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Sir Samuel Wilson, B. S., F. R. S.
with the kind regards
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THE ARYAN ELEMENT

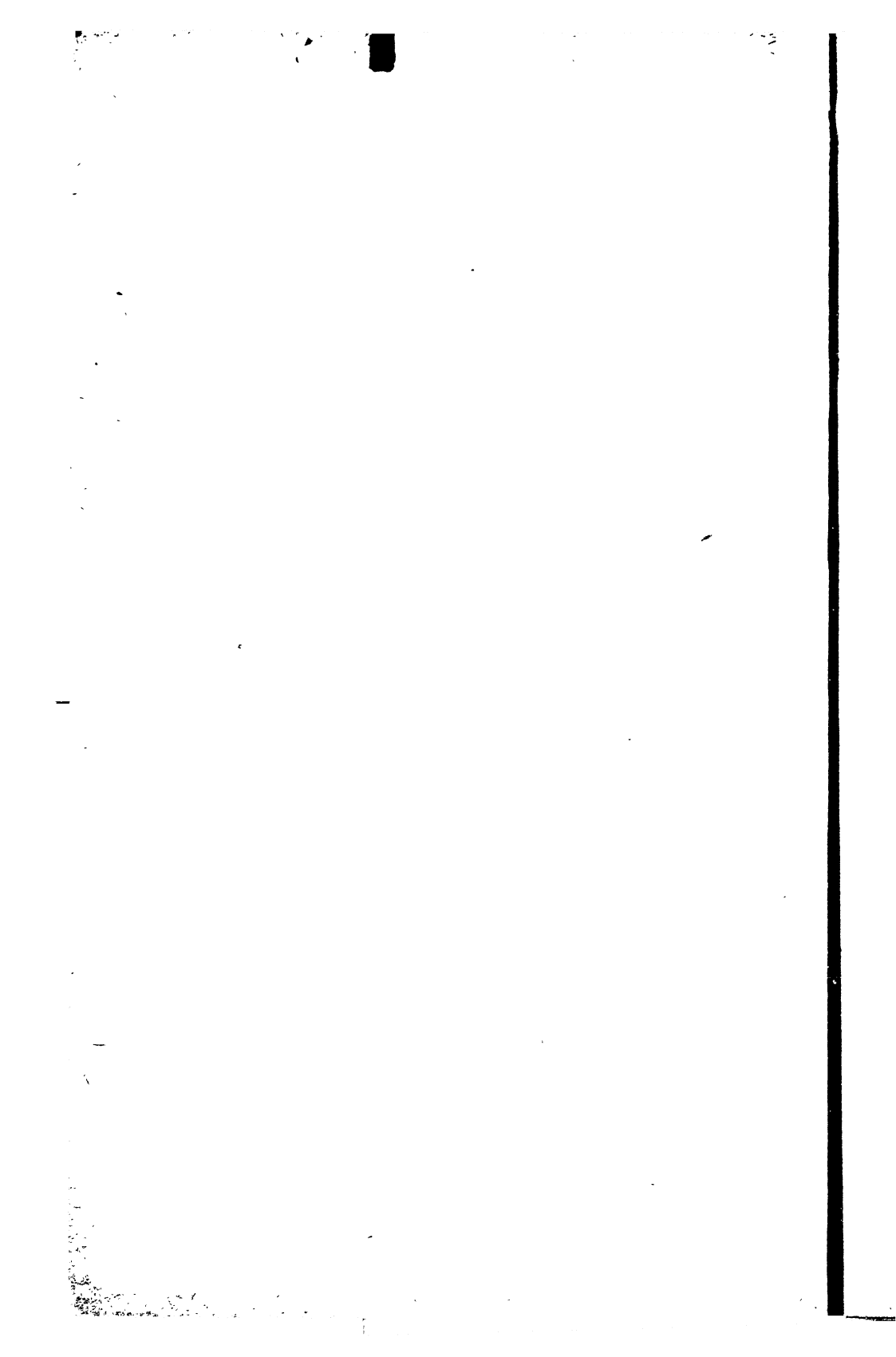
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INDIAN DIALECTS—I.

BY. A. F. CHAMBERLAIN, M. A.



JNO. RUTHERFORD, BOOK AND JOB PRINTER, OWEN SOUND.



The Aryan Element in Indian Dialects.

FROM THE "CANADIAN INDIAN," FEBRUARY, 1891.

THE history of the influence of the various intruding Aryan languages of America upon the aboriginal linguistic stocks, when they came into contact, has yet to be written. Besides the paper of Prof. A. M. Elliott,¹ the literature of the subject amounts to very little.

The influence of the Aryan upon the Indian appears to have begun very early. Prof. Henshaw² tells us: "When European novelties were introduced among the Indians there were two methods of naming them. Frequently, as in the case of sugar, below cited, they did their best to adopt the foreign name. This was particularly true in California, where Spanish names for almost every European introduction were incorporated into the native tongues. Tonty (1688) tells us that the Cadodaquis, on Red River of Louisiana, called the horse "cavali," Spanish "caballo." This essay is concerned chiefly with the Algonkian dialects, for upon that linguistic territory, the influences that have been at work, can, perhaps, be marked out with some approach to exactness. With the languages of this stock, both French and English colonists came early into contact, and, as the Indians associated more and more with their Aryan conquerors, and in many cases inter-married with them, the linguistic borrowings became more and more frequent.

One of the most interesting and earliest notices of the contact of French and Algonkian, is contained in Lescarbot³: "D'une chose veux-j'avertir mon lecteur, que noz Sauvages ont en leur langue le (ov) des Grecs, au lieu de nôtre (u) et terminent volontiers, leurs mots en (a) comme; Souriquois, *souriquoua*; capitaine, *capitaina*; Normand, *Normandia*; Basque, *basquoa*; vne martre, *marta*; banquet, *tabagua*; etc. Mais il ya certaines lettres qu'ils ne peuvent bien prononcer, sçavoir (v) consonne, et (f) au lieu de quoy ils mettent (b) et (p) comme: Fèvre, *Pe'bre*, et pour (sauvage) ils disent *Chabaia*, et s'appellent eux-mêmes tels ne sachant en quel sens nous avons ce mot, et néantmoins ils prononcent mieux le surplus de la langue Française que noz Gascons." In the list of Souriquois words, cited by Lescarbot (665-668), we find: Epèe, *Echpada*; this may be a loan-word from Spanish. The word for "Baston," *makia*, and for "Baleine," *maria*, have a foreign appearance, and the former is possibly Basque.

Champlain⁴, in the sketch "Des Sauvages," which dates from early in the 17th century, says of the [Algoumekîn] savages with whom he came

1. American Journal of Philology, Vol. VIII. pp. 133-57, 338-42.

2. American Anthropologist, Vol. III. (1890). p. 348.

3. Histoire de la Nouvelle France, 1612. (Ed Tross). pp. 668, [693-4].

4. P. 18 of the "Des Sauvages ou Voyage de Samuel Champlain, etc." Vol. II. of Laverdière (Laval) Edition of "Œuvres de Champlain" (Quebec, 1870).

into contact : Ils ont parmi eux quelques sauvages, qu'ils appellent *Pilotoua*, qui parlent au diable visiblement." A note by the editor states that this word *pilotoua*, or, as it is sometimes found, *pilotois*, may have passed into the language of the Indians from Basque.

A word early adopted into the language of the Algonkian Indians of northern and eastern New Brunswick, was the term *patriarche*, applied to a priest. Among the Micmacs, the form of the word is *patliash* ⁵.

In an early volume of the collections of the Massachusetts Historical Society, ⁶ we find vocabularies of Micmac, Mountaineer, and Skoffie, obtained in great part from Gabriel, a Skoffie, "who spoke French and English tolerably, and was well acquainted with the Skoffie, Micmac, and Mountaineer tongues." Contained in these lists are the following interesting loan-words :—

Agaleshou	(Mountaineer),	English,	from French	anglais.
anapatata	"	potato,	"	la patate.
angalshéeau	(Micmac),	English,	"	anglais.
blaakeet	"	blanket,	from English	blanket.
boojortay	"	good-day,	from French	bon jour à toi.
chamesheouan	(Skoffie)	jacket,	"	
chouvouje	"	boat,	"	chalupe.
kourkoush	"	see pokoushee.		
labatata, pl. of tabatate. (q.v.)				
lebeetowe	(Mountaineer),	buttons,	from French	bouton.
lebetowe	(Skoffie),	"	"	"
monchapouy	(Micmac),	hat,	"	mon chapeau.
moushwatawee	"	handkerchief,	"	mouchoir.
naggaleshou	(Skoffie)	see agaleshou.	The "n" is parasitic.	
napataht	"	see anapatata.		
oatooop	"	whale.		(?)
ourkwaysh	(Micmac),	see pokoushee.		
pahtleash	"	priest	from French	patriarche.
patleash	(Mountaineer),	priest	"	patriarche.
porkoushee	(Micmac),	pork	"	porc.
sallepoush	(Mountaineer),	boat	"	chalupe.
shalpue	(Micmac),	boat	"	chalupe.
sholosh	(Micmac, Mount'nr),	shot		English (?)
tabatate	(Micmac),	potato	from French	la patate.

As further examples of the change of letter sounds, the following proper names may be cited :

Gabriel has become Gabalēēle (Micmac), khapaleet (Mountaineer), khabeleet (Skoffie); Joseph ghoojhep (Micmac), Shooshep (Mountaineer), shoshep (Skoffie); Martha, nasholh (Micmac).

In the Chippeway vocabulary, given by Carver ⁷, there appears the word *kapotewian*, which is rendered "coat." This is simply the French *capote*, to which has been added the termination *wian*.

5. J. G. Barthe, *Souvenirs d'un demi Si'ecle* 1885). p. 120.

6. Vol. VI. (1800), pp. 16-23.

7. *Travels* (London 1778), p. 421.

In a French-Mississagua vocabulary (in the Toronto Public Library) dating from about 1801, the only loan-words are: napané, flour; senipan, ribbon; owistioya, blacksmith; the last being of Iroquois origin. In a list of 700 words, collected by the writer from the Mississaguas of Scugog Island, these same loan-words are to be found. Besides, according to the aunt of the chief, a number of English words such as *buttons, spoon,* etc., were in constant use.

In a vocabulary of some 150 words, obtained from an Algonkian Indian of Baptiste Lake, Hastings County, Ontario, in September, 1890, the following words of foreign origin occur :

djepwēve,	pepper,	from French	du poivre.
kāpē,	coffee,	"	café.
le mūtād,	mustard,	"	la moutarde.
nāpāné'nuk,	flour,	"	la farine. } This word is only used in the plural.
nāpō'sh,	pocket,	from French	la poche.
patā'kun,	potatoes,	"	patate.
pīkwā'komb,	cucumber,	"	de concombre.
teshū,	cabbage,	"	des choux.
tipwēban,	pepper,	"	du poivre.
tchīs,	cheese,	from English	cheese.
temā'nōn,	melon,	from French	de melons.

The proper name François is represented by Panāsawā.

In the Lenāpé-English Dictionary, edited by Dr. D. G. Brinton and Rev. A. S. Anthony (Phil., 1888), we find :

amel,	hammer (p. 19),	from English	hammer, or Ger. hammer.
apel,	apple (p. 22),	"	apple.
mbil,	beer (p. 76),	"	beer, or Ger. bier.
mellik,	milk (p. 100).	According to Rev. Mr. Anthony, this is the only word used by the Delawares of Canada.	
skulin,	to keep school (p. 132),	from English	school.

Baraga's Otchipwé Dictionary⁸ furnishes us with the following :

Anima, German, from French allemand. Baraga says that the Indians also call a German 'Detchman,' from the word Dutchman, improperly applied to Germans by the whites. II., 36. Derivatives of anima are animakwe (German woman), nind animān (I speak German), animamowin (German language), (p. 37).

anjeni, angel, from French ange (p. 41). From this come kitchi anjeni, archangel; anjenigijigad (*i.e.* angel-day), Tuesday; anjeniw, I am an angel (p. 41).

bojo!	good-day,	from French	bonjour.	p. 94.
boto,	button,	"	bouton.	p. 97.
eukaristiwin,	eucharist,	"	eucharistie.	p. 115.
kateshim,	catechism,	"	catéchisme.	p. 182.
katolik,	catholic,	"	catholique.	p. 182.

8. A Dictionary of the Otchipwé' Language, Part I. English-Otchipwé' 1878; Part II. Otchipwé'-English, 1880.

Moniang, Montreal, Canada, from French—Montréal. From this are derived: moniâkwe (Canadian woman), moniâwinini (Canadian). This last word also signifies, says Baraga, "an awkward, unhandy person, unacquainted with the works and usages of the Indian life and country," p. 258.

môshwé, handkerchief. From French mouchoir, (p. 348)

pentkot, Pentecost or Whit-Sunday. From French pentecôte. A derivative is pentkot pijigad with the same meaning (p. 348).

Of proper names we have :

galilêwinini (Galilean), p. 121; Jesus Christ; Judéing, Judea, in, from, to Judea, and its derivatives Judawikive (Jewess), Judawinini (Jew), manegijigad (*i.e.* Mary day), Saturday; and others.

The "Lexique de la langue Algonquine,"⁹ of the Abbé Cuoq gives us the modern dialect of the Algonkian Indians of the Lake of the Two Mountains, and the words of French origin, which it contains, testify to the intermingling of races and intellects, which has been going on for many long years. The following list includes the most important of them :

acanite (p. 11), charity. From French la charité. Derivatives are acanitekwe acanite + ekwe, (woman) a female beggar; acanitikciw, to beg, to ask charity.

aganeca (p. 11), Englishman. Cuoq says this word was formerly angaleca, and was derived from the French anglais. A derivative of aganeca is aganecamowin, the English language.

anacanb (p. 39), room, from French la chambre, or à la chambre.

anamens (p. 40), mass, " à la messe. From this comes anamensike, to pray,

anapoc (p. 41), pocket, " à la poche.

anasop (p. 41), soup, " la soupe.

anjeni (p. 51), angel " ange.

apinas (p. 57), place " place (?)

Bastoné (p. 75), a Bostonian, a. American. From French Bastonnais, (an inhabitant of Boston). Derivatives are bastoning, at Boston, etc.; bastonéang, at Boston, in New England, in the United States.

bojo! good day! From French bon jour.

deco (*i.e.* desho), cabbage, from French des choux. A derivative is decobak, cabbage-leaf (p. 95).

deniband, ribbon, silk — from French du ruban.

diio, God—from French Dieu. A word introduced by the old missionaries (p. 96).

dinago, ragout—from French du ragoût (p. 96).

dipweban, pepper—from French du poivre (pron. in Canada pwêv'), p. 96.

dipâté, pâté—from French du pâté (p. 96).

diso, ten sous—from French dix sous. In combination pejik diso (one diso) a piece of ten sous (p. 96).

9. Lexique de la langue Alonquine, Montreal, 1886.

- Espanio, Spanish, Spaniard — from French espagnol. Derivatives are espaniokwe (Spanish woman), espanionang (in Spain).
- kan, quarter of a minot—from French quart (p. 143).
- kano, game of cards, card—from French carreau (p. 146).
- kapoteweian, capote — from French capote + Algonkin suffix — weian (skin, fur). The word signifies coat, overcoat, etc. (p. 147).
- kominiw, to take the sacrament—from French communier (p. 183).
- kopaniokwe, woman servant—from kopani—French compagnie + ikwe (woman) p. 183.
- kopesiw, to confess one self—from French se confesser (p. 184).
- lenowe, king—from Norman le roué (rois)—p. 191.
- lonowe, same as lenowe (*q.v.*).
- mocwe (*i.e.* moshwe), handkerchief—from French mouchoir (p. 237).
- monia, Montreal, Canada—from Montréal (p. 239).
- nabien, beer—from French la bière, p. 245.
- naminas. molasses—from French de la mélasse.
- napanin, flour—from French la farine. This word is only employed in the plural, p. 258. A derivative is napanewabo, flour-soup.
- napot, apostle—from French apôtre, p. 262.
- nekaie, curdled milk—from French lait caillé. From this word is derived nekaie kamackawak (*i.e.* hard curdled milk), cheese, p. 267,
- obotei, bottle—from French la bouteille, p. 291.
- patak, potato—from French patate, p. 331.
- pikwakonb, cucumber—from French du combre, which became first dikokonb, p. 338.
- pensenh, ginseng—from French ginseng, p. 366.
- somaniké, sou—from French son marqué, p. 373.
- tchis, cheese—from English cheese, p. 392.

The loan-words, other than French and English, are : awictoia, (blacksmith), which is derived from Iroquois ; kweh! a word of salutation, probably of Iroquois origin ; and Tawiskano (a man's name), representing the Iroquois tawiskaron.

The proper names illustrate, perhaps, better than any other words, the nature of the linguistic changes that have taken place and are now taking place ; some of these are the following :

Bonipas=	French	Boniface.	Nonanh=	Laurent,	p. 356.
Epemi=	"	Euphémie.	Panansawe=	François,	p. 104.
Jejoj=	"	Jésus(p. 133)	Penisite=	Félicité	p. 104.
Jezos=	"	"	Pien=	Pierre	p. 104.
with diminutive,		Jezosens.	Pinip=	Philippe	p. 104.
Jenozanen—	"	Jerusalem.	Pinomen=	Philomène	p. 104.
Joda=	"	Juda(p. 133);			
a derivation is		Jodawinini, a Jew.			
Josep=	French	Joseph.			
Mani=	"	Marie.			

The publication of Mr. Horatio Hale's "Manual of the Chinook Jargon," (London, 1890), has again called attention to a very interesting subject. The state of this curious language, at two periods of its history, is there given. The jargon was thus constituted :

	1804.	1863.
Words from Nootka Indian Dialect	18	24
“ “ English	41	57
“ “ French	34	74
Chinook words	111	221
Onomatopœic	10	} 40
Of doubtful origin	38	
Words of Salish origin		39

The study of the Aryan element in the Chinook jargon may be taken up with great profit by those interested in the problems of the life and growth of language.

The investigation of the peculiar phonetic changes, cited above, must be left to another occasion, as must also the consideration of the Aryan element in the other dialects of North America and the languages of Central and South America.

