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ALGONKIN ONOMATOLOGY, WITH SOME COMPARISONS WITH BASQUE. By  
 ALEX. F. CHAMBERLAIN, Toronto, Ont.

[ABSTRACT.]

THE subject of comparative onomatology is of importance as an evidence of the mental acquirments of the races of people compared. It is closely related to history and folk-lore, as both these sciences are called into play in the interpretation of names (here taken in the widest sense). Comparative onomatology, as far as regards our Indian languages, is almost an unexplored field. There are several groups which afford an inviting harvest, such as the Siouan, Iroquoian, Algonkin, with their numerous dialects. It is with Algonkin, however, that the writer of this paper intends to deal, turning to the Basque at times for useful illustrations and comparisons. The subject may be divided under several heads, viz.:

(1) Names of inanimate objects of nature, earth, sea, sky, sun, moon, stars; as moon, in Cree, *tipiskâwipisim*, in Ojebway *tibigisiss*= night sun; Basque *illargi* (moon)=light of death. (2) Names of animals, birds, insects, fish, etc.: gopher, in Cree, *potatchikasew*, in Ojebway, *potatchipin-gwasi* = the thing that blows up loose earth; crawfish, in Cree, *asâkew*, in Ojebway, *ashagashi* = the thing that moves backward; whitefish, *attikamek* (Cree), *atikameg* (Ojebway)=the caribou-fish (the caribou of the waters); swan, in Cree, *wâpisiw*, Ojebway *wabisi* = the white (bird); in Basque, *saguzara* (bat)=old mouse; weasel, *angereder* pretty maid; dory (fish), *arraingorri* = red fish. (3) Names of trees, plants, fruits, etc.: sassafras, *menagwakomis* (Mississagua)=scented tree; oak, in Cree, *maskwâtîtk*=hard wood; a sort of willow, *mahiganâtîtk* (Cree)=wolf's wood; cranberry, *maskekomin* (Cree), *mashkigemin* (Ojebway)=*muskegamin* (Mississagua)=marsh-fruit; strawberry, *otchemin* (Cree), *otêmin* (Mississagua) *odêimin* (Ojebway)=heart-fruit; in Basque, oak, *aritz*=the hard (stony) wood; quince *ira-sagar*, ira-apple; osier, *zume*=thin, small tree. (4) Names of implements, instruments, etc. Bead, *manitominis* (Mississagua)=mystery-seed; chisel, *eshkon* (Mississagua)=horn; needle, in Cree *sâbonigan*, Ojebway *shabonigon*=that which pierces; in Basque, sling, *uballarri*=stone-thong; axe, *aizkora*, connected with *aiz*=stone. (5) Names of seasons, months, etc.: January, in Cree, *kisipisim*=the great month, in Ojebway, *manito-gisis* = spirit-moon; May, in Cree, *niski-pisim* = month of the outarde, in Ojebway, *wâbigont-gisis*=moon of flowers; compare in Basque: *urtarrilla* (January)=month of waters, or perhaps month of the year = principal month (?), *ostoilla*, *ostaro* (May)=month of leaves, time of foliage. (6) Names of members of the human body, etc.: thumb, in Cree, *misitchichân*, Ojebway, *mitchitchinindj*=great finger, in Basque, *beatzlodi*,

*atzlodi* (thumb)=thick finger. (7) Names of animals, plants, instruments, materials, objects, etc., of exotic origin: Horse, in Cree, *mistatim*=big dog, in Ojebway, *papajicogishi*=the animal with undivided hoof; sheep, in Ojebway, *manitanis*, in Cree, *mestjanis*=the animal with the hide that is not durable; carrot, in Ojebway, *osawtchies*=yellow turnip; looking-glass, in Mississagua, *wabimotchichagwan*=where ghosts are seen; shot, in Mississagua, *shishibanwing*=duck-stones. (8) Ethnic names, *Nehtyawook* (Crees)=the true, real, men; *Mississagwé*=those who dwell where there are many mouths of rivers; *Potawatomi*=fire-makers (let. we are making fire); according to Long the Ojebway call themselves *Neenawesik*=they who speak a natural language; compare the Basque *euskara*=the Basque language, *euskaldun*=a Basque (*euskara*, according to Humboldt=the language par excellence). (9) Personal names: *Ogimabinesh*=chief-bird, *Asawbanung*=stars in a cluster, names of Mississaguas at Scugog; in Basque, *Echeberri*=new house, *Echegaray*=excellent house. (10) Words of onomatopœic origin: in Cree, *wehwev* (goose), *ahâsiw* (crow), *kâkâkiw* (raven), *kokus* (hog), *sishib* (duck), in Ojebway, *weve* (goose), *shishib* (duck), *kakaki* (raven), *kokosh* (hog). In Basque, *kakaraz*, clucking of hens, *irhinziri*=neighing of horses. (11) Words (apparently radical) of which the etymological significations are not apparent:

(bear)	(bee)	(blueberry)	(earth)	(moose)	(porcupine)
Ojebway, <i>mukwa</i> ,	<i>amo</i> ,	<i>min</i> ,	<i>aki</i> .	<i>mons</i> ,	<i>kak</i> ,
Cree, <i>mâskwa</i> ,	<i>âmow</i> ,	<i>min</i> ,	<i>askiy</i> ,	<i>monswa</i> ,	<i>kâkwa</i> .

In Basque: toad, *abo*; fish, *arraï*; head, *buru*; ego, wing; *gau* (night); *ibai*, river.

(12) Words denoting abstract ideas often of recent origin.

Many of the words to be considered involve questions of history (*e.g.*, the names given by the Algonkins to the English, French, Americans, etc.) or of folk-lore (*e.g.*, the names of the rainbow, milky way, etc., and some names of animals, etc., as the raccoon) and are of the greatest value in the study of the development of aboriginal ideas.

THE TWO BROTHERS: A MISSISSAGUA LEGEND. By A. F. CHAMBERLAIN,  
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[ABSTRACT.]

THE writer related a legend dictated to him, both in Indian and English, by an aged Mississagua woman at Scugog Island. The tale, which is a very old one, is peculiar on account of the variety of incident and actions performed by the hero *Assemôka* (the tobacco-maker). *Assemôka* and his brother camped together long ago, and the former made up his mind to travel into the world. So at length he set out and after being metamorphosed into a tree, and a stick in the river (by his own volition), from which

positions he is rescued by his brother, he travels (after the latter has declared he will help him no more) until he comes to a village in which all the people except a boy and a girl are dead. Assemōka finds out that they have been killed by a bad old woman who set them to fetch the white loon that dwells in the middle of the sea, a task they failed to accomplish. Assemōka obtains the white loon for the children and tells them to ask the old woman to get the chipmunk's horn; this she fails to do and Assemōka kills her. He then makes a little bow and arrows for the boy, and tells him to shoot up into the air three times which he does, and at the third time the people rise from the dead.