is it possible a nation should alter its primitive language to such a degree, or multiply its dialects so variously, that there should not be, even after many centuries, if not some words common to all, at least an affinity between them, or some traces left of their origin\*?

II. "The Americans do not derive their origin from any people now existing in the ancient world, or at least there is no grounds to affirm it. This inference is founded on the same argument with the preceding, since if the Americans descended of any of those people, it would be possible to trace their origin by some marks in their languages in

\* I doubt not that were these languages compared, with labor and attention, some affinity between them would be discovered.

spite of the antiquity of their separation : but any such traces have not been discovered hitherto, although many authors have searched with the utmost attention, as appears from the work of the Dominican Garcia†. We have leisurely compared the Mexican and other American languages with many others which are now living, and with those which are dead, but have not been able to discover the least affinity between any of them. The resemblance between the *Teotl* of the Mexicans and the *Theos* of the Greeks, has induced us sometimes to compare those two languages, but we have never found any agreement between them. This argument is strong in respect to the Americans, as they shew great firmness and constancy in retaining their languages. The Mexicans preserve their language among the Spaniards, and the Otomies retain their difficult dialect among Spani-

† “ His famous treatise on the Origin of the Americans, printed in quarto, at Valentia, in 1607, afterwards enlarged and re-printed in Madrid, in 1729, in folio, is a work of vast erudition, but almost totally useless, as it gives little or no assistance in discovering truth; the foundation for the opinions which he maintains concerning the origin of the Americans, are, for the most part, weak conjectures founded on the resemblance between some of their customs and words, and those of other nations.” These are Clavigero’s words. *The History of Mexico*. vol. i. p. xxi. Charlevoix (*Preliminary Discourse*, p. 5.) gives some account of Garcia’s work, which I have to regret that I have never seen.

ards and Mexicans, after two centuries and a half of communication with both.

“ If, concludes our author, the Americans descended from different families dispersed after the confusion of tongues, as we believe, and have been separated since then from those others who peopled the countries of the old continent, authors will labour in vain, to seek in the language or customs of the Asiatics for the origin of the people of the new world\*”.

My remarks on the preceding quotations from Mr. Jefferson and the Abbé Clavigero are reserved for a later part of this work.

I now proceed to give some account of my own labours relative to the subject of this memoir. As early as the year 1787, whilst I was a student of medicine in the university of Edinburgh, I endeavored to discover, whether there was any resemblance between the American and Asiatic languages. But although I devoted a good deal of time to the inquiry, I met with but little success. Up-

\* The History of Mexico, collected from Spanish and Mexican historians, &c. vol. ii. p. 208, 209, 210. English Translation. London, 1787. The whole of what Clavigero has said concerning the population of America deserves the attention of the readers of this memoir.



on my return to my native county, in the latter end of the year 1789, I resumed the inquiry, and by the assistance of the tables in Stralenberg's work, and very mutilated vocabularies of the languages of some of the American tribes, principally, if not entirely, those of the Delaware-stock, I discovered such affinities that I was persuaded that more extensive researches would, in time, conduct me to something interesting on the subject. In the midst of many, and more favourite, pursuits, I never entirely lost sight of this, though I had not an opportunity of prosecuting the question much farther, until the spring of 1796, when I received, through the hands of my learned friend, Dr. Joseph Priestley, the *Vocabularia Comparativa* of Professor Pallas †. It is this great work that has enabled me to extend my inquiries, and to arrive at some degree of certainty on the subject. The general result of my inquiries is now offered to the public. They will be extended and corrected in proportion as I shall receive additions to my stock of American vocabularies.

The order which I shall pursue in the ensuing pages is the following. I shall, first, give some account of the various American tribes and nations whose languages are taken notice of in this me-

† *Linguarum totius Orbis Vocabularia comparativa; Augustissimæ cura collecta. Sectionis Primæ, Linguas Europæ et Asiæ complexæ, pars Prior. Petropoli, 1786. 4to. et Pars Secunda. Petropoli, 1789. 4to.*

moir. Remarks on their languages are afterwards to be offered. I shall then give some account of the various Asiatic and European nations, whose languages I have compared with those of the Americans; and shall conclude the memoir with some general observations relative to the course of the migrations of the Americans through the continent, their comparative antiquity, &c.

At the head of the column of Americans, I have uniformly placed the Delawares, or as they call themselves LENNI-LENNAPE. I have followed this arrangement because, I believe, we are better acquainted with the language of this tribe, than with that of any other in North-America; because they are acknowledged to be of more ancient establishment in the country than many others; and because their language appears to have a greater spread than that of any of the numerous nations of this great continent.

The name by which these Indians are best known, that of Delawares, was imposed upon them by the English, because they inhabited the waters of the river Delaware. The French writers call them Loups. They, I have already observed, call themselves Lenni-Lennape, which signifies the ORIGINAL PEOPLE\*.

\* Every thing which the Indians consider to be *original* is distinguished by the addition of the word *Lenni*, or something like it.

The Delawares tell us that they were formerly a very powerful people, inhabiting the country to a great distance, and spreading along the sea-shore far east and south, &c. The great spread of their language, which is afterwards to be attended to, seems to show, that this must have been the case.

All the Indian nations known to me on this side of the Mississippi call the Delawares their grandfather, if we except the Six-Nations, the Wyandots, Cochnewagoes, and the southern tribes, called Cheerake, Muskohge, Chikkafah, Choktah, &c. These, it will be evident from an inspection of my vocabularies, as well as from attending to what is afterwards to be mentioned, speak languages, which though not radically dif-

But this word likewise signifies *common*. Thus the Delawares call the common Indian corn (*Zea Mays*) *Lenbásqueem*, or the original corn. *Lenni Hittuck* signifies original or common trees. They apply this term to the oaks and hickory (different species of the two genera *Quercus* and *Juglans*, excluding, I suppose, from the last name, the common black-walnut and butter-nut, *Juglans nigra* and *Juglans cinerea*), which they say are original, and common all over the island, as they call the continent; whereas trees of other kinds, they tell us, are only to be found in different spots and in certain places. This is an interesting discrimination. *Lenni M'bi* is pure water. *Lennaqueek*, the chub-fish, because, they tell us, this fish is to be found in every river or brook on the continent, &c. It is not necessary, in this place, to give any other instances in elucidation of the word *Lenni*.

ferent from that of the Delawares, are, however, much more distant from it than are the languages of the Chippewas, Shawnees, Miamis, Narragansets, and several others, which are mentioned in my larger lists of American nations *above* the Senecas, who are one of the Six-Nations.

As far as I have been able to learn any thing on the subject, the Delaware nation consists of three tribes, viz. the Unāmis, or Wanāmi, the Unalāchtigo, or Wunalāchtigo, and the Minfi, or Monfees. It is certain that there had been a fourth tribe, which was small, and has passed away, leaving not a name behind." The Mahicanni, or Mohicans, are certainly sprung from the Delawares," but are not comprehended by these last, as a branch in making up their nation.

All the Indian nations to the southward and westward, &c. distinguish the Delawares by the name of Wapanachki, or *People towards the rising of the sun.* "The Wyandots and the Six-Nations call them their nephews, and the Delawares acknowledge them to be their uncles.

Of all the Indian nations which formerly inhabited, and do still inhabit, the countries of America, from the state of Massachusetts down to the Mississippi, and between the river Ohio and the Lakes of Canada, none but the Delawares and the Five-Nations had the right to call a general

council. The Wyandots and Hurons might call them occasionally.

The Delawares appear to have been formerly the superiors of the other nations of North-America that are comprehended within the limits which I have mentioned. Their traditional history, which is still extant, proves this assertion. But by the cunning of the Five-Nations, who are perhaps the greatest politicians of all the North-American Indians, they were allured into a war with the enemies of the Five-Nations, and finally were conquered.

After this stroke of policy, for the meanness of policy is not confined to civilized nations, the Delawares were told, that their legs being now cut off, they must wear the petticoat, become women, turn their hands to the raising of corn, &c. and leave the higher business of warring to the conquerors.

However in the year 1776, or 1777, when the Five-Nations were using all their endeavours to bring all the Indian nations into the war against the United-States, a Delaware chief, relying upon the faith and promises of our infant states, had the resolution to say to some of the chiefs of the Five-Nations, then assembled at Fort-Pitt, " that he well remembered, that they had formerly cut off his legs, and made a woman of him, by putting a

petticoat upon him, and by other degrading marks, but that now his legs were grown again ; that he had thrown away the petticoat, and had put on the breech-clout again," adding that, "the land beyond the river Alleghaney was his property."

From this period, the Delawares have again assumed considerable authority among the American tribes. The Five-Nations, indeed, aspire to be the sovereigns of all the other tribes, and, for many years past, have assumed the right of making war, and of concluding peace, according as it best answered their purpose. They have also assumed the right of selling land to the Whites. They wish to be looked upon by the other nations as their guardians, which it must be allowed they were for many years. But of late years, matters have taken a different turn. The Western Nations have, at length, discovered the intentions of the artful confederacy, and now go so far as to threaten them with destruction if they do not unite with them, or fulfill the condition of the league.

The Delawares are, at present, at the head of this league, and relying upon the fidelity of the nations who are combined with them, now give (in some measure) law to the Five-Nations.

The Wyandots, being the guarantees of the Delawares, are under obligation to assist them,

when they shall become involved in war, and especially when they shall be in danger of losing their lands: for the Delawares have now no lands but what have been given to them by the Wyandots, who, at the time the gift was made, engaged to protect the former in the property of them against any invader\*. The league of association between the Delawares and Wyandots was formed in the year 1751.

The Chippewas, who are the second tribe mentioned in my list, evidently speak a dialect of the Delaware language. Of this nation I do not think it necessary to say any thing farther, as the reader will obtain ample information concerning them in Carver's *Travels* †, a work which is in the hands of almost every person who is the least studious of the Indian affairs of this country.

\* The preceding account of the Delawares is principally compiled from a collection of valuable manuscripts, which were kindly communicated to me by the author, my worthy friend, Mr. John Heckewelder, of Bethlehem.

† *Three years Travels through the Interior parts of North-America, for more than five thousand miles, &c. &c.* By Captain Jonathan Carver, of the Provincial Troops in America. Philadelphia: 1796, octavo. I have not an opportunity of consulting any of the London editions of this work. See also *Voyages and Travels of an Indian Interpreter and Trader, describing the Manners and Customs of the North American Indians, &c. &c.* By I. Long. London: 1791. 4to.

I do not know the meaning of the word Chippewas, or Chippeway. They are very dirty Indians. This is taken notice of by the Mahicanni, and other Indians, as well as by the Whites. The Chippewas formed a part of the hostile Indians who defeated General St. Clair, on the fourth of November, 1791. We have cause to remember them.

The Minfi, or Monfees, called also the Minnifinks, I have already said, formed a part of the Delaware nation. They are now few in number. They are much darker than the greater number of the North-American tribes.

“ The Mahicanni, or Mahiccans, or Mohickanders as the Dutch call them, are certainly a branch of the Delaware-nation, though I have not been able to learn at what time they were united with them. I take these to be the people of whom De Laet speaks under the name of Manikani, and places on the eastern bank of the North-River\*.” In his map of Nova Anglia, Novum Belgium et Virginia, he calls them Mahicans. Mr. Charles Thomson, the respectable secretary of the first American Congress, speaks

\* *Novus Orbis seu Descriptionis Indiarum Occidentalis Libri xviii.* Authore Ioanne De Laet, Antverp. p. 73. Lugd. Batav. 1633. folio.



of the Mohickanders and Mahiccon as two distinct tribes †, but this is incorrectly done. They are one and the same people. The whole number of the Mahicanni nation in 1793, was not supposed to exceed three hundred souls. The greater number of them are settled at Oneida, in the state of New-York. † Some of them, called the Stockbridge-Indians, are settled at Stockbridge, in Massachusetts.

The Shawnees, more properly Sawwannoo\*, or Sawanos †, are a southern tribe. They formerly dwelt upon the river Savanna in Georgia, but migrated to the northward, and settled at Pequea, in the county of Lancaster, and state of Pennsylvania. One of their tribes, called the Pickawes, gave to this place the name of Pequea. A branch of this nation did not migrate to the northward, but is associated in the confederacy of the Muskohge, or Creeks. They are called 'the Savanucas, or Savannas.' They still retain the Sawwannoo language. A branch of the Sawwannoo is settled at a place called Lancelot-Gras, on the west end of the Mississippi, below the mouth of the Ohio. These Sawanos had been taken prisoners and were carried into Kentucky, in 1784. About the year 1785, or 1786, they removed to the place just mentioned.

† See Mr. Jefferson's Notes on the State of Virginia, p. 349.

\* General Gibson.

† De Laet, p. 77.

° The empire of the Sawwannoo was once very considerable. It extended from Kentucky south-westward to the Mississippi. They, as well as the Delawares and many other tribes, were subdued by the Five-Nations. They are a brave people.

"The Pottawatameh, or Pouteotamies, dwell near St. Joseph's and Fort-Detroit. They are a tall and very fine race of Indians. Charlevoix does not hesitate to call them "the finest Men of *Canada*, &c." \*

"The Miamis, or Miamies, dwell upon the Miami-River, about Fort-St. Joseph. Above one hundred years ago, they were settled at the south end of the Lake Michigan, at a place called Chicagou. † The Ouyatapons, or Wiahtanah, are a branch of this nation.

"The Messifaugers, or Messifagues, are a most dirty race of Indians, residing about Lakes Huron and Superior.

"The Kikkapous, Oucahipoues, or Kicapous, inhabit the country on Lake-Michigan, and between that lake and the Mississippi. They are thought to be an immediate branch of the Sawwannoo.

\* A Voyage, &c. vol. ii. p. 9. † Charlevoix, vol. i. p. 155.

The Piankashaws, more properly Piánkishas, dwell upon the banks of the river Wabash, near Fort-Ouiatanon.

The Algonkins, or Algonquins, are so particularly mentioned by Charlevoix, \* Lahontan, † and other writers, that I do not think it necessary to say any thing concerning them, in this place. The vast spread of their language in North-America is afterwards to be examined. I shall only observe, that Algonkin is a kind of generic name, including a great number of different tribes or nations.

Indians of Penobscot and St. John's. These inhabited the banks of the Penobscot-River and that of St. John's. In the year 1795, the Penobscots were supposed to be less than three hundred in number. We are told that these Indians are "extremely anxious at the idea of becoming extinct. They cause their children to intermarry while they are young, they wean their infants early and do every thing within their power, the practice of temperance excepted, to preserve their numbers; but all is vain. ‡"

\* A Voyage, &c. vol. i. p. 151, 152, 153, 167, 168, &c.

† New Voyages to North-America. London: 1735.

‡ The History of the District of Maine. By James Sullivan. p. 96. Boston: 1795. 8vo.

Acadians, according to De Laet. These were the Indians of Cadia, or Acadia, especially those who lived about the Portus Regalis. De Laet calls them Souriquosii.\* He takes notice of their custom of plucking out their beards. †

Narragansets, &c. Under this head, I comprehend different tribes of New-England, but especially those who were called Narragansets, or Narragansitts. This was once a considerable tribe, or nation. According to Daniel Gookin, their territory "extended about thirty or forty miles from Sekunk river and Narragansitt-bay, including Rhode-Island and other islands in that bay, being their east and north bounds or border, and so running westerly and southerly unto a place called Wekapage, four or five miles to the eastward of Pawcutuk river, which was reckoned for their south and west bounder, and the easternmost limits of the Pequots. This sachem held dominion over divers petty governours; as part of Long-Island, Block-Island, Cawesitt, Niantick, and others; and had tribute from some of the Nipmuck Indians, that lived remote from the sea. The chief seat of this sachem was about Narragansitt-bay and Cannonicut-island. The Narragansitts were reckoned, in

\* Novus Orbis, p. 52.

† "Barbam non nisi primores alunt, ceteri radicibus evelunt." Ibid. p. 52.

arm for war more than five thousand men as ancient Indians say. All do agree they were a great people, and oftentimes waged war with the Pawkunnawkutts and Massachusetts, as well as with the Pequots. The jurisdiction of Rhode-Island and Providence Plantations, and part of Connecticut people, possess their country. These Indians are now but few comparatively: all that people cannot make above one thousand able men.\*"

"  
Of the Pampticoughs I know but little. They are mentioned by Lawson, from whom I take the words in their language. Early in the present century, this nation (or least a part of them), the Tuscaroras, and the Woccons, did not live above ten leagues distant from each other, "in North-Carolina. † Lawson says, they had but one town, and only fifteen fighting men. ‡ I conjecture that Pampticough-Sound in North-Carolina received its name from these Indians. Some of the old writers on the subject of America speak of a river Pemtegoüet in the northern part of our continent. De Laet thinks this is the celebrated Norumbega, or Agguncia, now known by the name of

\* Historical Collections of the Indians in New-England, dated 1674. I have not seen the original work. It is printed by the Massachusetts Historical Society, in their Collections, vol. i. 1792.

† A New Voyage to Carolina; containing the exact description and natural history of that country, &c. &c. p. 231. London: 1709. 4to. ‡ Ibid, p. 234.

Penobscot. He informs us that the Indians who dwelt about this river, when Champlain explored it, were of the nation of the "Estechemines," and a wandering race.\* From a specimen of the language of the Estecheminès, preserved by De Laet, † I think it is evident, that they spake a dialect allied to that of the Delawares. The Pampticoughs of Lawson did the same.

"The Sankikani inhabited the western banks of the Hudson's River, or as it was formerly called, the Great North-River, and Manhattes. De Laet, from whom I take the words in the language of these Indians, speaks of them as the "infensissimi hostes" of the Manhattæ, or Manathanes, a fierce tribe, who inhabited the eastern banks of the same river. †

The Senecas, Mohawks, Onondagos, Cayugas, and Oneidas, constitute the confederacy which has

\* *Novus Orbis*, p. 55. † *Ibid.*, p. 54. The following are the numerals of the Estechemines, according to this author. 1. *Beckkon*, 2. *Nich*, 3. *Nach*, 4. *Iau*, 5. *Prenabt*, 6. *Chacbit*, 7. *Contacbit*, 8. *Eroviguen*, 9. *Pechcoquem*. 10. *Perock*. De Laet does not seem to have found any resemblance between the language of the Estechemines and that of the Souriquosii, in Acadia. Speaking of the former he says, "habitu corporis, moribus atque institutis Souriquosii plane similes, lingua discrepant, quod è numerorum nominibus, quæ hic ascribere visum, planum fiet. 1. *Beckkon*, &c. Neque dubium est in cæteris ad eundem modum discrepare."

† *Novus Orbis*, p. 72.

long been known by the name of the Five-Nations. This confederacy, or compact, is called by the Indians themselves the STRONG-HOUSE. We are not absolutely certain when or where this confederacy was first established. It appears to have been above two hundred years ago. According to some accounts, it was on the north, according to others, on the south, side of Lake-Erie. From all the information I have received, I suppose it pretty certain that it was somewhere in the neighbourhood of the great lakes of Canada.

Three of the tribes in the confederacy are called the elder, and two the younger tribes. The former are the Senecas, the Mohawks, and the Onondagos. The latter tribes are the Cayugas and Oneidas. The Mohawks call themselves the oldest branch of all.

In the year 1608, the confederacy of the Five-Nations occupied the tract of country from the east end of Lake-Erie to Lake-Champlain, and from the Kittatinney and Highlands to Lake-Ontario and the river St. Laurence. A short time before this period, they had carried on a war with the Adirondacs, who lived beyond the lakes. In this war they were worsted, owing, no doubt, in a great measure, to the assistance afforded to the Adirondacs by the French, who had provided them

with fire-arms, which the Five-Nations had never seen before.

That policy which has long so strikingly characterised the confederacy, at length induced them to make a peace with the Adirondacs and the French. But they were incapable of continuing in peace. Thirsting after glory, and a more extensive range of country, they turned their arms against the Lenni-Lennápe, or Delawares, the Mahicanni, or Mahiccans, and other tribes, and in the end compelled them to acknowledge the Five-Nations as their superiors. I have already alluded to this conquest in speaking of the Delawares. I remarked that they do not seem willing to continue any longer under the yoke of the confederacy; and it is not unlikely that the league which the Delawares have formed with the western tribes may eventually terminate the existence of the confederacy.

Although the Five-Nations have taken to the cultivation of the ground, they are not increasing. On the contrary they are evidently diminishing, in numbers.

Since the war of 1757, the Mohawks have separated. A part of the nation is settled on the Grand-River, near Niagara, and the rest at the back of the bay of Quenty, or Kenty, about forty-



eight miles above Cataraqui, which is the capital of the settlements of the Loyalists, on the River St. Lawrence\*.

" The Tuscaroras, or Tuskeruro, form a sixth tribes in the confederacy, which is now sometimes called the Six-Nations. They were driven from the borders of North-Carolina by the Cheerake and English, in the early part of the present century. They are said to have been received into the confederacy, "upon a supposition that they were originally of the same stock with the Five-Nations, because there is some similitude between their languages †." It is evident, from an inspection of my vocabularies, that there is an affinity between the language of the Tuscaroras and that of the other nations in the confederacy.

The Cochnewagoes are a branch of the Mohawks. Long says, they are called the "Praying Indians, from the circumstance of their chiefs wearing crucifixes, and going through the streets of Montreal with their beads, begging alms †."

\* Long, p. 11.

† The History of the Province of New-York, from the first Discovery to the year 1732. By William Smith, A. M. p. 47. Philadelphia: 1792. 8vo.

‡ Voyages and Travels, &c. p. 6. The whole of my account of the Cochnewagoes is taken from this work. The inverted commas show where I have copied the author's words.

Their village, called Cahnuaga, or Cocknawaga, nine miles above Montreal, contains about two hundred houses: the inhabitants amount to about eight hundred, and are continually increasing. They are in a great degree civilized and industrious. Their hunting grounds are within the limits of the United-States, "at a considerable distance from the village, round Fort-George, Ticonderago, and Crown-Point, where they kill beaver and deer, but not in such great abundance at present as they did formerly, the country being better inhabited, and the wild animals, from the present state of population, being obliged to seek a more distant and secure retreat." These Indians sow corn, "and do not depend like other nations solely upon hunting for support; but at the same time, they are not fond of laborious work, conceiving it only suited to those who are less free, and retaining so much of their primeval valour and independence as to annex the idea of slavery to every domestic employment."

The Wyandots evidently belong to the same stock with the Five-Nations. They reside principally about Fort-St. Joseph and Detroit. They were conquered by the confederates and compelled to sue for peace, "after they had many years wandered beyond the Lakes." Lewis Evans thinks the Wyandots are the same people with the Foxes,

or Outagamis.\* I have already observed that they entered into a league of association with the Delawares in the year 1751. They are likewise called Junúndats, and if my memory serves me, Wanats.

I refer the reader to Carver's *Travels* for information concerning the Naudowessies, the Sioux of the French. I may observe, however, that these Indians are said to have formerly inhabited the country about Detroit. There is a large river in the vicinity of this place, emptying itself into Lake St. Clair, on the west side, which is called by the Chippewas, and other Indians, Nadowei-Sipi, or the Nadowessie-River. The people of Detroit call this river Huron-River. I conjecture that the Naudowessies are a branch of the Wyandots. The Chippewas call the latter Nottawessie.

//The Hochelagenes are mentioned by De Laet. According to this writer, they inhabited the river Hochelaga, which is no other than the great river St. Laurence.† "I have not an opportunity of consulting the original works from which De Laet has compiled his account of the Hochelagenes. It is evident, however, that they were of the stock of the Five-Nations.

\* Geographical, Historical, Political, Philosophical, and Mechanical Essays. The First, &c. p. 13. Philadelphia: 1755. 4to.

† Novus Orbis, p. 48. Charlevoix calls this river Hofelaga.

I am next to speak of the Cheerake. " Their national name, says Adair, is derived from *Chee-ra*, " fire," which is their reputed lower heaven, and hence they call their magi, *Cheerà-tabge*, men possessed of the divine fire."\* "The country, says the same writer, lies in about 34 degrees north latitude, at the distance of 340 computed miles to the north-west of Charlestown, 140 miles west-south-west from the Katahba nation, and almost 200 miles to the north of the Muskohge or Creek country.†"

The Cheerake were once a very powerful nation of Indians. About sixty years ago, they had sixty-four towns and villages, which were very populous. At that time, they are supposed to have amounted to upwards of six thousand fighting men.‡ In the year 1769, an intelligent gentleman (whose name I do not think it prudent to mention, as he is still living, and has occasional intercourse with the Indians) made an estimate of the number of hunters in the Cheerake nation, and found them to be twenty-two hundred. In the year 1793, the same gentleman, then in Philadelphia, supposed there were not more than fifteen hundred hunters.|| This diminution is not so great as might have been supposed.

\* Page 226. † Ibid. ‡ Ibid. p. 227.

|| Among our savages, the term warrior is a very ambiguous phrase, for every person is a warrior who has taken a

The Cheerake are divided into the Upper, or Overhill, Cheerake, and the Lower-Cheerake. The former call themselves Cheelake. They do not pronounce the letter R at all. The latter call themselves Cheerake, or Cherokees, and do not (and I am told cannot) pronounce the letter L. There is about as much difference between the dialects of these two branches of the Cheerake as there is between the dialects of the Chikkasah and Choktah.

The Cheerake tell us, that when they first arrived in the country which they inhabit, they found it possessed by certain "moon-eyed-people," who could not see in the day-time. These wretches they expelled. This curious fact was communicated to me by Colonel Leonard Marbury, a very intelligent gentleman, who has put me in possession of much important information concerning the southern Indians. Possibly, the moon-eyed-people

scalp. The term hunter is less ambiguous. It includes all those who are strictly speaking hunters, or capable of supporting themselves by the labours or pleasures of the chase: it does not include the old men, who have ceased to be hunters. I need not say, it excludes women and children. By a moderate computation, it may be supposed, that there are three women, children, and old men to every hunter. The savages lose great numbers of their children by worms, and other diseases, which partly explains the reason why the number of hunters compared to that of the women, &c. is estimated so high. Moreover, great numbers of the hunters are young fellows, who are unmarried.

driven away by the Cheerake, were the ancestors of the Albinos who inhabited the Isthmus of Darien, and of whom Lionel Wafer has given us an account. Be this as it may, it is certain, that the Albino-variety of mankind is often continued for a very long time.

The late Mr. M'Gilwray informed me, that the Cheerake are of more ancient establishment in the country east of the Mississippi than the Muskohge. Accordingly, the former call the latter their younger brothers.

The Cheerake are of a lighter colour than the greater number of the North-American Indians that are known to me.

I shall afterwards endeavour to show, that the language of the Cheerake is not radically different from that of the Six-Nations.

" The Muskohge, Muscokes, or Creeks, as they are most commonly called, are a considerable confederacy. In the time of Adair, their country extended one hundred and eighty computed miles, from north to south." It was situated nearly in the centre between the Cheerake, Georgia, East and West Florida, and the Choktah and Chikkasah nations.\* " This confederacy is made up of many

\* Adair, p. 257.

tribes, or remnants of conquered nations. They have, or had a few years ago, above sixty towns, in more than thirty of which the Muskohge language is spoken. †

The Muskohge receive their name of Creeks because the country which they inhabit abounds in creeks, small bays, rivulets, and swamps. ‡

The Creeks are divided into Upper and Lower Creeks. The former inhabit the upper part of the territory, which is very hilly. The latter inhabit the lower country, which is level. The Lower Creeks are best known by the name of Seminoles. The Muskohge, properly so called, denominate the Seminoles their cousins: and the latter call the former their uncles; thus admitting that they are their superiors, and ancestors. I have seen, and read with attention, a manuscript written by an American officer, in which it is asserted, that the Seminoles are the ancestors, or "original stock of the Creek-Nation." This account is very different from others which I have received, and on which I place more dependance.

About the year 1775, the Muskohge confederacy was thought to consist of about three thousand and five hundred men fit to bear arms\*. In

† On the authority of my friend Mr. Wm. Bartram. M. S. *penes* me.    ‡ Adair, p. 257.    \* Adair, p. 259.

the year 1791, the gentleman alluded to when I treated of the Cheerake, made an estimate of the numbers of the Upper-Creeks. At this time, there were three thousand and five hundred hunters. When the Seminoles were included, the number amounted to five thousand hunters. From the year 1768, to the time just mentioned, the Creeks had encreased about one hundred.

The Muskohge appear to have crossed the Mississippi about the time the Spaniards under the command of Fernando de Soto first landed in Florida. Their tradition informs us, that when they were moving downwards, they received intelligence concerning certain men, of a different colour from themselves, who had hair all over their bodies, and carried thunder and lightning in their hands. This fact was communicated to me by Mr. M'Gilwray.

The "Chikkafah, Chicachas, or Chicafaws, inhabit the western parts of Georgia, to the northward of the Choktah." Their country is one of the finest in North-America.

These Indians inform us, that when they first came from the west, they had ten thousand men fit for war; "and this account, says Adair, seems very probable; as they, and the Choktah, and also the "Chokchooma, "who, in process of time



were forced by war to settle between the two former nations, came together from the west as one family\*." They are now much reduced in number. In the year 1793, the number of their hunters did not exceed five or six hundred.

From the accounts which I have collected from the Chikkafah, I conclude that they crossed the Mississippi, nearly opposite the Chikkafah-Bluff. They assure me, that they are only a small part of the original nation, and that the greater part of their ancestors still dwell beyond the Mississippi, towards the borders of the Pacific-Ocean. I have not learned the precise period at which the Chikkafah crossed the Mississippi. It is certain, however, that it was some time after the arrival of the Spaniards in Mexico. This inference is safely deduced from a well-established fact, viz. that they and the Choktah brought with them from the country west of the Great-River, those beautiful horses which are called the Chikkafah and Choktah breeds. The Seminole-horses, or those fine creatures which are bred among the Lower-Creeks, are of the Andalusian stock, and were introduced by the Spaniards of St. Augustine.

The Chikkafah are very particularly mentioned by the historians of the expedition of Fernan-

do de Soto into Florida. The Portuguese author of Elvas calls their town Chicasa\*. Garcilasso de la Vega calls it Chicaça†. From the accounts of these two authors, the first of whom appears to have been a faithful recorder of facts, it seems pretty certain, that a part of the Chikkafah nation was settled to the east of the Mississippi, as early as the year 1541.

Bernard Romans informs us, that the Chikkafah are the only savages he has heard of, “who make their females observe a separation at the time of their *Menses* (some ancient almost extirpated tribes to the northward only excepted, and these used to avoid their own dwelling houses); the women then retire into a small hut set apart for that purpose, of which there are from two to six round each habitation, and by them called moon-houses.‡” Our author’s information could not have been extensive. I believe it is certain that [besides the Chikkafah] the Choktah, the Cheerake and the Creeks observe a similar separation. Among all these tribes [not to mention many others], the men at

\* A Relation of the Invasion and Conquest of Florida by the Spaniards, under the command of Fernando de Soto. p. 98, &c. English Translation. London: 1686. 8vo.

† Histoire de la Conquete De la Floride, &c. vol. ii. p. 364, &c. A Leide: 1731.

‡ A Concise Natural History of East and West-Florida, p. 64.

these times refuse to have any connection with the women. They will not even eat out of the same spoons the latter have made use of.

"The Choktah, or Chatkas, inhabit the country east of the Mississippi, to the southward of the Chikkafah and Cheerake, and west of the Muskohge."  
"Their country is pretty much in the form of an oblong square."\*

I have already said, on the authority of Adair, that the Chikkafah, the Choktah and the Chokchooma "came together from the west as one family." That they crossed the Mississippi at the same time I think very doubtful. I believe that the Choktah came in much later. It is certain, however, that the Choktah came into Florida later than the Creeks. The latter call the Choktah their younger brothers.

In the year 1793, there were supposed to be at least six thousand hunters of the Choktah nation.

"The Choktah are well known by the name of the Flat-Heads, because they formerly compressed the heads of their children with a bag of sand. I believe, this practice is now laid aside.

\* The Katahba were once a considerable nation. Their country was bounded on the north and north-

\* Adair, p. 282.

east by North-Carolina ; on the east and south by South-Carolina ; and about south-west by the nation of the Cheerake. About twenty-five years ago, their chief settlement was about one hundred and forty miles from the Cheerake, and about two hundred miles distant from Charleston.

In the infancy of the settlement of South-Carolina, the Katahba could muster fifteen hundred fighting men. About the year 1743, this nation consisted of almost four hundred warriors, of above twenty different dialects.

I am informed,\* that the Katahba have an anniversary meeting, intended to commemorate their former greatness. This must, indeed, be a melancholy task. But nations who are fast passing to destruction must be contented to wrap themselves up, for a time at least, in reflections of a serious kind. It is on such occasions that they should learn to know and acknowledge the existence and the power of a creator, who formed all nations, and scatters them abroad ; who preserves and increases them ; who diminishes or crumbles them to nought. Thy power, O God ! has no limits ; and are we worthy of thy preserving care when we

\* By my friend Alexander Martin, Esq. formerly Governor of North-Carolina, and at present a member of the Senate of the United-States.

cease to be virtuous, and refuse to cultivate the arts of social life ?

The Katahba are among the number of those American tribes who gave an artificial shape, by means of a strong compression, to the heads of their children. This practice among the Katahba has, I believe, fallen into disuse. The consequence is that we see no flat or compressed heads among the younger part of the nation ; a circumstance which does not support Professor Blumenbach's notion of the perpetuation of forms impressed by such practices\*. I shall examine this subject in a separate memoir.

Of the Woccons, I know nothing but what I collect from Lawson†. They inhabited the country of North-Carolina, in the beginning of the present century. "At this time, according to the author just mentioned, these Indians and the Tuscaroras were "not two leagues asunder, &c."‡. The Woccons had two towns, viz. Yûpwauremau and Tootatmeer, and one hundred and twenty fighting men||. We hear nothing of them at present. I imagine they are entirely extinct.

\* Institutiones Physiologicæ. Sect. xlv. p. 468. Göttingæ: 1787.

† A New Voyage to Carolina, &c. This author sometimes calls them Waccons; and in his map we have Wacon.

‡ Page 231.

|| Page 234.

The Natchez deserve more of our attention than most of the nations whom I have mentioned. But the limits necessarily allotted to this work will not admit of my speaking of them as I could wish. I must, therefore, content myself with referring the reader, who is desirous of obtaining information concerning them, to Charlevoix\*, Du Pratz†, and other writers.

A number of families of the Natchez are settled among the Creeks. They now speak the language of the Creeks‡. Some families are settled among the Chikkasah, and speak the Chikkasah-language.

The Mexicans are so well known to us, that I do not think it necessary to say any thing concerning them in this place. The course of their migration to the country in which they founded their empire, will afterwards be taken notice of. I shall also endeavour to show, that they are of very ancient establishment on this continent.

The Poconchi, as I call them, inhabited the country about Guatimala and Honduras. I have

\* Vol. II. p. 189, &c.

† The History of Louisiana, &c. p. 291, &c. English Translation. London: 1774. 8vo.

‡ So at least I was informed by Mr. M<sup>c</sup>Gilwray, in 1790. But, in 1794, an Indian interpreter assured me, that these Natchez still retain their proper language.

not learned what was their proper name. Gage, from whom I take the Poconchi-words in my vocabularies, calls the language Poconchi, or Pocoman. I know nothing of this language but what I learn from the author just mentioned\*.

The Darien-Indians inhabited the Isthmus of Darien.

The Jaioi, the Arwaccæ, and the Shebaioi inhabited the country of Guaiana, in South-America. De Laet, who is my authority for the words in the languages of these Indians, speaks of the Jaioi as inhabiting a great extent of country, and of their language being extremely common†. They perforated their nostrils and their lower lips.

Brazilians. Indians of Brasil.

Peruvians. Indians of Peru. Of these I can say nothing new. I have ventured to conjecture that they are the descendants of the Toltecas‡.

\* A New Survey of the West-Indies. Being a Journal of three thousand and three hundred miles within the main land of America. By Thomas Gage, the only Protestant that was ever known to have travel'd those parts. London: 1669. 8vo.

† “*Yaiorum* gens uti latissime patet, ita & idioma ipforum maxime commune est in illis partibus.” *Novus Orbis*, p. 642.

‡ Papers relative to certain American Antiquities. By Winthrop Sargent, Esq. and by Benjamin Smith Barton, p. 8. Philadelphia: 1796. 4to.

The Chilese are the Indians of Chili, in South-America. Maregrav so particularly mentions their practice of pulling out their beards, &c. that I cannot refrain from quoting, at length, the words of the author. “ Capite ut plurimum sunt grandiuſculo & facie lata, imberbes, quia illam evellunt duabus mytutorum conchis, arcte connexis, & una parte firmiter ligatis, quas ſecum & quidem ad collum appenſas geſtant: et enim non tantum è mento & genis, ſed & pudendis partibus omnes pilos evellunt, tam mares quam feminæ, & primum cineribus calidis illos fricant, ut ita facilius radicitus evellant\*.” If this paſſage had been carefully conſulted by Dr. Robertſon, and many other writers, we ſhould not, perhaps, have been ſo frequently told, that the Americans are by nature deſtitute of beards: a ſcandalous aſſertion, which ſhows the love of theory, and the deficiency of reſearch.

The Caraïbes, or Caribbees, are well known by theſe names. They are the natives of the Antilles. They are of opinion that they originally came from ſome part of the country of Guaiana: an opinion which ſeems to be well founded. For there is a very ſtriking affinity between their language

\* Georgii Maregravii de Liebitad, Traſtatus Topographicus & Meteorologicus Braſiliæ, cum Eclipſi ſolari; quibus additi ſunt illius & aliorum Commentarii De Braſilienſium & Chilenſium Indole & Lingua, p. 27. Amſtelædami, 1658. Folio.



and that of the Jaioi, one of the nations of Guaiana. In a map published by Kircher, in his *Mundus Subterraneus*, the country of Guaiana is called *Caribana*. Rochefort derives the Caraiibes from Florida\*.

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HAVING thus finished my account [if it deserves that name] of the principal American tribes and nations whose languages are compared with those of the Asiatics, &c. I now proceed, agreeably to the order which I have proposed to myself, to make some remarks concerning the American languages. Here, however, I shall not take up much time. The full discussion of the subject is reserved for my *Philosophical and Historical Inquiry*.

I think, it is evident from an inspection of my vocabularies, that the languages of all the American nations in my larger lists, beginning with the Delawares, and ending with the Acadians, Penobscots, Sankikani, and Pampticoughs, may, with confidence, be referred to one great stock, which I call the language of the Lenni-Lennape, or Delawares. It is this language which has such a vast

\* Histoire Morale des Iles Antilles de L'Amerique. Tome second. p. 158, &c. A Lyon: 1667.

spread in America. It had no other limits but the Atlantic-Ocean on the east. We trace it with confidence to the Mississippi on the west : on the north we find it far beyond the lakes of Canada ; on the south in North-Carolina, as among the Pampticoughs ; and in the very extremity of the American-Union, or Georgia, among the Sawwanoo. Future researches will doubtless discover it in the vast countries [unknown to philosophers ; traversed but by traders and by Jesuits] which are comprehended between the Mississippi and the Pacific-Ocean.

By the assistance of a light, glimmering and perhaps somewhat illusive, a light which time shall render stronger, and more sure, I trace the language of the Delawares in South-America. I shall not be surpris'd to find it among the miserable and hardly human Pefferais, in Tierra del Fuego.

The language of the Delawares is spoken by many other nations besides those whose names occur in my vocabularies. A barren list of these nations could afford but little instruction to the philosophical reader : and such a list is all I could attempt to give in this limited view of a subject so extensive. I shall content myself, therefore, with observing, that it is the dialects of the Delaware

language which are so generally to be met with in the relations of the early visitors of the countries of North-America, to the northward of the Chee-rake, and other tribes, who are commonly called the Southern-Indians.

A very respectable American author has imagined, that the Indian tribes to the northward of the river Saco spake a language very different from that of the tribes to the southward of the same river. He informs us, that "there was not one word" of the language of the tribes of Penobscot and St. John's, who dwell to the northward of the Saco, in the Indian Bible of Mr. Elliot\*. If this assertion were well-founded, it would be a very interesting fact; and would, indeed, go far to prove, "that the river Saco was an important dividing line between the Savage nations of the east and west parts of New-England†." But it is certain, that there is no radical difference between the language of the tribes of Penobscot and St. John's, and that which is preserved in the Indian Bible just mentioned.

It is well known that Mr. Elliot translated the Bible into the language of the Natics, a considerable Indian tribe in New-England. It is certain, that the Natics spake a dialect of the language of

\* See Judge Sullivan's History of the District of Maine. p. 265.

† Ibid. p. 266.

the Delawares ; and it is evident, from my vocabularies, that the tribes of Penobscot and St. John's, speak a dialect of the same general stock. Consequently, the Saco ought not to be considered as an important line of division between tribes speaking languages essentially different. In other respects, it may have been a line of much consequence †.

The vast spread of the language of the Delawares in North-America is also evinced by the Indian names of many of the waters, the mountains, and the vallies of the country. It is a fact, that from the Atlantic to the Mississippi, a large proportion of the rivers and creeks, in particular, are still best known by the names [or rather corruptions of the names] imposed upon them by the Delawares, and their brethren. I shall fully illustrate this assertion in a map which is intended to be prefixed to my large work relative to this country. This is not the place to do it at length. I may observe, however, that Massachusetts, Connecticut, Monongahella, Allegheny, Muskingum, Savannah, and Mississippi itself, are all Delaware words\*. I believe, the same may be said of the

† "When the eastern Savages, says Judge Sullivan, made an hostile expedition westward, they were not seen to come further northward than to Saco-River," &c. The History, &c. p. 264, 265.

\* I use the word Delaware in this and many other places not merely with a reference to the Lenni-Lennape, or Delawares,

Missouri. Ohio and Susquehanna are not Delaware words.

All the more savage nations of North-America were wanderers. Few of them are now found in the same parts of the continent in which they were originally discovered. We have seen the Sawwannoo on the banks of the river Savanna, in Georgia, and in the neighbourhood of the Mississippi. At a later period, they inhabited the county of Lancaster, where they are no longer seen. They are now scattered in very different parts of the countries north and south of the Ohio. The Delawares have long since relinquished the beautiful river which bore their name\*. The Mahicanni and the Minfi have also shifted their seats. In short, it is a very rare circumstance for any tribe to continue in the same district for half a dozen years.

This observation certainly applies to all our Indians : but I believe it more intimately applies to the tribes of the Delaware stock, than to those of the Huron, Cheerake, and other races. If this suspicion be well founded, we are furnished with one of the reasons why the language of the Dela-

properly so called, but also to the Chippewas, Sawwannoo, and the other nations speaking dialects of their languages.

\* These Indians called the Delaware Lennapewi-Hittuk, which signifies Indian-River.

wares has such an immense spread through the continent. Wanderers, from caprice or necessity; conquerors, in pursuit of empire and of glory, necessarily spread their language far.

The Delaware language is said to be destitute of the letters F and R\*. This with respect to the language of the Delaware-Indians, properly so called, is most probably the case. But it is an observation which by no means applies to all the dialects of the Delaware language. The letter R occurs in the language of the Chippewas†, the Indians of Penobscot and St. John's‡, the Sankikani||, and several other tribes, who are, undoubtedly, of the Delaware stock. Moreover, this letter frequently occurs in the language of the Indians of Pennsylvania, towards the end of the last century; and there can be very little doubt, that the author of the vocabulary which is my autho-

\* Zeisberger, p. 2. † The following words, from Long, will show that the R is not wanting in the Chippewa language, viz. *Márnay*, many; *Mergummegat*, news, or intelligence; *Warbegúm*, the globe, or earth; *Pemártus*, health; *Warbisbcár*, white; *Otárpeet*, under; not to mention many others.

‡ These Indians call the hair *Peerfoo*; brother *Neecheer*, and daughter *Weedoxer*.

|| In the language of these Indians, *Wyer*, is head; *Mytrach*, hair; *Rinſkan*, the fingers; *Promine*, the thigh; *Soukeree*, rain, and *Aram*, a dog. De Laet, p. 75, 76.

rity for this assertion, is speaking of the Delawares themselves§.

I do not know that the letter F is to be found in the languages of the Delaware stock. Lahontan says the Effanapes and the Gnacfitares, who live upon a river, called the Long-River, to the west of the Mississippi, have it¶. I am ignorant what language these tribes speak. "As for the two consonants L and F, I never knew them, says Lawson, in any *Indian* speech I have met withal\*. The L appears to be very common in many of our Indian languages; and I find the F in the language of the Muskohge†, Chikkafah‡, and other tribes.

I must confess, to close this part of my subject, that the existence or the absence of the letter R, or any other letter, in a language, appears to me to

§ I shall here copy from this vocabulary some words in which the letter R occurs. *Rhenus*, man; *Hirúsus*, an old man; *Nitarvus*, w fe; *Aránck*, stars; *Súckra*, rain; *Mijrack*, hair; *Hijrans*, the tongue; not to mention many others. See *Vocabularium Barbaro-Virgineorum*, printed in 1696. In the language of the Delawares, according to Ziefberger, *Lenno* is a man, and *Milach*, hair. In the same language, according to Heckewelder, *Alank* is a star.

¶ New Voyages, &c. vol. ii, p. 303. \* Page 231.

† They call God *Efékééfah*, and a dog *Efa*.

‡ These Indians call our wild-turkey [Meleagris Gallopavo of Linnæus] *Fukkit*, and the forehead *Etefun*.

be a matter of less consequence than is generally supposed. I have already observed, that the Upper or Overhill Cheerake make use of the letter L, and not of the R, whilst the Lower-Cheerake make use of the R, and not of the L. Thus the former call themselves Cheelake, the latter Cheerake. The former call fire Cheela, the latter Cheera\*. Above one hundred and fifty years ago, Roger Williams observed the great variety of the dialects and proper speech of the Indians of New-England, "within thirty or forty miles of each other," and exemplified it in the word *Anum*, a dog. "*Anum*, the Cowwefet dialect; *Ayim*, the Narroganset; *Arum*, the Quunnicueuck; *Alum*, the Neepmuck. So that, says our author, although some pronounce not L nor R, yet it is the most proper dialect of other places, contrary to many reports†."

The language of the Five-Nations next claims our attention. It has long been known that all

\* In like manner, I have remarked, that some of the Oneidas use the L, where others, in the same village, use the R. *Alchaul* (or *Aleball*) and *Erhar* are the words for dog in the language of this tribe.

† A Key into the Language of America: &c. London: 1643. I have not been able to procure the original work. My information concerning it is derived from the *Collections* of the Massachusetts Historical Society, for the year 1794. vol. iii.



the tribes in this confederacy speak dialects of the same language. The affinities of these dialects will be evident from an examination of my vocabularies. The late Sir William Johnson remarked, that there is "some difference of dialect among the Six-Nations themselves; but this is little more than what is found in all the European states\*."

The dialects of the Mohawks, Oneidas, and Onondagos differ but little from each other. Those of the Cayugas and Senecas are more remote, and make, I think, a nearer approach, than the three others, to the languages of some of the Southern tribes†.

The letters M and P do not occur in the language of the confederates, "nor can they pronounce them, says Sir William Johnson, but with the utmost difficulty‡."

The Tuscaroras, who have formed a part of the confederacy ever since 1712, speak a language radically the same as that of the other tribes. There is, however, much less affinity between the dialect of the Tuscaroras, and those of the other tribes in the confederacy, than there is between the dialects of those other tribes themselves.

\* Transactions of the Royal Society. Vol. 63.

† See Appendix, for farther information concerning the language of the confederates.

‡ Transactions of the Royal Society.

I have already said, that the Cochnewagoes were formerly a part of the Mohawks. Their language, of course, is that of the confederacy.

I have collected but very few words in the language of the Wyandots. They are sufficient to show that their language is a dialect of that of the Six-Nations. The same remark applies to the languages of the Naudowessies, and the Hoche-lagenses.

" Of the Erigas I know but little. We are told, that they were of the same original stock with the confederates, and that their language partook of that of the Tuscaroras\*. I have not been able to procure any words in the dialect of this tribe.

I believe it is universally admitted, that the language of the Six-Nations and that of the Delawares and their brethren are radically different.

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\* Lewis Evans's Geographical, Historical, Political, Philosophical and Mechanical Essays. The First, &c. p. 13. This author informs us, that the Erigas " were seated on Ohio and its Branches, from Beaver-Creek to the Mouth of the Quiàaghtena-River. The far greater part have been extirpated, some incorporated into the Senecas, and the rest have retired beyond the woodless Plains over the Mississippi, and left the Confederates entire Masters of all the Country. From the Ruins of the Eriga Towns and Fortresses we suppose they were the most numerous of any in these Parts of America." Ibid.

This, at least, is the opinion of every writer I have consulted, and of every person I have conversed with, on the subject. Still, however, it appears to me, that we have grounds for asserting, that these languages are not radically different, though it must be confessed, that, in America, the resemblance between them is extremely small. It is, indeed, so small, that were we not able to extend our inquiries on this subject beyond the limits of America, we should continue the common assertion, that it is not possible to discover any resemblance between the language of the confederacy and that of the Lenni-Lennápe. I recollect but two instances of resemblance between them. These deserve to be mentioned.

The Onondagos, one of the Six-Nations, call a star *Otschibschtenockqua*. The Narragansets call the same *Anockquus*: the Mahicanni, Anockfuk, and the Kikkapoos, *Unaqua*. In these instances, there is an evident resemblance between the two last syllables (viz. *nochqua*) of the Onondago word, and the names of the Narragansets, Mahicanni, and Kikkapoos. These three last, it is certain, speak dialects of the Delaware language.

I have already observed, that the Pampticoughs spake a dialect of the Delaware language. Now it is to be observed, that they call the numeral six, *Wbo-yeoc*, and the Tuscaroras, who speak the

language of the confederacy, call the same number *Houeyoc*.

If the reader will examine, with attention, the vocabularies in this memoir he will discover, in more instances than one, the common origin of the languages of the Six-Nations and those of the Lenni-Lennàpe in Asia. Thus, there are undoubtedly many Delaware words in the language of the Lesghis, who inhabit the mountains of Caucasus, and in that of the Toungoose, whose spread in Asia is so extensive. In the language of these same Asiatic nations, he will discover unequivocal traces of the dialects of the confederates in America. If these positions be well founded, we are no longer authorized to assert, that the language of the Six-Nations and that of the Delawares are radically different.

None of the writers that I have consulted have discovered any affinity between the language of the Cheerake and that of the Six-Nations. Charlevoix candidly confesses that he could not discover "to what language the Cherokees belong\*." I believe it has been universally supposed, that their language is radically different from ~~that~~ of the confederacy. But this, I am persuaded, is not the case,

The Mohawks call fire, Ocheeleh. The Cheerake call the same Cheera, Cheela, and Cheelah,

\* Vol i. p. 155.

The Onondagos call a dog, *Tschierba*: the Cheerake, *Keera*, and *Keetblab*: the Tuscaroras *Cbeetb*. Other instances might be mentioned.

The Senecas preserve a tradition, that they migrated from the vicinity of the Muskohge-country. This circumstance favours my opinion, that the Six-Nations and the Cheerake are the same people.

It appears, from different parts of Adair's *History of the American Indians*, that there are some words common to the language of the Cheerake and Muskohge.

I find some affinity between the language of the Muskohge and that of the Onondagos. The former call the ear *Istéhuchtsko*: the latter *Obúchtsa*.

Between the languages of the Muskohge, Chikkafah, and Choktah, there is an evident affinity. Thus the numerals three and ten [viz. *Tootchéna* and *Pokóle*] are the same in these languages. The former call the numeral four *Obsta*: the two latter *Oofsa*.

Some words are common to the languages of the Cheerake, Chikkafah, and Choktah\*.

The dialects of the Chikkafah and Choktah

\* In the language of these three nations, *Nanné* signifies a hill.

are very similar. This will appear from many parts of Adair's work. Their numerals are precisely the same †. Interpreters are not necessary in the intercourse between these two tribes.

Du Pratz says, that the Conchacs spake a language almost the same with that of the Chikkasah. "These Conchacs dwelt in West-Florida, to the north of the Alibamous\*, " The same author informs us, that the nation of the Mobiliens, or Movill, speak the Chikkasah language §. The Mobiliens were settled to the east of the Mississippi, in the time of Soto."

I have not been able to procure any words in the language of the Katahba; nor can I say with confidence to which of the American languages, the language of this nation is most nearly allied. I have some grounds for conjecturing, that the Katahba speak a dialect of the Chikkasah or Choktah language. Adair says, their language is a "mixed" one. ‡

I am much at a loss to know to which of the American languages, the language of the Woccons has the greatest affinity. Lawson informs us that there was but one word || common to their language and that of the Tuscaroras; and yet these

† Adair, p. 78.

‡ Page 224.

\* Pages 307, 308.

§ Page 309.

|| The word *Tjaws*, cockles.

two nations lived not two leagues asunder§. There is some affinity between the language of the Woccons and that of the Jaioi in Guaiana¶.

It is greatly to be regretted, that we should be so ignorant as we are of the language of the Natchez. I can say nothing respecting it. Du Pratz says these Indians speak "the Chicafaw language\*." This, however, is denied by some Indian interpreters, with whom I have conversed on the subject. A circumstance mentioned by Adair†, convinces me, that the assertion of the French writer wants confirmation.

I am not certain that I have discovered any affinity between the language of the Mexicans and that of any of the other American nations. It is to be remarked, however, that my collection of Mexican words is very small. It would, therefore, be wrong to conclude that the language of these people is radically different from those of other Americans. Nevertheless, I think it may be said, with some degree of safety, that if there are in America two or more radical languages, the Mexican is one of them.

The Poconchi or Pocoman language appears to have but little connection with any of the North-

§ A new Voyage. &c. p. 231.

¶ The former call the head *Poppe*; the latter *Boppe*.

\* Page 313.

† Page 210.

American dialects. The letters L and R are both found in this language. It is said to have "some connection" with the language called *Cbacciguel* †.

There is some affinity between the language of the Darien-Indians and that of the Pottawatomah, and other tribes of the Delaware stock. In the language of the Pottawataweh, Nanna is mother. *Naunab* is the same in the language of the Indians of the Isthmus. There is likewise some affinity between the Poconchi and Darien languages. In the former, *Tat*, and in the latter *Tautab*, is father.

I have already said, that there is some affinity between the language of the Jaioi, in Guaiana, and that of the Woccons, in North-Carolina\*. I have also observed, that there is a considerable affinity between the language of the Caraïbes and that of the Jaioi †. We, moreover, discover some traces of resemblance between the languages of the Jaioi and Caraïbes and that of the Natchez. Their last call fire *Oua*: the Jaioi *Ouapoto*; and the Caraïbes *Ouattou*.

Having but fifteen or sixteen words in the languages of the Arwaccæ and the Shebaioi, two nations of Guaiana, I cannot pretend to say any thing concerning them. I have, in another place, hinted at the resemblance which subsists between

† Gage, p. 466. \* See page 69. † See pages 55, 56.



the language of one of these nations and the dialects of certain Semoyads, Toungooſi, &c. in Aſia\*.

Time has not effaced every reſemblance between the language of certain Braſilians and that of ſome of the tribes of North-America. In the language of ſome of the Indians of Braſil, the eyes are called *Sceſcab*. The Chippewas call the ſame Skeſick : the Sawwannoo, Ske-ſick-queh. The Pottawatameh call an eye Ne-ſke-ſick.

Of the language of the Peruvians, I cannot form any certain judgment.

The language of the Chileſe bears ſome affinity to thoſe of ſome of the tribes of North-America. I have juſt ſaid that the Pottawatameh call the eye Ne-ſke-ſick. The Chileſe calls the eyes *Ne*. The latter call the mouth *Oun*. Certain Indians in Pennſylvania call the ſame *Toon*.

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The preceding remarks, and the annexed vocabularies, do not favour the opinion of Mr. Jefferſon, that the number of radical languages in America is ſo great†. It is true that hitherto we have diſcovered but very little reſemblance be-

\* See page 22 of the Vocabulary, in the note.

† See pages 19, 20.

tween several of these languages. But then it should be remembered, that our collections of words are very small and imperfect, and of course, that as yet we have not had opportunities of pointing out all the resemblances which may exist. Much may be done by the labour of future inquirers.

What the Abbé Clavigero has said concerning the great number of languages in America is by no means conclusive. The languages of the Mexicans, Otomies, Tarascas, Mayas, and Mitztecas, were we in possession of extensive vocabularies of them, would probably be found to bear some affinity to each other. Our author informs us, that in a journey "made by the Spaniards, in the year 1606, from New-Mexico unto the river which they call *Tizon*, six hundred miles from that province, towards the north-west, they found there some large edifices and met with some Indians who spoke the Mexican language,"\* &c.

With regard to the thirty-five languages which have been discovered in Mexico, and the fifty which the Portuguese counted in Maragnon, in the beginning of the last century, no person will imagine that they are all radically different. Clavigero himself admits that there is a great affinity

between some of those languages, " which shews, he remarks, that they are sprung from the same parent, namely, the *Eudeve*, *Opata*, and *Tanabumara*, in North-America, and the *Mocobi*, *Toba*, and *Abipona*, in South-America\*." Even those which, he says, are as different from each other as the Illyrian from the Hebrew, such as the languages of the Mexicans, Otomies, &c. † it is probable will be found to bear some, perhaps a considerable, resemblance to each other. The affinities of languages are not to be discovered by a superficial view of them. Extensive vocabularies should be collected, and these should be examined and compared with labour and with patience. In such an investigation too, it is of essential consequence that the inquirer should proceed with candour, as well as with caution.

Nothing is more common than for Indian traders, interpreters, or other persons, to assert, that such and such languages bear no relation to each other: because, it seems, that the persons speaking them cannot always understand one another. When these very languages, however, are compared, their relations, or affinities, are found out. It is by such comparisons, that I have ascertained, that the language of the Delawares is the language of such a great number of tribes in Ame-

\* Vol. II. p. 208.

† Ibid.

rica. It is by such comparisons, that future inquirers may discover, that in all the vast countries of America there is but one language : such inquiries, perhaps, will even prove, or render it highly probable, that all the languages of the earth bear some affinity to each other. I have already discovered some striking affinities between the language of the Yolofs [one of the blackest nations of Africa] and certain American tribes. What a field for investigation does this last mentioned circumstance open ! Whilst philosophers are busied in investigating the influence of climate and food, and other physical agents, in varying the figure and complexion of mankind, they should not neglect inquiries into the resemblances of all languages. The farther we push our researches of this kind, the more we discover the proofs, if not of the absolute dérivation of all mankind from one pair, at least of the ancient intercourse of all the nations of the earth.

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I now proceed to give some account of the different Asiatic and European nations whose languages are compared with those of the Americans\*.

\* The reader will please to observe that in the following vocabularies the American are separated from the Asiatic and other languages by a line thus :



The Semoyads seem most entitled to our first attention, as their range in Asia is so great, and as their language seems to be so unequivocally preserved in an immense portion of America.

The original Semoyads, Samojudes, or Samoëds, commonly called by the Russians, Samoyedi, "inhabit the northernmost part of Russia along the coasts of the Icy-Sea, from the river Petchora as far as the Lena, and are divided into the European and Siberian Semoyads†." All the Semoyads lead a wandering life.

The Semoyads, 120, dwell in the vicinity of Petchora, near the Frozen-Sea: those 121, dwell in the vicinity of the town of Obdorsk, near the same sea: 122, in Joraczkago: 123, in Mangasea: 124 in Tooroogansko: 125, 126, on the river Tomsk, in Siberia: 127, near Narim on the Obe in Siberia: 128, on the river Kett; and, 129, in the district of Timskago.

The numbers affixed to the Asiatic nations are the numbers by which these nations are marked in the *Vocabularia Comparativa* of Pallas. In a few instances, I have not exhibited any comparison of the American with the Asiatic or other words. In these cases, the line is not made use of.

† The words in inverted commas are taken from a very useful work, entitled *Survey of the Russian Empire, &c.* p. 64. By Capt. Sergey Pleschééf. English Translation. London: 1792. 8vo. I shall frequently refer to this work in the following pages.

The Karaffini, 130, inhabit the kingdom of Carezem, not far from the Gihon, called Oxus by the ancients.

Taweeguini, 131.

Kamaftfhini, 132, dwell on the river Kama, a branch of the Volga.

The Koiballi, or Kaybalhi, 133, and the Moutori, 134, are of the same race with the Semoyads. They are dispersed in different parts of Siberia, as on the rivers Obe, Eniffey\*, Kett, Tom, &c.

The Mogul-Tartars, 135, are also called Mungals. They are principally dispersed in the deserts of Gobey, and partly in the district of Selenghinsk†. The Mungals do not consider themselves as Tartars‡.

The Boureti, 136, called by the Russians, Bratskie, "live on the banks of the Baical, and other places in the government of Irkoutsk: they differ from the Toungouofi only by their language, which is compounded of the Mungalian: they subsist by the breeding of cattle and hunting, and are all idolaters, governed by Shamans§." Bell, who calls them Buraty, says their faces

\* Jenifea, Jenifei, Jenzea.

† Strahlenberg, p. 51.

‡ Pleschééf, p. 65.

§ Pleschééf, p. 67.

“ are not quite so flat as those of the Kalmucks ; their noses being somewhat higher, and their countenances more open\*.”

The Kalmuks, 137, or as they are called by the Russians, Kalmhyki and Kalmyki, “ speak the Mungalian language, observe the religion of Lama, get their livelihood chiefly by the breeding of cattle, and live in large kubitki, a kind of tents. Some of them have carried their habitations into the circuit of Stavropol in the government of Siberia, and are Christians †.”

The Toungooſi, Tunguſi, or Tonguſians, are a very numerous people. In the time of Strahlenberg, they were thought to amount to seventy or eighty thousand men ‡. “ They are dispersed from the river Eniſſey as far as the sea of Okhotsk, and from the Penjinskaya Gooba, beyond the Chinese frontier : they live by hunting and fishing ; their tongue is a dialect of the Manjour. They are all idolaters, under the government of Shamans §.”

Some writers are of opinion, that some of the Toungooſi came originally from Dauria §. On the authority of the *Chinese Annals*, and other

\* Vol. I. p. 299, 300. † Pleſchééf, p. 66.

‡ Page 450. § Pleſchééf, p. 67. § Isbrand Ides and Adam Brandt, as quoted by Strahlenberg, p. 451.

works, it is asserted that the ancestors of the Tongoosi were the first original Tartars \*. They call themselves Kalljak-Tzin, That is, "generations who have taken their fixed abode in certain places."

The Toungoosi, 138, dwell near the town of Nerzinsk : those 139 on the Jenisea : 140, in the Province of Mangasea : 141, in Bargoozin : 142, in Upper Angerskich : 143, near Yakutka : 144, near Ochotska.

The Lamuti, 145, the Chapogirri, 146, and the Yukaghiri, 147, dwell on the river Enissey.

The Arii, 148, the Kottowi, 149, the Affani, 150, the Inbaci, 151, and the Pumpocolli, 152, all inhabit in the vicinity of the Enissey. They are now very few in number †.

The Koriaki, or Koræki, live in the northern part of Kamtschatka, "in the vicinity of the Penjinskaya Gooba, and on the coast of the Eastern Ocean, almost as far as the Anadir. They are divided into the sedentary or fixed, and the wandering or the rein-deer Koriaki : the former subsist by hunting and fishing, and the latter by rearing reindeer. Their mode of living, their manners, and customs are very similar to those of the Kamtschadals ‡." Strahlenberg says they are

\* Strahlenberg, p. 451. † Pallas. ‡ Pleschéeff, p. 69.



beardless like the Laplanders, Semoyads, and Ostiaks: "For, in the first Place, they have naturally very little hair about their mouth, and what little they have they pluck out, as do also the *Jakuti*, *Tungusü* and *Kalmucks*\*." It is hardly necessary to observe, in this place, that the American Indians very generally pull out their beards, as well as the hair from other parts of their bodies.

The Koriaki 153, dwell in the government of Irkoutsk: 154, on the river Kolhima; and 155, on the river Tigyl.

Under this head of Koriaki, I may mention the inhabitants of the island of Caraga, 156, which is situated near the north-east coast of Kamtchatka. Pallas says, they speak the Koriaki language.

The Tchouktchi, or Tchuktschi, 157, inhabit "the north-eastern part of Siberia, between the rivers Kolhima and Anadir, and are distinguished by the names of Fixed and Rein-deer Tchuktschi: they are very rude and savage, and inclined to suicide. By resemblance they seem to be of the same race with the Koriaki†." I may here observe, that suicide is the vice of our American Indians. Is not suicide more common among savage than among civilized nations? I shall examine this question in another place. Pallas says

\* Strahlenberg, p. 396.

† Pleschóef, p. 71, 72.

the language of the Tchouktschi is nearly a dialect of the Koriak.

The Kamtchadals are the people of Kamtchatka, or Jecco as it is called by the Chinese. They are now under the subjection of the Russians, and have embraced the Christian religion. "They get their livelihood chiefly by hunting and fishing. In winter they live in subterraneous yurts, or huts, and in the summer in balagans, a kind of building raised on pillars in the manner of a pigeon-house\*."

The Kamtchadals 158, live in the northern parts of the Peninsula, along the river Tigyl: 159, in the western part along the river Bolshaya: 160, on the river Kamtchatka, towards the North-Cape.

The Japonians, or Japanese, 161, are the people of Japan.

The Kouriltzi, 162, inhabit the southern part of Kamtchatka, and the Kouriskie, or Kurile-Islands, which are situated between Kamtchatka and Japan.

The Mandshuri, or Manjouri, 163; the Kittawini, 164; and the Tangutani, 165, inhabit the country, called Chinese-Tartary.

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\* Plechééf, p. 68.

The Indoſtani, 168, are the natives of Bengal; thoſe 169, are the natives of Deccan.

The Malays, 183, and the Javanefe, 184, are well known by theſe names.

The Leſghis, Leſghintzi, or Leſguintſi, dwell on and near Mount Caucasus. They “are divided into twenty-seven tribes\*.” They are ſaid to be a reſtleſs and faithleſs people, “making frequent incuſions into Georgia and other neighbouring countries †.”

The Leſghis, 50, dwell on the Antzoogk : 51, on the Jawr ; 52, on the Choonzawgk ; and 53, on the Deedo.

The Tchiochonſki, 54 ; the Eſtlandians, 55 ; the Carelians, 56 ; the Olonetzi, 57 ; and the Lopari, 58, inhabit the country on both ſides of the Gulph of Finland. All theſe have a Finnic origin.

The Zhiryané, 59, “are found in the government of Perme, and, like the Permiaki, can hardly be diſtinguiſhed from the Ruſſians: ſome of them have gone over to the river Obe ‡.” They are deſcended from the Tchude, or Finns ¶.

The Permiaki, or Permians, 60, dwell in the

\* Pleſchééf, p. 63.

† Ibid, p. 332.

‡ Pleſchééf, p. 53.

¶ Ibid. p. 133.

government of Perme, and about the northern parts of the river Obe.\*

The Mordva, or Morduini, 61, are divided into two tribes, viz. the Mokshan and the Erzian. They inhabit the government of Nizney-Novgorod, Kazane, Sinbirsk, Oufa, and Penza. Most of them are Christians†. Like the Tchuvashi, they make the doors of their houses to the south, "that they may offer their prayers to the Sun." They sacrifice an ox to their god, whom they name *Jumishipas*‡.

The Mokshan 62, I have just mentioned as a branch of the Mordva.

The Cheremissi, 63, more properly Tcheremissi, inhabit the governments of Kafane, Nizney-Novgorod, and Orenburg. Some of them are Christians, others Idolaters§. These people have descended from the Finns. Their language has a great affinity with that of the Finns, but it is much mixed with that of the Russians and Tartars||.

The Tchuvashi, 64, called also Czuwaschi, are in every respect like the Tcheremissi, and live in the

\* I beg leave to mention, in this place, that the Permiaki call the eye, *Scbin* (Strahlenberg). The Chikkafah-Indians call the eyes *Skin*. The Sankikani call the eye *Schinquoy*. See the *Vocabularies*, No. xvii.

† *Pleschééf*, p. 55.

‡ *Strahlenberg*, p. 412, 413.

§ *Pleschééf*, p. 54.

|| *Strahlenberg*, p. 355.

same places with the Mordva : they are almost all Christians\*. “ They offer all their first fruits to their god, whom they call *Thor*, and set before him “ a certain loaf †.”

The Votiaki, or Votti, 65, inhabit the governments of Kazane, and Viatka, and other neighbouring districts. “ They employ themselves in husbandry and breeding of cattle. Some of them are Christians, but the greatest part are Idolaters, and governed by their Shamans †.”

“ The Vogoulitchi dwell in the northern part of the Oural Mountains. Part of them lead a wandering life, and some are settled. They sub-

\* Plechééf, p. 54, 55. † Strahlenberg, p. 355, 356.

† Plechééf, p. 53, 54.—The Shamans are vizards or conjurers, who are in high estimation among many of the idolatrous nations of Russia. They pretend, (and unfortunately it is believed by the miserable people among whom they reside) that they can cure diseases, avert misfortunes, and foretel things yet locked up in the womb of time. They pretend to do much more. I cannot help observing, in this place, that the conjurers among the American savages, are the Shamans of this country. Their very *existence*, in both portions of the world, is a striking proof of the miserable and debased condition of extensive families of mankind. *It* tells us, however, what was once probably, the conditions of those very nations whom science and freedom now enlighten. *It* tells us what may again be our lot, should we relapse into times of stupidity and error. But even the wisest of nations are still somewhat under the government of Shamans.

fit chiefly by hunting and fishing. Some of them are Christians; the rest are Idolaters\*." Strahlenberg says that these people are descended from the Huns†. When the Vogoulitchi have killed several bears in the woods, they offer *three* of them to their gods ‡.

The Vogoulitchi 66, dwell in the government of Tobolsk in Siberia: 68, near Chendeema, and 69, near Berezov, both in the government of Tobolsk.

The Ostiaks 70, dwell about Berezowa: 71, near Narim: 72, on the Ioganni: 73, in the district of Lompokonk: 74, in the district of Wassioguanskawgo: 75, on the river Taz.

The Persians, 76, are well known by this name.

The Curdi, 77, are the people of Curdistan, or Gurdistan.

The Ofetti, Offetintzi, or Offi, 79, are supposed to be the ancient Uzi. They live in the middle part of the Caucasian-Mountains.

The Dugorri, 80.

The Turks, 83, are well known by this name.

\* Plefchééf, p. 55. † Page 97. ‡ Strahlenberg, p. 96, 97.

The Tartars, 89, dwell in the province of Kazane : 90, 91, in the government of Orenburgh, in Siberia : 92, 93, on Mount-Caucasus : 94, near the town of Tobolsk : 95, in the district of Tchatkago : 96, in the district of Checollimie : 97, on the Jenisea : 98, near Kooznetzkaw ; and 99, on the Baraba.

The Kangatsi, 100, live in Independent Tartary, in Asia.

The Teleouti, or White-Kalmuks, 101, live in villages about Kuznetzk.

The Bucharrians, or Bashkirtzi, 102, dwell in the southern part of the Uralian-Mountains.

The Kirghiftzi, or Kirghis-kaifaks, 104, between the rivers Oural and Emba.

The Yakouti, 106, dwell near the rivers Lena, Yana, &c. in Siberia. " Their outward appearance, language, customs and fashions, shew that this race descends from a mixture of Tartars and Mungals\*."

The Kartalini, 108, dwell on Caucasus.

The Imeretians, 109, people of Imeretia.

The Suanetti, 110 ; the Kabardinian Tcherkeffi, 111 ; the Altekefick-Abiffinian, 112 ; the

\* Pleschééf, p. 60.

the Kufhazibb-Abiffinian, 113; the Tchechentzi, 114; the Ingushevtzi, 115; the Toofchetti, 116; the Kazee-Koomitski, 117, and the Akashini, 119, all dwell on and near Caucasus.

In my vocabularies, I have also given a place to the Chinese; to the Vindæ, or Vandals, who inhabit the countries of Lufatia and Carniola; to the native Irish; to the Wallachians, or people of Walachia, Moldavia, and the frontiers of Transylvania; and to the Anglo-Saxons. I have also mentioned the Eskimaux, who there is every reason to believe are derived from Asia, as well as the other Americans\*.

\* The foregoing notices concerning the Asiatic and European nations will, doubtless, be thought too brief: but neither time nor inclination would permit to enter farther on the subject at present. As we are now in possession of excellent maps of the countries inhabited by the nations whom I have mentioned, the reader will not find it a difficult matter to discover, with care, the precise places of their residence. The beautiful maps prefixed to Pennants' *Arctic Zoology* are worth consulting. I would also refer him to the map prefixed to Plescnéef's *Survey*; and to that in Strahlenberg's work, entitled an *Historico-Geographical Description of the North and Eastern Parts of Europe and Asia, &c.* English translation. London: 1738. 4to. This is the work which I have often alluded to in the course of this investigation.



THE comparative vocabularies which are published in this memoir, seem to render it certain, that the nations of America and those of Asia have a common origin. I flatter myself that this point is now established with some degree of certainty, though I by no means suppose that what I have said should preclude the necessity of farther inquiries on the subject. On the contrary, I am persuaded that I have only opened a mine, in which future labourers will discover great and many riches.

But it may be said, the origin of the Americans is not yet ascertained. My vocabularies only prove "that the Americans and many Asiatic and European nations are the same people." They tell "us not which was the parent stock." I have already admitted these two positions, in a former part of this discourse\*, and I am willing to admit them through the whole of this discussion.

I have entered upon the subject of this memoir uninfluenced by theoretical authorities of any kind. I was of opinion that he who undertakes the investigation of any important question, whether it relates to physics or to morals, should endeavour, as

\* See page 15.

much as possible, to divest his mind of every species of prejudice : and what are many authorities as we call them, but prejudices of the strongest kind ? Thus influenced by an opinion of the necessity of a free and unbiassed investigation of the subject, I concede, for the present, that it may be doubtful, whether the Asiatic and European nations, whose languages I have compared with those of the Americans, gave origin to the latter, or whether the latter are not rather the original stock of the former.

It was the opinion of Mr. Jefferson, that the nations of America are “ of greater antiquity than those of Asia.” Our illustrious countryman was induced to adopt this opinion, from having, as he supposed, discovered that there is a much greater number of radical languages in America than in Asia. If the position were established, the inference might, perhaps, be maintained. But I think I have shown, that we are not in possession of facts to prove that there are in America many radical languages, whatever may be done, at some future period, by a more complete investigation of the subject. On the contrary, my inquiries seem to render it probable, that all the languages of the countries of America may, in America, be traced to one or two great stocks. In Asia, I think, they may confidently be traced to one. For the language of the Mexicans, which is so different from

that of the other Americans, has some affinity to the languages of the Lefghis and the Persians: and I have already observed, that the languages of these two Asiatic nations are preserved among many American tribes\*.

I believe it is a fact, that in America there is frequently less affinity between languages which I consider as being radically the same, than there is in Asia between languages which are also taken to be radically the same. This, however, does not, in my opinion, prove that the Americans are of greater antiquity than the Asiatics. It would seem to prove no more than this, viz. that the Americans alluded to have been longer separated from each other in America, than the Asiatics of whom I speak have been separated from each other in Asia.

Since, then, the affinity which subsists between the languages of the Americans, and those of the Asiatics and Europeans does not, in my opinion, incontestibly prove, that the former are the descendants of the latter, but only that they are one and the same people, it is proper that I should show the real origin of the Americans by attending to other circumstances besides that of language. This I shall endeavour to do, principally by examining, in a few words, two interesting features in the history of America.

\* See pages 14, 67.

First. I have already remarked, that were it not for the traditions of many American nations we might for ever remain in doubt concerning the real origin of these people\*. The traditions of the tribes and nations of America are, indeed, entitled to much attention in an inquiry into their origin. For notwithstanding the rude condition of most of these tribes, their traditions are often preserved for a long time in considerable purity, as I have discovered by much attention to their history. Besides, it is certainly an easy matter for nations, however ignorant of arts, to preserve, through a series of several generations, the great features of their history. Thus what circumstances should prevent the posterity of the present Chikkafah from knowing that the nation originally crossed the Mississippi? Or is it likely that the posterity of the Sawwannoo will ever forget that they once inhabited the banks of the Savanna-River?

If all, or many, of the North-American tribes had preserved a tradition, that their ancestors formerly dwelt towards the rising of the sun, and that in process of time, impelled by the spirit of conquest, by urgent necessities, by caprice, or by the influence of a dream, they had moved towards the setting of the same planet, would not such a tradition be thought entitled to some attention in an

\* See page 15.

inquiry concerning the original of these people? Would not such a tradition rather favour the opinions of those writers who have imagined, that the Norwegians, the Welsh, and other nations of Europe, have been the principal peoplers of America? But the nations of America have not preserved any such tradition as this. On the contrary, their traditions inform us that they came from the west; that they crossed the Mississippi, and that they gradually travelled towards the east. "When you ask them," says Lawson, speaking of the Carolina-Indians, "whence their Fore-fathers came, that first inhabited the country, they will point to the Westward and say, *Where the Sun sleeps, our Fore-fathers came thence*†," &c.

As far as my inquiries have extended, all the Indian nations on this side of the Mississippi assert, that they passed from the west, from the north-west, or from the south. Many of them speak of their passage across the Mississippi. The Natchez informed Du Pratz, that before they came into the country east of the Mississippi, they dwelt nearly in the south-west, "under the sun.‡" The Muskohge, or Creeks, assert that they crossed the Mississippi about the time that the army of Soto rambled through Florida.¶ The Chikkasah have told me, that they formerly lived to the west of the

† A New Voyage, &c. p. 170.

‡ The History of Louisiana, &c. p. 292. || See page 47.

Mississippi, and that they relinquished that country in obedience to a dream, in which they were advised to leave their western establishment, and to go to the country where the sun rises. I have been assured, that the Six-Nations assert that they travelled from the west, or south-west. The Mahicanni have told me, that they came from the west beyond the Great-River, or Mississippi. Roger Williams informs us, that the south-west, or Sawwaniu, is the great subject of the discourse of the Indians of New-England. "From thence, says our author, their traditions. There they say, at the south-west, is the court of their great God Cawtantowwit. At the south-west are their fore-fathers' souls. To the south-west they go themselves, when they die. From the south-west came their corn and beans, out of the great God Cawtantowwit's field \*."

The actual march of many of the American tribes strongly supports their traditions. We have traced the Sawwannoo from the south†, and it is known that the Tuscaroras came from the south when they joined the confederacy of the Five-Nations. A few years ago, there were still living some old Indians who recollected when a part of the Chikkasah nation first arrived in the neighbourhood of St. Augustine, from the western side.

\* A Key into the Language of America, &c. † See pages 32, 33, 60.

of the Mississippi. I do not think it necessary to mention other instances.

The peregrination of the Toltecas, the Mexicans, and other nations, strongly support the notion of their Asiatic origin. If we can depend upon the testimony of the unfortunate Boturini, the first of these nations even preserved in their Divine Book a representation of "their journey in Asia, their first settlements upon the Continent of America, the founding of the kingdom of Tula, and their progress till that time.\*" It is to be regretted that our information concerning the Toltecas is so much involved in obscurity, and perhaps in fable. The migration of the Mexicans has much more the appearance of truth. It is said, that until about the year 1160 of our æra, they inhabited a country, called Aztlan, which was situated far to the north of the gulph of California. In their progress to the south, they crossed the Rio-Colorado, or Red-River, which empties itself into the top of the gulph, and afterwards crossed the Gila, a branch of the Colorado, where remains of a vast edifice which they constructed are still to be seen†. The remaining part of their rout I do not think it necessary to pursue, as my

\* Clavigero's History of Mexico, vol. I. p. 87.

† Ibid. p. 112, 113, 114, &c.

only object, at present, is to show that they migrated from the northward.

Secondly. When the Europeans took possession of the countries of North-America, they found the western parts of the continent much more thickly settled than the eastern. This assertion is confirmed by the testimony of all the earlier visitors of America; and it is a fact which, in my opinion, gives considerable weight to the theory, that the Americans are of Asiatic origin. I shall not attempt to conceal, that this greater degree of population of the western parts of America was used as an argument to prove the derivation of the Americans from Asia, almost two hundred years ago†.

Many monuments, which have escaped the ravages of time, and will probably, for ages yet to come, solicit the attention of the antiquary and philosopher, are so many proofs of the higher degree of population of the western over the eastern parts of North-America. The monuments which I allude to are the large earthen fortifications or walls, the mounds, and other similar works, which have been discovered in America. These are to be seen in every part of the continent. But I believe, it is a fact, that they are much less nu-

† See Brerewood's Enquiries, &c. p. 117. See also Gage's New Survey of the West-Indies. p. 162.



merous in the countries which stretch along the Atlantic-Ocean, and from thence to the great ranges of our mountains, than they are in the countries which are comprehended between those mountains and the Mississippi. There are good reasons for supposing, that these monuments are still more numerous in the vast countries west of the Mississippi †.

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I NOW proceed to inquire, whether the tribes and nations of South-America have sprung from the same parental stocks as those of North-America. But this question, though interesting, shall not detain me long. It does not appear to me to be a question difficult of solution. My opinion concerning it might, in some measure, be gathered from what I have already said in a former part of this inquiry.

It was supposed by Postel, that all the countries of North-America were peopled by the Atlantides, inhabitants of Mauritania. This writer is said to have been the first "who made such a difference between the two *Americas*, by means of the Isthmus of *Panama*; that according to him, and those who have adopted his Opinions, the Inhabitants of those two Continents have nothing

† See Papers relative to certain American Antiquities. By Winthrop Sargent, Esq. and by Benjamin Smith Barton, p. 9.

common in their Origin\*." I have not seen what Postel has written on the subject; nor can I readily conceive by what arguments he has defended an hypothesis, so extraordinary, and so easily disproved. But even in our own times, an opinion somewhat similar to that of Postel has been maintained by a writer of much learning, and of extensive research. "We conjecture," says the Abbé Clavigero, the author I allude to, "that the ancestors of the nations which peopled South-America went there by the way in which the animals proper to hot countries passed, and that the ancestors of those nations inhabiting all the countries which lie between Florida and the most northern part of America, passed there from the north of Europe†."

If my comparative view of the languages of America with those of Asia and of Europe, is of any importance in ascertaining the parental countries of the Americans, it must then be admitted, that it is unfavorable to the notion, that the people of the countries of the northern and the southern continents of the new-world have a different origin. I have already pointed out the resemblances which subsist between the languages of several nations in North and several nations in

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\* See Charlevoix's Preliminary Discourse, p. 3.

† The History of Mexico, vol. II. p. 215.

South-America\*. Other resemblances will be discovered by an inspection of the vocabularies. Thus we trace the language of the Jaioi of Guaiana to that of the Koriaki, and other northern Asiatics. We trace the language of the Shebaioi, another nation of Guaiana, to the languages of the Taweeguini, the Semoyads, the Toungooſi, the Yokagirri, the Kottowi, the Affani, &c†. The language of the Caraïbes, who may be called South-Americans, has a remarkable affinity with that of several nations in the north of Asia‡. We discover an evident affinity between the language of certain Braſilians and that of the Kuſhazibb on Mount-Caucasus, the Vogoulitchi, and the language of the Inbaci, who dwell in the vicinity of the Eniſſey||. Even in the imperfect vocabulary of the Peruvians, I diſcover the language of

\* See pages 71, 72.

† See page 22 of the vocabulary, in the note.

‡ The Caraïbes call father, *Baba*: the Tartars on the Jeniſea call it the ſame. There is even ſome reſemblance between the language of the Caraïbes and that of the Cheremiſſi. The former call the ſun, *Kachi*; the latter *Kotſebe*. The former call a ſtone, *Tebow*: the Leſghis, 50, call the ſame, *Teb*. There is moreover ſome affinity between the language of the Caraïbes and that of the Eſkimaux, who are undoubtedly Aſiatics. The former call the earth, *Nonum*: the latter, *Nuna*.

|| The Braſilians call fire, *Tata*. The Vogoulitchi, 67, call the ſame *Tat*. The former call the eyes, *Deſſa*, and *Deſa*. The Inbaci *Dees*.

some of the Caucasian tribes\*. The language of the Chilese, who inhabit the utmost limits of my researches in South-America, may also be traced to that of the Tcherkeffi, the Zhiryané, the Vogoulitchi †, &c.

I do not mean, by these observations, to assert, that South-America has not received any of its inhabitants from the parallel parts of Asia or Africa. Accidents, with which we are not acquainted, may have thrown both southern Asiatics and Africans upon the coasts of America. But hypothesis should be avoided as much as possible in an inquiry such as this; and simplicity in the investigation should be aimed at. From a comparison of the languages of the South-Americans with those of the Asiatics, I cannot doubt that the former, as much as the North-Americans, are the descendants of the latter. If we discover some resemblance between the languages of South-America and that of the Malays, &c. the same may be said of the languages of the North-Americans and the Malays. The only inference I

\* In the language of the Peruvians, the earth is called *Latta*. It is *Latta* in the language of the Chechangi, and *Laité* and *Latte* in that of the Ingooshevi, or Ingushevtzi, who both live in the middle of the mountains of Caucasus.

† The Chilese call the eyes, *Ne*: the Tcherkeffi, *Ne*. The former call the ears, *Pilom*: the Zhiryané, the Permiaki, &c. *Pel*: the Vogoulitchi, *Pel*, *Pail*, &c.

think proper to deduce from such resemblances is this, that the languages of the Americans in both continents, and the Malays, &c. retain some fragments of the language which they have both borrowed from the more northern Asiatics †.

As to Clavigero's notion that there was "an ancient union between the equinoctial countries of America and those of Africa, and a continuation of the northern countries of America with those of Europe or Asia; the latter for the passage of beasts of cold climes, the former for the passage of quadrupeds and reptiles peculiar to hot climes\*" it is not, in this inquiry, entitled to much attention. Nevertheless, I beg leave to make a few observations on the subject.

It never will be denied by philosophers, that many parts of the world which are now widely separated, were once much more contiguous, and even united. Thus Sicily was united to the continent of Naples, and Spain is said to have been united to Africa. There is good reason to believe, that the continents of Asia and North-America were once united, not merely at the streights of Anian or Behring, but even as low as about the latitude of 52, and perhaps still farther south. The chain of islands which modern navigators

† See the note p. 33, 34, 35, 36 of the Vocabulary.

\* Vol. II. p. 220.

have found between the two continents, are probably the fragments of the land which once stretched from one continent to the other. It is highly probable that the principal population of America was accomplished before this separation took place; and at the same time many of the animals of Asia may have passed into America, and many of those of America may have passed into Asia.

If there had ever been such an equinoctial union of America and Africa, as Clavigero conjectures, would not many of the quadrupeds and other animals of the last of these countries have been discovered in the countries of Chili and of Peru, and in fact in the whole of South-America? But very few of the quadrupeds of Africa have been discovered in South-America, and the quadrupeds of this portion of the new-world are, in a great measure, peculiar to it. Neither the elephant, the rhinoceros, the hippopotamos, or the giraffe, have ever been discovered in America. Again, the Chilese horse\*, and beaver†, the pacos, the vicugna, have not been found in any part of the world but in South-America.

It will be said, that these observations rather favour the opinion that although America appears to have received all its human inhabitants from

\* *Equus bifidus* of Molina.

† *Castor hudsonius* of Molina.

the old-world, it has not received its animals from the same quarters. I do not doubt, that America has received several species of quadrupeds from Asia and from Europe; and perhaps these countries have received in return some of the animals of America. At any rate, it is certain, that several of the quadrupeds known to naturalists are common to Asia, and to America; and some few are common to these two continents and to Europe. But many other animals have never been found in any other part of the world than in America; and these I am willing, at present, to consider as exclusively appertaining to America. Every thing, in my opinion, supports the notion, that there has been a separate creation in the old and in the new world. Upon any other supposition than this, I am unable to explain the circumstance of our continents having the raccoon, the opossum, the moxax, the bison, the pacos, and many other animals. The notions of Mr. Pennant on this subject are ingenious, but I do not think that they can be supported\*.

As man is endowed with the capacity of inhabiting every climate; and as he is impelled by many imperious necessities to extend his empire over the whole world, it does not seem to have

\* Introduction to the Arctic Zoology, p. 265, 266, 267, 268, 269.

been at all necessary to have created, as many writers have imagined, a different species of men in every quarter of the world. But with many animals the case is very different. Their latitudes are much more circumscribed, and they have not the capacity of supporting a variety of climates. In the present constitution of those animals, and in the present temperature of the globe, the musk-deer of Thibet could not have travelled to the forests of Mexico or Peru, and the pacos could not have reached the mountains of Caucasus. It seems necessary, then, to have created different species of animals in different parts of the world.

This observation applies still more forcibly to many species of vegetables. These, being destitute of loco-motive powers, could not be extended over the globe but by the agency of man. It is true that he has done much in this way. But when we find thousands of species of vegetables limited to particular countries, and sometimes to very narrow districts of such countries, we desiderate the agency of man, and seem obliged to confess, that with respect to vegetables in particular, there has been a different creation in different portions of the world. North-America, it is true, possesses some of the vegetables of Asia and of Europe. But what naturalist has discovered in any other part of the world, any of the numerous species of vegetables which are said to be peculiar



to America? Where, for instance, are the *Lenni-Hittuck* of the Delaware-Indians?\*

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Having, in the progress of this investigation, ascertained that the Americans, whom we have had an opportunity of contemplating, derive their origin from Asia, it were a desirable circumstance to know at what period the new population took place. But here we cannot walk with any degree of certainty. Many circumstances, however, render it probable that the population was accomplished at different periods, some of which must have been extremely remote.

“ We do not doubt, says Clavigero, that the population of America has been very ancient, and more so than it may seem to have been by European authors. 1. Because the Americans wanted those arts and inventions, such, for example, as those of wax and oil for light, which, on the one hand, being very ancient in Europe and Asia, are on the other most useful, not to say necessary, and when once discovered, are never forgotten. 2. Because the polished nations of the new-world, and particularly those of Mexico, preserve in their traditions and in their paintings the memory of the Creation of the world, the building of the tow-

\* See page 26, in the note.

er of Bable, the confusion of languages, and the dispersion of the people, though blended with some fables, and had no knowledge of the events which happened afterwards in Asia, in Africa, or in Europe, although many of them were so great and remarkable, that they could not easily have gone from their memories. 3. Because neither was there among the Americans any knowledge of the people of the old continent, nor among the latter any account of the passage of the former to the new-world. These reasons, concludes our author, we presume, give some probability to our opinion\*.”

These arguments are not conclusive. I am willing to admit that the ignorance of the Americans concerning some of the useful and least perishable arts is a strong proof of the high antiquity of the nations of the new-world. I do not place as high a value upon the story that the Mexicans and other nations of America preserve the memory of the creation of the world, the confusion of languages, &c. I do not mean to deny that vestiges of such traditions may have been preserved; but I regret that there is so much reason to doubt a large portion of what authors, particularly the Jesuits, have said upon the subject. Clavigero's third argument is, perhaps, least of all enti-

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ted to attention. \* He himself tells us that Boturini, whom I have already mentioned, asserts, that the Toltecas had painted their journey in Asia, and their first settlement in America, &c\* ; and Mr. de Guignes, in a memoir which I cannot now procure, assures us, that the Chinese preserve in their annals, the history of a voyage to America, early as the year 458 of our æra. What degree of credit may be due to Buturini's assertion, or to the history of the Chinese navigation, I cannot pretend to determine.

If it be admitted, that the comparative view which I have exhibited of the languages of America with those of Asia and Europe, is a proof of the sameness of the people of these portions of the world; and if it be admitted, that the other circumstances which I have mentioned, establish the derivation of the Americans from the old-world, it may be rendered highly probable, that the periods of the establishment of many American nations in their new settlements are extremely remote. Clavigero remarks, that the Americans "shew great firmness and constancy in retaining their languages†." This, as far as my inquiries have extended, appears to be strictly true. The languages of many of the tribes of North-America have undergone less alteration in the term of one hundred and fifty years, than the generality of

\* Vol. I. p. 87.

† Vol. II. p. 210.

the polished languages of Europe in the same time. Since, then, the languages of America are so gradual in their change, it will appear probable that many hundred, perhaps three or four thousand, years have been necessary to produce the difference of dialects which we observe between many American and Asiatic nations.

I am not ignorant that the conjecture which I have hazarded concerning the remoteness of the periods at which many of the American tribes separated from their parental stocks in the old-world, does not accord with the sentiments of some celebrated writers on the subject. What Mr. de Buffon has written concerning the physical infancy of the new-world, and the recent date of its population, is known to every one\*. We are often charmed, we are sometimes conquered, by the eloquence of this writer. His followers are numerous. A late writer†, who unites the talents of a poet and philosopher to the abilities of a physician, adopts the opinion, that America has been raised out of the ocean at a later period of time than the other three quarters of the globe. He imagines, that the proofs of this hypothesis are to be found in the greater comparative heights of the mountains of America, the greater coldness of its re-

\* Histoire Naturelle, Vol. VI. &c.

† Dr. Erasmus Darwin.

pective climates, the less size and strength of its animals, and the "less progress in the improvements of the mind of its inhabitants in respect to voluntary exertions§." But what are we to say of the vast number of the species of animals and vegetables in America, of their magnitude, &c. ? These are, surely, no proofs of the physical infancy of America. On the contrary, in this vast portion of the world, we discover the influence of a hand which moulded matter into forms at periods extremely remote : we have good reasons to believe as remote as in any other parts of the world. The physical infancy of America is one of the manydreams of the slumbering philosophers of our times.

It remains for me to say a very few words concerning the comparative antiquity of the several tribes and nations of America. These shall close this discourse.

A very learned writer has supposed, that the Mexicans and Peruvians came later into the new-world than any of the other Americans. It is his opinion that "the ancient Mexicans and Peruvians seem to be descended from those nations, whom *Kublai Khan* sent to conquer Japan, and who were dispersed by a dreadful storm, and it is probable

§ *Zoonomia*, &c. vol. I. p. 512. London. 1796. 4to.

that some of them were thrown on the coast of America, and there founded these two great empires\*.”

The antiquity of the Mexicans and Peruvians may confidently be traced to a more remote period than that just mentioned. The annals of these people ascend much higher.

But I rest their antiquity upon another circumstance. It is the little resemblance that is to be found between their languages and those of the old-world. By the same mode of reasoning, I conclude that the Six-Nations, and their brethren; the Cheerake, the Chikkasah, and Choktah, are of very ancient establishment in America, though probably posterior to the Mexicans and Peruvians. On the contrary, all the nations of the Delaware-stock seem to have taken possession of the countries of America at a much later period. The Delawares themselves appear to be a more recent people than the Chippewas, Sawwannoo, and other tribes speaking their languages.

\* Observations made during a voyage round the world, &c. By John Reinold Forster, L. L. D, &c. p. 316. London: 1778. 4to. According to our author, Kublai-Khan reigned from the year 1259 to 1294 of the Christian era.



# COMPARATIVE VOCABULARIES.

## I. G O D.

Lenni-Lennápe, or Delaware.	-	<i>Kitfchi-Maxmitto, Patamawas, Ketannotooweet.</i>
Chippewas.	-	<i>Kitfchi-Manitou, Maxmittoa.</i>
Minfi.	-	<i>Pachtamawos, Gichianettowit. Keefhellowich, the maker of the soul.</i>
Mahicanni.	-	<i>Mannittooh, Puhtamauwoas, Pottamauwoos.</i>
Shawnees.	-	<i>Manitab, Wisi-Mannitto, Westbilliqua.</i>
Miamis.	-	<i>Menaitowa?</i>
Messifaugers.	-	<i>Mungo-Minnato.</i>
Algonkins.	-	<i>Kitcbimanitou.</i>
Indians of Penobscot } and St. John's.	}	<i>Jennois.</i>
Indians of New-England.	-	<i>Ketan (wood).</i>
Narragansets, &c.	-	<i>Manit, Manittoo.</i>
Naticks.	-	<i>Manitto, Manittoom.</i>
Senecas.	-	<i>Hauencu, Howweneah.</i>



Mohawks.	-	<i>Niyob.</i>
Onondagos.	-	<i>Niab, Hawonia†.</i>
Cayugas.	-	<i>Hauwencyoo.</i>
Oneidas.	-	<i>Necyoooh.</i>
Tuscaroras.	- -	<i>Yewaunceeyoooh.</i>
Canadians.	-	<i>Aatio (R. P. BRÉBŒUF).</i>
Naudowessies.	-	<i>Wakon, Tongo-Wakon.</i>
Muskohge.	-	<i>Efeekkee-ccsa.</i>
Choktah.	-	<i>Istoboollo-Aba.</i>
Natchez.	-	<i>Coyococop-Cbill.</i>
Akanzas.	-	<i>Coyococbill (BOSSU.)</i>
Mexicans.	-	<i>Teotl, Teutl.</i>
Poconchi.	-	<i>Niss Abval, "the great lord."</i>
Brazilians.	-	<i>Tupãna, Tupã.</i>
Peruvians.	-	<i>Viracocha, Pachacamac.</i>

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Kamtchadals,	-	158.	<i>Kotcha.</i>
	-	159.	<i>Kootchacc.</i>
	-	160.	<i>Koot.</i>
Semoyads,	126,	128.	<i>Nom.</i>
Tartars,	-	93.	<i>Als.</i>
Semoyads,	123,	124.	<i>Nga.</i>
	-	125.	<i>Nyaa.</i>
Japanese.	-	-	<i>Sin, Kami (THUNBERG‡.)</i>
Mordva,	-	61.	<i>Paas.</i>

† *Hawonia*, in Iroquois, according to Lofkiel.

‡ *Sin* and *Kami*, "a God, a Spirit, or Immortal Soul."  
Kempfer.

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 II. H E A V E N .

Lenni-Lennápe.	-	<i>Awoffagamme</i> , Welanna- tooweenink. †
Chippewas.	-	<i>Speminkakwin</i> .
Minfi.	-	<i>Awoffáčbgamme</i> .
Mahicanni.	-	Spummuk.
Shawnees.	-	<i>Spimiki</i> .
Naticks.	-	<i>Kefukut</i> .
Narragansets, &c.	-	<i>Keefuck</i> , "the heavens."
Acadians.	-	<i>Oüajeck</i> . (DE LAET.)
Indians of Virginia.	-	<i>Ofies</i> , "heavens" (CAP- TAIN SMITH).
Kikkapoos.	-	<i>Kisbek</i> , "sky."
"Montagnars de Ca- nada."	-	<i>Onascouptz</i> (R. P. PAS- SE).
Algonkins.	-	<i>Spiminkakouin</i> .
Indians of Penobscot } and St. John's. }	-	<i>Spumpkeeg</i> .
Onondagos.	-	<i>Garóchia</i> .
Hurons.	-	<i>Toendi</i> (LAHONTAN).
Chilése.	-	<i>Hueno</i> , <i>Huenu</i> †.

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 † *Hæque*. *Vocabularium Barbaro-Virgineorum*.

 † See *Hawonia*, *Hauweneyoo*, &c. in the preceding arti-  
cle. The Chilése call the moon, *Tien*.



Tartars,	90,91,92.	<i>Kook.</i>
—	- 91.	<i>Awa.</i>
Kittawini,	- 164.	<i>Tain, Tain.</i>
Japanese.	-	<i>Ten, "Heavens, the Sky" (THUNBERG).</i>

### III. F A T H E R.

Lenni-Lennápe.	-	<i>Wetobemend. Nooch, my father. Gooch, thy father.</i>
Chippewas.	-	<i>Noofab.</i>
Mahicanni.	-	<i>Weerohane. Nooh, my father.</i>
Shawnees.	-	<i>Noothau, Notbu, Ofe-wab.</i>
Naticks.	-	<i>Noofb, my father. Kooofb, thy father.</i>
Pottawatameh.	-	<i>Nofah.</i>
Miamis.	-	<i>Noufab, Ochfeemauh. Nochsau, Nofah, my father.</i>
Messifaugers.	-	<i>Nofau.</i>
"Montagnars de Canada."	-	<i>Nouta (R. P. MARSE).</i>
Algonkins.	-	<i>Noufee.</i>

Acadians.	-	<i>Noucbick</i> (DE LAET).
Indians of Penobscot } and St. John's.	}	<i>Meetungus</i> .
Indians of New-Eng- land.	-	<i>Noeshow</i> (WOOD).
Narragansets, &c.	-	<i>Osb. Nofb, Noofb, my father. Cosb, your father.</i>
Canadians.	-	<i>Ashon</i> (R. P. BREBCEUF).
Senecas.	-	<i>Hauneh, Haneh, An- neh.</i>
Mohawks.	-	<i>Ragenea.</i>
Onondagos.	-	<i>Agenenbos.</i>
Oneidas.	-	<i>Rageneh, Laggeh.</i>
Tuscaroras.	-	<i>Aukreeha, Auceeah.</i>
Cochnewagoes.	-	<i>Rakeeneeh, Rageneeh.</i>
Wyandots.	-	<i>Iestah, Icestah.</i>
Naudowessies.	-	<i>Otab, Ottab.</i>
Cheerake.	-	<i>Chatokta, your father.</i>
Muskeonge.	-	<i>Chulkkeh.</i>
Chikkafah.	-	<i>Aunkke.</i>
Choktah.	-	<i>Chinkeh.</i>
Mexicans.	-	<i>Tabli.</i>
Darien-Indians.	-	<i>Tusab.</i>
Poconchi.	-	<i>Tat. Nutat, my father. Atat, thy father. Ru- tat, his father. Catat, our father. Atata, your father. Quita- tacque, their father.</i>

Greenlanders.	-	<i>Attat</i> (CRANTZ).
Galibis.	-	<i>Baba, Youaman.</i>
Caraïbes.	-	<i>Baba.</i>
Brafilians.	- -	<i>Roup.</i>
Peruvians.	-	•
Chilese.	-	<i>Cbou.</i>



Semoyads,	- 120.	<i>Neeze.</i>
_____	- 121.	<i>Nefe.</i>
_____	- 122.	<i>Neeffe.</i>
_____	- 123.	<i>Essai.</i>
_____	- 124.	<i>Esse.</i>
Carelians,	- 56.	<i>Tato, Tooatta, Toqatto.</i>
Olonetzi,	- 57.	<i>Tato,</i>
Tartars, 89, 90, 91, 94.		<i>Atacc.</i>
_____	92, 93, 95.	<i>Ata.</i>
Bucharians,	- 102.	<i>Atoo.</i>
Tartars,	- 97.	<i>Baba.</i>
Japanese.	- -	<i>Tete, Toto</i> (THUNBERG).
Vindæ in Carniola } and Lufatia, 6. }		<i>Otsa.</i>
Wallachians, &c.	46.	<i>Tat.</i>
Teutonic,	- 33.	<i>Atta.</i>
Lopari,	- 58.	<i>Atte.</i>
Tchuvashi,	- 64.	<i>Atte.</i>
Kottowi,	- 149.	<i>Op.</i>
Affani,	- 150.	<i>Op.</i>

## IV. M O T H E R.

Lenni-Lennàpe,	-	<i>Gabowees, Anna, Aunnah.</i> †
Minfi.	- -	<i>Guk. N'Guk,</i> my mother.
Mahicanni.	-	<i>Okukkeen. Inguck,</i> my mother.
Shawnees.	-	<i>Newab, Nickee.</i>
✓ Pottawatameh.	-	<i>Nanna.</i>
Miamis.	-	<i>Missab, Aukeemeemauh.</i> <i>Ningah,</i> my mother.
Messifaugers.	-	<i>Kukkifs.</i>
Acadians.	-	<i>Nekich (DE LAET).</i>
Indians of Penobscot and St. John's.	} }	<i>Neekoufe.</i>
Indians of New-Eng- land.	} }	<i>Niska (WOOD).</i>
Narragansets, &c.		<i>Okasu, Witcbubaw.</i>
Indians of Pennsylva- nia, according to William Penn.	} }	<i>Anna.</i>
Senecas.	-	<i>Noyegh, Nooyeah,</i> † <i>Noien.</i>
Mohawks.	-	<i>Ifstaah, Ikillnaba, Romif- egbba.</i>
Onondagos.	-	<i>Onurba.</i>
Cayugas.	-	<i>Nohah.</i>

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† *Anna, Kabasi.* Vocabularium Barbaro-Virgineorum.

Oncidas.	-	Ragoonohah, Aggoon- nolhah.
Tufcaroras.	-	Anah.
Cochnewagoes.	-	Istaah, Istanhau.
Wyandots.	-	Nehah, Neah.
Cheerake.	-	Akacbee, my mother.
Muskohge.	-	Churkkeh.
Chikkasah.	-	Sasse.
Choktah.	-	Iskeh, Ifoke.
Mexicans.	-	Nantli.
Darien-Indians.	-	Naunab.
Galibis.	-	Bibi, Iffano.
Peruvians.	-	Mama.
Chilese.	-	Gnuque, Nenque.

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Turks,	-	88.	Ana, Neene.
Tartars,	-	89.	Ana, Anace.
Mogul-Tartars,		135.	Ekee.
Boureti,	-	136.	Eke.
Japanese.	-	-	Fasa, Kasa (THUNBERG).
Tartars,	-	91.	Anna.
—	-	93.	Ana.
—	-	94.	Ana.
Ingooshevi,	-	115.	Nana.
Tooshetti,	-	116.	Nana.
Kazee-Koomitski,		117.	Neenoo.
Semoyads,	-	122.	Newan.
Toungooli,	-	141.	Ance.

Lamuti,	-	145.	<i>Anai.</i>
Vogoulitchi,	-	68.	<i>Sees.</i>
Albanians,	-	45.	<i>Mamma, Nanna.</i>
Carelians,	-	56.	<i>Mooamo, Mamo.</i>
Olonetzi,	-	57.	<i>Mamo.</i>
Zhiryané,	-	59.	<i>Mamo.</i>
Permiaki,	-	60.	<i>Mam.</i>
Koriaki,	-	153.	<i>Memme.</i>

## V. S O N.

Lenni-Lennápe.	-	'Nquis †. N'quees, my son. <i>Quissall, his son.</i>
Mahicanni.	-	Ottayooman ?
Naticks.	-	<i>Nunnaumon.</i>
Shawnees.	-	<i>Nicketbwab, Nequitha.</i>
Miamis.	-	<i>Ninquistab. Nisban, my son.</i>
Messifaugers.	-	<i>Neechaunifs, my son.</i>
Algonkins.	-	<i>Nitianis, sons.</i>
Acadians.	-	<i>Nekovis (DE LAET).</i>
Indians of Penobscot and St. John's.	}	<i>Namun.</i>
Indians of New-Eng- land.	}	<i>Naumaunais, my son (WOOD).</i>
Canadians.	-	<i>Aen (R. P. BREBCEUF).</i>
Mohawks.	-	<i>Rorwaye.</i>
Onondagos.	-	<i>Hebwak.</i>
Muskohge.	-	<i>Choppootché.</i>

† *Quises*, according to Loskiel. *Nisfaanus*, son and daughter.  
Vocabularium Barbaro-Virgineorum.



Choktah.	-	Poofkoos-Nockene.
Mexicans.	-	Tepiltzin.
Poconchi.	-	<i>Acun. Vacun</i> , my son. <i>Avacun</i> , thy son. <i>Racun</i> , his son. <i>Ca-</i> <i>cun</i> , our son. <i>Ava-</i> <i>cunta</i> , your son. <i>Ca-</i> <i>cuntacque</i> , their son.
Galibis.	-	<i>Mourou</i> .
Caraïbes.	-	<i>Imákou, Imoulou, Yamoin-</i> <i>ri, Nirábeu</i> , my son.
Brafilians.	-	<i>Taira</i> .
Peruvians.	-	<i>Cbutim</i> .
Chilese.	-	<i>Botum</i> .



Semoyads,	-	125.	<i>Nioma</i> .
————		120, 121, 122.	<i>Nioo</i> .
Kamaftshini,	-	132.	<i>Neem</i> .
Permiaki,	-	60.	<i>Zon</i> .

## VI. DAUGHTER.

Lenni-Lennápe.	-	<i>Wdan†</i> . N'daun, my daughter. <i>Wdanall</i> , his daughter.
Naticks.	-	<i>Wuttawn. Nuttaunes</i> , my daughter.
Shawnees.	-	<i>Nelomnetba</i> .
Indians of New-Eng- land.	} }	<i>Naunais</i> ? my daughter (WOOD).

† *Danist*, on the authority of Lofkiel.

DAUGHTER.

11

Miamis.	-	<i>Neesban, Nintana,</i> my daughter.
Messifaugers.	-	<i>Neetaunifs,</i> my daughter.
Indians of Penobscot and St. John's.	}	<i>Weeduzer.</i>
Acadians, according to De Laet, p. 53.	}	<i>Netouch, or Pecenemouch.</i>
Onondagos.	-	<i>Ecbrojebáwak.</i>
Muskohge.	-	<i>Chuchhooftce.</i>
Mexicans.	-	<i>Teuchpoch.</i>

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Semoyads,	-	126. <i>Nieta.</i>
_____	-	127, 128. <i>Ne.</i>
_____	-	129. <i>Neep.</i>

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VII. BROTHER.

Lenni-Lennápe.	-	<i>Nimat. Kimat,</i> thy brother.
Chippewas.	-	<i>Neconnis.</i>
Mahicanni.	-	<i>Netahcan, Nochhefum.</i>
Naticks,	-	<i>Neemat. Kemat,</i> thy brother.
Shawnees.	-	<i>Negenena.</i>
Pottawatamch.	-	<i>Sesah.</i>
Miamis.	-	<i>Sbeemab.</i>
Indians of New-Eng-land.	}	<i>Netchaw</i> (WOOD).
Illinois.	-	<i>Nika,</i> my brother (HEN-NEPIN).
Algonkins.	-	<i>Nicanich.</i>
Indians of Penobscot and St. John's.	}	<i>Neecheer.</i>

Acadians, according to De Laet, p. 53.	}	<i>Skinetch.</i>
Narragansets, &c.	-	<i>Weemat.</i>
Onondagos.	-	<i>Iattatége.</i>
Tufcaroras.	-	<i>Caunotka, Necaútkeh.</i>
Hurons, according to Lahontan.	}	<i>Yatfi, my brother.</i>
Cheerake.	-	<i>Kenauleh?</i>
Woccons.	-	<i>Yenraube.</i>
Mexicans.	-	<i>Teoquichtuich.</i>
Darien-Indians.	-	<i>Riopab.</i>



Semoyads,	-	120.	<i>Naiio, Neka.</i>
—————	-	121.	<i>Neeneka.</i>
—————	-	122.	<i>Neenaika.</i>
Tchiochonski,	-	54.	<i>Seezoe.</i>
Toungooſi,	-	140.	<i>Nokkoom.</i>
—————	- -	141.	<i>Needoo-Nokoonmee.</i>
Lefghis,	-	50,51.	<i>Ooats.</i>

## VIII. S I S T E R.

Lenni-Lennápe.	-	<i>Cheſmus, Tauweema.</i>
Mahicanni.	-	<i>Neetaumpſoh.</i>
Indians of Penobſcot and St. John's.	}	<i>Upbonnomoon.</i>
Acadians, according to De Laet, p. 53.	}	<i>Nekicht.</i>
Narragansets, &c.	-	<i>Weticks.</i>
Onondagos.	-	<i>Akzia.</i>



## S I S T E R.

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Semoyads,	-	120.	<i>Nainaioo, Nenaka, Neboko.</i>
_____	-	121.	<i>Nebakoo, Nem, Papao.</i>
Lefghis,	-	53.	<i>Akieffio.</i>
Toungooſi,	-	141.	<i>Nadaoo-Nokoonnee.</i>
_____	-	143.	<i>Nokoon.</i>

## IX. H U S B A N D.

Lenni-Lennápe.			<i>Weebian, your husband.</i>
Chippewas.			*
Shawnees.	-		<i>Ocheabee.</i>
Miamis.	-		<i>Weewabrab.</i>
Indians of Penobscot and St. John's.	} }		<i>Nonnewarradeeock?</i>
Narraganſets, &c.	-		<i>Waſick.</i>

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Cheremiſſi,	-	63.	<i>Watan.</i>
Semoyads,	-	120.	<i>Waezako.</i>

## X. W I F E.

Lenni-Lennápe.	-		<i>Wiwall, his wife.</i>
Chippewas.	-		*
Minſi.	-		*
Mahicanni.	-		<i>Weewon.</i>
Shawnees.	-		*
Pottawatameh.	-		<i>Neowah.</i>
Miamis.	-		<i>Neeweewab, my wife.</i>
Meſſifaugers.	-		*

Kikkapoos.	- - *
Piankashaws.	- - *
Algonkins.	- *
Indians of Penobscot and St. John's.	} <i>Neejeeweeock.</i>
Narragansets, &c.	- <i>Weewo, Mittummus, Wullogana.</i>
Senecas.	- *
Mohawks.	- *
Onondagos.	- *
Cayugas.	- *
Oneidas.	- *
Tuscaroras.	- <i>Kateocca.</i>
Cochnewagoes.	- *
Wyandots.	- *
Naudoweffies.	- *
Cheerake.	- *
Muskohge.	- *
Chikkafah.	- - *
Choktah.	- - *
Katahba.	- - *
Woccons.	- <i>Yecauau.</i>
Natchez.	- *
Mexicans.	- *
Poconchi.	- *
Darien-Indians.	- *

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Morduani,	- 61. <i>Nezza.</i>
Vogoulitchi,	66. <i>Ne, Naim.</i>
	67. <i>Ne.</i>

Ostiaks,	-	70.	<i>Ne.</i>
Semoyads,	-	121.	<i>Neoo.</i>
Tchouktchi,		157.	<i>Neuogen, Newen.</i>
Koiballi,	-	133.	<i>Naiosza.</i>
Tartars,	-	96.	<i>Koodeet.</i>
_____	-	97.	<i>Kaddi.</i>
Teleouti,	-	101.	<i>Kati.</i>

## XI. VIRGIN.

Lenni-Lennápe.	-	<i>Kikochquees.</i>
Chippewas.	-	<i>Jeckwaffin, girl. Ickwee, woman.</i>
Minfi.	-	<i>Ocbquefis, a girl.</i>
Mahicanni.	-	<i>Peesquaufoo, a girl.</i>
Shawnees.		<i>Squantbautbau, a girl.</i>
Pottawatameh.	-	*
Miamis.	-	<i>Koneffwab, girl.</i>
Meffifaugers.	-	*
Kikkapoos.	-	*
Algonkins.	-	<i>Ickoueffens, girl.</i>
Indians of Penobscot and St. John's.	} -	<i>Nunfkeenoofe, girl.</i>
Acadians, according to De Laet.	} -	*
Narraganfets, &c.		<i>Kibtuckquaw.</i>
Senecas.	-	*
Mohawks.	-	*
Onondagogs.	-	<i>Ixbagòni, Eckro, girl.</i>
Cayugas.	-	*

Oneidas.	-	*
Tuscaroras.	-	*
Cochnewagoes.	-	*
Wyandots.	-	*
Naudowessies.	-	*
Cheerake.	-	*
Muskohge.	-	<i>Hoctocco</i> , a girl.
Chikkafah.	-	*
Choktah.	-	*
Katahba.	-	*
Woccons.	-	*
Natchez.	- -	*
Mexicans.	-	*
Poconchi.	- - -	*
Darien-Indians.	-	<i>Neenab</i> , a girl.



Kangatfi, in Independant Tartary, 100.	} Koes.
Teleouti, - 101.	<i>Kisseetschak.</i>
Semoyads, - 121.	<i>Nedookoo.</i>
----- - 123.	<i>Nieetschoo.</i>
----- - 124.	<i>Chassakoo.</i>
Mogul-Tartars, 135.	<i>Kook, Koeoeken, Okeen.</i>
Boureti and Kalmuks, } 136, 137.	<i>Okeen.</i>
Vogoulitchi, - 69.	<i>Neco, Anee.</i>
Oftiaks, - 70.	<i>Neniaiwrem, Ewa.</i>
----- - 71.	<i>Ewi.</i>
----- - 72, 73.	<i>Oeggooe.</i>

## XII. B O Y.

Lenni-Lennápe.	-	<i>Pilawetschitſch.</i>
Chippewas.	-	*
Minſi.	-	<i>Skabanſu.</i>
Mahicanni.	-	*
Shawnees.	-	*
Pottawatamch.	-	*
Miamis.	-	<i>Queeviſtab.</i>
Meffifaugers.	-	*
Kikkapoos.	-	*
Piankaſhaws.	-	*
Algonkins.	-	*
Indians of Penobſcot and St. John's.	} }	<i>Skeenooſe.</i>
Acadians, according to De Laet, p. 53.	} }	*
Narraganſets, &c.	-	<i>Wuſkeene.</i>
Senecas.	-	*
Mohawks.	-	*
Onondagos.	-	<i>Haxbaa, Hebaſak.</i>
Cayugas.	-	*
Oneidas.	-	*
Tuſcaroras.	-	<i>Wariaugb.</i>
Cochnewagoes.	-	*
Wyandots.	-	*
Naudoweffies.	-	*
Cheerake.	-	*



Muskohge.	-	-	Chépaunwah.
Chikkafah.	-	-	*
Choktah.	-	-	*
Katahba.	-	-	*
Woccons.	-	-	*
Natchez.	-	-	*
Mexicans.	-	-	*
Poconchi.	-	-	*
Darien-Indians.	-	-	*

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### XIII. CHILD.

Lenni-Lennápe.	-	<i>Nitsch, Nitschaan.</i>
Chippewas.	-	<i>Bobeloshin.</i>
Minfi.	-	*
Mahicanni.	-	*
Shawnees.	-	<i>Hippélútba.</i>
Pottawatameh.	-	*
Miamis.	-	<i>Abpeelustab, young child.</i>
Messifaugers.	-	*
Kikkapoos.	-	*
Piankafhaws.	-	<i>Pappooz.</i>
Algonkins.	-	<i>Bobiloucbins, child, little children.</i>
Indians of Penobscot and St. John's.	} .	*
Narragansets, &c.	-	<i>Papoos.</i>
Onondagos.	-	<i>Ixbaa.</i>
Tuscaroras.	-	<i>Woccanookne.</i>

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Semoyads, .	123.	<i>Nütschoo.</i>
Suanetti, -	110.	<i>Bobsch.</i>
Votiaki, -	65.	<i>Nooke.</i>
Vogoulitchi, -	67.	<i>Acepoo, Aeeboo.</i>
Kottowi, -	149.	<i>Poop.</i>
Inhabitants of the Kou- rilskie-Islands, 162. }		<i>Poompoo.</i>

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## XIV. M A N.

Lenni-Lennápe.		<i>Lenno.</i>
Chippewas. -		<i>Allifinape, Lennis, Anne- neh, Ninnee.</i>
Minfi. -		<i>Lennowegh.</i>
Mahicanni. -		<i>Nemonnauw.</i>
Shawnees. -		<i>Ilenni, Linnee, Ilenni, Linni.</i>
Pottawatameh. -		*
Miamis. - -		<i>Ablanuab.</i>
Messifaugers. -		*
Kikkapoos. -		*
Piankashaws. -		*
Algonkins. -		<i>Alifinape.</i>
Indians of Penobscot and St. John's. }		<i>Sanumbee.</i>
Narragansetts, &c. -		<i>Nnin.</i>
Acadians, according to De Laet, p. 53. }		<i>Kessona.</i>

Indians of New-Eng-land, according to Purchas.	}	<i>Chise</i> , "an old man."
Senecas.	- -	<i>Hogedagh?</i>
Mohawks.	-	<i>Ratfin.</i>
Onondagos.	-	<i>Unque. Etschinak</i> , a man.
Cayugas.	- -	*
Oneidas.	-	<i>Eetsen-Caunegauteel?</i>
Tufcaroras.	-	<i>Entequos</i> , a man.
Cochnewagoes.		*
Wyandots.	-	*
Naudowessies.	-	*
Cheerake.	- -	*
Muskohge.	-	<i>Ista?</i> <i>Istee-Hoononwah.</i>
Chik kafah.	-	<i>Nockench.</i>
Choktah.	- -	*
Katahba.	-	*



Semoyads,	-	121.	<i>Nenetsch, Nenatsche.</i>
_____		122.	<i>Nennetsee.</i>
_____		123.	<i>Ennetsche.</i>
_____	-	124.	<i>Ennetsche.</i>
Ostiaks,	72,73,74.		<i>Kassée.</i>
_____	-	74.	<i>Gasse.</i>
Bucharians,	-	102.	<i>Kaise.</i>
Kirguiffi,	-	104.	<i>Kese.</i>
Yakouti,	-	106.	<i>Keessee.</i>
Tchouvashi,	-	64.	<i>Seen.</i>
Taweeguini,	-	131.	<i>Cbassa.</i>

## XV. H E A D.

Lenni-Lennápe.	-	<i>Wibi, Wiquajek.</i>
Chippewas.	- -	<i>Oustecouan, Nindip.</i>
Minfi.	- -	*
Mahicanni.	- -	Utup, Dup. <i>Weensis</i> , his head.
Shawnees.	- -	Weelekeh. <i>Weeseb</i> , his head.
Pottawatameh.	-	*
Miamis.	- -	<i>Endeabpukabnee.</i>
Messifaugers.	-	*
Kikkapoos.	- -	*
Piankashaws.	- -	*
Algonkins.	-	<i>Ousticouan, Ustigon.</i>
Indians of Penobscot and St. John's.	} -	<i>Neetop, Woodtum.</i>
Acadians, according to De Laet, p. 53.	} -	<i>Menougi.</i>
Narragansets, &c.	-	<i>Uppaquontop.</i>
✓ Sankikani.	-	<i>Wyer.</i>
Senecas.	-	*
Mohawks.	-	*
Onondagos.	-	<i>Anúwara.</i>
Cayugas.	-	*
Oneidas.	-	*
Tuscaroras.	-	<i>Ootaure.</i>
Cochnewagoes.	-	*

Wyandots.	-	*
Naudowessies.	-	*
Cheerake.	-	*
Muskohge.	-	Isteka, <i>Eca.</i> Eka, his head.
Chikkafah.	- -	Skoboch.
Choktah.	- -	*
Katahba.	- -	*
Woccons.	-	<i>Poppe.</i>
Natchez.	-	*
Mexicans.	-	<i>Tzontecontli.</i>
Poconchi.	-	<i>Holom, Na.</i>
Darien-Indians.	-	*
Indians of Guaiana, cal- led by De Laet, Ja- ioi. †	-	} <i>Poppe.</i>
Brazilians.	-	<i>Acan.</i>
Peruvians.	-	*

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† I ought to have mentioned, under the head of Father and Mother, that these Indians call Father, *Pape*, and Mother, *Immer*. According to Pallas, the Koriaki, 153, call father *Pepe*, and other Koriaki, 155, *Epe*. The inhabitants of the island of Karaga, near the north-east coast of Kamtschatka, 156, call Father, *Papa*. The Taweeguini, or Taiks, (Pallas, 131) call Mother, *Emma*. The Shebaioi, another nation of Guaiana, call Mother, *Hamma*. According to Pallas, the Semoyads, 129, in the district of Tiunskago, call Mother, *Amma*. The Toungoofi, 143, call Mother, *Ame*. The Yokagirri, 147, on the Jenisea, *Ama*: the Kottowi, 149, and the Affani, 150, both living in the vicinity of the Jenisea, in Siberia, *Ama*. Other Siberian tribes, 151, 152, *Am*.

Chilese. - *Lonco, Towongben.*



Semoyads,	126.	<i>Olol.</i>
-----	127, 128, 129.	<i>Olo.</i>
Karassini,	- 130.	<i>Aeebada, Hollad.</i>
Kamaftshini,	- 132.	<i>Ooloo.</i>
Koiballi,	- 133.	<i>Ooloo.</i>
Yokagirri,	- 147.	<i>Monolee.</i>
Altekefleck-Abif- finian,	} 112.	<i>Ieka.</i>
Kufhazibb-Abiffi- nian,		
	} 113.	<i>Aka.</i>

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## XVI. N O S E.

Lenni-Lennápe.	-	<i>Wikiwon.</i>
Chippewas.	-	<i>Injosh, Yoch, Yotcb.</i>
Minfi.	- -	<i>Wichke, Wichkiwan.</i>
Mahicanni.	-	<i>Okewon.</i>
Shawnees.		<i>Ocbali.</i>
Pottawatameh.	-	<i>Ottfchafs.</i>
Miamis.	-	<i>Keewabnee.</i>
Messifaugers.	-	*
Kikkapoos.	-	*
Piankashaws.	-	*
Algonkins.	-	<i>Yach.</i>
Indians of Penobscot and St. John's.	}	<i>Keeton.</i>
Acadians, according to De Laet.		
	}	<i>Chicbkon.</i>

Indians of New-England, according to Purchas.	}	<i>Peebten.</i>
Narragansets, &c.		*
Sankikani.	-	<i>Akywan.</i>
Senecas.	-	*
Mohawks.	-	<i>Onuhfah.</i>
Onondagos.	-	<i>Oniochfa.</i>
Cayugas.	-	*
Oncidas.	-	*
Tufcaroras.	-	*
Cochnewagoes.	-	*
Wyandots.	-	<i>Yuungah.</i>
Natdoweffies.	-	*
Cheerake.	-	*
Muskohge.	-	<i>Istecòpoo.</i>
Chikkafah.	-	<i>Ebitchella.</i>
Choktah.	-	*
Katahba.	-	*
Woccons.	-	*
Natchez.	- -	*
Mexicans.	-	*
Poconchi.	- -	*
Darien-Indians.	-	*
Brafilians.	-	<i>Tin, Ty.</i>
Caraïbes.		<i>Nicbiri.</i>



Semoyads, - 126. *Pasabee.*  
 ——— 127, 128, 129. *Pootsch.*

Koriaki,	-	155.	<i>Keka, Kaaiko.</i>
Kamtchadals,	-	158.	<i>Kaaikan.</i>
_____	-	159.	<i>Kaaiko.</i>
_____	-	160.	<i>Kaeeki, Koekio.</i>
Tchouktchi,	-	157.	<i>Echa.</i>

XVII. E Y E.

Lenni-Lennápe.			<i>Wuschbinquall, eyes.</i>
Chippewas.	-		<i>Wiskinkbie, Skefick,</i> <i>eyes.</i>
Minsi.	-		*
Mahicanni.	-		<i>Hkeesque.</i>
Shawnees.	-		<i>Skeefacco, Skiffesqwa. Ske-</i> <i>sickqueh, eyes.</i>
Pottawatameh.	-		<i>Neskefick.</i>
Miamis.	-	-	<i>Keeseequee.</i>
Messifaugers.	-		*
Kikkapoos.	-		*
Piankashaws.	-		*
Algonkins.	-		<i>Ouskinchic, eyes.</i>
Indians of Penobscot and St. John's.		}	<i>Séeseeco, eyes.</i>
Acadians, according to De Laet.		}	<i>Nepiguigour, eyes.</i>
Indians of New-Eng- land, according to Purchas.		}	<i>Sbeesuck.</i>
Narragansets, &c.	-		*
Sankikani.	-		<i>Schinquoy.</i>
Senecas.	-		*



Mohawks.	-	*	
Onondagos.	-		<i>Ogácbra.</i>
Cayugas.	-	-	*
Oneidas.	-		*
Tufcaroras.	-		*
Cochnewagoes.			*
Wyandots.	-		*
Naudowessies.	-		<i>Efbtike, eyes.</i>
Cheerake.	-	-	<i>Cheekatole.</i>
Mufkohge.	-		<i>Iftètolhwah. Etot lewáb,</i> <i>eyes.</i>
Chikkafah.	-		<i>Skin, Skin, eyes.</i>
Choktah.	-	-	*
Katahba.	-		*
Woccons.	-		*
Natchez.	-		*
Mexicans.	-		<i>Ixtelolotli, eyes.</i>
Poconchi.	-	-	*
Darien-Indians.			*
Brafilians.	-		<i>Deffa, Deffa, Scefcab, eyes.</i>
Peruvians.	-	-	*
Chilefc.	-	-	<i>Ne, eyes.</i>
Caraïbes.	-	-	<i>Nákou, my eyes.</i>



Semoyads,	-	120.	<i>Saycoo, Saewwa.</i>
_____		121.	<i>Saewwi, Seoo.</i>
_____		122.	<i>Saiiao.</i>
_____	-	123, 124.	<i>Séec.</i>

126, 127, 128, } <i>Sae.</i>	
129.	
Tcherkeffi, -	111. <i>Ne.</i>
Inbaci, -	151. <i>Dees.</i>
Kartalini, -	108. <i>Tooalee, Twalee.</i>
Imeretians, -	109. <i>Tolee.</i>

## XVIII. E A R.

Lenni-Lennape. -	<i>Whittawak</i> , ears.
Chippewas. -	<i>Nondawar</i> . Netowwock, ears.
Minfi. -	*
Mahicanni. -	<i>Towobque.</i>
Shawnees. -	<i>Nitawaga, Towacab.</i>
Pottawatamch. -	*
Miamis. -	<i>Nittabwabkee.</i>
Messifaugers. -	*
Kikkapoos. -	*
Piankashaws. -	*
Algonkins. -	*
Indians of Penobscot and St. John's. }	<i>Toiwaugo</i> , ears.
Acadians, according to De Laet. }	<i>Seckdoagan</i> , ears.
Sankikani. -	<i>Hyttrwack.</i>
Narragansets, &c. -	*
Indians of New-Eng- land, according to Purchas. }	<i>Fawwucke.</i>
Senecas. -	*

Mohawks.	-	Ohuntah.
Onondagos.	-	Obúcbta.
Cayugas.	-	*
Oneidas.	- -	*
Tuscaroras.	-	Ooetbnat, ears.
Cochnewagoes.	- -	*
Wyandots.	- -	*
Naudowessies.		Nookab, ears.
Cheerake.	-	Cheelane.
Muskohge.	- -	Hotsá? Itéhuchtsko.
Chikkafah.	- -	Ocksebifh, ears.
Choktah.	- -	*
Katahba.	- -	*
Woccons.	-	*
Natchez.	- -	*
Mexicans.	-	Nacaztli, ears.
Poconchi.	- -	*
Darien-Indians.	-	*
↓ Jaioi, in Guaiana.	-	Pannaë.
Arwaccæ, in Guaiana.		Wadycke.
Brafilians.	-	Nembi, Nambi, Namby, ears.
Chilese.	- -	Pilum, ears.

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Zhiryané,	-	59. Pel.
Permiaki,	-	60. Pel.
Mokshané,	-	62. Peelai.
Cheremiffi,	-	63. Peeleeksch, Pilifcho.
Votiaki,	-	65. Pel.
Vogoulitchi,	67,68,69.	Pal, Pel, Pail.
Oftiaks,	70,72,73,74.	Pel, Peel, Peel, Peel.

XIX. FOREHEAD.

Lenni-Lennápe.	-	<i>Wochgalau.</i>
Chippewas.	- -	Nekatick.
Minfi.	- -	*
Mahicanni.	- -	*
Shawnees.	- -	Nesech.
Pottawatameh.	-	*
Miamis.	- -	*
Messifaugers.	-	*
Kikkapoos.	- -	*
Piankashaws.	- - -	*
Algonkins.	-	*
Indians of Penobscot and St. John's.	} }	*
Narragansets, &c.	-	*
Indians of Pennsylvania.		<i>Hackálu.</i>
Acadians, according to De Lact.	} }	<i>Tegojea.</i>
Sankikani.	-	<i>Nachkaronck.</i>
Senecas.	-	*
Mohawks.	-	*
Onondagos.	-	<i>Oganquara.</i>
Cayugas.	-	*
Oneidas.	-	*
Tuscaroras.	-	*
Cochnewagoes.	-	*
Wyandots.	-	*



Tooshetti,	-	116. <i>Haka.</i>
Ostiaks,	-	72. <i>Tacedaga.</i>
Lopari,	-	58. <i>Kallo, Gallo.</i>

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## XX. HAIR.

Lenni-Lennápe.	-	<i>Milach.</i>
Chippewas.	-	<i>Lissis, Lissy.</i>
Minfi.	-	*
Mahicanni.	-	Weehauknum, hair of the head.
Shawnees.	-	<i>Neleetbe.</i>
Pottawatameh.	-	Winfis, hair of the head.
Miamis.	-	<i>Neereefab.</i>
Messifaugers.	-	*
Kikkapoos.	-	*
Piankashaws.	-	*
Algonkins.	-	<i>Lissis, Lissy.</i>
Indians of Penobscot and St. John's.	} -	<i>Peerfoo.</i>
Narragansets, &c.	-	<i>Wesbeck. Muppacuck, "a long lock."</i>
Acadians, according to De Laet.	} -	<i>Monzabon.</i>
Senecas.	-	*
Mohawks.	-	*
Onondagos.	-	<i>Onucbquirà.</i>
Cayugas.	-	*
Oncidas.	-	*
Tuscaroras.	-	<i>Oowaara.</i>
Cochnewagoes.	-	*

Wyandots.	-	•
Naudowessies.	-	•
Cheerake.	-	•
Muskohge.	-	Isteka-cese, hair of the head.
Chikkafah.	-	Pache, <i>Pafe</i> , hair of the head.
Choktah.	-	•
Katahba.	-	•
Woccons.	-	<i>Tumme</i> .
Natchez.	-	•
Mexicans.	-	<i>Tzontli</i> .



Vindæ, in Carniola }  
and Lufatia, 6. } *Loffee*.

Mogul-Tartars,	135.	<i>Iffi</i> .
Kartalini,	- 108, 109.	<i>Tma, Toma</i> .
Oftiaks,	- 72.	<i>Warras</i> .
Suanetti,	- 110.	<i>Patoo</i> .
Carelians,	- 56.	<i>Tookka, Tookat</i> .
Olonetzi,	- 57.	<i>Tookkoo</i> .
Votiaki,	- 65.	<i>Ieersee, Ersee</i> .

## XXI. M O U T H.

Lenni-Lennápe.	-	<i>Wdoon</i> .
Chippewas.	-	<i>Meessey</i> .
Minfi.	-	Ochtun.
Mahicanni.	-	Otoun.
Shawnees.	-	•

Pottawatameh.	-	Indoun, Indown.
Miamis.	-	<i>Endonee.</i>
Messifaugers.	-	*
Kikkapoos.	-	*
Piankashaws.	-	*
Algonkins.	-	*
Indians of Penobscot and St. John's.	} -	Madoon.
Acadians, according to De Lact.	} -	<i>Meton. Nekovi, the lips.</i>
Narragansets, &c.	-	*
✓ Pampticoughs.	-	*
Sankikani.	-	<i>Toonne.</i>
Senecas.	-	*
Mohawks.	- -	*
Onondagos.	-	<i>Ixbagacbræbnta.</i>
Cayugas.	- -	*
Oneidas.	- -	*
Tuscaroras.	- -	*
Cochnewagoes.	-	*
Wyandots.	-	*
Naudowessies.	-	<i>Eeb.</i>
Cheerake.	-	*
Muskohge.	-	<i>Istèchóquoh.</i>
Chikkafah.	- -	*
Choktah.	- -	*
Katahba.	- -	*
Woccons.	-	*
Natchez.	- -	*
Mexicans.	- -	<i>Camæli, Cbal.</i>

Poconchi.	-	*
Darien-Indians.	-	*
Jaioi, in Guaiana.	-	<i>Hopataly.</i>
Brafilians.	-	<i>Iourou.</i>
Peruvians.	-	*
Chilese.	-	<i>Oun.</i>



Karaffini,	-	130.	<i>Ende.</i>
Taweeguini,	-	131.	<i>Oengde.</i>
Kamaftfhini,	-	132.	<i>Ang.</i>
Semoyads,		126.	<i>Angda.</i>
-----		124.	<i>Mepbo.</i>
Toungooſi,	-	143.	<i>Hamoon.</i>
Inhabitants of the So-	}		<i>Oòtoo.</i>
ciety-Iſles.			
Inhabitants of the	}		<i>Mòtoo.</i>
Friendly-Iſles.			
Inhabitants of Eaſter-	}		<i>Oòdo.</i>
Iſland.			
Inhabitants of the Mar-	}		<i>Mòtoo.</i>
queſas.			

## N O T E.

The words in the language of the Society-Iſles, Friendly-Iſles, Eaſter-Iſland, and the Marqueſas, are taken from Dr. Forſter's *Obſervations*, already mentioned. They are placed here to ſhow, that there is *ſome* reſemblance between the languages of theſe iſlands and the languages of the Americans. Compare theſe words with Ochtun, Otoun, *Meton*. Dr. Forſter obſerves, that if we “ conſult the Mexican, Peruvian, and Chileſe vocabularies, and thoſe of other American languages, we find not the moſt diſtant, or even accidental ſimilarity between any of the American languages, and thoſe of the South-Sea Iſles.



The colour, features, form, habit of body, and customs of the Americans, and these islanders, are, he says, totally different; as every one conversant with the subject, will easily discover. Nay, the distances of 600, 700, 800, or even 1000 leagues between the continent of America and the Easternmost of these isles, together with the wretchedness and small size of their vessels, prove, in my opinion, incontestably, that these islanders never came from America." *Observations, &c.* p. 280. I have no hesitation in subscribing to Dr. Forster's opinion, that these islanders are not emigrants from America; but I do not think the doctor has treated this subject with his usual learning, and acuteness. The American words, in his *Comparative Table*, are very few in number, and are entirely confined to the languages of the Mexicans, the Peruvians, and Chilese. Other American languages should certainly have been noticed. The result of the comparison would have been, that there are *some words* nearly similar in the languages of certain American tribes, and in those of the islanders under consideration. I may mention in this place, for I shall not resume the subject, that the Tuscaroras call water *Awoo*, and the Muskohge, or Creeks, *Wewwa*. The inhabitants of the Society and Friendly Isles, the Marquesas, &c. call it *E-vāi*; the inhabitants of New-Caledonia, *T-ovāi, oee*; the inhabitants of Tanna, *T-ovāi*. Dr. Forster's assertion, that the "colour, features, form, habit of body, and customs of the Americans, and these islanders, are totally different," is certainly too general. He himself tells us, speaking of the inhabitants of the Society-Isles, that the "colour of their skin is less tawny than that of a Spaniard, and not so coppery as that of an American; it is of a lighter tint than the fairest complexion of an inhabitant of the East-Indian islands; in a word, it is of a white, tinged with a brownish yellow, however not so strongly mixed, but that on the cheek of the fairest of their women, you may easily distinguish a spreading blush. From this complexion we find all the intermediate hues down to a lively brown," &c. *Observations, &c.* p. 229. I think that our Cheerake-Indians are not darker than

a Spaniard. I have plainly seen the blush upon the face of Indian women. The inhabitants of the Marquesas, "are in general more tawny than the former" [the people of the Society-Isles] being situated in the latitude of  $9^{\circ} 57'$  South, nearer the line than the Society-Isles." &c. • *Observations, &c.* p. 232. The complexion of the inhabitants of the Friendly-Isles "is of a darker hue, than that of the commonalty of the natives in the Society-Isles; though, in my opinion, it partakes of a lively brown, inclining so far towards the red or copper colour, as not to deserve the appellation of swarthy." *Observations, &c.* p. 234. These remarks concerning the complexion of the people of the Society-Isles, Friendly-Isles, and Marquesas, will be sufficient to show the American naturalist, that the colour of these people and that of many American tribes is not, as Mr. Forster observes, "totally different." In other physical features, or circumstances, the difference is less considerable than our author seems to suppose. But this is not the place to pursue the inquiry much farther. The physical and other relations of the Americans, and the people of other parts of the earth, will be minutely attended to in my large work relative to this country. I shall content myself, at present, with observing on this subject, that the European philosophers labour under a great mistake in supposing, that the complexions of the Americans are so uniform, or nearly the same. In many instances, the different tribes, independently of admixture, differ very essentially from each other, both in colour and in form. Thus, the Minia, whom we commonly call Munsees, are very dark, and the Cheerake very light. Sometimes, a range of hills divides two American tribes (speaking the same language) whose complexions are different. Dr. Forster's remark that the customs of the Americans and those of the people of the South-Sea-Isles are totally different, is entitled to still less attention. But what, the reader will ask, is the purport of these observations? Is it my intention to prove, or to assert, that the people of America and those of the South-Sea-islands are the same? I answer no. I have thought it proper to correct what appeared to be an error of a

very learned man; and I must think it probable that the ancestors of some of the Americans, and of the people of the Society-Isles, &c. had once some connection with each other. This, it is probable, was *before* the continent of America and those islands received their present races of people from Asia, which seems to have been the principal foundery of the human kind.

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## XXII. T O O T H.

Lenni-Lennápe.	-	<i>Wipit.</i>
Chippewas.	-	<i>Tibbit, Weebitt, the teeth,</i> <i>Nebetun, the teeth.</i>
Minfi.	-	*
Mahicanni.	-	<i>Weepectan.</i>
Shawnees.	-	<i>Nippigee. Nepittalleh,</i> <i>the teeth.</i>
Pottawatameh.	-	<i>Webit, teeth.</i>
Miamis.	-	<i>Neepectab.</i>
Messifaugers.	-	*
Kikkapoos.	-	*
Piankashaws.	-	*
Algonkins.	-	<i>Tibit, Tebit, teeth.</i>
Indians of Penobscot and St. John's.	} }	<i>Weebeedab.</i>
Acadians, according to De Laet.	} }	<i>Nebidie.</i>
Narragansets, &c.	-	*
Sankikani.	-	<i>Wypyt.</i>
Senecas.	-	*

Mohawks.	-	-	*
Onondagos.	-	-	<i>Onotschidje</i> , teeth.
Cayugas.	-	-	*
Oneidas.	-	-	*
Tuscaroras.	-	-	*
Cochnewagoes.	-	-	*
Wyandots.	-	-	*
Naudowessies.	-	-	*
Cheerake.	-	-	*
Muskohge.	-	-	<i>Isténóteeh</i> .
Chikkafah.	-	-	<i>Notch</i> , teeth.
Choktah.	-	-	*
Katahba.	-	-	*
Woccons.	-	-	*
Natchez.	-	-	*
Mexicans.	-	-	<i>Tlantli</i> . teeth.



<u>Lefghis</u> ,	-	50, 51.	<i>Zeebee</i> .
	-	52.	<i>Tjabee</i> , <i>Tjawee</i> .
<u>Ostiaks</u> ,	-	71.	<i>Teeboo</i> .
	-	72.	<i>Teboo</i> .
<u>Semoyads</u> ,	-	120.	<i>Teebyeb</i> .
	-	121.	<i>Teeoo</i> , <i>Teebe</i> .
<u>Indostani</u> ,		168, 169.	<i>Dant</i> .

## XXIII. T O N G U E.

Lenni-Lehnápe.		<i>Wilano</i> .
Chippewas.	-	<i>Outon</i> , <i>Ooton</i> .

Minfi.	-	*
Mahicanni.	-	Weenannuh.
Shawnees.	-	*
Pottawatameh.	-	*
Miamis.	- -	<i>Neelabnee.</i>
Messifaugers.	-	*
Kikkapoos.	-	*
Piankashaws.	-	*
Algonkins.	-	<i>Outan, Ooton.</i>
Indians of Penobscot and St. John's.	} -	<i>Weelauloo.</i>
Acadians, according to De Laet.	} -	<i>Nirnou.</i>
Narragansets, &c.	-	*
Sankikani.	-	<i>Wyeranou.</i>
Senecas.	- -	*
Mohawks.	-	*
Onondagos.	-	<i>Enácbje.</i>
Hochelagenfes.	-	<i>Osnache.</i>
Cayugas.	- -	*
Oneidas.	-	*
Tufcaroras.	-	*
Cochnewagoes.	-	*
Wyandots.	-	*
Naudowessies.	-	*
Cheerake.	- -	*
Muskohge.	-	<i>Isté-tólaúswah.</i>
Chikkasáh.	-	<i>Soolisb.</i>
Choktah.	- -	<i>Soolisb.</i>
Katahba.	-	*

Woccons.	-	*
Natchez.	-	*
Mexicans.	-	<i>Nenepilli.</i>
Poconchi.	-	*
Darien-Indians.		*
Brafilians.	-	<i>Apecuin.</i>
Chilefe.	-	<i>Quewen.</i>



Vogoulitchi,	67.	<i>Neelm.</i>
Oftiaks,	70.	<i>Nailem.</i>
_____	71,72,73,74.	<i>Nailem.</i>
Imeretians,	-	109. <i>Neena.</i>
Suanetti,	-	110. <i>Neen.</i>
Kartalini,	-	108. <i>Ena.</i>
Koiballi,	-	133. <i>Siool.</i>
Mogul-Tartars,	135.	<i>Kile, Koele.</i>
Toungoofoi,	141,142.	<i>Eennee.</i>
Boureti,	-	136. <i>Kileen.</i>
Kalmuks,	-	137. <i>Kelen, Keleen.</i>
Tartars,	-	89. <i>Tyel.</i>
_____		90. <i>Teel, Til.</i>
_____		91. <i>Tel.</i>
_____	-	92,93. <i>Teel.</i>
_____	-	94. <i>Tel, Teel.</i>
_____	-	95,96. <i>Teel.</i>

XXIV. B E A R D.

Lenni-Lennápe.	-	<i>Wüttcezy.</i>
Chippewas.	-	<i>Mifchiton, Opeewyéfky.</i>

Minfi.	-	*
Mahicanni.	-	*
Shawnees.	-	<i>Nitunia.</i>
Pottawatameh.	-	*
Miamis.	-	*
Messifaugers.	-	*
Kikkapoos.	-	*
Piankashaws.	-	*
Algonkins.	-	<i>Miscbiton.</i>
Indians of Penobscot and St. John's.	}	*
Acadians, according to De Laet.	}	<i>Misgidion.</i>
Narragansets, &c.		*
Senecas.	-	*
Mohawks.	-	*
Onondagos.	-	<i>Onufgera.</i>
Cayugas.	-	*
Oncidas.	-	*
Hochelagenfes.	-	<i>Hebelin.</i>
Tuscaroras.	-	*
Cochnewagoes.	-	*
Wyandots.	-	*
Naudowessies.	-	*
Cheerake.	-	*
Muskohge.	-	<i>Istéchockhésch.</i>
Chikkafah.	-	*
Choktah.	-	*
Katahba.	-	*
Woccons.	-	*

Natchez.	-	-	•
Mexicans.	-	-	•
Poconchi.	-	-	•
Darien-Indians.	-	-	•



Chechengi,	-	114.	<i>Mag, Maig, Maiva.</i>
Estlandians,	-	35.	<i>Habbe.</i>

XXV. H A N D .

Lenni-Lennápe.	-	-	<i>Nackb, my hand.</i>
Chippewas.	-	-	<i>Neningeen.</i>
Indians of Pennsylvania.	-	-	<i>Nach, Alenskan, Olaniskan, Laenskan, Lenskan†.</i>
Minfi.	-	-	•
Mahicanni.	-	-	<i>Oniskan.</i>
Shawnees.	-	-	<i>Niligee.</i>
Pottawatameh.	-	-	<i>Neninch.</i>
Miamis.	-	-	<i>Enabkee.</i>
Messifaugers.	-	-	•
Kikkapoos.	-	-	•
Piankashaws.	-	-	•
Algonkins.	-	-	•
Indians of Penobscot and St. John's.	-	-	} <i>Oleesbee, hands.</i>
Acadians, according to De Lact.	-	-	} <i>Nopaden.</i>
Narragansets, &c.	-	-	•

† I take these words from the *Lutheri Catechismus*, and from the *Novæ Succiæ seu Pennsylvania in America Descriptio*.



Senecas.	-	*
Mohawks.	-	*
Onondagos.	-	<i>Eniáge.</i>
Cayugas.	-	*
Oneidas.	-	<i>Snufagb.</i>
Tufcaroras.	-	*
Cochnewagoes.	-	*
Wyandots.	-	*
Naudowessies.	-	*
Cheerake.	-	*
Muskohge.	-	- <i>Iftinkeh.</i>
Chikkafah.	-	- <i>Ilbock.</i>
Choktah.	-	- *
Katahba.	-	- *
Woccons.	-	- *
Natchez.	-	- *
Mexicans.	-	<i>Maytl.</i>
Darien-Indians.	-	*
Poconchi.	-	- <i>Cam.</i>



Akashini,	-	119. <i>Nak.</i>
Altekefeck,	-	112. <i>Eenape.</i>
Toungoofi,	-	138. <i>Naila.</i>
—————	-	139. <i>Nalee.</i>
—————	-	142. <i>Nala.</i>

## XXVI. B E L L Y.

Lenni-Lennápe.	-	<i>Wachtay.</i>
Chippewas.	-	<i>Misbemout, Isquamachb.</i>

Minfi.	-	*
Mahicanni.	-	Omauchtei, Machty.
Shawnees.	-	*
Pottawatameh.	-	*
Miamis.	- - -	<i>Mooyeeche.</i>
Messifaugers.	-	*
Kikkapoos.	-	*
Piankashaws.	-	*
Algonkins.	-	<i>Mishemout.</i>
Indians of Penobscot and St. John's.	} -	<i>Peetbongee.</i>
Acadians, according to De Laet.	} -	<i>Migedi.</i>
Narragansets, &c.	-	*
Senecas.	-	*
Mohawks.	-	*
Onondagos.	-	<i>Otquentia.</i>
Cayugas.	-	*
Oneidas.	- -	*
Tuscaroras.	-	*
Cochnewagoes.	- -	*
Wyandots.	-	*



Tchiochonski,	-	54. <i>Watsee, Watza, Watiza.</i>
Carelians,	-	56. <i>Watschtscha, Wattfcha.</i>
Olonetzi,	-	57. <i>Wattfcho.</i>
Kartalini,	-	108. <i>Mootzelee,</i>

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 XXVII. F O O T.

Lenni-Lennápe.	-	•
Chippewas.	-	Nefittun. <i>Ozété</i> , foot or feet.
Minfi.	-	•
Mahicanni.	-	<i>Wibeton</i> , his feet.
Shawnees.	-	•
Pottawatameh.	-	Nefit.
Miamis.	-	<i>Neccabtee</i> .
Messisauagers.	-	•
Kikkapoos.	-	•
Piankashaws.	-	•
Algonkins.	-	•
Indians of Penobscot and St. John's.	} -	<i>Mofect. Séésuch</i> , feet †.
Acadians, according to De Lact.	} -	•
Narragansets, &c.	-	•
Senecas.	-	•
Mohawks.	-	•
Onondagos.	-	<i>Oschfisa</i> .
Cayugas.	-	•
Oneidas.	-	•
Tuscaroras.	-	•

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† *Mofets*, in the language of the Indians of New-England,  
according to Purchas.

Cochnewagoes.	-	*
Wyandots.	-	*
Cheerakē.	-	*
Muskohge.	-	*
Chikkafah.	-	Yeych.
Caraïbes.	-	Nougouti, my foot.
Brafilians.	-	Pi.



Semoyads,	-	121. Ngacc, Gacc.
_____	-	122. Nge.
_____	-	123. Ngo.
_____	-	124. Nga.
_____	-	125. Ngoc.
Perfians,	-	76. Pace, Paa.
Bucharrians,	-	102. Pace.
Tartars,	-	96. Azak.
_____	-	97, 100. Afak.

XXVIII. S K I N.

Lenni-Lenniápe.	-	Cbey.
Chippewas.	-	Pokkikkin.
Onondagos,	-	Ganeebwa.
Chilese.	-	Tolqui.



Lesghis,	-	50. Cbeg.
_____	-	51. Keg.
Vogoulitchi,	-	67. Tool.
_____	-	66, 68. Tool.

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 XXIX. F L E S H.

Lenni-Lennápe.		<i>Ojoos.</i>
Chippewas.	-	<i>Weas, meat. Weafs, Wi- jaas.</i>
Minfi.	-	*
Mahicanni.	-	<i>Weeas, flesh or meat.</i>
Shawnees.	-	<i>Wiotbe. Wiauthee, meat. Wijotbi.</i>
Pottawatameh.	-	*
Miamis.	- -	<i>Lananfoi, beef.</i>
Meffifaugers.	-	*
Kikkapoos.	-	*
Piankafhaws.	-	*
Algonkins.	-	<i>Weafs. Oüias, meat.</i>
Indians of Penobscot and St. John's.	} -	*
Acadians, according to De Laet.	} -	*
Narraganfets, &c.	-	*
Senecas.	- -	*
Mohawks.	-	*
Onondagos.	-	<i>Owacbra.</i>
Cayugas.	- -	*
Oneidas.	-	<i>Wauabloo, meat.</i>
Tufcaroras.	-	*
Cheerake.	- -	*

Muskohge. - \*

Chilese. - *Ilon.*



Lopari, - 58. *Otyeb.*

Semoyads, - 124. *Odga.*

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- 126. *Wodge.*

Oftiaks, - 71. *Wode.*

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- 75. *Wotee.*

Toungoofi, - 142. *Oolla.*

XXX. B L O O D.

Lenni-Lennápe. - *Moocum.*

Chippewas. - *Misqúy, Miskow.*

Minfi. - - *Mòbcum.*

Mahicanni. - *Pucakan.*

Shawnees. *Misqueb, Musqui.*

Pottawatameh. - *Musqueh.*

Miamis. - \*

Messifaugers. - \*

Kikkapoos. - \*

Piankashaws. - \*

Algonkins. - *Miscoue, Miskco.*

Indians of Penobscot }  
and St. John's. }

Acadians, according to }  
De Lact. - }

Narragansets, &c. \*

Sankikani. - *Mobocht.*

Senecas.	-	*
Mohawks.	-	*
Onondagos.	-	<i>Otquéchfa.</i>
Cayugas.	-	*
Oncidas.	-	*
Tuscaroras.	-	*
Cochnewagoes.	-	*
Wyandots.	-	Ingoh.
Nadoweffies.	-	*
Cheerake.	-	Kegore ?
Muskohge.	-	Chautauh.
Chikkafah.	-	*
Choktah.	-	*
Katahba.	-	*
Woccons.	-	*
Natchez.	-	*
Mexicans.	-	*
Brafilians.	-	<i>Tagui.</i>
Chilefc.	-	<i>Mollbuen, Molvin.</i>



Tartars,	-	97. <i>Kagan.</i>
Koriaki,	-	154. <i>Moallymool.</i>
Dugorri,	-	80. <i>Toog.</i>

## XXXI. HEART.

Lenni-Lennápe.	-	<i>Wdee. Ktee, thy heart.</i>
Chippewas.	-	<i>Oatby, Michewab.</i>

Minfi.	-	-	*
Mahicanni.	-	-	<i>Utob, Wtca</i> , his heart.
Shawnees.	-	-	<i>Oteebe? Otahch</i> , his heart.
Pottawatameh.	-	-	*
Miamis.	-	-	<i>Entabbee</i> .
Messifaugers.	-	-	*
Kikkapoos.	-	-	*
Piankashaws.	-	-	*
Algonkins.	-	-	<i>Micheoue</i> .
Indians of Penobscot and St. John's.	}	-	*
Acadians, according to De Laet.	}	-	*
Narragansets, &c.	-	-	<i>Wuttab</i> .
Senecas.	-	-	*
Mohawks.	-	-	*
Onondagos.	-	-	<i>Aweriacksa</i> .
Cayugas.	-	-	*
Oncidas.	-	-	*
Tuscaroras.	-	-	*
Cochnewagoes.	-	-	*
Wyandots.	-	-	*
Naudoweffies.	-	-	*
Cheerake.	-	-	*
Muskohge.	-	-	<i>Effagá</i> .
Chikkafah.	-	-	*
Choktah.	-	-	*
Katahba.	-	-	*
Natchez.	-	-	*



Mexicans. - *Tollocbtli.*



Taweeguini, - 131. *Keet.*

Kamaftshini, - 132. *Mit.*

Toungoofti, 139, 141, 143. *Mewan.*

\_\_\_\_\_ - 142. *Mewane.*

Lamuti, - 145. *Mewon.*

## XXXII. L O V E.

Lenni-Lennápe. *Aboaltowoagan.*

Chippewas. - *Saukie. Zárgay, or Zar-  
geytoon, 'love, to love.'*

Onondagos. - *Nejónròchqua.*

Naudowessies. - *Ebwahmeab.*

Mexicans. - *Tlazotlaliztli.*



Offetintzi, - 79. *Ooarzen, Warge.*

## XXXIII. L I F E.

Lenni-Lennápe. - \*

Chippewas. - - *Noochimmoín, Nouchim-  
win.*

Minfi. - - \*

Mahicanni. - - *Pummaoofowonkan.*

Shawnees.	-	-	<i>Wabansee.</i>
Pottawatameh.	-		*
Miamis.	-	-	*
Algonkins.	-		<i>Noucbimouin.</i>
Onondagos.	-		<i>Iagonbéchsera.</i>

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### XXXIV. D E A T H.

Lenni-Lennápe.	-		*
Chippewas.	-		<i>Neepoo</i> , dead.
Minfi.	-		*
Mahicanni.	-		Nup, I die. <i>Nip</i> , 'to die, I die.'
Shawnees.	-		<i>Nippigee</i> . <i>Nip</i> , 'to die, Idie.'
Miamis.	-		<i>Nepua</i> , dead.
Algonkins.	-		<i>Neepoo</i> , <i>Nipouin</i> , dead.
Onondagos.	-		<i>Iawobéje</i> .

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### XXXV. C O L D.

Lenni-Lennápe.	-		<i>Tbeu. Tæu</i> , cold weather.
Chippewas.	-		<i>Geessennar</i> .
Shawnees.	-		<i>Weppee</i> , <i>Wepi</i> .
Miamis.	-	-	<i>Neepanwaybirckee</i> .
Algonkins.	-	-	<i>Kekatch. Kikatch</i> , 'cold, I am cold.'

Onondagos. - - *Otobri.*  
 Brasilians. - - *Roig.*



Lefghis, 50, 52, 53. *Robee.*

### XXXVI. S U N.

Lenni-Lennápe.	-	<i>Gifbuch.</i>
Chippewas.	-	<i>Kefis, Kiffis, Kifchis, Geessey.</i>
Minfi.	-	<i>Quithough.</i>
Mahicanni.	-	<i>Keefogb.</i>
Shawnees.		<i>Kefaughfwoh, Kifchab- ibwab, Kifatbwa.</i>
Pottawatameh.	-	<i>Kefis.</i>
Miamis.	-	<i>Kilfwoa, Keefoi.</i>
Messifaugers.	-	*
Kikkapoos.	-	<i>Kifbesua.</i>
Piankashaws.	-	*
Algonkins.	-	<i>Kifis, Keefis.</i>
Indians of Penobscot and St. John's.	}>	<i>Keèzoofe.</i>
Acadians, according to De Laet.	}>	<i>Achteck.</i>
Narragansets, &c.	*	<i>Nippawus, Keefuckquand.</i>
Indians of New-Eng- land, according to Purchas.	}>	<i>Kefus.</i>

New-England-Indians, } according to Gorges. }		<i>Conet.</i>
Senecas. -		<i>Gachquau.</i>
Mohawks. -		*
Onondagos. -		<i>Garàcbqua.</i>
Cayugas. -		*
Oneidas. -		<i>Escaley.</i>
Tufcaroras. -		<i>Heita.</i>
Cochnewagoes. -		*
Wyandots. - -		<i>Yandesah.</i>
Naudoweffies.		<i>Paabtab.</i>
Cheerake. -		<i>Eus-se-A-nan-to-gè, Anantoge.</i>
Muskohge. - -		<i>Neetta Hufà, Hahfch.</i>
Chikkafah. - -		<i>Hafce, Hafche.</i>
Choktah. - -		<i>Hafce.</i>
Katahba. - -		*
Woccons. -		<i>Wittapare.</i>
Natchez. - -		<i>Oua-chill.</i>
Mexicans. - -		<i>Tonatiub.</i>
Poconchi. - -		*
Darien-Indians. -		*
Caraïbes. - -		<i>Kàchi, Huyeyou.</i>
Jaioi, in Guaiana.		<i>Weyo.</i>
Arwaccæ, in Guaiana.		<i>Adaly.</i>
Shebaioi, in Guaiana.		<i>Wecoelijs.</i>
Brafilians. -		<i>Coaraci.</i>
Peruvians.		<i>Inti.</i>
Chilese. - -		<i>Ante.</i>

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† This word I quote from memory ; but the spelling may be depended upon.



Cheremiffi,	63.	<i>Ketsche, Keetsch.</i>
Votiaki,	65.	<i>Schoondi.</i>
Vogoulitchi,	- 66.	<i>Kostal.</i>
_____	67.	<i>Chotal.</i>
_____ -	68.	<i>Kotal, Kotol.</i>
_____ -	69.	<i>Chodal.</i>
Oftiaks,	70.	<i>Chat, Naee, Talkoo,</i>
_____ -	71.	<i>Chat.</i>
Tartars,	- 89.	<i>Kooaisch.</i>
_____	91.	<i>Kyon, Kooaisch.</i>
_____ -	93.	<i>Goon.</i>
_____	94, 98.	<i>Koon.</i>
Inhabitants of the Co- rea, -	175. }	<i>Hae.</i>
Pumpocolli,	152.	<i>Heechem.</i>
Malays, -	183.	<i>Mata-Haree.</i>
Javanese, -	184.	<i>Mataree.</i>

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## XXXVII. MOON.

Lenni-Lennápe.	-	<i>Nipabum, Nipawi Gischbuch.</i>
Chippewas.	-	<i>Debicot, Tebickefis, Ge- zus†.</i>

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† *Kesuse*, in the language of certain Indians of North-Carolina, according to Lawson: *Keshow*, in the language of the Indians of Pennsylvania, according to Gabriel Thomas, in the year 1698: *Kesus*, in the language of the New-England-Indians, according to Purchas.

Minfi.	-	Quifhough?
Mahicanni.	-	<i>Neepabuck.</i>
Shawnees.	-	<i>Tepechki Kifchachibwa.</i> <i>Nipia-Kifatbwa.</i>
Pottawatameh.	-	Kefis.
Miamis.	-	<i>Keelfoi, Kilswoa.</i>
Meffifaugers.	-	*
Kikkapoos.	-	<i>Kilheffu.</i>
Piankafhaws.	-	*
Algonkins.	-	<i>Debikat Ikizis, Debikat</i> <i>Ikify.</i>
Indians of Penobfcot and St. John's.	}	<i>Keezoofe neebanfoo.</i>
Acadians, according to De Laet.	}	<i>Knickkaminau.</i>
Narraganfets, &c.	-	<i>Nanepaufbat, or Munnan-</i> <i>nock.</i>
Senecas.	-	<i>Gachquau.</i>
Mohawks.	-	*
Onondagos.	-	<i>Garachqua.</i>
Cayugas.	-	*
Oneidas.	-	*
Tufcaroras.	-	<i>Heita.</i>
Cochnewagoes.	-	*
Wyandots.	-	<i>Tefugh.</i>
Naudoweffies.	-	<i>Oweeb.</i>
Cheerake.	-	<i>Neus-fe A-nan-to-ge.</i>
Muskohge.	-	<i>Neëtla Húfa, Neethleeh-</i> <i>Hashfeh.</i>
Chikkafah.	-	<i>Hafche, Hafce.</i>

Choktah.	-	-	Hafce.
Katahba.	-	-	*
Woccons.	-	-	<i>Wittapare.</i>
Natchez.	-	-	*
Mexicans.	-	-	<i>Metzli.</i>
Poconchi.	-	-	*
Darien-Indians.	-	-	<i>Nee.</i>
Jaioi, in Guaiana.	-	-	<i>Nonna, or Noene.</i>
Arwaccæ, in Guaiana.	-	-	<i>Cattebee.</i>
Shebaioi, in Guaiana.	-	-	<i>Kyrtryrre.</i>
Caraïbes.	-	-	<i>Nonum, Kati.</i>
Brafilians.	-	-	<i>Iaci.</i>
Peruvians.	-	-	<i>Cuilla.</i>
Chilese.	-	-	<i>Tien.</i>



Karaffini,		130.	<i>Keesteet, Keeschtait.</i>
Taweeguini,		131.	<i>Keeschteen.</i>
Kamaftshini,		132.	<i>Kiee.</i>
Moutori,	-	134.	<i>Keeschtait.</i>
Arii,	-	148.	<i>Efchooe.</i>
Kottowi,	-	149.	<i>Schooe.</i>
Tartars,	-	89.	<del>●</del>
_____	-	94.	<i>Oee, Aee.</i>
Lefghis,	-	50.	<i>Moots, Motfcb.</i>
_____	-	51,52.	<i>Moots.</i>
Anglo-Saxons,	-	31.	<i>Mona.</i>

XXXVIII. STAR.

Lenni-Lennápe.		<i>Alank.</i> <i>Allanquerwak,</i> <i>Alankwewak,</i> stars.
Chippewas.	-	<i>Annunk,</i> <i>Alank.</i>
Minfi.	-	*
Mahicanni.	-	<i>Anockfuk.</i>
Shawnees.	-	<i>Alaqua.</i> <i>Alaquagi,</i> stars.
Pottawatameh.	-	<i>Anung.</i>
Miamis.	-	<i>Alanqua,*</i> <i>Lanquakee?</i> <i>Alanquaké,†</i> stars.
Messifaugers.	-	*
Kikkapoos.	-	<i>Unaqua.</i>
Piankashaws.	-	*
Algonkins.	-	<i>Alan,</i> <i>Alank.</i>
Indians of Penobscot and St. John's.	}	<i>Wottawwofs,</i> stars.
Acadians, according to De Laet.	}	<i>Kerkooeth.</i>
Narragansets, &c.		<i>Anockquus.</i>
Sankikani.	-	*
Senecas.	-	<i>Ogechsoondau.</i>
Mohawks.	-	*
Onondagos.	-	<i>Otschischtenochqua.†</i>

\* Major Mentzcès.

† Major Mentzcès.

‡ The Onondagos likewise call a star *Ojifog*, as I was informed by the late Mr. Rittenhouse. According to Father Lafitau (*Mœurs des Sauvages Américains*, &c. tome II. p. 235) the Iroquois call the stars, *Ojiffot*.



Cayugas.	-	-	*
Oneidas.	-	-	*
Hochelagenfes.	-	-	*
Tufcaroras.	-	-	<i>Uttewiraratfe.</i>
Erigas.	-	-	*
Cochnewagoes.	-	-	*
Wyandots.	-	-	*
Naudoweffies.	-	-	*
Cheerake.	-	-	*
Mufkohge.	-	-	Kotchótchumpah.
Chikkafah.	-	-	*
Choktah.	-	-	*
Katahba.	-	-	*
Woccons.	-	-	<i>Wattapi untakeer.</i>
Natchez.	-	-	*
Mexicans.	-	-	<i>Citlabin.</i>
Poconchi.	-	-	*
Darien-Indians.	-	-	*
Jaioi, in Guaiana.	-	-	<i>Chirika.</i>
Caraiibes.	-	-	<i>Oualoukouma.</i>
Brasilians.	-	-	<i>Iacitata.</i>
Peruvians.	-	-	<i>Coyllur.</i>
Chilefe.	-	-	<i>Wangelen, ftars.</i>



Kottowi,	-	149.	<i>Alagán.</i>
Affani,	-	150.	<i>Alák.</i>
Kamtſchadals,	-	158.	<i>Agageen.</i>

Mordva,	-	-	<i>Kiesi.</i> *
Votiaki,	-	65.	<i>Keezelee, Kezele.</i>
Semoyads,	-	126.	<i>Kisseenga.</i>
_____	-	127.	<i>Kisbeka.</i>
_____	-	128.	<i>Kiffangka.</i>
_____	-	129.	<i>Keescheka.</i>
Taweeguini,	-	131.	<i>Keeschka.</i>
Mogul-Tartars,	-	135.	<i>Odo, Odo.</i>
Toungooſi,	138,	139.	<i>Oſcheekta.</i>
_____	-	140.	<i>Oſcheekta.</i>
_____	-	141.	<i>Oſcheekta, Ootamoockta.</i>
_____	-	144.	<i>Oſchakat.</i>
Lamuti,	-	145.	<i>Oſcheekat.</i>
Chapogirri,		146.	<i>Oſcheekta.</i>
Japaneeſe,	-	161.	<i>Phoſchee.</i> †
_____	-	111.	<i>Wago, Wagoó.</i>
Altekeſeck,	-	112.	<i>Wagoa.</i>

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## XXXIX, R A I N.

Lenni-Lennápe.	<i>Sokelaan, it rains.</i>
Chippewas.	<i>Kimmewan, Kimmewon,</i> <i>Kimmeewan.</i>

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\* I infer this word on the authority of the learned Strahlenberg.

† *Phutchik* is mentioned as the name of a star by Adair. *The History of the American Indians*, p. 54. & 89. He does not tell us what nation uses this word: but it is doubtless one of the southern tribes: perhaps the Cheerak.

Mahicanni.	Sookanoun.
Shawnees.	Kemewane.
Kikkapoos.	Wappenaan.
Algonkins.	Kimiouan, Kemewan.
Indians of New-Eng- land, according to Pur- chas. }	Seogoran.
Onondagos.	Ne-jitshtaronti.
Jaioi, in Guaiana.	Kenape.



Lefghis,	-	53.	Kema.
Imeretians,	-	109.	Tscheema.
Akashini,	-	119.	Kanee, Tschanee.
Boureti,	-	136.	Kooran.
Tchiochonki,		54.	Sage.

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## XL. S N O W.

Lenni-Lennápe	Gubn.
Chippewas.	Abguhn, Going.
Minfi.	Gun, Gubn.
Mahicanni.	Pfaune.
Shawnees.	Wenech, Coóne.
Pottawatamch.	Guhn.
Miamis.	Minatwaw, Manatwoa.
Kikkapoos.	Hokoan.
Mohawks.	.

Onondagos.	-	<i>Ogera.</i>
Cayugas.	-	*
Oneidas.	-	*
Tufcaroras.	-	<i>Acaunque.</i>
Cochnewagoes.	-	*
Naudowessies.	-	<i>Sinnee.</i>
Cheerake.	-	*
Muskohge.	-	Hittotè-hotkeh, "white ice.*"
Chikkafah.	-	Oktohfah.
Choktah.	-	Oktohfah?

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## XLI, I C E.

Lenni-Lennápe.	-	*
Chippewas.	-	<i>Mequárme.</i>
Mahicanni.	-	Mooquaumeh.
Shawnees.	-	<i>Coone.</i>
Pottawatameh.	-	Mucquam.
Onondagos.	-	<i>Owiffa.</i>
Muskohge.	-	Hittóté.



Kazee-Koomitki,	117.	<i>Meek.</i>
Akashini,	119.	<i>Meeb.</i>

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\* N. B. Hittoté is ice, and hotkeh white.

## XLII. D A Y.

Lenni-Lennápe.	-	<i>Gifchgu.</i>
Chippewas.	-	<i>Ogúnnegat</i> , “-Day, or days.”
Shawnees.	-	<i>Kiffiqua.</i>
Algonkins.	-	<i>Okonogat</i> , “-Day, or days.”

## XLIII. N I G H T.

Lenni-Lennápe.	-	<i>Ipoku.</i>
Chippewas.	-	<i>Debbikat.</i>
Shawnees	-	<i>Tepechke.</i>

## XLIV. M O R N I N G.

Lenni-Lennápe.	-	<i>Woapan.</i>
Chippewas.	-	<i>Keejayp.</i>
Minfi.	-	*
Mahicanni.	-	*
Shawnees.	-	<i>Wappaneh.</i>
Piankashaws.	-	<i>Wabpúнки.</i>
Indians of Penobscot and St. John's.	}	<i>Sponsowéewee.</i>
Onondagos.	-	<i>Orhængechtſchik.</i>

XLV. EVENING.

Lenni-Lennápe.	-	*
Chippewas.	-	*
Minfi.	-	*
Mahicanni.	-	*
Shawnees.	-	<i>Oliguitbeki.</i>
Onondagos.	-	<i>Twazódwa, Zajogarák.</i>

XLVI. SUMMER.

Lenni-Lennápe.	-	<i>Nipen.</i>
Chippewas.	-	<i>Menókemeg, "Summer or spring."</i>
Minfi.	-	*
Mahicanni.	-	<i>Neepun, Nipen.</i>
Shawnees.	-	<i>Nipennoo, Nepeneh.</i>
Pottawatameh.	-	*
Miamis.	-	*
Meffifaugers.	-	*
Kikkapoos.	-	<i>Echniepen.</i>
Piankafhaws.	-	*
Argonkins,	-	<i>Merockamink, "Sum- mer or spring."</i>
Indians of Penobscot and St. John's.	} }	<i>Nebboonee, Nepooneeah.</i>

Narragansets, &c.	-	<i>Neepun.</i>
Senecas.	-	*
Mohawks.	-	*
Onondagos.	-	<i>Gagènbe.</i>
Cayugas.	-	*
Oneidas.	-	*
Tuscaroras.	-	*
Cochnewagoes.	-	*
Wyandots.	-	*
Naudoweffies.	-	*
Cheerake.	-	<i>Akooèa.</i>
Muskohge.	-	*
Chikkafah.	-	<i>Tóme palle.*</i>
Choktah.	-	<i>Tóme palle.</i>



Semoyads, - 120. *Ta, Tamoma.*

## XLVII. W I N T E R.

Lenni-Lennápe.	-	<i>Lowan.</i>
Chippewas.	-	<i>Pepoun, Bebóne.</i>
Minfi.	-	*

\* Adair, from whom I take this word, informs us that *Palle* signifies "warm or hot." Heat in the language of the Estlandians, 55, is *Pal-law*, and *Pallarwoos*: in the language of the Carelians, 56, it is *Palawa*: in the language of the Affani, 150, it is *Palá*.

Mahicanni.	-	<i>Hpoon.</i>
Shawnees.	:	<i>Pepoon-Nunkee.</i>
Miamis.	-	*
Messifaugers.	-	*
Kikkapoos.	-	*
Piankashaws	-	*
Algonkins.	:	<i>Pepoon, Pipoun.</i>
Indians of Penobscot and St. John's.	}	<i>Beeboonab.</i>
Onondagos.	-	<i>Gochschäre, Ióchferat.</i>



Altekefeck,	-	112. <i>Geen.</i>
Kufhazibb-Abif- finian,	-	113. <i>Geen.</i>
Akashini,	-	119. <i>Ganee.*</i>

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## XLVIII. EARTH, OR LAND.

Lenni-Lennápe.	-	<i>Hacki</i> † earth, ground, land.
Chippewas.	-	<i>Aukwin,</i> earth.

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\* See the American words for snow.

† This word occurs in the names of some of our valleys, &c. Thus Tulpehocking [so we call it] in Lancaster-county, was called by the Delaware, *Talpewehachi*, which signifies the land of the Toroise.



Minfi.	<i>Acbgi</i> , the earth.
Mahicanni.	Hackkeeh, Hacki.
Shawnees.	<i>Affskee</i> .
Pottawatameh.	*
Miamis.	*
Messifaugers.	*
Kikkapoos.	<i>Akiskii</i> .
Piankashaws.	*
Algonkins.	<i>Acke</i> or <i>Ackoain</i> .
Indians of Penobscot and St. John's.	} <i>Keeg?</i>
Acadians, according to De Laet.	} <i>Megamingo</i> .
Narragansets, &c.	<i>Auke</i> or <i>Senoukamack</i> , earth or land.
Senecas.	<i>Yeenjagh?</i>
Mohawks.	*
Onondagos.	<i>Uchrawnschia</i> .
Cayugas.	*
Oneidas.	<i>Abunga?</i>
Tuscaroras.	*
Cochnewagoes.	*
Wyandots.	*
Naudowessies.	*
Cheerake.	*
Muskohge.	<i>Ecumnauh</i> .
Chickatah.	*
Choktah.	*
Katahba.	*

Woccons.	.	.
Natchez.	.	.
Mexicans.	.	<i>Lan.</i>
Poconchi.	.	<i>Acal</i> , "earth or ground."
Darien-Indians.	.	.
Brazilians.	.	<i>Ibi.</i>
Chilese.	.	<i>Tue.</i>
Peruvians.	.	<i>Lacta.</i>
Caraïbes.	.	<i>Notum.</i>
Eskimaux.	.	<i>Nuna.</i>



Persians,	-	76. <i>Chakke.</i>
Curdi, in Curdistan,	-	77. <i>Chaaik.</i>
Semoyads, 126, 127, 128.	-	<i>Toetsch.</i>
Kittawini,	-	164. <i>To.</i>
Chechengi,	-	114. <i>Lettsch, Lesta.</i>
Ingooshevi,	-	115. <i>Laitte, Lette.</i>
Permiaki,	-	60. <i>Ma, Moo.</i>
Vogoulitchi,	-	69. <i>Mag.</i>

## XLIX. WATER.

Lenni-Lennápe.	-	<i>M<sup>bi</sup>, Beb*.</i>
Chippewas.	-	<i>Nebbi, Nebish, Nebis.</i>
Minfi.	-	<i>M<sup>bi</sup>.</i>

\* *Beb*, on the authority of General Purfess. *Bij*, is the language of certain Indians of Pennsylvania, in the last century Vocatusimus Barbaro-Virginicorum.

Mahicanni.	-	<i>Nbey.</i>
Naticks.	-	<i>Nippe, waters*.</i>
Shawnees.	-	<i>Nepee, Nippée, Nippi,</i> <i>Nippéh, Nippa.</i>
Pottawatamch.	-	<i>Nebee.</i>
Miamis.	-	<i>Nepee, -Neepee.</i>
Messifaugers.	-	*
Kikkapoos.	-	<i>Napi.</i>
Piankashaws.	-	*
Algonkins.	-	<i>Nibi, Nepee, Mukuman.</i>
Indians of Penobscot } and St. John's. }		<i>Nippeeg, "waters in general.</i>
Acadians, according to } De Laet. }		<i>Chabaüan, Orenpoc.</i>
Narragansets, &c.	-	*
Sankikani.	-	<i>Empye.</i>
Pampticoughs.	-	<i>Umpe.</i>
Senecas.	-	<i>Onecanase †.</i>
Mohawks.	-	<i>Oneegba and Canaega, †</i> <i>Hohnekah.</i>
Onondagos.	-	<i>Ochnecanos, Ocbneca.</i>
Cayugas.	-	*
Oneidas.	-	*
Tufcaroras.	-	<i>Awoo.</i>

\* I quote this word from memory (but I can depend upon the accuracy of the spelling) from Mr. Elliot's translation of the Bible into the language of the Naticks.

† These two words on the authority of Johannes Megapolensis, as early as 1651. It will be worthy of the notice of the learned to inquire into the meaning of the word *Onega*, which is the name of a lake in the government of *Olencis* in *Russia*.

Cochnewagoes.	-	*
Wyandots.	-	<i>Sandooftea</i> .*.
Nadoweffies	-	<i>Meneb.</i>
Cheerake.	-	Ommah, Ammah.
Muskohge.	-	<i>Wewa.</i>
Chikkafah.	-	Okaw, Ookka.
Choktah.	-	*
Katahba.	-	*
Woccons.	-	<i>Ejau.</i>
Natchez.	-	*
Mexicans.	-	<i>Ati, Ael.</i>
Poconchi.	-	*
Darica-Indians.	-	<i>Doolab.</i>
Galibis.†	-	<i>Touna.</i>
Caribes.	-	<i>Tóna.</i>
Brazilians.	-	<i>Ig.</i>
Peruvians.	-	<i>Unuy.</i>
Chilese.	-	<i>Ko, Ró.</i>



Semoyads,	-	120. <i>Ee, Ectoc, Toacc.</i>
_____	-	121. <i>Iee, Weet.</i>
_____	-	122, 123, 124. <i>Bee.</i>

\* On the authority of General Parsons.

† The Galibis inhabit the country of Guiana, in South-America. The words in this language are taken from the *Dictionnaire Galibi*, &c. Printed at Paris in 1763. 8 vo.

_____	-	125.	<i>Be.</i>
Koiballi,	-	133.	<i>Bi.</i>
Mogul-Tartars,	-	135.	<i>Ooffoo.</i>
Boureti,	-	136.	<i>Oogoon, Oofoon.</i>
Toungooſi,	-	138. 144.	<i>Moo.</i>
Mandſhuri,	-	163.	<i>Mooke.</i>
Arii,	-	148.	<i>Kool.</i>
Kamtſchadals,	-	159.	<i>lee.</i>

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## L. F I R E.

Lenni-Lennápe.	-	<i>Tendeu, Tindey.</i>
Chippewas.	-	<i>Skuddeu, Skotah, Seotay, Squitty.</i>
Minſi.	-	<i>Tendeu, Twendaigh.</i>
Mahicanni.	-	<i>Stauw, Stauuh.</i>
Shawnees.	-	<i>Skutteb, Skutteh, Scutte.</i>
Pottawatameh.	-	<i>Scutah.</i>
Miamis,	-	<i>Kotaweh, Cootahwee.</i>
Meffifaguers.	-	<i>Scuttaw*.</i>
Kikkapoos.	-	<i>Scute.</i>
Piankaſhaws.	-	*
Algonkins.	-	<i>Skute, Scoute.</i>
Indians of Penobſcot and St. John's.	} -	<i>Sqittah,</i>

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\* On the authority of Mr. Andrew Ellicot.

Acadians, according to } De Laet.	Bucktoww.
Sankikani.	Tinteywe.
Narraganfets, &c.	*
Pampticoughs.	Tinda.
Senecas.	Ogeskaa.
Mohawks.	Uihyfta*, Ocheelsh.
Onondagos.	Otfchifchta, Iotécka.
Cayugas.	*
Onéidas.	*
Tufcaroras.	Uichar.
Cochnewagoes.	*
Wyandots.	Cheeftah.
Naudoweffies.	Paabtab.
Cheerake.	Cheera, Cheela, Chee- lah.
Muskohge.	Toatca, Toutkah.
Chikkafah.	Luwoek, Loowak, Loak.
Choktah.	Aft, "the divine fire."†
Katahba.	*
Woccons.	Tau.
Natchez.	Oua.
Mexicans.	Tletl.
Poconchi.	*

\* On the authority of Johannes Megapolensis, as early as 1651.

† Adair.

Darien-Indians.	-	*
Jaioi, in Guaiana.		<i>Ouapoto.</i>
Galibis.	-	<i>Ouato.</i>
Caraïbes.	-	<i>Ouattou.</i>
Brafilians.	-	<i>Tata.</i>
Peruvians.	-	*
Chilofs.	-	<i>Quetal.</i>



Irish (Celts in Ire- land.)	16.	<i>Toene.</i>
Semoyads,	120-124.	<i>Too.</i>
_____	-	125. <i>Tooce.</i>
_____	-	126. <i>Tün.</i>
Vogoulitchi,	66.	<i>Taoot:</i>
_____	-	67. <i>Tat.</i>
Oftiaks,	71.	<i>Toot.</i>
_____	-	72. <i>Toogoot.</i>
Persians,	76.	<i>Aatesch, Aatasch.</i>
Turks,	88.	<i>Od, Atesch.</i>
Tartars,	89.	<i>Oot, Ot.</i>
_____	-	90. <i>Oot, Ot.</i>
_____	-	91, 92. <i>Oot.</i>
_____	-	93, 94. <i>Ot.</i>
_____	-	95. <i>Oot.</i>
_____	96, 97, 98.	<i>Ot.</i>
_____	-	99. <i>Oot.</i>

Chinese.	-	-	<i>Choa.</i> *
Kottowi,	-	149.	<i>Cbot.</i>
Inbaci,	-	151.	<i>Bok.</i>
Pumpocolli,	-	152.	<i>Bootsch.</i>

LI. W O O D.

Lenni-Lennápe.	-	-	<i>Tacban.</i>
Chippewas.	-	-	<i>Mittic, Metic. Meteek,</i> trees or wood.
Minfi.	-	-	Weitcook, a tree.
Mahicanni.	-	-	<i>Metooque, Mahtahhun.</i>
Shawnees.	-	-	<i>Meh-teh-kee, Ottecbqua,</i> <i>Meticqueh.</i>
Pottawatameh.	-	-	*
Miamis.	-	-	<i>Tawwanee.</i>
Messisangers.	-	-	*
Kikkapos.	-	-	*
Piankashaws.	-	-	*
Algonkins.	-	-	<i>Mittick, wood for firing.</i> <i>Meteek, trees.</i>
Indians of Penobscot and St. John's.	}	-	*
Acadians, according to De Laet.	}	-	<i>Kemouch, Makia.</i>

\* On the authority of Mr. Bell.



Narragansets, &c.	-	-	*
Sankikani.	-	-	<i>Hitteocke.</i>
Pampticonghs.	-	-	*
Senecas.	-	-	<i>Gemdaugh?</i>
Mohawks.	-	-	*
Onondagos.	-	-	<i>Garonta.</i>
Cayugas.	-	-	*
Oneidas.	-	-	*
Tuscaroras.	-	-	<i>Ouyunkgue.</i>
Erigas.	-	-	*
Cochnewagoes.	-	-	*
Wyandots.	-	-	*
Naudoweffies.	-	-	<i>Ochaw, tree.</i>
Cheerake.	-	-	<i>Attah, Attob.</i>
Muskohge.	-	-	<i>Etoh, Eto, a tree.</i>
Chikkafah.	-	-	<i>Ette.</i>
Choktah.	-	-	*
Conchacs.	-	-	*
Mobiliens.	-	-	*
Katahba.	-	-	*
Woccons.	-	-	<i>Tonne.</i>
Natchez.	-	-	*
Mexicans.	-	-	<i>Quahuitl, a tree.</i>
Poconchi.	-	-	*
Darien-Indians.	-	-	*
Jaioi, in Guaiana.	-	-	<i>Wewe, Veie, a tree.</i>
Arwacca, in Guaiana.	-	-	<i>Hada, a tree.</i>
Shebaioi, in Guaiana.	-	-	<i>Ataly, a tree.</i>

Galibis.	-	<i>Vué vué</i> , a tree.
Caraībes.	-	<i>Hūebūé</i> , a tree.
Brafilians.	-	<i>Iba</i> , a tree.
Peruvians.	-	*
Chilese.	-	<i>Abquem</i> , a tree, <i>Maviel</i> , wood.
Pefferais.	-	*

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Kartalini,	-	108.	<i>Tké, Tché Tmkt.</i>
Semoyads,	-	116.	<i>Meeede, Madgee.</i>
		127.	<i>Matsche.</i>
Estlandians,	-	55.	<i>Metsa.</i>
Koriaki,	-	153.	<i>Oot'too.</i>
Tartars,	-	97.	<i>Otaok</i> , a tree.

## LII. L E A F.

Lenni-Lennápe.	-	<i>Wunipak. Wunipachquall</i> , "leaves." <i>Combach-</i> <i>quall</i> , "leaves of a tree."
Minfi.	-	<i>Wanipachquall</i> , leaves.
Mahicanni.	-	<i>Wauncépoockq, Wau-</i> <i>nepockq.</i>
Acadians.	-	<i>Nibir.</i>
Miamis.	-	<i>Mishsheepauquau.</i>
Indians of Virginia.	-	<i>Attasksufs</i> , "leaves, weeds, or grass" (CAPTAIN SMITH).

Mufkohge.	-	Ectoo-Eeffee.
Katahba.	-	Ecapaüh.
Brafilians.	-	Ceba.
Chilefe.	-	Tapel.



Curdi,	-	77.	<i>Pak.</i>
Semoyads,	-	120.	<i>Wiba.</i>
_____	-	121.	<i>W'ibe.</i>
_____	-	123.	<i>Dewe.</i>
_____	-	127, 129.	<i>Tjchabe.</i>
_____	-	128.	<i>Tjchaba.</i>
Karaffini,	-	130.	<i>Tjchab.</i>
Affyrians,	-	87.	<i>Tarpee.</i>

### LIII. MOUNTAIN.

Lenni-Lennápe.	-	<i>Wachtjebu, Wauchchoo.</i> <i>Wachtjebuwall, moun-</i> <i>tains.</i>
Minfi.	-	<i>Weighchunk.</i>
Mahicanni.	-	<i>Whauchoo.</i>
Naticks.	-	<i>Wadcbu. Wadcbuafb,</i> <i>mountains.</i>
Miamis.	-	<i>Atchewee.</i>
Shawnees.	-	<i>Misswagewee.</i>
Acadians.	-	<i>Pandemour.</i>
Senecas.	-	<i>Onondes.</i>

Mohawks.	-	<i>Onondogbbarage.</i>
Onondagos.	-	<i>Onontes.</i>
Cayugas.	- -	<i>Kaunatauta.</i>
Oncidas.	-	<i>Yonoondaugbbala, Yoo-</i> <i>noontadenooh.</i>
Tuscaroras.	-	<i>Yoonenecúntee.</i>
Cochnewagoes.	-	<i>Yoonoontee, Yenoonteh.</i>
Wyandots.	- -	<i>Onontah. Notiyoooh?</i>
Nadowessies.	-	*
Cheerake.	-	<i>Ottare, "mountainous."</i>
Muskohge.	-	<i>Thlanneehulweeh.</i>
Chikkafah.	-	<i>Unchàba.</i>
Choktah.	-	<i>Unchàba.</i>
Katahba.	-	<i>Suck, Táro.</i>
Woccons.	- -	*
Natchez.	-	*
Mexicans.	-	<i>Quaubtla.</i>
Poconchi.	- -	*
Darien-Indians.	-	*
Galibis.	- -	<i>Ouiboui.</i>
Caraïbes.	- -	<i>Ouëbo.</i>
Brafilians,	-	<i>Ibitjra. Ybneture, moun-</i> <i>tains.</i>
Peruvians.	-	*
Chilese.	- -	<i>Mabuïda.</i>
Pefferaïis.	- -	*

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Mordva,	-	61. <i>Pando.</i>
Mokshan,	-	62. <i>Panda, Wanda.</i>

Lefghis, -	50,51.	<i>Meer, Merc.</i>
Semoyads, -	124.	<i>Marce.</i>
Kouriltzi, -	162.	<i>Osboor. Onnan-Osboor,</i> a hill.
Tartars, -	92.	<i>Taoo, Taw.</i>
————— -	94.	<i>Ooba, Taw.</i>
—————	89,90,91,95.	<i>Taoo.</i>
Kamtchadals,	159.	<i>Enfcheeda.</i>
Semoyads, -	121.	<i>Saook, a hill.</i>
Chaldeans, -	83.	<i>Teeroo.</i>
Syrians, -	84.	<i>Tooro.</i>
Affyrians, -	87.	<i>Tœera.†</i>

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## LIV. HILL.

Lenni-Lennápe.		<i>Wachtschuwi, Wachtschu-</i> <i>wigen, hilly.</i>
Mahicanni.	-	<i>Poohkaiyaak.</i>
Miamis.	-	<i>Eefpauttenk‡.</i>
Senecas.	- -	<i>Onondes?</i>

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† The affinity between these words and the Brazilian words, *Ibitira* and *Ybneture*, must appear very striking, especially when it is considered that *Ibi* is the Brazilian name for the earth.

‡ Some of the North-American tribes call the Allegheny-mountains, *Pæmotinck*.

Mohawks.	-	<i>Onondogbbarage.</i>
Onondagos.	-	<i>Ononta, Ianónta.</i>
Cayugas.	-	*
Oneidas.	-	*
Tuscaroras.	- -	Yoonunteh.
Wyandots.	-	Onontah ?
Nadoweffies.	- -	*
Cheerake.	- -	<i>Nanné.</i>
Muskohge.	-	Eecunhulweeh.
Chikkafah.	-	<i>Nanné.</i>
Choktah.	- -	<i>Nanné, Nannechauhá.</i>
Katahba.	-	Sook-Taro.
Woccons.	- -	*
Natchez.	-	*
Mexicans.	- -	<i>Tepetl, Tepec.</i>
Galibis.	-	<i>Cassali.</i>
Caraibes.	-	<i>Ouebo.</i>
Brafilians.	- -	*
Peruvians.	-	*
Chilese.	- -	<i>Huincul.</i>



Kouriltzi,	-	162.	<i>Onnan-Otboor.</i>
Semoyads,	-	121.	<i>Saook.</i>
Tartars,	-	92.	<i>Tepe.</i>
Turks,	-	88.	<i>Tepé, Depé.</i>
Perfians,	-	76.	<i>Tel.</i>
Curdi,	- -	77.	<i>Tel.</i>

Chaldeans,	-	83.	<i>Teeloo.</i>
Tartars,	-	95.	<i>Kasch.</i>
Kalmuks,	-	137.	<i>Schcelee.</i>

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## LV. RIVER.

Lenni-Lennâpe.	-	<i>Sipo, Sipu, Seepoo.</i>
Mahicanni.	-	<i>T'sepoo, Sepoo.</i>
Chippewas.	- -	<i>Sippim, Sibi, Sepee.</i>
Pottawatameh.	-	<i>Seebee.</i>
Shawnees.	-	<i>Thepee, Tipi.</i>
Miamis.	- -	<i>Seepcewee, Sibiwai.</i>
Senecas.	- -	<i>Kenondeagb? -</i>
Mohawks.	-	<i>Kaighboogbbaddaddeagb.</i>
Onondagos.	- -	<i>Geibâte, Geibubatâtie.</i>
Cayugas.	-	<i>Kigkbautautta.</i>
Oneidas.	- -	<i>Kaihhoonhadâdee, Kigb- boonbautaute.</i>
Tuscaroras.	- -	<i>Keenah, Keenen.</i>
Cochnewagoes.	-	<i>Kahunhatatch?</i>
Wyandots.	- -	<i>Yandankkeh, Yan- daunkeeah.</i>
Naudoweffies.	- -	*
Cheerake.	- -	<i>Ammoi.</i>
Muskohge.	-	<i>Hotchêh, Hatcha.</i>
Chikkafah.	- -	<i>Okhennah. Okauw, water.</i>

Choktah.	-	-	Oakhenah, "the watery path."
Katahba.	-	-	Efwoa, E-swo-a.
Woccons.	-	-	*
Natchez.	-	-	*
Mexicans.	-	-	<i>Atoyatl.</i>
Galibis.	-	-	<i>Ipoliri, Escourou.</i>
Caraïbes.	-	-	<i>Tôna.</i>
Brafilians.	-	-	*
Peruvians.	-	-	<i>Pelu, Mayn.</i>
Chilese.	-	-	<i>Leve.</i>



Tartars,	-	92,98.	<i>Soo.</i>
-----	-	97.	<i>Sooq.</i>
Kabardinian Tcherkefsi,	-	III.	<i>Ps'i.</i>
Kamtchadals,	-	159.	<i>Keeba.</i>
Osetti,	-	79.	<i>Don.</i>
Toungoofi,	-	144.	<i>Amar.</i>
Lamuti,	-	145.	<i>Okat.</i>
Japanese.	-	-	<i>Kowa (THUNBERG).</i>

## LVI. D O G.

Lenni-Lennápe.	-	<i>Moëcanneu, Mékanne, Allum, Alloom, Moe-kannch.</i>
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Chippewas.	-	<i>Alim.</i> Alemon, a little dog.
Minfi.	-	<i>Allúm,</i> Allum.
Mahicanni.	-	Diaoo, Deeaoooh.
Shawnees.	-	<i>Wiffi,</i> Weefeh.
Pottawatameh.	-	*
Miamis.	-	<i>Lamab,</i> Aullamo.
Messifaugers.	-	Nanne-moosh.
Naticks.	-	<i>Anum.</i>
Algonkins.	-	<i>Alim.</i>
Indians of Penobscot } and St. John's. }		<i>Allomoofe.</i>
Indians of New-Eng- land.	-	<i>Anum</i> (WOOD).
Narragansets, &c.		<i>Anum,</i> <i>Ayim,</i> <i>Arum,</i> <i>Alum.</i>
Senecas.	-	Checaah.
Mohawks.	-	<i>Abgárijoo†.</i>
Onondagos.	-	<i>Tjcbierba.</i>
Cayugas.	-	Sowaus, <i>Sowaus.</i>
Oneidas.	-	Erhar, Alchaul,
Tuscaroras.	-	<i>Cbeeth,</i> Cheeht.
Cochnewagoes.	-	Erhar.
Wyandots.	-	Neeanooh.
Naudowessies.	-	<i>Sbungush‡.</i>
Cheerake.	-	<i>Keera,</i> <i>Keetblab.</i>

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† On the authority of Johannes Megapolensis, as early as 1651.

‡ *Chonga*, a dog or wolf, according to Father Hennepin.

Muskohge.	-	<i>Effā, Efa, Eefa.</i>
Chikkafah.	-	<i>Oopbe, Ophe.</i>
Choktah.	-	<i>Ophe.</i>
Katahba.	-	<i>Tauntsee, Taunsee.</i>
Woccons.	- -	<i>Taubbe.</i>
Natchez.	- -	*
Mexicans.	-	<i>Cbicbi.</i>
Poconchi.	- -	<i>Tfi.</i>
Darien-Indians.	-	*
Jaioi, in Guaiana.	-	<i>Pero.</i> }
Galibis.	-	<i>Pero.</i> } †
Brazilians.	-	*
Peruvians.	-	*
Chilese.	- -	<i>Tewa.</i>



Semoyads,	-	126.	<i>Kanang, Kokam.</i>
—————	-	127.	<i>Kanak.</i>
—————	-	128.	<i>Kanak, Konak.</i>
—————	-	129.	<i>Kanak.</i>
Karaffini,	-	130.	<i>Kannak.</i>
Tcherkeffi,		111.	<i>Cbba.</i>
Tchiochonfki,	-	54.	<i>Koerra.</i>
Estlandians,	-	55.	<i>Koer.</i>
Carelians,	-	56.	<i>Koerra.</i>
Olonetzi,	-	57.	<i>Koeroo.</i>

† These have, most probably, been adopted from the Spanish, *Perro.*

Oftiaks,	- -	75.	<i>Konaik.</i>
Persians,	- -	76.	<i>Kookoor, Saig, Sak, Sekee.</i>
Curdi,	- -	77.	<i>Sekee, Zacc.</i>
Siamese.	- -		<i>Tjo, Tsjoo, Tgio (KÆMP- FER).</i>
Pumpocolli,	-	152.	<i>Tzee.</i>
Tangutani,	-	165.	<i>Tjchee.</i>
Akashini,	-	119.	<i>Cbwa.</i>

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## LVII. B I R D.

Lenni-Lennape.	-	<i>Tjbolens.</i>	<i>Tjbolensas,</i> birds.
Minfi.	-	<i>Auwebelles.</i>	
Mahicanji.	-	<i>Tschitfis.</i>	
Miamis.	-	<i>Auwessinfah.</i>	
Onondagos.	-	<i>Tjchigaches.</i>	
Muskohge.	-	<i>Epboust.</i>	
Katahba.	-		
Poconchi.	-	<i>Tjquin.</i>	

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Tchiochonki,	-	54.	<i>Leendo.</i>
Estlandians,	- -	55.	<i>Leend.</i>
Carelians,	-	56.	<i>Leendo.</i>
Chaldeans,	- -	83.	<i>Ocephoo.</i>

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† On the authority of Mr. William Bartram

## LVIII. F I S H.

Lenni-Lennápe.	-	<i>Namees.</i>
Mahicanni.	-	<i>Namase, Namafs.</i>
Naticks.	-	<i>Namobs, Namobjob. Namobfog, fishes.</i>
Narragansets, &c.		<i>Namaus.</i>
Chippewas.	-	<i>Kegonce, Kickcu.</i>
Algonkins.	-	<i>Kikons, Kickons.</i>
Indians of Virginia.	-	<i>Noughmass (CAPTAIN SMITH).</i>
Senecas.	-	<i>Ke-in-joh.</i>
Mohawks.	-	<i>Kenjeebogoug?</i>
Onondagoa.	-	<i>Ostebionta.</i>
Cayugas.	-	<i>Ojountau.</i>
Oncidas.	-	<i>Kunjoon.</i>
Tuscaroras.	-	<i>Kantscheeah, Kunjumb?</i>
Cochnewagoes.	-	<i>Kancheeunk.</i>
Wyandots.	-	<i>Ectfoo.</i>
Nadowessies.	-	*
Cheerake.	-	*
Muskohge.	-	*
Chikkasah.	-	<i>Nanneb.</i>
Choktah.	-	<i>Nanneb.</i>
Katahba.	-	*

Woccons.	-	-	•
Natchez.	-	-	•
Mexicans.	-	-	•
Poconchi.	-	-	<i>Car.</i>
Galibis.	-	-	<i>Oto.</i>
Caraïbes.	-	-	<i>Authe.</i>
Braſilians.	-	-	<i>Pirâ.</i>
Peruvians.	-	-	<i>Cballua.</i>
Chileſe.	-	-	<i>Cballua.</i>



Perſians,	-	-	76.	<i>Maibee, Mabee, Maaiſchee.</i>
Curdi,	-	-	77.	<i>Mazee, Maagee.</i>
Bucharians,	-	-	102.	<i>Mabee, Mace.</i>
Malays,	-	-	183.	<i>Eekon, Eekan.</i>
Chaldeans,	-	-	83.	<i>Neenoo.</i>
Syrians,	-	-	84.	<i>Noono.</i>
Toofhetti,	-	-	116.	<i>Tjchare, Tjchar.</i>
Semoyads,	-	-	123.	<i>Karre.</i>
_____	-	-	124.	<i>Cbarre.</i>
_____	-	-	120.	<i>Cbatyeh.</i>
_____	-	-	121.	<i>Cbale.</i>
_____	-	-	122.	<i>Cbaleeai.</i>
_____	-	-	125.	<i>Kole.</i>
_____	-	-	126.	<i>Kolle.</i>
Koiballi,	-	-	133.	<i>Cbolla.</i>
Vogoulitchi,	-	-	69.	<i>Cbool.</i>
Oſtiaks,	-	-	70.	<i>Cbool.</i>

## LIX. B R E A D.

Lenni-Lennápe.	-	<i>Acboan,</i>	Auchpoan,
		<i>Pane</i> †.	
Minfi.	-	<i>Lócbkhammen,</i>	“ flour
			of grain.”
Mahicanni.	-	Tauquauh,	Pummeh.
Chippewas.	-	<i>Paboufbigan,</i>	<i>Quetubgan.</i>
Narragansets, &c.		Puttookaneak.	
Messisangers.	-	Beequauffekun.	
Shawnees.	-	Tuckhaan,	<i>Tuckban,</i>
		<i>Taumi.</i>	
Senecas.	-	*	
Mohawks.	-	<i>Mnádra,</i>	<i>Canadra</i> ‡.
Cochnewagoes.	-	Kanataulook.	
Onondagos.	-	<i>Iotharácqua.</i>	
Cayugas.	-	*	
Oneidas.	-	Kanautoulook.	
Tuscaroras.	-	<i>Ootocnare,</i>	<i>Otaunáreh.</i>

† *Pane.* See *Vocabularium Barbaro-Virgineorum.*—It is unnecessary to point out the affinity between some of these American words and the words for bread in the Latin language; and in the Italian, Spanish, and other modern languages of Europe.

‡ On the authority of *Johannes Megapolensis.*

Wyandots.	-	-	Datahrah.
Naudowessies.	-	-	*
Cheerake.	-	-	Kawtoo.
Muskohge.	-	-	<i>Tuckaligus, Tucka.</i>
Chikkafah.	-	-	*
Choktah.	-	-	*
Katahba.	-	-	Koofstauh.
Woecons.	-	-	<i>Ikettan.</i>
Natchez.	-	-	*
Mexicans.	-	-	*
Poconchi.	-	-	<i>Vic. Nwviic, my bread.</i>
Darien-Indians.	-	-	*
Galibis.	-	-	<i>Meiou, Ereba.</i>
Chilese.	-	-	<i>Metben, flour or meal.</i>



Tartars,	94, 98, 99.	<i>Ajcb.</i>
Curdi,	77.	<i>Pan, Nan.</i>
Hebrews,	81.	<i>Lechm.</i>
Chaldeans,	83.	<i>Lachmoo.</i>
Lingua Andica†,	118.	<i>Teban, Gan.</i>
Boureti,	136.	<i>Ootoom'ik.</i>
Yakouti,	106.	<i>Katanach.</i>
Pumpocolli,	152.	<i>Koeta.</i>

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† This language is spoken on Mount-Caucasus.

## LX. B O N E.

Lenni-Lennápe.	-	<i>Wochgan, Wochkon.</i>
Minfi.	-	<i>Wochkun.</i>
Mahicanni.	-	<i>Ooskan, Wuchkan.</i>
Naticks.	- -	<i>Wuskon.</i>
Miamis.	-	<i>Kauneeh, Kana.</i>
Shawnees.	-	<i>Ocbumme.</i>
Senecas.	- -	*
Mohawks.	-	*
Onondagos.	- -	<i>Oschtiébná.</i>
Cayugas.	-	*
Oneidas.	- -	<i>Oastee.</i>
Tuscaroras.	- -	<i>Ohkérech.</i>
Wyandots.	-	*
Cochnewagoes.	-	<i>Ochsteeah.</i>
Naudowessies.	- -	*
Cheerake.	- -	*
Muskohge.	- -	<i>Eefoonnee.</i>
Chikkafah.	-	*
Choktah.	- -	*
Katahba.	-	<i>Nofaup.</i>
Woccons.	- -	*
Natéhez.	-	*
Mexicans.	-	*
Galibis.	-	<i>Yépo.</i>



Caraïbes.	-	<i>Nábo.</i>
Brafilians.	- -	<i>Canga.</i>
Peruvians.	-	<i>Tullu.</i>
Chilese.	- -	•



Armenians,	- 107.	<i>Osker, Wosker, Woskoor.</i>
Bucharians,	- 102.	<i>Oostoogan.</i>
Japanese.	- -	<i>Fone (THUNBERG).</i>
Kouriltzi,	- 162.	<i>Pone.</i>
Carelians,	- 56.	<i>Loo-oo.</i>
Olonetzi,	- - 57.	<i>Loo.</i>
Tcheremiffi,	- 63.	<i>Loo.</i>
Vogoulitchi,	- 69.	<i>Loo.</i>
Oftiaks,	- 70.	<i>Loo-oo, Too.</i>
Kartalini,	- 108.	<i>Tjoalze.</i>

## LXI. H O R N.

Lenni-Lennápe.	-	<i>Shoommoo, Wjcbunno.</i>
Mahicanni.	-	•
Miamis.	-	<i>Weeweclauh.</i>
Onondagos.	-	<i>Onágara.</i>
Peruvians.	-	<i>Huacra.</i>



Arabians,	- 85.	<i>Soommyeb.</i>
Japanese.	- -	<i>Tjunno (THUNBERG).</i>

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 LXII. HOUSE.

Lenni-Lennápe.	-	<i>Wik, Wiquoam, Weequaum.</i>
Minfi,	-	<i>Wicbquam.</i>
Mahicanni.	-	<i>Weequaum.</i>
Chippewas.	- -	<i>Wig-waum, Wickwaum.</i>
Miamis.	-	<i>Weekámech.</i>
Shawnees.	-	<i>Wiggewoam.</i>
Indians of Virginia.		<i>Tebawkans, "houses"</i> (CAPTAIN SMITH).
Senecas.	-	<i>Kanoghshoe?</i>
Mohawks.	-	<i>Kanoughsagoughb.</i>
Onondagos.	-	<i>Ganochsáje.</i>
Cayugas.	- -	<i>Kaunoughsote?</i>
Oncidas.	-	<i>Kaunoughsau?</i>
Tuscaroras.	-	<i>Yakkeneh, Yabkemen.</i>
Cochnewagoes.	-	<i>Kanunchsotech.</i>
Wyandots.	- -	<i>Yainohcheah.</i>
Naudoweffies.	-	<i>Teebee.</i>
Cheerake.	-	*
Muskohge.	-	<i>Chócóh, Chócó.</i>
Chikkafah.	-	<i>Chookka.</i>
Choktah.	- -	<i>Chinchequoa?</i>
Katahba.	-	<i>Sook.</i>
Woccons.	-	<i>Ouke.</i>
Natchez.	- - -	*
Mexicans.	-	<i>Calli.</i>

Poconchi.	-	-	<i>Pat, Ochoch.</i>
Darien-Indians.	-	-	*
Galibis.	-	-	<i>Amoigna, Soura,</i>
Caraïbes.	-	-	<i>Toubana, Toubonoko.</i>
Brafilians.	-	-	<i>Tauc viri aub.</i>
Peruvians.	-	-	<i>Huaci.</i>
Chilese.	-	-	<i>Puca.</i>



Japanese,	-	161.	<i>Chookootscho. †</i>
Lingua Andica,	-	118.	<i>Akko.</i>
Vogoulitchi,	-	67.	<i>Koella.</i>
_____	-	68.	<i>Koal.</i>
_____	-	69.	<i>Kel.</i>
Kartalini,	-	108.	<i>Sachlee.</i>

### LXIII. A I R.

Lenni-Lennápe.	-	-	<i>Awon, fog.</i>
Miamis.	-	-	<i>Awaunwech, air or fog.</i>
Cayugas.	-	-	<i>Kawwoontasa.</i>
Oneidas.	-	-	<i>Odarwalau.</i>
Tufscaroras.	-	-	<i>Hobnauts.</i>
Muskohge.	-	-	<i>Hoot-tallee.</i>
Brafilians.	-	-	<i>Ara, Arre.</i>



Kirghiftzi,	-	104.	<i>Awa.</i>
Arabians,	-	85.	<i>Awa, Hewa.</i>

† *Ken*, houses, according to Kämpfer.

Chaldeans,	-	83.	<i>Aweeroo.</i>
Armenians,	-	107.	<i>Hot, Ot.</i>
Yakouti,	-	106.	<i>Tyel.</i>

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## LXIV. L I G H T.

Lenni-Lennápe.	-		<i>Woachejeek.</i>
Mahicanni.	-		<i>Waunfáeck.</i>
Naticks.	-		<i>Wequai.</i>
Shawnees.	-		<i>Wotbtbea.</i>
Natchez.	-		<i>Oua-chill, the sun.</i>
Chilefe.	-		<i>Pelon. Ale, light of the moon.</i>

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Pumpocolli,	-	152.	<i>Cbok.</i>
Kartalini,	-	108.	<i>Natelee.</i>

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## LXV. W H I T E.

Lenni-Lennápe.	-		<i>Woapsu.</i>
Minfi.	-		<i>Opeh.</i>
Mahicanni.	-		<i>Waupaacek, Waunpáyooh.</i>
Naticks.	-		<i>Wampag, Wompi.</i>
Narraganfets, &c.	-		<i>Wompi.</i>
Chippewas.	-		<i>Waube.</i>
Shawnees.	-		<i>Opec.</i>
Miamis.	-		<i>Waupeekec.</i>
Pampticoughs.	-		<i>Wop-pofbaumofb.</i>

Pottawatameh.	-	Waabkiffi.
Senecas.	-	*
Mohawks.	-	*
Onondagos.	-	<i>Ne-orbesta, Orbestocu.</i>
Cayugas.	-	*
Oneidas.	-	Owiffke.
Tuscaroras.	-	<i>Ware-occa, Hoowhau- reakee.</i>
Cochnewagoes.	-	Kaurakau.
Wyandots.	-	*
Naudowessies.	-	*
Cheerake.	-	*
Muskohge.	-	Hotkeeh, <i>Hútcá.</i>
Chikkafah.	-	To-be?
Choktah.	-	To-be.
Katahba.	-	*
Woccons.	-	<i>Waurraupa.</i>
Natchez.	-	*
Mexicans.	-	<i>Iztac.</i>
Caraibes.	-	<i>Alouti.</i>
Brafilians.	-	<i>Tinga.</i>
Chilese.	-	<i>Lye.</i>



Votiaki,	-	65.	<i>Todee.</i>
Tartars,	-	89—99.	<i>Ak.</i>
—————	-	96.	<i>Akak.</i>
Mokshan,	-	62.	<i>Akscha.</i>
Kangatsi,	-	100.	<i>Ak.</i>
Teleouti,	-	101.	<i>Ak.</i>
Armenians,	-	107.	<i>Sapeetak, Speetak.</i>
Semoyads,	-	126.	<i>Taigee.</i>

LXVI. B L A C K .

Lenni-Lennápe.	-	<i>Suckeu.</i>
Minfi.	-	<i>Suckke.</i>
Mahicanni.	-	<i>N'fikkayooh.</i>
Naticks.	-	<i>Mooi.</i>
Narragansets, &c.	-	<i>Mowi, Sucki.</i>
Chippewas.	-	<i>Kuttawaak, Markaute.</i>
Shawnees.	-	<i>Mukkoote.</i>
Pottawatameh.	-	<i>Sickfoh.</i>
Miamis.	-	<i>Mackkauteweekceh.</i>
Pampticoughs.	-	<i>Mow-cottowosh.</i>
Senecas.	-	*
Mohawks.	-	*
Onondagos.	-	<i>Achfontácu?</i>
Cayugas.	-	*
Oneidas.	-	*
Tufcaroras.	-	<i>Kauhunchchee, Caw-</i> <i>bunsh.</i>
Cochnewagoes.	-	<i>Kauhoontfchee.</i>
Wyandots.	- -	<i>Che-es-tah-ch.</i>
Nadoweffies.	- -	*
Cheerake.	- -	*
Muskohge.	-	<i>Lufteeh Lustéste.</i>
Chikkafah.	-	*
Choktah.	-	<i>Loofah.</i>
Katahba.	-	*

Woccons.	-	-	<i>Yab-testea.</i>
Natchez.	-	-	*
Mexicans.	-	-	<i>Tliltic.</i>
Galibis.	-	-	<i>Tibourou.</i>
Caraïbes.	-	-	<i>Oúlití.</i>
Brafilians.	-	-	<i>Son.</i>
Peruvians.	-	-	*
Chilese.	-	-	<i>Curi.</i>



Semoyads	-	126.	<i>Saga.</i>
_____		127.	<i>Tjage.</i>
_____	-	128.	<i>Siaige.</i>
_____	-	129.	<i>Sage.</i>
Tartars,	89—99.		<i>Kara.</i>
Kangatfi,	-	100.	<i>Kara.</i>
Bucharians,	-	102.	<i>Cbara.</i>
Kirghiftzi,	-	104.	<i>Kara.</i>
Yakouti,		106.	<i>Cbara.</i>

## LXVII. I (E G O).

Lenni-Lennápe.	-	<i>Ni, Nee.</i>
Chippewas.	-	<i>Nin aighte,</i> "I myself, or alone." <i>Nin, nee,</i> or <i>nee nee,</i> "I, me, my."
Minfi.	-	<i>Ni.</i>

Mahicanni.	-	Neah, <i>Neab</i> , <i>Neeah</i> .
Naticks.	-	<i>Neg</i> .
Shawnees.	-	Nelah, <i>Nelab</i> ,
Pottawatameh.		Neenah.
Miamis.	-	<i>Nee</i> , <i>Neelab</i> , <i>Neelah</i> .
Messifaugers.	-	Nindoh.
Piankashaws.	-	<i>Nila</i> .
Algonkins.	-	*
Indians of Penobscot and St. John's.	} }	<i>Neeab</i> .
Narragansets, &c.		<i>Nee</i> .
Senecas.	-	<i>Ee</i> .
Mohawks.	-	<i>Eeh</i> .
Onondagos.	-	<i>Aguas</i> , <i>I</i> .
Cayugas.	-	<i>Ee</i> .
Oneidas.	-	*
Canestogas.	-	*
Tuscaroras.	-	<i>Ee</i> , <i>Ee</i> , <i>Yee</i> .
Cochnewagoes.	-	<i>Ee-ee</i> .
Wyandots.	-	<i>Dee</i> , <i>Deeh</i> .
Naudowessies.	-	<i>Meob</i> , "I, or me."
Cheerake.	-	<i>Anowab</i> .
Muskohge.	-	<i>Aneh</i> , <i>Aneeh</i> .
Chikkafah.	-	*
Choktah.	-	<i>Inno</i> .
Katihba.	-	<i>Derah</i> .
Woccons.	-	*
Natchez.	-	*
Mexicans.	-	<i>Nebuatl</i> .



Poconchi.	-		<i>In.</i>
Galibis, in Guaiana.	-		<i>Aou.</i>
Caraibes.	-		*
Brafilians.	-	-	<i>Yxé, Cbe.</i>
Peruvians.	-		*
Chilese.	-	-	*



Motouri,	-	134.	<i>Ne.</i>
Tangutani,	-	165.	<i>Nai.</i>
Lefghis,	-	53.	<i>Dec.</i>
Tchiochonski,	-	54.	<i>Mia.</i>
Permiaki,	-	60.	<i>Mee. Mc.</i>
Jews,	-	82.	<i>Anee.</i>
Chaldeans,	-	83.	<i>Anoo.</i>
Syrians,	-	84.	<i>Ano.</i>
Arabians,	-	85.	<i>Ene. Oena, Ana.</i>
Affyrians,	-	87.	<i>Ana.</i>
Hungarians,	-	47.	<i>Een.</i>

## LXVIII. T H O U.

Lenni-Lennápe.	-		<i>Ki.</i>
Chippewas.	-		*
Minfi.	-		*
Mahicanni.	-		<i>Keeah, Keab.</i>

Naticks.	-	<i>Ken.</i>
Shawnees.	-	<i>Kelab.</i>
Pottawatameh.	-	*
Miamis.	-	<i>Kila, Keelah.</i>
Messifaugers.	-	*
Piankashaws.	-	<i>Kila.</i>
Indians of Penobscot and St. John's.	} -	<i>Keeab.</i>
Narragansets, &c.	-	*
Senecas.	-	<i>Ees.</i>
Mohawks.	-	<i>Hifs.</i>
Onondagos.	-	*
Cayugas.	-	<i>Ees.</i>
Oncidas.	-	*
Canestogas.	-	*
Tuscaroras.	-	<i>Eets.</i>
Cochnewagoes.	-	<i>Eeffee, Eef-fee.</i>
Wyandots.	- -	<i>Sah, Sauh.</i>
Naudoweffies.	-	<i>Cbee.</i>
Cheerake.	- -	*
Muskohge.	-	<i>Chémeeh. Eef-saw, he or she.</i>
Chikkafah.	-	<i>Isma.</i>
Choktah.	- -	<i>Ishno.</i>
Katahba.	-	*
Woccons.	- -	*
Natchez.	-	*

Mexicans.	-	-	<i>Tebua:l.</i>
Poconchi.	-	-	<i>At, you or thou.</i>
Galibis.	-		<i>Amoré, Amolo, Amoro.</i>
Caraiibes.	-		*
Brafilians.	-		<i>Ende.</i>
Peruvians.	-		*
Chilese.	-	-	<i>Eimi.</i>



Imeretians,	-	109.	<i>See.</i>
Suanetti,	-	110.	<i>See.</i>
Mandshuri,	-	163.	<i>See.</i>
Lamuti,	-	145.	<i>Sai.</i>
Oftiaks,	-	75.	<i>Te.</i>
Persians,	-	76.	<i>Too.</i>
Curdi,	-	77.	<i>Too.</i>
Inguſhevtzi,	-	115.	<i>Ho.</i>
Tooſchetti,	-	116.	<i>Ho.</i>
Hebrews,	-	81.	<i>Atta.</i>
Jews,	-	82.	<i>Atoo.</i>
Chaldeans,	-	83.	<i>Ad.</i>
Syrians,	-	84.	<i>Anat, At.</i>
Arabians,	-	85.	<i>Andyeb.</i>

## LXIX. T H E R E.

Lenni-Lennape.	-	<i>Icka, Talli, Neetallee.</i>
Chippewas.	-	<i>Woity, or Awoity, Wat- saudebi.</i>

Minfi.	-	-	<i>Ielak, Nelak.</i>
Mahicanni.	-	-	*
Shawnees.	-	-	<i>Alico weechi.</i>
Naudoweffies.	-	-	<i>Dacbè.</i>
Muskohge.	-	-	<i>Eeffaw.</i>



Kartalini,	-	108.	<i>Eeka, Eek.</i>
Toungooſi,	-	139.	<i>Talai.</i>
Lamuti,	-	145.	<i>Tala.</i>
Yukaghiri,	-	147.	<i>Talæe.</i>
Leſghis,	-	50.	<i>Daba.</i>
Kittawini,	-	164.	<i>Na-lee.</i>

## LXX. N O.

Lenni-Lennápe.	-	-	<i>Matta, Atta, Tagú.</i>
Minfi.	-	-	<i>Macbta.</i>
Mahicanni.	-	-	<i>Eſcbta, Aſcbta, Schtab.</i>
Onondagos.	-	-	<i>Iácbte.</i>



Eſtlandians,	-	55.	<i>Meette.</i>
Lamuti,	-	145.	<i>Atſcba.</i>
Afgani,	-	78.	<i>Neeſcbta.</i>

*Additions to some of the preceding articles in the Vocabularies.\**

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F A T H E R.

Katahba. - - Nenedau.

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Kabardinian Tcherkeffi, 111. *Yada.*  
 Tchechentzi, - 114. *Da.*  
 Ingushetvzi, - 115. *Da.*

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M O T H E R.

Katahba. - - Checheendau.

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Kartalini, - 108. *Deda.*  
 Imeretians, - 109. *Deda.*

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B R O T H E R.

Senecas. - - *Hoghgee ? Teototiken.*  
 Mohawks. - - *Ta-agâ-taw-no-dâ-ly, (MR. PAR-  
 RISH.)*  
 Oneidas. - - *Laktſhee.*  
 Cheerake. - - *Cannaulab, brother, and friend.*

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\* In a few instances, I have thought it proper to introduce some of the Asiatic and American words, which have already been taken notice of in the preceding articles, into these additions. Wherever this is the case, I have pointed out new affinities between the words.

Muskohge.	-	-	Chó:-chilch-wauh.
Choktah.	-	-	Nockfish.
Katahba.	-	-	Murraundau?
Galibis.	-	-	<i>Bamen, Heu-ay, Biou.</i>
Chilefe.	-	-	<i>Penu.</i>



Kabardinian Tcherkeffi,	111.	<i>Stfche, Stfchee.</i>
Altekefick-Abiffinian,	112.	<i>Afche.</i>
Kufhazibb-Abiffinian,	113.	<i>Tfchee.</i>
Toungooft,	140.	<i>Akkee.</i>
Chapogirri,	146.	<i>Akee.</i>

## SISTER.

Lenni-Lennápe.	-	-	Nochbeefmus, my sister.
Indians of New-England.	-	-	<i>Towwow</i> (WOOD).
Shawnees.	-	-	<i>Tolemab.</i>
Senecas.	-	-	<i>Hegee.</i>
Mohawks.	-	-	<i>Icb-bá gua</i> (MR. PARRISH).
Oneidas.	-	-	Aktschee.
Tufcaroras.	-	-	Auchtchee, Ka-ne-é-nooh.
Muskohge.	-	-	Chauwonwauh.
Choktah.	-	-	Nockfish-Tike.
Mexicans.	-	-	<i>Tehneltinb.</i>
Jaioi, in Guiana.	-	-	<i>Waryee.</i>
Chilefe.	-	-	<i>Lamoen.</i>



Altekefick-Abiffinian,	112.	<i>Achfche.</i>
Arabians,	85.	<i>Acht.</i>
Ofetti,	79.	<i>Cbo, Echbo.</i>

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 H U S B A N D.

Naticks.	-	-	<i>Wafukab.</i>
Shawnees.	-	-	<i>Weffigee.</i>
Indians of New-England.			<i>Tommanbrow (wood).</i>
Tufcaroras.	-	-	Nekets.
Muskohge.	-	-	Chauheh.
Choktah.	-	-	Nockene.
Galibis.	-	-	<i>Yen.</i>
Brazilians.	-	-	<i>Temireco.</i>

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Kalmuks,	-	-	137.	<i>Nookoot.</i>
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## W I F E.

Shawnees.	-	-	<i>Nrowab.</i>
Piankashaws.	-	-	<i>Wirwab.</i>
Senecas.	-	-	<i>Yeo, Yeeo, a woman.</i>
Tufcaroras.	-	-	Katecouké.
Iroquois.	-	-	<i>Sannatella (LAHONTAN).</i>
Cheerake.	-	-	<i>Awab. Akeyeuh, a woman.</i>
Muskohge.	-	-	Chauhiwauh.
Choktah.	-	-	Tike.
Katahba.	-	-	Eeyauh, woman.
Brazilians.	-	-	<i>Temireco.</i>

—♦♦♦♦♦—

Perfians,	-	-	76.	<i>Sau, Sen.</i>
Cardi,	-	-	77.	<i>Senne.</i>
Mokthan,	-	-	62.	<i>Awa.</i>

## W I F E.

105

Toungooſi,	-	-	138.	<i>Aſchee.</i>
_____	-	-	140.	<i>Aſſee.</i>
_____	-	-	142.	<i>Aſchee.</i>
_____	-	-	143.	<i>Aſchee, Achee.</i>
Chapogirri,	-	-	146.	<i>Aſchee.</i>

## V I R G I N.

Naticks.	-	-		<i>Penumpen.</i>
Cochnewagoes.	-	-		<i>Kauyeehtaufee.</i>
Mufkohge.	-	-		<i>Hoaktee-Manneetteh.</i>
Choktah.	-	-		<i>Tike-Ameetah?</i>
Peruvians.	-	-		<i>Nuſa.</i>

## C H I L D.

Lenni-Leanápe.	-	-		<i>Amemens, Amecemem.</i>
Mahicanni.	-	-		<i>Awaunfees.</i>
Naticks.	-	-		<i>Peiffes.</i>
Miamis.	-	-		<i>Apelochſa.</i>
Senecas.	-	-		<i>Arzah.</i>
Mohawks.	-	-		<i>Rakſaab.</i>
Oncidas.	-	-		<i>Ixzah.</i>
Tuſcaroras.	-	-		<i>Kantſah, Ecatſah.</i>
Cochnewagoes.	-	-		<i>Ixháhaa.</i>
Wyandots.	-	-		<i>Nee-cha-noo-oh.</i>
Mufkohge.	-	-		<i>Hokóſech.</i>
Chikkafah.	-	-		<i>Pooſkoos? Puſbkoofſh.</i>
Choktah.	-	-		<i>Pooſkoos.</i>

Koriaki,	-	-	155.	<i>Neneekatſba.</i>
Tchouktchi,	-	-	157.	<i>Nen'cbacc.</i>



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 M A N.

Minfi.	-	-	<i>Lenno.</i>
Illinois.	-	-	<i>Illini</i> (FATHER MENNEPIN).
Messifaugers.	-	-	Linneeh,
Indians of New-England.	-	-	<i>Sannup</i> (WOOD).
Indians of Virginia.	-	-	<i>Nemarough</i> (CAPTAIN SMITH).
Senecas.	-	-	Haujceeh.
Mohawks.	-	-	<i>A-gint</i> (MR. PARRISH).
Cayugas.	-	-	Hajeenah.
Oneidas.	-	-	Loonkquee.
Tuscaroras.	-	-	Aneéhah, Nehah.
Cochnewagoes.	-	-	Ratzin, Oonqueeh.
Cheerake.	-	-	At-feh-ai.
Choktah.	-	-	Nockene.
Galibis.	-	-	<i>Oquiri, Oquili, Oukéli.</i>
Brazilians.	-	-	<i>Abá.</i>
Chilese.	-	-	<i>Wento.</i>



Kittawini,	-	-	164. <i>Jeen.</i>
Tchouvafhi,	-	-	64. <i>Seen.</i>
Kouriltzi,	-	-	162. <i>Aeenoo.</i>
Japanese,	-	-	161. <i>Wto, Phecto.</i>

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 H E A D.

Lenni-Lennápe.	-	-	Weel.
Minfi.	-	-	<i>Wilufican.</i>
Indians of New-England.	-	-	<i>Bequoquo</i> (WOOD).
Oneidas.	-	-	Onoonjee.
Tuscaroras.	-	-	Otareh, Otaareh.
Cochnewagoes.	-	-	Onoonjee.

Wyandots.	-	-	Skotau, Noatf-e-hee-rah.
Hochelagenfes.	-	-	<i>Aggonzi.</i>
Choktah.	-	-	Eebuk.
Galibia.	-	-	<i>Oupoupon, Oponpon, Oouboupon.</i>
Peruvians.	-	-	<i>Uma.</i>



Toungoofi,	-	-	138. <i>Delee.</i>
_____	139, 141, 142,	143.	<i>D'il.</i>
Semoyads,	-	-	124. <i>Awaree.</i>
Kazee-Koomitki,	-	-	117. <i>Bek.</i>
Akashini,	-	-	119. <i>Bek.</i>

N O S E.

Lenni-Lennape.	-	-	Weekeewon.
Minfi.	-	-	<i>Wickiwon.</i>
Indians of New-England.	-	-	<i>Matbanne (wood).</i>
Senecas.	-	-	Kakondah.
Mohawks.	-	-	<i>Oon-yau-saw (MR. PARRISH).</i>
Cayugas.	-	-	Enuchfahke.
Oneidas.	-	-	Onoo-oohfah, O-noo-oohfah.
Tuscaroras.	-	-	Ache-efah, Oche-efah, Ocheooffah.
Cochnewagoes.	-	-	Oneeyoohfah.
Katahba.	-	-	<i>Hepefooh.</i>
Mexicans.	-	-	<i>Jacatl.</i>
Peruvians.	-	-	<i>Qenca, the nose or nostrils.</i>

E Y E.

Lenni-Lennape.	-	-	Wufhkinkuq.
Minfi.	-	-	<i>Wufbgrink. Wufbgrinquall, eyes.</i>

Mahicanni.	-	-	Keeskq.
Naticks.	-	-	<i>Wuskefuk, Muskefuk, eyes.</i>
Messifaugers.	-	-	Wusink.
Indians of New-England.			<i>Shefcoo, eyes (wood)</i>
Senecas.	-	-	Kakaa, Kegauge, <i>Kékaukéy.</i>
Mohawks.	-	-	<i>A car-ler (MR. PARRISH).</i>
Cayugas.	-	-	Kaukauhah.
Oneidas.	-	-	Ohkaulau.
Tuscaroras.	-	-	Okaureh, Okauhreh.
Cochnewagoes.	-	-	Okaraah.
Wyandots.	-	-	Yochquiéndoch.
Hochelagenfes.	-	-	<i>Higata, eyes.</i>
Choktah.	-	-	Eeniskeen.
Katahba.	-	-	Nectoo.



Tartara,	-	-	96.	<i>Kes.</i>
_____	-	-	94. 98.	<i>Kes.</i>
_____	-	-	91.	<i>Kes.</i>
Tchuvafhi,	-	-	64.	<i>Kes, Kes.</i>
Tartars,	-	-	95.	<i>Karok.</i>
_____	-	-	97.	<i>Karak, Karok.</i>
Kabardinian-Tcherkeffi,			111.	<i>Ne.</i>
Suanetti,	-	-	110.	<i>Ti.</i>
Kalmuks,	-	-	137.	<i>Needon.</i>

## E A R.

Miní.	-	-	<i>Wichtawak.</i>
Naticks.	-	-	<i>Nebisawg, gwa</i>
Miamis.	-	-	<i>Tawaukce.</i>
Senecas.	-	-	<i>Wá-un-tah, Kaws-taug-y.</i>
Oneidas.	-	-	<i>Oh-un-tah. e</i>

Tufcaroras.	- - -	Ohuntneh.
Cochnewagoes.	- - -	Ohuntah, Ohoontah.
Wyandots.	- - -	Hoontauh.
Hochelagenfes.	- - -	<i>Abontafcon</i> , ears.
Choktah.	- - -	Teehockoloh.
Katahba.	- - -	Nockfoo.

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## FOREHEAD.

Oneidas.	- - -	Okeenquah.
Tufcaroras.	- - -	Ochkeaweh.
Katahba.	- - -	Netaup.



Kabardinian-Tcherkessi, 111. *Nata.*

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## M O U T H.

Mahicanni.	- - -	Ootoon.
Naticks.	- - -	<i>Nuttoon</i> , <i>Nuttoonut</i> .
Miamis.	- - -	Tonech, also the lips.
Senecas.	- - -	<i>Kesbugaen</i> .
Mohawks.	- - -	<i>Tof-a-côr-lute</i> (MR. FARRISH).
Cochnewagoes.	- - -	Ooffquantah.
Oneidas.	- - -	Yefaook.
Tufcaroras.	- - -	Yeastkaren.
Wyandots.	- - -	Ef-ikau-he-rech.
Hochelagenfes.	- - -	<i>Ejabe</i> .



Vogalitchi, 67. *Tov.*  
 Okiaks, 70, 71, 72, 73. *Lool.*

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 T O O T H.

Lenni-Lennápe.	-	Weepeat.
Miní.	-	<i>Wichpit.</i>
Indians of New-England.	-	<i>Mepeteis</i> , teeth (WOOD).
Naticks.	-	<i>Maepit, Weepit, Weepitt</i> , teeth.
Senecas.	-	Kanoojah, teeth.
Mohawks.	-	<i>Ka-no-gù-ta</i> , teeth (MR. PAR- RISH).
Cayugas.	-	Kanoojah, teeth.
Oneidas.	-	Onouweelah, Onouweeloot, teeth.
Tuscaroras.	-	Otoatfeh, Otohfeh, teeth.
Cochnewagoes.	-	Onouweelah, teeth.
Wyandots.	-	Ufkoenhecau, teeth.
Hochelagenfes.	-	<i>Efgongas</i> , teeth.
Chikkafah.	-	<i>Noot-te.</i>
Katahba.	-	Necaup.



Zhiryané,	-	59.	<i>Peen.</i>
Permiaki,	-	60.	<i>Peen.</i>
Votiaki,	-	65.	<i>Peen.</i>
Vogoulitchi,	-	68.	<i>Paukt, Peeng.</i>
_____	-	69.	<i>West.</i>

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 T O N G U E.

Lenni-Lennápe.	-	Weelaneo.
Miní.	-	<i>Wilang.</i>
Mahicanni.	-	Necnamuh, my tongue.

## T O N G U E.

111

Indians of New-England.	-	-	<i>Whenan</i> (wood).
Naticks.	-	-	<i>Weenannut.</i>
Oneidas.	-	-	Owinaughfoo, Ouwennaufuh.
Tuscaroras.	-	-	Ouwentochfeh, Auwendochfeh.
Cochnewagoes.	-	-	Owanauchfuh.
Wyandots.	-	-	Undauchfheean.
Choktah.	-	-	Soonlufh.
Katahba.	-	-	Neefoomofeh.
Galibis.	-	-	<i>Nourou, Enourou.</i>



Imeretians, - 109. *Neena.*

## B E A R D.

Minsi.	-	-	<i>Wichtonej.</i>
Indians of New-England.	-	-	<i>Ifattonaneis?</i> (wood).
Tuscaroras.	-	-	Ofuhkâreh.
Cochnewagoes.	-	-	Koas-tant-har.
Wyandots.	-	-	Qehquieroot.
Muskohge.	-	-	Iftce-chock-hees-feeh.

## H A N D.

Lenni-Lennápe.	-	-	Woonochk.
Minsi.	-	-	<i>Nack.</i>
Mahicanni.	-	-	Nashkq, my hand. } Knuhfkq, thy hand. }
Mjamis.	-	-	Anâhkemeh.
Messiaugers.	-	-	Noch-kifs.
Sankikani.	-	-	<i>Nack,</i> the arms.
Senecas.	-	-	Kafchuchtah.

Mohawks.	-	-	<i>Oo-nant-saw</i> (MR. PARRISH).
Oneidas.	-	-	Ofnooffah. <i>Ofnoongee</i> , hands.
Tuscaroras.	-	-	O-acht-neh.
Wyandots.	-	-	Yoreeffaw.
Hochelagenfes.	-	-	<i>Aigwaſcon</i> .
Choktah.	-	-	Ilbuk?
Katahba.	-	-	Neckſapceah, Neckſeepeeah, hands.
Mexicans.	-	-	<i>Moyl. Mabpilli</i> , fingers.
Peruvians.	-	-	<i>Maqui</i> .
Chileſe.	-	-	<i>Cuc</i> .

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Akaſhini,	-	-	119. <i>Nak</i> .
Eſtlandians,	-	-	55. <i>Kaiſſe</i> .
Carelians,	-	-	56. <i>Kainee, Kazee</i> .
Lopari,	-	-	58. <i>Kee</i> .
Armenians,	-	-	107. <i>Mat</i> , fingers.
Cardi,	-	-	77. <i>Teelee</i> , fingers.
Altekeſick-Abiſſinian,	-	-	112. <i>Maiſſee</i> , fingers.
Tchechentzi,	-	-	114. <i>Palock</i> , fingers.
Inguſhevtzi,	-	-	115. <i>Palk</i> , fingers.

## B E L L Y.

Lenni-Lennápe.	-	-	Mootaih.
Mini.	-	-	<i>Wachrey</i> .
Mahicanni.	-	-	No-mauch-tai, my belly.
Naticks.	-	-	<i>Wewewee</i> .
Indians of New-England.	-	-	<i>Wawpiſke</i> (wood).
Meſſifangers.	-	-	Nee-moo-teh, my belly.
Sankikani.	-	-	<i>Natbey. Tbeſe</i> , ſtomach.
Senecas.	-	-	Katqueeſtah.

Oneidas.	-	-	Ochsheehount.
Tuscaroras.	-	-	Ootqueh.
Wyandots.	-	-	Undeerentoh.
Hochelagenfes.	-	-	<i>Eſchebenda.</i>
Mufkohge.	-	-	Iſtee-nulch-kee.
Choktah.	-	-	Cheefut.
Mexicans.	-	-	<i>Xillantli.</i>
Brafilians.	-	-	<i>Tigne, Regnie.</i>
Chileſe.	-	-	<i>Pue.</i>



Tchiochonſki,	-	54.	<i>Watſee.</i>
Carelians,	-	56.	<i>Watſchtſcha.</i>
Hebrews,	-	81.	<i>Wetn.</i>
Kouriltzi,	-	162.	<i>Pſe.</i>
Mordva,	-	61.	<i>Paika.</i>
Mokſhan,	-	62.	<i>Pekai.</i>
Votiaki,	-	65.	<i>Ket, Poet.</i>
Taweeguini,	-	131.	<i>Ende.</i>
Aſſyrians,	-	87.	<i>Keeſa.</i>
Koriaki,	-	155.	<i>Kol'ik.</i>
Kamtſhedale,	-	158.	<i>Kal'kee.</i>

F O O T.

Lenni-Lennápe.	-	-	Neezeet, my foot. Neezeettal, my feet.
Mahicanni.	-	-	Neezeet, my foot.
Naticks.	-	-	<i>Wuſſeet, Seet, Muſſeet. Waf- ſeetaſh,</i> his feet.
Miamis.	-	-	Kanteeh.
Sankikani.	-	-	<i>Syr,</i> the feet..



Indians of New-England.	-	-	<i>Seat</i> (WOOD).
Senecas.	-	-	Sheedau, <i>Kaufstau</i> .
Mohawks.	-	-	<i>Osfétaw</i> (MR. PARRISH).
Oneidas.	-	-	Ochsheecht.
Tuscaroras.	-	-	Aufseekch, Auchsee, Auchsee.
Cochnewagoes.	-	-	Kasheetah.
Wyandots.	-	-	Ochsheetau.
Hochelagenfes.	-	-	<i>Onchidascon</i> , the feet.
Muskohge.	-	-	Istee-lee-tóp-pix-fee.
Choktah.	-	-	Eeyee.
Katahba.	-	-	Nepapeéah.
Mexicans.	-	-	<i>Icxtil</i> , the feet.
Brazilians.	-	-	<i>Cbb-pouy</i> , my feet.
Chilese.	-	-	<i>Namon</i> .



Akashini,	-	-	119.	<i>Kafch</i> .
Taweguini,	-	-	131.	<i>Afchta</i> , <i>Top</i> .
Japanese,	-	-	161.	<i>Afchee</i> , <i>Ahsee</i> †.
Ostiaks,	-	-	75.	<i>Top</i> .
Semoyads,	127, 128, 129.			<i>Tapo</i> .
Afgani, or Afghans,			78.	<i>Pchee</i> .
Kartalini,	-	-	108.	<i>Pchee</i> , <i>Peksee</i> .
Persians,	-	-	76.	<i>Pace</i> , <i>Paa</i> .
Curdi,	-	-	77.	<i>Pa</i> .

## S K I N.

Lenni-Lennápe.	-	-	-	Haes, <i>Wachscháckey</i> .
Minfi.	-	-	-	<i>Chey</i> .
Chippewas.	-	-	-	<i>Pokkikin</i> .
Mahicanni.	-	-	-	<i>Khi</i> .

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† *Aff*, according to Thunberg.

Indians of New-England.		<i>Notoquap</i> (WOOD).
Shawnees.	- -	<i>Tbia.</i>
Tufcaroras.	- -	<i>Ehnunkeh.</i>
Muskohge.	- -	<i>Iftce-Hulthpee.</i>
Choktah.	- -	<i>Hockfoop.</i>
Galibis.	- -	<i>Opipo, Ibippo.</i>
Caräibes.	- -	<i>Néra, my skin.</i>
Brafilians.	- -	<i>Pirá.</i>



Lopari,	- -	58.	<i>Nakke.</i>
Tartars,	- -	99.	<i>Koon.</i>
Kirghiftzi,	- -	104.	<i>Koon.</i>
Suanetti,	- -	110.	<i>Kan.</i>
Kittawini,	- -	164.	<i>Pos.</i>
Mandshuri,	- -	163.	<i>Sookoo.</i>

## F L E S H.

Lenni-Lennápe.	- -	<i>Weeyoos, Wijoo.</i>
Miná.	- -	<i>Ojoo.</i>
Naticks.	- -	<i>Weyau.</i>
Indians of New-England.		<i>Mitchin</i> (WOOD).
Miamis.	- -	<i>Wee-ose fee, Wojufe.</i>
Messaugers.	- -	<i>Wiyouffah, Wyyouffah.</i>
Indians of Virginia.	- -	<i>Weghsaugbes</i> (CAPT. SMITH).
Senecas.	- -	<i>O-wau-ah.</i>
Mohawks.	- -	<i>Awarca.</i>
Cayugas.	- -	<i>Owauhah.</i>
Oncidas.	- -	<i>Owauh.</i>
Tufcaroras.	- -	<i>Qwaughreh.</i>
Wyandots.	- -	<i>Wauchtaw.</i>
Muskohge.	- -	<i>Aupifwauh.</i>

Q

Chikkafah.	-	-	Nippee.
Choktah.	-	-	Nippee.
Katahba.	-	-	Weedee-youh.
Poconchi.	-	-	<i>Chac.</i>
Galibis.	-	-	<i>Ipanembo.</i>
Chilefe.	-	-	<i>Ylon.</i>



Mogul-Tartars,	-	135.	<i>Maicha, Macba.</i>
Boureti,	-	136.	<i>Maichan, Maikan.</i>
Kalmuks,	-	137.	<i>Macban.</i>
Ostiaks,	-	71.	<i>Wode.</i>
_____	-	75.	<i>Wotse.</i>
Manfhuri,	-	163,	<i>Yalee.</i>

## B L O O D.

Lenni-Lennápe.	-	-	M'hook, M'buk.
Mahicanni.	-	-	Pookakan.
Miamis.	-	-	Nich-pee-caun-weeh, <i>Nich-be-kan-wai.</i>
Indians of Virginia.	-	-	<i>Sawwebone</i> (CAPTAIN SMITH).
Senecas.	-	-	Ot-quoon-fah.
Mohawks.	-	-	<i>Katse?</i>
Oneidas.	-	-	Oneequónffah.
Tuscaroras.	-	-	Kautkeh.
Cochnewagoes.	-	-	Oneguonffah.
Chikkafah.	-	-	<i>Iffib.</i>
Choktah.	-	-	Eesh-esh, Eash-cash.
Katahba.	-	-	Eet.
Galibis.	-	-	<i>Innoénouré, Timonouré.</i>



Tartars,	-	89—96.	<i>Kan.</i>
-----	-	98, 99.	<i>Kan.</i>
Kangatfi,	-	100.	<i>Kan.</i>
Teleouti,	-	101.	<i>Kan.</i>
Bucharrians,	-	102.	<i>Cboon.</i>
Lefghis,	-	50, 51, 52.	<i>Bee.</i>
Akashini,	-	119.	<i>E.</i>

H E A R T.

Lenni-Lennápe.	-	-	<i>Whuttech, Des.</i>
Minfi.	-	-	<i>Uchdee.</i>
Naticks.	-	-	<i>Wattab.</i>
Indians of New-England.			<i>Nogus (woon).</i>
Miamis.	-	-	<i>Atáhemeh.</i>
Algonkins.	-	-	<i>Uia.</i>
Oneidas.	-	-	<i>Auweal.</i>
Tuscaroras.	-	-	<i>Auwereáhfeh.</i>
Cochnewagoes.	-	-	<i>Auwéleeh.</i>
Wyandots.	-	-	<i>Yootooshaw.</i>
Muskohge.	-	-	<i>Eeffeekce.</i>
Katahba.	-	-	<i>Dee-hauh.</i>
Brafilians.	-	-	<i>Nbia.</i>
Chilese.	-	-	<i>Puique.</i>



Perfians,	-	-	76. <i>Deel, Teel.</i>
Curdi,	-	2	77. <i>Teel.</i>
Inbaci,	-	-	151. <i>Hoo.</i>

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 L O V E.

Lenni-Lennápe.	-	-	Danhoké.
Minfi.	-	-	<i>Achowaltowagan.</i>
Chippewas.	-	-	<i>Saukie.</i>
Mahicanni.	-	-	Achwaundeen.
Tuscaroras.	-	-	Keenoorehquan, Kenosáne.
Muskohge.	-	-	Otchankech.

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Turks,	-	-	88.	<i>Seughü.</i>
Afgani,	-	-	78.	<i>Chachade,</i>
Lefghis,	-	-	51.	<i>Otloolo.</i>
Manthuri,	-	-	163.	<i>Chadzer.</i>

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 L I F E.

Lenni-Lennápe.	-	-	<i>Lebellechewagan.</i>
Minfi.	-	-	<i>Pemnauchsoagan.</i>
Naticks.	-	-	<i>Pemantamook.</i>

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Karaffini,	-	-	130.	<i>Heella.</i>
Semoyads,	-	-	127.	<i>Esleek.</i>
_____	-	-	128.	<i>Esleeyga.</i>

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 D E A T H.

Lenni-Lennápe.	-	-	<i>Angelloagan, Angellowagan.</i>
			<i>Angis, to die.</i>

Minfi. - - - *Angellowoagan, Nuppowagan,  
Mannibillewoagan, Manni-  
billaan, to die.*



Tartars, - - 91. *Adgal.*  
- - 93. *Adgal.*

S U N.

Lenni-Lennápe. - - Keeshook.  
Minfi. - - *Gifcbuch.*  
Mahicanni. - - Keshough.  
Naticks. - - *Nepaux.*  
Indians of New-England. *Cow* (WOOD).  
Miamis. - - Keellifwoa.  
Messiaugers. - - Keeshoo.  
Indians of Virginia. - *Keshowgbes, "funnes" (CAPT.  
SMITH).*  
Senecas. - - Gachquau.  
Mohawks. - - *Kil-á-quáw* (MR. FARRISH).  
Cochnewagoes. - - Karáchquau.  
Cayugas. - - *Gauquas, Kanaugbquáw.*  
Oneidas. - - *Weighneetáh, Wigbneetau †.*  
Tuscaroras. - - *Heghta, Heeghteh, Heightah,  
Egaur, Eekaar.*  
Wyandots. - - Yaundeeshaw.  
Naudowessies. - - *Louis* (FATHER HENNEPIN).  
Iffati. - - *Louis* (FATHER HENNEPIN).  
Cheerake. - - *Caléka.*  
Chikkafah. - - *Neetak-Haffé.*  
Choktah. - - *Flashe, Neetak-Haffé.*  
Katahba. - - Nootech.

† In the language of the Onondagos, *Weshnita* signifies a month.

Natchez.	-	-	<i>Wachil</i> (BOSSU).
Indians of Colluacant	-	-	<i>Tonatico</i> (PETER MARTYR).
Esquimaux.	-	-	<i>Sbikonak, Sakaknuk.</i>
Galibis.	-	-	<i>Vcion, Huicion.</i>
Brâsiliens.	-	-	<i>Cowarassi, Coasfr.</i>
Peruvians.	-	-	<i>Yuti.</i>
Châlese.	-	-	<i>Antû.</i>



Kottowi,	-	-	149. <i>Eg.</i>
Afiani,	-	-	150. <i>Orga.</i>
Kantchadals,	-	-	158. <i>Laatsib.</i>

## M O O N.

Lenni-Lennâpe.	-	-	<i>Neepauee-Keeshoo.</i>
Minî.	-	-	<i>Nipabum, Nipâbump.</i>
Mahicanni.	-	-	<i>Nepahuck, Nepauk.</i>
Naticks.	-	-	<i>Nanepaubadsob.</i>
Miamis.	-	-	<i>Peekontah-Keellîwos.</i>
Messîaugers.	-	-	<i>Lenaupé-Keeshoo.</i>
Indians of Virginia.	-	-	<i>Nepawweshowgbs, "moones"</i> (CAPTAIN SMITH).
Senecas.	-	-	<i>Gachquan.</i>
Mohawks.	-	-	<i>Kil-â-quaw</i> (MR. PARRISH).
Cochnewagoes.	-	-	<i>Ochneetah, Aughneetah.</i>
Cayugas.	-	-	<i>Gauquan, Kaungbquanw.</i>
Oneidas.	-	-	<i>Konwaufontégeak? Wigbneetan,</i> <i>Oheetah.</i>
Tuscaroras.	-	-	<i>Hatfse-Neahah, Hatfse-Nya-</i> <i>hah, Heegthteh, Aufsnibban.</i>
Wyandots.	-	-	<i>Yaundeethaw.</i>
Nandowessics.	-	-	<i>Louis Basfische</i> (FATHER BEN- MEPIN).
Cheerake.	-	-	<i>Tcennôe-Neutogbé</i> (S).

Iffati.	-	-	<i>Louis Basafche</i> (FATHER HEN- NEPIE).
Chikkafah.	-	-	<i>Neennak-Hafféb.</i>
Chóktah.	-	-	<i>Hashe-Neenak, Neennak-Hafféb.</i>
Katahba.	-	-	<i>Nooteéh.</i>
Indians of Colluacan.	-	-	<i>Tóna</i> (PETER MARTYR).
Esquimaux.	-	-	<i>Takok.</i>
Galibis.	-	-	<i>Nouna, Nouno.</i>
Chilese.	-	-	<i>Cuyen. Gau, the planets.</i>

Koriaki, - - 153. *Gaelgen.*

## S T A R.

Lenni-Lennápe.	-	-	<i>Alaungese, Alaungees.</i>
Miní.	-	-	<i>Alánk, Allank.</i>
Mahicanni.	-	-	<i>Anakús. Annokfock, stars.</i>
Naticks.	-	-	<i>Wanonk. Wanonkook, stars.</i>
Miamis.	-	-	<i>Alaungua. Alaunguakeeh, stars.</i>
Mehsaugers.	-	-	<i>Minnato-Wóccón.</i>
Indians of Virginia.	-	-	<i>Pummabumps, "stars" (CAP- TAIN SMITH).</i>
Senecas.	-	-	<i>Ojesyóndah.</i>
Mohawks.	-	-	<i>Ojifok, Ko-jis-tock.</i>
Cayugas.	-	-	<i>Ojiffontah.</i>
Oneidas.	-	-	<i>Yoojiftoqua, Oojiftoquoh. Yoojiftoqualonce, stars.</i>
Tuscaroras.	-	-	<i>Nich-foon-reeh, Nich-seen- reeh, Ot-chis-nóch-quéh, O- dih-son-dau, O-jis-nob-qua.</i>
Cochewagoes.	-	-	<i>Ojiftoak, Ojiftoke.</i>
Wyandots.	-	-	<i>Teethpo, stars.</i>
Cheerake.	-	-	<i>Nekoufí, stars (2).</i>



Muskohge.	-	-	Kót-chót-chúm-páh †.
Chikkafah.	-	-	<i>Pbutchik.</i>
Choktah.	-	-	Phitchék, <i>Pbutchik.</i>
Galibis.	-	-	<i>Sericá, Siricco.</i>
Brazilians.	-	-	<i>Iass-tata-miri</i> , "all the small stars."
Peruvians.	-	-	<i>Chasca</i> , the star Venus.
Chilese.	-	-	<i>Gunglen</i> , stars. <i>Gax</i> , the planets. <i>Pal</i> , or <i>Ritbo</i> , the constellations.

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Afani,	-	150.	<i>Alák.</i>
Kabardinian Tcherkess,	111.		<i>Wago, Yafcha.</i>
Kittawini,	-	164.	<i>Scam.</i>
Kouriltzi,	-	162.	<i>Keta, Rookop.</i>
Permiaki,	-	60.	<i>Kod.</i>
Hebrews,	-	81.	<i>Kochaw.</i>
Jews,	-	82.	<i>Koecbow.</i>
Ofiaks,	-	70.	<i>Tibocs, Cbos.</i>
-----		72, 73, 74.	<i>Kas.</i>
-----		71.	<i>Cbos.</i>
Koriaki,	-	153.	<i>Gungyen</i> , the moon.
Carelians,	-	56.	<i>Taigtes.</i>
Tchöchonki,	-	54.	<i>Taibtes.</i>
Olohetzi,	-	57.	<i>Techtes 1.</i>

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## R A I N.

Lenni-Lennape.	-	-	<i>Sokelaan, Sookoolaan.</i>
Mini.	-	-	<i>Sockelaan.</i>

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† The Arabs, 85, call the stars, *Tibems, Sebems, and Schems.*

‡ See the Tufcarora words for the Sun and Moon.

Mahicanni.	-	-	Soaknaun.
Naticks.	-	-	<i>Sokanon</i> <i>Wuffokanon.</i>
Miamis.	-	-	Peeteillonwoh.
Saukikani.	-	-	<i>Soukeres.</i>
Senecas.	-	-	Oftandeoh.
Mohawks.	-	-	<i>U-ca-un-ô-la</i> (MR. PARRISH).
Onidas.	-	-	Yocannour, Yookonnoal.
Tuscaroras.	-	-	Whauhantoot, Wantooch, <i>Un- tuch.</i>
Cochnewagoes.	-	-	Yanoongtee.
Nadowessies.	-	-	<i>Orwab</i> <i>Memb.</i>
Cheerake.	-	-	<i>Kaska</i> (C.).
Muskohge.	-	-	Oaskeh.
Chikkafak.	-	-	Oombah.
Choktah.	-	-	Umbah.
Katahba.	-	-	Ookfóreh.
Woccons.	-	-	<i>Yawowa.</i>
Mexicans.	-	-	<i>Quiabuxitli.</i>
Caribes.	-	-	<i>Konôboni.</i>
Brasilians.	-	-	<i>Amen.</i>
Chijefe.	-	-	<i>Maun, Mauni.</i>

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Tchiochonki,	54.	<i>Sagt.</i>
Tooschetti,	116.	<i>Karr.</i>
Semoyads,	123.	<i>Sarrt.</i>
Altekefick-Abiffiniah,	112.	<i>Okweer.</i>
Japanefe.	-	<i>Am</i> (THUNBERG).

S N O W.

Lenni-Lennápe.	-	Koon.
Mahicanni.	-	Wha.

Naticks.	-	-	<i>Koon.</i>
Miamis.	-	-	Mannatwoa.
Sankikani.	-	-	<i>Wynoywusc.</i>
Necas.	-	-	Honeyahyeh, Honeyyahyeh.
Mohawks.	-	-	<i>U-gé-law</i> (MR. FARRISH).
Cayugas.	-	-	Okah.
Oneidas.	-	-	O-nee-yeant.
Tuscaroras.	-	-	Oo-eatf-e-rah, Oo-eetf-e-rah, Oo-ee-que, Oweetfrah.
Cochnewagoes.	-	-	Oo-yeetch, Oweecheetch.
Wyandots.	-	-	Dec-nee-ech.
Cheerake.	-	-	<i>Antiff</i> (s).
Choktah.	-	-	Oktoh.
Katahba.	-	-	Wauh.
Woccons.	-	-	<i>Wauwun.</i>
Mexicans.	-	-	<i>Zel</i> , frost, cold, ice, "gelu."
Brazilians.	-	-	<i>Amandiba</i> , hail.
Chilese.	-	-	<i>Pire, Piren.</i>

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Armenians,	-	107.	<i>Zoon.</i>
Tangutani,	-	108.	<i>Ka.</i>
Inguhevtzi,	-	115.	<i>La, Leo,</i>
Altaickick-Abissinian,	-	112.	<i>Zo.</i>
Kathazibb-Abissinian,	-	113.	<i>Zi.</i>
Toungoon,	138, 143,	144.	<i>Emanda.</i>
_____	-	140.	<i>Emmandi.</i>
_____	-	141, 142.	<i>Emmaha.</i>
Emuti,	-	145.	<i>Emasdra.</i>

## I C E.

Lenni-Lennápe.

M'hooquauméc,  
M'boquaummi.

Minfi.	-	-	<i>Mochquammi.</i>
Miamis.	-	-	Ar-yoth-guo-nee?
Indians of New-England.	-	-	<i>Coepot</i> (wood)
Shecas.	-	-	Oweefah.
Oueidas.	-	-	Yooiffec.
Tufcaroras.	-	-	Ooweeffeh.
Cochnewagoes.	-	-	Owiffch.
Wyandots.	-	-	Deefhaw.
Chilefe.	-	-	<i>Pilingei.</i>

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Semoyads,	-	126.	<i>Poda.</i>
Ingufhevtzi,	-	115.	<i>Seba.</i>
Toofchetti,	-	116.	<i>Pfcha.</i>

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## D A Y.

Leani-Lennape.	-	-	<i>Keefikoo.</i>
Minfi.	-	-	<i>Gifcha.</i>
Nuicks.	-	-	<i>Ukképak.</i>
Miamis.	-	-	<i>Héfpetteh.</i>
Onondagos.	-	-	<i>Wanta, Wábnta.</i>
Oueidas.	-	-	<i>Weneella.</i>
Cheerake.	-	-	<i>Ikb (n).</i>
Chikkafah.	-	-	<i>Neetak.</i>
Choktah.	-	-	<i>Neetak.</i>
Chilefe.	-	-	<i>Antú, Anchú.</i>

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Kabardinian-Tcherkeffi, 111. *Atfchnoo.*

## NIGHT.

Lenni-Lennápe.	-	Peeskéoh. <i>Piesken</i> , dark.
Miní.	-	<i>T'pochcu</i> .
Mahicanni.	-	Tepockq, Neepauweh.
Miamis.	-	Pachkoantekeeh.
Pottawatameh.	-	Pecpueah.
Mohawks.	-	<i>Aghsabea</i> .
Onondagos.	-	<i>Achfontba</i> .
Oneidas.	-	Kawoffondeak.
Tuscaroras.	-	Ogattos, Autfonneah, Auch- tfeenceah, Yootfautheh.
Naudowessies.	-	<i>Bafatfabe, Bafatche.</i>
Iffati.	-	<i>Bafatfibe, Bafatche.*</i> }
Cheerake.	-	<i>Henné (n)</i> .
Muskohge.	-	<i>Neethleeb, Neethleeh.</i>
Chikkafah.	-	<i>Neenak.</i>
Onktah.	-	<i>Neenak, Neenak.</i>
Woccons.	-	<i>Yantaba.</i>
Galibis.	-	<i>Cooquo.</i>
Brafilians.	-	<i>Putnak.</i>
Peruvians.	-	<i>Tuta.</i>
Chitese.	-	<i>Pes, Pann.</i>

Oftiaks,	-	75.	<i>Pest.</i>
Semoyads, 121, 122, 123, 124.	-	76.	<i>Pes.</i>
Ofetti,	-	79.	<i>Achfuf, Achfaw.</i>
Dugorri,	-	80.	<i>Achfawa.</i>

\* On the authority of Father Hennepin. This author sometimes speaks of the Naudowessies and Iffati as one tribe, and at other times, as two tribes.

Koriaki,	-	-	153.	<i>Neeptinah, Neskeeneck.</i>
-----	-	-	154.	<i>Neketara</i>
Semoyads,	-	-	126.	<i>Peen, Pette.</i>
-----	-	-	128.	<i>Pepn.</i>
-----	-	-	127.	<i>Peatin.</i>

MORNING.

Lenni-Lennápe.	-	-	Aullapauch.
Naticks.	-	-	<i>Mabtomagan.</i>
Miamis.	-	-	Chaicepanweh.
Mohawks.	-	-	<i>Torbeankke.</i>
Choktah.	-	-	Oontsheich.

EVENING.

Lenni-Lennápe.	-	-	<i>Woolahook.</i>
Miamis.	-	-	<i>Alaquatec.</i>
Mohawks.	-	-	<i>Dogaweech.</i>
Choktah.	-	-	<i>Shoanant-chome.</i>

SUMMER.

Lenni-Lennápe.	-	-	Neepun.
Minfi.	-	-	<i>Nichpen.</i>
Miamis.	-	-	<i>Neechee-weeh, Nipirwai.</i>
Indians of Virginia.	-	-	<i>Cobattayongh (CAPT. SMITH).</i>
Senecas.	-	-	Kan-guit-tik-neh.
Oneidas.	-	-	<i>Kan-au-kun-beak-kee.</i>
Muskohge.	-	-	Milke, <i>Miscá.</i>
Choktah.	-	-	Lushpah, summer, and warm.
Chilefe.	-	-	<i>Scar.</i>

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Tchiuchonki,	- -	54.	<i>Keka.</i>
Olonetz,	- -	57.	<i>Kexai.</i>
Lopari,	- -	58.	<i>Kexe.</i>
Mokshan,	- -	62.	<i>Kexa</i> *.
Afiani,	- -	150.	<i>Pala</i> , burning heat, hot weather &c.

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## W I N T E R †.

Leasi-Lennape.	- -		<i>Luwon.</i>
Minfi.	- -		<i>Lowan.</i>
Mahicanni.	- -		<i>Poon.</i>
Narraganetts.	- -		<i>Poon.</i>
Miamis.	- -		<i>Poonweech, Bipunwai.</i>
Shawnee.	- -		<i>Poon.</i>
Indians of Virginia.	- -		<i>Papanow (CAPTAIN SMITH)</i>
Illinois.	- -		<i>Wuch-nch?</i>
Oncidas.	- -		<i>Koo-lakké.</i>
Tuscaroras.	- -		<i>Koo-lakké.</i>
Cheesike.	- -		<i>Kora.</i>
Muskogee.	- -		<i>Tanffo, Tbhlafo.</i>
Chikkafah.	- -		<i>Potwa.</i>
Chektah.	- -		<i>Afiera Coppeefah.</i>
Chilefo.	- -		<i>Paquen.</i>

\* See the American words for Sun, and Moon.

† This article is very imperfect in the *Vocabularia Comparativa* of Bellar.

EARTH, OR LAND.

Lenni-Lennápe.	Hockkee, <i>Agi.</i>
Minfi.	<i>Abki.</i>
Mahicanni.	Hockkee.
Naticks.	<i>Obke, Obkeit, Okeit.</i>
Narragansets, &c.	<i>Auke, Sanaukamuck.</i>
Miamis.	<i>Akeehkeewee, Aghithkeewee.</i>
Messifangers.	Nindoh-Hockee.
Indians of Virginia.	<i>Chepsin (CAPTAIN SMITH).</i>
Senecas.	<i>Oo-un-j</i>
Mohawks.	<i>Oghoben, Oghobenia, Oghoben-cha,</i>
Cayugas.	<i>Oghobenjandak, Oghenja-</i>
Oneidas.	<i>Oghenja, Tonghobenjand,</i>
Tascaroras.	<i>Oghenjach, Auyben-ghereh,</i>
Cochnewages.	<i>Oghenjach,</i>
Chikkafah.	<i>Oghenjach,</i>
Choktah.	<i>Oghenjach,</i>
Chokchoomah.	<i>Oghenjach,</i>
Mexicans.	<i>Oghenjach,</i>
Poconchi.	<i>Oghenjach,</i>
Jaioi, in Guaiana.	<i>Oghenjach,</i>
Galibis.	<i>Oghenjach,</i>
Brafilians.	<i>Oghenjach,</i>
Chilese.	<i>Oghenjach,</i>

• Whaannahquécé, the whole world.



Bocharians,	- -	102.	<i>Cbak.</i>
Tangutani,	- -	165.	<i>Sa.</i>
Mandshuri,	- -	163.	<i>Na.</i>
Semoyads,	120, 122,	124.	<i>Sa.</i>
-----	- -	126.	<i>Tootfcb. s.</i>
Kittawini,	- -	164.	<i>To.</i>
Chinefc.	- -		<i>Tij</i> according to Bell.
Tchiochonki,	- -	54.	<i>Maa.</i>
Olonetzi,	- -	57.	<i>Ma.</i>
Gipfies,	- -	166.	<i>Poo, Boo, Poob, Epsboo.</i>

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## W A T E R.

Lenni-Lennak.		<i>Nip.</i>
Narragansets.		<i>Nip.</i>
Moffatts.		<i>Nippee.</i>
Indians of New England.		<i>W.</i> (WOOD).
Indians of Virginia.		<i>Sittabanna</i> (CAPTAIN SMITH).
Senecas.		<i>Neckanos, Oneckanoosh,</i> <i>Oneckanuth.</i>
Mohawks.		<i>Agna-conus</i> (MR. PARRISH).
Cayugas.		<i>Ochnekanos, Ogbnacannob.</i>
Oneidas.		<i>Ogbnacawo, Oaknekahnoos,</i> <i>Hochneak.</i>
Tuscaroras.		<i>Auweah, Auwea, Auweau,</i> <i>Auwen.</i>
Cochnewagoes.		<i>Oagknékanos.</i>
Wyandots.		<i>Tfandooftck.</i>
Cherokee.		<i>Awawa, Amma. Ana</i> (B).
Mulkohge.		<i>O'weewauh.</i>
Choktah.		<i>Okah.</i>

Katahba.	-	-	Eyau.
Natchez.	-	-	Ooka (ADAIR).
Mexicans.	-	-	Atl, Aal, Atte, Atle.
Poconchi.	-	-	Ha.
Chilese.	-	-	Co.



Kouriltzi,	-	-	162. Pee, Pe.
Turks,	-	-	80. See.
Tartars, 89, 90, 92, 93, 96,	-	-	98. See.
-----	-	-	97. See, Saog.
Zhiryané,	-	-	99. Wa.
Permiaki,	-	-	160. Ya.
Curdi,	-	-	87. As, Af.
Semoyads,	-	-	15. As.
Vogoulitchi,	-	-	63. Ael.
Showiah-language, in Africa.	-	-	(DR. SHAW)

I

Lenni-Lennápe.	-	-	Tádai, Taéndá. Lúgen, "jt buras."
Mahicanni.	-	-	Stásh, Stá-ooch.
Naticks.	-	-	Nootean, Noohant.
Narragansets.	-	-	Chuk-kut, Chuk-koot.
Miamis.	-	-	Ko-te-weeh.
Kaskaskias.	-	-	Ko-te-weeh.
Messifangers.	-	-	Scut-teh, Scoo-teh.
Indians of Virginia.	-	-	Palowet (CAPTAIN SMITH).

• Taéndá. Vocabularium Barbaro-Virginicum.

Senecas.	-	-	O-jeest-tah, O-jeest-tau, O-jist-tah.
Mohawks.	-	-	<i>Oo-chér-li</i> (MR. PARRISH).
Cochnewagoes.	-	-	O-chee-léh.
Cayugas.	-	-	O-jees-tah, <i>O-laks-bau</i> .
Oneidas.	-	-	Q-jisth-teh, <i>O-jis-ta</i> , Yooteck.
Canestogas.	-	-	O-jeeh-lah?
Tuscaroras.	-	-	Ot-chee-re, Oot-chee-reh, Ot-chist-neh, O-chist-neh, O-chee-ah, <i>O-jis-neh</i> , Yoo-necks.
Wyandots.	-	-	Tchees-tah.
Naudowessies.	-	-	<i>Paghtab</i> .
Cheerake.	-	-	<i>Chéera. Tčila</i> (B.)
Muskohge.	-	-	Toat-káh, Tote-káh.
Chikkafah.	-	-	<i>Loat</i> , <i>Lee-wak</i> , <i>Loo-wock</i> .
Choktah.	-	-	<i>Hoo-ak</i>
Katahba.	-	-	<i>Epee</i> .
Woccons.	-	-	<i>Tau</i> .
Namoz.	-	-	<i>Oon</i> .
Shebaioi.	-	-	<i>Wocoolye</i> .
Chilese.	-	-	<i>Cúthal</i> .

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Celts,	-	13.	<i>Tau, Dar</i> .
Celts of Little-Britany,	-	14.	<i>Tau</i> .
Irish.	-	-	<i>Tinne</i> (COLONEL VALLANCEY.)
Erse of Scotland,	-	17.	<i>Téins</i> .
Welsh,	-	18.	<i>Tau</i> .
Vogoulitchi,	-	66.	<i>Taoot</i> .
-----	-	67.	<i>Tat, Nacc</i> .
Otiaks,	-	71.	<i>Toot</i> .
Kouriltzi,	-	102.	<i>Apee, Ampee</i> .
Kirtawini,	-	164.	<i>Cbo, Ho</i> .

The old Persian Idiom, 170. *Atrefeb.*  
 Tonquinese, in Tonquin, 182. *Hoa, Looa.*  
 Gipsies, - - - 166. *Yag, Yak, Yago.*

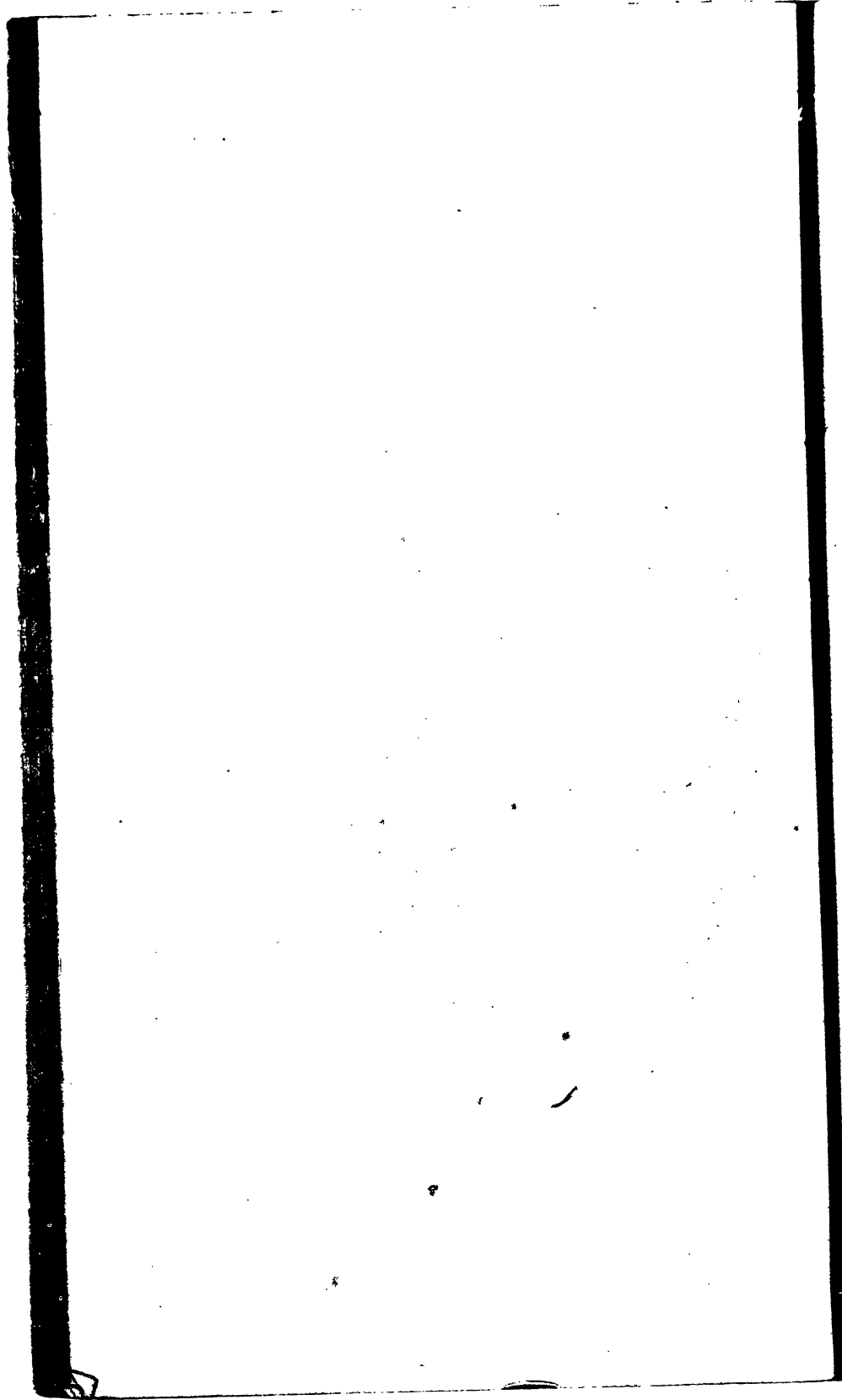
W O O D.

Lenni-Lennápe.	-	Tanhon.
Miní.	-	<i>Cboi.</i>
Mahicanni.	-	Matook.
Narragansets.	-	Ootcunch.
Miamis.	-	Tauwaunce.
Messifaugers.	-	Netaukun.
Acadians,	-	<i>Nimbeck</i> , a forest.
Indians of Virginia.	-	<i>Musses</i> , "woods" (CAPTAIN SMITH).
Senecas.	-	Kanneasttau.
Mohawks.	-	<i>Oo-yén-da</i> (MR. PARRISH).
Oncidas.	-	Oycant, Oycant.
Tufcaroças.	-	Orénnch, Orénhna, Kergáhee, a tree.
Cochnewagoes.	-	Oyenteh.
Wyandots.	-	Tauhtauh.
Cheerake.	-	<i>Aten</i> (♂). <i>Isúiki</i> , a forest (♂).
Choktah.	-	Eetch.
Katahba.	-	Ecúp.

Celts,	-	13.	<i>Mata, Hacc.</i>
Portuguese,	-	26.	<i>Matta.</i>
Kouriltzi,	-	162.	<i>Nec.</i>

End of the Comparative Vocabularies.

June 28th, 1798.



## APPENDIX,

### C O N T A I N I N G

## NOTES AND ILLUSTRATIONS.

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IT is my intention, in this Appendix, to add a few facts and observations, with the view of illustrating and correcting certain parts of the preceding pages, particularly certain passages in the *Preliminary Discourse*. These facts and observations will, I flatter myself, serve, in some measure, to increase the value of this little work; whilst they may tend to amuse and relieve the reader in the progress of an inquiry, in which I regret that it has not been in my power to pay more attention to arrangement, and to style.

Page xxv. “Lenni-Lennápe, which signifies the ORIGINAL PEOPLE.” Since the publication of the first edition of this work, I have met with Loskiel’s *History of the Mission of the United Brethren among the Indians in North-America* †, a work which contains much useful information. The author says that the meaning of *Lenni-Lenápe* is *Indian men* †. Mr. Heckwelder is my authority for the interpretation which I have adopted, and I have good reason to believe that his opinion is well founded.

Page xxxi. “I do not know the meaning of the word Chippewas, or Chippeway.” “The Delawares call the Chipuwaw, *Schípuwaw*, or as I should write it English *Shépuwaw*.”

† English translation. London. 1794.

‡ Part I. p. 2.

This word is Delaware and signifieth *whiffling*. I think the word quite applicable to a kind of whiffling they have, in calling to one another\*.”

Page xxxi. “The Minfi, or Monfees.” They likewise call themselves *Miniffi*, or the Peninsula-People, because they inhabited the *Miniffink*. The tradition of these Indians informs us, that they originally dwelt in or under a lake, from whence they have sprung. It is curious that a tradition fimilar to this prevails among other American tribes. The Miamis, fay that they sprang out of the lakes. Among the nations of South-America, the Collas, according to La Vega, assert that their first parents issued from the great lake of Titicaca, which they esteemed as their mother.

“The Mahicanni, or Mahiccans, &c.” The nation of the Mahicanni is composed of three clans: the Much-quauh, or Bear-tribe: the Mech-cha-oooh, or Wolf-tribe, and the Toonpa-oooh, or Turtle-tribe. The right of chosing the sachem, or chief, resides in the Bear-tribe. There is some, but not much, difference in the dialects of these three tribes.

This may not be an improper place to mention, that the nation of the Delawares formerly consisted of four tribes, which were called the Turtle, the Wolf, the Turkey, and the Crow tribes. The Turtle was the head of these tribes, because, say these Indians, the Turtle is a *Mannitto*, who can live both upon land and in water. The Wolf-tribe was the second in rank, because the wolf is a great hunter and can provide well. The Turkey was the third in rank, because this bird feeds upon a variety of good fruits and roots, such as the chefnut, the whortle-berries (*Vaccinium*), and others. The crow-tribe was the last in rank and respectability. For

\* Mr. Heckewelder. M. S. *penes me*.

his inferiority the Indians assign the following reason, viz. that the crow feeds upon those things which are thrown away as offals, or useless. While the chief of the turtle-tribe had a right to call all the other chiefs of his nation together to his council, and while he acted as the president of this council, the chief of the crow-tribe could never rise to any higher dignity, in the nation, than to that of lighting the council-pipe, and handing it to the other chiefs and councillors assembled together. The crow-tribe has been extinct above fifty years. At present, the turtle-tribe having no acting chief, the superiority is vested in the wolf-tribe. I reserve my speculations concerning this and most of the other subjects of this appendix for my larger work.

Page xxxii. "The Shawnees, more properly Sawwannoo, or Sawanos, are a southern tribe." I have lately been assured, that the Shawnees preserve a tradition, that they were driven by the Spaniards from the borders of Mexico. "I have no doubt, says Mr. John Heckewelder, that the Shawnese formerly resided on the borders of Mexico. The late Col. Geo. Croghan, agent of Indian affairs, &c. told me, twenty-seven years ago, that the Shawnese once lived beyond the Creek-nation, and in Florida; that they had been driven about continually, until they at length came almost to nothing. Their being called by the Delawares *Schawanno*, denoteth their origin far to the South." *Letter to me, dated March 27th, 1798.* I think it highly probable, that it will, at some future day, be ascertained, that this and other dialects of what I have called the Delaware language, were spoken within the limits of the Mexican empire. Mechuacan, the name of one of the finest provinces of Mexico, appears to me to be a Delaware word.

Page xxxiii. "The Postawatameh," &c. Mr. Heckewelder supposes that Pattawattomis (so he writes the word)



means the *Blowers*, or Blowing People, "for Potáween is Delaware, and signifieth to blow." Potawacan in this language signifies a bellows.\*

Page xxxiii. "The Miamis, or Miamies." This is their own or national name. They are called by the Delawares, Twichtwe, or Twichtwees.

"The Messifaugers, or Messifauges." The language of these Indians is, undoubtedly, very nearly allied to that of the Chippewas, Naticks, and others at the head of my larger lists. But it contains words in the languages of some of the southern tribes also.

Page xxxvi. Pampticoughs. Mr. Heckewelder conjectures that the Pampticoughs are the Indians who are now called Nantikoks, or Nanticoks †. I am not inclined to favour this opinion. As I have not, in the preceding pages, taken any notice of the Nanticoks, I shall say something concerning them in this place. They are a southern tribe. There can be no doubt that they are the *Nantaquat* mentioned by Captain John Smith ‡. He places them, in the year 1608, on the eastern side of the Chesapeak-Bay. In the year 1748, ten canoes of these Indians came up the river Susquehanna, from Maryland §. They settled at Shenengo or Schenenk, on the Susquehanna. About the year 1784, they moved, by invitation, in a body to the westward, and settled up the river Miansi. One family of these Indians resides with the Christian or Moravian Indians in Upper-Canada. A few families are settled in the state of New-York.

\* M. S. *penes me.*

† M. S. *penes me.* ‡ The General Historie of Virginia, &c. p. 57

§ Reverend Mr. Pyrlaus.

The Nanticoks are one of the darkest of all the North-American tribes. They have "this singular custom, says Lokiel, that about three, four, or more months after the funeral they open the grave, take out the bones, clean and dry them, wrap them up in new linen, and inter them again. A feast is provided for the occasion, consisting of the best they can afford \*".

I have not been able to obtain any satisfactory information concerning the language of the Nanticoks. I have, indeed, been informed by an Indian of the Wanaamech tribe, that there are some words common to the Nanticock and Delaware languages. He particularly mentioned the words, Beeh, water, and Keehoooh, the sun. The resemblance, however, between these languages cannot be very great; for Mr. Heckewelder, who is well acquainted with the dialects of the *Lenni-Lennápe*, could not observe any affinity between these dialects and the Nanticock; and Mr. David Zeisberger, who understands the dialects of the six nations, could find no resemblance between these and the Nanticok. The following specimen of the language of these Indians (the only one on which I can place dependence) was formed by the reverend Mr. Pyrlizus, a German missionary, many years ago. It was kindly communicated to me by my friend Mr. Heckewelder. *Killi*, One, *Filli*, Two, *Sábo*, Three, *Nano*, Four, *Turo*, Five, *Woro*, Six, *Wállango*, Seven, *Sécki*, Eight, *Cállengo*, Nine, *Tá*, Ten. I have carefully compared these numerals with those of the Pampticoughs †, without discovering any affinity between them; nor have I been able to discover any affinity between them, and the numerals of the Chilese, the Mexicans, Darien-Indians, Cheerake, Muskohge, Chikkafah, Choktah,

\* Part I. p. 121. † In Lawson.

Woccons, Mohawks, Onondagos, Naudowessies, Monfees, and other tribes. I find, however, a striking affinity between some of these numerals of the Nanticoks and the numerals of certain Asiatic tribes. Thus, the Tchuvashi call eight, *Sákar*: the Assyrians, *Sek'is*: the Tartars, *Seegees*, *Sekees*: the Teleouti, *Segis*: the Kirghizti, *Seekes*: not to mention others. The Persians call Ten, *Da*, *Dek*: the Curdi, *Da*, *Tga*.

Page xxxvii. "The Senecas, Mohawks, Onondagos, Cayugas, and Oneidas." Lawson calls the Senecas, *Sinnagers*. In some of the printed accounts, they are called the *Sinickers*. In the French accounts of our country, they are better known by the name of *Isonnontoans*. The Mohawks are sometimes called *Gagnieguex*, or *Agnieix*. The Oneidas, sometimes called *Onneciouts*,\* denominate themselves *O-ne-a-ya-ta-au-cau*, or "the people of the perpendicular stone," from a stone which they have long held in high veneration†. The history of the Oneidas commences with their establishment at the west end of the Oneida-Lake, in the state of New-York, not far from the present residence of the tribe. But, I think I can trace them in Virginia, prior to this settlement, in the reign of queen Elizabeth. The Canestogas, who were settled in Virginia about the time I allude to, were certainly nearly allied to the Oneidas. The Onondagos, whom Hennepin calls *Onontaguex*, or the "*Mountainers*," are also sometimes called *Onontagers*. Their name is, undoubtedly, taken from the word *Onontes*, which, in their language, signifies a mountain; because the country which they inhabited was more mountainous than that of the other tribes. Indeed, there were no mountains to be seen in any part of the extensive territories of the confederacy except in that which was occupied by the Onondagos. The Cayugas lived to the west of the Onon-

\* Hennepin.

† Judge Dean.

dagos. They are called, by some writers, *Orongouens*,\* but are better known by the name of *Cayugas*, *Cayugas*, *Cajuga*, or *Cayukers*. The greater part of this tribe resides, at present, in Upper-Canada. A few families are settled on the eastern banks of the beautiful Cayuga-Lake. It is well known that these five tribes, together with the Tuscaroras, are commonly called by the French writers, Iroquois. They call themselves *Aquanoschióni*, which signifies the ALLIED HOUSE OF FAMILY.

Page xxxviii. "Three of the tribes in the confederacy are called the elder, and two the younger tribes. The former are the Senecas, the Mohawks, and the Onondagos. The latter are the Cayugas and Oneidas. The Mohawks call themselves the oldest branch of all." In the above passage, following other writers †, I have fallen into an error of considerable magnitude. Late inquiries have convinced me, that the Mohawks, the Oneidas, and the Onondagos are the oldest branches of the confederacy, and the Cayugas and Senecas the younger. The original proposition for the establishment of this celebrated and once powerful confederacy, proceeded from the Mohawks. They afterwards received into their number the Oneidas, who were their next brethren towards the west; then the Onondagos, Cayugas, and lastly the Senecas. I am in possession of a very interesting original paper concerning the foundation of the confederacy. It was Thannawage, an aged Indian of the Mohawk-tribe, who made the proposal to unite. The following are the names of the head-men of the five tribes who were sent as deputies to establish the confederacy: viz. *Toganawita*, of the Mohawks; *Otaschéebte*, of the Oneidas; *Tatotarbo*, of the Onondagos; *Togabájon*, of the Gajuquas, or Cayugas; and *Ganniatarió* and *Satagarúnyes* of the Senecas. The reader may, perhaps, be desirous to know,

\* Hennepin.

† See Mr. Jefferson's Notes on the State of Virginia. page 351.

in what manner these nations, who were ignorant of writing, could thus preserve the names of their *deputies*. In order to accomplish this, it was resolved, that one chief in each of the nations should for ever bear *their* names. The Indian who communicated this account of the origin of the confederacy to Mr. Pylæus, was the grandson of Togahájon, whom I have mentioned as one of the deputies from the Cayuga-tribe\*.

Page xi. "The Cochnewagbes are a branch of the Mohawks." They separated from the Mohawks about one hundred years ago. At this time, the Mohawks were settled on the river which still bears their name. For a considerable time, the principal settlements of the Cochnewagoes were the spot where Fort-Hunter is built, and the place still called Cochnewaga, about twenty-four miles west of Schenectady, on the north-side of the Mohawk-River. My friend the Reverend Mr. Morfe, under the head of Caghnewaga, says "It is not improbable that" the Cochnewagoes "formerly inhabited this place †." The word Cochnewaga, or Cochnewakee, signifies (if my memory does not fail me) "the swift-running stream," a name in reference to the Mohawk-river, the current of which is rapid.

Pages xli. xlii. Wyandots. The Delawares call the Wyandots, *Dellamattanos*. The Wyandots are one of the nations whom the French writers denominate Hurons.

Page xliii. The Cheerake. The Delawares call the Cheerake, *Gattócbwa*, which perhaps signifies the Travellers, or Travelling People, or Wanderers †. Speaking of these Indians, Mr. William Bartram says, "I made no inquiry concerning their original descent or migrations to these parts, but

\* M. S. communicated to me by Mr. Heckewelder.

† The American Gazetteer, &c Boston: 1777. ‡ Mr. Heckewelder.

I understood that they came from the west, or sun-setting." \* Some of the Cheerake assert, that the country which they now inhabit was their first soil. Every circumstance seems to favour the opinion, that these Indians have long been established in the country east of the Mississippi.

Page xlv. "The Muskehge, Muscokes, or Creeks." The Delawares call these Indians, *Masquachki*. "The word is quite plain, and meaneth *swampy land*, wherefore they might be called the *Swamplanders*." † I cannot help conjecturing, that it will be found, that the Creeks are nearly related to the Tlascallans, so celebrated in the history of the conquest of Mexico. I have not an opportunity of examining any specimen of the Tlascallan language, in order to ascertain this point, with some degree of certainty.

Page liii. "The Natchez." I am not certain that I know the meaning of the word Natchez. In the year 1791, an Indian interpreter informed me, that the word Natchee (as he pronounced it) signifies "light-wood," or a kind of pine from which tar is procured. As these Indians had so remarkably preserved the religion of fire, it is not improbable that the word had some relation to their system. Perhaps, the fire was principally kept up by pine-wood. The same interpreter said, it is certain that the Natchez came from the west side of the Mississippi. I take this to be the nation so frequently called Naguatez by Garcillasso de la Vega, and by the anonymous Portuguese writer.

Pages lviii, lix. "It is certain that the Naticks speak a dialect of the language of the Delawares." The dialect of the Naticks appears to me to be rather more nearly allied to the language of the Mahiccans than to that of the Lenni-Lennape. I believe, it contains but few words which are not found in the languages of the Delawares, Mahiccans,

\* M. S. pines me. † Mr. H. ckewelder.

Chippewas and Messisangers. It is closely allied to the Narraganset-dialect preserved by Roger Williams. Indeed, it seems probable, that Williams often blended the Natick with the Narraganset.

Page 1x. "Ohio and Susquehanna are not Delaware words." Notwithstanding what I have here said, it is certain, that Susquehanna is a Delaware word. The Wunaameeh, one of the families of the Lenni-Lennape, call this river, Sees-koo-haun-neak, which signifies the muddy stream, or river. In this language, Seeskoo is mud, and *Hanna*, or Haun-neak, a river.

"All the more savage nations of North-America were wanderers." Speaking of the southern Indians, Lawson says, "And to this day, they are a shifting, wandering people; for I know some *Indian* nations, that have changed their settlements, many hundred miles; sometimes no less than a thousand, as is proved by the *Savanna Indians*, who formerly lived on the banks of the Messissippi, and removed thence to the head of one of the rivers of South-Carolina; since which, (for some dislike) most of them are removed to live in the quarters of the *Iroquois* or *Sinnagars*, which are on the heads of the rivers that disgorge themselves into the Bay of *Chesapeake* †." It would be easy to show, by many other instances, the extensive wanderings of our Indians, through the continent. It is not necessary to inquire, in this place, into the various circumstances which have impelled them to traverse such immense portions of territory. Caprice sometimes, but much more frequently the necessities of their condition, have led mankind to migrate. Perhaps, the ravages of tyrants, more than any other individual circumstance, have dispersed nations over the earth. Thus the Gipsies are supposed to have been impelled out of Indostan, by the arms of Tamerlane. I am persuaded, that many of the northern tribes of America

† A new Voyage to Carolina, &c. p. 170 and 171.

were driven from the borders of Mexico, by the successes of Cortez. We are, I think, about to contemplate an immense change in the geographical situation of our tribes. They seem incapable of prospering in the neighbourhood of the whites, especially of the enterprising Anglo-Americans. They will leave the territories of the United-States, and retire, perhaps to begin new confederacies of war, and conquest, to the vast countries beyond the Mississippi. This is an event which will, perhaps, take place at no very remote period of time. I forbear to speculate upon its consequences. They will be interesting. It is not likely that they will have any great effect upon the growing nations east of the Mississippi; but they will materially affect the savage nations beyond the great river, and they may affect the settlements of Europeans in that quarter of our continent. I have conjectured, that the nations of the Delaware stock were more remarkable for their wanderings than "those of the Huron, Cheerake, and other races." I could adduce many facts that would not a little favour this idea. Though the Iroquois (I mean the Five-Nations) carried their successful arms through tracts of country of many hundred miles in extent, they nevertheless, for a great length of time, continued their improvements nearly in the same districts of the continent. The Oneidas, who gloried in disturbing the repose of the southern tribes, and who appear to have been principally instrumental in bringing the Tuscaroras to their neighbourhood, still dwell within a few miles of the very spot where their imperfect story first begins. It is not twenty years since the greater part of the Cayuga-nation moved from the vicinity of the Cayuga-Lake, where they were first discovered. A great part of the Senecas still occupy their ancient territories. With respect to the Cheerake, though the Delawares seem to have called them the "Wanderers," they have long resided in the same district of country. The same may be said of the Creeks, Chikkafah,



and Choktah. But few of the Delaware nations have been stationary, and wherever we push our inquiries, we discover traces of these nations and their languages. A nation called the *Monsonies*, and another called the *Mattaffins* are said to reside in the vicinity of Hudson's Bay. Both of these nations are doubtless Delaware. *Monsonies* are the nation, or a part of them, whom we call Monfees; and the word *Mattaffin* signifies in the language of the Monfees, a tobacco-pipe, or perhaps rather the bowl of the pipe. In a letter to me, dated February the 26th of the present year, Mr. Heckewelder says, "last summer while at Muskingum, an Indian who visited us, told us, that some of the nation (Delawares) which had travelled, not long since, far up the Missouri-River, met with real Delawares, who spoke their language." I believe, the Assinipoils, or Assiniboils, who reside beyond Lake Superior, speak a dialect of the Delaware language. The word *Assinipoil* is certainly a Delaware word. It signifies the *standing rock*. If, in the progress of future inquiries, it should be discovered, that the tribes of the Delaware stock have not been more given to wandering than those of the other races that I have mentioned, I am persuaded it will be completely ascertained, that the dialects of the Delawares have a much more extensive range in North-America, than any other.

Page lxii. "I do not know that the letter F is to be found in the languages of the Delaware stock." This letter, however, does occur in the dialects of some of our tribes whose language is very nearly allied to that of the true Delawares. *Fawwucke* is ear in the language of certain Indians of New-England\*. In the language of the Miamis, *Farnuffis* is yes †. The Delaware language is said to be destitute of

\* See the Comparative Vocabularies p 27. † Mr. Coleworthy.

the V. But I find this letter in the language of the Acadians, who call the lips, *Nekovi*, and the bark of a vegetable *Be-wöüac* \*. An inspection of the vocabularies will readily convince the reader, that the Acadians speak a dialect of the language of the Lenni-Lennápe.

Page lxiv. According to Sir William Johnson, the letters M and P do not occur in the language of the confederates, "nor can they, says this gentleman, pronounce them but with the utmost difficulty". The M occurs very frequently in many of the dialects of the Delaware stock. Should it not be found, in any instance, in the dialects of the confederates, it would seem to point out an essential difference between these languages and those of the Delawares. But I have already remarked, that the presence or the absence of any letter in a language appears to me to be a matter of less consequence than is commonly imagined. The Wyandots, whose language is, undoubtedly, radically the same as that of the Six-nations, make use of the letter M. Thus, *Mintah* is red in their language. It also occurs in the language of the Hochelageneses, the affinity of which to that of the confederates will be obvious from an inspection of my vocabularies. In this language, *Aguehum* is man. It occurs in the languages of the Naudowessies, Cheerake, Muskohge, Katahba, and many other tribes. With respect to the letter P, I must observe that it often occurs in the language of the Naudowessies, who are nearly related to the Confederates. In this language, *Paabtab* is the sun, and fire; and *Harparawnarw*, young. It occurs in the language of the Canastogas, who speak a dialect of the Oneida; in that of the Muskohge, whose language is certainly radically the same as that of the Tuscaroras, and of course radically the same as that of the confederates; and in that of the Cherokee, which is not

\* De Laet.

so different from the dialects of the Six-Nations as has been commonly imagined. In addition to these circumstances, which perhaps tend to show, that authors have laid too much stress upon the presence and absence of particular letters, I may observe, that both the M, and the P, often occur in some of those very Asiatic languages of which we discover unequivocal vestiges in the dialects of the confederates. Thus, they both occur in the languages of the Persians, the Kouriltzi, the Kittawini, &c. Mr. Pylæus says that (besides the M and the P) the language of the Five-Nations is destitute of the letters F, and V. But the F is certainly found in some of the dialects of the confederacy. It occurs in that of the Mohawks, who call water *Auf-na-có-nus*. I have already remarked, that this letter is common in the language of the Muskohgé, Chikkasah, and other tribes. From the affinity of these to the Tuscarora, and from the affinity of this to the other dialects of the confederacy, it is not probable that the F is wanting in the language of the Five-nations. I do not find the V in any of these dialects. But the W, so similar to it, is common in the dialects of the Oneidas, Cayugas, Tuscaroras, &c.

The language of the Senecas is thought to be more sonorous and more majestic than that of any other tribe in the confederacy. It is also, I think, less guttural. The Mohawk dialect appears to be the most polished. The dialect of the Oneidas is said to be the softest; “because, says one writer, they have more vowels, and often supply the place of harsh letters with liquids\*.” This, I believe, is partly true; but this writer falls into a mistake in asserting, that instead of R, the Oneidas “always” use L. I have shown the contrary in a former part of this work †. The Mohawks, as well as the Oneidas, make frequent use of the L.

\* The Reverend Mr. Spencer, in Smith's History of the Province of New-York, p. 53.

† See Preliminary Discourse, p. lxxii.

Of all the American languages that are known to me, that of the Tuscaroras seems to be the most barbarous, and the most difficult of acquisition. I have, at least, found it more difficult to write this language than any of the others. It is extremely guttural and nasal. Clavigero's character of the language of the Otomies, one of the most ancient nations of the Mexican empire, applies intimately to that of the Tuscaroras. "Their language, says this author, is very difficult and full of aspirations, which they make partly in the throat, partly in the nose; but otherwise it is sufficiently copious and expressive\*." Perhaps, it is reserved for some future inquirer to discover, that the language of the Tuscaroras is nearly allied to that of the Otomies. It has been said, that "except the Tuscaroras, all the Six-Nations speak a language radically the same †." The most superficial examination of my *Comparative Vocabularies* will convince the reader, that the language of the Tuscaroras is radically the same as that of the other branches of the confederacy. I must remark, however, that it seems very probable, that since their emigration from Carolina the Tuscaroras have borrowed from the language of the Five-nations, particularly from the dialect of the Oneidas, with whom they have had the most connection.

I have been of opinion, that it is easier to acquire a knowledge of the Delaware language, and of the dialects most nearly related to it, such as that of the Mahicanni, Miamis, &c. than it is to acquire a knowledge of the dialects of the Six-Nations. I advanced this opinion in the former edition of this work, and I do not yet find sufficient reason to relinquish it. The contrary opinion, however, has been advanced by some

\* The History of Mexico, vol. i. p. 104.

† The Reverend Mr. Spencer, in Smith's History of the Province of New-York, p. 52.

persons who have had perhaps, much better opportunities of inquiring into the matter, than myself. "The language of the Iroquois, says Lofkiel, appears more easy to be learned, than that of the Delawares\*." The same remark was made to me by the Reverend Mr. John Sergeant, the present worthy missionary among the Stockbridge-Indians in the vicinity of Oneida. I believe, it is certain, that the dialects of the Iroquois are more reducible to the rules of grammar than the dialects of the Delawares. But this does not, I think, prove that the former are more easy of acquisition than the latter. The mass of mankind learn languages without paying any attention to their grammatical structure. Indeed, languages the most irregular in their structure are sometimes learned with peculiar facility.

Page lxx. "Of the Erigas I know but little." Garcillaso de la Vega mentions *Hirriga*, or *Hirribigua*, as a province in Florida, and observes that the capital of the province and the cacique bore the same name†. In the map annexed to the French translation of the work, the province of *Hirriga* is placed in the Peninsula of East-Florida. This may possibly have been the nation of the Erigas. Be this as it may, I have long been persuaded, that several of the northern American tribes migrated from the countries of Florida, &c. Lewis Evans says, that some of the Erigas have been "incorporated into the Senecas." I do not doubt that Evans was well informed as to this fact. But none of the northern Indians whom I have examined on the subject could give me any information concerning this tribe.

"There is, says Sir William Johnson, so remarkable a difference in the language of the Six Nations from all others, as affords ground for enquiring into their distinct origin. The nations North of the St. Laurence, those West of the great

\* Part I. p. 21.

† Histoire de la Compagnie de la Floride, &c. tom I. p. 42.

lakes, with the few who inhabit the sea coasts of New-England, and those again who live about the Ohio, notwithstanding the respective distances between them, speak a language radically the same, and can in general communicate their wants to one another: while the Six Nations who live in the midst of them, are incapable of conveying a single idea to their neighbours, nor can they pronounce a word of their language with correctness.\* It is true, that the language of the Six Nations is widely different from the dialects of the Delawares, Chippewas, and other nations, whom (for distinction sake) I have called nations of the "Delaware-stock." Perhaps, it is not easy to point out any languages which are more distant from each other than these. We are capable, however, of discovering affinities between them; in the same manner as Professor Pallas finds some affinity between the languages that are spoken on Mount-Caucasus and the dialects of the Semoyads. †

The annexed table is intended to point out some of the affinities of the Delawares and Six Nations.

\* Transactions of the Royal Society, vol. 63. Lofkiel says, "the Delaware language bears no resemblance to the Iroquois." Part I p. 18.

† The Languages *Caucasica*, as Pallas calls them, are twelve in number, and are all noticed in the course of my work. They are designated by the numbers from 103 to 112 inclusive. "Quantumvis, says the professor speaking of these languages, a reliquis omnibus linguis diversæ videntur, aliqua tamen hinc inde affinitas harum aequæ ac Lesgiensium dialectorum cum *Samojedica* lingua occurrit, quæ etiam inter monticolas jugi inter Siberiam et Mongoliam limitrophæ cum exigua deviatione superest." *Linguarum totius orbis Vocabularia Comparativa, &c.* Professor Pallas will, doubtless, be pleased to find the languages, at least fragments of the languages, of these Caucasian tribes in both North and South-America. Of all the Caucasian tribes, I think there is no one whose language appears to be more strikingly preserved in America, than that of the Kurtaim.

In this table, under the general head of Delaware-stock, I have introduced the words of the Delawares properly so called, and of the Chippewas, Pottawatameh, and other tribes who unequivocally speak dialects of the Delaware language. By referring to the *comparative vocabularies*, it will always be easy to discover by what tribe each word is spoken; for all the words in this table occur in the vocabularies.

The reader will readily observe, that these affinities are neither numerous nor very striking. But let it be recollected, that in order to discover the affinities of languages very ample vocabularies of them should be carefully examined. To such vocabularies, I have not always had access; and moreover, my leisure has not been such as to admit of my devoting as much of my time to the subject as I could wish. I am persuaded, however, that the result of an extensive inquiry will be, that there are *many* affinities between the languages in question. After all, I must confess, that at present, my principal argument in favour of the notion, that the languages of the Six-Nations, and those of the tribes of the Delaware-stock, are derived from a common origin is deduced from an investigation of these languages in Asia, and in Europe, particularly in Asia. Examining the question in this point of light, there will, I think, remain no doubt on the subject. Thus, to illustrate my position by a few examples: we find the Curdi\* words for leaf, bread, earth or land, and many others, in the dialects of the Delawares; and we find the Iroquois words for wife, &c. in the language of the same

\* When I say that we find the Curdi or any other Asiatic words for any particular objects, &c. in the languages of America, I do not mean to insinuate, that these words are precisely the same. I mean, that the resemblances between them are so great, that there can be no doubt, that the words of the one have sprung from those of the other.

Asiatic nation. We find the Tungusian words for star, in the dialects of the Mohawks, Onondagos, and other nations of the confederacy. There are many words of this Asiatic nation in the languages of the Delaware tribes. See the articles water, &c. I shall not, at present, pursue this subject any farther. By a careful inspection of the vocabularies, the reader will find no difficulty in discovering, that in Asia the languages of the confederates and the languages of the tribes of the Delaware-stock may be all traced to ONE COMMON SOURCE. Nor do I limit this observation to the languages of the American tribes just mentioned. It will be easy to trace the languages of the Chee-rake, Muskohge, Chikkafah, Choktah, and even those of the Mexicans, the Peruvians, the Chilese, and many other nations, both in North and in South-America, to the same sources from whence have sprung the languages of the confederates and Delawares. The inference from these facts and observations is obvious and interesting: THAT HITHERTO, WE HAVE NOT DISCOVERED MORE THAN ONE RADICAL LANGUAGE IN THE TWO AMERICAS: OR, IN OTHER WORDS, THAT HITHERTO WE HAVE NOT DISCOVERED IN AMERICA ANY TWO, OR MORE, LANGUAGES BETWEEN WHICH WE ARE INCAPABLE OF DETECTING AFFINITIES (AND THOSE OFTEN VERY STRIKING) EITHER IN AMERICA, OR IN THE OLD-WORLD\*.

\* See the Preliminary Discourse, pages, lxxxix, xc.



*Specimen of a comparison of the languages of the Delaware-Stock and those of the Six-Nations.*

	DELAWARE-STOCK.	MOHAWKS.	ONEIDAS.	ONONDAGOES.	CAYUGAS.	SENECAS.	TUSCARORAS.
God.	<i>Senois.</i>	<i>Niyob.</i>	<i>Neyoooh.</i>	<i>Niob, Harewinia.</i>	<i>Hauwencyoo.</i>	<i>Howwencah.</i>	<i>Yewauncyoooh.</i>
Mother.	<i>Aunt. Aunnah.</i>				<i>Nohah.</i>		<i>Anah.</i>
Frother.	<i>Wika, Neomits.</i>	<i>Onagge.</i>	<i>Onoonjee.</i>		<i>Hajeenah.</i>	<i>Haujeenoh.</i>	<i>Neeautkeh.</i>
Man.	<i>Nain, Linneeh.</i>	<i>Kes-nuch-fa-keh.†</i>	<i>Onooffah.</i>	<i>Eniage.</i>	<i>Enuchfahkeh.</i>	<i>Auknangy.</i>	<i>Enecha, Nchah.</i>
Head.	<i>Menogi.</i>					<i>Kakondah.</i>	<i>A che-è-fah, O che-è-fah.</i>
Nose.	<i>Ottfchafs.</i>					<i>Kafchuchtah.</i>	<i>O-ach-neh.</i>
Hand.	<i>Nobb, Enubker, Anah-keh-meh.</i>	<i>Oyfedare.</i>	<i>Orhcheecht.</i>	<i>Oybfita.</i>	<i>Owauhah.</i>	<i>Kaybetau.</i>	<i>Auchfze, Aufeekch</i>
Foot.	<i>Svt, Nefittun, Oek.</i>	<i>Arcarea.</i>	<i>Owauh.</i>	<i>Owabra.</i>	<i>Owauh.</i>	<i>Owauh.</i>	<i>Owaghreh.</i>
Fleth.	<i>Oios, Wceyoos, Weas, Wians, Wische</i>	<i>Kilniquawo.</i>	<i>Wighncttah.</i>	<i>Garachqua.</i>	<i>Gauquau</i>	<i>Gachquau.</i>	
Sum.	<i>Keeshooch, Keellitwoa.</i>	<i>Ojifok.</i>	<i>Ojifloke.</i>	<i>Oyfbifitenoab-qua.</i>	<i>Ojifontah.</i>	<i>Ojcesyondah.</i>	<i>Otchifnochquchh.</i>
Star.	<i>Anochquas, Unauqua.</i>						<i>Keenah.</i>
River.	<i>Hann.</i>						<i>Yakkench.</i>
Houfe.	<i>Tchawkans, houfes.</i>						<i>Acaun, uc.</i>
Snow.	<i>Alghuhn, Coons.</i>	<i>Esh.</i>	*	<i>I.</i>	<i>Ee.</i>	<i>Ee.</i>	<i>Ee.</i>
I (ego).	<i>Ni, Nec.</i>						

† Kes-nuch-fa-keh, in the dialect of the Cochenwagoes.

‡‡ The Wyandots call the Sun and Moon, Yaundeefhaw, and the Stars, Teeffoo.

Page lxvii. "None of the writers that I have consulted have discovered any affinity between the language of the Cheerake and that of the Six-Nations." Lofkiel says, "the Cherokees speak a compound of the Shawanose, Iroquois, Huron, and others\*." My specimen of the language of the Cheerake is by no means extensive. It is, however, sufficiently extensive to convince me, that the Cheerake language is not radically different from that of the Six-Nations. I now find many words common to the languages of the Muskohge or Creeks and the Cheerake. We shall immediately see that the affinities between the Creek and Tuscarora language are very striking, so that in this way, independently of others, we show that the Cheerake language is not radically different from that of the Six-Nations.

Page lxviii. "I find some affinity between the language of the Muskohge and that of the Onondagos. The former call the ear *Istehuchtsko*: the latter *Obuchta*." Other resemblances may be pointed out. The Onondagos call flesh, *Owacbra*: the Muskohge, *Aupisswauh*. Pursuing this subject, it will I think appear obvious, that the language of the Muskohge is not radically different from that of the Six-Nations. It is almost universally allowed, that the language of the Tuscaroras is radically the same as that of the other tribes in the confederacy. Now I shall be able to show, that the Tuscaroras speak a language radically the same as that of the Creeks, Chikkasah, and Choktah. The Creeks call the moon, *Neethleeh-Hahseh*: the Tuscaroras, *Hatfse-Neahah*, or *Hatse-Nyahah*; and the Choktah, *Hatse-Neenak*. The Creeks call water, *O'weewauh*, and *Weewa*: the Tuscaroras, *A'woo*, *Auweah*, *Auweau*, &c. The former call flesh, *Aupisswauh*; the latter, *Owaughreh*. The Tuscaroras call a River, *Keenah*, and *Keenen*: the Chikkasah, *Okhennah*; the Choktah, *Oakhennah*. The common origin of the language of the Tuscaroras and that of

\* History of the Mission of the United Brethren, part i. p. 20.

the Creeks may even be discovered in Asia. The first of these nations call the foot, Aufseekeh, and Auchfee. I do not find that the Creeks have any word similar to this: but the Taweeguini call the foot by two names, viz. *Top*, and *Afcbta*. The first is a part of the Creek name, and the second is the Tuscarora name. Neither is it difficult to point out affinities between the languages of other branches of the confederacy and the languages of these southern tribes. The Onondago word for mother is *Iscbe* \*. The Choktah word is *Ikkeh*, or *Ibke*. The Cayugas call snow, *Okah*: the Choktah, *Okereh*. The Senecas call a river *Kenondeah*, and a creek *Keneab*. The Chikkafah and Choktah words, which are allied to these, have just been mentioned.

“ It appears from different parts of Adair’s *History of the American Indians*, that there are some words common to the language of the Cheerake and Muskohge.” Most of the persons whom I have consulted with respect to the languages of these tribes are of opinion, that they are radically different from each other. But this is not the case. The Cheerake call water, *Awwa*: the Creeks, O’weewauh and *Weewa*. The former call wood, *Attob* and *Attah*: the latter *Etoh*. The former call a wife, *Wiwab*: the latter *Chauhiwauh*.

Page lxi. While this edition was in the press, the arrival of two Katahba-Indians in Philadelphia afforded me an opportunity of collecting a small specimen of their language. This language is, certainly, radically the same as the Delaware (see the words, *Weeyoos* and *Weedee-youh* for flesh; *Wunipak*, *Mishsheepauquau* and *Eeapauh*, for leaf; *Dee* and *Dee-hauh* for heart, &c.) But the Katahba is related to other American languages, viz. to the Woccon (see the words for water, dog, &c.): to the Cheerake (see the words for bread, wife or woman); and to the Muskohge: see the words for nose. Its affinity

\* *Pylæus*.

to other American languages will be discovered by an inspection of the vocabularies. I must not omit, however, to remark, that the Katahba and Mexican words for the hair of the head have some affinity to each other. In the language of the former, it is *Nee-skonfee*; in that of the latter it is *Tzontli*.

Adair says "*Ri* is the favourite period," of the Katahba. \* I have not observed this in the specimen which I have collected. *Ri*, *Ree*, and *Reeh*, are the terminations of many words in the language of the Tuscaroras.

Page lxi. "I am much at a loss to know to which of the American languages, the language of the Woccons has the greatest affinity." I now find, that there is an evident affinity between the language of this tribe and that of the Tuscaroras, notwithstanding Lawson's assertion that there is but one word common to the two languages. In the language of the Woccons, *Waurraupa*; and in the language of the Tuscaroras, *Warecca* is white. The former call the numeral nine, *Weibere*; the latter, *Wearab*. There is also an evident, and perhaps greater, affinity between the language of the Woccons and that of the Creeks. In the former, *Yauta*, and in the latter, *Chauda*, is red. In the former, *Yab-tessea*, and in the latter *Lufestee* is black. There is some affinity between the dialects of the Woccons and Cheerake. The former call bread, *Ikettau*, the latter *Kawtoo*. There is certainly, as I have just observed, an affinity between the language of the Woccons and Katahba. The former call a dog, *Taubbe*, the latter *Tauntfee*: the former call water *Ejau*, the latter *Eyau*.

Page lxx. "It is greatly to be regretted, that we should be so ignorant as we are of the language of the Natchez." My friend Mr. William Bartram informs me, that he was told,

\* Page 55.

by the traders, that the language of the Natchez is nearly allied to the dialects of the Muskohge, Chikkafah, and Choktah. Late inquiries have led me to believe that this is the case. Adair seems to say, that the Natchez word for water is *Ooka*.<sup>\*</sup> This is almost exactly the word (according to the same author) in the language of the Chikkafah. The Choktah call water, Okah.

“ I am not certain that I have discovered any affinity between the language of the Mexicans and that of any of the other American nations.” The words for father in the languages of the Mexicans, Poconchi, and Darien-Indians, show that there is some affinity between these languages. See the *Vocabularies*. There is some affinity between the languages of the Six-Nations and Hurons and that of the Mexicans. Brother, in the dialect of the Senecas, is *Teototéken*. In the Mexican language it is *Teoquichtuich*. The Naudowessies call the ears, *Nookah*; and the Mexicans *Nacaxtli*. The words for daughter (*Netouch* and *Teuchpoch*) in the languages of the Acadians and Mexicans; and the words for hair (*Nec-skonsee* and *Tzonli*) in the language of the Katahba and Mexicans, seem to show that there are affinities between them. After all, the resemblances between these languages, as far as I have hitherto had an opportunity of examining them, are very inconsiderable; and I still think, “ it may be said, with some degree of safety, that if there are in America two or more radical languages, the Mexican is one of them.” That the Mexican language, however, is not radically different from the languages of many other American tribes is, I think, a point which may be demonstrated in a very satisfactory manner: I mean by an examination of the sources of these languages in Asia. We shall here find, that the language of Montezuma may be traced to the languages of the Persians, the

\* Page 173, in the note.

Curdi, the Arabs, the Tartars, the Vogoulitchi, and other nations, from whence are derived considerable portions of the languages of the Delaware-stock, the Six-Nations, the Chee-rake, the Creeks, the Chikkafah, Choktah, and many other tribes, both in North and in South-America. I refer the reader to the vocabularies for the various proofs of the derivation of the Delawares, and the other American nations just mentioned from the Persians, &c. and shall here point out some of the affinities between the Mexican language, and the languages of the Asiatics. The Mexicans call a hill, *Tepec* and *Tepestl*: the Tartars, 92, *Tepe*, and the Turks (who are Tartars), *Tepe* and *Depe*: the Persians and the Curdi, *Tel*: the Arabs, *Tell*. Here the affinities are very striking. It will hardly be doubted, that the *Tepestl*, of the Mexicans is compounded of the *Tepe* and *Depe* of the Turks and Tartars, the *Tel* of the Persians and Curdi; and the *Tell* of the Arabs. Again, the Mexicans call water, *Atl*. In the language of the Vogoulitchi, 67, it is *Agel*. The Mexicans call a house, *Calli*: the Vogoulitchi, 69, *Kol*: 67, *Koella*; and 68, *Koal*. The Mexicans call the moon, *Metztli*: the Lefghis, 50, 51, 52, *Moots*: the Kuf-hazibb-Abiffinian, 113, *Meze*. The Mexicans call the hand, *Maytl*: the Armenians, 107, call the fingers, *Mat*, &c. and the Altekesick-Abiffinian, 112, *Matjka*. The Mexicans call the fingers, *Mabpilli*: the Curdi, 77, *Tcellee*: the Tchechentzi, 114, *Paleek*; and the Ingushevtzi, 115, *Palk*, and *Pelgeefcb*. The numeral one in the language of the Mexicans, is *Ce*: in the language of the Kabardinian-Tcherkeffi, it is *Ze*. I could point out other affinities. These will be considered as very striking, especially after the remarkable assertion of the learned Clavigero, which has already been taken notice of.\* The discovery of more striking affinities between the language of the Mexicans and

\* See Preliminary Discourse, p. xxii.

the languages of the Asiatics than we are capable of discovering between the language of the Mexicans and many American tribes, is a circumstance extremely interesting, and difficult to account for. I will not hazard a conjecture on the subject. I will, however, observe again (for the remark has already been made\*), that there seem to be good grounds for asserting, that many of the languages of America, which can be shewn to be radically the same, have lost more of their parental resemblances than the Asiatic languages, that are radically the same, have done. This remark, at least, applies to those Asiatic languages from which the languages of America appear to be more especially derived.

Pages lxx, lxxi. "The Poconchi or Pocoman language appears to have but little connection with any of the North-American dialects." There is some affinity between this language and that of the Katahba. In the former, a dog is called *Ti*; in the latter, Taun-see, or Taun-tsee. There is also some affinity between this Poconchi word, and the word for the same object in the language of the Onondagos, viz. *Tjchierba* †. See likewise the words for bird in these languages. There is some affinity between the Poconchi and the Choktah. In the former, *In*, and in the latter, *Inno* is the pronoun I, myself.

Page lxxii. "Time has not effaced every resemblance between the language of certain Brasilians and that of some of the tribes of North-America." "The language of the Chilese bears some affinity to those of some of the tribes of North-America." It would be easy to construct a large table of the affini-

\* Preliminary Discourse, p. xc.

† This is, doubtless, a compounded word. The last syllable, *erba*, is nearly the same as the *Oncida* and *Cochnewago* words for dog, viz. *Erhar*.

ties between the languages of the tribes of North and those of South-America. This I shall do at some future period. At present, I shall mention a few of them. The Cayugas call the sun and moon, *Gau-quau*: the Chilese (according to Molina) call the planets, *Gau*. The Naudowessies call rain, *Owab Meneb*: the Chilese, *Maun*, and *Maoni*. The Katahba call a hill, *Sook-Taro*: the Brasilians call a mountain, *Ibitira*. Certain Indians of New-England (according to Wood) call the head, *Bequoquo*; and the Woccons of Carolina, *Poppe*: the Jaioi, *Boppe*; the Galibis, *Oupoupon*, &c. In the language of the Creeks, *Apala* is the sea, a lake, or a great river. The Peruvian name for a river is *Pelu*. It must be confessed, however, that the differences between the North and South American languages are very great. This circumstance leads me to conjecture, that an immense length of time has elapsed since there subsisted any extensive intercourse between the tribes of these two portions of the new-world, either in America, or in the countries of the old-world.

Page lxxii. "Of the language of the Peruvians, I cannot form any certain judgment." I have discovered very striking affinities between the Peruvian language and the languages of different tribes of the old-world. Besides the interesting affinities which will be seen in the vocabularies, under the heads of Fish, and Bone, I may here mention some others. One of the Peruvian names for God was *Vira-Cocba*. *Kootcha*, *Kootchae*, and *Koot* are the words for God, in the language of the people of Kamtchatka. In arranging the Asiatic languages according to their affinities, Professor Pallas has placed the dialects of the Kamtchadals immediately above the language of the Japanese. Now there are some very striking resemblances between the Japanese and Peruvian languages. In the first of these languages, *Cami* is the name for God, &c. *Pacha-Camac* was the Peruvian name. In the Peruvian, *Siucki* signifies valiant.



In the Japanese, *Sin* is a God, an immortal soul, &c. The Peruvians call a year, *Huata*: the Ostiaks, 71, *Hoet*. The former call the star Venus, *Chafca*: the same Ostiaks call a star, *Chocs*. Here, I must observe, that it is between the Ostiak and Peruvian words for bone, that the greatest resemblances are to be found. I shall conclude this subject by remarking, that notwithstanding the superior cultivation of the Peruvians, we have no reason to suppose, that they have had a different origin from many other tribes and nations in America.

Page lxxxii. "The Japonians, or Japonese." I have no hesitation in considering the Japanese as one of the nations who have contributed to the peopleing of America. My principal argument for this notion is deduced from the affinities which I have discovered between the language of these people, and the languages of several American tribes, particularly the Muskohge or Creeks, the Chikkafah, the Choktah, the Tuscaroras, the Brasilians, and the Peruvians. Thus, the Japanese call a bone, *Fone*: the Creeks, *Eefoonee*. The Japanese call a house, *Chookootscho*: the Chikkafah, *Chookka*. The Japanese call a star, *Pboscbee* and *Fof*: the Choktah, *Phitchek*, and *Pbutchik*. The Japanese call the foot, *Aschee*, *Akjee*, and *Affi*: the Tuscaroras, *Auchsee* and *Aufseekeh*. The Japanese call rain, *Ame*: the Brasilians, *Amen*. The Japanese and Peruvian affinities have just been mentioned. Of all the North-American tribes, the Creeks and the Tuscaroras seem to me to be the most nearly allied to the Japanese, not only by their language, but by their customs, &c.

Page lxxxiii. The Tfeegani, or Gipsies, 166, ought to have been mentioned among the number of the Asiatic tribes of whose languages we discover vestiges in America. See the article first in the Vocabularies. Mr. Pallas and other writers have remarked the great affinity of the language of the Gipsies to the dialects of India. Gipsies are found in almost every part of Russia. "They have no fixed residence, but wander con-

tinually from one place to another, and exercise the trades of blacksmiths and farriers, and horse-dealers, which last they generally do by exchanging instead of selling their horses." *Pleschéf*, p. 322. See page x of this Appendix.

Page lxxxv. After the Dugorri, I should have placed the Hebrews, 81; the Jews, 82; the Chaldeans, 83; the Syrians, 84; the Arabians, 85; and the Assyrians, 87. Unequivocal vestiges of the languages of all these nations, so celebrated in the ancient annals of mankind; so interesting to the historian of the revolutions and fortunes of his species, are to be found in the languages both of North and South-America!!

Page lxxxvi. After the Yakouti, I should have named the Armenians, or people of Armenia, 107. Both in the vocabularies and in this Appendix, I have mentioned some striking resemblances between the language of these people and the languages of certain Americans.

Page xciii. "The Mahicanni have told me, that they came from the west beyond the Great-River, or Mississippi." From a circumstance lately communicated to me by Captain Hendrick, a very intelligent Indian of the Mahican nation, it would seem extremely probable, that these Indians in their migration from the west, after crossing the Mississippi, had uniformly kept at a considerable distance from the shores of the Atlantic. Their tradition informs us, that in the whole of their progress they had never seen the phenomenon of the ebbing and flowing of the tide, until they came to the North or Hudson River, to which they gave the name of Mohunnuck, a name expressive of the phenomenon.

Some of the northern tribes even preserve a tradition, that they came from the borders of the western sea. Charlevoix was informed, that both the Illinois and the Miamis came "from the borders of a sea very distant to the west."\*

\* A Voyage, &c. vol. ii. p. 170.

Page cvi. "Mr. de Guignes," &c. Mr. de Guignes' memoir is inserted in the twenty eighth volume of the Academy of Inscriptions and Belles Lettres, for the year 1757, and is entitled *Recherches sur les Navigations des Chinois, du côté de l'Amérique, & sur quelques Peuples situés à l'extrémité Orientale de l'Asie*. "From the concurrent testimony of several ancient Chinese writers, he proves that their early navigators, after having followed the Asiatic coast towards the north as far as *Kamtchatka*, which they called *Taban*, crossed the ocean in an easterly direction, and at the distance of 20,000 lis, or about 2000 miles, arrived nearly under the same parallel at a country which they named *Foufang*; being, according to them, the land where the sun rises. This, continues Dr. Maty, from whom the words in inverted commas are taken, must have been the coast discovered by the Russians in 1741; and, from the new discoveries, it may be inferred, that the Chinese were directed in that tract, by following the course of the islands." *An account of the New Northern Archipelago, lately discovered by the Russians in the seas of Kamtchatka and Anadir*. By Mr. J. Von Stæhlin, &c. Preface, p. xiv. English translation. London: 1774. It is a circumstance which deserves to be remembered, that the Chinese, according to Mr. de Guignes, made their voyage to America in the year 458 of the vulgar era. The annals of the American nations do not ascend to as remote a period as this. But the Toltecas, who are said to have been the most cultivated of all the tribes of the new-world, began their journey from the kingdom of Tollan, in the northern parts of America, in the year 596. It is possible that the Toltecas may have been the descendants of the Chinese mentioned by the French writer. But this is, at best, a very distant conjecture. We know very little of the Toltecas. Even their existence might be called in question by an historian scrupulously attentive to matters of fact. Clavigero says, that the Toltecas spake the Mexican language. If so, I think it extremely improbable, that they (not doubting of their existence) were a Chinese colony; for the language of the Mexi-

cans appears to have very little affinity to that of the Chinese. I am rather inclined to believe, that the Toltecas were a colony from Japan.

I think, however, that we are in possession of a sufficient number of facts to make it probable, that the Chinese have contributed to the peopling of America. Speaking of the Sioux, Charlevoix says, "I have seen some people who are persuaded that these Savages had a *Chinese* accent\*." Captain Carver, whom I wish I could always quote with implicit confidence, says, "Many words also are used both by the Chinese and Indians, which have a resemblance to each other, not only in their sound, but their signification. The Chinese call a slave, *shungo*; and the Naudowessie Indians, whose language, from their little intercourse with the Europeans, is the least corrupted, term a dog, *shungush*. The former denominate one species of their tea, *shoufong*; the latter call their tobacco, *shoufaffau*. Many other of the words used by the Indians contain the syllables *che*, *chaw*, and *chu*, after the dialect of the Chinese †." "The *Natchez* Indians, says Bossu, had a temple, and a kind of service; in their language intelligent people have found Chinese words ‡." Our author does not inform us what are the words.

I shall here mention some of the affinities between the Chinese and certain American languages. Mr. Bell says the Chinese "worship one God, whom they call *Tien*, the Heaven or the highest Lord," § &c. The Kittawini, 164, call Heaven, *Tain*. In our continent, the Hurons call Heaven, *Toendi*. The Chilese call the moon, *Tien*, the very word which the Chinese apply to God, &c. The Natchez call fire, *Oua*: the Chinese *Choa*. The Chinese call the earth, *Tiye*: the Kittawini, 164, *To*. The Chilese, *Tuc*. The Jaioi, who reside in

\* Vol. i. p. 150.

† Travels, &c. p. 136.

‡ Travels through that part of North-America, formerly called Louisiana. vol. i. p. 182. English translation. London: 1771.

§ Travels, vol. ii. p. 140.

Guaiana, *Soye*. These affinities are certainly striking. Others might be pointed out.

The physical resemblances between the Chinese and many of the American tribes, are very prominent. But I do not think they are more so than the resemblances which subsist between the same Americans and many other tribes of Asia, besides the Chinese. Haythou of Armenia, and other writers mention the sparse beard of the Chinese. Though the Americans have beards, contrary to the wild assertions of Dr. Robertson, and many other writers, I think it certain that they have less beard than the nations of Europe, and their immediate descendants in America. The Japanese and many other nations of Asia have but little beards as well as the Chinese. There is one circumstance in which the Chinese and Americans seem to differ very essentially. It is the general assemblage of features in forming what may be called the spirit, or mental expression, of the countenance. Persons who have resided in China, and have had opportunities of attentively examining the inhabitants of that country, are forcibly struck, upon their arrival among our Indians, with the peculiar freedom or ferocity of their countenance. But this difference is less considerable than may, at first sight, appear. The features of individuals, and of course the features of whole nations, receive an artificial tone or expression from the mode of life, the state of society, and many other circumstances. I doubt not that the wild and independent Tartars, from whom the Chinese seem to have sprung, have as much freedom and ferocity in their countenance as the independent and savage tribes of America; and it is not improbable, that the Peravian, who lived in a happy climate, and under a government which was more attentive to the progress of the arts than to the spread of arms, was as remarkable for the mild and placid countenance as is the native of China in the commercial towns, where he has been most carefully contemplated by philosophers.

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THE END.  
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## ALLGEMEINE LITERATUR - ZEITUNG

Freytags, den 26. May 1809.

## WISSENSCHAFTLICHE WERKE.

## VERMISCHTE SCHRIFTEN.

PHILADELPHIA, gedr. b. Bioren: *New views of the origin of the tribes and nations of America*, by Benjamin Smith Barton, Dr. der Medicin, und Professor der materia medica, Naturgeschichte und Botanik an der Univerſität von Pennſylvanien, mehrerer American. und Schott. gelehrten Geſellſchaften Mitglied. *Zweyte* Ausg. 1798. XXVIII, CIX, 133 und 32 S. gr. 8.

**D**iese zweyte Ausgabe eines, unter uns noch sehr wenig bekannten Werks über einen Gegenstand, dessen an sich hohes Interesse durch den warmen Eifer unſers denkenden Zeitalters für das Groſſe der Erd- und Völkerkunde noch erhöht wird, iſt zwar nicht ein ganz neuer Abdruck der erſten 1797. erschienenen, aber gleichwohl iſt der linguistiſche Theil dieſer merkwürdigen und ſehr ſchätzbaren Schrift hier ſo außerordentlich bereichert, daſs die Freunde der Sprachen- und Völkerkunde dem Vf. nicht genug dafür danken können. Von dem hiſtoriſchen Theile der Schrift iſt in deutſchen Blättern ſchon einmal ein Auszug erſchienen, welcher uns indeſſen nicht abhalten darf, unſern Leſern von dieſem Theile der Schrift Nachricht zu geben. Der linguistiſche Theil hat noch keine Beurtheilung gefunden; wir ſind glücklicherweiſe in den Stand geſetzt, ſie zu geben.

Die (ſ. den Titel) mit verſchiedener Seitenzahl bezeichneten Abſchnitte des Buchs ſind folgende. Der *erſte* theils eine Dedication an den damaligen Vizepräsident Thom. Jefferson, einen berühmten Staatsmann, der ſeine Muſeltunden ganz dem Studium widmet, deſſen Gegenſtand dieſe Schrift iſt, (und von welchem wir, wie wir verſichern dürfen, eine Geſchichte der Bevölkerung von Amerika, das Reſultat fleißiger Sprach- Vergleichen zu erwarten haben,) theils eine Vorrede, in welcher beſonders in dieſer zweyten Ausgabe über die Quellen der am Ende des Werks folgenden linguistiſchen Angaben, und über die Art der Pronunciation, welche bey jeder dieſer Quellen vorwaltet, genaue Auskunft gegeben iſt. Hierdurch bewährt ſich die Einſicht und Vorſicht des Vfs. völlig. Es iſt begreiflich ein groſſer Unterſchied, ob uns ein Franzos, oder ein Engländer, oder ein Deutſcher in ihrer Ausſprache die Laute fremder Nationen ſchildern. Der Vf. giebt mit Recht ſie jedesmal ſo, wie ſie im Originale gegeben ſind: denn bey

A. L. Z. 1809. Zweyter Band.

einer Umſchreibung in eine andere Pronunciation iſt Umänderung unvermeidlich; und wir wiſſen nach jenen Angaben beſtimmter, was jedes ſagen ſoll. Der *zweyte* Abſchnitt iſt der, dem Titel entſprechende eigentliche Hauptabſchnitt, worin Unterſuchungen über den Uſprung der amerikaniſchen Völkerſtämme angeſtellt und geprüft werden; aber unter dem beſcheidenen Titel: *preliminary diſcourſe*. Der *dritte* Abſchnitt enthält: vergleichende Wörterſammlungen, und der *vierte* iſt ein Anhang mit Bemerkungen und Erläuterungen, nämlich neuen Zuſätzen noch zu den herrlichen Bereicherungen der zweyten Ausgabe — ſo unermüdlich bemüht iſt der Vf., uns alles zu geben, was ihm ſein Eifer und ſeine gütige Lage fort-dauernd über dieſen wichtigen Gegenſtand verſchafft.

Der *erſte* und *zweyte* Abſchnitt ſind keines Auszugs fähig. Der *dritte* beginnt mit einem Motto aus *Strahlenberg*: wie viele Aufſchlüſſe und Aufklärungen über die Wanderungen der Völker erwartet werden dürfen, wenn man *Leibnitzens* Anweiſung befolgt, und eine zureichende Kenntniſs der Sprachen von Nord- Aſien dabey vorleuchtet; welche ſeit der Zeit hundertfach bewährte Maxime bald hernach auch durch *Charlevoix's* Urtheil unterſtützt wird: daſs Gebräuche, Religion und Traditionen viel veränderlicher und dem Einflusse Fremder viel mehr ausgeſetzt ſind, als die Sprachen der Völker von Amerika, deren Unterſuchung und deren Vergleichung mit den Sprachen der alten Welt alſo vorzüglich betrieben werden müſſe. Dieſen Weg verfolgt der Vf., und ſo haben auch alle ſeine Unterſuchungen über den Uſprung der amerikaniſchen Völker linguistiſche Data zur hauptſächlichen Baſis. Der Vf. hat hierin offenbar die richtige Bahn betreten, um ſo mehr, da er die Berücksichtigung anderer wichtiger und zuverlässiger Thatſachen nicht ausschließt. Es iſt auch vollkommen wahr, daſs der Vf., wie er ſagt, bey jenem Streben, den Uſprung vieler Nord- amerikaniſchen Völker und ihren Zusammenhang mit Aſien zu erörtern, ſich einen neuen Weg gebahnt habe. Der Vf. iſt ſich bewußt, daſs ſeine Sammlung von Original- Papieren über die Nord- amerikaniſchen Sprachen ſchon ſehr anſehnlich iſt, und daſs er ſchon beträchtliche Fortſchritte zu dem ſich geſteckten Ziele gemacht hat, und er kann mit Fug und Recht die Erwartung hegen, daſs ſein Werk, auch, wie er beſcheiden hinzusetzt, in ſeiner noch unvollkommenen Geſtalt, dem künftigen Geſchichtſchreiber von Amerika weſentliche Dienſte leiſten werde. Er glaubt die Verwandtschaft

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der Amerikanischen Sprachen mit Asiatischen, und somit jener Völker mit diesen völlig dargethan zu haben. Wir werden hernach prüfen, in wie weit ihm dies gelungen ist; jetzt folgen wir dem Gange seiner Untersuchungen.

Der Vf. beginnt mit der Angabe einer bedeutenden Anzahl von Schriftstellern über die Abkunft der Amerikaner aus der alten Welt, und der Meinungen einiger anderer, daß sie in Amerika selbst entstanden seyen, von welchen letzteren aber sehr oberflächlich über die Sache geurtheilt worden sey, besonders von *Voltaire*, dessen Einwürfe gegen die erste Meinung (S. VII.) ausgezogen sind.

Der Vf., welcher das Gewicht der verschiedenen Entscheidungsgründe über den Ursprung und die gegenseitigen Verhältnisse dieser Völker prüft, bemerkt mit Recht, daß in Betreff der Nationen selbst und ihrer Lebensweise noch viel zu wenig unterfucht sey. Am besten überzeugt davon die Parallele, welche man am natürlichsten zwischen diesen Amerikanischen zum Theil kleinen und zerstreuten Völkern und den Völkern des nordöstlichen Asiens zieht. So schätzbare, ja vortreffliche Reisebeschreibungen wir über jene von *Imlay*, *Bartram*, *Volney* u. a. haben: so sind doch die Nachrichten und Resultate, welche z. B. selbst ein so großer, möglichst tief forschender, und scharfblickender Völker Beobachter, wie *Volney*, zu geben vermochte, gar nicht in Vergleichung zu stellen mit den Nachrichten und Resultaten, welche die Sorgfalt der russischen Regierung für Wissenschaft unter *Katharina II.*, besonders auch durch den ehrwürdigen *Pallas* bey Unterthanen sammeln lassen konnte, und die wir in *Georgi's* Beschreibung aller Nationen des russischen Reichs zusammengestellt vor uns haben. So sehr der Blick unsers Vfs. auf diese asiatischen Nationen gerichtet ist, und so bemerkenswerthe Facta über die Identität des Aussehens der Nord - Amerikanischen Wilden und der Ost - Asiaten er zunächst anführt: so hat er doch jener vollständigen Nachricht entbehrt, und die seinigen auch *J. Bell's travels from S. Petersburg to various parts of Asia* Edinb. 1788. und der *Survey of the Russian empire by Capt. Sergey Pleschkef* Engl. Uebersetzung Lond. 1792. entlehnen müssen. Manche von den Angaben über die asiatischen Völkernschaften, deren Wörter sich in dem Petersburger vergleichenden Glossarium aufgestellt finden, und deren Namen daher Hr. B. als Vorbereitung zu seinen nachmaligen linguistischen Vergleichen (S. LXXVI bis LXXXVII.) erklärt, sind entweder zu dürftig oder nicht ganz richtig, z. B. wenn er Nr. 130. Karafinskoë am Jenisei im Turuschanskischen oder Mangaschischen Gebiete genommen hat für „Karafini die Bewohner des Königreichs Carezem, unfern des Gibon, des Oxus der Alten.“

Auch den Werth der Traditionen der amerikanischen Völker würdigt der Vf., und sucht zu zeigen, daß man ohne sie über den wahren Ursprung derselben in Zweifel bleiben würde. Er hat besonders aus *Adair's history of America* die dortigen Nachrichten

von Völkern benutzt, welche alle sagen, daß sie einst von der Westseite des Mississippi herüber gekommen seyen. Der Vf. hat in dieser Hinsicht vieles Interessante gesammelt, und wie wichtig und willkommen müssen solchen Forschern die mancherley archivalischen Nachrichten seyn, welche, wie wir aus Briefen wissen, die amerikanische Regierung durch die Besitznahme von Louisiana ganz neuerlich erhalten hat. Neue Quellen öffnen sich dem Ethnographen, wenn in solchen, den unbekanntem Ländern nahen Gegenden Männer wie *Pallas*, *Jefferson*, *Volney*, *Humboldt* und unser Vf. sammeln. Freylich ist bey der für diese Zwecke wiederum höchst förderlichen Entfernung von Europa dem Vf. nicht alles zugänglich gewesen, was Europa's reiche Literatur darbietet, und man darf es ihm nicht zum Vorwurf anrechnen, wenn ihm so auch manche solche Tradition entgeht, z. B. die bey *Mackenzie* (S. 133. der deutschen Uebersetzung von *Zimmermann*), daß die Chepewyan nach ihrer Tradition ursprünglich aus einem andern Lande, das von einem sehr verdorbenen Volke bewohnt wurde, gekommen sind, und zwar über einen sehr großen See, der schmal, seicht und voller Inseln war, wo sie, da immer Winter mit Eis und tiefem Schnee herrschte, großes Elend ausstünden; und daß sie zuerst bey dem Kupfer - Minenflusse gelandet seyen. — So wenig alle solche Traditionen für Erwerb für die Geschichte zu halten sind: so bleibt es doch sehr möglich, daß darin einzelne Körner für diese erhalten seyen, besonders bey Nationen, wo nicht neue Ereignisse von einem, ihr Schicksal umwendenden, Einflusse das Andenken an frühere verdrängten; und es wäre zu viel, wenigstens zu allgemein behauptet, was der berühmte *Volney* in seinen vortrefflichen *Eclaircissements* über die amerikanischen Wilden sagt, daß keine Tradition dieser amerikanischen Völker über 100 Jahre hinaus reiche, wenn er nicht dazu setzte *aucun souvenir regulier, aucune tradition exacte*. Aber ganz vorzüglich und hauptsächlichst die amerikanischen Sprachen geben unserm Vf. sein Resultat: daß ihre Verwandtschaft unter sich und mit Asiatischen zeige, daß sie alle ein Volk seyen, aber daß sie nicht zureiche, um auszumitteln, daß die Amerikaner aus Ost - Asien ausgewandert, und welches der Urstamm sey.

Vor der Ausführung dieser Ansicht geht Hr. B. zu *Jefferson's* und *Clavigero's* Meinungen, jene ist in den *Notes on the state of Virginia* Lond. 1787. angegeben, diese in der bekannteren *Storia di Messico*. Jene geht dahin: so unvollkommen unsere Kenntniß von amerikanischen Sprachen sey, und so viele amerikanische Völkerstämme schon vertilgt sind, ohne daß ihre Sprache erhalten worden: so ergebe sich doch schon aus der Vergleichung des Bekannt - gewordenen, das merkwürdige Factum: wenn man die Sprachen in Amerika und die in Asien nach ihrer wahrscheinlichen Abstammung ordne: so finde man *zwanzig* in Amerika für *Eine* in Asien, d. i. solche die alle Aehnlichkeit unter einander verloren haben. In wenigen Jahrhunderten können sich Dialecte von einander sondern, aber ein ungeheures Zeitalter sey erforderlich, wenn

wenn zwey Dialecte sich ganz trennen, und alle Spuren ihres gemeinschaftlichen Ursprungs verlieren sollten. Aus der grössern Anzahl dieser radicalen Veränderungen, die in Amerika offenbar erfolgt sind, erweise sich das höhere Alterthum dieser Völker als der Asiatischen, so *Jefferson*. *Clavigero* sagt: die Verschiedenheit der Sprachen in Amerika ist sehr gross, und zeugt deutlich für die Verschiedenheit der Völker; in Mexico selbst haben wir fünf und dreyßig Sprachen gefunden, in Süd-Amerika sind noch mehrere gefunden worden. Am Anfange des siebzehnten Jahrhunderts fanden die Portugiesen deren fünfzig am Maragnon im nördlichen Brasilien. (Hr. B., der nur die englische Uebersetzung von *Clavigero* vor sich hatte, die wir nicht kennen, schreibt: 50, im Originale steht: *hundert und fünfzig*, allerdings eine ungeheure Zahl, wobey ohne Zweifel alle kleinen Nuancen der Dialecte, die sich bey solchen unverbundenen Völkern schärfer als ausserdem unterscheiden, mit berechnet sind.) Es sey wahr, es finde sich zwischen manchen amerikanischen Sprachen eine grosse Aehnlichkeit, z. B. zwischen der *Endeve*, *Opata* und *Tanahumara* in Nord-Amerika (nämlich: in Neu-Mexiko) und zwischen der *Mocobi*, *Toba* und *Abipona* in Südamerika (nämlich in Paraguay). Aber viele andere seyen eben so verschieden von einander als das Illyrische vom Hebräischen: Man könne bestimmt behaupten, daß es keine lebenden oder ausgestorbenen Sprachen giebt, die von einander verschiedener wären, als das *Mexikanische*, *Otomittische*, *Taraskische*, *Mayische* und *Mixteksische*, fünf Sprachen verschiedener Provinzen Mexikos. Es würde absurd seyn, zu sagen, daß diese verschiedene Dialecte einer Stammsprache seyen. Wenn, schließt *Clavigero*, die Amerikaner von Familien, die bey der Sprachverwirrung zu Babel sich zerstreuten, die Abaten von andern solchen Familien abstammen, so werde man vergeblich bey diesen in Sitten und Sprachen den Ursprung jener suchen. — *Clavigero*, aus Mexiko gebürtig, und Sammler seiner Nachrichten aus dortigen Quellen, hat eine wichtige Stimme, wenn er die Unterschiede der Sprachen seines Vaterlandes aufstellt, das er so genau beobachtete. Aber wir, nach umfassenderem Studium der amerikanischen Sprachen, als Amerika oder Europa noch genutzt hat, können deutlichen Sprachen-Zusammenhang im Süden und im Norden von Amerika im Großen zeigen, nicht bloß Aehnlichkeiten einzelner Wörter, wie Hr. *Barton*; nur gerade das ehemalige Reich Mexiko giebt ein schwer zu lösendes Problem, wie dort so radicale Sprachenverschiedenheit war und blieb. Hr. B. verwebt die Einwürfe gegen die angegebenen Meinungen in seine unterrichtenden und zum Theil ganz neuen, aus seinen Nachforschungen in Philadelphia, dem Mittelpunkte der vereinigten Staaten, geschöpften Bemerkungen über die besonders Nord-Amerikanischen Völker, von denen wir das Interessanteste ausheben, und zugleich die zerstreuten Notizen des *Appendix* einschalten.

Die *Delawaren* scheinen ältere Sitze im Lande gehabt zu haben, als andere Völker, und waren nach

ihrer Tradition ehemals ein großes, über die östliche und südliche Meeresküste ausgebreitetes Volk; sie bestanden aus drey Stämmen, den *Wandmi*, *Wunólachtiga* und *Minsi*, und die *Mohikans* seyen gewiß auch ein Zweig. Hr. B. hat hier noch bemerkt, daß die *Delawaren* von allen Völkern auf der Ostseite des *Mississippi*, die ihm bekannt wurden, Väter genannt werden; daß dagegen die sogenannten sechs Nationen sie ihre Neveus nennen, und von den *Delawaren* als *Oncles* anerkannt werden. So schätzbar alle solche Notizen über eine so ferne Welt sind, bey welcher oft solche Spuren verfolgt werden müssen, so erhellet doch aus dem zweyten Beyspiele, daß solche Namen nicht immer Abstammung, sondern auch *Respects-Verhältnisse* bezeichnen sollen. Denn die sechs Nationen und die *Delawaren* sind offenbar ganz verschiedenen Stammes. Letztere nennen sich *Lenni-Lennape*. Hr. B. führt *Loskiel's* Deutung dieses Namens: *Indianische Männer* und die von *Heckewelder*: *ursprünglich*, an. So belegt letztere durch die angeführten Beyspiele ist: so können wir doch, übrigens gar nicht für erzwungene Vereinigungen gestimmt, hier nicht umhin, die Nähe der Begriffe: *Eingeborner*, und: *Mann*, zu zeigen; daß *Lenno* aber in diesem ganzen Stamme: *Mann*, bedeutet, führt nicht nur Hr. B. im Wortregister selbst an, sondern auch *Volney* hat es bestätigt. Hr. B. fährt fort: Unter allen Nationen zwischen *Massachusetts* und dem *Mississippi* habe nur die *Delawarische* und die der 6 Nationen das Recht, allgemeine Versammlungen zusammen zu rufen. Die *Delawaren* und andere benachbarte Stämme unterlagen den 5 Nationen, diese betrogen sich als die Herren jener und als Besitzer des Bodens: aber als letztere bey ihrer Anhänglichkeit an England in dem amerikanischen Revolutionskriege viel verloren, bekamen die andern Stämme wieder freyere Hände, und die *Delawaren* wieder Autorität; sie hatten zuletzt zunächst unter den *Wyandots* gestanden: — Die *Minsi* oder *Monsees*, nennen sich *Minissi*, so wie die Halbinsel, die sie bewohnen: *Minissink* (*minis* bedeutet im *Chippewayischen*: *Insel*). — Die *Chippeway*, deren Sprache offenbar ein Dialect der *Delawarischen* sey, heißen bey den *Delawaren*: *Shipawwe*, welches nach Hr. *Heckewelder's* Mittheilung auf *Delawarisch* so viel bedeute als: *whistling*, *sibilans*. — Die *Shawnees*, besser *Sawwanoo* oder *Sawanos*, wohnten ehemals über den Flusse *Savanna* in Georgien. Ein Theil blieb in jenen Gegenden, und ist in dem Bunde der *Creeks*, sie haben dort ihren alten Namen und alte Sprache. Ein anderer Theil zog nördlich nach *Pensylvanien*, wozu besonders der Stamm der *Pickawes* gehörte. Das Gebiet der *Sawwanoo* war sonst sehr beträchtlich, und erstreckte sich von *Kentucky* südwestlich bis zum *Mississippi*; auch sie mußten sich den fünf Nationen unterwerfen. Die *Kickapoos*, zwischen dem *Michigan*-See und dem *Mississippi* halte man für einen unmittelbaren Zweig der *Sawwanoo*. — Die *Miamis* nennen sich so, bey den *Delawaren* heißen sie: *Twichtwe* oder *Twichtwees*. Auch ihre Sprache zieht Hr. B. zu dem *Delawarischen* Stamme; das Gegentheil hat weit mehr Grund, wie *Volney* nach den Auslagen eines genauen Kenners dieser Sprache versichert, dessen schätzbare Samm-



Sammlung Miamiſcher Wörter auch manche Bemerkungen über grammatifche Formen enthält, ſ. am Ende des *Tableau du Climat et du ſol des Etas-unis d'Amérique*. Die Wahrheit liegt in der Mitte. Nicht bloß Aehnlichkeit der Wörter, ſondern auch Aehnlichkeit gewiſſer Formen ſpricht für Verwandtſchaft mit Dialecten des, wie Hr. B. ihn nennt, Delawariſchen Stammes; aber dieſes Zutammentreffen iſt nicht ſo häufig, und wechſelt zu ſehr mit Verſchiedenheit ab, als daß eine große Nähe der Abſtammung angenommen werden dürfte. Die *Wiahtanah* ſeyen ein Zweig der Miamis. — Die *Meſſifaugers* oder *Meſſifagues* ein ſehr heiſſiges Volk am Huronen- und oberen See, haben eine Sprache, die ohne Zweifel mit der der *Chippewayer* und *Natiks* nahe verbunden ſey, aber auch Wörter einiger ſüdlichen Stämme enthalte. — Der *Penobſiots* ſollen 1795. weniger als 300 gewefen ſeyn. — Das Gebiet der *Narraganſets* erſtreckte ſich im 17ten Jahrhundert im Norden und Often 30 — 40 (Engl.) Meilen vom Sekunkfluſſe und der *Narraganſetbay*, und ſchloß Rhodeiſland und andere Inſeln dieſer Bay ein, weſtlich und ſüdlich reichte es bis zu dem Platze *Wekapage*, 4 — 5 Meilen vom *Pawcutukfluſſe*, welcher als Süd- und Weſtgränze angeſehen wurde und die öſtliche Gränze der *Pequots* war. — Von der Beſchaffenheit der Sprache der *Pequots*, dieſer ſonſt mächtigen Nation, haben wir vergeblich einige Aufklärungen oder Winke geſucht. — Die 5 Nationen, (die zuſammen genommen von den Franzoſen den Namen *Iroquois*, daher Irokelen, ſo wie von den Holländern von dem einen Stamme den Namen *Miquits*, erhielten, von den Engländern nach eben demſelben zuweilen überhaupt *Mohawk* genannt werden, ſich aber *Aquanuſchionig* oder *Konunkzi Oniga* d. i. Bundesvölker nennen) ſind die *Senkas*, *Mohawks*, welche ſich den älteſten Zweig nennen, *Onondagos*, *Cayugas*, *Oncidas*, Ihr Bund heiſt bey den Eingebornen: *die feſte Hand*; erſcheint ungefähr vor etwas über 200 Jahre und zwar in der Nähe der großen Canadiſchen Seen, nach einigen im Norden, nach andern im Süden des Erieees zu Stande gekommen zu ſeyn; die drey erſtern Völker heiſſen die älteren, die zwey letztern die jüngeren. Aber im erſten Theile des 18ten Jahrh. wurden noch die *Tuscaroras* oder *Tuskerura*, als die ſechſte Nation in den Bund aufgenommen, welche von den *Cheeraken* und Engländern von den Küſten von Nordkarolina vertrieben, nordwärts gezogen waren. Sie ſeyen, ſo wie die *Wouons*, Theile von den *Pampticoughs*, in Nordkarolina, von denen dort der *Pampticough* Sund wohl ſeinen Namen habe. Dieſer Bund nahm 1608. den Strich von dem öſtlichen Ende des Erieees bis zum *Champlainſee*, und von den *Kittatinney* und *Highlands* bis zum *Ontarioſee* und dem *Lorenzfluſſe* ein. Nämlich als ſie kurz vor dieſer Zeit mit den *Adirondaos*, über den See, Krieg gehabt hatten, und letzteren, beſonders weil dieſe von den Franzoſen mit Schießgewehr unterſtützt wurden, das jenen damals noch

unbekannt war, unterlagen: ſo brachte es ihre Politik, durch die ſie ſich unter allen amerikaniſchen Völkerſchaften auszeichnen, dahin, daß ſie zu rechter Zeit mit jenen und den Franzoſen Frieden machten. Aber Frieden konnten ſie nicht halten, begierig nach Ruhm und Erweiterung ihres Gebiets kehrten ſie in der angegebenen Zeit ihre Waffen gegen die Delawaren, *Mahicans* und andere dortige Stämme, und zwangen dieſe, ihre Oberherrſchaft anzuerkennen. Die *Cochne-wagoes* ſeyen ein Zweig der *Mohawks*. Auch die *Wyandots*, beſonders um Fort Joſeph und Detroit, ſeyen ein Zweig jenes Bundes, und von demſelben genöthigt worden, um Friede zu bitten, wie *L. Evans* ſage, der ſie für ein Volk mit den *Toxes* und *Ontagamis* hält. — Von den *Nadoweſſiern*, den *Sioux* der Franzoſen, bemerkt Hr. B., ſie hätten ehemals das Land um Detroit bewohnt. In der Nähe dieſes Platzes ſey ein breiter Fluß, der ſich in die Weſtſeite des Sees *St. Clair* ergieſſe, und der bey den *Chippewayern* und andern amerikaniſchen Völkerſchaften: *Nadoweſſi Sipi* d. i. *Nadoweſſier-Fluß* heiſſe; das Volk von Detroit nenne ihn *Huronenfluß*. Die *Nadoweſſier* ſeyen ein Zweig der *Wyandots*, welche letztere von den *Chippewayern*: *Nottaweſſei* genannt werden. (Abgeſehen von dem Gewicht dieſes Grundes würde ja aber daraus eben ſo gut der umgekehrte Fall folgen, und die *Wyandots* ein Zweig der *Nadoweſſier* ſeyn können, die in Verbindung mit den ſechs Nationen getreten, und dadurch zu manchen ihrer Wörter gekommen ſeyn könnten.) — Ueber die *Cheerake*, im Süden und Südweſten der Nord-Amerikaniſchen Staaten, erfuhr Hr. B. von Hn. *M'Gilwray*, daß ſie länger als die *Muskohge* auf der Oſtſeite des *Miſſiſſippi* ſeyen, indem letztere von erſteren: ihre jüngeren Brüder, genannt würden, und Hr. B. fand die Farbe der *Cheerake* lichter, als bey dem größten Theil der ihm bekannten amerikaniſchen Völkerſchaften. Der Uebergang der *Muskohge* über den *Miſſiſſippi* ſcheine in die Zeit zu fallen, wo die Spanier unter *Ferd. de Soto* zuerſt in Florida landeten. Sie haben nach Hn. *M'Gilwray's* Mittheilung eine Tradition, daß, während ihre Vorfahren abwärts zogen, ſie Nachricht bekamen von Leuten, welche andere Farbe, als ſie, Haare über den ganzen Körper, und Donner und Blitz in den Händen hätten. — Die *Chikkafah* ſeyen wahrſcheinlich nahe bey *Chikkafah-Bluff* über den *Miſſiſſippi* gegangen; dieſs müſſe einige Zeit nach der Ankunft der Spanier in Mexiko gewefen ſeyn, weil ſie und die *Choktah* ſchon aus der weſtlichen Gegend die ſchönen *Chikkafah-* und *Choktah-* Pferde mitgebracht, die von Andaluſiſcher Raffe ſeyen. Die *Chikkafah* werden ausdrücklich in der Expedition des *Ferd. de Soto* nach Florida erwähnt. Sie geben von ſich an, daß ſie ein kleiner Theil ihrer Nation ſeyen, und daß ihre Vorfahren noch jenseits des *Miſſiſſippi* nach den Küſten des ſtilen Meeres zu wohnen.

(Die Fortſetzung folgt.)

## ALLGEMEINE LITERATUR - ZEITUNG

Sonnabends, den 27. May 1809.

## WISSENSCHAFTLICHE WERKE.

## VERMISCHTE SCHRIFTEN.

PHILADELPHIA, gedr. b. Bioren: *New views of the origin of the tribes and nations of America* by B. S. Barton, etc.

(Fortsetzung der in Num. 148. abgebrochenen Recension.)

Die *Katahba* waren eine beträchtliche Nation, und ihr Land in Norden und Nord-Osten begränzt von Nord-Karolina, in Osten und Süden von Süd-Karolina, im Süd-Westen von den *Cheerakes*. Vor 25 Jahren war ihr Hauptsitz 140 Meilen von den *Cheerakes* und 200 Meilen von *Charlestown*. Nach Hn. *Al. Martin*, sonst Gouverneurs von Nord-Karolina, halten sie eine Jahresversammlung. Sie geben den Köpfen ihrer Kinder eine künstliche Form durch starke Zusammendrängung; doch scheine dieser Gebrauch abgekommen zu seyn, indem man bey dem jüngern Theile der Nation keine flachen zusammengedrängten Köpfe finde, ein Umstand, der sich mit unsers berühmten *Blumenbach's* Annahme der Fortdauer also zusammengedrückter Formen nicht vertrage. Von den *Natchez* theilt *M' Gilway* mit, daß ihre Ueberbleibsel 1790 unter den *Creeks* deren Sprache sprechen, aber ein *Dollmetscher* versicherte 1794, daß sie ihre eigene Sprache beybehalten; welche auch *du Pratz* erlernt hatte, aber nicht mittheilt, weil Kenntniß einer solchen ausgestorbenen Sprache ohne Interesse sey, (nämlich für den Handelsmann, für den viele Sammlungen Wörter fremder Sprachen zunächst berechnet sind, statt daß man das Interesse des Ethnographen und Linguisten hätte immer recht lebhaft aufpassen sollen.) Die übrigen Bemerkungen über die südlichen Völker sind bey den genannten aus dem, wegen seiner sonderbaren Hauptansicht unter uns bey weitem nicht genug genützten *Adair*, bey andern aus gewöhnlichen Hülfsmitteln geschöpft. Bey allem Dank für Hn. *B's* Beyträge zur Kenntniß von Nord-Amerika, müssen wir hier noch die frohe Hoffnung aussprechen, daß wir nun bald durch unsers großen Topographen und einzigen Kenners von Nord-Amerika, unsers verehrten *Ebeling's* Fortsetzung seines classischen Werks recht reich an Aufklärungen der Kunde und Geschichte dieses Landes werden.

Die Haupttendenz von Hn. *B's* interessantem Werke ist, wie wir unsern Lesern schon sagten, linguistisch. Wir haben von der ethnographischen zuerst gehandelt, und gehen nun zu dieser über. Wir haben zuerst über die Bereicherungen unserer linguistischen Kennt-

nisse, die wir Hn. *B's* schätzbaren Wörterfammlungen verdanken, und Hn. *B's* Verdiensten dabey, sodann von den Grundsätzen der Vergleichung der verschiedenen Sprachen, welche er befolgt, und zuletzt von den linguistischen und ethnographischen Resultaten zu handeln, welche unser Vf. durch seine Untersuchungen findet.

Aufrichtiger Dank Jedem, der in fernen Gegenden uns Wörter fremder Sprachen sammelt, sie genau und mit überlegender Vorsicht darstellt: vielfacher Dank Hn. *B.*, der uns so viele Wörter so vieler Sprachen sammelte. Er hat in der ersten Ausgabe 52, in der zweyten 70 Begriffe aufgestellt, (die sich sämmtlich auch unter den, von der Kaiserin Katharina zum Behuf des großen vergleichenden Wörterbuchs aufgestellten Wörtern finden, und eine zweckmäßige Auswahl aus denselben sind) und hat von so vielen amerikanischen Sprachen, als ihm durch frühere oder eigene Nachforschungen mehr oder weniger zugänglich waren, die Wörter derselben für diese Begriffe gesammelt. Die große Menge von Wörtern, welche uns Hr. *B.* zuerst bekannt macht, sind durch andere Schrift von den, aus schon gedruckten Quellen unterschieden; diese Quellen sind genau nachgewiesen, so wie auch die in jeder derselben herrschende Art der Aussprache. Mehrere derselben sind aus kleinen, außer Amerika kaum gekommenen Schriften entlehnt und uns insofern auch neu. Wie genau Hr. *B.* dabey zu Werke gegangen, erhellet vorzüglich daraus, daß er oft sehr geringe Abweichungen der Aussprache doch besonders angiebt. Vorzüglich in den Sprachen der 6 Nationen, ferner der *Katahba* hat Hr. *B.* unsere Kenntniß so sehr bereichert; aber auch neue Beyträge in der Sprache der *Muskohge*, *Cheerake* und vieler andern verdanken wir ihm. Er hat unermüdet Gelegenheiten genützt, z. B. die Ankunft zweyer *Katahbas* zu Philadelphia, um auch von dieser Nation noch Wörter im Appendix zu sammeln. Kurz in allen diesen Rücksichten hat sich Hr. *B.* bleibende Verdienste erworben, und ihm dürfen wir es nicht anrechnen, daß die englische Orthographie eine der unbequemsten zur Bestimmung der Aussprache fremder Völker ist, und daß z. B. *we* bloß ein stummes *e* am Ende, *ough* bloß *ah* am Ende ausdrückt, wie man dies am deutlichsten in *Will. Jones* Abhandlung in d. *Asiatick Researches* Vol. I. S. 1—56. erieht, und auch in *Volney's* angeführten *Miamischen* Wörterbuch, wo die freylich auch nicht sehr bequeme französische Aussprache und die englische oft neben einander gestellt sind. Auch

Auch dürfen wir es Hn. B. nicht zurechnen, daß seine große Entfernung von Italien ihm dortige, freylich für die Amerikanische Sprachkunde höchst wichtige und ergiebige Werke entzog, nämlich *Fil. Salv. Gilij saggio di Storia Americana T. III. della religione e delle lingue Americ.* Rom 1780. und *Lor. Hervas vocabulario poliglotta con prelegomeni sopra piu di CL lingue*, so wie dessen *Saggio pratico delle lingue*, beyde Rom 1787; dessen *Catalogo delle lingue conosciute della loro affinità e diversità*, Rom 1784; dessen *Aritmetica delle nazioni*, Rom 1785; daß also ihm so Manches fehlte, während es mitten in Deutschland redlichem Eifer möglich wird, durch Benutzung dieser und vieler andern Hilfsmittel, des vor uns liegenden Buchs und der von dem berühmten Reisenden *Alex. von Humboldt* aus Süd-Amerika und Mexiko mitgebrachten Hilfsmitteln von mehr als *dreyßig* amerikanischen Sprachen und Mundarten eine mehr oder weniger vollständige, grammatische Uebersicht und von beynahe *hundert* amerikanischen Sprachen und Mundarten sehr oder einigermaßen reichhaltige Wörterbücher oder wenigstens Sammlungen mehrerer Wörter zu haben. Selbst über Amerika also (ausgenommen von den nördlichen Völkern, von dem Ausfluß des Mississippi an, mit denen Hr. B. in näheren Verhältnissen stand,) sind wir jetzt um sehr vieles reicher, als er, und vermögen, von *allen* von Hn. B. aufgestellten Begriffen, die Mexikanischen, Peruanischen Bezeichnungen und viele von Völkern anzuführen, deren Namen selbst Hn. B. kaum bekannt geworden zu seyn scheinen. Allerdings ist auch der Titel des Buchs etwas zu weit gefaßt, wenn man nicht ein Mißverhältniß zwischen den Nachrichten über die eben genannten Gegenden und die übrigen Theile Amerika finden soll. Demnächst liegt dem tieforschenden Linguisten und Ethnographen der Wunsch recht nahe, daß es Hn. B. gefallen haben möchte, auch auf einige grammatische Formen der Völker, deren Wörter er uns so sorgfältig giebt, seine Aufmerksamkeit zu richten. Es könnte undankbar scheinen, wenn man so viel Schätzbares von einem wackeren Gelehrten erhält, wie wir von Hn. B., noch mehr zu verlangen; wenn nicht auf der einen Seite das Interesse der Wissenschaft es forderte, und wenn nicht auf der andern Seite die Gelegenheit, solche gelehrte und forschende Sammler in einem bleibenden Aufenthalte in einem so günstigen Local zu erblicken, so selten wäre, daß man sie gern so viel brauchen möchte, als es ohne Verdacht des Mißbrauches möglich ist. Auch sind wir fern davon, dem Vf. es anzurechnen, daß wir aus vollständigen Wörterbüchern, z. B. der Mexikanischen, Peruanischen nicht bloß sehr vieles hinzufügen, sondern auch berichtigen können: im Mexikanischen soll z. B. *teoquichtuich* Bruder seyn, aber *teoquichui* ist nicht dies, sondern: Ehemann, *ixtelotli* Auge, *nacatzli* Ohr, ist nicht der Plural; *camactli* oder *chal* soll: Mund, seyn, jenes *mu: camactli* heißen und dieses finden wir gar nicht; für *yulloctli*: Herz, sollte *yullotli* stehen; für *citlabin*, Stern: *citlalin*; *lan* soll Land, Erde, be-

deuten, aber kein Mexicanisches Wort fängt mit *lan*: *tlalli* ist: Erde; neben *atl*: Wasser, steht noch *ael*, welche Verbindung von *ae* aber im Mexicanischen gar nicht vorkommt; im Peruanischen ist nicht *unuy* Wasser, sondern: *unu*, und jenes bedeutet: ist Wasser oder flüßig gemacht. — Auch unbedeutend ist es, daß der Vf. zuweilen Wörter in dem Appendix noch einmal anführt, die schon im eigentlichen Verzeichnisse gerade eben so standen, z. B. das Nadowefische *paatah* Feuer. Bloß etwas Erhebliches ist an diesen Wörterfammlungen wirklich auszufetzen, nämlich dies: daß unser Vf. die gedruckten Hilfsmittel nicht ausgebraucht hat, und uns also nicht der Nothwendigkeit überhebt, nun neben seinem Buche alle diese Bücher aufzuschlagen, und das nachzutragen, was sie uns neben dem, von Hn. B. Angeführten, darbieten. Wir dürfen, um dies zu belegen, nur *la Hontau* und seine paar *Huronischen* Wörter anführen, von denen Hr. B. bloß Himmel und Bruder angibt, und *ochi* (*divinité*), *ontehien* (*femme*), *onnohoue*, (*homme*), *eonhora* (*cheveux*), *outoirha* (*il fait froid*), *tishta* (*feu*), *aguienon* (*chien*) ausläßt; oder *de Laet's* Sammlungen in seiner *novi orbis descriptio*, über die *Sankikani* im ehemaligen Neu-Holland, wo *menutto* oder *menetto* Gott, *renoes* Mann, *oriquoywe* Frau, *mytrach* Haar, *kepatten* Kälte, *aram* Hund; über die *Hoohelagenses*, wo *aguehum* Mann, *agruaste* Frau, *hergeniascon* Stirn, *agoniscon* Haare; über die *Souriquosii* im ehemaligen Akadien, wo *ouajek* Himmel, *metabovion* Mann, *mebovion* Frau, *nechit* Fülse, ausgelassen sind; über das Brasilische wo *ave* oder *ava* u. a. mangeln; die über den *Yaoi* in Guiana, wo 8 Wörter angegeben sind, und 16 fehlen; oder *Gage's* Angaben von der Sprache der Poconchi, wo man *taxab* Himmel, *vinac* Mann, *ixoc* Frau, *chi* Mund, *cam* Hand, *quih* Sonne und Tag u. m. a.; oder *Adair's* zerstreute Anführungen, wo man des *Chikkasaische* *ya-we* Mensch, das *Cheerakische*: *kora* Winter u. m. a. ungerm vermisst. Vorzüglich aber muß es auffallen, daß die Wörter der *Narragansets* und der *Natiks* aus *William's Key* und *Elliot's* Bibel und Grammatik so ganz unvollständig gegeben sind, da diese Hilfsmittel auf dem Continente von Europa so äußerst selten sind, und schon jene Grammatik (Cambridge in Amerika 1665. 4to.) viele von jenen Wörtern lieferte, aus der Bibel (ebendasselbst 1663. 4to.) aber sie sich so leicht alle aufstellen ließen.

Wir kommen zu den Vergleichen, welche Hr. B. sowohl zwischen den Amerikanischen Sprachen als einigen des alten Continents anstellt, und den dabei angewendeten *Grundsätzen*. Hr. B. sucht zu zeigen, daß zwischen den verschiedenen Amerikanischen Sprachen so mancherley Berührung statt finde, und daß sie ebenfalls mit Sprachen des alten Continents zusammentreffen. Er hat in letzterer Hinsicht mit Recht die Sprachen Asiens vorzüglich ins Auge gefaßt, und unter jedes seiner Register von Amerikanischen Wörtern, z. B. für den Begriff: Blut, alle Bezeichnungen dieses Begriffs in Asiatischen Sprachen, welche auch nur einige Aehnlichkeit mit irgend einem

von jenen hatten, hinzu gesammelt. Seine Quelle ist hier das schon erwähnte, Pallas'sche vergleichende Wörterbuch gewesen, und es ist merkwürdig, Früchte jener großen Unternehmung auch in Philadelphia aufsprießen zu sehen, und zu sehen, wie selbst dort die Russischen Lettern jenes Wörterbuchs einem forschenden Gelehrten kein Hinderniß seines Gebrauchs für Linguistik und Ethnographie gewesen sind. Samojedische und Ostjakische Wörter findet man hier, so wie Hn. B. die Laute ähnlich schienen, neben Wörtern der Völker des Kaukasus, der Ueberbleibsel so vieler vorgezogenen Nationen enthält. Es war recht verdienstlich, die Bahn zu solchen Vergleichen mit Asiatischen Sprachen zu brechen; da der Gedanke an einen Zusammenhang der Völker von Nord-West-Amerika und Nord-Ost-Asien so natürlich ist; dergleichen Vergleichen mußten Resultate herbeiführen, und zur Entscheidung jener großen Frage beitragen. Aber freylich dürfen jene Vergleichen nicht erzwungen werden, müssen wesentliche Theile der bezeichnenden Laute betreffen und das Zusammentreffen muß nicht bloß in einem paar Wörtern, sondern in vielen nicht bloß bald zwischen der und jener Sprache, bald zwischen andern, sondern beständiger zwischen ebendenselben, Statt finden, wenn ein Resultat über den Zusammenhang der Sprache und Völker darauf gegründet werden soll. Hr. B. schreitet offenbar viel zu schnell zu der Annahme eines solchen Zusammenhanges fort, und sieht zu leicht Aehnlichkeiten. Wie noch viel leichter würden sich solche Aehnlichkeiten haben finden lassen, wenn Hn. B. die zweite, nicht ins Publikum ausgegebene Bearbeitung des Pallas'schen Wörterbuchs zu Gesicht gekommen wäre, wo alle Wörter aller verschiedener Sprachen ganz nach der alphabetischen Ordnung zusammengestellt sind, und also dabey bloß die Gleichheit der Laute, nicht die der Abstammung ins Auge gefaßt ist. Wir wollen Beyspiele der Vergleichen ausheben, die wenigstens noch einigen Schein für sich haben. *Haar* ist bey den Chippeways: *lissis* oder *lissy*, bey den Wenden in der Lausitz (Hr. B. hat aus einer in Amerika sehr verzeihlichen Verwechslung: Winden in Cärnten und der Lausitz): *lossie*; und bey den Woccons: *tumme*, bey den Kartalinshir auf dem Kaukasus: *toma*; *Bauch* bey den Delawaren: *wachtey*, im Olonetzischen: *watticho*; und bey den Chilesen: *pue*, bey den Wotiaken: *poat*, *Fuß*, im Brasilischen *pi*, im Persischen und Bucharischen: *pacc*; *Stern* im Delawarischen, Chippewayischen, Algoukischen: *alank*, im Kotowskischen und Assauskischen: *alagán, alak*; und im Chilesischen: *wangelen*, im Tscherkassischen (aus einem bey einer solchen Menge von äusserst genau copirten fremden Wörtern recht verzeihlichen Schreibfehler ist statt hier *Tscherkass.* zu setzen, unter dem vorhergehenden: Japanese ein Strich, gleich als ob das eben anzugebende Wort auch Japanisch wäre:) *wago*; *schwarz* im Delawarischen: *sucken*, im Samojedischen: *Sage*, und im Chilesischen: *curi*, im Tatarischen: *kara*; *nicht*, im Delawarischen *matta*, im Esthnischen *meette* und im Mahiccanischen:

*eshta* und *ashta*, im Lamutischen: *attscha*; *Licht* im Delawarischen: *wochejeek*, im Pumpocolskischen (bey einem Otiakenstamme in der rechten Seite des Jenisei): *chok*; *ich* im Delawarischen *ni*, im Muskohgischen: *aneh* oder *ani* (und eben so, wie wir hinzusetzen können, in der Sprache der Pimas, der verbreitetsten in Sonora auf beiden Seiten der Flüsse Gila und Colorado;) im Moturischen, bey dem mit dem Samojeeden verwandten Stamme am Flusse Tuba: *ne*, im Tanguitischen *nai*, im Permischen: *me*, im Hebräischen: *anochi*, im Jüdischen: *anee*. (Dafs der Vf. diese Semitischen Sprachen aus eigener Kenntniß aufstellen sollte, wäre von dem schätzbaren Naturforscher und Arzte zu viel verlangt, Unrichtigkeit ist in dieser Hinsicht auch im Folgenden.) *Du* im Poconchischen: *at*, im Hebräischen: *atta*, im Chaldäischen: *ad* oder *ant*, im Syrischen: *anat* oder *at*, im Arabischen: *andeh*, im Otiakischen *te*; *dasselbst* im Delawarischen *ika*, im Kartalinskischen: *eeka*; *Bein* im Tuscarorischen: *ohsterek*, im Armenischen *oskor*; *Stirn* bey den Indianern in Pensylvanien *hackalu* bey den Tschetski *haka*, bey den Katahba *netaup*, bey den Tscherkassern *natu*. Doch wir dürfen unsre Leser nicht durch mehrere Beyspiele dieser Vergleichen, die wir, ohne bloß wirklich sehr ähnliche oder bloß wenig ähnliche Laute auszufuchen, hier ausgehoben haben, ermüden. Sie sind alle von der Art bald ein Wort aus dem südlichsten Amerika, bald aus dem nördlichen, bald mit Wörtern von der Nord-Ostküste von Asien, bald mit Wörtern vom westlichen Kaukasus, bald mit wenigstens ansprechendem Zusammentreffen des Lauts, bald sehr gezwungen verglichen. Wir schränken uns nur noch auf ein paar Bemerkungen über diese Vergleichen selbst ein. Erstens: Man begreift leicht, das Hr. B. seine Wörter nach der Englischen Aussprache gelesen haben will. Aber bey der Uebertragung der Russischen Buchstaben in dieselbe ist er, ungeachtet der Genauigkeit, die sichtbar überall obwaltet, doch zuweilen entweder undeutlich geworden oder angestossen; z. B. wenn das Brasilische *roig* Kälte, mit dem Lesghischen *rohee* verglichen wird, im Pallas'schen Wörterbuche steht *роги*; bey dem Olonetzkischen *techtee* Stern, wird man *ch* Englisch aussprechen, im Russischen steht *тхтхн*, es ist mit dem Tuscarorischen *heeghteh* verglichen; das *ö* ist durch *oe* ausgedrückt; aber *\** wäre besser gewesen, weil man z. B. bey *koera* im Olonetzkischen: Hund, welches mit dem Cheerakischen *keera* verglichen wird, nicht weiß, ob jenes: *köera* oder *ko-ira* seyn soll, wie im Russischen steht *кoнра*. Am auffallendsten ist aber der Einfluß der Englischen Aussprache bey dem Delawarischen *Chey* Fell, welches mit dem Lesghischen *Cheg* scheinbar passend verglichen wird, wo aber *chey* Englisch ausgesprochen mit dem *XET*, wie im Originale steht, höchst wenig Aehnlichkeit hat. Zweytens: Mehrmals haben die Anfänge der Wörter mit den Buchstaben *\** zum Vergleichungspuncte gedient. Nun ist aber dieser Laut nicht bloß in dem Stamme, welchen Hr. B. den Delawarischen nennt, sondern auch in andern Amerikanischen eine grammatische Form, wel-

che vor die Substantive vorgefetzt wird, um das Pronominal-Adjectiv: *mein* auszudrücken, und unfre übrigen Pronominal-Adjective werden durch andere vorgefetzte Laute, z. B. *k*, *ki* ausgedrückt. Konnte nun also, wie es geschieht, mit dem Delawarischen *necommis*, Algoukischen, *nicannich*, des Tungufischen *nokkoom*, und des Samojedischen *neka* verglichen werden, zumal da aus der Sprache der Illinois (am gleichnamigen in den Mississippi fallenden Flusse): *nika* ausdrücklich, als: *mein* Bruder, bedeutend angeführt wird: oder des katahifischen *neetook* Auge, mit dem Kalmückischen *neetooan*, oder des Mahikannifchen

*keeskq* Auge, mit dem Tatarifchen *koos*: wenn nicht die ganze Vergleichbarkeit der Wörter, wie oft bey unserm Vf., auf die Aehnlichkeit eines einzigen Buchstabens zusammen schmelzen soll? Hierzu kommt, das in sehr vielen Amerikanischen Sprachen die Substantive gar nicht ohne Pronominal-Adjective (oder Possessiva) gesprochen werden können, und das man also sich hier doppelt hütten muß, nicht: *mein*, *dein* oder *sein* z. B. Weib für das absolute: Weib zu nehmen, für welche Abfoluta manche dortige Sprachen wieder eine eigene vorzufetzende Form haben.

(Der Beschluß folgt.)

## L I T E R A R I S C H E N A C H R I C H T E N .

### I. Lehranstalten.

#### Frankfurt am Mayn.

Zu den wohlthätigen Anstalten, deren sich unsere Stadt schon erfreut, kommt nun noch eine neue nicht minder wohlthätige. Dieß ist die für die hiesige jüdische Gemeinde nächstens zu errichtende *Carlschule*. Bis zum Jahre 1794 befanden sich die Schulen für die Kinder dieser Gemeinde in einer so schlechten Verfassung, das sie kaum diesen Namen verdienten. Damals thaten zwar einige Privatpersonen zu einer bessern Einrichtung dieser Anstalten die heilsamsten Vorschläge; allein ihre Entwürfe blieben der kräftigen Unterstützung des dantahligen Magistrats und der besonders thätigen Bemühungen des Hn. D. *Hufnagel* ungeachtet unausgeführt. Es entstanden seitdem neuere Lehranstalten für Knaben, die zwar die frühern Schulen weit hinter sich zurück ließen, aber gleichwohl noch nicht den jetzigen Anforderungen an gute Schulanstalten entsprachen. Für Mädchen geschah gar nichts. Desto ernstlicher dachte man jetzt darauf, einem so dringenden Bedürfnisse abzuhelfen, und eine Folge davon ist, das die nächstens zu eröffnende Schule, die aus Dankbarkeit gegen den Fürsten Primas, dessen Unterstützung sie ihre Entstehung verdankt, den obigen Namen führen wird. Vor allem wurde darauf gesehen, das die bisherigen Schulen in Knaben- und Mädchen-Schulen eingetheilt wurden, und eine zweckmäßige Einrichtung erhielten. Die Oberaufsicht über diese Bildungsanstalt führt 1) ein gelehrter Pädagog, der alles, was nicht in das Fach der technischen Künfte einschlägt, zu besorgen hat; 2) ein Professor der Mathematik, welcher zugleich Physik und Chemie theoretisch und praktisch lehrt; 3) eine Obergouvernante, welche die Aufsicht über den Unterricht in weiblichen Kenntnissen und Fertigkeiten und denselben zu leiten hat. In der Folge wird ein geräumiges Schulgebäude mit einem Garten angelegt werden, um die Gesundheit der Zöglinge

zu erhalten. Der Garten wird zu nützlichen körperlichen Uebungen der Schüler eingerichtet, und wenn es die Umstände erlauben, wird auch noch eine Schulbibliothek aus dem Schulfond angeschafft werden, und eine Sammlung physikalischer und mathematischer Instrumente, wie auch ein physikalischer und chemischer Apparat hinzukommen. Anstatt das das Schulgeld in den bisher bestandenen Schulen 100 bis 200 Gulden jährlich betrug, wird sich in Zukunft dasselbe für Kinder von 4 bis 8 Jahren jährlich nicht über 25 bis 30 Gulden, für Kinder von 8 bis 12 Jahren nicht über 40 bis 45 Gulden belaufen, und Kinder von 12 bis 15 Jahren werden höchstens 50 Gulden jährlich Schulgeld geben. Unbemittelte und Arme werden unentgeltlichen Unterricht erhalten. Von allen diesem giebt folgende Schrift Nachricht: *Unterrichtsplan zu der für die hiesige jüdische Gemeinde zu errichtenden Carlschule, so wie solcher Sr. Hoheit, dem souveränen Fürsten Primas vorgelegt wurde und dessen höchste Sanction erhalten hat*. Herausgegeben mit Genehmigung des fürstlichen Herrn Special-Commissarii von der Schul-Studien-Section des Vorstands der Juden-Gemeinde zu Frankfurt. Frankfurt am Mayn, b. Varrentrapp und Wenner. 1809. 16 S. 4.

### II. Beförderungen.

Bey der Zusammenfchmelzung der Provinzial-Ober-Justiz-Gerichte im Königreich Baiern, in Ein Ober-Appellations-Gericht zu München, wurde auch der Ober-Justiz-Rath von *Harsberg*, von welchem der neue deutsche Merkur manche liebliche Blüthe seiner der ernstern Themis abgewonnenen Mußestunden, und besonders eine nach der Vollendung lüftern machende Probe einer, auch nach der von Hagenfchen Bearbeitung noch nicht überfüßigen, Uebersetzung *des Niederungen Liedes* mittheilte, zum Ober-Appellations-Rath ernannt, hält sich aber bis zur Beendigung einiger ihm übertragenen, bey der Auflösung des Ober-Justiz-Gerichts nicht vollendeten, Geschäfte noch in Ulm auf.

## ALLGEMEINE LITERATUR - ZEITUNG

Montags, den 29. May 1809.

## WISSENSCHAFTLICHE WERKE.

## VERMISCHTE SCHRIFTEN.

PHILADELPHIA, gedr. b. Bioren: *New views of the origin of the tribes and nations of America*, by B. S. Barton, etc.

(Beschluss der in Num. 149. abgebrochenen Recension.)

Es ist schwer, feste Grundätze bey Vergleichung der Wörter ganz verschiedener Sprachen zu ergreifen, wobey es darauf abgesehen ist, dadurch die Art ihres Zusammenhanges zu bestimmen; und man tadele ja nicht zu streng Gelehrte, die nach den mühsamsten und gewissenhaftesten Forschungen eine gewisse Vorliebe für die Aehnlichkeiten einnimmt, welche sie gefunden zu haben glauben. Hat doch selbst den nüchternen Volney die Aehnlichkeit des Miamiischen Wortes: *Helaniah* (Mann), und des Delawarischen: *Lenni*, mit den *Hellenen* in Alt-Griechenland (a. a. O. S. 526.) zu einer ernsthaften Vergleichung dieser Namen, und selbst des der Alanen, verleitet, weil er so scharffinnig die ältesten Griechen und die amerikanischen Wilden vergleicht, ob er wohl ausdrücklich seine Mißbilligung vieler von den Resultaten unsers Vfs. bezeugt. Manche solche Aehnlichkeit ist bloßer Zufall. Der Vf. hat *Molina's Saggia sulla storia naturale de Chili* gekannt, und also auch seine Zusammenstellung nicht weniger, wirklich sehr ähnlichen Wörter im Chilesischen (oder Araucanischen), und im Griechischen und Lateinischen, die *Molina* für nichts mehr als Zufall hält, und auch Hr. B. nicht in Anschlag gebracht hat. Wir könnten Hn. B. noch eine Menge von Fällen eines eben solchen Zusammentreffens aus süd-americanischen Sprachen nachweisen, z. B. des Aymarischen *nasa* und *hancco*, mit *nasus* und *blanco* oder *branco*; des *canárou* in der Sprache der Caribischen Frauen mit dem gleichbedeutenden *canard*; des Mexikanischen *tech* und des Deutschen *dich*; des *lailo*, Nacht, und *capthe*, Haare, in der Sprache der Lule im Westen von Paraguay, mit *לילה* und *capilli*; des *topa* in der Sprache Omagua im Königreich Quito, mit dem gleichbedeutenden *τόπος*, des Chilesischen *leuvu* mit *leuve*; des Aruwakischen *mantia* mit *matin*; des Chipewayischen *malatatt*, ganz schlecht, mit *malus*; des Nadowessischen *opiniatiare*, wovon man eine hohe Meinung hat, was man bewundert, mit *opinion*; des *catte*, fallen, *humasoi*, Mensch, *amaicii*, lieben, jenes in der Yarura-, letztere in der Betoï-Sprache am Casenare oberhalb des Orinoco, mit: *cadere*, *homo*,

*amare*; des *anu*, Weib, in der Sapibocona-Sprache in einem Theile von Peru, mit *anus*. Aber wenn solches Zusammentreffen Statt findet bey Sprachen von Völkern, die fast unmöglich jemals in einem solchen Zusammenhange des Verkehrs oder der Abstammung gestanden haben, das jenes Zusammentreffen daher kommen könnte, und mehr als Zufall wäre: wie soll anderwärts der Beweis dieses Verkehrs oder wohl gar der Abstammung daraus geführt werden, das, wie Hr. B. zeigt, drey oder vier Wörter der einen Nation in Süd - Amerika mit einer andern in Nord - Amerika, oder in Nord - oder West - Asien mehr oder weniger zusammentreffen? Hätte ein solches Argument Beweiskraft: so würde es offenbar zu viel beweisen. Man ist zu weit gegangen, wenn man neuerdings gefordert hat, die Vergleichung verschiedener Sprachen müßte sich auf den ganzen Reichthum derselben erstrecken: aber es ist volle Wahrheit, das diese Vergleichung immer unvollkommen bleiben wird, wenn man nicht beide Sprachen in ihrem ganzen Umfange genau kennt. Am wenigsten wird man in das ganze innere Verhältniß zweyer Sprachen ohne jene Kenntniß einzugehen, und zu bestimmen vermögen, ob Verkehr zwischen zwey Nationen in der einen oder gegenseitig Wörter eingeführt hat, oder ob die Sprachen mit solchen Worten von einerley Stamm sind. Um wieder aus amerikanischen Sprachen Beispiele zu entlehnen: so ist die Plural - Endung *jini* in der Yarura - Sprache der benachbarten Betoïschen *jana* offenbar zu ähnlich, als das nicht eine von der andern angenommen seyn sollte; obwohl die Sprachen übrigens verschieden sind. Und offenbar ist das Wort der Huasteker auf der Nord - Ostseite des ehemaligen Reiches Mexigo: *ixal*, Weib, angenommen, und dasselbe *ixal* in der Sprache der Maya's in Yucatan (der Sprache, durch welche Donna Marina des Eroberers Cortes Dollmetscherin wurde), ursprünglich, weil hier *al*, Sohn, ist, und *ix* bedeutet: einen, der etwas hat, so wie *ixoc* in der benachbarten und sehr verwandten Poconchischen Sprache vielleicht eben so mit *acus*, Sohn, zusammenhängt. Sichtbar ist der Zusammenhang zwischen dem feyerlichen Gesangsworte: *Akluja*, und dem den Gesang beschließenden Ton: *he*, *he*, bey den *Chikkasah* in Süden nach *Adair*, der aus jedem die Abstammung der Amerikaner von den Israeliten mit folgert, und ganz eben so im nördlichen Nord - Amerika bey den *Souriquois* nach *Escharbot*, den jener nicht gekannt zu haben scheint: aber wer vermag die Art dieses Zusammenhanges dieser Völ-



ker zu bestimmen? So schwer es nun auch bey in ihrem ganzen Umfange bekannten Sprachen, z. B. bey der Polnischen und Deutschen, wird, in den einzelnen Wörtern zu bestimmen, ob sie in jener aus dieser bloß angenommen, oder ursprünglich ähnlich sind; so doppelt schwer diess bey halb oder wenig bekannten Sprachen ist; so wichtig es ist, so viele Wörter als möglich, besonders aber ihren *grammatischen Bau* zu vergleichen: so wenig darf man doch aburtheilen gegen die Vergleichung von Sprachen, von welchen uns nur ein paar Dutzend Wörter zu Gebote stehn. Eine große Aehnlichkeit derselben mit Andern giebt oft einen so bedeutenden, so nützlichen Wink, daß man allmählig dem großen Ziele näher rückt, zu einer linguistisch-ethnographischen Uebersicht auch entfernter Welttheile zu gelangen; und wenn z. B. *Gilij* nachweist, daß bey den

	<i>Maipuri,</i>	<i>Guipunavi,</i>	<i>Caveri</i>
Tabak	jema	dema	scema
Berg	japa	dapa	sciapa

heißt: so ist solche Gleichheit mit regelmässiger Abweichung schon bey einer kleinen Anzahl von Wörtern doppelt charakteristisch. Nur die Methode ist zu unbefriedigend, wenn Hr. B. auf das Zusammenreffen von drey oder vier Wörtern in Sprachen an dem einen und andern Ende von Amerika oder Asien die Behauptung baut, daß diese Wörter wegen dieser Aehnlichkeit aus Einer Quelle geflossen, und die Völker, die diese Sprachen redeten, ursprünglich Ein Volk mit Einer Ursprache gewesen seyen.

Und somit kommen wir endlich ganz zu den Resultaten über die Abstammung der amerikanischen Völkerschaften, welche Hr. B. gezogen hat. Er sucht überall ursprüngliche Verbindung zwischen allen amerikanischen Völkern; man sieht, wie sorgfältig er die Tradition von dem Zuge der freyen Völker auf der Ostseite von Nord - Amerika und Westen sammelte; er stellt die Meinung auf, daß manche Völkerschaften in Nord - Amerika, besonders die südlichen, aus dem ehemaligen mexikanischen Reiche bey der Eroberung derselben durch die Spanier nordöstlich bis zuletzt in ihrem jetzigen Sitze heraufgezogen seyn möchten. Aber immer ist die Haupt Basis aller seiner bestimmten Resultate die bemerkte Aehnlichkeit mancher Wörter der einen und der andern Sprache. Und so führt er uns nach Asien an der Nord - und Ostküste umher bis nach dem Kaukasus, wo er sorgsam eben so ein paar Aehnlichkeiten gesammelt hat. Aber ist denn Asien nicht ein ungeheures Land? und würde die Vorstellung, daß die amerikanischen mit den asiatischen Sprachen zusammenhängen, nicht eben so vag bleiben, als wenn man ehemals wohl von der amerikanischen Sprache gesprochen, oder wenigstens den Zusammenhang der paar Sprachen, deren Namen man kannte, stillschweigend vorausgesetzt hat? Unser Vf. ist, so mühsam und umfassend seine Sprachforschungen gewesen sind, doch so bescheiden; das Resultat, das er gefunden zu haben glaubt, nämlich die Ver-

bindung aller amerikanischen und asiatischen Völker und Sprachen zu Einem Stamme, dahin zu beschränken, daß die Gründe derselben „nicht zureichen, um auszumitteln, daß die Amerikaner aus Ost - Asien ausgewandert, und welches der Urstamm sey,“ wie schon im Eingange dieser Recension erwähnt worden ist. Natürlich stimmen wir letzterem vollkommen bey, und wir sind auch fern davon, den Zusammenhang amerikanischer Sprachen unter sich zu läugnen, oder auf die wenigen Fälle zu beschränken, die *Clavigero* angegeben hat. Wir werden ihn sowohl in Nord - als in Süd - Amerika im Großen zeigen können; aber wir werden ihn theils bestimmt nur von den Völkern behaupten, wo er sich wirklich zeigt, theils nur auf feste Basen des grammatischen Baues der Sprachen begründen. Von interessanten Aehnlichkeiten dieses Baues zwischen manchen einzelnen Sprachen könnten wir eine Menge von Beyspielen anführen; hier nur ein paar Momente über gewisse merkwürdige Aehnlichkeiten dieser vielen, übrigens sehr verschiedenen, Sprachen im Ganzen. Fast durchaus alle, die wir grammatisch kennen, drücken unsere Pronominal - Adjective durch Anhänge, die meisten vorn vor den Substantiven, einige am Ende derselben aus. Eben so die Pronominal - Accusative: *mich, dich* u. s. w. Höchst auffallend ist in den, durch ungeheure Entfernungen von einander getrennten, Sprachen das gleiche Bestreben, dieses transitive Verhältniß der Verba durch eine Menge von Formen auszudrücken. Von dem Mexikanischen ist diess im *Archiv für Ethnographie und Linguistik* Bd. I. St. I. S. 345. gezeigt. Aber noch auffallender ist die Richtung des Sprachbaus, die wir in keiner andern Sprache der Welt gefunden haben, durch eine ganz unglückliche, alle nicht ganz eifrige Sprachforscher abschreckende, Menge von Endformen, nach welchen das Verbum flectirt wird, um in jeder Person auf mannichfaltig verschiedene Weise diese Pronominal - Accusative auszudrücken, wie diess eben so im Süden in *Chili* und *Peru*, in Mittel - Amerika in *Totonaka*, einer nordöstlichen Provinz des Reichs Mexiko, als bey den *Natiks* an der Ostküste von Nord - Amerika, und im äußersten Norden bey den *Grönländern* der Fall ist.

Bey Sprachen sowohl von gleicher Einrichtung, als auch wirklicher Gleichheit der Formen, ist die Voraussetzung Einer Quelle gewiß viel begründeter, als bey bloßem Zusammentreffen ähnlicher Stammworte mit oft nur ähnlichen Bedeutungen, und beides verbunden ist ungemein gewichtvoll. Freylich führte sonst das dogmatische System alle Sprachen nach Babel, und es ist ein ähnlicher Gang der, Ursachen suchenden, Vernunft, wenn man die Spuren des Hebräischen, als der Sprache des Paradieses, in allen Sprachen der Welt suchen zu können glaubte, oder wenn man umgekehrt aus der, freylich oft überraschenden, Aehnlichkeit, die ein oder einzelne Wörter sehr verschiedener Sprachen haben, sogleich Eine Urquelle dieser Sprachen sucht, wie unser Vf. Wenige Sprachen wird es geben, zwischen welchen sich nicht ein paar

solche Berührungen finden lassen, und so wie Völker, die sich nie berührten, oft einerley Laut mit verschiedener Bedeutung ergriffen haben; warum konnten sie nicht auch einmal ihn zufällig mit einerley Bedeutung ergreifen? Dessen ungeachtet aber ist, aufser dem, daß uns Hr. B. die schätzbarsten Materialien liefert, auch schon dadurch recht viel für Wahrheit gewonnen, wenn man mit einem eifrigen Forscher den Weg zu einem wichtigen Ziele, wie hier mit Hn B., gehen, und sich dadurch überzeugen kann, was auf diesem Wege erreicht werden könne.

#### NEUERE SPRACHKUNDE.

LEMGO, in d. Meyer. Buchh.: *Vollständige Syntax der französischen Sprache*; oder Anweisung zu einem echt französischen Stile, durch eine Menge zweckmäßiger und inhaltsreicher Beyspiele aus ältern und neuern französischen Schriftstellern erläutert von *Johann Christoph Quedenfeld*, Conrector der Schule zu Goslar. 1807. XX u. 674 S. gr. 8. (2 Rthlr. 4 gr.)

Der Vf. glaubt den Aufschluß über das oft so leichte Studium der Sprachen in den „abgerissenen, gehaltenen Phrasen, in den halben, trivialen Gedanken, in den nichtsagenden Höflichkeitsbezeugungen und Schwänken“ gefunden zu haben, deren sich gewöhnlich die Grammatikenschreiber zur Anschaulichmachung der Regeln bedienen, und wodurch zugleich „der Gewinn der *Aufklärung des Verstandes* und der *Veredlung des Herzens* für den Lehrling verloren geht.“ Er machte deswegen in der vorliegenden Syntax einen Versuch, die Regeln mit solchen Beyspielen zu erläutern; die, aufser ihrer klassischen Sprache, in zusammenhängenden Sätzen einen geschlossenen Sinn darbieten, und zwar „irgend einen schönen Gedanken, eine treffliche Maxime, eine fruchtbare Wahrheit der Religion oder Moral, etwas Wissenswürdiges aus der Naturgeschichte, Geschichte, Geographie, Philosophie, einen Charakterzug irgend eines merkwürdigen Mannes, eine interessante Bemerkung über Menschen und Völker, eine anwendbare Lebens- oder Klugheitslehre u. dgl.“ Rec. mißbilligt keineswegs die Absicht, das grammatikalische *Studium*, das freylich unter den Lehrlingen die wenigsten Freunde findet und finden kann, auf eine solche nicht bloß unschuldige, sondern selbst nützliche, Art zu befördern; er läßt vielmehr dem Fleiße, dem Geschmacke, den Einsichten und der ausgebreiteten Lectüre des Hn. Q. volle Gerechtigkeit wiederfahren, erkennt die glückliche Erreichung dieses vorgesetzten Zweckes an, und bemerkt mit Vergnügen noch einen andern, nicht unbedeutenden, Vorzug der Schrift, nämlich: daß den auf jede Regel folgenden zahlreichen Belegen öfters entgegengesetzte Proben von grammatikalischen Nachlässigkeiten und Sprachunrichtigkeiten beygegeben sind, welche den nämlichen als Muster der guten Schreibart empfohlenen Autoritäten hie und da zur Last fallen. Schade nur, daß diese glückliche Idee

nicht durchaus fest gehalten wurde, da es doch dem Vf. an Stoff hiezu für jede Regel nicht fehlen konnte. Dabey müssen wir aber zugleich bemerken, daß das Ziel, worauf der Vf. ausschließlichs sein Augenmerk gerichtet hat, schwerlich ganz erreicht werden dürfte. Der Widerwille junger Leute vor Grammatiken hat ohne Zweifel einerley Ursprung mit dem Ekel, welcher selbst manchen Lehrer von dieser Lectüre zurückhält, — und könnte es etwas Anders seyn, als der geistigtodte und also auch geistigtödtende Gang der Regeln, ihre frostige, die Vernunft gewaltsam zurückstossende Form, die als das einzige Hinderniß betrachtet werden muß, warum Sprachen immer noch nicht ihren Werth als intensive Bildungsmittel äußern und behaupten können, ja warum es sogar an gewandten (freylich nur empirischen) Sprachkennern nicht fehlt, die ihnen diesen Werth geradezu absprechen. Rec. hat sich hierüber oft und weitläufig genug erklärt, um jeden Berufenen und Sachverständigen ohne Weiters auf die Schrift des Hn. Q. selbst verweisen und ihn fragen zu dürfen: ob er eine philosophische Ansicht der Grundsätze der franz. Sprache darin auffinden kann? Die Zerstückelung einer einfachen Regel in mehrere einzelne, gleichsam verschiedene (wovon die Lehre über den Gebrauch der Zeiten und über die passiven Participien Proben genug liefert), der *beschreibende*, bis zur Ermüdung kalte Vortrag, das Schwankende und Unverständliche mehrerer Regeln, das erst durch eine sorgfältige Vergleichung der Beyspiele gehoben werden muß, die (in Hinsicht auf den Nothbedarf deutscher Schüler) groise Dürftigkeit und Unvollständigkeit einer Seits, und der unnütze Ueberfluß anderer Seits, — alles kündigt jene Sprache als bloße Individualität, als eitles Werk des blinden Zufalles und der regellosen Willkür, an. Hiemit vereinigt sich noch hie und da ein nachlässiger Stil, der dem grammatikalischen Erzählungston vollends ein widerliches Ansehn giebt, wie z. B. S. 472: „das Pronomen regiert das Participe“ etc.; und weiter unten: „Wenn ein Infinitiv ohne *de, à*, oder eine andere Präposition auf das Participe folgt, so regiert das vorhergehende Nom das Participe. wenn man den Infinitiv in das Gèrondif oder in *qui* mit dem Imparfait im Actif verwandeln kann.“ Wer möchte einen solchen Unterricht lange aushalten? — Rec. darf seine Beurtheilung nicht schliessen, ohne auf ein beym ersten Blicke als untrüglichs und natürlich sich empfehlendes Urtheil des Vfs. einige Rücksicht zu nehmen. Es heist nämlich in der Vorrede: „Eben dies Verfahren, jede Regel aus den Schriftstellern selbst zu belegen, *führt* auch am besten vor dem Irrthume, *falsche Regeln* aufzuführen.“ Vernunft und Erfahrung sind ganz dagegen. Wir wollen den Beweis aus der Schrift des Hn. Q. selbst geben. S. 167. wird gesagt: daß „beide Phrasenformen: *il fut un de ceux qui travaillèrent* etc. und *un de ceux qui travailla* Statt finden können, doch sey die erstere vorzuziehn, weil *qui* sich auf *ceux* bezieht“ — (sonderbar! das *ob* dieser Beziehung ist ja eben der Streitpunkt, der erörtert werden soll) — „oder vielmehr weil



weil *celui qui* unzertrennlich ist." (Nach dem Vf. also ist es vernünftiger, von *mehrern* Personen zu *sprechen*, während man nur *Eine* in *Gedanken* hat.) — S. 310—312. Hier wird gelehrt und *bewiesen*: daß *que* in der periphrastischen und energischen franz. Redeformel *c'est . . . que* der *Accusativ* des *Relativpronomens* sey, und derselbe bald den *Nominativ*, bald den *Genitiv*, bald den *Ablativ* *vertrete*. Eine grundlose Behauptung! Wie? Eine so gebildete Sprache, wie die französische, soll so empörende Widersprüche zwischen *Gedanke* und *Gedankendarstellung* enthalten? Ein Abhängigkeitsverhältniß soll in ihr nicht nur ein *anderes willig verschiedenes*, sondern sogar das in der Rede *absolut Unabhängige*, den *Nominativ*, repräsentiren können? — Endlich herrscht in den Belehrungen über das *Gérondif* mit *en* eine düstere Verwirrung. Der Vf. läßt nur die *passiven* Participien als Participien gelten, die *activen* nennt er *Gérondifs*, dagegen die *Verbaladjective*; als solche, *Gérondifs présents* (*du Présent*). Daß es jedem Schüler unmöglich werden muß, sich aus dem durch diese willkürliche Verwechslung erzeugten Chaos herauszuwickeln, ist begreiflich, besonders dann, wenn in einem gegebenen Beispiele (wie das erstere des §. 31. S. 457.) ein *Gérondif* mit *en* diese Partikel entbehrt, ein ihm fremdes Substantiv unmittelbar vorhergeht, das *Hauptsubject* des Satzes aber, worauf es seine Beziehung hat, *zwey Zeilen* weit entfernt ist. Sehr *correct* kann freylich eine solche Schreibart nicht genannt werden, weil durch die Weglassung jenes *en* das *Gérondif* die Form eines *activen Particips* zeigt, und dadurch im vorliegenden Falle eine *Zweydeutigkeit*, oder doch wenigstens *Dunkelheit* hervorgebracht wird. Wie soll nun aber der Schüler wissen, ob er z. B. *buvant* (*de l'eau*) durch *en buvant* etc. zu erklären und mit dem weit zurückstehenden Hauptnominativ *Les Perses* zu verbinden, oder ob er es als französische Ausdrucksform eines deutschen *Relativsatzes* zu betrachten, und sofort mit dem zunächst vorstehenden Worte: *des feuillages*, in Gemeinschaft zu bringen hat?

FRANKFURT, b. Eßlinger: *L'Art de la Correspondance* renfermant: I. Les règles de l'art de la correspondance; Lettres de commerce; Lettres sur divers sujets, traduites en allemand avec le texte français à côté. II. Lettres choisies du Lord Chesterfield, de milady Montague, Plin le jeune, Sénèque, Cicéron, Boileau, Racine, Voltaire, J. J. Rousseau etc., avec des notes allemandes, pour faciliter l'intelligence du texte. Par une Société de gens de Lettres; revu par C. M. de Servais, licencié en droit et ci-devant avocat. (Auch mit dem deutschen Titel: *Die Kunst, Briefe zu wechseln, ent. altend u. f. w.*)

Première Partie. 1805. 281 S. 8. Mit einer Préface. — Seconde Partie. 150 S. 8. Nebst einer Table des Matières. (1 Rthlr. 8 gr.)

Sogleich zu Anfang der Vorrede bemerken die Herausgeber, daß die günstige Aufnahme, welche diese Schrift sowohl in Frankreich, als in England, und zwar in jedem der beiden Länder durch drey wiederholte Auflagen, erfahren hatte, sie bewog, dieselbe auch in deutscher Sprache mit gegenüberstehendem französischen Texte ans Licht zu stellen, so wie den *zweyten* Theil mit deutschen Noten für diejenigen, die der franz. Sprache nicht so ganz kundig sind, und sie doch in ihrer Schönheit und Reinheit lernen möchten. Rec. erkennt die Verdienstlichkeit dieses Unternehmens, vorzüglich aber nur für die *der franz. Sprache kundige Leser*, an, da die dem *ersten* Theile beygegebenen *deutschen Uebersetzungen* nicht ganz von Fehlern frey gesprochen werden, auch, im Ganzen genommen, durch ihren zu pretiösen und affectirten, bisweilen nachlässig stilisirten, Vortrag sich nicht immer vortheilhaft empfehlen möchten. So wird z. B. S. 74. (des *ersten* Theils) die Stelle: *Dans les Lettres de Cicéron. . . . on verrait la nature belle de sa seule* (d. h. *simple*) *beauté*, folgendermaßen überetzt: „In den Briefen Cicero's . . . würde man die Natur in ihrer *einzig* Schönheit entzückend finden.“ — S. 124. heißt es: „Man sucht gemeinlich am liebsten sein Unrecht zu rechtfertigen, als es einzugestehen. Dieses schmeichelt *mehr* der Eigenliebe, welche nie etwas zugesteht, als was sie schlechterdings nicht versagen kann.“ — Der Ausdruck *mehr* steht, wie jeder Leser fühlen wird, nicht am rechten Orte. — Als Bestätigungen eines nicht sehr gefeilten, wohl auch den guten Geschmack beleidigenden, Stils wollen wir folgendes anführen: S. 206. „Du solltest nicht so eingenommen von dir selbst seyn, noch *platterdings* (*gratuitement*) annehmen, daß u. f. w. Ein Frauenzimmer von gesundem *Witze* (*de bon sens*) läßt sich nicht so blindlings überraschen, noch viel weniger *gibt sie was* auf die gewöhnlichen Manieren, so man heut zu Tage mit dem Namen Galanterie belegt.“ — S. 222. „Ich versichere dir, daß Deine *dankbare* Gesinnungen mich für *alle* Sorgen und Aufwand, den ich Deinetwegen habe machen müssen, reichlich *entschädigen*, und ich hoffe, daß das Vergnügen, welches sie mir verursachen, Dich zu deren Fortsetzung antreiben wird.“ — S. 228. „Allein ich bitte Sie, zu glauben, daß das Unglück, das mir dieses Stillschweigen *geboten*, mir eine so strenge Buße *dafür* auferlegt hat, daß, wenn ich *eins* der größten Verbrechen begangen hätte, mir *dafür* Verzeihung *angedeihen* müßte. Aus Furcht, Ihnen nicht eben so lästig zu fallen, als Sie mich für nachlässig erklärt haben, will ich Ihnen nichts von *all* denen Begebenheiten erzählen, die mir *zugefallen* sind“ u. f. w.