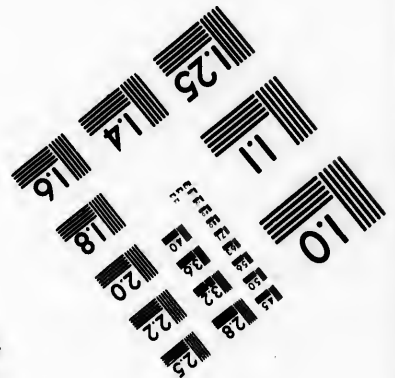
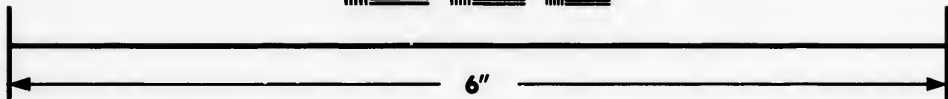
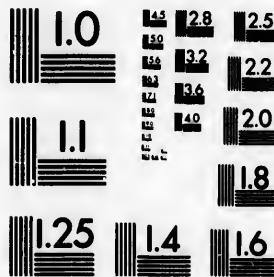


**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

1.8
2.0
2.2
2.5
2.8
3.2
3.6
4.0
4.5
5.0
5.6
6.3
7.1
8.0
9.0
10.0
11.2
12.5
14.0
16.0
18.0
20.0
22.5
25.0
28.0
31.5
36.0
40.0
45.0
50.0
56.0
63.0
71.0
80.0
90.0
100.0

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1985

01
05
51

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

Irregular pagination : [1] - 82, [1], lxx-lxxxviii p.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Includes supplementary material/
Comprend du matériel supplémentaire
- Only edition available/
Seule édition disponible
- Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image/
Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						✓					

The copy filmed here has been reproduced thanks to the generosity of:

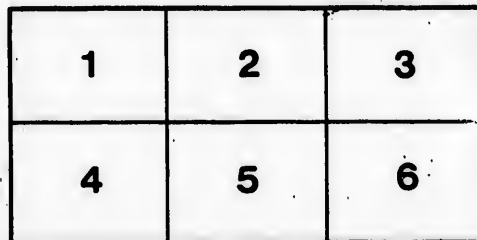
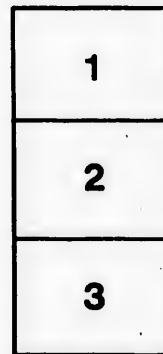
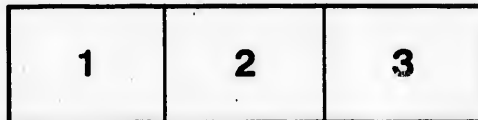
Seminary of Quebec
Library

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Séminaire de Québec
Bibliothèque

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

e
détails
s du
modifier
r une
Image

errata
to

pelure,
n à

32X

Conf. Mithridates III 3. pag. 391.

37/10.17

OBSERVATIONS
ON THE
LANGUAGE
OF THE
MUTHEKANNEW INDIANS

BY JONATHAN EDWARDS, D. D.



A NEW EDITION:

WITH NOTES,

BY

JOHN PICKERING.



AS PUBLISHED IN THE MASSACHUSETTS HISTORICAL COLLECTIONS.

BOSTON:

PRINTED BY PHELPS AND FARNHAM.

1823.

THE UNIVERSITY OF CHICAGO

PH.D. THESIS

BY

JOHN W. ...

CHICAGO, ILL.

UNIVERSITY OF CHICAGO PRESS

1955

DR. EDWARDS'

OBSERVATIONS ON THE MOHEGAN LANGUAGE.

Advertisement to the present Edition.

IT was the intention of the Historical Society to have published in the present volume of their Collections the copious *English and Indian Vocabulary of Josiah Cotton, Esquire*, mentioned in their last volume.* At the time, however, when that was contemplated, it was not considered, that a large part of the present volume was to be reserved for a *General Index* to the ten volumes, which form the *Second Series* of the Collections; and this *Index*, together with several articles, which had been prepared for publication, would not allow sufficient room for the whole of the manuscript alluded to: It became necessary, therefore, to defer the publication of that work for the present. But, as the attention of the learned, both at home and abroad, is now so much engaged in the subject of the Indian Languages, the Society have felt an unwillingness to intermit their co-operation in a department of learning, which has peculiar claims upon every American. They have, therefore, thought it would be useful to continue their intended series of *Indian Tracts*, at this time, by a republication of Dr. Edwards' *Observations on the Language of the Muhhekaneew Indians*. This short, but valuable tract, was originally printed in the year 1788, and was afterwards republished; † but it is again entirely out of print. The work has been for some time well known in Europe, where it has undoubtedly contributed to the diffusion of more just ideas, than once prevailed, respecting the structure of the Indian languages, and has served to correct some of the errors, into which learned men had been led by placing too im-

* See the *Introductory Observations to Eliot's Indian Grammar*, in *Hist. Collect.* vol. ix. p. 241, of the present series.

† See *Carey's American Museum*, vol. v. p. 22.

PLICIT confidence in the accounts of hasty travellers and blundering interpreters. In the *MITHRIDATES*, that immortal monument of philological research, Professor Vater refers to it for the information he has given upon the Mohegan language, and he has published large extracts from it.* The work, indeed, has the highest claims to attention, from the unusually favourable circumstances, in which the author was placed for acquiring a thorough acquaintance with the language, as he has particularly stated in his *Preface*. To a perfect familiarity with this dialect (which, it seems, he began to learn at six years of age among the natives) he united a stock of grammatical and other learning, which well qualified him for the task of reducing an unwritten language to the rules of grammar. But, though he might have relied upon his own knowledge alone, yet so extremely solicitous was he to have the work entirely free from errors, that, lest his disuse of the language for some time might possibly have exposed him to mistakes, he took pains to consult an intelligent chief of the tribe, (who was acquainted with English as well as his native language) before he would commit the work to the press. Rarely indeed does it happen to any man to be so favourably circumstanced for the acquisition of exact knowledge on these subjects; and the present work may accordingly be regarded as a repository of information, upon which the reader can place reliance.

While the present edition of the *Observations* was preparing for the press, it occurred to the editor, that the learned author might possibly have made a revision of the work in his life time, and that his corrections might be in the possession of his descendants. Application was accordingly made, at the editor's request (by the Rev. Dr. Holmes, Corresponding Secretary of the Society) to J. W. Edwards, Esquire, of Hartford, a son of the author, for the purpose of obtaining the use of a revised copy, if any such existed. It will be seen, however, by the following

* *Mithridates*, vol. iii. part 3, p. 394, note. These extracts appear to have been made from the copy in *Carey's Amer. Museum*, in which some slight typographical errors are to be found.

extract from the reply of Mr. Edwards, that no entire revision of the work was ever made, with a view to republication, but only a few errors of the press corrected:

"The original manuscript of my father's *Observations on the Muhhekaneew Language* is not found among his papers.....The original impression was taken under my father's immediate inspection, and is therefore probably pretty free from errors of the press. A copy, now in possession of Dr. Chapin, is corrected *in my father's handwriting*; in this, only three typographical errors are noticed. They are the following:

1. "On the 11th page, line 15 from top, the word *pehtunquissoo* is corrected to read *pehtuhquissoo* (the *n* should be *h*.)
2. "On the 16th page, line 3 from top, the two last syllables in the last Indian word should be *wukon* (the original letter is erased and the letter *u* inserted.)
3. "On the 17th page, line 19th from top, instead of 'the third person,' read 'a third person'.....

"The essay was never revised or corrected by the author, as I have reason to believe, with any view to its improvement or future publication. A few facts, tending to show my father's acquaintance with the Indian language and his means and advantages of acquiring it, are stated in a preface to the *Observations*. To these I do not know that I could add any thing."

The editor has only to add, that he has thought it might be useful, in the present state of these studies among us, to add a few Notes to Dr. Edwards' work, with a view to confirm some parts of it by observations made since his time, and in different parts of the continent; and with the further view of showing the great extent of the *Delaware language* (several dialects of which are enumerated in the first page of the work) the editor has subjoined a *Comparative Vocabulary*, containing specimens of some of those dialects. In comparing the words there given, it may not be unnecessary for the

reader to be apprised, that, as they are taken from writers and other persons of different European nations, it will be necessary to give the letters the same powers which they have in the languages of those different nations. The very same dialect, as written by a German, a Frenchman and an Englishman, often appears like so many different languages; and in making an extensive comparison of the Indian dialects, the want of a *common orthography* is severely felt by the student. It is to be hoped, however, that, with the co-operation of European scholars, we shall be able to remedy this inconvenience.

JOHN PICKERING.

Salem, Massachusetts, }
May 15, 1822. }

OBSERVATIONS ON THE LANGUAGE OF THE MUHHEKANEW
INDIANS;

In which the Extent of that Language in North America is shewn; its Genius is grammatically traced; some of its Peculiarities, and some Instances of Analogy between that and the Hebrew are pointed out.

Communicated, to the Connecticut Society of Arts and Sciences, and published at the Request of the Society.

By JONATHAN EDWARDS, D. D. Pastor of a Church in New Haven, and Member of the Connecticut Society of Arts and Sciences.

NEW HAVEN, Printed by Josiah Meigs, M,DCC,LXXXVIII.

Preface.

THAT the following observations may obtain credit, it may be proper to inform the reader, with what advantages they have been made.

When I was but six years of age, my father removed with his family to *Stoekbridge*, which, at that time, was inhabited by Indians almost solely; as there were in the town but twelve families of whites or Anglo-Americans,

and perhaps one hundred and fifty families of Indians. The Indians being the nearest neighbours, I constantly associated with them; their boys were my daily school-mates and play-fellows. Out of my father's house, I seldom heard any language spoken, beside the Indian. By these means I acquired the knowledge of that language, and a great facility in speaking it. It became more familiar to me than my mother tongue. I knew the names of some things in Indian, which I did not know in English; even all my thoughts ran in Indian: and though the true pronunciation of the language is extremely difficult to all but themselves, they acknowledged, that I had acquired it perfectly; which, as they said, never had been acquired before by any Anglo-American. On account of this acquisition, as well as on account of my skill in their language in general, I received from them many compliments applauding my superiour wisdom. This skill in their language I have in a good measure retained to this day.

After I had drawn up these observations, lest there should be some mistakes in them, I carried them to Stockbridge, and read them to Capt. *Yoghum*, a principal Indian of the tribe, who is well versed in his own language, and tolerably informed concerning the English: and I availed myself of his remarks and corrections.

From these facts, the reader will form his own opinion of the truth and accuracy of what is now offered him.

When I was in my tenth year, my father sent me among the six nations, with a design that I should learn their language, and thus become qualified to be a missionary among them. But on account of the war with France, which then existed, I continued among them but about six months. Therefore the knowledge which I acquired of that language was but imperfect; and at this time I retain so little of it, that I will not hazard any particular critical remarks on it. I may observe, however, that though the words of the two languages are totally different, yet their structure is in some respects analogous, particularly in the use of prefixes and suffixes.

Observations, &c.

THE language which is now the subject of observation, is that of the *Muhhekaneew* or Stockbridge Indians. They, as well as the tribe at New London, are by the Anglo-Americans, called *Mohegans*, which is a corruption of *Muhhekaneew*,* in the singular, or *Muhhekaneok*, in the plural. This language is spoken by all the Indians throughout New England. Every tribe, as that of Stockbridge, that of Farmington, that of New London, &c. has a different dialect; but the language is radically the same. Mr. Elliot's translation of the Bible is in a particular dialect of this language. The dialect followed in these observations, is that of Stockbridge. This language appears to be much more extensive than any other language in North America. The languages of the Delawares in Pennsylvania, of the Penobscots bordering on Nova Scotia, of the Indians of St. Francis in Canada, of the Shawanese on the Ohio, and of the Chippewaus at the westward of Lake Huron, are all radically the same with the Mohegan. The same is said concerning the languages of the Ottowaus, Nanticooks, Munsees, Menomonees, Messisaugas, Saukies, Ottagamies, Killistinoes, Nipegons, Algonkins, Winnebagoes, &c.† That the languages of the several tribes in New England, of the Delawares, and of Mr. Elliot's Bible, are radically the same with the Mohegan, I assert

6 from my own knowledge. What I assert concerning the language of the Penobscots, I have from a gentleman in Massachusetts, who has been much conversant among the Indians. That the language of the Shawanese and Chippewaus is radically the same with the Mohegan, I shall endeavour to shew. My authorities for what I say of the languages of the other nations are Capt. *Yoghum*, before-mentioned, and *Carver's Travels*.

* Wherever *w* occurs in an Indian word, it is a mere consonant, as in *work*, *world*, &c.

† [See a Comparative Vocabulary of several of these languages, at the end of the *Notes* to the present edition. EDIT.]

To illustrate the analogy between the *Mohegan*, the *Shawanec*, and the *Chippewau* languages, I shall exhibit a short list of words of those three languages. For the list of *Mohegan* words, I myself am accountable. That of the *Shawanec* words was communicated to me by General *Parsons*, who has had opportunity to make a partial vocabulary of that language. For the words of the *Chippewau* language I am dependent on *Carver's Travels*.

<i>English.</i>	<i>Mohegan.</i>	<i>Shawanec.</i>
A bear	Mquoh	Mauquah
A beaver	Amisque*	Amaquah
Eye	Hkeesque	Skeesacoo
Ear	Towohque	Towacah
Fetch	Pautoh	Peatoloo
My Grandfather	Nemoghhome†	Nemasompethau
My Grandmother	Nohhum	Nocumthau
My Grandchild	Naughees	Noosthethau
He goes	Pumisoo	Pomthalo
A girl	Peesquausoo	Squauthauthau
House	Weekumuhm‡	Weecuah
He (that man)	Uwuh	Welah
His head	Weensis	Weeseh (I imagine misspelt, for weenseh.)
His heart	Utoh	Otaheh
Hair	Weghaukun	Welathoh
Her husband	Waughecheh	Wasecheh
His teeth	Wepecton	Wepectalee
I thank you	Wneeweh	Neauweh
My uncle	Nsees	Neeseethau
I	Neah	Nelah
Thou	Keah	Kelah
We	Neaunh	Nelauweh
Ye	Keauwuh	Kelauweh
Water	Nbey	Nippee
Elder sister	Nnees	Nemeethau
River	Sepoo	Thepee

* e final is never sounded in any Indian word, which I write, except monosyllables.

† gh in any Indian word has the strong guttural sound, which is given by the Scots to the same letters in the words *ough*, *enough*, &c.

‡ [Qu. Weekuwuhm? Err.]

The following is a specimen of analogy between the Mohegan and Chippewau languages.

<i>English.</i>	<i>Mohegan.</i>	<i>Chippewau.</i>
A bear	Mquoh	Mackwah
A beaver	Amisque	Amik
To die (I die)	Nip	Nip
Dead (he is dead)	Nboo, or nepoo*	Neepoo
Devil	{ Mtandou, or Man- nito† }	Manitou
Dress the kettle } (make a fire) }	Pootouwah	Poutwah
His eyes	Ukeesquan	Wiskinkhie
Fire	Stauw	Scutta
Give it him	Meenuh	Millaw
A spirit (a spectre)	Mannito	Manitou
How	Tuneht	Tawne
8 House	Weekumuhm‡	Wigwaum
An impostor (he is an impostor or bad man)	{ Mtisoo	Mawlawtissie
Go	Pumisseh	Pimmoussie
Marry	Weeween	Weewin
Good for nought	Mtit	Malatat
River	Sepoo	Sippim
Shoe	Mkissin	Maukissin
The sun	Keesogh	Kissis
Sit down	Mattipeh	Mintipin
Water	Nbey	Nebbi
Where	Tegah	Tah
Winter	Hpoon	Pepoun
Wood	Metooque	Mittic

Almost every man, who writes Indian words, spells them in a peculiar manner: and I dare say, if the same person had taken down all the words above, from the mouths of the Indians, he would have spelt them more

* The first syllable scarcely sounded.

† The last of these words properly signifies a spectre, or any thing frightful.

‡ Wherever u occurs, it has not the long sound of the English u as in *commune*, but the sound of u in *uncle*, though much protracted. The other vowels are to be pronounced as in English.

|| [Qu. Weekuwuhm? EDIT.]

alike, and the coincidence would have appeared more striking. Most of those, who write and print Indian words, use the letter *a* where the sound is that of *ah* or *au*. Hence the reader will observe, that in some of the Mohegan words above, *o* or *oh* is used, when *a* or *ah* is used in the correspondent words of the other languages; as *Mquoh*, *Mauquah*. I doubt not the sound of those two syllables is exactly the same, as pronounced by the Indians of the different tribes.

It is not to be supposed, that the like coincidence is extended to all the words of those languages. Very many words are totally different. Still the analogy is such as is sufficient to show, that they are mere dialects of the same original language.

I could not, throughout, give words of the same signification in the three languages, as the two vocabularies from which I extracted the *Shawanees* and *Chippewau* words, did not contain words of the same signification, excepting in some instances.

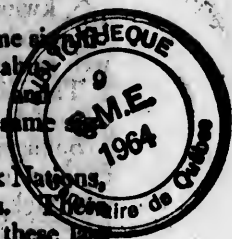
The Mohawk, which is the language of the Six Nations, is entirely different from that of the Mohegans. There is no more appearance of a derivation of one of these last mentioned languages from the other, than there is of a derivation of either of them from the English. One obvious diversity, and in which the Mohawk is perhaps different from every other language, is, that it is wholly destitute of labials; whereas the Mohegan abounds with labials. I shall here give the numerals, as far as ten, and the *Pater Noster*, in both languages.

Mohegan.

Ngwittoh
Neesoh
Noghhoh
Nauwoh
Nunon
Ngwitthus
Tupouwua
Ghusooh
Naunceweh
Mtannit

Mohawk.

Uskot
Teggeneh
Ohs
Kialeh
Wisk
Yoiyok
Chautok
Sottago
Teughtoh
Wialeh



The Pater Noster, in the Mohegan language, is as follows :

Noghnuh, ne spummuck oicon, taugh mauweh wneh wtukoseauk neanne annuwoicon. Taugh ne aunchuwutammun wawehtuseek maweh noh pummeh. Ne annoihittech mauweh awauneeck noh hkey oiecheek, ne aunchuwutammun, ne aunoihitteet neek spummuk oiecheek. Menenaunuh noonooch wuhkamauk tquogh nuh uhhuyutamauk ngummauweh. Ohqutamouwe-nanuh aueh mumachioeaukeh, ne anneh ohqutamouwoieauk numpeh neek mumacheh annehoquaukeek. Cheen hquukquaucheh siukeh annchenaunuh. Pannee-weh htouwenaunuh neen maumtehkzh. Keah ngwehchch
10 kwiouwauweh mauweh noh pummeh; ktanwoi; estah awaun wtinnoiyuwun ne aunoieyon; hanwee-weh ne ktiinoieen. Amen.

The Pater Noster, in the language of the Six Nations, taken from Smith's History of New York, is this :

Soungwauncha caurounkyawga tehsetaroan sauhson-cyusta esa sawaneyou okettauhsela chneauwoung na caurounkyawga nughwonshauga neatewehnesalauga taugwaunatoronoantoughsick toantugweleewheyoutaug cheneeyeut chaquataulehweyoustaunna tough-sou taugwaussarench tawautottenaugaloughtoungga nasawne sacheautaugwass coantehsalohaunzaickaw esa sawaneyou esa sashoutzta esa soungwasoung chenncouhaungwa; auwen.*

The reader will observe, that there is not a single labial either in the numerals or Pater Noster of this language; and that when they come to *amen*, from an aversion to shutting the lips, they change the *m* to *w*.†

In no part of these languages does there appear to be a greater coincidence, than in this specimen. I have never noticed one word in either of them, which has any analogy to the correspondent word in the other language.

Concerning the Mohegan language, it is observable, that there is no diversity of gender, either in nouns or pronouns. The very same words express *he* and *she*,

* [See Note 1. Edrr.]

† [See Note 2. Edrr.]

im and *her*.* Hence, when the Mohegans speak English, they generally in this respect follow strictly their own idiom: A man will say concerning his wife, *he sick, he gone away, &c.*

With regard to *cases*, they have but one variation from the nominative, which is formed by the addition of the syllable *an*; as *wnechun*, his child, *wnechunan*. This varied case seems to suit indifferently any case, except the nominative.†

The plural is formed by adding a letter or syllable to the singular; as *nemannaurw*, a man, *nemannauk*, men; *penumpausoo*, a boy, *penumpausoouk*, boys.‡

The Mohegans more carefully distinguish the natural relations of men to each other, than we do, or perhaps any other nation. They have one word to express an elder brother, *netohcon*; another to express a younger brother, *ngheesum*. One to express an elder sister, *nmase*; another to express a younger sister, *ngheesum*. But the word for younger brother and younger sister is the same,—*Nsase* is my uncle by my mother's side; *nuchehque* is my uncle by the father's side.

The Mohegans have no adjectives in all their language; unless we reckon numerals and such words as *all, many, &c.* adjectives.¶ Of adjectives which express the qualities of substances, I do not find that they have any. They express those qualities by verbs neuter; as *wnissoo*, he is beautiful; *mtissoo*, he is homely; *pehtuhquissoo*, he is tall; *nsconmoo*, he is malicious, &c. Thus in Latin many qualities are expressed by verbs neuter, as *valeo, caleo, frigeo, &c.*—Although it may at first seem not only singular and curious, but impossible, that a language should exist without adjectives; yet it is an indubitable fact. Nor do they seem to suffer any inconvenience by it. They as readily express any quality by a neuter verb, as we do by an adjective.

If it should be inquired, how it appears that the words above mentioned are not adjectives; I answer it appears,

* [See Note 3. Edrr.]

‡ [See Note 5. Edrr.]

† [See Note 4. Edrr.]

¶ [See Note 7. Edrr.]

as they have all the same variations and declensions of other verbs. *To walk* will be acknowledged to be a verb. This verb is declined thus; npumseh, I walk; kpumseh, thou walkest; pumissoo, he walketh; npumsehnuh, we walk; kpumsehnuh, ye walk; pumissook, they walk. In the same manner are the words in question declined; npehtuhquissch, I am tall; kpehtuhquissch, thou art tall; pehtuhquissoo, he is tall; npehtuhquisschnuh, we are tall; kpehtuhquisschnuh, ye are tall; pehtuhquissook, they are tall.

Though the Mohegans have no proper adjectives, they have participles to all their verbs: as pehtuhquisseet, the man who is tall; paumseet, the man who walks; waunseet, the man who is beautiful; oiect, the man who lives or dwells in a place; oioteet, the man who fights. So in the plural, pehtuhquisseetcheek, the tall men; paumseecheek, they who walk, &c.

It is observable of the participles of this language, that they are declined through the persons and numbers, in the same manner as verbs: thus, paumseh-nh, I walking; paumseh-an, thou walking; paumseet, he walking; paumsehauk, we walking; paumsehauque, ye walking; paumsehcheek, they walking.

They have no relative corresponding to our *who* or *which*. Instead of *the man who walks*, they say, the walking man, or the walker.*

As they have no adjectives, of course they have no comparison of adjectives;† yet they are put to no difficulty to express the comparative excellence or baseness of any two things. With a neuter verb expressive of the quality, they use an adverb to point out the degree: as annuweeweh wnissoo, he is more beautiful; kahnuh wnissoo, he is very beautiful. Nemannauwoo, he is a man; annuweeweh nemannauwoo, he is a man of superior excellence or courage; kahnuh nemannauwoo, he is a man of extraordinary excellence or courage.

Beside the pronouns common in other languages, they express the pronouns, both substantive and adjective, by

* [See Note 6. Err.]

† [See Note 7. Err.]

affixes, or by letters or syllables added at the beginnings, or ends, or both, of their nouns. In this particular the structure of the language coincides with that of the Hebrew, in an instance in which the Hebrew differs from all the languages of Europe, ancient or modern. However, the use of the affixed pronouns in the Mohegan language is not perfectly similar to the use of them in the Hebrew: as in the Hebrew they are joined to the ends of words only, but in the Mohegan, they are sometimes joined to the ends, sometimes to the beginnings, and sometimes to both. Thus, *tmohhecan* is a hatchet or axe; *ndumhecan* is my hatchet; *ktumhecan*, thy hatchet; *utumhecan*, his hatchet; *ndumhecannuh*, our hatchet; *ktumhecannoowuh*, your hatchet; *utumhecannoowuh*, their hatchet. It is observable, that the pronouns for the singular number are prefixed, and for the plural, the prefixed pronouns for the singular being retained, there are others added as suffixes.

It is further to be observed, that by the increase of the word, the vowels are changed and transposed; as *tmohhecan*, *ndumhecan*; the *o* is changed into *u* and transposed, in a manner analogous to what is often done in the Hebrew. The *t* is changed into *d*, *euphonia gratia*.

A considerable part of the appellatives are never used without a pronoun affixed. The Mohegans can say, my father, *nagh*, thy father, *kogh*, &c. &c. but they cannot say absolutely *father*. There is no such word in all their language. If you were to say *ogh*, which the word would be, if stripped of all affixes, you would make a Mohegan both stare and smile. The same observation is applicable to *mother*, *brother*, *sister*, *son*, *head*, *hand*, *foot*, &c.; in short to those things in general which necessarily in their natural state belong to some person. A hatchet is sometimes found without an owner, and therefore they sometimes have occasion to speak of it absolutely, or without referring it to an owner. But as a *head*, *hand*, &c. naturally belong to some person, and they have no occasion to speak of them without referring to the person to whom they belong; so they have no words to express them absolutely. This I presume is a

peculiarity in which this language differs from all languages, which have ever yet come to the knowledge of the learned world.*

The pronouns are in like manner prefixed and suffixed to verbs. The Mohegans never use a verb in the infinitive mood, or without a nominative or agent; and never use a verb transitive without expressing both the agent and the object, correspondent to the nominative and accusative cases in Latin. Thus they can neither say, *to love*, nor *I love, thou givest*, &c. But they can say, *I love thee, thou givest him*, &c. viz. *Nduhwunuw*, I love him or her; *nduhwuntammin*, I love it; *ktuhwhunin*, I love thee; *ktuhwhumohmuh*, I love you, (in the plural) *nduhwhununk*, I love them. This, I think, is another peculiarity of this language.

Another peculiarity is, that the nominative and accusative pronouns prefixed and suffixed, are always used, even though other nominatives and accusatives be expressed. Thus they cannot say, *John loves Peter*; they always say, *John he loves him Peter*; *John uduhwhunuw Peteran*. Hence, when the Indians begin to talk English, they universally express themselves according to this idiom.

It is further observable, that the pronoun in the accusative case is sometimes in the same instance expressed by both a prefix and a suffix; as *ktuhwhunin*, I love thee. The *k* prefixed, and the syllable *in*, suffixed, both unite to express, and are both necessary to express the accusative case *thee*.

They have no verb substantive in all the language.† Therefore they cannot say, *he is a man, he is a coward*, &c. They express the same by one word, which is a verb neuter, viz. *nemannauwoo*, he is a man. *Nemannauw* is the noun substantive, *man*: that turned into a verb neuter of the third person singular, becomes *nemannauwoo*, as in Latin it is said, *græcor, græcatur*, &c. Thus they turn any substantive whatever into a verb neuter: ‡ as *kmattannissauteuh*, you are a coward, from

* [See Note 8. Editr.] † [See Note 9. Editr.]

‡ [See Note 10. Editr.]

matansautce, a coward : *kpeesquausooch*, you are a girl, from *peesquausoo*, a girl.*

Hence also we see the *reason*, why they have no verb substantive. As they have no adjectives, and as they turn their substantives into verbs on any occasion ; they have no use for the substantive or auxiliary verb.

The third person singular seems to be the radix, 15 or most simple form of the several persons of their verbs in the indicative mood : but the second person singular of the imperative seems to be the most simple of any of the forms of their verbs ; as *meetsch*, eat thou : *meetsoo*, he eateth : *nmeetsch*, I eat : *kmeetsch*, thou eatest, &c.

They have a past and future tense to their verbs ; but often, if not generally, they use the form of the present tense, to express both past and future events : as *wnukuwoh ndiotuwohpoh*, yesterday I fought ; or *wnukuwoh ndiotuwoh*, yesterday I fight : *ndioturwauch wupkoh*, I shall fight to-morrow ; or *wupkauch ndiotuwoh*, to-morrow I fight. In this last case the variation of *wupkoh* to *wupkauch* denotes the future tense ; and this variation is in the word *to-morrow*, not in the verb *fight*. †

They have very few prepositions, and those are rarely used, but in composition. *Anneh* is to, *ocheh* is from. But to, from, &c. are almost always expressed by an alteration of the verb. Thus, *ndoghpeh* is I ride, and *Wnoghquetookoke* is Stockbridge. But if I would say in Indian, *I ride to Stockbridge*, I must say, not *anneh Wnoghquetookoke ndoghpeh*, but *Wnoghquetookoke ndinnetoghpeh*. If I would say, *I ride from Stockbridge*, it must be, not *ocheh Wnoghquetookoke ndoghpeh*, but *Wnoghquetookoke nochetoghpeh*. Thus *ndinnoghoh* is, I walk to a place : *notoghogh*, I walk from a place : *ndinnehnuh*, I run to a place : *nochehnuh*, I run from a place. And any verb may be compounded, with the prepositions *anneh* and *ocheh*, to and from.

* The circumstance that they have no verb substantive, accounts for their not using that verb, when they speak English. They say, *I man, I sick, &c.*

† [See Note 11. EDIT.]

It has been said, that savages have no parts of speech beside the substantive and the verb. This is not true concerning the Mohegans, nor concerning any other tribe of Indians; of whose language I have any knowledge. The Mohegans have all the eight parts of speech, to be found in other languages; though prepositions are so rarely used, except in composition, that I once determined that part of speech to be wanting. It has been 16 said, also, that savages never abstract, and have no abstract terms, which, with regard to the Mohegans, is another mistake. They have *uwuhundowukon*, love; *seteenundowukon*, hatred; *nacemowukon*, malice; *peyuh-tommauwukon*, religion, &c. I doubt not but that there is in this language the full proportion of abstract to concrete terms, which is commonly to be found in other languages.*

Besides what has been observed concerning prefixes and suffixes, there is a remarkable analogy between some words in the Mohegan language and the correspondent words in the Hebrew.—In Mohegan *Neah* is I; the Hebrew of which is *Ani*. *Koah* is thou or thee: the Hebrews use *ka* the suffix. *Uwoh* is this man, or this thing; very analogous to the Hebrew *hu* or *hua*, ipse. *Neaumuh* is we: in the Hebrew *nochnu* and *anachnu*.

In Hebrew *ni* is the suffix for *me*, or the first person. In the Mohegan *n* or *no* is prefixed to denote the first person: as *nmeetsch* or *nemeetsch*, I eat. In Hebrew *k* or *ka* is the suffix for the second person, and is indifferently either a pronoun substantive or adjective. *K* or *ka* has the same use in the Mohegan language: as *kmeetsch* or *kameetsch*, thou eatest; *knisk*, thy hand. In Hebrew the *vau*, the letter *v* and *hu* are the suffixes for he or him. In Mohegan the same is expressed by *u* or *uw*, and by *oo*: as *nduhwhunuw*, I love him, *pumessoo*, he walketh. The suffix to express *our* or *us* in Hebrew is *nu*; in Mohegan the suffix of the same signification is *nuh*; as *noghnuh*, our father; *nmeetschnuh*, we eat, &c.†

* [See Note 12. Error.]

† [See Note 13. Error.]

How far the use of prefixes and suffixes, together with these instances of analogy, and perhaps other instances, which may be traced out by those who have more leisure, go towards proving, that the North American Indians are of Hebrew, or at least Asistick extraction, is submitted to the judgment of the learned. The facts are demonstrable; concerning the proper inferences every one will judge for himself. In the modern Armenian language, the pronouns are affixed.* How far affixes are in use among the other modern Asiaticks, I have not had opportunity to obtain information. It is to be desired, that those who are informed, would communicate to the publick what information they may possess, relating to this matter. Perhaps by such communication, and by a comparison of the languages of the North American Indians with the languages of Asia, it may appear, not only from what quarter of the world, but from what particular nations, these Indians are derived.

It is to be wished, that every one who makes a vocabulary of any Indian language, would be careful to notice the prefixes and suffixes, and to distinguish accordingly. One man may ask an Indian, what he calls *hand* in his language, holding out his own hand to him. The Indian will naturally answer *knisk*, i. e. *thy* hand. Another man will ask the same question, pointing to the Indian's hand. In this case, he will as naturally answer *mnisk*, *my* hand. Another may ask the same question, pointing to the hand of a third person. In this case, the answer will naturally be *unisk*, *his* hand. This would make a very considerable diversity in the corresponding words of different vocabularies; when if due attention were rendered to the personal prefixes and suffixes, the words would be the very same, or much more similar.

The like attention to the moods and personal affixes of the verbs is necessary.† If you ask an Indian how he expresses, in his language, to *go* or *walk*, and to illustrate your meaning, point to a person who is walking; he

* Vide Schroderi thesaurum Lingue Armenice.

(† See Note 14. Edrr.)

will tell you *pumisoo*, he walks. If, to make him understand, you walk yourself, his answer will be *kpumseh*, thou walkest. If you illustrate your meaning by pointing to the walk of the Indian, the answer will be *apumseh*, I walk. If he take you to mean *go* or *walk*, in the imperative mood, he will answer *pumissh*, walk thou.

NOTES. BY THE EDITOR.

IN the *Introductory Observations* prefixed to *Eliot's Grammar of the Massachusetts Indian Language* (published in the preceding volume of these Collections) it was stated to be an observation of the early American writers, that there was but one principal Indian language throughout all New England, and even in territories beyond it; and, that this observation was in accordance with the opinions of the later writers, who had taken a more extended view of the various dialects than was practicable at the first settlement of the country. In the same place the reader was referred to the opinions of the Rev. Dr. Edwards and the Rev. Mr. Heckewelder; both of whom, it was observed, agreed in the fact as stated by the old writers, and only differed from one another in this circumstance, that each of them considered the particular dialect, with which he happened to be most familiar, as the principal or standard language, and the rest as branches, or dialects, of it. Dr. Edwards, therefore, as the reader will have already seen in the present work, speaks of the *Mohegan* as the principal or fundamental language, which "is spoken by all the Indians of New England;" while Mr. Heckewelder, on the other hand, considers the *Delaware* (more properly called the *Lenni Lenape*) as the common stock of the same dialects; observing, that "this is the most widely extended language of any of those, that are spoken on this side of the Mississippi. It prevails (he adds) in the extensive regions of Canada, from the coast of Labrador to the mouth of Albany River, which falls into the furthest part of Hudson's Bay, and from thence to the Lake of the Woods, which forms the north-western boundary of the United States. It appears to be the language of all the Indians of that extensive country, except those of the Iroquois stock, which are by far the least numerous."*

* Transactions of the Historical and Literary Committee, &c. p. 106.

Although the high authority, on which we have these opinions, will hardly be thought to need any support, yet the Editor has thought it would be satisfactory to many readers, to see specimens of the dialects themselves; and he has accordingly annexed a short *Comparative Vocabulary** of several, which are only mentioned by name in Dr. Edwards' work as belonging to the common stock, of which he speaks. Authentick specimens of these dialects could not easily be obtained at the period when Dr. Edwards wrote; and at the present time some of them, perhaps, are only to be found in the extensive collection of Mr. *Du Pont*, to whose ardour in the cause of learning our country is so much indebted for its literary character abroad as well as at home. These specimens, while they afford ample proof of the justness of Dr. Edwards and Mr. Heckewelder's opinions on this point, will not be without use in some other respects. The Editor has thought it proper to confine himself to the short list of English words given by Dr. Edwards (pp. 6 and 7) as far as the corresponding Indian words could be found in those vocabularies, to which he had access. The List might have been much enlarged; but, short as it is, it will be found sufficient for the present purpose. In this comparative view of the several dialects, the reader will, undoubtedly, be much surprised to discover the remarkable fact, that even the very distant tribes, known to us by the name of *Cree* or *Kristianous* Indians (sometimes called Killistenoës) whose territories lie towards the *Pacific* Ocean, nearly as far as the Rocky Mountains, speak a kindred dialect with the tribes on the coasts of the *Atlantic*.

In addition to this *Comparative Vocabulary*, the Editor has thought it might be gratifying to most readers, to see some comparisons of the *grammatical structure* of the American languages; and he has, therefore, added some remarks on that subject also. But these remarks, though not limited to the *Northern* dialects alone, are necessarily confined to a very few particulars.

NOTE I.

On the evidence of affinity or diversity of dialect, to be derived from specimens of the Indian Numerals, and translations of the Pater Noster.

P. 10. Dr. EDWARDS here makes a comparison of the *Pater Noster* and the *Numerals* in Mohegan and Mohawk, for the pur-

* See the end of these Notes.

pose of giving his reader some general idea of the difference between those two languages. But these specimens alone were, probably, not intended as conclusive evidence on this point; for he goes on to state, from his own knowledge, that "in no part of these languages does there appear to be a greater coincidence than in this specimen." Persons who are as familiarly acquainted with any one of the Indian dialects, as Dr. Edwards was, and who have observed the manner in which translations are made into them, will not hastily draw a general inference, respecting their similarity or dissimilarity, from such specimens alone. But the student, who is just entering upon these inquiries, should attend to the following cautions of Mr. Du Ponceau and Mr. Heckewelder:

In respect to the translations of the *Pater Noster*, the former of those writers observes: "Notwithstanding the strong affinity, which exists between the Massachusetts and these various languages of the Algonkin or Lenape class, is too clear and too easy of proof to be seriously controverted, yet it is certain, that a superficial observer might with great plausibility deny it altogether. He would only have to compare the translation of the Lord's Prayer into the Massachusetts, as given by Eliot in his Bible, Mat. vi. 9, and Luke xi. 2, with that of Heckewelder into the Delaware from Matthew, in the Historical Transactions, vol. i. page 439, where he would not find two words in these two languages bearing the least affinity to each other." But this does not arise so much from the difference of the idioms, as from their richness, which afforded to the translators multitudes of words and modes of expressing the same ideas, from which to make a choice; and they happened not to hit upon the same forms of expression." Mr. Du Ponceau then further observes, that "even Eliot's own translations of the Lord's Prayer, as given in Matthew and Luke, differ more from each other than the variations of the text require." *Notes on Eliot's Indian Grammar*, p. vii.

"On the subject of the Numerals (says Mr. Heckewelder) I have had occasion to observe, that they sometimes differ very much in languages derived from the same stock. Even the *Minri*,* a tribe of the Lenape or Delaware nation, have not all their numerals like those of the *Usami* tribe, which is the principal among them. I shall give you an opportunity of comparing them:

* Called by Edwards (p. 5) the *Nunnes*. Err.

Numerals of the Minsi

- 1 Gutti
- 2 Nischa
- 3 Nacha
- 4 Newa
- 5 *Nulan* (Algonk. *narau*)
- 6 Guttasch
- 7 *Nischnasch* (Algonk. *nissou-*
[*assou*])
- 8 Chasch
- 9 *Nblwri*
- 10 *Wimbat*

Numerals of the Unami.

- 1 Nyutti
- 2 Nischa
- 3 Nacha
- 4 Newo
- 5 *Palenash*
- 6 Guttasch
- 7 Nischasch
- 8 Chasch
- 9 *Peschkonk*
- 10 *Tollen.*

"You will easily observe, that the numbers *five* and *ten* in the Minsi dialect resemble more the Algonkin, as given by Le Honian, than the pure Delaware. I can not give you the reason of this difference. To this you will add the numerous errors committed by those who attempt to write down the words of the Indian languages, and who either in their own have not alphabetical signs adequate to the true expression of the sounds, or want an *Indian ear* to distinguish them. I could write a volume on the subject of their ridiculous mistakes." *Correspondence with Mr. Du Ponceau, in Historical Transactions, vol. i. p. 381.*

As an example of the effect of the difference in orthography, to which Mr. Heckewelder here alludes, the Editor subjoins the *Mohawk* numerals, as given by Edwards, and as they are written in the "Primer for the use of the Mohawk Children," published in 1786; in which last, however, it should be observed, that it is designed to give the *foreign* sounds to the vowels:

From the Mohawk Primer.

- 1 Uskat
- 2 Tekeny
- 3 Aghsea
- 4 Kayery
- 5 Wisk
- 6 Yayak
- 7 Tsyadak
- 8 Sadégo
- 9 Tyoughtouh
- 10 Oyéry

From Edwards.

- 1 Uskot
- 2 Teggenneh
- 3 Ohs
- 4 Kialeh
- 5 Wisk
- 6 Yoiyok
- 7 Chautok
- 8 Softago
- 9 Teuhtoh
- 10 Wialeh.

The *Pater Noster*, in the same Primer, is also very different in its orthography from the one originally published in *Smith's History of New York*, (afterwards published by *Edwards*, and

more recently in the *Mithridates*) and, as this *Primer* is now a rare book among us, and this copy of the prayer is not published in the *Mithridates*, the Editor has thought it might be useful to insert it in this place:

From the Mohawk Primer. *From Edwards' Observations.*

"Songwaniha ne Karonghyage
tighsideron, Wasaghseanadogegh-
tine; Sayanert'sera iewe; Tagh-
serre eghniyawan tsiniyought ka-
ronghyakouh oni Oghwhentsyage:
Niyadewighneserage tacwanada-
ranondaghsik nonwa; neoni
tondacwarighwiyougoston, tsini-
yought oni Tayakwadaderighwi-
youghateani; neoni tighsa tac-
wagh sarineght Tewadatdenake-
raghtonke nesane sadsyadac-
waghs ne Kondighseröhease.
Amen."*

Soungwauneha caurounkyawga
tehseetaroan sauhsonyousa esa
sawaneyou okettauhsela ehneau-
woung na caurounkyawga nugh-
wonshauga neatewehnesalauga
taugwaunautoronoantoughsick to-
antaugweleewheyoustaug che-
neeyeut chaquataulehweyou-
staunna toughsou taugwaussare-
neh tawautottenangaloughtougga
nasawne sacheautaugwass coan-
tehsalohaunzaickaw esa sawaune-
you esa sashoutzta esa soungwa-
soug chenneauhaungwa; auwen.

NOTE 2.

The Labials.

P. 10. Baron *La Hontan*, in speaking of the want of *labials* in the *Huron* language (which belongs to the same family with the *Mohawk*, mentioned by Edwards) relates the following fact, to show the extreme difficulty, which the Indians of that stock experience in learning the European languages, on account of the *labials*. The particular combinations of sounds, into which the Indians naturally fall, when attempting to speak those languages, may be of some use in the prosecution of these inquiries:

"The *Hurons* and the *Iroquois*, (says he) not having the labials in their languages, it is almost impossible for them to

* The learned *Fater*, whose vigilance in these researches nothing can escape, refers to an edition of this *Mohawk Primer* of the year 1781, and the *Common Prayer*, in the same language, of the year 1769. See *Mithridates*, vol. iii. part 3, p. 313, note. The only editions, which have come under the Editor's notice are, the *Primer* of 1786, and the *Common Prayer* of 1787; both of which are in the library of Harvard University.

acquire the *French* language well. I have spent four days in making some Hurons pronounce the labials, but without success; and I do not believe, they would be able to pronounce these French words, *bon, fils, monsieur, Pontchartrain*, in ten years; for instead of saying *bon*, they would say *ouon*; for *fils* they would say *rils*; for *monsieur, caonsieur*, and for *Pontchartrain, Conchartrain*."

NOTE 3.

Genders.

P. 10. "It is observable that there is no diversity of gender, either in nouns or pronouns. The very same words express he and she, him and her."

So Eliot says of the *Massachusetts* dialect: "The variation of Nouns is not by *male* and *female*, as in other, learned languages, and in European nations they do;" but (as he observes afterwards) the nouns are classed under the two divisions of *animate* and *inanimate*, comprehending, respectively, the names of animate and inanimate things; under the latter of which, he says, are included the names of *all Vegetables*. See his *Gram.* pp. 9, 10. Eliot does not expressly state, as Edwards does, that the same word expresses *he* and *she*; but in his *Grammar* he does not give any distinct word for *she*, and in his *Bible* he uses the same term for *she* (namely, *noh*) which in his *Grammar* is translated *he*. For examples, see the book of *Ruth*, i. 3; ii. 3, 13, &c. In other places the word *noh* seems to be equivalent to the demonstrative pronoun *this* or *that* or (what is the same thing) the article *the*: "Noh Moabitseh squau—it is the Moabitish damsel," &c. *Ruth* ii. 6.

Mr. Heckewelder, in speaking of the *Delaware* language, has the following remarks upon this point: "In the Indian languages, those discriminating words or inflexions, which we call *genders*, are not, as with us, in general intended to distinguish between male and female beings, but between *animate* and *inanimate* things or substances. Trees and plants (annual plants and grasses excepted) are included within the generic class of *animated* beings. Hence the personal pronoun has only two modes, if I can so express myself; one applicable to the animate, and the other to the inanimate gender; *nekama* is the personal pronominal form, which answers to *he* and *she* in Eng-

lish. If you wish to distinguish between the sexes, you must add to it the word *man* or *woman*. Thus, *nekama lenno* means *he* or *this man*; *nekama ochqueu*, *she* or *this woman*. This may appear strange to a person exclusively accustomed to our forms of speech; but I assure you the Indians have no difficulty in understanding each other." *Correspondence with Mr. Du Ponceau*, p. 368, Letter vii. The reader will observe here an apparent difference of opinion between Eliot and Mr. Heckewelder, in respect to the class of nouns, in which *vegetables* are ranked in these two dialects; the former calling "all vegetables" *inanimate*, and the latter ranking "*trees and plants* (annual plants and grasses excepted) in the class of *animated beings*." This apparent contradiction was alluded to in Mr. Du Ponceau's *Notes* to Eliot's Grammar (p. xiii.) as well as in the *Introductory Observations* to the same work. If there is, in reality, this difference between two kindred dialects, and in a peculiar characteristic of the Indian languages, the fact is a very remarkable one.

In the *Delaware* language (according to Mr. Zeisberger) the male of *quadrupeds* "is expressed by *lennowechum*, which signifies the *male of beasts*, thus—*Lennowechum nenayunges*, *moccaneu*, *goshgosh*, the male of the horse, dog, hog; and of *fowls* and *birds*, by *lennowehelleu*, the male of fowls and birds.....The *females* of fowls and birds are called *ochquehelleu*, and those of quadrupeds, *ochquechum*." *MS. Grammar*. See also the remarks of Mr. Heckewelder on this point, in the letter last cited; where he adds (in conformity with Mr. Zeisberger also) that "there are some animals, the *females* of which have a particular distinguishing name, as *nunschetto*, a doe; *nunscheach*, a she-bear."

NOTE 4.

The Cases.

P. 10. "With regard to cases, they have but one variation from the nominative," &c.

Eliot also observes, that in the *Massachusetts* dialect, the nouns are not "varied by cases, cadencies and endings;" he, however, adds—"yet there seemeth to be one cadency or case of the first declination of the form animate, which endeth in *oh*, *uh* or *ah*, viz. when an *animate* noun followeth a verb transitive, whose object that he acteth upon is *without* himself." *Gram.* p. 8. But see Mr. Du Ponceau's *Notes on Eliot's Gram.* p. xiv.

In the *Delaware*, Mr. Zeisberger observes, that there are "no declensions as we have in our language; but this makes no deficiency in theirs, as their place is sufficiently supplied by the inseparable pronouns and by verbs, which I call *personal*, or in the *personal mood*, because I do not know of another name for them."* *MS. Grammar*.

In the *Mexican* language (says *Gilij*) "the noun has *no other inflexion*, than that which serves to distinguish the singular number from the plural, as in our language." *Saggio di Storia Americana*, tom. iii. p. 229. The same writer observes, also, that "in *none* of the *Orinokese* languages are the nouns declined after the Greek and Latin manner; for they have only two terminations, for the singular and plural numbers, as in Italian." *Ibid.* p. 162.

On the other hand, the *Quichuan* (or Peruvian) language is said to have, in addition to the six cases of the Latin, a *seventh* case, which is called by Father *Torres Rubio* the *effectivo* (the sign of which is *with*) denoting, sometimes the instrument with which an act is done, and sometimes the *consomitancy* of one act with another.†

NOTE 5.

The Numbers.

P. 10. "The plural is formed by adding a letter or syllable to the singular," &c.

One of the most remarkable features of the American languages is, the variety and mode of using the *Numbers* of the nouns and pronouns. Some of them (the *Guaranese*, for example) have only a *singular* number, and are destitute of a distinct form for the *plural*. † Some, on the other hand, have not only the singular and plural, but a *dual* also, like the Greek and various other languages of the eastern continent; while a third

* In the *South American* languages they are called, by the Spanish grammarians, *transitions*.

† *Arte y Vocabulario de la Lengua Quichua General de los Indios de el Peru.* Lima, 1754.

‡ In the *Guaranese* language (which is the common fashionable language of *Paraguay*) according to *Gilij*, "the plural number has no distinguishing mark from that which is called the singular. To designate a multitude, the *Guaranese* use either the word *heta* (many) or the numerals themselves." *Saggio di Storia Americana*, vol. iii. p. 251.

class of them has not only a singular, dual and plural (that is the common unlimited plural of the European languages) but also an additional plural, which is denominated by some writers the *exclusive* plural, by others the *particular* plural, and by others the *limited* plural; but which, if it should prove to be peculiar to the languages of this continent, might very properly be called the *American* plural, as was suggested on a former occasion.* For an explanation of this number in the *Delaware* and *Chippeway* languages, the reader is referred to the *Correspondence of Mr. Heckewelder with Mr. Du Ponceau*, (Historical Transactions, vol. i. p. 429.) and to Mr. Du Ponceau's *Notes on Eliot's Grammar*, p. xix. To the remarks there made, the Editor will only add a few extracts from writers on the *South American* languages, to show the general resemblance of the languages in different parts of the continent.

Gilij, in his account of the languages of the *Orinoco* country, after mentioning the great simplicity of the nouns (which have no cases) makes the following observations upon the use of the nouns in composition with the pronouns of the different numbers :

“But, easy as the knowledge of the inflexions of the nouns is, when they are used by themselves and unconnected with a person, it is excessively difficult and perplexing to acquire the various and inconceivable inflexions of the contracted [or combined] nouns. I shall presently speak of the primitive pronouns, and the particles which distinguish them; but at present I shall speak of the inflexions of the nouns; and it is necessary to mention the numerous ones, which those nouns have, that I call *contracted*.”

“Let us, then, take a noun which begins with a vowel; for example, the word *apòto*, a rule. As it stands here, indeed, it is an absolute and independent word; but in contracting (or combining) it with the particles of the possessive pronouns, it is declined, if I may so speak, in the following manner :

Japotòi my rule. †
 Avapotòi thy rule.
 Itapotòi his rule.

“Thus far every thing is not only clear, but methodical; but at this point the embarrassment of novices in the language be-

* See *Notes on Eliot's Grammar*, p. xix.

† The reader will take care to pronounce these words according to the powers of the *Italian* alphabet.

gins. *Jumna-japotòì* is *our rule*; but the word for *our* is not a word, which can be applied alike in all cases; though it may be used on some occasions, it must not be on all. Let us give an example to illustrate this metaphysical point:

"When a *Tamanacan*, in addressing *us* [foreigners] says in his own language, *jumna-japotòì patcurbe*, (*our rule is good*) the expression is correct and elegant. But may it hence be inferred, that he can use the same expression in addressing *his own countrymen*? By no means. If his discourse is directed to *one* only, he must say *capotòì*, that is, *our (rule) of us two*; in which case the dual of the Greeks occurs. But perhaps the speaker would address himself to *several* of his countrymen; and in that case he can no longer make use of the word *capotòì*, but must have recourse to another word, which is limited, in some sort, to the persons *spoken to*, but cannot be applied to others; that is, *capotòì-chemò*, *our rule of us alone*. This precision is something very different from barbarous. The *dual* number, indeed, is not new to the learned; but hitherto they have not been aware of a *plural*, which was only applicable to a limited number of persons, as we see in the expression *capotòì-chemò* and the like. In my MS. Grammar of the *Tamanacan* language, I have called this mode of speech *the determinate plural*." The author afterwards, referring his readers to what is here said of the numbers of the *nouns*, observes, that precisely the same peculiarity exists in the numbers of the *verbs*. *

The same writer, in speaking of the language of the *Incas* (which, he observes, is very extensively spoken) has the following observations on this point:

"It is to be noted (as before observed in the case of the *Tamanacan* language) that the pronoun *we* is expressed in two ways. If the persons spoken to are included with the person speaking, v. g. *we* (Italians) *love literature*, the idea is to be expressed, when other Italians are thus spoken to, by the pronoun *gnocàncis*; but if the word *we* is addressed to foreigners, then it must be expressed by *gnocaicu*;.....thus, *jajàncis* is *our father*, when another person is included; but when such other is excluded, *jajàicu* must be used.....The *verb*, in the first person plural, has the same variation that has been mentioned in the pronoun *we*."

In the language of *Cichitto*, [*Chiquito*] also, he observes, that "there is, in the *first person plural*, the *inclusive number*, as it

* Saggio, &c. vol. iii, pp. 163 and 181.

is called, and the *exclusive* number, exactly as in the language of the *Incas*.*

Gilij also mentions a singularity in the languages of the *Orinoco*; which is, that the *plural* form of nouns is not applied to *irrational* animals; but in order to denote the plural in such cases, they annex to the noun a numeral, or some word of multitude; as, I saw two, three or many tigers, &c. But, again, in the case of *inanimate* beings, they use the plural number; as, *mata*, the field, *matac-ne*, the fields; *cene*, this thing, *cenec-ne*, these things, &c. †

In the language of *Chili* (according to *Febrès*) the noun has an analogy to the nouns of the eastern languages, in having three numbers, the singular, dual and plural. ‡

NOTE 6.

The Pronoun Relative.

P. 12. "They have no relative corresponding to our who or which."

Both the Delaware and the Massachusetts languages have this relative pronoun (See *Mr. Du Ponceau's Notes on Eliot's Grammar*, p. xx.) and it, therefore, appears strange, that a dialect so closely allied as the Mohegan should be destitute of it. Yet it seems hardly possible, that Dr. Edwards could have been mistaken in this particular.

The same deficiency is found in some of the languages of *South America*. In the *Quichuan* (says *Torres Rubio*) "there is no simple word to express the relative *quis* or *qui*.....but the relatives are expressed by the participles," &c. And *Gilij* says the same thing of the other side of the continent. "The *Orinokese* (says he) know nothing of the relative pronouns *who*, *which*, &c. but they nevertheless employ certain expressions instead of them, which very well supply their place. In the *Tamanacan* they supply the above relatives by the particle *manecci*; v. g. *Pare Cabrut-po manecci patcurbe*, the Father

* *Saggio*, &c. pp. 236, 237 and 246. See also *Torres Rubio's Arte*, &c. pp. 6 and 52.

† *Saggio*, &c. 162.

‡ *Arte de la Lengua general del Reyno de Chile*, p. 8.

who (or he) is in Cabruta, is good. But sometimes, by a laconism, they employ only the latter part of that word; v. g. *Ciongaic pe itegèti Pare nepui necci*, what is the name of the Father who is come? "The *Maipuri*, instead of the above, make use of the particle *ri*; v. g. *Maisuni-ri caniacâu, tacâu catti-che*, he who is bad goes to hell."*

NOTE 7.

The Adjectives, and Degrees of Comparison.

Pp. 11, 12. "The *Mohegans* have no adjectives in all their language.....As they have no adjectives, of course they have no comparison of adjectives."

Mr. Zeisberger, in speaking of the *Delaware* language, expresses himself in more qualified terms: "There are not many of these [adjectives] because those words, which with us are adjectives, here are *verbs*; and, although they are not inflected through all the persons, yet they have tenses. The adjectives, properly so called, end in *owi* and *owi*, and are derived sometimes from substantives and sometimes from verbs. Ex. *Genamuwi*, grateful, from *genam*, thanks; *wewoatamowi*, wise, prudent, from *wewoatam*, to be wise.....There are also adjectives with other terminations; as,

Nenapalek unworthy, good for nothing.

Woapelechen white.

Asgask green.

Allowak allohak powerful, strong.

Ktemaki poor, miserable, infirm," &c.

MS. Gram.

In the languages of *South America*, also, the verbs serve as adjectives. See *Febvès' Grammar of the Language of Chili*, p. 29.

On the subject of the *comparison of adjectives* Edwards observes, that the *Mohegans*, in order to express degrees of comparison, use an *adverb* with their verbs that express qualities; of which he gives this example—" *annuueeweh wnissoo*, he is more beautiful."

* Saggio, &c. p. 167.

In the *Delaware*, also, according to Zeisberger, the degrees are distinguished in a similar manner. The comparative degree is expressed by the word *allowiwi* (*allow wee*, as it would be written in our English orthography) thus: "*Wulit*, good; *allowiwi wulit*, more good, better." *MS. Gram.* The word *allowiwi*, it will be observed, is the same with the *Mohegan* *anuweweh*; the letter *l* of the *Delaware* being changed (according to the general rule in these two kindred dialects) into *n* in the *Mohegan*.

The same mode of expressing this degree of comparison was used in the *Massachusetts* language; in which also the adverb employed for the purpose was substantially the same with those of the *Delaware* and the *Mohegan*. "There is (says Eliot) no form of comparison that I can yet finde, but degrees are expressed by a word signifying *more*; as *anue menuhkesu*, more strong," &c. *Gram.* p. 15.

In some languages of the other parts of this continent, also, the same thing has been noticed. In the *Mexican* language (says Gilly) "comparatives are not formed by a new word distinguishable from the positive word, but by the adverb *occacci*, which signifies *more*; v. g. *In tēuatl occacci tiqualli*, thou art more good than he." *Saggio*, &c. tom. iii. p. 230. The same author informs us, that the *Orinokese* "are entirely destitute of comparatives; and their speech resembles in this respect the Hebrew. Universally, where one person is compared with another, they employ a negative mode of expression, and instead of saying *such an one is better than another*, they say, *such an one is good, and such an one is bad.*" *Ibid.* p. 166. He makes a similar remark in respect to the language of the province of *Cichitto* [*Chiquito*] which is near the middle of *South America*. Proceeding still farther south, we find the same thing in the language of *Chili*: "Comparatives (says Father Febrès) are formed by means of the particles *yod* or *doy*; v. g. *Pu Patiru yod cūmey pu Huinca mo*, the Fathers are better than the Spaniards; or thus—*Pu Huinca cūmey, hulelu pu Patiru yod cūmey*, the Spaniards are good, but the Fathers are more good; or thus, by making a verb of *yod* or *doy*—*Pu Patiru yodvi cūmegen mo ta pu Huinca*; that is, the Fathers are more than, or exceed, the Spaniards in goodness." *

* *Arte de la Lengua*, &c. p. 54.

NOTE 8.

P. 13. "*A considerable part of the appellatives are never used without a pronoun affixed,*" &c.

Mr. Du Ponceau, in his interesting Correspondence with Mr. Heckewelder, has the following remark upon this passage: "On the subject of the word *father*, I observe a strange contradiction between two eminent writers on Indian languages evidently derived from the stock of the Lenni Lenape or Delaware. One of them, *Roger Williams*, in his Key to the Language of the New England Indians, says 'osn' (meaning probably *och* or *ooch*, as the English cannot pronounce the guttural *ch*) *father*; *nosh*, *my father*; *kosh*, *thy father*, &c. On the other hand, the Rev. Jonathan Edwards, in his Observations on the Language of the *Muhhekaneew* (Mohican) Indians, speaks as follows—'A considerable part of the appellatives are never used without a pronoun affixed. The Mohegans say, *my father*, *nogh* (again *noch* or *nooch*) *thy father*, *kogh*, &c. but they cannot say absolutely *father*. There is no such word in their language. If you were to say *ogh*, you would make a Mohegan both stare and smile.'" Mr. Du Ponceau then asks—"which of these two professors is right?" To which Mr. Heckewelder makes the following reply: "Notwithstanding Mr. Edwards' observation (for whom I feel the highest respect) I cannot help being of opinion, that the monosyllable *ooch* is the proper word for *father*, abstractedly considered, and that it is as proper to say *ooch*, *father*, and *nooch*, *my father*, as *dallémous*, *beast*, and *n'dallémous*, *my beast*; or *nitschan*, *child*, (or a child) and *n'nitschan*, *my child*. It is certain, however, that there are few occasions for using these words in their abstract sense, as there are so many ways of associating them with other ideas. *Wetoochwink* and *wetochemuxit* both mean 'the father' in a more definite sense, and *wetochemelenk* is used in the vocative sense, and means 'thou our father.' I once heard Captain Pipe, a celebrated Indian chief, address the British commandant at Detroit, and he said, *nooch! my father.*"*

In consequence of this difference of opinion, the Editor, in the course of the last year, addressed a letter on the subject to the Rev. Herman Daggett, the Superintendent of the Foreign Missionary School at Cornwall, in Connecticut. In addition to the Naraganset Vocabulary of Roger Williams, reference was

* Correspond. of Mr. Heckewelder and Mr. Du Ponceau, pp. 403 & 411.

made to a specimen of the *Mohegan* language (taken from the mouth of an educated native by the Rev. William Jenks) which is published in the *Historical Collections*, vol. ix. p. 98, *First Series*, and in which the word for *father* is given without any pronominal affix. Mr. Daggett's reply was as follows—"I am satisfied, that there is no word in any of the Indian languages used in the Foreign Missionary School, by which to express in the abstract the relation of *Father* and most of the other social relations. '*Adam was the father of all men*' is a sentence, which my Indian scholars say they cannot translate without a change of expression. The *Choctaws* brought me the following—*Adam quo-hut-tu's-moomah Ing-ka yut-tok*; but they observed that *Ing-ka* had the pronominal prefix of the third person singular, which they said was unavoidable."*

To these remarks it is only necessary to add one other, respecting the Delaware word *ooch*, above mentioned. It must not be supposed (as has been conjectured) that this word, like the Cherokee term *Ing-ka*, may comprehend an affix of the third person singular; for the Delaware has a distinct form for the third person singular, which is, "*oochwah!*, his or her father." *Zeisberger's MS. Gram.*

NOTE 9.

The Verb To BE.

P. 14. "*They have no verb substantive in all their language.*"

The want of this verb in many of the American languages, is one of their most remarkable characteristics. The fact here stated by Edwards, in respect to the *Mohegan*, corresponds with what Eliot had observed, a century and an half before, in the *Massachusetts*, and with what the Rev. Mr. Heckewelder has lately said of the common stock of both those dialects, the *Delaware*; in which, says he, "the late Mr. Zeisberger and myself sought many years in vain for this substantive verb.....I cannot find a single instance in the language, in which the verb *I am* is used by itself, that is to say, uncombined with

* The resemblance between this Choctaw word for *Father* and the Peruvian *Inca* (which was first suggested by Mr. Du Ponceau) is a little remarkable.

the idea of the act to be done." Mr. Heckewelder, in addition to Mr. Zeisberger's and his own opinion, gives also that of the Rev. Mr. Dencke to the same effect, in regard to the *Chippeway* as well as the Delaware.* Mr. Du Ponceau, who has extended his inquiries to many other dialects both of North and South America, was originally inclined to believe, that "the want of the substantive verb was a *general rule* in the Indian languages." † But subsequent researches (as he observes in a late letter to the Editor) have led him to doubt, whether that will prove to be the case, to the extent in which his remarks will naturally have been understood by his readers. This question is briefly discussed in the *Notes on Eliot's Indian Grammar*, published in the preceding volume of these Collections; to which the reader is referred. † But it may not be without use, at the present early period of these investigations, to add in this place, by way of caution to the student, some further remarks upon the subject.

We must not suddenly infer, that the American languages have a verb substantive, because we happen to find in some of the grammars a certain verb under that name, and a conjugation of it in due form, just as would be found in the languages of the European authors of those works. Every man, who has studied the modern languages, knows, that several of them have two distinct verbs (derived from the Latin *stare* and *esse* respectively) in the use of which there is a well-settled distinction, that prevents their ever being confounded in the languages to which they belong, but yet in translating, either from or into, a foreign language, this distinction is continually disregarded; as in English, for example, we should render them both by our single verb *to be*, though this would often be an incorrect representation of their true import. Every one, also, (as Mr. Du Ponceau has justly observed) must "know too well the inclination of grammarians to assimilate those [Indian] idioms to their own, to be shaken by paradigms, in which the verb *sto*, for instance, might be translated by *sum*, or *I am*, for want of sufficient attention to the shade of difference between them." ‡ In order, therefore, to arrive at a satisfactory conclusion on this point, it becomes necessary for us to do something more than adopt the general remarks of grammarians, or the loose translations of interpreters; we must examine critically some of the principal dialects of each stock of languages in the different parts of the continent. With a view to this object, the

* Letter to Mr. Du Ponceau, in the *Notes on Eliot's Gram.* p. xxvii.

† See *Notes*, p. xxiv.

‡ *Ibid.* p. xxvi.

Editor has thought it might be useful, at the present time, to take a very brief review of some of the facts, which have been ascertained in this case, in respect to a few of the *Northern* as well as the *Southern* languages of this continent.

1. *The North American Languages.* In respect to some of the languages of *North America*, we are already possessed of all the information that can be desired on this point; and the question may be considered as fully settled; but of others, we cannot yet speak with so much certainty. The *Delaware*, which, according to Mr. Heckewelder, is the most widely extended of any on this side of the *Mississippi*, is ascertained to have no substantive verb. This we have upon the authority of Mr. Zeisberger and Mr. Heckewelder; neither of whom, after the strictest examination, could discover such a verb in the language. To these may also be added the authority of the Rev. Mr. Dencke, the missionary of the United Brethren in Upper Canada.* Of the numerous dialects of this stock, our information is also entirely satisfactory in respect to the *Massachusetts*, the *Mohegan* and the *Chippeway*, the last of which is very extensively spoken among the northern tribes. For the first of these, we have the authority of *Eliot*; for the second, that of *Edwards*; and for the last, that of Mr. Dencke.† From what we thus find to be the case in the *Delaware* stock itself, as well as in the three dialects just mentioned, there seems to be no hazard, then, in making the inference, that its other various dialects will also be found to have no substantive verb. The *Iroquois* stock (if we may judge of all the dialects by those which have been the subject of inquiry) seems to be also destitute of this verb. The inquiries made by the Rev. Mr. Daggett of the different Indian pupils of that stock, who are under his care at the Foreign Missionary School in Connecticut, (the result of which was published by the Editor in the Notes on *Eliot's Grammar*) seem to leave little or no room for doubt in respect to this family of languages. The particular dialects examined by him were, the *Oneida*, *Tuscarora* and *Caughnewaga*. Of the *Floridian* family (as Mr. Heckewelder denominates it, meaning to comprehend the dialects spoken by the Indians on the southern frontier of the United States) we have not so ample information as of the languages already mentioned; but from the inquiries made at the Missionary School respecting two of its dialects (the *Choctaw* and *Cherokee*) it should seem, that the substantive verb is wanting. Yet, on the other hand, the Rev.

* Notes to *Eliot's Grammar*, p. xxviii.

† *Ibid.*

M
on
Ed
pe
ob
an
ma
fol
W
thi
to
in
oth
fou
ble
aft
its
ma
"
son
ver
all
one
star
be,
as i
Ind
no
The
the
the
T
men
wh
the
Pon
a T
clas
ject
*
subs
the
page

Mr. *Bultrick*, the present missionary among the Cherokees (in one of his early communications on this subject, for which the Editor is indebted to a learned friend) expressly mentions a peculiar manner of using what he calls *the substantive verb*; observing, that "the verb *to be* is not used in the present tense, and I think not in the imperfect. Instead of this, changes are made in the beginning of the word, which would otherwise follow it; as, *á skí yú*, man—*tsé skí yú*, I am a man," &c. Whether his subsequent study of the language has confirmed this observation or not, the Editor is unable to state.*

2. *The South American Languages.* Some of these appear to have the substantive verb, though it seems to be more limited in its use, than is the case in the European languages; while in others, the same mode of expressing it is adopted, which is found in the languages of the *North*; that is, annexing a syllable or particle to the noun, which changes it into a verb. *Gilij*, after observing that every language must have its peculiarities, its excellencies and defects, makes the following general remarks on the *verb substantive* of the *Orinokese* dialects:

"These same reasons are most conclusive against those persons, who would have, in some of the American languages, the verb *sum* precisely as it is in the Latin. I say in *some*, and not all of them, as many boast. In the *Tamanacan* (to speak of one which is best known to me) the *e* is the verb *uocciri*, a substantive verb like *esse* in Latin; *uocci*, I was; *uoccicci*, I shall be, &c. But he, who should expect to find it in every tense, as in Italian or Latin, would be egregiously mistaken. All the Indians known to me (and not merely the *Tamanacans*) make no use of the substantive verb in the signification of *the present*. The following are examples from three of their languages. In the *Tamanacan*, *patcurbe ure*; in the *Maipuri*, *sonirri canà*; in the *Pajuri*, *repè ju*, all signify merely *I good*."†

This author, in another place, observes, that "the above-mentioned verb substantive becomes equivalent to the Latin *fi*, wherever, instead of *uocciri*, they say *uoiç tarì*; and it is thus the root, if I may so speak, of the verbs that end in *tarì*; v. g. *Ponghèmtarì*, to become a Spaniard; *Tamanàcutarì*, to become a *Tamanacan*."‡ In the *Guaranese* language, he says, that one class of neuter verbs "is formed by noun substantives or adjectives united to the pronouns *ce*, *nà*, &c.; v. g. *ce mâràngatù*,

* It is a curious fact, that this very mode of using what is considered as the substantive verb, is found in some of the *South American* languages. See the observation of *Gilij*, respecting the *Orinokese* dialects, in the following pages.

† Saggio, &c. p. 302.

‡ Ibid. p. 180.

I good ; *nde mâràngatù*, thou good. And this (says my author) is precisely the conjugation of the verb substantive *essere*, to be. In fact, all nouns united (or conjugated) with the pronouns become verbs, and include the verb substantive.* In the *Maipuri* language he also speaks of the passive voice being formed by the termination *au*, which they take from "the substantive verb *caniacàu* ; but he says, at the same time, that this verb is the Italian *essere* or *stare* ; and in another place he renders the same verb by the Italian *stare* alone, and not by *essere*. †

On crossing the continent of America from the Orinoco country into *Peru*, we find in the *Quichuan*, or *General Language* of the latter region, a verb called by grammarians the substantive verb of that language ; that is, *cani*, which is conjugated at large in the valuable Grammar of Father *Torres Rubio*, and has every appearance of the true substantive verb. In addition to this, it may be remarked, that this verb is also used in forming the passive voice of other verbs, by being joined with their participles. Yet it will be observed that this same verb *cani* seems to have the signification of *stare* as well as *esse*. The author at fol. 151 of his *Vocabulario*, or Dictionary, gives this example : " *Canì*, I am [i. e. *sum vel sto*] as, *Cozcopi canì*, I am [*sum vel sto*] at Cuzco." Nor does there appear to be, in this work any distinct word for the verb *stare*. But whatever may be the true character of this Quichuan verb, we find that in the language of the Province of *Chiquitos* "the verb substantive is wholly wanting ; and they supply its place by means of the pronouns and in other ways." †

Proceeding still farther south, however, we again find, in the language of *Chili*, the substantive verb ; for so the grammarians of that language denominate it. Father *Febrès* says, "Abstract nouns, as *goodness*, *whiteness*, &c. are formed by annexing *gen* (which is the verb *sum*, *es*, *est*) to adjectives or substantives ; v. g. *cùmegen*, goodness ; *lighgen*, whiteness," † &c. Yet the author, in one of his dictionaries (annexed to the Grammar) renders the Spanish verbs *haber* and *tener*, as well as the substantive verb *ser*, by this same Chilese word *gen* ; and, in his other dictionary, he explains the Chilese *gen* by the several Spanish verbs *ser*, *estar*, *haber*, *tener*, and *nacer*. § The Editor

* Saggio, &c. p. 256.

† Ibid. p. 187, 189.

‡ Gilij, Saggio, &c. p. 247.

§ Arte, &c. p. 51. Qu. if this Chilese word *gen* has any affinity with the Quichuan *canì* ?

† P. 494.

will close these remarks by mentioning, that Mr. Du Ponceau (in a late letter) is inclined to believe, that the *Quichuan* verb *cani* is the pure substantive verb; observing very justly, that "the general character of the Indian languages does not prevent varieties from existing in them; but the *genus* is still the same. Those varieties, time and study will discover."

NOTE 10.

Verbs formed out of Nouns.

P. 14. "Thus they turn any substantive whatever into a verb neuter," &c.

So in the *Massachusetts* language, Eliot observes, that nouns may be turned into verbs and verbs into nouns.* To the same effect Mr. Zeisberger says of the Delaware—that "substantives, and also adverbs, assume the character of verbs, as we have already said of adjectives."† The same thing takes place in the *South American* languages. *Gilij*, in speaking of the *Orinokese* dialects, says—"Every noun [in the *Tamanacan*] may be made into a verb.....as, *Tamanacu*, a *Tamanacan*; *Tamanacutari*, to become a *Tamanacan*."‡ So in the *Chilise* (says *Febrès*) "verbs are made from nouns by adding *n*; and the same thing may be done with almost all the other parts of speech, as pronouns, participles, adverbs, &c.....and, on the other hand, the verbs are changed into nouns, by taking away the final *n*, and sometimes without taking it away."||

NOTE 11.

The Tenses.

P. 15. "They have a past and future tense to their verbs," &c. The author here states a very curious fact respecting a mode of expressing the *future* tense; which is done by annexing the sign of the future to an adverb or other word in the sentence.

* *Indian Gram.* pp. 13 and 21.

† *MS. Gram.* Mr. Du Ponceau's translation.

‡ *Saggio*, &c. p. 172.

|| *Arte*, &c. p. 56.

"This (as Mr. Du Ponceau justly observes in a letter to the Editor) is in analogy with the Delaware; in which the sign of the future is affixed to the adverb, *not* (for example) as—*attarsch pendawite* for *atta pendawitersch*, if I shall not hear; or, to the adverb *at*, as in *tarsch elsiya* for *ta elsiyarsch*, as I shall be situated." By a similar analogy the *pronominal* affixes of the nouns and verbs in the *Massachusetts* language may be joined to the adverb or adjective;* and the following observation of *Gilij* may be intended to describe something of the kind in the *Orinokese* languages also: "I shall mention (says he) a most extraordinary thing, but, at the same time, what is a matter of fact; in the *Tamanacan* language even the *adverbs* and the other *particles* are declined, wherever they are united with possessive nouns."†

NOTE 12.

Abstract Terms.

P. 15. "I doubt not but that there is in this [the *Mohegan*] language the full proportion of abstract to concrete terms, which is commonly to be found in other languages."

This was doubtless the case also in the *Massachusetts* dialect, as we do not find *Eliot* making any complaint of the want of those terms (as he does of the want of a verb substantive) though he had constant occasion for the use of them in translating the Bible. He also gives some examples of them in his Grammar.

In the *Delaware* language, both Mr. *Zeisberger* and Mr. *Heckewelder* give various examples of abstract terms; and from the latter writer we learn, that the *Delawares* have a general mode of forming those words, by means of the termination *wagan* (or *woagan*, as the German missionaries sometimes write it, to express the sound of the English *w*) "which answers to that of *ness* in English and *heit* or *keit* in German." *Correspondence with Mr. Du Ponceau*, p. 408. *Letter xviii.*

They are also found in some (and perhaps will be in all) of the languages of *South America*. *Gilij*, in speaking of the numerous dialects spread over that vast extent of country through which the *Orinoco* flows, observes, that it has been made a

* *Eliot's Gram.* p. 24.

† *Saggio*, &c. p. 165.

question sometimes by the missionaries, "whether the Orinokese have abstract noun substantives, as *whiteness, beauty, &c.* The doubt in this case has arisen from the common practice with the Indians of uniting words with the pronouns; but I know, to a certainty, (whatever others may think) that some of the *Orinokese* have such nouns. Of this we have most manifest instances in the *Tamanacan* words *checcite* or *cheictivâte*, bigness; *aremutunde*, whiteness, &c.....and the following are examples of them in composition: *Veròro tenèi achère càige ichecilli*, I saw a dog, his bigness like a tiger, *that is*, of the bigness of a tiger; *càrela càige itaremutumù*, like paper his whiteness." The author adds, however, that the *Maipuri*, "so far as he collects," do not make use of abstract terms.* In the languages on the *western* side of South America, there appears to be no want of abstract terms. Father *Torres Rubio*, it is true, in his valuable Grammar of the *Quichuan* language (fol. 31) first informs his reader that there are no abstract nouns in it; but this expression is evidently to be understood in a qualified sense, because he immediately goes on to inform us, in the same sentence, how such terms are formed—"they are formed (says he) of the concrete term and the infinitive of *sum, es, fui*, and, being so formed, they are varied (or declined) by means of the *possessive particles* thus—*yurac caniy*, my whiteness," &c. the analysis of which expression (though not given by the author) seems to be as follows:

<i>Yurac</i>	a white thing.
<i>Cani</i>	to be.
<i>Y</i>	my (the possessive particle of the first person singular, always united with the noun.)†

Proceeding farther south, on the same side of the continent, we find the wonderfully regular language of *Chili* abundantly supplied with abstract terms, or, at least, with an extraordinary capacity of forming them at pleasure. Father *Febrès*, in his Grammar of that language, says, that "abstract nouns, as *goodness, whiteness, &c.* are formed by subjoining the word *gen* (which is the verb *sum, es, est,*) to adjectives or sub-

* Saggio, &c. vol. iii. p. 170.

† Arte y Vocabulario de la Lengua Quichua, &c.

stantives; as *cùmegén*, goodness; *lighgen*, whiteness," &c.* And the Abbé *Molina* affirms, that the practice of forming abstract terms is even carried farther than in the European languages; for (says he) "instead of saying *pu Huinca*, the Spaniards, they commonly say, *Huincagen*, the Spaniolity—*tamén cuiàgen*, your trio, that is, you other three—*épu tamen cayugen layai*, two of you other six will die; *literally*, two of your sixths." †

NOTE 13.

Analogy between the Mohegan and Hebrew Languages.

P. 16. "Besides what has been observed concerning prefixes and suffixes [p. 12.] there is a remarkable analogy between some words in the Mohegan language and the correspondent words in the Hebrew," &c.

The slight resemblances between the Hebrew and the Indian languages (of New England) could not pass unobserved by our ancestors, at a period when there were at least as many good Hebrew scholars, in proportion to our population, as we now have, and when the Indian languages were much more familiarly known than at present. *Roger Williams* says on this point—"Others and myselfe have conceived some of their words to hold affinitie with the Hebrew." But he afterwards adds—"Yet againe I have found a greater affinity of their language with the Greek tongue." † Other early writers also mention the subject. The comparison has been recently pursued at considerable length by the Rev. Dr. *Jarvis*, in the learned Notes to his *Discourse on the Religion of the Indian Tribes of North America*; in which the author concludes his remarks upon one of the dialects (the Cherokee) in these emphatic terms—"It will immediately be seen that a language so remarkably rich in grammatical forms as to surpass even the Greek, differs *toto coelo* from the Hebrew, one of the simplest of all languages." ‖

* *Arte de la Lengua General del Reyno de Chile*; compuesto por el P. *Andrés Febrès*, Misionero de la Comp. de Jesus. Lima, 1765.

† *Hist. of Chili. American translation.*

‡ Preface to his *Key into the Language of America*, Lond. 1643; republished in vols. iii. and v. (First Series) of these Collections.

‖ *New York Hist. Collect. vol. iii. p. 245.*

NOTE 14.

On making Indian Vocabularies.

P. 17. "It is to be wished, that every one who makes a vocabulary of any Indian language, would be careful to notice the prefixes and suffixes [of nouns.] The like attention to the moods and personal affixes of the verbs is necessary."

A similar caution is necessary throughout these languages; the Indians being more in the habit of employing specific terms than Europeans are. "It was a good while (says Mr. Heckewelder) before I found out, that when you asked of an Indian the name of a thing, he would always give you the specific, and never the generic denomination.....I found myself under very great embarrassment in consequence of it when I first began to learn the Delaware language. I would point to a tree, and ask the Indians how they called it; they would answer, an oak, an ash, a maple, as the case might be; so that at last I found in my vocabulary more than a dozen words for the word *tree*."* The same thing is observable in the use of their verbs. In the Cherokee (says the Rev. Mr. Buthrick in his communication before cited) "thirteen different verbs are used, to express the action of *washing*, as follows:—

" Cũ tũ wõ,	I am washing myself, as in a river.
Cũ lě stũ lã,	" my head.
Tsě stũ lã,	" another person's head.
Cũ cũ squõ,	" my face.
Tsě cũ squõ,	" another's face.
Tã cã sũ lã,	" my hands.
Tã tse yã su la,	" another's hands.
Tã cõ sũ lã,	" my feet.
Tã tse yã sũ la,	" another's feet.
Tã cũng kě lã,	" my clothes.
Tã tse yũng kě lã,	" another's clothes.
Tã cũ tẽ yã,	" dishes, &c.
Tsě yũ wã,	" a child.
Cõ wě lã,	" meat.

"This difference of words prevents the necessity of mentioning the object washed. So also with the verbs *love, take, have, leave, die, weigh, &c.*"

* Correspondence with Mr. Du Ponceau, in Historical Transactions, vol. i. p. 437. (Letter 24.)

Gilij mentions the same thing in the languages of *South America*. After speaking of the extraordinary degree to which discrimination is carried in various instances, he says—"The same variety is found in words applied to different objects, but whose difference among us is disregarded; and these words are multiplied in proportion as the objects of them are multiplied. To express *I wash my face*, requires a different word from that which would express washing *my feet, my hands, &c.*the old age of a man, of a woman, and of a garment, the heat of the body, of a fire, of the sun and of the climate, are all different words."* Again—"In our language, and in many others, there is but one word (*mangiare*) for *to eat*; but in the *Tamanacan*, there are several, according to the thing eaten: *Jacurù* is to eat bread, or the cassava; *jeneri*, to eat fruit, honey; *janeri*, to eat meat, &c."†

NOTE 15.

On the Dialects mentioned by Dr. Edwards as being radically the same with the Mohegan.

Dr. Edwards, at the beginning of his *Observations*, has given seventeen different names of Indian languages, which were considered to be so many kindred dialects of the *Mohegan*; namely, the languages of

1. The Massachusetts Indians; used in *Eliot's translation of the Bible*;
2. Delawares, in *Pennsylvania*;
3. *Penobscots*, bordering on *Nova Scotia*;
4. *St. Francis Indians*, in *Canada*;
5. *Shawanese*, on the *Ohio*;
6. *Chippewaus*, westward of *Lake Huron*;
7. *Ottowaus*; more properly called *W'tawas*;
8. *Nanticokes*;
9. *Munsees (Minsi)*;
10. *Menomonees (Menomenes or Folles Avoines)*;
11. *Messisaugas*;
12. *Saukies (Sauks or Sacs)*;

* *Saggio, &c.* vol. iii. p. 338. See also Mr. Heckewelder's remarks on the words *old* and *young*, in the *Delaware—Notes on Eliot's Gram.* p. xvi.

† *Saggio, &c.* vol. iii. p. 172.

13. Ottogaumies (Foxes or Renards;)
14. Killistenoes (Knisteneaux;)
15. Nipegons;
16. Algonkins;
17. Winnebagoes.

A very small part of this list is given by Dr. Edwards upon his own authority; and we now find, by a more extensive acquaintance with the Indian languages than was attainable when he wrote, that the list needs some corrections. This will be seen in the course of the following remarks; which the Editor has subjoined, for the sake of presenting to the student a more clear and distinct view of the different languages contained in the annexed *Comparative Vocabulary*, as well as of the geographical situation of the Indian nations that speak them. The specimens themselves are given upon the authorities mentioned under each dialect; and some of them have never before been published.

To the several dialects of the *Delaware* stock, which are enumerated by Dr. Edwards under the general name of *Mohegan*, the Editor has added corresponding specimens of two others; namely, the *Narraganset*, collected from Roger Williams' "Key into the Language of America," and the *Abnaki*, from Father *Râle's* MS. Dictionary, belonging to the library of the University in Cambridge.*

The true name of the Mohegan Indians, as we are informed by Mr. Heckewelder, is *Mahicanni*; which, (according to the German pronunciation) is very nearly represented by

* Of this valuable MS. the Editor has given a brief account, in the *Memoirs of the American Academy*, vol. iv. p. 358. The work itself has lately attracted the notice of eminent foreign scholars, who take the liveliest interest in the expected publication of it. In the *Allgemeine Literatur-Zeitung*, or *General Literary Intelligencer*, published at Halle in Germany (in which it is understood that Professor Vater is a writer) particular mention has been lately made of it, and its publication warmly approved of. That distinguished scholar, Baron William von Humboldt, also expresses himself in the following strong terms in a late letter upon this subject: "The publication of the Dictionary of Father *Râle* will be of still more importance [i. e. than the Cotton MS.] and I cannot but solicit you, as earnestly as possible, to do every thing which may depend upon you personally to effect it. For, as far as I recollect, but little is known of the Abnaki dialect; and this work would both enrich our present stock with one language more, and would preserve the language in question from that perpetual oblivion, to which, without the publication of this work, it is probably destined." Such decided opinions, coming from so high authority, it is to be hoped, will not be disregarded by those who are ambitious of maintaining the literary character of our country.

with Ame-
to which
s—"The
jects, but
se words
are multi-
rent word
ands, &c.
ment, the
imate, are
l in many
but in the
ng eaten:
eat fruit,

tionally the

has given
were con-
n; namely,

translation of

remarks on
am. p. xvi.

Dr. Edwards' English name, *Muhhekaneew*. Mr. Heckewelder observes, that the Dutch call them *Mahikanders*; the French, *Mourigans* and *Mahingans*; the English, *Mohiccons*, *Mohuccans*, *Muhhekaneew*, *Schaticooks*, *River-Indians*.* Dr. Edwards informs us, that the particular dialect treated of in his work, is that of the tribe, which is familiarly known here by the name of the *Stockbridge* Indians, who take this English name from that of the town, which was for some time their principal residence. The Indian name of the territory, which now contains *Stockbridge*, *Sheffield*, and some other towns in the south-west-erly corner of Massachusetts, was *Housatunnuck*, more commonly written *Housatonic*, and sometimes *Ousatannock*; a name by which the well-known river in that quarter is still called. These Indians, after living in dispersed situations about the *Housatonic*, were collected together in the year 1736, at *Stockbridge*, under the care of the Rev. John Sergeant, their former laborious and faithful missionary.† Afterwards they removed to *Oneida* county, near *Lake Ontario*, in the state of *New York*,‡ where they still reside, under the care of their worthy missionary, the present Mr. Sergeant. The place where they reside has been named *New Stockbridge*. In the year 1796 their number was about three hundred.¶ They are destined, it seems, to a further removal; for Mr. Sergeant has informed the Editor (in a late letter) that "the *Stockbridge* tribe, with the *Six Nations*, have obtained a fine country in the vicinity of *Green Bay*; and eventually they will emigrate thither in the course of a few years. They will visit that country this summer; perhaps a few families will remove."

The *Mohegans*, it appears by a work already cited, have long recognized the *Shawanese* as their "younger brother;" § which accords with what Mr. Heckewelder states on this point, as will be seen hereafter.

For further information respecting the tribes of the *Mohegan* nation, the reader is referred to the valuable *Memoir* of the Rev. Dr. *Holmes*.¶ The Editor will now proceed to the other

* *Historical Account and Introduction*, p. 26.

† *Historical Memoirs relating to the Housatunnuk Indians*; by the Rev. Samuel Hopkins, (Boston, 1753,) pp. 43, 50.

‡ *Histor. Collect.* vol. v. p. 195, note.

¶ *Ibid.* vol. iv. p. 67.

§ Hopkins' *Histor. Mem. of the Housatunnuk Indians*, p. 80.

¶ *Histor. Collect.* vol. ix. p. 75.

nations mentioned by Dr. Edwards; noticing them in the order in which they occur in his work.

1. The *Massachusetts* Indians. The name of this nation is familiar to every American reader. *Gookin*, who wrote in 1674, says that these Indians "inhabited principally about that place in *Massachusetts Bay* where the English now dwell. These were a numerous and great people. Their chief sachem held dominion over many other petty governours."* Of their language we have an invaluable treasure in *Eliot's Grammar* and his *Translations of the Scriptures* and of various Religious Tracts, which were enumerated in a former volume of these Collections.† It may be here remarked, that this language has often been called the *Natick*; apparently from the accidental circumstance, that *Eliot* established his first *Indian church* in the town of that name which is near *Boston*, and which was once the town of greatest note among the Indians in this quarter. But *Eliot* himself calls it the *Massachusetts* language.

2. *Delawares*. Of this people we have recently had the most ample information in the interesting work of the Rev. Mr. Heckewelder. According to the tradition handed down to them by their ancestors, this nation resided, many hundred years ago, in a very distant country in the western part of the American continent. They determined on migrating eastward, and accordingly set out together in a body, and after various adventures and conflicts with other nations, a part of them crossed the *Mississippi*, and about one half of the nation settled on the shores of the Atlantic. This portion was divided into three tribes, two of which were distinguished by the names of the *Turtle* and the *Turkey*, the former calling themselves in their own language *Unámis*, and the other *Unalachigo*; their settlements extended from the *Mohicannittuck* (River of the *Mohicans*, which we call the North, or *Hudson's River*) to beyond the *Potomack*. The third tribe, the *Wolf*, commonly called the *Minsi*, which we have corrupted into *Monseys* or *Munsees*, chose to live back of the other two. The proper national name of the *Delawares* is *Lenni Lenape*, which signifies "Original People," a race of human beings who are the same

* Historical Collections, vol. i. p. 148.

† Vol. ix. (Second Series) p. 242. To the list there given, should be added the following—*Shepherd's Sincere Convert and Sound Believer*. *Eliot*, in a letter to Sir Robert Boyle, dated July 7, 1688, mentions this tract as one which he had "translated into the Indian Language many years since." See *Histor. Coll.* vol. iii. p. 187.

that they were in the beginning, *unchanged and unmixed*. They are known and called, by all the western, northern, and some of the southern nations, by the name of *Wapanachki*, which the Europeans have corrupted into *Apenaki*, *Openagi*, *Abenakis* and *Abenakis*. * All these names, as Mr. Heckewelder informs us, however differently written and improperly understood by authors, point to one and the same people, the *Lenape*, who are by this compound word called "People at the rising of the sun," or, as we should say, *Eastlanders*; and this people is acknowledged by near forty Indian tribes (whom we call nations) as being their "grandfathers." For further particulars of their history, as well as of their language, the reader is referred to Mr. Heckewelder's work.

Mr. Heckewelder says, it is not in his power to ascertain the whole number of the Delawares at the present day. They are very much scattered; a number of them, chiefly of the Monsey tribe, living in Upper Canada, others are in the state of Ohio, and some on the waters of the Wabash in the Indiana Territory. A considerable number of them has crossed the Mississippi. † In a late *Account of the Indian Tribes of Ohio*, by John Johnston, Esq. Indian Agent of the United States, it is said that this nation is now reduced to a very small number; and that the greater part of them reside on White River, in Indiana. A small number, it appears, resides on Sandusky River. ‡

In connexion with the tradition, that the Delawares emigrated from "the western" part of this continent, it may not be undeserving of notice, that a dialect of their language is extensively spoken in a very distant western region of the continent at the present time, by the Crees or Knisteneaux, as was observed in the introduction to these Notes. The specimen of Delaware in the following *Vocabulary* was obligingly furnished by Mr. Heckewelder.

3. *Penobscots*. This is the well known tribe, of which a remnant still resides in the state of Maine. The fullest vocabulary of their language, within the Editor's knowledge, is a small *Manuscript* of the *French Missionaries*, who have occasionally resided with this tribe; from which collection the

* Heckewelder's Account, chap. i. and Introduction, p. 29. It may be here remarked, that the name of the *Abenakis* is written, by Father Râle, as well as by some of the later French missionaries, in three syllables—*Abnakis*, or *Abnaquis*.

† *Histor. Account*, p. 68.

‡ See *Archæologia Amer.* vol. i. pp. 270, 271.

words in the annexed Vocabulary have been extracted. For the perusal of this MS. the Editor is indebted to the Right Reverend Bishop *Cheverus* of Boston; who has also obligingly given his permission, that the Historical Society may make such further use of it as they shall think proper.

4. *St. Francis Indians.* These are a Canadian tribe. The latest account we have of the remnant of them, which still resides in Canada, is in the "Report of the Select Committee of the Society for propagating the Gospel among the Indians and others in North America," dated the 29th of October, 1821. They are there described as "the Abanakis, or St. Francis Indians, near the mouth of the St. Francis River, consisting of 65 families and 360 souls." Their Chief had his education, in part, at Dartmouth College in New Hampshire. Two females of this tribe came from Canada to Boston in July, 1821, and were placed by the Society above-mentioned under the care of the Rev. *Thomas Noyes* of Needham near Boston.* From that gentleman, and from the Rev. Dr. *Holmes*, Secretary of the Society, the Editor has obtained several words of their dialect, from which he has selected those contained in the following Vocabulary. The words, as might be expected, will be found to correspond with the *Abnaki* from Father *Râle*.

5. *Shawanese.* An account of this nation will be found in Mr. *Heckewelder's* work. We are there informed, that General *Gibson* (who had a thorough knowledge of the Indians, and spoke several of their languages) thought their true name was *Sawano*; and that they are so called by the other Indian nations, from being a southern people. "*Shawanew* (says Mr. H.) in the Lenape language means the south; *shawanachau*, the south wind." † They formerly inhabited the southern country, Savannah in Georgia, and the Floridas, but were compelled by the neighbouring nations to leave that territory; when they settled on the *Ohio*. They call the *Mahicanni* their "elder brother," and the *Delawares* their "grandfather." Of that portion which remains in the state of Ohio, we have a particular account, drawn up by Mr. *Johnston*, in the first volume of the *Archæologia Americana*, before cited. That writer states, that the *Shawanese* have a tradition, that their ancestors crossed the sea; though the Indians in general believe, that they were created on this continent. He adds, however, that it is

* See the Report, pp. 41, 42; annexed to the Rev. Mr. *Tuckerman's* Discourse preached before the Society in 1821.

† Historical Account, &c. pp. 29, 69.

somewhat doubtful, whether the yearly sacrifice, which they make for their safe arrival in this country, has any other reference than to their crossing some great river or arm of the sea.* A short vocabulary of their language is given by the same writer, from whom one of the specimens in the following Vocabulary is taken; the other is from Dr. Edwards. "Their language," according to Mr. Heckewelder, "is more easily learned than that of the Lenape, and has a great affinity to the Mohican, Chippeway and other kindred languages. They generally place the accent on the last syllable." †

6. *Chippeways or Chippewaus.* Dr. Edwards speaks of this nation as being "at the westward of Lake Huron." They are dispersed in various other territories. *Loskiel* describes them as "a numerous nation, inhabiting the north coast of Lake Erie." He states their number to be (at the time he wrote) about fifteen thousand. ‡ Mr. Schermerhorn, in his Report to the *Society for propagating the Gospel*, describes them, under the names of "Algonquins or Chippeways," as follows: "We now find them extending between the Straits of Detroit and Michigan Lake; on the south borders of Lake Superior; the heads of the Mississippi, Red River and Lake Winipie; up the Dauphine River and Sashashawin to Fort George; from thence with the course of Beaver River to Elk River, and with it to its discharge into the Lake of the Hills; from this, east to the isle *à la Crosse* and by the Mississippi to Churchill." || Probably several other tribes have been erroneously included with them by travellers, in consequence of the Chippeway dialect being a common language of intercourse among the northern Indians; agreeably to the observation of Prof. Vater respecting the Winnebago dialect, as will be seen in a subsequent part of these Notes. Specimens of the Chippeway language are given by Carver and Long, from whose travels the words in the annexed Vocabulary have been selected.

7. *Ottowaus.* The Ottowas, Outawas, or more properly *W'tawas* (with the whistled *W*, as Mr. Heckewelder observes) are a Canadian tribe. "They reside (according to Pike) on the north-west side of Lake Michigan and Lake Huron, and hunt between those lakes and Lake Superior." § Mr. Du Fon-

* *Archæolog. Amer.* vol. i. pp. 273, 276.

† *Historical Account*, p. 73.

‡ *Loskiel's Hist. of the Mission of the United Brethren.* Lond. 1794.

|| See *Hist. Coll. Second Series*, vol. ii. p. 10.

§ *Pike's Journal*, Appendix to Part First, p. 63.

ceau informs the Editor, that he knows of no vocabulary of their language extant.

8. *Nanticokes*. These were a body of the Lenape (or Delawares) who, in the ancient emigration of that people from the interior towards the sea coast, proceeded, together with their offspring, to the south, in Maryland and Virginia.* Mr. Du Ponceau states, that the specimen in the following Vocabulary is all that he has been able to obtain of their language. He adds, also, in respect to that specimen—"The Nanticoke words are some of them double, being taken from different vocabularies; one by General Murray, the other by Mr. Heckewelder. I prefer the latter." The name of this nation, according to Mr. Heckewelder, is properly "*Nentico*, or, after the English pronunciation, *Nantico*." †

9. *Munsees*, or *Minsi*. These were a part of the Delawares, the *Wolf* tribe. Mr. Heckewelder describes them as the third of the great tribes, into which the Delawares upon the Atlantic coast divided themselves at the period of the emigration above-mentioned. He adds, that they are commonly called *Minsi*, which we have corrupted into *Monsey*. "They extended their settlements from the *Minisink*, (a place named after them,) where they had their council seat and fire, quite up to the Hudson on the east; and to the west or south-west far beyond the Susquehannah; their northern boundaries were supposed originally to be the heads of the great rivers Susquehannah and Delaware; and their southern boundaries, that ridge of hills known in New Jersey by the name of *Muskanecun*, and in Pennsylvania, by those of *Lehigh*, *Coghnewago*, &c. Within this boundary were their principal settlements; and, even as late as the year 1742, they had a town, with a large peach orchard, on the tract of land where Nazareth, in Pennsylvania, has since been built; another, on *Lehigh* (the west branch of the Delaware) and others beyond the Blue Ridge; besides small family settlements here and there scattered." ‡

Mr. Du Ponceau remarks, that "the few variations of their dialect from the Delaware, or Unami, do not entitle it to the name of a language." The words in the annexed Vocabulary are from Barton's *New Views*.

* See Heckewelder's Account, in the Transactions of the Histor. and Lit. Committee, &c. p. 35.

† Ibid. p. 26.

‡ Heckewelder's Account, &c. p. 34.

10. *Menomonees*, or *Menomenes*. "The *Menomenes*, or *Fols Avoins*, as termed by the French (says Pike) reside in seven villages, situated as follows, viz.—1. at the River *Menomene*, fifteen leagues from *Green Bay*, north side of the lake; 2. at *Green Bay*; 3. at *Little Kakalin*; 4. *Portage of Kakalin*; 5. *Stinking Lake*; 6. entrance of a small lake on *Fox River*; and 7th, behind the *Bank of the Dead*.....The language which they speak is singular; for *no white man has ever yet been known to acquire it*; but this may probably be attributed to their all understanding the *Algonquin*, in which they and the *Winnebagoes* transact all conferences with the whites or other nations; and the facility with which that language is acquired, is a further reason for its prevalence."*

11. "The *Messisauagers*, or *Messasagues* (says Barton) are a most dirty race of Indians, residing about *Lakes Huron and Superior*."† The few words, which we have of their language, are to be found in *Barton's work*; from which the specimen in the following *Vocabulary* has been extracted.

12. *Saukies*, or *Sauks*. "The first nation of Indians (says Pike) whom we met with in ascending the *Mississippi* from *St. Louis*, were the *Sauks*, who principally reside in four villages. The first, at the head of the *Rapids de Moyen*, on the west shore, consisting of thirteen log lodges; the second, on a prairie on the east shore, about sixty miles above; the third, on the *Riviere de Roche*, about three miles from the entrance; and the last, on the *River Iowa*. They hunt on the *Mississippi* and its confluent streams, from the *Illinois* to the *River Des Iowa*, and on the plains west of them, which border on the *Missouri*. They are so perfectly consolidated with the *Reynards*, that they scarcely can be termed a distinct nation."‡ In respect to the language of the *Saukies* (or *Sacs*, as they are called by the French) *Mr. Du Ponceau* says—"There is no vocabulary extant, that I know of."

13. *Ottagaumies*; called by us the *Foxes*, and by the French, *Renards*. "They reside (according to Pike) in three villages—1. on the west side of the *Mississippi*, six miles above the rapids of the *River De Roche*; 2. about twelve miles in the rear of the lead mines; and 3. on *Turkey River*, half a league from its entrance. They are engaged in the same wars and

* Pike's Journal, Appendix to Part First, p. 58.

† Barton's New Views, p. xxxiii.

‡ Pike's Journal, Appendix to Part First, p. 56.

have the same alliances as the Sauks, with whom they must be considered as indissoluble in war or peace.* In respect to their *language*, Pike says they speak the "Sauk, with a small difference in the idiom."† Lewis says, that the Sauks and Foxes "speak the same language."‡

14. *Knisteneaux*, or *Killistenoës*. "These people (says McKenzie) are spread over a vast extent of country. Their language is the same as that of the people who inhabit the coast of British America on the Atlantic, with the exception of the Esquimaux, and continues along the coast of Labrador and the Gulf and banks of St. Lawrence to Montreal. The line then follows the Utawas River to its source; and continues from thence nearly west along the high lands which divide the waters that fall into Lake Superior and Hudson's Bay. It then proceeds till it strikes the middle part of the River Winipic to the discharge of the Saskatchewan into it; from thence it accompanies the latter to Fort George, when the line, striking by the head of Beaver River to the Elk River, runs along its banks to its discharge in the Lake of the Hills; from which it may be carried back east, to the Isle à la Crosse, and so on to Churchill by the Mississippi. The whole of the tract between this line and Hudson's Bay and Straits (except that of the Esquimaux in the latter) may be said to be exclusively the country of the Knisteneaux."|| Mr. Harmon, who has given the latest account of these Indians, with a copious vocabulary of their language, in his valuable *Journal*, says, the Cree or Knisteneaux language is spoken "by at least three fourths of the Indians of the north-west country on the east side of the Rocky Mountains."§ The Editor has, in the following Vocabulary, given a specimen of their language both from *McKenzie* and *Harmon*.

15. *Nipegons*. This nation will be presently noticed, under the name of the *Winnebagoes*. See Sect. 17.

16. *Algonkins*. These Indians (says Pike) "reside on the Lake of the Two Mountains, and are dispersed along the north

* Pike's Journal, Appendix to Part First, p. 57.

† See his Abstract of the number, &c. of the Indians on the Mississippi, &c.

‡ Statistical View of the Indian Nations, &c. published by Congress in the State Papers of 1806.

|| McKenzie's Voyages, p. 82. 3d Amer. edit.

† Harmon's Journal, published at Andover, Massachusetts, 1820.

sides of Lakes Ontario and Erie. From this tribe the language of the Chippeways derives its name, and the whole nation is frequently designated by that appellation. The Algonkin language is one of the most copious and sonorous languages of all the savage dialects in North America; and is spoken and understood by the various nations (except the Sioux) from the Gulf of St. Lawrence to Lake Winipic.* The specimen in the following Vocabulary is from *La Hontan*; upon whose authority, however, we cannot place entire reliance, if we may believe Charlevoix; who asserts that Sagard, Cartier and La Hontan "took at random a few words, some from the Huron and others from the Algonkin tongues, which they very ill remembered, and which often signified something very different from what they imagined." †

17. *Winnebagoes*, or *Nipegons*. Dr. Edwards gives these as the names of two different nations, speaking dialects of the Delaware stock; an error, into which he was probably led by the extremely irregular orthography, under which Indian names are so frequently disguised. But it now appears, that these are only two different names for the same nation, or rather two modes of writing the same name. "The Nipegons or Winnebagoes (according to Professor Say, who accompanied Major Long in his Expedition) are the same people; and the French call them *Puants*. They speak a dialect of the Naudowessie, not at all akin to the Delaware or Mohegan." ‡ The Naudowessie (or Sioux) is one of the two great families denominated by Mr. Du Ponceau the *Ultra-Mississippian Languages*; the Pawnee being the other.

This error of Dr. Edwards respecting the language of the Winnebagoes did not escape the notice of the learned Vater; as will appear by the following remarks of his, to which the Editor has been referred by Mr. Du Ponceau:

"Since I wrote my last letter to you (says he) I have looked into the *Mithridates* on the subject of the Winnebagoes or Puants. We ought always to look into that admirable book before we sit down to write, or even to think, on any Indian language. I find Professor Vater fully agrees with me as to the

* Pike's Journal, Appendix to Part First, pp. 63, 65.

† Charlevoix's Account, &c. vol. i. p. 300, English edit. 1761. See also Mr. Du Ponceau's *Report*, p. xxxiv.

‡ Letter from Mr. Du Ponceau to the Editor. A specimen of their language, furnished by Professor Say, will be found in the following Vocabulary.

origin and affinity of this nation, and gives good authority for it:—“By putting together (says he) the latest accounts derived from authentick sources, it is possible to connect with the Osage nation (already important of itself) kindred tribes of more distant as well as of neighbouring territories; and in this case also to discover again a widely extended race of American Indians, which, through the Winnebagoes or Puants of the territories hitherto considered, and through the Ottos, passing over the Pawnees, reaches to the north-eastern frontier of New Mexico. That these Winnebagoes speak the same language with the Ottos, Pike expressly assures us, (Pike’s Journal, pp. 172, 174)* and therefore we must expect to find a nearer affinity between these two nations, through the neighbouring tribes, than through the Osages.....The Sacs and Ottogamis are closely allied together....and speak the same language; so that the latest observers of those countries agree in this, that they are in fact to be considered as one nation. The Sacs pass for the elder branch of the two allied nations. (*Vergennes, Memoire sur la Louisiane*, p. 90.) According to Carver, they both speak the Chippeway; but he expressly adds, that he does not know whether they have merely adopted it. *Edwards* reckons both these nations among those that speak the Mohegan; (Observations on the Language of the Muhhekaneew Indians;) but, as he also includes the Winnebagoes, *he has clearly asserted too much*.....According to the information of Lewis and Clarke, these two nations (Sacs and Ottogamies) speak a language different from others; with which of the neighbouring idioms it has most affinity is yet to be discovered.’—*Mithridates*, vol. iii. part 3, pp. 267, 270. You will wonder with me (continues Mr. Du Ponceau) at the astonishing penetration of the great Vater, in discovering, *without a vocabulary*, the error of *Edwards*, (in classing the Winnebago with the Delaware dialects,) and accounting for it in the very natural way, that they speak the Chippeway as a trading language. I must repeat, that those who make researches into the Indian languages without first studying the *Mithridates*, will often find their discoveries forestalled in it.”

The Winnebagoes or Puants (says Pike) “reside on the Rivers Ouisconsing, De Roche, and Green Bay, in seven villages, which are situated as follows, viz.—1. at the entrance of Green Bay; 2. end of ditto; 3. Wuckan, on the Fox River; 4. at

* Appendix to Part First, American edition, p. 58.

Lake Puckway; 5. Portage of the Ouisconsin; 6 and 7. both on Roche River....From the tradition amongst them, and their speaking the same language of the Otos of the River Platte, I am confident in asserting that they are a nation who have emigrated from Mexico to avoid the oppression of the Spaniards."—*Pike, Appendix*, p. 58. The specimen of their language, in the following Vocabulary, was obligingly furnished by Professor Say.

both
their
cte, I
emi-
rds."
re, in
Pro-

COMPARATIVE VOCABULARY

OF

VARIOUS DIALECTS

OF THE

LENAPE (OR DELAWARE) STOCK

OF

NORTH AMERICAN LANGUAGES:

TOGETHER WITH

A SPECIMEN

OF THE

WINNEBAGO (OR NIPEGON) LANGUAGE.

	<i>MOHEGAN.</i> (From Edwards.)
1. A bear	1. Mquoh
2. A beaver	2. Amisque (1) *
3. Eye	3. Hkeesque
4. Ear	4. Towohque
5. Fetch	5. Pautoh
6. My Grandfather	6. Nemoghhome (2)
7. My Grandmother	7. Nohhum
8. My Grandchild	8. Naughees
9. He goes	9. Pumissoo
10. A Girl	10. Peesquasoo
11. House	11. Weekuwuhm
12. He (that man)	12. Uwoh
13. His Head	13. Weensis
14. His Heart	14. Utoh
15. Hair	15. Weghaukun
16. Her Husband	16. Waughecheh
17. His teeth	17. Wepecton
18. I thank you	18. Wneeweh
19. My uncle	19. Nsees
20. I	20. Neah
21. Thou	21. Keah
22. We	22. Neaunuh
23. Ye	23. Keaunuh
24. Water	24. Nbey
25. Elder sister	25. Nneces
26. River	26. Sepoo
27. To die (I die)	27. Nip
28. Dead (he is dead)	28. Nboo or nepoo (3)
29. Devil	29. Mtandou or mannito (4)
30. Dress the kettle (make a fire)	30. Pootouwauh
31. His Eyes	31. Ukeesquan
32. Fire	32. Stauw
33. Give it him	33. Meenuh
34. A spirit (a spectre)	34. Mannito
35. How	35. Tunch (5)
36. An impostor (he is a bad man)	36. Mtissoo
37. Go	37. Pumisseh
38. Marry	38. Weeween
39. Good for nought	39. Mtit
40. Shoe	40. Mkissiu
41. The sun	41. Keesogh
42. Sit down	42. Mattipeh
43. Where	43. Tehah
44. Winter	44. Hpoon
45. Wood	45. Metooque

* See the *Explanatory Remarks* at the end of this Vocabulary.

MOHEGAN. (From the Rev. William Jenks; in Mass. Hist. Coll. vol. ix. p. 98.)	LENAPE, or Delaware. (From the Rev. Mr. Heckewelder.)
1.	1. Machk
2.	2. Tamáque
3.	3. Wuschgiuk (8)
4.	4. Whittawakall (<i>plural</i>)
5.	5. Nátem (to fetch)
6. Mähghomán (6)	6. N'muchomes
7. Ohmán (a grandmother)	7. Nohum
8.	8. Nochwis
9.	9. Wacu or eu
10. Peesquáthuh	10. Ochquésis
11. Weekwom	11. Wikwam (9)
12.	12. Nekama
13.	13. Wil (10)
14.	14. W'dee
15.	15. Milach
16. W'ghán (a husband)	16. Wechian
17.	17. Wipitall
18.	18. Genamel
19. Ooséthán (an uncle)	19. N'schis
20.	20. Ni
21.	21. Ki
22.	22. Nilóna, kiluna
23.	23. Kildwa
24. M'ppéh	24. Mbi
25.	25. Mis
26. Thēpow (7)	26. Sīpu
27.	27. Angel
28.	28. Angelluk
29.	29. Machi-matshi-manitto
30.	30. Tene-mel (11)
31.	31. Wuschgiuk (<i>-all plural</i>)
32. 'Thtouw	32. Tendei
33.	33. Milau
34.	34. Tschipey, tschitschank (12)
35.	35. Taam
36.	36. Matschleno
37.	37. Aal (<i>imperative</i>)
38.	38. Wikingen (to marry)
39.	39. Takōeu lapemquattowi
40.	40. Maxen
41. Kesogh	41. Gischuch
42.	42. Lemattáhpil (19)
43.	43. Tani, ta-talli
44. Poon	44. Lówan
45.	45. Tachan

<i>MUNSEE, or Minsi.</i> (From Barton's <i>New Views</i> .)	<i>SHAWANESE.</i> (From Edwards.)	<i>SHAWANESE.</i> (From <i>Archæologia Americana</i> .)
1.	1. Mauquah	1. Muga
2. Amochk, <i>H.</i> (14)	2. Amaquah	2. Amaghqua
3. Wuschgink	3. Skeesaco	3.
4. Wichtawak	4. Towacah	4.
5.	5. Peatloo	5.
6.	6. Nemasompethau	6.
7.	7. Nocumthau	7. Cocumtha [your?]
8.	8. Noosihetbau	8.
9.	9. Pomthalo	9.
10. Ochquesis	10. Squauthauthau	10. Squithetha
11. Wichquam	11. Wecuah	11. Wigwa
12.	12. Welah	12.
13. Wilustican	13. Weeseh (16)	13.
14. Uchdee	14. Otahch	14.
15.	15. Welathoh	15.
16.	16. Wasechch	16. Wysheana
17. Wichpit (tooth)	17. Wepeetalee	17.
18.	18. Neauweh	18.
19.	19. Neeseethau	19.
20. Ni	20. Nelah	20.
21.	21. Kelah	21.
22.	22. Nelauweh	22.
23.	23. Kelauweh	23.
24. 'Mbi	24. Nippee	24. Nipe
25.	25. Nemeethau	25. Neeshematha (my)
26.	26. Thepee	26. Sepe
27. Angellowoagan (15)	27.	27.
28.	28.	28. Nepwa
29.	29.	29. Matchemenetoo
30.	30.	30.
31.	31.	31.
32. Tendeu or twen-	32.	32. Scoote
33. [daigh	33.	33.
34.	34.	34.
35.	35.	35.
36.	36.	36.
37.	37.	37.
38.	38.	38.
39.	39.	39.
40.	40.	40.
41. Gischuch	41.	41. Kesathwa
42.	42.	42.
43.	43.	43.
44. Lowan	44.	44.
45. Chos	45.	45.

<i>NANTICOKE.</i> (From Gen. Murray and Mr. Heckewelder.)	<i>NARAGANSET.</i> (From Roger Williams.)
1. Winquipim; winkpen, <i>H.</i>	1. Mosk (17)
2. Nataque	2. Tummock
3. Nucks, skeneequat, <i>H.</i>	3. Wuskeesuck
4. Nuch, tow, huck	4. Wuttóvwog
5.	5. Pautinneá (18)
6.	6.
7.	7.
8.	8.
9.	9.
10. Pech, quah	10. Squásese (little girl)
11. Youck, huck; iahaak, <i>H.</i>	11. Wetu (19)
12.	12. Ewò (he, that)
13. Nulahammon (the head)	13. Uppaquóntup (the head)
14. Weúscheu (heart)	14. Wuttáh
15.	15. Wésheck
16. Wéchsiki (husband)	16. Wásick (an husband)
17. Wüpt (tooth)	17. Wépitteash
18.	18. Taábotneanawáyeán
19.	19. Nissesè
20. Nee	20. Neén
21. Kee	21. Keén
22.	22.
23.	23.
24. Nip; nep	24. Nip
25. Nimpz	25. Wéticks, wésummia
26. Pamptuckquah, peemtuk, <i>H.</i>	26. Séip
27. Angel (death)	27. Níppitch ewò (20)
28.	28. Kitonckqueí, (he is dead)
29. Matt, ann-tote	29.
30.	30. Potouwásseiteuck (let us make)
31. Mukschintsch (the eye)	31.
32. Tunt	32. Sqúttá or nòte or yòte
33.	33.
34. Tsee-e-p (ghost, dead man)	34.
35.	35.
36.	36.
37.	37. Maúchish or ànakish (be go-
38.	38. [ing]
39.	39.
40. Mechkissins	40. Mocússinass and mockussin-
41. Aquiquaque; ahquak; ack-	41. Níppáwus (21) [chass (pl.)
42. [quechkq. <i>H.</i>	42. Máttapsh
43.	43. Tou
44. Pooponu, huppon, <i>H.</i>	44. Papòne
45. Pomp-tuck-koik, michsch, <i>H.</i>	45. Wudtuckqun

MASSACHUSETTS. (From <i>Eliot</i> .)	PENOBSCOT. (French Missionaries' MS.)
1. Mosq	1.
2. Tummunk	2. Toumakoi
3. Muskeesuk (22)	3. Ousisegoul (eyes)
4. Mehtauog	4. Ntawag (my ear)
5. Paudtah	5.
6.	6. Mousomesse
7. Kokummussit	7. Nakouine
8.	8.
9.	9.
10. Nunksqua	10. Nanskois
11. Wétu (23)	11. Wigwam
12. Noh or nagum	12. Egman
13. Puhkuk	13.
14. Wuttah	14.
15. Weshagan (24)	15. Piasoumal
16. Wasuk or wessuke	16. Ousainampainal
17. Meepitash	17. Nipit
18. Kuttabutnantamouh	18.
19. Wussissesoh (his uncle)	19.
20. Neen	20. Nia
21. Ken	21. Kia
22. Neenawun or kenawun	22. Niona
23. Kenaau	23.
24. Nippe	24. Kneppi
25.	25.
26. Sepu	26. Sibó
27. Ut-nuppon (to die)	27. Matchinai
28. Nuppo (he died)	28.
29. Mattannit	29.
30.	30.
31. Wuskesukquash (<i>plur.</i>)	31.
32. Nootau	32. Scouté
33. Aninnumau	33.
34. Mattanit	34.
35.	35. Tanequapa
36.	36.
37. Pomushagk	37.
38. Wetauakon (to marry)	38. Ounipawi
39.	39.
40. Moxinash (<i>plur.</i>)	40.
41. Nepauz (25)	41. Gisous
42. Apsk (<i>imperat.</i>)	42.
43. Utiyeu	43. Tanai
44. Popón	44. Papoun
45. Mehtug or mahtug	45. Awaisounal

<i>ABNAKI.</i> (From Father <i>Ride's</i> MS. Dictionary.)	<i>ST. FRANCIS INDIANS.</i> (From Rev. Dr. Holmes and Rev. Mr. Noyes.)
1. <i>Aséssas</i>	1. <i>Owousous</i>
2. <i>Tema'k'ké</i>	2. <i>Temarquá (28)</i>
3. <i>Tsiseka</i>	3. <i>Woosesuck</i>
4. <i>Metasaka or mtaasaka</i>	4. <i>Wootououk</i>
5. <i>Nepéton (I bring)</i>	5. <i>Melee</i>
6. <i>Nemassmes</i>	6. <i>Nemahhóme</i>
7. <i>Nákkames</i>	7. <i>Nocomus</i>
8.	8. <i>Nocis</i>
9. <i>Nepemassé (I go)</i>	9. <i>Acommá mousjou</i>
10. <i>Náikaké</i>	10. <i>Nunskquaskis</i>
11. <i>siguan</i>	11. <i>Wigwam</i>
12.	12. <i>Acommá (29)</i>
13. <i>step</i>	13. <i>Tassoulquon</i>
14. <i>Neréuáigan (my heart)</i>	14. <i>Wollewongon</i>
15. <i>Nepiésamar (my hair)</i>	15. <i>Hotopequon</i>
16.	16. <i>Neswear</i>
17. <i>Nipit (my tooth)</i>	17. <i>Webeit</i>
18. <i>Kedaramihi</i>	18. <i>Neerwillewoone</i>
19. <i>Nesia</i>	19. <i>Nesorksciss</i>
20.	20. <i>Neah</i>
21.	21. <i>Mosork</i>
22.	22. <i>Keunnah</i>
23.	23. <i>Keah</i>
24. <i>Nebi</i>	24. <i>Nehbee or nupee</i>
25.	25. <i>Nehemées (sister)</i>
26. <i>Sípá</i>	26. <i>Seeboo or seepoo</i>
27. <i>Nemetsiné (I die)</i>	27. <i>Machéner</i>
28.	28. <i>Accommá machéner</i>
29. <i>Matsiniwéska</i>	29. <i>Mattchantoo</i>
30. <i>Nepá'dase (26)</i>	30. <i>Walleloo scoottah</i>
31.	31. <i>Accommáne woosesuck</i>
32. <i>Ská'tai</i>	32. <i>Squuttah or scoottah</i>
33. <i>Neméghen (I give it)</i>	33. <i>Melaun (give it)</i>
34.	34. <i>Orweppee</i>
35. <i>Táñni</i>	35. <i>Turné</i>
36.	36. <i>Kulok sannup</i>
37.	37. <i>Pumoosah or mousho</i>
38.	38. <i>Nepowo or weewooh</i>
39.	39. <i>Pesoworto</i>
40. <i>Mkessen</i>	40. <i>Mokasin or mokkausin</i>
41. <i>Kizés</i>	41. <i>Keesoos</i>
42. <i>Nedápi (I sit)</i>	42. <i>Appeh or arpee</i>
43.	43. <i>Tauneh</i>
44. <i>Pebón, pebóné (27)</i>	44. <i>Pehboon or perpoon</i>
45. <i>Avasséa</i>	45. <i>Arparse</i>

<i>MESSISAUGAS.</i> (From Barton's <i>New Views</i> .)	<i>ALGONKIN.</i> (From La Hontan.)
1.	1. Mackoua
2.	2. Amik
3. Wuskink	3. Ouskinchie
4.	4.
5.	5.
6.	6.
7.	7.
8.	8.
9.	9.
10.	10. Ickouessens
11.	11. Entayant (home)
12.	12.
13.	13. Ousticouan (head)
14.	14. Micheone (heart)
15.	15.
16.	16.
17.	17. Tibit (teeth)
18.	18.
19.	19.
20. Nindoh	20.
21.	21.
22.	22.
23.	23.
24. Nippee	24. Nipi
25.	25.
26.	26. Sipim
27.	27. Nip
28.	28.
29.	29. Matchi
30.	30. Poutaoue
31.	31.
32. Scuttaw, scutteh, scooteh	32. Scoute
33.	33. Mila (give)
34.	34. Manitou (ghost, dead man)
35.	35. Tani
36.	36. Malatissi (impostor)
37.	37.
38.	38.
39.	39.
40.	40. Mackisin
41. Keeshoo	41.
42.	42.
43.	43. Ta
44.	44. Pipoun
45. Netaukun	45. Mittick

ALGONKIN. (From McKenzie.)	CHIPPEWAY. (From Edwards.)
1. Macqua	1. Mackwah
2. Amic	2. Amik
3. Oskingick	3.
4. Otawagane	4.
5.	5.
6. Ni-mi-chomiss	6.
7. No-co-miss	7.
8.	8.
9.	9.
10.	10.
11.	11. Wigwaum
12.	12.
13. O'chiti-goine	13.
14. Othai	14.
15. Winessis	15.
16. Ni na bem	16.
17. Nibit (my)	17.
18.	18.
19. Ni ni michomen	19.
20. Nin (I or me)	20.
21. Kin (you or thou)	21.
22.	22.
23. Ninawa	23.
24. Nipei	24. Nebbi
25. Nimisain	25.
26. Sipi	26. Sippim
27. Nipowen	27. Nip
28.	28. Neepoo
29. Matchi manitou	29. Manitou
30.	30. Poutwah
31. Oskingick (eyes)	31. Wiskinkhie
32. Scoutay	32. Scutta
33. Mih (to give)	33. Millaw
34.	34. Manitou
35.	35. Tawnè
36.	36. Mawlawtissie
37. Pemoussai (to walk)	37. Fimmoussie
38.	38. Weewin
39.	39. Malatit
40. Makisin	40. Maukissin
41. Kijis	41. Kissis
42. Na matape win (to sit down)	42. Mintipin
43.	43. Tah
44. Pipone	44. Pepoun
45. Mitic	45. Mittic

CHIPPEWAY. (From Long's Travels, Lond. edit. 1791.)	KNISTENE-AUX. (From McKensie.)
1. Mackquáh	1. Masqua
2. Amik	2. Amisk
3. Wiskínky (eyes)	3. Es kis och (eyes)
4. Nóndawan	4. O tow ee gie
5.	5.
6.	6. Ne moo shum
7.	7. N'o kum
8.	8.
9.	9.
10. Equoysince	10.
11. Wigwaum	11.
12.	12.
13. Eshtergóan	13. Us ti quoin
14. Oathy	14. O thea
15. Lissy (human hair) (30)	15. Wes ty ky
16. Nabaim	16. Ní nap pem (my)
17. Weebit	17. Wip pit tah
18. Neegwotch	18.
19.	19. N'o'kamiss (my)
20. Nin, nee (I, me, my)	20. Nitha
21. Keén, kee (thou, you)	21. Kitha (thou, you)
22. Neennerwind (we, us, our)	22. Nithawaw
23. Keennerwind (ye, your)	23. Kitha (you, thou)
24. Nippee	24. Nepee
25.	25.
26. Seepee	26. Sipee
27.	27. Nepew
28. Neepoo	28.
29. Matchee mannitoo	29.
30. Pooter chebockwoy	30.
31.	31.
32. Scotay or squitty	32. Scou tay
33. Darmissey	33. Mith (to give)
34.	34.
35. Tawny	35.
36.	36.
37. Pamosáy (go, walk)	37. Pimoutaiss (to walk)
38. Tuckunnumkewish	38.
39.	39.
40. Maukkissin	40. Maskisin
41. Geessessey	41. Pisim
42. Mantetappy	42. Nematappe
43. Aúnday	43.
44. Bebone	44. Pipoun
45. Meteek	45. Mistick

<i>KNISTENEAX.</i> (From <i>Harmon's Journal</i> . 1820.)	<i>WINNEBAGO</i> (or <i>Nippigon</i> .) (From Professor Say.)
1. Musk-quaw	1.
2. A-misk	2. Nah-a-pah
3. Mis-kee-sick	3. Shtassoo (eyes)
4. Me-tá-wá-ki	4. Naunt-shou-ah (ears)
5.	5.
6. E-mo-shome	6.
7. O-kome	7.
8.	8.
9.	9.
10.	10.
11.	11.
12.	12.
13. Is-te-gwen	13. Nahs-soo (head)
14.	14. Nach-keh (heart)
15. Mis-te-ky-ah	15.
16. Ne-ná-bem	16.
17. Mee-pit (tooth)	17. Hee (teeth)
18. We-ná-cum-má	18.
19. O-ko-miss	19.
20.	20.
21.	21.
22. Ne-on	22.
23.	23. Ne-eh
24. Ne-pee	24. Nee-nah; neeh
25. E-miss	25.
26. Se-pee	26. Nee-shan-nuk
27.	27.
28.	28. Ah-noo (dead)
29.	29.
30.	30.
31.	31. Shtas-soo (eyes)
32. Es-quit-tu	32. Peych or pyche
33. Me-yow, may-gu (31)	33.
34.	34.
35. 'l'a-ne-say	35.
36.	36.
37. Ke-to-tain (to go)	37.
38. Wee-ke-mow	38.
39. Na-máw-ca-qui-me-wá-sin	39.
40. Mos-ca-sin	40.
41. Pe-sim (32)	41. Weedah
42. Ap-pee	42.
43. Tá-ne-tay	43.
44. Pe-poon	44.
45. Mis-tick (firewood)	45.

EXPLANATORY REMARKS ON THE PRECEDING COMPARATIVE
VOCABULARY.

MOHEGAN.

(1) *Amisque*. "E final is never sounded in any Indian word which I write, except monosyllables." *Edwards*.

(2) *Nemoghme*. "Gh in any Indian word has the strong guttural sound, which is given by the Scots to the same letters in the words *tough, enough, &c.*" *Edu.*

(3) *N'boo* or *nepoo*. "The first syllable scarcely sounded." *Edu.*

(4) *Mtandou* or *mannito*. "The last of these words properly signifies a spectre or any thing frightful." *Edu.* See the remarks of Mr. Heckewelder on the word *tschipey*, a spirit, in the Delaware language; No. 12. *infra*.

(5) *Tuneh*. "Wherever *u* occurs, it has not the long sound of the English *u* as in *commune*; but the sound of *u* in *uncle*, though much protracted. The other vowels are to be pronounced as in English." *Edu.*

(6) *Mâhghomân*. "Wherever *gh* occurs in the above specimen, the pronunciation is extremely guttural, and appears to be a strong characteristic of the language, hardly imitable by us." *Jenks*.

(7) *Thêpow*. "Th sounded as in *thing*." *Jenks*.

The recurrence of this sound of *th*, in Mr. Jenks' specimen of Mohegan, in cases where Dr. Edwards uses the letter *s*, constitutes a striking difference between their two vocabularies. This circumstance once led the Editor to suspect, that the difference might possibly have been occasioned by some inattention in writing down the words. But Mr. J. (whose great accuracy is well known) in answer to an inquiry on this point, says—"With respect to the sound of *th*, in my scanty specimen of Mohegan, published in 1804, I well recollect my informant's pronunciation, and have correctly described it, I find, as being like *th* in *thing*." Unless, therefore, the individual Indian in question had a defective utterance, that occasioned a lisping pronunciation of the letter *s*, (which, however, Mr. J. does not intimate to have been the case) the specimen under consideration apparently belongs to a different dialect of the Mohegan from that spoken by the Stockbridge tribe. Its close resemblance to the Shawanese, in this sound of *th*, deserves notice; the more particularly so, as that sound is not found in the other dialects of the Comparative Vocabulary, with the exception of the *Knisteneaux*, in a few instances.

LENAPE, OR DELAWARE.

(8) *Wuschgink*. The student will observe, that the German writers of Indian words often use the letter *g* in cases where an

Englishman or Frenchman, for example, would use *k*; and the substitution of *k* for *g* will often disclose analogies that are not at first obvious. In the present instance, the Indian words for *eye*, in the kindred dialects, are generally written by English and other writers with the letter *k*, as will be seen in the Vocabulary. So the word for *sun*, which in Delaware is written with *g* (*gischuch*) is commonly written by the French and English with *k*; as *keesogh*, *keesuck*, *kizous*, &c. There are undoubtedly slight modifications of this sound in different dialects, which would sometimes require the use of *g* and sometimes of *k*; but the remark of Mr. Heckewelder on this point should be kept in mind by the student: "Sometimes (says he) the letters *c* or *g* are used in writing the Delaware language instead of *k*, to shew that this consonant is not pronounced too hard; but, in general, *c* and *g* have been used as substitutes for *k*, because our printers had not a sufficient supply of types for that character."*

(9) *Wikwam*. "The *i* long, as *ee*." Heckewelder.

(10) *Wil*. "The *i* long." Heckew.

(11) *Tendeuhel*, make a fire. "I could send you no proper word for *dress the kettle*, as the Indians have no such expression." Letter from Mr. Heckewelder to the Editor,

(12) *Tschipey* or *tschitschank*. "The word *tschitschank*, for the soul or spirit in man, is the only proper word, and none other is to be made use of in discoursing on religion or religious subjects; though *tschipey* has been made use of, even by missionaries, who knew no better, and had learned it so from Indians, who had no conception of the purity of the soul or spirit, other than that after this life they would undergo a transformation, similar to something they had not before seen. Therefore they call the place or world they are to go to after death, *Tschipey-ach-gink* or *Tschipeyhacking*, the world of spirits, spectres or ghosts; where they imagine are various frightful figures. None of our old converted Indians would suffer the word *Tschipey* to be made use of in a spiritual sense; and all our Indians were perfectly agreed, that *Tschitschank* implied the *immortal soul* or *spirit* of man; and they had a reverence for the word itself, whereas the other had something terrifying in it." Letter from Mr. Heckewelder.

(13) *Lematachpil*. "The *i* long." Heckew.

MINSI.

(14) *Amochk*. This Minsi word is from Mr. Heckewelder's letter, before cited; all the others are from Barton, who informs us, that they also were originally obtained from Mr. Heckewelder. *New Views*, preface, p. x.

(15) *Angellowoagan*. The termination *-woagan*, (which corresponds to *-ness* in English and *-heit* or *-keit* in German) is commonly written *wagan* by Mr. Heckewelder; who informs us, that the Ger-

* Correspond. with Mr. Du Ponceau, Letter xi. p. 382.

man missionaries sometimes put the letter *o* after the *w* in order to express the *English* sound of this last letter. *Correspondence with Mr. Du Ponceau, Letter xviii.*

SHAWANESE, or SHAWANOESE.

(16) *Weesh.* Dr. Edwards thinks this word is mis-spelt, for *weensh.* *Observations, p. 6.*

NARAGANSET.

(17) *Mosk.* "As the Greeks and other nations and ourselves call the seven Starres, or Charles' Waine, the *Beare*, so doe they [the Indians] *mosk* or *paukunnawaw*, the *Beare.*" *Williams' Key, preface.*

(18) *Pautinneea*, bring hither.

(19) *Wetu*, an house; *wetuónuck*, at home.

(20) *Nippitch ewò*, let him die.

(21) *Nippáwus*, sun. *Kesuck* is used for *the heavens.*

MASSACHUSETTS.

(22) *Muskeesuk*, eye or face.

(23) *Wétu.* "*Weekwout* or *welkwomut*, in his house. Hence we corrupt this word *wigwam.*" *Eliot's Gram. p. 11.*

(24) *Weshagan*; the hair of beasts.

(25) *Nepaux*, sun, *Kesuk* is used for *the heavens*, as in the *Naraganset* dialect.

ABNAKI.

(26) *Nepádave*, I blow the fire. *Rále.*

(27) *Pebun*, the present winter; *pebenté*, the past winter. *Rále.*

ST. FRANCIS.

(28) *Temarqua.* In this specimen of the *St. Francis* dialect, the letters *ar* and *or* and *ur* appear to be used frequently to denote the sounds which we usually denote in *English* by *ah*, *aw* and *uh*.

(29) *Acommā*, he. "*Norsannup*, that man."

CHIPPEWAY.

(30) *Lissy*, human hair. "*Opeeway*, hair of beasts." *Long.*

KNISTENEAX.

(31) *Meyow*, *maygu*; to give. *Harmon.*

(32) *Peesim*, sun; *keesick*, sky. *Harmon.*

NOTE 16.

On the Winnebago Dialect.

From the annexed *Comparative Vocabulary* it is already apparent, that the *Winnebago* dialect does not belong to the Lenape (or Delaware) stock, as was supposed at the time when Dr. Edwards wrote. This error has been accordingly corrected, (upon the authority of Professor *Say*) in the Notes upon that *Vocabulary*; where it is further observed, that the dialect in question has been since found to belong to the Sioux or Naudowessie stock.* The Editor now has it in his power, through the kindness of Mr. Du Ponceau, to exhibit a small Table of several dialects, belonging to this latter stock; which will satisfactorily show the affinity of the *Winnebago*, and at the same time form a useful addition to our Indian vocabularies. † Mr. Du Ponceau, in his letters, makes the following observations on this point:

“I send you eight words in seven different dialects of what I call the *Sioux* or *Naudowessie* race of Indians. You will see that it extends from Lake Michigan to Louisiana, and forms one of what I call the two great *Ultra-Mississippian* Languages; the other is the *Pawnee*, or *Panis*, of which I have a vocabulary, but none of the idioms of its cognate tribes. Those I understand to be the *Keres*, *Comanches*, *Kiaways*, *Paducas* and others, yet but little known. Major Long had collected vocabularies of those languages on his expedition to the westward; but they were lost by the desertion to the Indians of a party of men who had charge of them. This Professor Vater bitterly laments, in a note at the end of the second part of his *Analekten der Sprachen Kunde*. That these languages are branches of the *Pawnee* is a surmise of some of our travellers; the fact itself however, as we have no vocabularies of them, we cannot completely ascertain; but it appears to me very probable, because the *Pawnee* being a language *sui generis*, and having no connexion in etymology with the *Sioux* branch, it is nearly evident that it does not stand single; therefore I have put the *Pawnee* by the side of the *Sioux*, at the head of a second class, and I have little, if any doubt, that the fact will turn out so, when vocabularies shall enable us to ascertain it.”

An accurate *classification* of the Indian Languages must necessarily be a work of great labour, and for which we are

* See p. 54.

† See p. 73.

not yet in possession of sufficient materials. It is a remarkable fact, and one which should be duly weighed by American scholars, that, for the best systematick arrangement of the languages of our own continent, we are still obliged to resort to the learned of the old world. To them we are indebted for that wonderful monument of philology, the *MITHRIDATES*; in which is to be found the substance of all that was known respecting the languages of America, until the late publications of Mr. Heckewelder and Mr. Du Ponceau. In that work we find a classification of the Indian languages, made with a sagacity and justness of discrimination, which are truly astonishing, when we consider under what disadvantages it must have been undertaken by writers, who are placed at so great a distance from the countries where those languages are spoken. The classification there given (both of the American and all the other languages of the globe) is made with so much care and ability, that it has been followed by the present learned *Adelung*, in his late *Survey of all the known Languages and their Dialects*. * By the labours of the distinguished philologists above-mentioned, and of Baron *William von Humboldt* (who is now devoting his eminent talents to the *American* languages in particular) we may hope soon to be possessed of as perfect a classification, and as accurate general views of these languages, as can be desired. But while learned foreigners are thus devoting themselves to the more general views of the American languages, the scholars of our own country should not neglect to employ the means, which their local situation affords them, of carefully collecting all those details of the various dialects, which will be essential to the formation of an exact classification of them, and to the ultimate object of these inquiries—a just theory of language. Much has been recently done, in both these respects, by Mr. Du Ponceau and Mr. Heckewelder, whose publications upon this subject (apparently dry and barren, but in reality interesting and fertile in results) have eminently contributed to the common stock of learning and to the elevation of our literary character. But, it may be added (as Mr. Du Ponceau himself observes) that “the knowledge, which the world in general has acquired of the American languages, is yet very limited.... The study of the different languages of the different races of men, considered in relation to their internal structure and grammatical forms, has but lately begun to be attended to, and may still be considered as being in its infancy; the difficulties which

* Uebersicht aller bekannten Sprachen und ihrer Dialekte. 8vo. pp. xiv—185. *St. Petersburg*, 1820.

attend the pursuit of this interesting branch of science ought not to deter us from still pursuing it, in hopes of discovering some path, that may lead to a better knowledge than we yet possess of the origin, history, connexions, and relations, of the various families of human beings, by whom this globe now is and formerly was inhabited."*

COMPARATIVE TABLE
Of Dialects of the Sioux or Naudowessie Stock; comprehending the Winnebago.
Communicated by Mr. Du Ponceau.

	SIoux.	OTTO.	KANZES.	MAHA or O MAHA.	OSAGE.	YAKTOR.	WINNEBAGO.	NAUDOWESSIE. (From Carver's Travels.)
Mouth	Ee	Ee	Eh	E-hah	Ehaugh	Ee	Ee	Eeh
Hand	Nopay	Nawé.	F. Nombé.	F. Nombé.	F. Nomba	Napa	Nahper	
Foot	See hah (feet)	Ce. (Engl.)	Seh		See	Cé-há	See	
Ear	Nokh-ray	Nantois.	F. Nahtah	Netah	Naughta	Nongkopa		Nookah (ears)
Sun	Wee	Pé			Meah	Oué.	F. Wee-lah	Paahtah
Fire	Paytah	Pégé.	F.		Pajah	Pá-tá	Peych	Paahtah
Water	Mench	Nee	Nee	Nee	Neah		Nenah, neh	Mench
Dog	Shonkah	Shangocani	Shongay	Shinouda	Shongah	Shonka	Shonk	Shungush

* N. B. The letter F after an Indian word means French pronunciation; the words having been received through French interpreters. The rest is English pronunciation; and the figures 1, 2, over the vowels refer to Walker's pronunciation. P. S. DU PONCEAU.
The column containing the Naudowessie (as Carver calls it) has been added to Mr. Du Ponceau's Table by the Editor.

* Report on the American Languages; pp. xxii. and xlvi.

remark-
merican
the lan-
esort to
oted for
TES; in
wn res-
tions of
we had
agacity
nishing,
ve been
distance
. The
all the
are and
ed Ade-
their Dia-
s above-
is now
in part
a clas-
ages, as
devoting
nguages,
ploy the
ully col-
h will be
hem, and
y of lan-
pects, by
ons upon
interest-
d to the
literary
himself
eral has
d.....The
of men,
and gram-
and may
es which

POSTSCRIPT.

SINCE the preceding Notes were written, the Rev. Dr. Morse has published his *Report on Indian Affairs*, made to the Secretary of War, and comprising "a Narrative of a Tour performed in the summer of 1820 under a commission from the President of the United States, for the purpose of ascertaining, for the use of the Government, the actual state of the Indian tribes in our country." This important publication contains (among other things) copious *geographical* details of the Indian Nations, which would have superseded most of the remarks upon that point in the preceding Notes. The Editor has only to regret it was not sooner laid before the publick, and that it is now too late for him to avail himself of it with a view to making any improvements in the present work. He has, however, thought it would be acceptable to the reader if he should add from the Report (as Dr. Morse has obligingly permitted) the following specimen of the Mohegan dialect, as spoken by the present remnant of the *Stockbridge* tribe :

Translation of the 19th Psalm into the Muh-he-con-nuk Language, done at the Cornwall School, under the superintendance of Rev. John Sergeant, Missionary.

1. Neen woh-we-koi-wau-con-nun
wih-tom-mon-nau-woh neh weék-chau-
nauq-tho-wau-con Poh-tom-now-waus ;
don neh pau-muh-hom-mau-we-noi-eke
wpon-nooth-ne-kaun wnih-tau-nuh-
kau-wau-con.

2. Woh-kom-maun aup-to-naun, don
tpooh-quon wau-wiht-no-waun nooh-
tom-mau-wau-con.

3. Stoh nit-hoh aup-to-nau-wau-con
een-huh' un-neekh-tho-wau-con neh
au-ton-nih stoh ptow-wau-mooq.

1. The heavens de-
clare the glory of God ;
and the firmament shew-
eth his handy work.

2. Day unto day utter-
eth speech, and night un-
to night sheweth knowl-
edge.

3. There is no speech
nor language, where
their voice is not heard.

4. Wtoh-pih-haun-woh pkoch-chih au-so-khaun mau-weh pau-paum'h hkey-eke, don neen wtaup-to-nau-wau-con-no-waun pau-chih wih'q'h hkey-cke. Whuk-kau-wauk'wtuh-tow-waun we-ke-neet neen ke-soo-khun,

5. Nuk nun au-now ne-mon-nawu tauq-peet wauk wpih-tow-we-kau-neek, don au-nom-me-naut au-now uh-wau-pau-weet nee-mon-nawu au-naut-wau-cheh.

6. Nik woh-wok nun wih-que-khuk woh-we-koi-wau-con-nuk, don neh wtin-ih wew-no-khaun psih-kauch aun-quih-quok: don-stoh uit-huh kau-qui kau-cheekh-no-wih nih stop au-pauth-mooq.

7. Neh wton-kom-meeek-tho-wau-con Tau-paun-mo-waut kse-khau-yow, wquihg-nup-puhg-tho-haun-quon nuh wchuch-chuh-queen: neh wtaup-to-nau-wau-con weet-nuth-cheek nuh Tau-paun-mo-waut wau-we-che-khun, wih-wau-wau-tom-no-haun-quon nuh stoh kau-qui wau-wih-tauq.

8. Neen wtun-kom-meeek-tho-wau-con-nun. Tau-paun-mo-waut-wneekh-nuh, wtih-hon-nom-mih-hooq-nuh nuh wtuh-heen: neh whok-koh-keet-wau-con Tau-paun-mo-waut kse-khau-yow, wih-wau-po-haun-quon-nuh neen wkees-que-nuh.

9. Qkhaun Tau-paun-mo-waut penau-yow, neen o-neem-wau-wau-con-nun. Tau-paun-mo-waut wnau-mau-wau-con-no-won wauk conut-tuh toht-que-wih.

10. Un-no-wewu uh-hau-young-quohk neen don khaw-wot, quau, don mkheh wowh-nihk khaw-wot; un-no-wew sook-te-pook-tuh don aum-wau-weh soo-kut queh-now-wih neh wse-ghi.

4. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5. Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

6. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

7. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

8. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

9. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true, and righteous altogether.

10. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb.

11. Wonk-nuh-hun, neen wewh-chih kton-nuh-kau-con eh-hom-maum-quoth theen; don koh-khon-now-wau-tau-thow neen htawu mau-khauk hpon-noon-to-wau-con.

12. Ow-waun aum wke-sih nooh-tom-mon-nuh wpon-non-nuh-kau-wau-con-nun? kse-khieh-eh key-oh neh wchih nke-mih mbon-nun-nuh-kau-wau-con-nih-koke.

13. Kaun-nuh kton-nuh-kau-con wonk neh wchih maum-cheen-wih-nau-kih mchoi-wau-con-nih-koke; cheen un-naun-tom-hun neen wauch aum un-nowh-kau-quoth: nun kauch ney-oh no-noi, wauk chih n'nkus-see-khoi neh wchih mau-khauk mchoi-wau-con-nuk.

14. Un-naun-toh neen ndaup-to-nau-wau-con-nun don neh oi-nih pnouw-waun-tok nduh, wauch aum wow-we-kih-nau-yon, O Tau-paum-me-yon, duh-wau-paw-con wonk Pohp-quaukh-kon-neet.

11. Moreover, by them is thy servant warned; and in keeping of them there is great reward.

12. Who can understand his errors? cleanse thou me from secret faults.

13. Keep back thy servant also from presumptuous sins; let them not have dominion over me: Then shall I be upright, and I shall be innocent from the great transgression.

14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer.

I. INDEX OF MOHEGAN AND OTHER INDIAN WORDS, EXPLAINED IN EDWARDS' OBSERVATIONS.

THE references in this Index to Dr. Edwards' work are made to the original paging, which is preserved in the margin of the present edition.

Chip. denotes Chippeway words;

Moh. ——— Mohawk; and

Shaw. ——— Shawanese.

The words not thus designated are all *Mohegan*.

	<i>S.</i>	Page		Page
Amaquah, a beaver (<i>Shaw.</i>)		6	Kpumseh, thou walkest	11
Amik, a beaver (<i>Chip.</i>)		7	Kpumsehmu, ye walk	11
Amisque, a beaver		6	Ktuhwhunin, I love thee	14
Anneh, to		15	Ktuhwhunoomuh, I love you	14
Anuweeweh, more		12	(<i>plur.</i>)	14
	<i>C.</i>		Ktumhecan, thy hatchet	12
Chautok, seven (<i>Moh.</i>)		9	Ktumhecannoowuh, your hatchet	13
	<i>G.</i>		<i>M.</i>	
Ghusooh, eight		9	Mackwah, a bear (<i>Chip.</i>)	7
	<i>H.</i>		Malatat, good for naught (<i>Chip.</i>)	8
Hkeesque, eye		6	Manitou, a spirit or spectre,	7
Hpoon, winter		8	(<i>Chip.</i>)	7
	<i>K.</i>		Mannito, a spirit or spectre,	7
Kahnuh, very		12	devil	7
Keah, thou		7, 16	Matansautee, a coward	14
Kelah, thou (<i>Shaw.</i>)		7	Mattipeh, sit down	8
Keauwuh, ye		7	Maukissin, a shoe (<i>Chip.</i>)	8
Kelauweh, ye (<i>Shaw.</i>)		7	Mauquah, a bear (<i>Shaw.</i>)	6
Keesogh, the sun		8	Mawlawtissie, an impostor, he	7
Kialeh, four (<i>Moh.</i>)		9	is a bad man (<i>Chip.</i>)	7
Kissis, the sun (<i>Chip.</i>)		8	Meenuh, give it him	7
Kmattanissauteuh, you are a		14	Meetseh, eat thou	15
coward		14	Meetsoo, he eateth	15
Kmeetseh, thou eatest		15	Metooque, wood	8
Knisk, thy hand		17	Millaw, give it him (<i>Chip.</i>)	7
Kogh, thy father		13	Mintipin, sit down (<i>Chip.</i>)	8
Kpeesquasooeh, you are a girl		14	Mittic, wood (<i>Chip.</i>)	8
Kpehtuhquiseh, thou art tall		11	Mkissin, a shoe	8
Kpehtuhquisehmuh, ye are tall		11	Mquoh, a bear	7
			Mtandou or mannito, devil	7
			Mtannit, ten	9
			Mtissoo, an impostor, he is an	7
			impostor or bad man	7

Mtiasoo, he is homely	11	Nmeetsch or zemeetsch, I eat	15, 16
Mtit, good for naught	8	Nmeetschnuh, we eat	16
<i>N.</i>			
Naughees, my grandchild	6	Nnisk, my hand	17
Nauceeweh, nine	9	Nochehnuh, I run from	15
Nauwoh, four	9	Nocumthau, my grandmother	6
Nbey, water	8	(<i>Shaw</i>)	
Nboo or nepoo; dead, or he is dead	7	Noosthethau, my grandchild	6
Ndinnehnuh, I run to	15	(<i>Shaw</i>)	
Ndinnoghoh, I walk to	15	Nogh, my father	13
Ndiotuwauch wupkoh, I shall fight to-morrow	15	Noghoh, three	9
Ndoghpeh, I ride	15	Nohhum, my grandmother	6
Nduhwhuntammin, I love it	14	Notoghogh, I walk from	15
Nduhwhununk, I love them	14	Npehtuhquisech, I am tall	11
Ndumhecán, my hatchet	12	Npehtuhquisechnuh, we are tall	11
Ndumhecannuh, our hatchet	13	Npumseh, I walk	11
Nduwhunuw, I love him or her	14, 16	Npumsehnuh, we walk	11
Neah, I (<i>pronoun</i>)	16	Nsase, an uncle by the mother's side	11
Nebbi, water (<i>Chip</i>)	8	Nsconmoo, he is malicious	11
Neaunuh, we	7	Nsconmowukon, malice	16
Neauweh (<i>Shaw</i>)	See	Nsees, my uncle	7
Neeweh		Nuchequé, an uncle by the father's side	11
Neesoh, two	9	Nunon, five	9
Nepoo; dead, he is dead	7	<i>O.</i>	
(<i>Chip</i>)		Ocheh, from	15
Nelah, I (<i>pronoun</i>) (<i>Shaw</i>)	7	Ohs, three (<i>Moh</i>)	9
Nelauweh, we (<i>Shaw</i>)	7	Oieet, the man who lives or dwells in a place	12
Nemannauw, a man	10	Oioeteet, the man who fights	12
Nemannauk, (<i>plur.</i>) men	10	Otaheh, his heart (<i>Shaw</i>)	7
Nemannauwoo, he is a man	12	<i>P.</i>	
Nemeetsch: See Nmeetsch		Paumse-an, thou walking	12
Nemeethau, elder sister (<i>Shaw</i>)	7	Paumseauk, we walking	12
Nemoghome, my grandfather	6	Paumseauque, ye walking	12
Nepoo or nboo; dead, he is dead	7	Paumseecheck; they walking, they who walk	12
Neeseethau, my uncle (<i>Shaw</i>)	7	Paumseet, the man who walks	12
Netohoon, an elder brother	11	Paumseet, he walking	12
Ngheesum, a younger brother or sister	11	Paumse-uh, I walking	12
Ngwittoh, one	9	Pautoh, fetch	6
Ngwittus, six	9	Peatoloo, fetch (<i>Shaw</i>)	6
Nip; to die, I die	7	Peesquasoo, girl	6, 14
Nippee, water (<i>Shaw</i>)	7	Pehtuhquiseecheck, the tall men	12
Nmase, an elder sister	11		
Nmees, elder sister	7		

II. INDEX OF THE PRINCIPAL MATTERS IN EDWARDS' OBSERVATIONS AND THE EDITOR'S NOTES.

☞ THE references to Dr. Edwards' work are made to the *original paging*, which is preserved in the margin of the present edition. The other references (distinguished by the letter N) are to the *numbers* of the Editor's Notes.

A.	Page	D.	Page
Abstract terms; as common in the Mohegan as in other languages	12	Daggett (Rev. H.) his remarks on the modes of expressing the relations of <i>father, mother, &c.</i> in various dialects	N. 8
_____ formed in the Delaware by the termination <i>wagan</i>	<i>ib.</i>	Declensions, none in Delaware	N. 4
_____ in the South American languages	N. 12	Delaware language, radically the same with the Mohegan	5
Adjectives, none in Mohegan	11	_____ the most widely extended of any language, east of the Mississippi. See <i>Introduction to Notes.</i>	
_____ few in the Delaw.	N. 7	_____ Indians, where situated,	N. 15
_____ mode of expressing degrees of comparison	<i>ib.</i>	Dual number, in some American languages	N. 5
_____ their place supplied by verbs	<i>ib.</i>		
Affixes, used to express the pronouns	12	F.	
_____ manner of using them	14	Father, Mother, &c. not used without the pronominal affixes, <i>my, thy, &c.</i>	13
_____ analogy of Hebrew and Mohegan	16	_____ and N. 8	
Algonkins speak a dialect of Mohegan	5	Future tense, expressed by affixing the sign of it to the adverb, &c. which accompanies the verb	15
Appellatives (<i>father, mother, &c.</i>) never used in Mohegan without a pronominal affix	13	_____ and N. 11	
C.		G.	
Cases, only one in Mohegan which varies from the nominative	10	Genders, no diversity of in Mohegan	10
_____ in the Massachusetts lang.	N. 4	_____ in the Massachusetts and Delaware	N. 3
_____ none in the Mexican lang.	<i>ib.</i>	_____ in Delaware, in the case of certain animals, expressed by a distinct word	<i>ib.</i>
_____ seven in the Quichuan	<i>ib.</i>	Guaranese language was only a singular number	N. 5
Cherokee, specimen of verbs in,	N. 14		
Chili, the language has a singular dual and plural number	N. 5		
Chippeway language, radically the same with the Mohegan	5		
_____ specimen of	7		
Comparison of adjectives	12		

H.

Hebrew, its analogy in some respects to the Mohegan 12, 16
 Hurons and Iroquois cannot pronounce the labials N. 2

I.

Iroquois: See Hurons.
 Infinitive mode, never used in Mohegan 13
 Inflections of nouns, none in the Mexican or Orinokese languages N. 4

K.

Killistenoos: See Knisteneaux.
 Knisteneaux speak a dialect radically the same with the Mohegan 5
 See also *Notes*.
 ————— where situated, &c. N. 15

L.

Labials, abound in Mohegan 11.
 ————— none in Mohawk *ib.*
 ————— remark of La Hontan respecting N. 2
 La Hontan, his acquaintance with the Indian languages denied by Charlevoix N. 15
 Lenni Lenape, the true name of the Delawares *ib.*
 Lord's Prayer: See *Pater Noster*.

M.

Mahicanni, the true name of the Mohegans N. 15
 Massachusetts language, radically the same with the Mohegan 5
 ————— Indians, their situation, &c. N. 15
 Menomonees 5
 ————— where situated, &c. N. 15
 Messisaugas or Messisauagers 5
 ————— where situated, &c. N. 15
 Mexican language has no inflections of nouns, except for the singular and plural N. 4
 Minsi or Munsee, radically the same with the Mohegan 5
 ————— numerals N. 1
 Mohawk, entirely different from Mohegan 9
 ————— specimen of *ib.*

Mohawk, has no labials 9
 ————— numerals *ib.*
 ————— and N. 1
 Mohegan, dialects of it spoken throughout New England 5
 ————— various dialects enumerated *ib.*
 ————— has eight parts of speech 15
 ————— radically the same with the language of Eliot's Bible 5
 ————— Lord's Prayer in it 9
 ————— its resemblance to Hebrew in the affixes 12, 16
 ————— Indians, various names of N. 15
 Muhhekanneew: See Mohegan.
 Munsees: See Minsi.

N.

Nanticokes, or Nanticooks 5
 ————— where situated, &c. N. 15
 Natick language, properly called the *Massachusetts* *ib.*
 Nipegons 5
 ————— the same with the Winnebagoes N. 15
 ————— where situated, &c. *ib.*
 Nouns may be turned into verbs in the Indian languages 14
 ————— and N. 10
 Numbers (of nouns, &c.) their variety in the American languages N. 5
 Numerals, in Mohegan & Mohawk 9
 ————— how far they may be used to ascertain affinities of dialects N. 1

O.

Orinokese languages have no inflections of nouns N. 4
 ————— do not apply the plural number to irrational animals N. 5
 Orthography of the Indian languages, example of the differences occasioned by its unsettled state N. 1
 Ottowaus, more properly *W'tawas* 5
 ————— where situated, &c. N. 15
 Ottogamies 5
 ————— where situated, &c. N. 15

- P.**
- Parsons (Gen.) his list of Shawanese words 6
- Participles, all Mohegan verbs have them 11
- _____ are declined, as verbs are 12
- Pater Noster, in Mohegan 9
- _____ in Mohawk *ib.*
- See also *Note 1*
- _____ how far translations of it may be used, to prove affinities of dialects N. 1
- Penobscot language, radically the same with the Mohegan 5
- Peruvian language: See Quichuan.
- Plural number, how formed in Mohegan 10
- _____ of the American languages, various forms of N. 5
- Prefixes: See Affixes.
- Prepositions, very few in Mohegan 15
- _____ rarely used except in composition *ib.*
- Pronouns, prefixed and suffixed to nouns and verbs 13
- Q.**
- Quichuan, or Peruvian, language has seven cases of nouns N. 4
- R.**
- Râle's MS. Dictionary of the Abnaki N. 15
- Relations (of father, mother, &c.) more carefully distinguished by the Mohegans than by Europeans 11
- _____ remarks on the Indian mode of using nouns expressing these relations N. 8
- Relative pronouns *who* and *which* wanting in Mohegan 12
- _____ also wanting in some languages of S. America, N. 6
- S.**
- Saukies 5
- _____ where situated, &c. N. 15
- Shawanese, radically the same with the Mohegan 5
- _____ specimen of 6
- Specific terms, more used than generic ones N. 14
- St. Francis Indians, dialect of Mohegan 5
- _____ where situated ed N. 15
- Stockbridge dialect, the one which is the subject of Edwards' work 5
- Suffixes: See Affixes.
- T.**
- Tenses, past and future used 15
- _____ past and future expressed by a form of the present *ib.*
- _____ expressed sometimes by variations of the noun or adverb accompanying the verb *ib.* and N. 11
- U.**
- Unami numerals N. 1
- V.**
- Verb substantive, wanting in Mohegan and many other Indian languages 14
- _____ and N. 9
- _____ transitive, never used without expressing both agent and object 13
- Verbs, the nominative and accusative pronouns always affixed to them 14
- _____ their radix is the third person sing. indic. 15
- _____ formed out of nouns 14
- _____ and N. 10
- _____ how used in the American languages in speaking of different objects N. 14
- Vocabularies of Indian languages, caution to be used in forming them 17
- _____ and N. 14
- W.**
- Wagan, a Delaware termination for abstract terms; corresponding to *-ness* in English, & *-heit* or *-keit* in German N. 12
- Winnebagoes 5
- Woagan, the same as wagan N. 12
- W'tawas (or Ottowaus) 5

than
N. 14
of Mo-
5
tuat-
N. 15
which
work 5

15
essed
ib.
es by
dyerb
ib.
nd N. 11

N. 1

a Mo-
ndian
14
and N. 9
with-
t and
13
ocusa-
ed to
14
d per-
15
14
nd N. 10
merican
differ-
N. 14
uages,
orming
17
nd N. 14

ination
spond-
-heit
N. 12
5
a N. 12
5

* VOCABULARIES
OF
INDIAN LANGUAGES.

FOR the accuracy of the words in the following Vocabularies we have to rely upon the knowledge of the Indians or interpreters from whom we received them, having carefully noted them down on the spot, as they appeared to be pronounced. I have much pleasure in acknowledging the ready and important aid which I received from Mr. John Dougherty, at present Deputy Indian Agent for the Missouri; indeed, the Omawhaw, Shoshone and Upsaroka vocabularies are chiefly set down agreeably to his pronunciation.

The philologist will observe, that in these vocabularies, the guttural sound is indicated by a †, a nasal sound by an *, and a ‡ accompanying the letter j, shows that the French sound of that letter must be given to it.

T. SAY.

VOCABULARY OF INDIAN LANGUAGES.

	Fâte, fâ, fâll, fât ʒ—mê, mét ʒ—pine, pin ʒ—mô, môve, nôr, nô; ʒ—tûbe, tûb, bûll ʒ—ôil ʒ—pôund.	Wâh-tôk-tâ-tâ, or Oto Language.	Kónzá Language.	O-mâ-v-hâw Language.	Sioux, (Yancton band,) Lang.	Min-nê-tâ-rê, or Gros ventre Language.	Pâw-nê Language.	Chêl-â-kê, or Cherokee Language.
Head	nâ-sô	vê-âch-rê	pâh	pâh	pâh	ân-too	pâk-shû	is-kô
Hair	nâ-tô	pâ-heu	pâ-hê	pâ-hê	pâ-hâ	âr-râ	ô-shû	kâ-tûh
Face	in-jâ		in-dâ	in-dâ	ê-tâ	ê-tâ		â-gâ-tâ-gâ-nûh
Forehead	pâ	pâh	pâ	pâ	ê-tâ-hô	ê-rê	pâk-shê-rê	â-kâ-tûh
Eye	ish-tâh	ish-tâh	ish-tâh	ish-tâh	ish-tâh	ish-tâh	kê-rê-kô	côl-yên-sûh
Nose	pâ-sô	pâh	(same as <i>head</i>)	(same as <i>head</i>)	pâ-sô	â-pâh	tshû-shô	kâ-l'â-nûh
Ear	nân-tois	nâh-tâh	nê-tâh	nê-tâh	nông-kô-pâ	lâ-hôch-é	ât-kâ-rô	ê-â-nâ-gâ-lûh
Lip	ê-hâ	ê-hâh	ê-hâh	ê-hâh	ê-hâ	ê-êp-châp-pâh		â-hô-lê
Mouth	ê kô	yêh or êh	râ-bâ-hê	râ-bâ-hê	ê kô	tskâ-ô		kây-ên-dh
Chin	hê	hêh	ê	ê	hê	kâ-kâ		ky-tô-kâ
Tooth	râ-zâ	yâh-sâh	they-sê or thâ-sê	they-sê or thâ-sê	châ-dzhê	êê (teeth)	hâ-tô	kâ-nô-kôh
Tongue	ê-hê	êh-hâh-hê	ê-hê	ê-hê	pô-tê-hê	nêigh-tjâ	râ-rôsh	â-hâ-nô-lûh
Beard	tâ-shâ	tâh-heu	pâ-hê (same as <i>hair</i>)	pâ-hê (same as <i>hair</i>)	tâ-hô	â-pêh	tshû-shê-rê	kit-sânê or â-git-
Neck								â-gâ-nûh
Skin	hô-hâ	whûgh-hah	hâ	hâ	hâ	laugh-pâ	skâ-rêt-kê	kân-â-gûh
Arm	â-grât-chê		âh	âh	is-tô	arrough	pê-ê-rû	kân-ô-gân
Hand	nâ-wâ	shâ-gêh	nôn-bâ	nôn-bâ	nâ-pâ	shân-tê	ik-shê-rê	ô-woy-ân-ê
Fingers	no name for the fingers collec- tively.	shâ-gêh-hâh	shâ-gâ	shâ-gâ	nâp-chô-pâ	shân-tê-ich-pô	hâsh-pêt	tâ-kâ-yâ-sût-ên
Nail	shâ-gâ	shâ-gêh-hû-hah	shâ-gâ-hâ	shâ-gâ-hâ	shâ-kâ	ich-pô	hâsh-pêt	kâ-sô-kût-dn

fingers
no name for the
fingers collec-
tively.
shá-gá

shá-gá-há-hah

shá-gá-há

shá-ká

lch-pó

hásh-pét

ká-só-kút-ún

Leg	hó	shá-gáh	náugh-pá-hé	hó	ch-tá-whir-tá	ká-n-ó	kún-úns-ká-nùh
Thigh	ná-gá	shá-gáh-tùn-gáh	t ja-gùh	chá-chá	é-ré-ké	pé-ká-tá-kó	ká-gùh-lung
Foot	cé	séh	sé-pá	cé-há	ít-sé	ásh-ó	lá-sá-tá-nùh
Toes	no name for the toes collectively	se-háh	wát-ché	cé-shás-tá	ít-sé-shán-ké	ásh-ó-hásh-pét	tá-ká-ná-sút-úh
Coputation	wá-tó	sháng-á	t ja	tov-é-tóng	é-é-pé	cár-é-ó	á-tùh
Penis	ó-yá	tá-tó-káh	é-tjá	chá	é-ré	ké-shát-ské	ó-wé-dùh
Vulva	wá-tó-ká	wáh-pé	tá-nó-ká	só-só	shér-náh	há-tó	ké-kùh
Blood	wá-pá-gá	ná-chá	wá-mé	tá-dó	cú-rú-c-tschit-té	pét-só	ó-nóh-hwá
Heart	nán-tóhá	wá-heu	naun-dá	otá	náh-táh	ké-shó	kó-tùh
Bone	wá-hó	háh	y-hé	shán-tá	é-róuh	áre-kó	hú-lón-úh
Horn	chá-há		há	hó, same as leg	án-tjé		
Magician	wáh-hó-bén-ne		né-ká-shing- grùh-hó-bá	hét or há			
Chief	wáng-á-ge-hé	né-kós-shing- gòh	né-ká-gá-hé			tsá-é-ksh	ski-yuh
Man	wáh-shé-gá		nó	wé-chá-shá	mát-tzá		
Old man	wá-shá-in-gá		ish-á-gá	wé-chách-cháh	é-tán-cá		
Soldier	mó-lá-ké-tá	wá-kóoh	wá-ná-shá	wé-áh	mé-yá	tsá-pát	ká-yùh
Woman	náh-hák-ká		wá-ó	wá-kóok-ká	gá-nó	pésh-ké	át-só-zùh
Old woman	ná-ák-shin-yá	shé-dó-shing- gòh	wá-ó-tjin-guh	hó-ké-shé-ná	shí-kán-tjá		
Boy	chin-tó-ling-yá		nó-tjing-gá				
Friend	in-tár-ró	shé-mé-shing- gòh	cá-gá	wé-chin-chá-nó	mé-yá-kán-tjá	tchó-rá-kah	á-gá-héw-tzùh
Girl	ché-mé-ling-yá	é-tát-chéh	mé-tjing-gá		tán-tá	á-té-ásh	á-tó-tùh
Father	án-tchá		dá-dá or dá-dá- há	át-cú-cú			

VOCABULARY OF INDIAN LANGUAGES.

	Fâte, fâr, fáll, fât;—mê, mét;—pine, pin ;—no, nôve, nôr, nôt ;—tûbe, tûb, búll ;—ôll ;—póund.								
	Wâh-tók-tá-á, or Oto Language.	Kónzá Language.	G-mâw-hâw Language.	Sioux, (Yancton band,) Lang.	Mln-nê-tá-rê, or Gros ventre Language.	Pâw-nê Language.	Chêl-â-kê, or Cherokee Language.		
Mother	ê-hông, the mo- ther	ê-nâh (See Boy)	ê-hông, the mo- ther	hù-có	ê-ká	â-tê-râh	â-tsing		
Son	ê-îng-yâ, the son	(See Girl)	ê-îjing-gâ, his son	chê-hét-có	môu-ri-shâ	pê-rôu-tâ-tâ	â-quât-sê-ât-sù- tsûh		
Daughter	ê-ông-â, the daughter		ê-îjông-gâ, the daughter	wê-tách-nông	mâ-câth	tchô-râ-gê-lâ-hâ	â-quât-sê-â-gâ- hò-tsûh		
Pretty	ò-côm-pê		ò-côm-pê	ò-yûk-có-pê	ê-tâ-sûk-ês				
Ugly	ò-côm-pish-côn- ná		ò-côm-pê-â-îjâ	ò-yûk-shê-shâ	ê-tâ-ê-shê-ês				
Child	chê-ching-â	shing-gôh-shing- gôh	shingâ-shingâ	òk-chê-chô-pâ	mân-on-gâh, children	pê-rôu	â-tâh		
Brother	ê-ênâ, elder bro- ther	wê-sôn-gâh	wê-sôn-gâh, younger brother	hò-côwng-îjê-có chê-â, my elder brother	bê-â-câh, elder	ê-râ-rê	â-kê-nê-lê		
Sister	ê-sông-â, young- er brother	wêt-tôn-gêh	îjê-nâ-nâ, elder brother	tôw-in-ôch-tê	mât-tô-mê-yâ elder, mât-tâk- kê-ê-îjê-younger	ê-tâ-tbê	âng-gâ-tûh		
God	ê-tông-â, young- er sister	wôk-kôn-dóh	tông-gâ	wâ-câ-tûn-câ, the Great Spi- rit	mân-hô-pâ, Great Spirit	tlôb-wâ-hôt, Master of Life	kâ-lông-lâ-tê-ê- gêh-tê-râ, the Great Spirit above		
	ê-ômuh, elder do wâh-côn-dâh— they call the thunder the same		wâh-côn-dâ						

VOCABULARY OF INDIAN LANGUAGES.

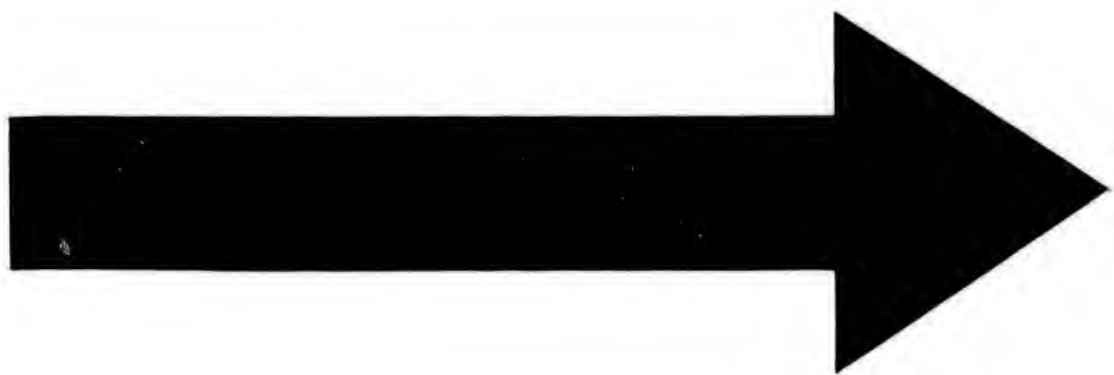
	Fâte, fâr, fâl, fât;—mê, mêt;—pine, pin;—nô, nôve, nôr, nôt;—tûbe, tûb, bûll;—ôll;—pôbind.						
	Wâh-tôk-tâ-tâ, or Oto Language.	Kónzá Language.	O-nâw-hâw Language.	Sjoux, (Yancton band,) Lang.	Min-né-tâ-ré, or Gros ventre Language.	Pâw-né Language.	Chéi-â-ké, or Cherokee Language.
Day	hâng-wâ		ôm-bâh	âung-pâ	mâh-pâh, very like snow	shâk-ô-rô-é-shâ- rét	é-kûm
Night	hâng-hâ		hôn-diá	hâ-â-hâ-pé	ôh-sé-ôis	é-râ-shû-â-té	sôn-ô-yéh
Sun	pé		mé-nâ-câ-jâ	ôúé	mâh-pé-mé-né, sun of day	shâ-kô-rô	nâ-tôh
Moon	pé-tâng-wâ, sun that gives light		mé-ôm-bâh	hâ-yâ-tô-wâ	ôh-ec-â-mé-né, sun of night	pâ	as sun, dist. by adding <i>night</i>
Star	pé-kâh-hâ		mé-câ-â	wêh-châh-pé	é-kâh	ô-pé-rét	nôh-kôs-â
Earth	mâ-hâ		môn-é-kâ	mông-câ	â-mâh	ô-râ-rô	kâ-tûn
Water	né		né	mé-né	mé-né	két-sô	â-mûh, nearly the same as <i>salt</i>
Whiskey	pâ-jâ-né		pâ-gé-né				
Medicine	mân-công		múc-công				
Mysterious medicine	wâh-hô-né-tâ		thô-bâ				
Fire	pâ-jâ		pâ-dâ	pâ-tâ	bé-râs	lâ-té-tô	ât-ec-lôh
Wood	nâ		tjân	chá-ông-gé-nâ, one wood alone	bé-râ	lâ-gish, forest	ât-ôh
Tree	nâ-bô-shrâ-jâ, standing wood		ther-â-bâ-mé		bé-râ-ech-té-ét		hû-kûh
Bean	ô-né		hlm-bâr-rin-gâ				
Leaf	nâh-wâ		â-bâ	wâh-t-pâ			
Maize	wâ-tô-jâ		wât-tân-zé				
Pumpkin	wât-ôwông		wât-tâng				
						lét-s-kô-shû	û-gûh-lô-kûh

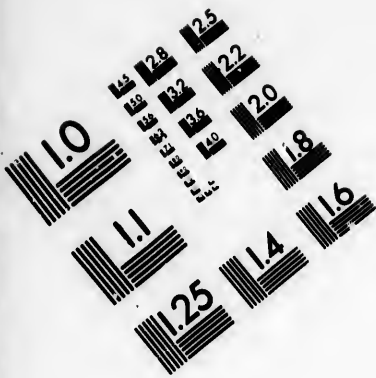
Leaf	lá-wá	lâ-nôh-háh né-né wá-tán-zé wát-tàng	cháng-há chán-té	és-sché ow-pá	lá-vét-tá-té	ú-thá-lú-kúh
Maize	wá-tó-já	wá-tán-zé	thá-á-cá	ávo-cá-vé-cár- ish-tá	pá-hó-ké-vé-tó	
Pumpkin	wát-twóing	wát-tàng	sé-móng-cá	á-mán-shé-é-pé, á-bushy ravine án-gé	lá-kát-tósh, a ravine kát-tósh	óh-tát-láh ák-wó-né
Bark	ná-há	ó-tjé-nósh-ká	wá-có-pá	má-há	ké-tó-pá-lé,	á-múk-á-nú-gó- gúh
Tobacco	rá-né	wá-tish-ká	cák-cé-zá	it-ze-mát-shú- gá		
Hazlenuts	quá-íng-yá	né-hún-gá	shón-kò-wá- cóng	án-íjít-cá-bá-tú bé-cá	á-ró-shá	tsá-wíl-é
Hill	ó-há	shóng-gá-tún-gá	shóng-min-tó-cá		á-shá-tsá-pát	
Valley	á-brás-ká	shón-gá-min-gá	shóng-wé-á- nóng	it-zé-bú-zú-gá- nón-gá		ke-íCh
River	nésh-nóng-á, running water	shón-tí-tjín-gúh	shóng-ché-chá- ná	mát-shú-gá		
Spring	né-wá-brú, wa- ter spring up shóng-á?	shé-nó-tá	shon-ká	sá-tjá		
Gelding	shóng-tó-ká ?	shóng-tún-gúh	shúnk-tó-ká- chéh	ih-hóc-cá-tjé sá-cán-gá		sés-quáh
Horse	shóng-míng-yá	má-ník-ó-shier	chá-tó-ká-ná			
Mare	shóng-shíng-yá	wásh-íng-gúh	zé-cá-nó			
Colt	shóng-ó-ká-né, unmeaning horse	zé-zé-káh	héh-há-ká			
Dog	shóng-túng	thé-rá-ská	ó-póng			
Wolf	més-rá-ká	óm-pá-nú-gáh				
Fox	wá-íng-yá	óm-pá-min-gáh				
Bird	wá-ék-kúng-já					
Turkey	hé-rá					
War eagle						
Buck elk						
Dee						

VOCABULARY OF INDIAN LANGUAGES.

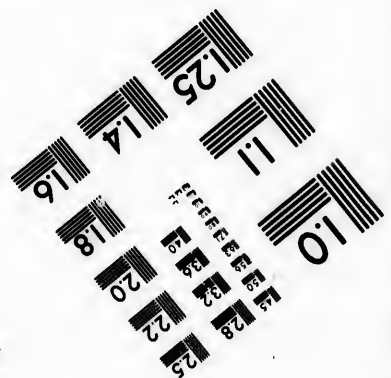
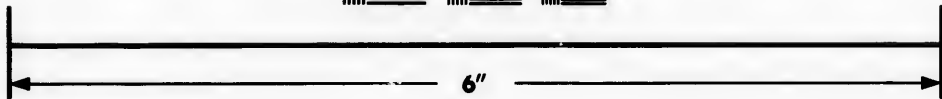
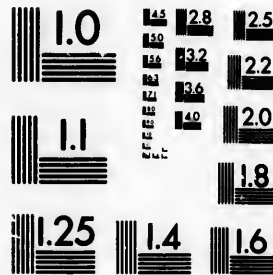
	Wáh-tók-tá-tá, or Oto Language.	Kónzá Language.	O-má-w-háw Language.	Sioux, (Yancon band,) Lang.	Mín-né-tá-ré, or Gros ventre Language.	Pá-w-né Language.	Ché-l-á-ké, or Cherokee Language.
Egg	é-tchá	ét-táh	wá-túh	weet-cá	sá-cán-gá-nón- gá	lé-kót-aké-pé-kó	ó-á-téh
Buck deer			tóch-tí-nó-gáh	tá-mín-dó-cá	se-é-ká-túc-ké		
Doe			tóch-ta-min-gáh	tá-wé-á-nóng	se-é-ká-túc-ké bé-cá		
Fawn			tóch-tá-íjngúh- hín-gá-ra-íjá	tá-ché-chá-ná	se-é-ká-túc-ké nón-gá		
Fish	hó	hó	hó-hó	hó-húng	bó-á	kát-tahé-ké	át-tsá-téh
Squirrel	áh-sín-yá		sín-gúh				
Prairie dog	mán-né-hó-já		mán-né-thó-dá	wám-dósh tá	má-bóc-shá	lót-pát-sét	é-náh-táh
Snake	wá-cóng	vátz-áh	wáis-úh		ké-é-rá-pé		
Bison	chá		tá	pét-tóng	mé-rá-pó-cá		
Otter	tósh-nóng-yá		nósh-nóh				
Blacktailed deer	tá-sá-wá		tóch-tá-sín-já- sá-bá				
Bear	món-já	wás-sáh-bá	wás-sá-bá	wá-húnk-cá-cé- chá	láh-pét-zé	kó-róksh	yóh-núh
Raccoon	mé-ká		mé-cá	wé-chá			
Beaver	rá-way		íjá-bá	chá-pá	mé-rá-pá		
Louise	há	háh	há	há-úh	á-tá-p-péh	péts	tá-núh
Antelope	tá-tó		tá-tshú-gúh				
Skunk	món-ká		món-gúh				

Fáte, fár, fáll, fát:—mé, mét;—páw, píá, y—nó, móve, nór, nót;—túbe, túb, bóll, y—óll;—póhnd.





**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503



VOCABULARY OF INDIAN LANGUAGES.

	Wah-tók-tá-tá, or Oto Language.	Kónzá Language.	O-máv-háv Language.	Sioux, (Yancton band,) Lang.	Min-né-tá-ré, or Gros ventre Language.	Páv-né Language.	shél-á-ké, or Cherokee Language.
Light	tá-kóng	háum-páh	ó-gó-óm-bá	óh-tjá-tjó	máh-pá-súh-kás	shúk-shé-gát	é-gá-háv
Darkness	ó-hán-zá	háum-ó-pás-sé	ó-gá-há-nó-pá-sá wé	óh-yók-ká-pá-zá	óh-pa-tjé	same as night	úl-sé-kúh
Me	mé-éh	bé-éh		mé-yá			
I (ego)	yón-ká	mé-ákh-ché	mé-ákh-ché	wán-óh	mé-é	tá	i-yéh
One	nó-wá	nóm-páh	nóm-bá	nó-pá	lé-móis-só	ás-kó	
Two	tá-né	yáh-bé-ré	rá-bé-né	yá-mé-né	nó-ó-páh	pét-kó	
Three	tó-wá	tóh-páh	tó-bá	tó-páh	ná-mé	tód-wét	
Four	sá-tá	sáh-táh	sát-tá	zap-tá	ché-fhoh	shé-tíksh	
Five	shá-quá	sháhp-péh	sháhp-pá	shák-pá	á-cá-má	shé-óksh	
Six	sháh-á-múh	pá-óm-bán	pá-núm-bá	shák-ó-é	cháp-pó	shék-shá-bish	
Seven						pet-ko-shek-sia- bish	
Eight	krá-rá-bá-ná	pá-yáh-bé-ré	pá-rá-bé-né	shák-ún-dó-húh	nó-púp-pé	tou-wet-sha-bish	
Nine	shán-ká	shánk-kúh	shón-ká	núh-pét-ché- wúng-kóh	nó-wás-sáp-pá	lók-shé-ré-wá	
Ten	krá-bá-núh	kerá-bráh, or ker-á-bé-ráh	krá-bá-rá	wék-chem-in-úh	pe-rá-gás	lók-shé-ré	
Eleven	á-gén-né-yón-tá	áh-ré-mé-ákh- ché	á-gár-é-mé	á-ká-óng-tjin	á-pé-lé-mois-só	as-ko-lok-she-re	
Twelve	á-gén-né-nó-wá	áh-ré-nóm-páh	á-gár-é-num-bá	á-ká-nó-pá	á-pé-nó-ó-páh	pet-ko-shó-she- re	

Fáte, fár, fáll, fát;—mé, mét;—pinc, pin;—nó, móve, nór, nót;—túbe, túb, búll;—óll;—póund.

Fâte, fâr, fâll, fât ;—mé, mét ;—pine, pln ;—nò, môve, nôr, nôt, &c.

Having but a small number of words of the two following Languages, it is thought proper to insert them separately from the above comparative tables, in order that the columns may not be too much extended.

Shòs-hò-né Language.

<p>Good, sânt Bad, kâté-sânt Salmon, àu-gi Come, ké-mâ Large, pé-ùp Big river, pâu-pe-up To eat, hò-ré-cân White people, tâb-bâ-bò—<i>people of the sun</i> Go, nù-mé-â-rò To copulate, yò-cò To see, mâ-bò-né Did not see it, kâ-én-mâ-bò-né To love, kóm-mûh A great many, shânt Bison, kòt-zò</p>	<p>Antelope, wâ-ré Elk, pâ-ré Awl, wé-ù Beaver, hà-nlsh Friend, hànta Woman, wipé Water, pâ Horse, bûnk-ò No, kâ-hé Tâsh-é-pâ, pierced nose—a nation of the Columbia Pâw-kees, black feet Indians Pûn-âsh, root eaters—a band of Shoshones who call a horse tô-lsh, and a squaw mô-cò-né</p>
--	--

Ûp-sâ-rò-kâ, or Crow Language.

<p>White people, mâsh-té-sé-ré—<i>yellow eyes</i> Pawkees or Black-feet, é-chlp-é-tâ Poor, bâts-lsh-cât Powerful or strong, bâts-âtsh Good, é-tachlck Bad, kâb-béak Bison, bé-shâ Bison bull, ché-râ-pâ Beaver, bê-râp-pâ Tobacco, ô-pâ Where, shò Far, hâ-m-â-tâ Mountain, âm-â-thâ-bâ Elk, é-ché-ré-câ-té—<i>little horse</i> Finished or completed, kâr-â-kò-tûk</p>	<p>Knife, mlt-sé What, sâ-pâ Near, âsh-kâ Friend, shé-kâ To eat, bâ-boush-mék Gunpowder, bê-rûps-spâ Little, é-rò-kâ-tâ Name which they give to the Sioux nation, mâr-ân-shò-bish-kò—<i>or the cut throats</i> Young woman, mé-kâ-tâ Water, mé-né Fire, bê-dâ Wood, môn-â River, ân-shâ Horse, é-ché-râ No, bâr-â-tâ</p>
---	--

pet-ko-shò-she-re

â-pé-nò-ò-pâh

â-kâ-nò-pâ

â-gâr-é-num-bâ

ché
âh-ré-nòm-pâh

â-gén-né-nò-wâ

Fâte, fâr, fáll, fát;—mé, mét;—plne, pln;—

The following promiscuous words are added for the further information of the philologist.

Wáh-tók-tá-tá, or Oto Language.

White people, máz-ónk-ká— <i>iron makers</i>	Elkhorn creek, wá-tá-túng-yá
Americans, má-hé-hún-jéh— <i>big knife</i>	Konza river, Konza-né-étow-wá— <i>or the river belonging to the Konzas</i>
British, rá-gár-rásh-Ing, probably not an Oto word	Run, nóng-á
Ioway nation, pá-hò-já— <i>graysnow</i>	Leap, tá-wá
Missouri nation, né-ò-tá-tchá— <i>those who build a town at the mouth of a river</i>	Fight, á-ké-rá-gá
Mississippi river, né-ò-hún-jé— <i>the river that enlarges as it runs, or né-bér-á-tjé, water of knowledge</i>	Eat, wá-rò-já
Missouri river, né-sú-já— <i>smoky water</i>	Drink, rát-tóng
Osage river, né-ská— <i>white water</i>	Steal, mó-nó
Grand river, nesh-ná-hún-já— <i>big water</i>	Talk, é-chá
Konzes river, tò-pé-ò-ká— <i>good potatoe river</i>	Strength, bré-hrá
Nodowa river, né-á-tón-wá— <i>jump over river, or né-wá-tón</i>	Weakness, wá-há-há
Walk, má-né	Poor, wá-wás-tóng
Distant, hár-ré	Near, ás-ké
Deer, táh-ché	Different, é-tán-tóng
Green, tòh-tsché	Good, pé-áy
Platte river, né-brás-ká— <i>or flat water</i>	Bad, plsh-có-ná
Little Platte river, né-bréská-Ing-yá— <i>little flat water</i>	Mockeson, á-kó-jé
Tarkio river, tár-ké-ú	Gunpowder, ák-hó-jé
Nemehaw river, né-mò-há-hún-gé	Ball, má-zá-múh
Little Nemehaw river, né-mò-há-Ing-yá	Looking-glass, má-zò-ká-tóu-á
Nishnabatona river, nish-ná-bót-óná— <i>canoe making river</i>	Long, thrá-já
Weeping water river, né-há-gá— <i>weeping water</i>	Short, sú-ls-chá
Saline creek, nés-có— <i>salt water</i>	Broad, ár-rú-chá-hún-já
Loup fork of the Platte river, Pawnéomawhaw-né-étow-wá	Thick, shò-gá
	Thin, brá-ká
	Father, In-kó—use a person when addressing . . . father.
	This word is said by Lewis and Clarke, p. 36, to mean <i>chief</i> , but this seems to be a mistake.
	Twenty, krá-bá-núh-nò-wá
	Twenty-one, krabanuhnowa-á-gén-né-yón-ká?
	Thirty, krabanuh-tá-né
	One hundred, krabanuh-hó-yóng
	One hundred and one, krabanuh-hoyongagenneyonka
	One thousand, krabanuhhoyong-hón-já— <i>or big hundred</i>

—nò, móve, nòr, nòt ;—tùbe, tùb, bùll ;—òll ;—pòund.

O-màw-hàw Language.

White people, wàh-hà— <i>makers</i>	Me (I) make, pà-thà, very like the word for <i>hill</i>
Americans, mäh-hé-tùn-gùh— <i>big knife</i>	My true child, wè-sè-tjün-tsché-nù
British, sùk-án-àsh—not a proper Omawhaw word	It is said there is none, ning-gà-ùm
Hat, wà-hà-pà-pà-róng	Bad or ugly, pà-tjùh—a word used in anger, principally by the squaws
Hatchet, mäh-zá-pà-tjin-gà	Poor as a turkey, wàh-pà-né-zé-zé-ká-à-gò
Axe, mäh-zá-pà-tùn-gùh	I am as poor as a turkey, à-mäh-panezezeakaago
Prairie dog's burrow, mán-né-thò-dá-té	You are as poor as a turkey, wàr-lchpanezezeakaago
Grizzly bear, món-tschù	It was red with blood, wà-mé-tjé-dá-ká
White hare, mäs-tschl-ská	I will not go, à-brá-müjt-tjé
Porcupine, pá-hé	Come here, gé-gá-há
Bald eagle, hè-rá-pá-sóng	Little Platte river, né-brás-ká-tjüngùh— <i>Little flat water</i>
Grey eagle, hè-rá-grá-tjé	Konza river, Konza-né-étá
Black bear, wà-sá-bá	Bowyer creek, né-há-ba— <i>shallow water</i>
Dragon fly, tè-né-nlk-á	Little Sioux creek, wà-tá
Sword, mäh-hé-tùn-gùh	Run, tò-ná
Small knife, mäh-hé-tjin-gùh	Leap, wè-sá
Canoe, mún-dá	Fight, kè-ké-ná
Thunder, tger-róng	Eat, wà-brát-tá
Breech-cloth, tjá-á-dé-gár-róng	Drink, brát-tóng
Niece, wè-té-tjéh by the men, wè-tò-tjón-gá by the squaws	Steal, mò-nò
Brother-in-law, tà- [*] hóng	Talk, é-á, very like <i>stone</i>
Deer skin, tá-há	Strength, wàsh-cá-tùn-gá
Sweet maize, wát-tàn-zé-ské-rá	Weakness, wà-há-há
Common maize, wát-tàn-zé-sár-rá-gá	Poor, wàh-pà-né
An ear of maize, wà-há-bá	Near, ásh-ká
Abdomen, tá-zé	Good, ó-dóng
Paunch or stomach, né-há	Bad, ó-dong-bujt-tjé, or ó-dán-tjé, or pé-á-tjá
Mammæ, món-zá, same as <i>iron</i>	Mockeson, [*] hán-pá
People, né-ká-shlng-gá, or né-káh-shlng-gùh	Gunpowder, mäh-thò-dá
Young warrior, wà-sé-sé-gá	Ball, mäh-zá-mùh
Warm, mäh-tá	Lookingglass, né-ò-ké-gárras-sé
Nostrils, päh-shù-shá	Long, sná-dá
Human skin, hé-há	Short, chá-shkáh
Deep blue, tòh-ché	Broad, brás-ká
Dance, wát-ché. Sometimes the word gá-há, <i>to make</i> , is subjoined to this word in order to distinguish from their term for copulation	Thick, shò-gùh
His child, é-né-sé	

Fâte, fâr, fáll, fât;—mê, mét;—pine, pln;—

Thin, brá-ká	One hundred, krabara-hé-mé
Thirteen, á-gár-é-rá-bé-né	One hundred and one, krabarahe-
Twenty, krá-bá-rá-nóm-bá	me-ké-dé-mé-ách-ché
Twenty-one, krabaranomba-ké-dé-	One thousand, krabaraheme-tón-gá
mé-ách-ché	One thousand and one, krabarahe-
Thirty, krabara-bé-né	metonga-kedemeachche
Thirty-one, krabarabene-ké-dé-mé-	Nine thousand, krabarahemeton-
ách-ché	ga-shón-ká

O-máw-háw Names of Persons.

MEN.

Yellow Belly, tá-zé-zé	He who walks beyond others, kó-
Little God, wáh-cóndá-íjln-gá	shé-há-mún-né
God, wáh-cóndá	He who arrived in haste, wásh-
He that carries his feet, sé-gé-é	cón-hé
He that has four feet, sé-tó-bá	He who is not afraid of tracks, sé-
Four hands, nóm-bá-tó-bá	grá-ná-pá-bá
Two legs, íjá-gá-nóm-bá	The white horse, shón-gá-ská
Four nails, shá-gá-tó-bá	Seven, pá-núm-bá
Big hand, nóm-bá-tún-gá	Ace of spades, ó-ká-dé-gá-róng
Big eyes, lah-tá-tún-gá	Little cook, ó-hón-íjin-gá
He who deliberates, wá-rú-gér-	Head wind or North wind, ké-
róng	má-há
Buffaloe rib, tá-ré-tá	Big skunk, món-gá-tún-gá
Buffaloe tail, tá-sln-dá	Prairie wolf, món-é-kús-sé
Buffaloe head, tá-pá	Swan, mé-hús-cá-tún-gá
Buffaloe bull, tá-nú-gá	He who walks double, nóm-bá-
Buffaloe calf, tá-íjin-gá	món-né
Little white bear, mút-chú-íjlngá	Black breast, món-gá-sáb-bá
Black white bear, mút-chú-sá-bá	No hand, nóm-bá-nlng-gá
Black bird, wá-íjlngá-sá-bá	Brave, wá-shú-shá
He that walks on the edge, ó-hón-	No knife, má-hé-nlng-gá
gá-món-é	Two tails, sln-dá-núm-bá
He that makes signs as he walks,	The top of the tent-poles which
wá-bóm-én-é	are tied together, té-shé-mó-há
He that walks behind, á-gá-há-	Big bullet, má-zé-mát-túnga
mó-né	Medicine mouth, é-wá-hó-bá
He that hunts as he walks, ó-ná-	He who carries real medicines,
mún-né	mác-cá-n-é
The walking cloud, máh-pé-mún-	Wet mockeson, hóm-pá-nó-cá
né	Big leggings, ó-tánt-tún-gá
The strong walker, wásh-ká-mún-	Smoke maker, shú-dá-góch-há
né	Two faces, ln-dá-nóm-bá
He who walks when fruit is ripe,	The twins, nóm-bá-dánt
sé-dá-mún-né	Yellow knife, má-hé-zé
He who cries as he walks, há-gá-	SQUAWS' NAMES.
mún-né	The first moon, mé-tá-é
	Ná-sá-zá

—nò, mòve, nòr, nòt ;—iùbe, táb, búll ;—óll ;—pòtnd.

Village, towain	Female axe, màs-ùp-pá-mé
Mé-hùn-gùh	Female deer that looks, wá-tùm-bùn-né
First thunder, tí-én-é	The first thunder that falls, tà-ìng-gá-rá
Female sun, mé-téh-há	
Female moon, mé-ùm-bùn-né	

O-máw-háw Interjections and Exclamations.

Zt!—This is used by the men when contemplating a fine trinket, looking-glass, &c.; they sometimes say zt-ó-dáh!	Wáh-mán-gár-ìng-gá! Be off, or go away—spoken in anger—this would be the last word, an attack would succeed if disregarded.
Shéh-zt-zt-zt! or wáh-zt-zt-zt! or óah-zt-zt-zt! is used by the men for driving dogs out of mischief.	Ó-hòh! (drawn out very long) used to one who has been troubling them a long time—it would precede the preceding exclamation in the gradation of displeasure.
Èh-zt-zt-zt-zt! by the women on the same occasion.	Gé-gá-há! wáh-gé-gá-rá! ó-hòh-gé-gá-á!—the successive expressions of impatience in calling a person to come.
Héh! an inspiration—used by the women when a sudden but trifling accident occurs—as it is also used by the white females.	Hì-ò! The answer of a squaw to one who calls.
Ké-á!—the first syllable nasal—by the women for calling their dogs.	Há! The answer of a man to one who calls.
Wò-òh! by the men for calling their dogs or horses. It is a sound very similar to that used by the whites to halt horses.	Dá-dánsh-tá-á! An exclamation similar in signification to <i>O, alas, me!</i>

Fâte, fâr, fáll, fát, —mè, mét, —pline, pln, —

Sioux, (Yancton band,) Language.

<p>American, mè-ná-hàs-háh—<i>Long knife</i> British, sá-kin-dá-shá. This appears to be an adopted word. Physician, wá-pé-á-wé-á-chá-shá Village, ò-tóng-y-á Eagle, hò-yáh Green, tò-wé-tóy-yá, or "the blue to dye with"—they have no other word for this colour Warm, màch-tá Pawnees, pá-dán-ò-tá Sioux, dà-cò-tá Run, é-òng-ká Leap, é-ép-sé-shá Fight, ké-ché-zá Eat, wò-táh Drink, yá-tà-kòng Talk, é-áh Good, wásh-tá Gunpowder, chá-hùn-dá</p>	<p>Thirteen, á-ká-yá-mè-né Nineteen, á-ká-núh-pét-ché-wúng Twenty, wek-chem-in-eh-nom-pah Twenty-one, wekcheminehnom-pah-á-ká-òng-gé Thirty, wekcheminuh-yá-mè-né Thirty-one, wekcheminuhyamene-a-ká-òng-tjin One hundred, ò-pàng-há One hundred and one, opangha-á-ká-òng-tjin One thousand, kók-ò-tóng-ò-pàng-há One thousand and one, kokotong-opangha-á-ká-òng-tjin Ten thousand, kokotongopangha-wekcheminuh The upper bands of the Sioux in their pronunciation substitute the letter <i>l</i> for the <i>d</i>.</p>
--	---

Mln-né-tà-ré, or Gros ventre Language.

<p>American, màn-cé-é-ch-té-ét—<i>Big knife</i> British, bò-shé-it-tò-†chré-shù-pé-shá—the men who bring black cloth French, bò-shé Spaniard, wás-shé-ò-mán-ti-quá Crow Indians, pár-is-cá-òh-pán-gá—the crow people Crow Indians, another band, èh-há-tzá—the people of leaves Snake Indians, mà-búc-shò-ròch-pán-gá Flat-headed Indians, á-too-há-pé Pierced-nose Indians, á-pá-ò-pá Black foot Indians, it-zé-sù-pé-shá Gros ventre of the Fort prairie, a band of Black feet, á-ré-téar-ò-pán-gá</p>	<p>Assiniboin Indians, é-tàns-ké-pá-sé-tá-quá Shienne Indians, á-wás-shé-tán-quá, or it-ànsé-pò-tjé Sauter Indians, há-hát-tóng Mandan Indians, á-rách-bò-cú Rickaree Indians, á-rick-á-rá-òné Sioux Indians, it-àns-ké Pawnee Loups Indians, sá-tjér-ò-pán-gá Les Noire Indians, át-té-shù-pé-shá-lòh-pán-gá The Red Shield Chief, one of the principal chiefs, é-tám-iná-géh-iss-shá The Borgne or One Eye, grand chief, a remarkable man, he was killed by the Red Shield, a few years since, ká-kò-á-kis</p>
--	---

—nò, móve, nòr, nòt; —tùbe, tùb, bùll; —òll; —pòund.

Missouri river, à-mànti-à-tjé—the river that carries canoes	He or she, né
Little Missouri river, à-mànti-cà-tjâ—the river that carries little canoes	Bison cow, mè-tè-yà
Yellow Stone River, mìt-zé-ré-à-tjé—the river of yellow rocks	A thick forest of small trees, bè-rà-shé-é-pé
Physician, màt-zà-mà-hò-pà	Run, tè-ré-à
Village, à-má-téh	Leap, tè-chré
Prairie, à-món-sù-két	Fight, ré-ké
Eagle, ich-prò-hìch	Eat, mà-ròu-tà
Arrow point, é-táh-é	Drink, bè-dé-hé
Tomahawk, wéép-sà-làn-gà	Steal, mà-à-shàn-ré
Green, thàu-té-gé	Talk, dé-dà
Emasculation, àn-jù-cá-dà-tjús	Mockasin, ó-páh
Little wolf, bót-sás	Gunpowder, mèr-é-zé-bá
Blanket, wásh-à-échré-ò-túcké	Nineteen, à-pé-nò-wás-sáp-pà
Mountain, ávo-cá-vé	Twenty, nó-ò-páh-pé-rá-gás
Kill, tà-hà	Thirty, ná-mé-à-pé-rá-gás
Die, tás	Forty, tò-páh-à-pé-rá-gás
Scalp, à-rám-pà-tsák-ké	One hundred, pé-rá-gás-ìch-té-ét
	One thousand, pé-ré-gás-ìch-té-ét-à-cáh-cò-ré

Pàw-né Language.

Grand Pawnees, tchá-wé	Thirty, lók-shé-ré-wé-tòu-ò
Loups or Pawneeomawhaws, ské-ré	Thirty-one, luksherewetouo-asko
Pawnee Republicans, zé-kà-kà or kèt-kà-késh	Forty, pèt-kò-shò-ò-rà-rò
Tappage band, pé-tòu-wé-rà	Forty-one, petkoshooraro-asko
Not, bùjt-tjé	Fifty, petkoshoorarolokshere
Tool Robe, (the republican grand chief), shá-ré-à-déeksh-tàw-wé	Sixty, tòu-wét-rà-rò
Thirteen, tòu-wét-lòk-shé-ré	Seventy, touwetrarolokshere
Fourteen, làh-kò-ké-tà	Seventy-one, touwetrarolokshere askolokshere
Fifteen, shé-òksh-tà-rò-ké-tà	Eighty, shke-tiksh-tà-rò
Sixteen, shròu-wé-ò	Eighty-one, shketiksh-taroasko
Seventeen, tòu-wét-kà-ké, (twenty less three)	Ninety, shketiksh-tarolokshere
Eighteen, pèt-kò-kà-ké, (twenty less two)	Ninety-one, shketiksh-taroaskolokshere
Nineteen, às-kò-kà-ké, (twenty less one)	One hundred, shé-kòksh-tà-rò
Twenty, pé-tòu-ò	One thousand, petkoshoorarolokshere-tsà-é-ksh
Twenty-one, petouo-às-kò	The name of one individual of the Pawnee Loups is "The maker of God."

Fâte, fâr, fâll, fât ;—mê, mêt ;—pline, pln ;—

The two following *Vocabularies* were taken down by Major Long during his tour on the upper *Mississippi* in the year 1817.

	Winnebago, Puant, or Nip- pegon.	Naudowessies of Carver and Hennepin.
Arm	âr-dâh	ish-tô
Axe	mâha	ôntz-pâ
Arrow	mâh	wâh-hên-tê-pâ
American or } Long knife }	mâh-ek-hâ-tê	ls-sôn-tâh-kâh
Brother	sûnk-hâ-dêh	mê-sôn-kâh
Beads	wý-â-pêr-ris-sipe	wê-ô-kê-â-tâh
Bread	wicê-kâp	âh-hô-ê-â-pê
Beaver	nâh-â-pâh	schâh-pâh
Bear	ôntsh	wâh-hânk-cê-châh
Brass or copper	mâhn-sé	mâhnz-â-zé
Chief	ôngk-pé	wich-âsh-tâh-yâh-tôp-pé— <i>good chief</i>
Canoe or boat	wâch	wâh-tâ
Cards, playing	pék	pék
Child	nô-gô-nék	ôke-chê-ô-pâh
Dead	âh-nô	kthâh
Deer	tchâh	tâh-kên-shâh
Dog	shônk	shônk-âh
Elk		ô-pângh
Elbow	êyé-shôh-ûck	ish-pâh
Eyes	shtâs-sô	ish-tâh
Ears	nâhnt-shôh-âh	nôkh-râ
Feet	sé	sé-hâh
Fingers	nâ-âp	nô-pâ-tô-kâ-hâh
Fox	châ-ôntz-sln-cêr-ét	shônk-grê-dâh
Fire	pyché	pâ-tâh
Father	châ-chê	âh-tâ
Face		ê-tâ
Good	â-pê-nô	wâsh-tâ
Garter	ô-â-klsh-ké	wâsh-kin-châh-hâ
Gun	lah-ôk	mâhs-âk-khân
Ground	mâk-kâh	mâh-kôh-châ
Green	mâh-nêch-ô	tâh-kô-té
Grass	khâh-wêh	pâ-zhé
Hands	nâh-pûr	nô-pâ
Head	nâhs-sô	Fâk-ê
Heart	nâch-kêh	chân-tâ
House or lodge	tché	tê-pé
Horse	shônk-hât-tâ	shônk-â-wâk-kungâ
Island	wich	wê-tâh
Iron	mâhs-ish-âh	mâhnz-âh

VOCABULARY OF INDIAN LANGUAGES. lxxxvii

—nó, móve, nóv, nóv, —túbe, túb, bóll, —óll, —póund.

	Winnebago, Puant, or Nip- pegon.	Naudowessies of Carver and Hennepin.
Indian	wánk-shích	lk-é-chá-wich-ásh-tá
Knife	máh-hé	és-sánh
Lead	lsh-ó-có-máh	máhnz-ás-só
Legs	ó-ráh	hó
Louse	há-dáh	háh-yúr
Maize	wá-chó-ás	wáh-mé-náh-záh
Man	wánk-shé-gráh	wich-ásh-táh
Mother	náh-né	é-náh
Musket	shót-úck	sin-té-páh
Meat	tcháck	tún-dó
Meal	wóis-tóp	áh-hó-é-áp-pé
Mockasin	wá-có-chéh	hám-páh
Moon	háh-héh-wé	wé ?
Mouth	é	é ?
Mosquetto	náh-wónk	cháh-pón-gáh
No, or nothing	chónch-qué-né-nó	hé-yáh
Nose	páh	págh-rá
Oar, or paddle	násh-úck	wá-mé-náh-hé-cháh
Old	áh-chín-shún	wich-á-hín-cháh, <i>old man</i>
Otter	tó-shén-úck	ptúng
Owl	wáhk-chéh-hé	é-ángh-káh-háh
Powder	ók-hún-né	cháh-hún-dé
Pond or lake	táh-hát-tá	min-dá, or tóng-gáh
Porcupine	wáh-háne	
Pipe	táh-né-hó	chán-dó-ó-páh
Road	náh-kóh	cháng-kó
River	né-shán-núk	wáh-té-páh
Red	wás-géh	sháh
Sister	nók-ách-áp-pé-táh	túnk-shé
Silver	shó-dé-áh	mánz-ás-káh
Squaw	hé-nó-kó-táh	wín-ó-khé-jáh
Sun	wé-dáh	wé ?
Star	káh-dách-ó	wich-ánck-pé
Thunder	wáh-kón-jáh	wák-ké-áh
Tree	náh-náh	cháh
Town or vil- lage	máh-két-té-ché-núk	áh-tóng-wá
Tobacco	táh-né-náh	chán-dé
Teeth	hé	é ?
Universe	hán-nájh-pé	áh-wás-sé
Wax	l-síc-wé-ké-né-cháh	tók-máh-háh-sés-sén-dé
White	skáh	skáh
Water	né-náh, or néh	mén-néh
You	né-éh	né-yá

Long
r and

p-pé-

Páto, fár, fáll, fát;—mé, mét;—páto, pin;—nó, móvo, &c.

	Winnebago, Puant, or Nip- pegon.	Neudowessies of Carver and Hennepin.
Yes	ón-cháh	háh
One	jhing-ké-dé	wán-cháh
Two	nópe	nóm-páh
Three	táh-né	yáh-mén-né
Four	chópé	tón-ó-páh
Five	sách	sáh-pé-táh
Six	káh-wé	sháhk-pé
Seven	shá-kó	sháhk-ó-win
Eight	nó-wúnk	sháh-hón-dá-háh
Nine	jhink-ich-ós-có-né	nóp-chéh-wúnk-káh
Ten	khér-á-pún	wé-ké-chá-mé-náh
Eleven	jhink-hé-rá-shó-né	ák-ká-wún-gé
Twelve	nópe-sáh-ó-né	ák-ká-númé

Sec.
arver and

ah

