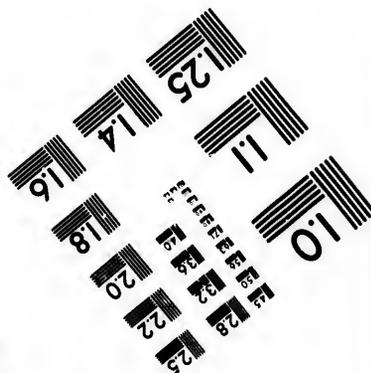
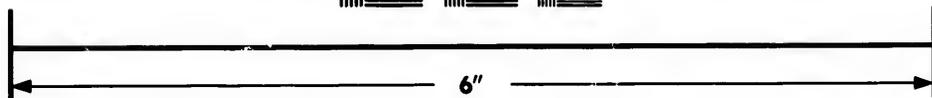
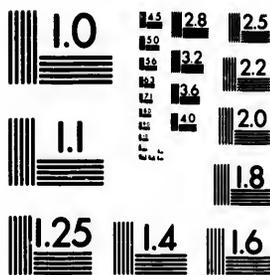


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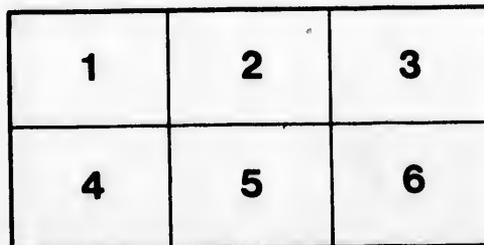
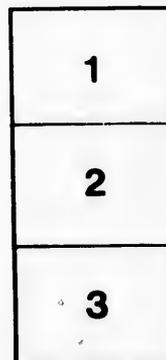
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THE LANGUAGE OF THE MISSISSAGUAS OF
SCUGOG. [Abstract]

BY A. F. CHAMBERLAIN, M.A.

In the course of a visit paid to the Indians of Scugog in August, 1888, the writer was enabled to collect a vocabulary of some 700 words, besides personal and place names. The vocabulary shows the Mississagua to be almost pure Ojebway, there being, however, several points in which it seems to possess dialectic peculiarities, such as the use (more frequent than in Ojebway) of the *o*—so often elided or absent in other Algonkin dialects, as recorded by travellers; it is very difficult to catch this *o*-sound, and it is perhaps more often indistinctly sounded than omitted altogether. A few words also seem peculiarly Mississagua and to differ from those in use by other Ojebway tribes. The language which the Mississagua most closely resembles is that of the Algonkins of the Lake of the Two Mountains as recorded by Cuoq (Lexique Algonquin, 1886). The following words are not to be found in Wilson's and Baraga's Dictionaries, or different words are given :

Ash (Black)	<i>wistadjak.</i>	Hell-diver	<i>shtngibis.</i>
Bald-headed Eagle	<i>amigigikwani.</i>	Heron	<i>moshkóosi.</i>
Bark-dish (for win- nowing rice. }	<i>noshkátshigan.</i>	Iron-wood	<i>mdneh.</i>
Bulrush	<i>anókanashk.</i>	Landing (for boats)	<i>kaptiskoin.</i>
Burdock	<i>osákatábawug,</i> (sticky thing).	Maple (hard)	<i>anindtik.</i>
Chisel	<i>éshkon</i> (horn).	" (soft)	<i>chigimanish.</i>
Chickadee	<i>gidji konéshi.</i>	Meat-bird	<i>gwingwish.</i>
Chipmunk	<i>ogwingwis.</i>	Milky Way	<i>namehpakweh-</i> <i>bikamitowut,</i> (the sturgeon making rily water).
Clam	<i>ássen.</i>	Mat (for drying rice on) ..	<i>opódjigan.</i>
Currant (wild black)	<i>amikowomin.</i>	Mudturtle	<i>mtshika.</i>
Ear-fish (of Lake Huron) ..	<i>otdwegamek.</i>	Moth (night-flying)	<i>nitos.</i>
Fox-bird	<i>ámuk.</i>	Parched rice	<i>kawpsigan.</i>
Hemlock	<i>kákamish.</i>	Sarsaparilla	<i>okádak</i> (leg-root).

Sassafras	<i>menagwakomis</i> , (scented tree).	Stove	<i>piwabikisikon</i>
Spruce	<i>kowndnak</i> .	Sun-fish	<i>okwatashi</i> .
Sticks (for beating rice)..	<i>pawdymatah</i> .	Trolling-line	<i>oddajigokon</i> .
		Water-lily	<i>okitabuk</i> .

The Mississagua vocabulary appears to contain but few non-Algonkin words. *Owistoiia* (blacksmith) appears to be an Iroquois loan-word; *nápané* (flour) is but the French *la farine* Indianised; *bojou* (good day) the ordinary salutation, is the French *bon jour*. At Schugog, however, very many English words such as knife, fork, table, buttons, spoon, etc., are used by the Indians in ordinary conversation, and they have forgotten many of their own words formerly in use. One Indian said they had no word for "tree," and several of them had hard work in recollecting the words asked from them. In response to enquiries as to the existence of a "children's language," the writer succeeded in discovering only two words (used by the children) which differed from the ordinary speech, viz.: *tehteh* (father) and *dodon* (mother). The words, as a rule, are strongly accented especially when a monosyllabic, and there is sometimes a peculiar drawl, as e.g. in the word for porcupine *ka k' k'*. The short *ä* and *ö* are not very distinct, and both tend to become the *u* of *but*; *d* and *t* are indistinct, the sound really made being a medial between these, the same holding of *p* and *b*, and *g* and *k*. A peculiar sound is that of the pronominal prefix *n'* as in *n'teh* (my heart). The vocabulary contains a fair proportion of monosyllables and dissyllables, the former being radical words (in most cases) the meaning and etymology not being apparent; this holds also of many dissyllables. Such are:—*mikwa* (bear), *amik* (heaver), *mikuk* (box), *ondék* (crow), *ódjig* (fisher), *áki* (earth, etc.), *min* (blueberry), *n'os* (my father), *n'teh* (my heart), *nin* (I), *mang'k* (loen), *moons* (moose). Like other Indian language the Mississagua contains many of those descriptive names which are of interest to the student of Onomatology. Such are:—*Debiki.is* (moon = night sun), *muskegamin* (cranberry = marsh-fruit), *okadak* (sarsaparilla = leg-root), *menagwakomis* (sassafras = scented tree), *manistans* (sheep = hide not durable), *shishi-banwing* (shot = duck-stones), *omikaki* (frog = devoid of hair, or fur), *pewóbbik* (iron = it crumbles off), *wabimotchichagwan* (looking-glass = where they see ghosts), *otugwanibisan* [rainbow = he (i.e., the Manitou) covers the rain with a mantle], etc. But few words appear to be of

onomatopoeic origin. To this category belong most probably :—*shiship* (duck), *kokosh* (pig), *papi*, (laugh), *kokoko* (owl), *kakaki* (raven) and perhaps a few others. The change that has taken place in the vocabulary, judging from a comparison with the "Old Algonkin of La Hontan," and a Ms. vocabulary of Mississagua (1805), does not seem extensive, *e.g.*:

- 1805 makwa, amik, chichip, wikiouam, pouacan, chipi, cema, nipi, etc.
 (bear) (beaver) (duck) (house) (pipe) (river) (tobacco) (water).
- 1888 mukwa, amik, shiship, wikiwam, poagan, sipi, sema, nipi, etc.
- 1703 ———, amic, chichib, oukiouam, poagan, sipin, sema, nipi, etc.
-

THE ORIGIN AND DEVELOPMENT OF GRAM-
MATICAL GENDER. [Abstract]

BY A. F. CHAMBERLAIN, M.A.

The ordinary view of the origin of Grammatical Gender is expressed by Prof. Whitney (*Language and the study of Language*, 1873, p. 78) in these words:—"The whole language was the scene of an immense personification, whereby sexual qualities were attributed to everything in the world, both of nature and of mind; often on the ground of conceptions and analogies which we find it excessively difficult to recognize and appreciate." Canon Farrar attributes it to the domination of the imagination (*Chapters on Language*, 1873, p. 188). Paul expresses a similar opinion (*Princip. der Sprachgesch.*, 1886, p. 220). The common ground taken by those who try to explain Grammatical Gender is that it arose from the fundamental distinction of sex, through the medium of personification.

The principal languages possessing Grammatical Gender are the Indo-European, Semitic, Hamitic, Bantu (*Hottentot*, etc.), Oigob, Caucasian (some only), the Khasia (of S. E. Asia) and perhaps a few others. In an able essay (*Das Nominalgeschlecht in den indog. Sprachen*, *Internat. Zeitschrift f. allgem. Sprachwissenschaft* IV, 100-109) the eminent philologist and grammarian, Karl Brugmann, endeavours with some success to prove that personification will not explain the phenomena of Grammatical Gender in Indo-European speech. Bleek's numerous essays on the Bantu languages are very valuable, as also is the work of M. Lucien Adam (*Du Genre dans les diverses Langues*, Paris, 1887), and much of value is to be gleaned from the encyclopædic volumes of F. Müller. Regarding the American group of speech, Dr. Brinton says:—"A grammatical sex-distinction, which is the prevailing one in the grammars of the Aryan tongues does not exist in any American dialect known to me" (*Lang. of Palæolithic Man*, 1888, p. 14). Along with the American stand the Australian, Melanesian, Polynesian, Malayan, Mongolian (*Samoyed*, *Uralian*, *Altaic*, *Japanese*, *Corean*, etc.), *Monosyllabic* of S. E. Asia

(some only, as Burmese, Chinese, Siamese, Annamese), some African tongues (as Fulah, Nuba, Kunama, Barea, Somali, Niam-niam), Dravidian (except where Sanskrit has influenced), Caucasian (some only as Lezghi, Ude, Georgian, Mingrelian, Lazic, Suanio), Basque, Negro Languages of W. Africa (as Serer, Nupe, Soninké, Mandingo, Serechule, Basa, Grebo, Kuru etc.), Kham-Bushman, Nicobarese and Andamanese. The distinction of *animate* and *inanimate* so characteristic of American tongues appears also in several old-world languages, as :—Caucasian (Abchas, Kasikumuk, Artschi, Hürkan, Tschetschenz, Thusi, etc.), Dravidian, etc. The Khasia, Tibetan, and Hürkan and Avar are of especial value for our study of this subject. It is in the American languages taken in connection with these that the solution of the problem is to be found. To the American tongues, considered in this respect, M. Lucien Adam and M. Raoul de la Grasserie, have devoted considerable attention. The probability of the distinction between animate and inanimate having preceded that of male and female is very great. The able essay of M. de La Grasserie (*Revue de Linguistique*, XIX, 96-102) throws considerable light upon the subject. The following scheme shows the ideas of M. de La Grasserie, regarding the origin and development of Grammatical Gender :

I. Ego (animal)—non-ego. II. animate (homo)—inanimate (vitalistic distinction). III. rational — irrational (rationalistic). IV. andric—metandric (conception of man as superior in intelligence and dignity to woman). V. Meidzobiotic—meiobiotic (conception of greater or less intensity of vitality). VI. Masculine—Feminine.

Man first distinguished the *ego* and the *non-ego*, and along with this the *like-me* and the *unlike-me*. Then he separated the animate and the inanimate into two great groups, himself included in the first. The next step was to discover the rationalistic distinction between himself and the other animals ; this led to his esteeming himself higher in dignity and intelligence to woman, and again to a distinction based upon the degree of intensity of vitality which finally led up to the differentiation of masculine and feminine. Instead of there having been one original sex-distinction from which grammatical gender and all other genders arose, there have been many more, more in some languages than others, and not until all these categories have been examined and searched into can the problem of the origin of Grammatical Gender be solved.

