IX.—ON THE LANGUAGES OF NORTHERN, WESTERN, AND CENTRAL AMERICA. BY R. G. LATHAM, M.D.

[Read May the 9th.]

The present paper is a supplement to two well-known contributions to American philology by the late A. Gallatin. The first was published in the second volume of the *Archæologia Americana*, and gives a systematic view of the languages spoken within the *then* boundaries of the United States; these being the River Sabine and the Rocky Mountains, Texas being then Mexican, and, *à fortiori*, New Mexico and California; Oregon, also, being common property between the Americans and ourselves. The second is a commentary, in the second volume of the Transactions of the American Ethnological Society, upon the multifarious mass of philological *data* collected by Mr. Hale, during the United States Exploring Expedition, to which he acted as official and professional philologue; only, however, so far as they applied to the American parts of Oregon. The groups of this latter paper—the paper of the Transactions as opposed to that of the *Archæologia*—so far as they are separate from those of the former, are—

1. The Kitunaha	7. The Jakon.
2. The Tsihaili-Selish.	8. The Lutuami.
3. The Sahaptin.	9. The Shasti.
4. The Wailatpu.	10. The Palaik.
5. The Tsinuk or Chinook.	11. The Shoshoni or Snake
6. The Kalapuya.	Indians.

To which add the Arrapaho, a language of Kansas, concerning which information had been obtained since 1828, the date of the first paper. Of course, some of these families extended beyond the frontiers of the United States, so that any notice of them as American carried with it so much information respecting them to the investigators of the philology of the Canadas, the Hudson's Bay Territory, or Mexico.

Again—three languages, the Eskimo, and Kenai, and Ta-kulli, though not spoken within the limits of the United States, were illustrated. Hence, upon more than one of the

groups of the papers in question there still remains something to be said; however much the special and proper subject of the present dissertation may be the languages that lay beyond the pale of Gallatin's researches.

The first groups of tongues thus noticed for the second time are—

I. THE IROQUOIS, and

II. THE SIOUX.—I have little to say respecting these families except that they appear to belong to some higher class,—a class which, without being raised to any inordinate value, may eventually include not only these two now distinct families, but also the Catawba, Woccoon, Cherokee, Choctah, and (perhaps) Caddo groups,—perhaps also the Pawnee and its ally the Riccaree.

III. THE ALGONKIN GROUP.—The present form of this group differs from that which appears in the *Archæologia Americana*, by exhibiting larger dimensions. Nothing that was then placed within has since been subtracted from it; indeed, subtractions from any class of Gallatin's making are well-nigh impossible. In respect to additions, the case stands differently.

Additions of no slight importance have been made to the Algonkin group. The earliest was that of—

The Bethuck.—The Bethuck is the native language of Newfoundland. In 1846, the collation of a Bethuck vocabulary enabled me to state that the language of the extinct, or doubtfully extant, aborigines of that island was akin to those of the ordinary American Indians rather than to the Eskimo; further investigation showing that, of the ordinary American languages, it was Algonkin rather than aught else.

A sample of the evidence of this is to be found in the following table; a table formed, not upon the collation of the whole MS., but only upon the more important words contained in it.

<i>English</i> , son.		<i>Micmac</i> , <i>unquece</i> .
Bethuck, <i>mageraguis</i> .		Passamaquoddy, <i>n'kos</i> .
Cree, <i>equssis</i> .		Narragansetts, <i>nummuckiese</i> =
Ojibbeway, <i>ningwisis</i> }	= my son.	my son.
<i>negwis</i> .		Delaware, <i>quissau</i> = his son.
Ottawa, <i>kwis</i> .		Miami, <i>akwissima</i> .

Miami, *ungwissah*.
 Shawnoe, *koisso*.
 Sack & Fox, *nekwessa*.
 Menomeni, *nekeesh*.

English, girl.
 Bethuck, *woaseesh*.
 Cree, *squaisis*.
 Ojibbeway, *ekwaizais*.
 Ottawa, *aguesens*.
 Old Algonkin, *ichwessen*.
 Sheshatapoosh, *squashish*.
 Passamaquoddy, *pelsquasis*.
 Narragansetts, *squasese*.
 Montaug, *squasses*.
 Sack & Fox, *skwessah*.
 Cree, *awásis* = child.
 Sheshatapoosh, *awash* = child.

English, mouth.
 Bethuck, *mamadthun*.
 Nanticoke, *mettoon*.
 Massachusetts, *muttoon*.
 Narragansetts, *wuttoon*.
 Penobscot, *madoon*.
 Acadcan, *meton*.
 Micmac, *toon*.
 Abenaki, *ootoon*.

English, nose.
 Bethuck, *gheen*.
 Miami, *keouane*.

English, teeth.
 Bethuck, *bocbodza*.
 Micmac, *neebeet*.
 Abenaki, *neebeet*.

English, hand.
 Bethuck, *maemed*.
 Micmac, *paeteen*.
 Abenaki, *mpateen*.

English, ear.
 Bethuck, *mootchiman*.
 Micmac, *mootooween*.
 Abenaki, *nootawee*.

English, smoke.
 Bethuck, *bassdik*.
 Abenaki, *ettoodake*.

English, oil.
 Bethuck, *emet*.
 Micmac, *memaye*.
 Abenaki, *pemmee*.

English, sun.
 Bethuck, *keuse*.
 Cree, &c., *kisis*.
 Abenaki, *kesus*.
 Mohican, *kesogh*.
 Delaware, *gishukh*.
 Illinois, *kisipol*.
 Shawnoe, *kesathwa*.
 Sack & Fox, *kejessoah*.
 Menomeni, *kaysho*.
 Passamaquoddy, *kisos* = moon.
 Abenaki, *kisus* = moon.
 Illinois, *kisis* = moon.
 Cree, *kesecow* = day.
 Ojibbeway, *kijik* = day and light.
 Ottawa, *kijik* = ditto.
 Abenaki, *kiseoukou* = ditto.
 Delaware, *gieshku* = ditto.
 Illinois, *kisik* = ditto.
 Shawnoe, *keeshqua* = ditto.
 Sack & Fox, *keeshekeh* = ditto.

English, fire.
 Bethuck, *boobeeshawt*.
 Cree, *esquitti*, *scoutay*.
 Ojibbeway, *ishkodai*, *skootae*.
 Ottawa, *ashkote*.
 Old Algonkin, *skootay*.

Sheshatapoosh, *schootay*.
 Passamaquoddy, *skeet*.
 Abenaki, *skoutai*.
 Massachusetts, *squitta*.
 Narragansetts, *squtta*.

English, white.
 Bethuck, *wobee*.
 Cree, *wabisca*.

—, *wapishkawo*.
 Ojibbeway, *wawbiskaw*.

—, *wawbizze*.

Old Algonkin, *wabi*.
 Sheshatapoosh, *wahpou*.
 Micmac, *ouabeg*, *wabeck*.

Mountaineer, *wapsiou*.
 Passamaquoddy, *wapiyo*.
 Abenaki, *wanbighenour*.

—, *wanbegan*.

Massachusetts, *wompi*.
 Narragansetts, *wompesu*.
 Mohican, *waupaaek*.
 Montaug, *wampayo*.
 Delaware, *wape*, *wapsu*, *wapsit*.

Nanticoke, *wauppauyu*.
 Miami, *wapekinggek*.

Shawnoe, *opee*.
 Sack & Fox, *wapeskayah*.
 Menomeni, *waubish keewah*.

English, black.
 Bethuck, *mandzey*.
 Ojibbeway, *mukkudaiwo*.
 Ottawa, *machateh*.
 Narragansetts, *mowesu*.
 Massachusetts, *mooi*.

English, house.
 Bethuck, *meeootick*.
 Narragansetts, *wetu*.

English, shoe.
 Bethuck, *mosen*.
 Abenaki, *mkessen*.

English, snow.
 Bethuck, *kaasussabook*.
 Cree, *sasagun* = hail.
 Ojibbeway, *saisaigan*.
 Sheshatapoosh, *shashaygan*.

English, speak.
 Bethuck, *ieroothack*.
 Taculli, *yaltuck*.
 Cree, *athemetakcouse*.
 Wyandot, *atakea*.

English, yes.
 Bethuck, *yeathun*.
 Cree, *ahhah*.
 Passamaquoddy, *netek*.

English, no.
 Bethuck, *newin*.
 Cree, *namaw*.
 Ojibbeway, *kawine*.
 Ottawa, *kauween*.

English, hatchet.
 Bethuck, *dthoonanyen*.
 Taculli, *thynle*.

English, knife.
 Bethuck, *eewaeen*.
 Micmac, *uagan*.

English, bad.
 Bethuck, *muddy*.
 Cree, *myaton*.
 Ojibbeway, *monadud*.
 —, *mudji*.
 Ottawa, *matche*.

Micmac, <i>matoualkr.</i>	Montaug, <i>muttadeeaco.</i>
Massachusetts, <i>matche.</i>	Delaware, <i>makhtitsu.</i>
Narragansetts, <i>matchit.</i>	Nanticoke, <i>mattik.</i>
Mohican, <i>matchit.</i>	Sack & Fox, <i>motchie.</i>
Montaug, <i>mattateayah.</i>	————, <i>matchathie.</i>

The Shyenne.—A second addition of the Algonkin class was that of the Shyenne language—a language suspected to be Algonkin at the publication of the *Archæologia Americana*. In a treaty made between the United States and the Shyenne Indians in 1825, the names of the chiefs who signed were Sioux, or significant in the Sioux language. It was not unreasonable to consider this as *prima-facie* evidence of the Shyenne tongue itself being Sioux. Nevertheless, there were some decided statements in the way of external evidence in another direction. There was the special evidence of a gentleman well-acquainted with the fact, that the names of the treaty, so significant in the Sioux language, were only translations from the proper Shyenne, there having been no Shyenne interpreter at the drawing-up of the document. What then was the true Shyenne? A vocabulary of Lieut. Abert's settled this. The numerals of this were published earlier than the other words, and on these the present writer remarked that they were Algonkin (Report of the British Association for the Advancement of Science, 1847,—Transactions of the Sections, p. 123). Meanwhile, the full vocabulary, which was in the hands of Gallatin, and collated by him, gave the contemplated result:—"Out of forty-seven Shyenne words for which we have equivalents in other languages, there are thirteen which are indubitably Algonkin, and twenty-five which have affinities more or less remote with some of the languages of that family." (Transactions of the American Ethnological Society, vol. ii. p. cxi. 1848.)

The Blackfoot.—In the same volume (p. cxiii), and by the same author, we find a table showing the Blackfoot to be Algonkin; a fact that must now be generally recognized, having been confirmed by later *data*. The probability of this affinity was surmised in a paper in the 28th Number of the Proceedings of the present Society.

The Arrapaho.—This is the name of a tribe in Kansas; occupant of a district in immediate contact with the Shyenne country.

But the Shyennes are no *indigenæ* to Kansas. Neither are the Arrapahos. The so-called Fall Indians, of whose language we have long had a very short trader's vocabulary in Umfreville, are named from their occupancy which is on the Falls of the Saskatshewan. The Nehethewa, or Crees, of their neighbourhood call them so; so that it is a Cree term of which the English is a translation. Another name (English also) is *Big-belly*, in French *Gros ventre*. This has given rise to some confusion. *Gros-ventre* is a name also given to the Minetari of the Yellow-stone River; whence the name Minetari itself has, most improperly, been applied (though not, perhaps, very often or by good authorities) to the Fall Indians.

The Minetari *Gros-ventres* belong to the Sioux family. Not so the *Gros-ventres* of the Falls. Adelung remarked that some of their words had an affinity with the Algonkin, or as he called it, the Chippeway-Delaware, family, *e. g.* the names for *tobacco*, *arrow*, *four*, and *ten*.

Umfreville's vocabulary was too short for anything but the most general purposes and the most cautious of suggestions. It was, however, for a long time the only one known. The next to it, in the order of time, was one in MS., belonging to Gallatin, but which was seen by Dr. Prichard and collated by the present writer, his remarks upon it being published in the 134th Number of the Proceedings of this Society. They were simply to the effect that the language had certain miscellaneous affinities. An Arrapaho vocabulary in Schoolcraft tells us something more than this; viz. not only that it is, decidedly, the same language as the Fall Indian of Umfreville, but that it has definite and preponderating affinities with the Shyenne, and, through it, with the great Algonkin class in general.

ENGLISH.	ARRAPAHO.	SHYENNE.
<i>scalp</i>	mithash	metake.
<i>tongue</i>	nathun	vetunno.

ENGLISH.	ARRAPAHO.	SHYENNE.
<i>tooth</i>	veathtah	veisike.
<i>beard</i>	vasesanon	meatsa.
<i>hand</i>	mahchetun	maharts.
<i>blood</i>	bahe	mahe.
<i>sinew</i>	anita	antikah.
<i>heart</i>	battah	estah.
<i>mouth</i>	nettee	marthe.
<i>girl</i>	issaha	xsa.
<i>husband</i>	nash	nah.
<i>son</i>	naah	nah.
<i>daughter</i>	nahtahnah	nahtch.
<i>one</i>	chassa	nuke.
<i>two</i>	neis	neguth.
<i>three</i>	nas	nahe.
<i>four</i>	yeane	nave.
<i>five</i>	yorthun	noane.
<i>six</i>	nitahter	nahsato.
<i>seven</i>	nisorter	nisoto.
<i>eight</i>	nahsorter	nahnoto.
<i>nine</i>	siautah	soto.
<i>ten</i>	mahtahtah	mahtoto.

ENGLISH.	ARRAPAHO.	OTHER ALGONKIN LANGUAGES.
<i>man</i>	enanetah	enainneew, <i>Menom.</i> &c.
<i>father, my</i>	nasonnah	nosaw, <i>Miami.</i>
<i>mother, my</i>	nanah	nekeah, <i>Menom.</i>
<i>husband, my</i>	nash	nah, <i>Shyenne.</i>
<i>son, my</i>	naah	nah, <i>Shyenne.</i>
—	—	nikwithah, <i>Shawnee.</i>
<i>daughter, my</i>	nahtahnah	netawnah, <i>Miami.</i>
<i>brother, my</i>	nasisthsah	nesawsah, <i>Miami.</i>
<i>sister, my</i>	naecahtaiah	nekoshaymank, <i>Menom.</i>
<i>Indian</i>	enenitah	ah wainhukai, <i>Delaware.</i>
<i>eye</i>	mishishi	maishkayshaik, <i>Menom.</i>
<i>mouth</i>	netti	may tone, <i>Menom.</i>
<i>tongue</i>	nathun	wilano, <i>Delaware.</i>
<i>tooth</i>	veathtah	wi pit, <i>Delaware.</i>
<i>beard</i>	vasesanon	witonahi, <i>Delaware.</i>
<i>back</i>	nerkorbah	pawkawmema, <i>Miami.</i>
<i>hand</i>	machetun	olatshi, <i>Shawnee.</i>

ENGLISH.	ARRAPAHO.	OTHER ALGONKIN LANGUAGES.
<i>foot</i>	nauthaitah . .	ozit, <i>Delaware</i> .
<i>bone</i>	hahunnah . . .	ohkonne, <i>Menom.</i>
<i>heart</i>	battah	maytah, <i>Menom.</i>
<i>blood</i>	bahe	mainhki, <i>Menom.</i>
<i>sinew</i>	anita	ohtah, <i>Menom.</i>
<i>flesh</i>	wonnunyah . .	weensama, <i>Miami.</i>
<i>skin</i>	tahyatch . . .	xais, <i>Delaware.</i>
<i>town</i>	haitan	otainahe, <i>Delaware.</i>
<i>door</i>	tichunwa . . .	kwawntame, <i>Miami.</i>
<i>sun</i>	nishi-ish . . .	kayshoh, <i>Menom.</i>
<i>star</i>	ahthah	allangwh, <i>Delaware.</i>
<i>day</i>	ishi	kishko, <i>Delaware.</i>
<i>autumn</i>	tahuni	tahkoxko, <i>Delaware.</i>
<i>wind</i>	assissi	kaishxing, <i>Delaware.</i>
<i>fire</i>	ishshitta . . .	ishkotawi, <i>Menom.</i>
<i>water</i>	nutch	nape, <i>Miami.</i>
<i>ice</i>	wahhu	mainquom, <i>Menom.</i>
<i>mountain</i> . . .	ahhi	wahchiwi, <i>Shawnee.</i>
<i>hot</i>	hastah	ksita, <i>Shawnee.</i>
<i>he</i>	enun	enaw, <i>Miami.</i>
—	—	waynanh, <i>Menom.</i>
<i>that (in)</i> . . .	hinnah	aynaih, <i>Menom.</i>
<i>who</i>	unnahah . . .	ahwahnay, <i>Menom.</i>
<i>no</i>	chinnani . . .	kawn, <i>Menom.</i>
<i>eat</i>	mennisi	mitishin, <i>Menom.</i>
<i>drink</i>	bannah	maynaan, <i>Menom.</i>
<i>kill</i>	nauaiut	osh-nainhuay, <i>Menom.</i>

Fitzhugh Sound forms in -skum.—There is still a possible addition to the Algonkin group; though it is probable that it cannot be added to it without raising the value of the class. The exact value and interpretation of the following fact has yet to be made out. I lay it, however, before the reader. The language for the parts about Fitzhugh Sound seems to belong to a class which will appear in the sequel under the name Hailtsa or Haeetsuk. The numerals, however, have this peculiarity, viz. they end in the syllable *-kum*. And this is what, in one specimen, at least, two of the Blackfoot terms do.

English, two.

Fitzhugh Sound, *mal-skum*.

Hailtsuk, *maluk*.

Blackfoot, *nartoke-skum*.

English, three.

Fitzhugh Sound, *uta-skum*.

Hailtsuk, *yutuk*.

Blackfoot, *nahoke-skum*.

What, however, if this syllable *-skum* be other than true Blackfoot; *i. e.* what if the numerals were taken from the mouth of a *Hailtsa* Indian? The possibility of this must be borne in mind. With this remark upon the similarity of ending between *one specimen* of Blackfoot numerals and the Hailtsa dialect of Fitzhugh Sound, we may take leave of the Algonkin class of tongues and pass on to—

IV. THE ATHABASKAN GROUP.—The vast size of the area over which the Athabaskan tongues have spread themselves, has commanded less attention than it deserves. It should command attention if it were only for the fact of its touching both the Oceans—the Atlantic on the one side, the Pacific on the other. But this is not all. With the exception of the Eskimo, the Athabaskan forms of speech are the most northern of the New World; nay, as the Eskimos are, by no means, universally recognized as American, the Athabaskan area is, in the eyes of many, absolutely and actually the most northern portion of America—the most northern portion of America considered ethnologically or philologically, the Eskimo country being considered Asiatic. To say that the Athabaskan area extends from ocean to ocean, is to say that, as a matter of course, it extends to both sides of the Rocky Mountains. It is also to say that the Athabaskan family is common to both British and Russian America.

For the northern Athabaskans, the main body of the family, the philological details were, until lately, eminently scanty and insufficient. There was, indeed, an imperfect substitute for them in the statements of several highly trustworthy authors as to certain tribes who spoke a language allied to the Chepewyan, and as to others who did not;—statements which, on the whole, have been shown to be correct; statements, however, which required the confirmation of vocabularies. These have now been procured; if not to the full extent of all the details of the family, to an extent

quite sufficient for the purposes of the philologue. They show that the most western branch of the stock, the Chepewyan proper, or the language of what Dobbs called the Northern Indians, is closely akin to that of the Dog-ribs, the Hare (or Slave) and the Beaver Indians, and that the Dahodinni, called from their warlike habits the *Mauvais Monde*, are but slightly separated from them. Farther west a change takes place, but not one of much importance. Interpreters are understood with greater difficulty, but still understood.

The Sikani and Sussi tongues are known by specimens of considerable length and value, and these languages, lying as far south as the drainage of the Saskatchewan, and as far west as the Rocky Mountains, are, and have been for some years, known as Athabaskan.

Then came the Takulli of New Caledonia, of whose language there was an old sample procured by Harmon. This was the Nagail, or Chin Indian of Mackenzie, or nearly so. Now, *Nagail* I hold to be the same word as *Takull-i*, whilst *Chin* is *Tshin* = *Dinne* = *Tnai* = *Atna* = *Knai* = *Man*. The Takulli division falls into no less than eleven (?) minor sections; all of which but one end in this root, viz. *-tin*.

1. The *Tau-tin*, or *Talko-tin*.

(?) 2. The *Tsilko-tin* or *Chilko-tin*, perhaps the same word in a different dialect.

3. The *Nasko-tin*.

8. The *Natliau-tin*.

4. The *Thetlio-tin*.

9. The *Nikozliau-tin*.

5. The *Tsatsno-tin*.

10. The *Tatshiau-tin*, and

6. The *Nulaau-tin*.

11. The *Babin* Indians.

7. The *Ntaaau-tin*.

Sir John Richardson, from vocabularies procured by him during his last expedition, the value of which is greatly enhanced by his ethnological chapter on the characteristics of the populations which supplied them, has shown, what was before but suspected, that the Loucheux Indians of Mackenzie River are Athabaskan; a most important addition to our knowledge. Now, the Loucheux are a tribe known under many names; under that of the Quarrellers, under that of the Squinters, under that of the Thycotche and Digothi. Sir John Richard-

son calls them *Kutshin*, a name which we shall find in several compounds, just as we found the root *-tin* in the several sections of the *Takulli*, and as we shall find its modified form *dinni* among the eastern Athabascans. The particular tribes of the *Kutshin* division, occupants of either the eastern frontier of Russian America, or the north-western parts of the Hudson's Bay Territory, are (according to the same authority) as follows :

1. The *Artez-kutshi* = Hard people.
2. The *Tshu-kutshi* = Water people.
3. The *Tatzei-kutshi* = Rampart people; falling into four bands.
4. The *Teytse-kutshi* = People of the shelter.
5. The *Vanta-kutshi* = People of the lakes.
6. The *Neyetse-kutshi* = People of the open country.
7. The *Tlagga-silla* = Little dogs.

This brings us to the *Kenay*. Word for word *Kenay* is *Knai* = *Tnai*, a modified form of the now familiar root *t-n* = *man*, a root which has yet to appear and reappear under various new, and sometimes unfamiliar and unexpected, forms. A *Kenay* vocabulary has long been known. It appears in *Lisianisky* tabulated with the *Kadiak*, *Sitkan*, and *Unalaskan* of the Aleutian Islands. It was supplied by the occupants of Cook's Inlet. Were these Athabaskan? The present writer owes to Mr. Isbister the suggestion that they were *Loucheux*, and to the same authority he was indebted for the use of a very short *Loucheux* vocabulary. Having compared this with *Lisiansky's*, he placed both languages in the same category—rightly in respect to the main point, wrongly in respect to a subordinate. He determined the place of the *Loucheux* (*Kutshin* as he would now call them) by that of the *Kenay*, and made both *Kolush*. He would now reverse the process and make both Athabaskan, as Sir John Richardson has also suggested.

To proceed—three vocabularies in Baer's *Beiträge* are in the same category with the *Kenay*, viz.—

1. The *Atna*.—This is our old friend *t-n* again, the form *Tnai* and others occurring. It deserves notice, because,

unless noticed, it may create confusion. As more populations than one may call themselves *man*, a word like *Atna* may appear and re-appear as often as there is a dialect which so renders the Latin word *homo*. Hence, there may not only be more *Atnas* than one, but there actually are more than one. This is a point to which we shall again revert. At present it is enough that the *Atnas* under notice are occupants of the mouth of the Copper River, Indians of Russian America and Athabaskan.

2. The *Koltshani*.—As *t-n = man*, so does *k-ltsh = stranger, guest, enemy, friend*; and *mutatis mutandis*, the criticism that applied to *Atna* applies to words like *Koltshan*, *Golzán*, and *Kolush*. There may be more than one population so called.

3. The *Ugalents* or *Ugalyackh-mutsi*.—This is the name of a few families near Mount St. Elias. Now—

The *Atna* at the mouth of the Copper River, the *Koltshani* higher up the stream, and the *Ugalents*, are all held by the present writer to be Athabaskan—not, indeed, so decidedly as the Beaver Indians, the Dog-ribs, or the Proper Chepewyans, but still Athabaskan. They are not Eskimo, though they have Eskimo affinities. They are not Kolush, though they have Kolush affinities. They are by no means isolated, and as little are they to be made into a class by themselves. At the same time, it should be added that by including these *we raise the value of the class*.

For all the languages hitherto mentioned we have specimens. For some, however, of the populations whose names appear in the maps, within the Athabaskan area, we have yet to satisfy ourselves with the testimony of writers, or to rely on inference. In some cases, too, we have the same population under different names. This is the case when we have a native designation as well as a French or English one—*e. g.* Loucheux, Squinters, Kutshin. This, too, is the case when we have, besides the native name (or instead of it), the name by which a tribe is called by its neighbours. Without giving any minute criticism, I will briefly state that all the Indians of the Athabaskan area whose names end in *-dinni* are Athabaskan; viz.—

1. The See-issaw-*dinni* = Rising-sun-men.
2. The Tau-tsawot-*dinni* = Birch-rind-men.
3. The Thlingeha-*dinni* = Dog-rib-men.
4. The Etsh-tawút-*dinni* = Thickwood-men.
5. The Ambah-tawút-*dinni* = Mountain-sheep-men.
6. The Tsillaw-awdút-*dinni* = Bushwood-men.

Lastly—Carriers, Slave-Indians, Yellow-knives, Copper-Indians, and Strong-bows are synonyms for some of the tribes already mentioned. The *Hare*-Indians are called *Kancho*. The Nehanni and some other populations of less importance are also, to almost a certainty, Athabaskan.

If we compare the Athabaskan with the tongues in its neighbourhood, we shall find that it is broadly and definitely separated from them in proportion as we move from west to east. In Russian America, the Eskimo, Sitkan, and Athabaskan tongues graduate into each other. In the same parts the Athabaskan forms of speech differ most from each other. On the other hand, to the east of the Rocky Mountains, the Dog-rib, the Hare, and the Chepewyan are cut off by lines equally trenchant from the Eskimo to the north, and from the Algonkin to the south. I infer from this that the diffusion of the language over those parts is comparatively recent; in other words, that the Athabaskan family has moved from west to east rather than from east to west.

Of the proper Athabaskan, *i. e.* of the Athabaskan in the original sense of the word, the southern boundary, beginning at Fort Churchill, on Hudson's Bay, follows (there or thereabouts) the course of the Mississippi; to the north of which lie the Chepewyans who are Athabaskan, to the south of which lie the Crees, or Knistenaux, who are Algonkin. Westward come the Blackfeet (Algonkin) and the Sussees (Athabaskan), the former to the north, the latter to the south, until the Rocky Mountains are reached. The Takulli succeed—occupants of New Caledonia; to the south of whom lie Kutani and Atnas. The Takulli area nowhere touches the ocean, from which its western frontier is separated to the south of 55° north latitude by some unplaced languages; to the north of 55°, by the Sitkan—but only as far as the Rocky Moun-

tains; unless, indeed, some faint Algonkin characteristics lead future inquirers to extend the Algonkin area westwards, which is not improbable. The value of the class, however, if this be done, will have to be raised.

The most southern of the Athabaskans are the Sussees, in north latitude 51° —there or thereabouts. But the Sussees, far south as they lie, are only the most southern of the Athabaskans *en masse*. There are outliers of the stock as far south as the southern parts of Oregon. More than this, there are Athabaskans in California, New Mexico, and Sonora.

Few discoveries respecting the distribution of languages are more interesting than one made by Mr. Hale, to the effect that the Umkwa, Kwaliokwa, and Tlatskanai dialects of a district so far south as the mouth of the River Columbia, and the upper portion of the Umkwa river (further south still) were outlying members of the Athabaskan stock, a stock pre-eminently northern—not to say Arctic—in its main area.

Yet the dialects just named were shown, by a subsequent discovery of Professor Turner's, to be only penultimate ramifications of their stock; inasmuch as further south and further south still, in California, New Mexico, Sonora, and even Chihuahua, as far south as 30° north latitude, Athabaskan forms of speech were to be found; the Navaho of Utah and New Mexico, the Jecorilla of New Mexico, and the Apatch of New Mexico, California, and Sonora, being Athabaskan. The Hoopah of California is also Athabaskan.

The first of the populations to the south of the Athabaskan area, who, lying on, or to the west of, the Rocky Mountains, are other than Algonkin, are—

V. THE KITUNAHA.—The Kitunaha, Cutani, Cootanie or Flatbow area is long rather than broad, and it follows the line of the Rocky Mountains between 52° and 48° north latitude. How definitely it is divided by the main ridge from that of the Blackfoots I am unable to say, but as a general rule, the Kutani lie west, the Blackfoots east; the former being Indians of New Caledonia and Oregon, the latter of the Hudson's Bay Territory and the United States. On the west the Kutani

country is bounded by that of the Shushap and Selish Atnas, on the north by the Sussee, Sikanni, and Nagail Athabaskans, on the south (I think) by some of the Upsaroka or Crow tribes. All these relations are remarkable, and so is the geographical position of the area. It is in a mountain-range; and, as such, in a district likely to be an ancient occupancy. The languages with which the Kutani lies in contact are referable to four different families—the Athabaskan, the Atna, the Algonkin, and the Sioux; the last two of which, the Blackfoot (Algonkin) and the Crow (Sioux), are both extreme forms, *i. e.* forms sufficiently unlike the other members of these respective groups to have had their true position long overlooked; forms, too, sufficiently peculiar to justify the philologue in raising them to the rank of separate divisions. It suffices, however, for the present to say, that the Kutani language is bounded by four tongues differing in respect to the class to which they belong and from each other, and different from the Kutani itself.

The Kutani, then, differs notably from the tongues with which it is in geographical contact; though, like all the languages of America, it has numerous miscellaneous affinities. In respect to its phonesis it agrees with the North Oregon languages. The similarity in name to the Loucheux, whom Richardson calls *Kutshin*, deserves notice. Upon the whole, few languages deserve attention more than the one under notice.

VI. THE ATNA GROUP.—West of the Kutanis and south of the Takulli Athabaskans lie the northernmost members of a great family which extends as far south as the Sahaptin frontier, the Sahaptin being a family of Southern, or American, Oregon. Such being the case, the great group now under notice came under the cognizance of the two American philologues, whose important labours have already been noticed, by whom it has been denominated Tsihaili-Selish. It contains the Shushwap, Selish, Skitsnish (or Cœur d'Alene) Piskwans, Nusalum, Kawitchen, Skwali, Chechili, Kowelits, and Nsietshawus forms of speech.

In regard to the Atna I have a statement of my own to

correct, or at any rate to modify. In a paper, read before the Ethnological Society, on the Languages of the Oregon Territory (Dec. 11, 1844), I pronounced that an Atna vocabulary found in Mackenzie's Travels, though different from the Atna of the Copper River, belonged to the same group. The *group*, however, to which the Atna of the Copper River belongs is the Athabaskan.

The Tsihaili-Selish languages reach the sea in the parts to the south of the mouth of Frazer's River, *i. e.* the parts opposite Vancouver's Island; perhaps they touch it further to the north also; perhaps, too, some of the Takulli forms of the speech further north still reach the sea. The current statements, however, are to the effect, that to the south of the parts opposite Sitka, and to the north of the parts opposite Vancouver's Island, the two families in question are separated from the Pacific by a narrow strip of separate languages—separate and but imperfectly known. These are, beginning from the north—

VII. THE HAIDAH GROUP OF LANGUAGES.—Spoken by the Skittegats, Massetts, Kumshahas, and Kyganie of Queen Charlotte's Islands and the Prince of Wales Archipelago. Its area lies immediately to that of the south of the so-called Kolush languages.

VIII. THE CHEMMESYAN.—Spoken along the sea-coast and islands of north latitude 55°.

IX. THE BILLECHULA.—Spoken at the mouth of Salmon River; a language to which I have shown, elsewhere, that a vocabulary from Mackenzie's Travels of the dialect spoken at Friendly Village was referable.

X. THE HAILTSA.—The Hailtsa contains the dialects of the sea-coast between Hawkesbury Island and Broughton's Archipelago, also those of the northern part of Vancouver's Island.

In Gallatin, the Chemmesyan, Billechula, and Hailtsa are all thrown in a group called *Naas*. The Billechula numerals are, certainly, the same as the Hailtsa; the remainder of the vocabulary being unlike, though not altogether destitute of coincidences. The Chemmesyan is more outlying still. I

do not, however, in thus separating these three languages, absolutely deny the validity of the *Naas* family. I only imagine that if it really contain languages so different as the Chemmesyan and Hailtsa, it may also contain the Haidah and other groups, *e. g.* the one that comes next, or—

XI. THE WAKASH of Quadra and Vancouver's Island.

South of the Wakash area come, over and above the southern members of the Atna family and the Oregon outliers of the Athabaskan, the following groups, of value hitherto unascertained.

- A. The Tshinuk, or Chinuk ;
- B. The Kalapuya ;
- C. The Jakon ;—all agreeing in the harshness of their phonesis, and (so doing) contrasted with—
- D. The Sahaptin, and
- E. The Shoshoni.

The Sahaptin is separated by Gallatin from the Wailatpu containing the Cayús or Molelé form of speech. The present writer throws them both into the same group. The numerals, the words wherein it must be admitted that the two languages agree the most closely, are in—

ENGLISH.	SAHAPTIN.	CAYÚS.
<i>one</i>	naks	ná.
<i>two</i>	lapit	lepl-in.
<i>three</i>	mitat	mat-nin.
<i>six</i>	oi-lak	noi-na.
<i>seven</i>	oi-napt	noi-lip.
<i>eight</i>	oi-matat	noi-mat.

The meaning of the *oi* and *noi* in these words requires investigation. It is not *five* ; the Sahaptin and Cayús for *five* being *pakhat* (S.) and *tawit* (C.). Nor yet is it *hand* (as the word for *five* often is), the word for *hand* being *epih* and *apah*. It ought, however, theoretically to be something of the kind, inasmuch as

Oi-lak and *noi-na* = ? + 1.

Oi-napt and *noi-lip* = ? + 2.

Oi-matat and *noi-mat* = ? + 3.

Of the Shoshoni more will be said in the sequel. At present it is enough to state that the Shoshoni and Sahaptin languages are as remarkable for the apparent ease and simplicity of their phonesis as the Jakon, Kalapuya, and Tshinúk are for the opposite qualities. It may also be added that the Shoshoni tongues will often be called by the more general name of Paduca.

South of the Cayús, Wailatpu, and Wihinast, or Western Shoshonis, come the languages which are common to Oregon and

CALIFORNIA.

For three of these we have vocabularies (Mr. Hale's):—

I. (a.) THE LUTUAMI; (b.) THE PALAIK; (c.) THE SHASTI.—There may be other forms of speech common to the two countries, but these three are the only ones known to us by specimens. The Lutuami, Shasti, and Palaik are thrown by Gallatin into three separate classes. They are, without doubt, mutually unintelligible. Nevertheless they cannot be very widely separated.

Man = in Lutuami *kishu-atsus*, in Palaik = *yatui*. Qu. *atsus* = *yatui*.

Woman = Lutuami *tar-itsi*, Palaik = *umtew-itsen* Qu. *itsi* = *itsen*.

In Palaik, *Son* = *yau-itsa*, *Daughter* = *lumaui-itsa*.

Head = Palaik *lah*. In Lutuami *lak* = *hair*. Qu. *mak* = *head* in Shasti, *makh* = *hair*, Shasti.

Ear = Lutuami *mumoutsh*, Palaik *ku-mumuats*.

Mouth = *au* Shasti, *ap* Palaik.

Tooth = *itsau* Shasti, *itsi* Palaik.

Sun = *tsoare* Shasti, *tsul* Palaik = *sun* and *moon*. In Lutuami *tsol* = *star*.

Fire = Shasti *ima* = Palaik *malis*. The termination *-l* common in Palaik,—*ipili* = *tongue*, *kelala* = *shoes*, *usehela* = *sky*, &c.

Water = Shasti *atsa*, Palaik *as*.

Snow = Lutuami *kais*, Shasti *kae*.

Earth = Lutuami *kaela*, Palaik *kela*, Shasti *tarak*. This is the second time we have had a Shasti *r* for a Palaik *l*—*tsoare* = *tsul*.

Bear = *tokunks* Lutuami, *lokhoa* Palaik.

Bird = Lutuami *lalak*, Shasti *tararakh*.

I = Lutuami *no*. Qu. is this the *n* in *n-as* = *head* and *n-ap* = *hand*, for which latter word the Shasti is *ap-ka*?

NUMERALS.

ENGLISH.	SHASTI.	PALAIK.
<i>one</i>	<i>tshiamu</i>	<i>umis</i> .
<i>two</i>	<i>hoka</i>	<i>kaki</i> .

Neither are there wanting affinities to the Sahaptin and Cayús languages, allied to each other. Thus—

Ear = *mumutsh* Lutuami = *ku-mumuats* Palaik = *mutsau* Sahaptin.

tsak Shasti = *taksh* Cayús.

Mouth = *shum* Lutuami = *shum-kaksh* Cayús = *him* Sahaptin.

Tongue = *pawus* Lutuami = *pawish* Sahaptin = *push* Cayús.

Tooth = *tut* Lutuami = *til* Sahaptin.

Foot = *akwes* Shasti = *akhua* Sahaptin.

Blood = *ahati* Palaik = *kiket* Sahaptin.

Fire = *loloks* Lutuami = *ihiksha* Sahaptin.

One = *natshik* Lutuami = *naks* Sahaptin = *na* Cayús.

Two = *lapit* Lutuami = *lapit* Sahaptin = *leptin* Cayús.

The Lutuami seems somewhat the most Sahaptin of the three, and this is what we expect from its geographical position, it being conterminous with the Molelé (or Cayús) and the allied Waiilatpu. It is also conterminous with the Wihinast Shoshoni, or Paduca, as is the Palaik. Both Palaik and Lutuami (along with the Shasti) have Shoshoni affinities.

ENGLISH. SHOSHONI.

<i>nose</i>	<i>moui</i> = <i>iami</i> , <i>Palaik</i> .
<i>mouth</i>	<i>timpa</i> = <i>shum</i> , <i>Lutuami</i> .
<i>ear</i>	<i>inaka</i> = <i>isak</i> , <i>Shasti</i> .
<i>sun</i>	<i>tava</i> = <i>sapas</i> , <i>Lutuami</i> .
<i>water</i>	<i>pa</i> = <i>ampo</i> , <i>Lutuami</i> .
<i>I</i>	<i>ni</i> = <i>no</i> , <i>Lutuami</i> .
<i>thou</i>	<i>i</i> = <i>i</i> , <i>Lutuami</i> .
<i>he</i>	<i>oo</i> = <i>hot</i> , <i>Lutuami</i> .
<i>one</i>	<i>shimutsi</i> = <i>tshiamuu</i> , <i>Shasti</i> ; <i>umis</i> , <i>Palaik</i> .

The chief language in contact with the Shasti is the intrusive Athabaskan of the Umkwa and Tlatskanai tribes. Hence the nearest languages with which it should be compared are the Jakon and Kalapuya, from which it is geographically separated. For this reason we do not expect any great amount of coincidence. We find however the following—

ENGLISH.	JAKON.
<i>head</i>	tkhlokia= <i>lah, Palaik.</i>
<i>star</i>	tkhlalt= <i>tshol, Lutuami.</i>
<i>night</i>	kaehe= <i>apkha, Shasti.</i>
<i>blood</i>	pouts= <i>poits, Lutuami.</i>
<i>one</i>	khum= <i>tshiamu, Palaik.</i>

Of three languages spoken in the north of California and mentioned in Schoolcraft, by name, though not given in specimens,—(1) the Watsahewa, (2) the Howtetch, and (3) the Nabilitse,—the first is said to be that of the Shasti bands ;

Of the Howtetch I can say nothing ;

The Nabilitse is, probably, the language of the Tototune ; at least Rogue's River is its locality, and the Rascal Indians is an English name for the Tototune.

South of the Shasti and Lutuami areas we find—

II. THE EHNIK.

III. THE TAHLEWAH.

The latter vocabulary is short, and taken from a *Seragoin* Indian, *i. e.* from an Indian to whom it was not the native tongue. We are warned of this—the inference being that the Tahlewah vocabulary is less trustworthy than the others.

ENGLISH.	EHNEK.	TAHLEWAH
<i>man</i>	ahwunsh	pohlusan ^h .
<i>boy</i>	anak'hocha	kerrhn.
<i>girl</i>	yehnipahoitch.	kerníhl.
<i>Indian</i>	ahrah	astowah.
<i>head</i>	akhoutshhoutsh	astintah.
<i>beard</i>	merruhw.	semerrhperrh.
<i>neck</i>	sihn.	schoniti.
<i>face</i>	ahve	wetawaluh.
<i>tongue</i>	upri.	so'h.
<i>teeth</i>	wu'h	shtí.
<i>foot</i>	fissi	stah.
<i>one</i>	issah	titskoh.
<i>two</i>	achhok	kitchnik.
<i>three</i>	keurakh	kltnnah.

ENGLISH.	EHNEK.	TAHLEWAH.
<i>four</i>	peehs	tshahanik.
<i>five</i>	tirahho	schwallah.
<i>ten</i>	trah	swellah.

The junction of the Rivers Klamatl and Trinity gives us the locality for —

IV. THE LANGUAGES AKIN TO THE WEITSPEK.—The Weitspek itself is spoken at the junction, but its dialects of the Weyot and Wishosk extend far into Humboldt County, where they are, probably, the prevailing forms of speech, being used on the Mad River, and the parts about Cape Mendocino.

The Weyot and Wishosk are mere dialects of the same language. From the Weitspek they differ much more than they do from each other. It is in the names of the parts of the body where the chief resemblances lie.

V. THE MENDOCINO (?) GROUP.—This is the name suggested for the *Choweshak*, *Batemdaiikai*, *Kulanapo*, *Yukai*, and *Khwaklamayu* forms of speech collectively.

1, 2. The *Choweshak* and *Batemdaiikai* are spoken on Eel River, and in the direction of the southern branches of the Weitspek group, with which they have affinities.

3, 4, 5. The *Kulanapo* is spoken about Clear Lake, the *Yukai* on Russian River. These forms of speech, closely allied to each other, are also allied to the so-called Northern Indians of Baër's Beiträge, Northern meaning to the north of the settlement of Ross. The particular tribe of which we have a vocabulary called themselves *Khwakhlamayü*.

ENGLISH.	KHWAKHLAMAYU.	KULANAPO.
<i>head</i>	khommo	kaiyah.
<i>hair</i>	shuka	musuh.
<i>eye</i>	iiu	ui.
<i>ear</i>	shuma	shimah.
<i>nose</i>	pla	labahbo.
<i>mouth</i>	aa	katsideh.
<i>tooth</i>	oo	yaoh.
<i>tongue</i>	aba	bal.
<i>hand</i>	psha	biyah.
<i>foot</i>	sakki	kahmah.
<i>sun</i>	ada	lah.

ENGLISH.	WEITSPEK.	KULANAPO.
<i>moon</i>	kalazha	luelah.
<i>star</i>	kamoi	uiyahhoh.
<i>fire</i>	okho	k'hoh.
<i>water</i>	aka	k'hah.
<i>one</i>	ku	khahlih.
<i>two</i>	koo	kots.
<i>three</i>	subo	homeka.
<i>four</i>	mura	dol.
<i>five</i>	tysha	lehmah.
<i>six</i>	lara	tsadi.

The following shows the difference between the Weitspek and Kulanaipo; one belonging to the northern, the other to the southern division of their respective groups.

ENGLISH.	WEITSPEK.	KULANAPO.
<i>man</i>	pagehk	kaah.
<i>woman</i>	wintsuk	dah.
<i>boy</i>	hohksh	kahwih.
<i>girl</i>	wai inuksh	dahhats.
<i>head</i>	tegueh	kaiyah.
<i>hair</i>	leptailt	musuh.
<i>ear</i>	spèhguh	shímah.
<i>eye</i>	mylih	ui.
<i>nose</i>	metpí	labahbo.
<i>mouth</i>	mihlutl	katsédeh.
<i>tongue</i>	mehpl'h	bal.
<i>teeth</i>	merpetl	yaóh.
<i>beard</i>	mehperch	katsutsu.
<i>arm</i>	mehsheh'	tsuah.
<i>hand</i>	tsewush	biyyah.
<i>foot</i>	metské	kahmah.
<i>blood</i>	happ'l	bahlaik.
<i>sun</i>	wánoushleh	lah.
<i>moon</i>	ketnewahr	luēlah.
<i>star</i>	haugets	uiyahoh.
<i>day</i>	tehnep	dahmul.
<i>dark</i>	ketutski	petih.
<i>fire</i>	mets	k'hoh.
<i>water</i>	paha	k'hah.
<i>I</i>	nek	hah.

ENGLISH.	WEITSPEK.	KULANAPO.
<i>thou</i>	kehl	ma.
<i>one</i>	spinekoh.	k'hahlih.
<i>two</i>	nuehr	kots.
<i>three</i>	naksa	homeka.
<i>four</i>	tohhunne	dol.
<i>five</i>	mahrotum	lehmah.
<i>six</i>	hohtcho	tsadi.
<i>seven</i>	tchewurr	kulahots.
<i>eight</i>	k'hehwuh	kokodohl.
<i>nine</i>	kerr.	hadarolshum.
<i>ten</i>	wert'hlehwerh.	hadorutlek.

In the *Kulanapo* language *yacal ma napo* = *all the cities*. Here *napo* = *Napa*, the name of one of the counties to the north of the Bay of San Francisco and to the south of Clear Lake.

We may now turn to the drainage of the Sacramento and the parts south of the Shasti area. Here we shall find three vocabularies, of which the chief is called—

VI. THE COPEH.—How far this will eventually turn out to be a convenient name for the group (or how far the group itself will be real), is uncertain. A vocabulary in Gallatin from the Upper Sacramento, and one from Mag Readings (in the south of Shasti county) in Schoolcraft, belong to the group.

Mag Readings is on the upper third of the Sacramento—there or thereabouts.

ENGLISH.	COPEH.	M. R. INDIAN.	U. SACR.
<i>man</i>	pehtluk	winnoke	—
<i>womun</i>	muhlteh.	dokke.	—
<i>head</i>	buhk	pok.	—
<i>hair</i>	tiih	tomi	tomoi.
<i>eye</i>	sah.	chuti	tumut.
<i>nose</i>	kiunik	—	tsono.
<i>mouth</i>	kohl	—	kal.
<i>teeth</i>	siih	shi	—
<i>beard</i>	chehsaki.	khetcheki	—
<i>arm</i>	sahlah	—	keole.
<i>hand</i>	semh	shim	tsemut(<i>fingers</i>).
<i>foot</i>	mai'h.	mat.	ktamoso.
<i>blood</i>	sahk	chedik	—

ENGLISH	COPEH.	M. R. INDIAN.	U. SACR.
<i>sun</i>	sunh	tuku	sas.
<i>wind</i>	toudi	kleyhi	—
<i>rain</i>	yohro	luhollo	—
<i>snow</i>	yohl	yola.	—
<i>fire</i>	poh	pau.	po.
<i>water</i>	mehm	mem	mem.
<i>earth</i>	kirrh	kosh	—

In the paper of No. 134 the import of a slight amount of likeness between the Upper Sacramento vocabulary and the Jakon is overvalued. The real preponderance of the affinities of the group taken in mass is that which its geographical position induces us to expect *à priori*. With the Shasti, &c. the Copeh has the following words in common:—

ENGLISH.	COPEH.	SHASTI, ETC.
<i>head</i>	buhk	uiak, S.
<i>hair</i>	teih	tiyi, P.
<i>teeth</i>	siih	itsa, P.
<i>ear</i>	maht	mu-mutsh, L.
<i>eye</i>	sah	asu, P.
<i>foot</i>	mat	pats, L.
<i>sun</i>	sunh	tsul, P.
<i>thou</i>	mih	mai, S.

and, probably, others.

The Copeh is spoken at the head of Putos Creek.

Observe that the Copeh for *water* is *mem*, as it is in the languages of the next group, which we may provisionally call—

VII. THE PUJUNI.—Concerning this we have a notice in Hale, based upon information given by Captain Suter to Mr. Dana. It was to the effect that, about eighty or a hundred miles from its mouth, the river Sacramento formed a division between two languages, one using *momì*, the other *kik* = *water*.

The Pujuni, &c. say *momì*; as did the speakers of the Copeh.

For the group we have the (*a*) Pujuni, (*b*) Secumne, and (*c*) Tsamak specimens of Hale, as also the Cushna vocabulary, from the county Yuba, of Schoolcraft; the Cushna numerals,

as well as other words, being nearly the same as the Secumne, *e. g.*

ENGLISH.	SECUMNE.	CUSHNA.
<i>one</i>	wikte	wikte- <i>m</i> .
<i>two</i>	pen	pani- <i>m</i> .
<i>three</i>	sapui	sapui- <i>m</i> .
<i>four</i>	tsi	tsui- <i>m</i> .
<i>five</i>	mauk	marku- <i>m</i> (mahkum?).

So are several other words besides, as—

<i>head</i>	tsol	chole.
<i>hair</i>	ono	ono.
<i>ear</i>	bono	bono.
<i>eye</i>	il	hin.
<i>sun</i>	oko	okpi.

VIII. THE MOQUELUMNE GROUP.—Hale's vocabulary of the Talatui belongs to the group for which the name *Moquelumne* is proposed, a Moquelumne Hill (in Calaveras county) and a Moquelumne River being found within the area over which the languages belonging to it are spoken. Again, the names of the tribes that speak them end largely in *-mne*,—*Chupumne*, &c. As far south as Tuol-*umne* county the language belongs to this division, as may be seen from the following table; the Talatui being from Hale, the Tuolumne from Schoolcraft; the Tuolumne Indians being on the Tuolumne River, and Cornelius being their great chief, with six subordinates under him, each at the head of a different ranchora containing from fifty to two hundred individuals. Of these six members of what we may call the Cornelian captaincy, five speak the language represented by the vocabulary: viz.

1. The Mumaltachi.
2. The Mullateco.
3. The Apangasi.
4. The Lapappu.
5. The Siyante or Typoxi.

The sixth band is that of the Aplaches (?Apaches), under Hawhaw, residing further in the mountains.

ENGLISH.	TUOLUMNE.	TALATUI.
<i>head</i>	hownah	tiket.
<i>hair</i>	esok	munu.
<i>ear</i>	tolko	alok.
<i>eye</i>	húnteh	wilai.
<i>nose</i>	níto	uk (?).
<i>mouth</i>	ahwúk.	hube (?).
<i>sky</i>	wutsha	witçuk.
<i>sun</i>	heamhah.	hi.
<i>day</i>	hemaah	hiúmu.
<i>night</i>	kowwillah	kawil.
<i>darkness</i>	pozattah	hunaba.
<i>fire</i>	wúkah.	wike.
<i>water</i>	kíkah	kík.
<i>stone</i>	lowwak	sawa.

As far west as the sea-coast languages of the Moquelumne group are spoken. Thus—

A short vocabulary of the San Rafael is Moquelumne.

So are the Sonoma dialects, as represented by the Tshokoyem vocabulary and the Chocouyem and Yonkiousme Paternosters.

So is the *Olamentike* of Kostromitonov in Bär's Beiträge.

So much for the forms of speech to the north of the Gulf of San Francisco. On the south the philology is somewhat more obscure. The Paternosters for the *Mission de Santa Clara* and the *Vallee de los Tulares* of Mofras seem to belong to the same language. Then there is, in the same author, one of the *Langue Guiloco de la Mission de San Francisco*. These I make Moquelumne provisionally. I also make a provisional division for a vocabulary called—

IX. THE COSTANO.—The tribes under the supervision of the Mission of Dolores were five in number; the Ahwastes, the Olhones, or Costanos of the coast, the Romonans, the Tulomos, and the Altatmos. The vocabulary of which the following is an extract was taken from Pedro Alcantara, who was a boy when the Mission was founded, A.D. 1776. He was of the Romanan tribe.

ENGLISH.	COSTANO.	TSHOKOYEM.
<i>man</i>	imhen	tai-esse.
<i>woman</i>	ratichma	kuleh-esse.

ENGLISH.	COSTANO.	TSHOKOYEM.
<i>boy</i>	shínísmuk	yokeh (<i>small</i>).
<i>girl</i>	katra	koyah.
<i>head</i>	úle	moloh.
<i>ear</i>	tuorus	ahlohk.
<i>eye</i>	rehin	shut.
<i>nose</i>	ús	huk.
<i>mouth</i>	werper	lapgup.
<i>tongue</i>	tassek	lehntip.
<i>tooth</i>	síit	kuht.
<i>neck</i>	lani	helekke.
<i>foot</i>	kolo	koyok.
<i>blood</i>	payan	kichawh.
<i>sky</i>	reneme	lihlih.
<i>sun</i>	ishmen	hih.
<i>moon</i>	kolma	pululuk.
<i>star</i>	agweh	hittish.
<i>day</i>	puhe (<i>light</i>)	hiahnah.
<i>night</i>	moor (<i>dark</i>)	kawul.
<i>fire</i>	roretaon	wikih.
<i>water</i>	sii	kihk.
<i>river</i>	orush	polah.
<i>stone</i>	erek	lepeh.
<i>I</i>	kahnah	kahni.
<i>thou</i>	mene	mih.
<i>he</i>	wahche	ikkoh.
<i>they</i>	nekumsah	mukkam.
<i>all</i>	kete	mukkam.
<i>who</i>	mato	mahnti.
<i>eat</i>	ahmush	yohlomusih.
<i>drink</i>	owahto	ushu.
<i>run</i>	akamtoha	hihchiah.
<i>see</i>	atempimah	ellih.

This shows that it differs notably from the Tshokoyem; the personal pronouns, however, being alike. Again, the word for *man* = *l-aman-tiya* in the San Rafael. On the other hand, it has certain Cushna affinities.

Upon the whole, however, the affinities seem to run in the direction of the languages of the next group, especially in that of the Ruslen:—

I=*kah-nah*, Cost.=*ka*=*mine*, Ruslen.

Thou=*me-ne*, Cost.=*mé*=*thine*, Ruslen.

Sun=*ishmen*, Cost.=*ishmen*=*light*, Ruslen.

Water=*sii*, Cost.=*ziy*, Ruslen.

(?) *Boy*=*shínishmuk*, Cost.=*enshinsh*, Ruslen.

(?) *Girl*=*katra*, Cost.=*kaana*, Ruslen.

Lest these last three coincidences seem far-fetched, it should be remembered that the phonesis in these languages is very difficult, and that the Ruslen orthography is Spanish, the Costano being English. Add to this, there is every appearance, in the San Miguel and other vocabularies, of the *r* being something more than the *r* in *brand*, &c., every appearance of its being some guttural or palatal, which may, by a variation of orthography, be spelt by *l*.

Finally, I remark that the *-ma* in the Costano *ratich-ma*=*woman*, is, probably, the *-me* in the Soledad *mue* (= *man*) and *shurish-me* (= *woman*), and the *amk* (*ank*) of the Ruslen *muguy-amk* (= *man*) and *latrayam-ank* (= *woman*); (?) *latraya*=*ratich*. Nevertheless, for the present I place the Costano by itself, as a transitional form of speech to the languages spoken north, east, and south of the Bay of San Francisco.

X. THE MARIPOSA LANGUAGES.—In the north of Mariposa county, and not far south of the Tuolumne area, the language seems changed, and the *Coconoons* is spoken by some bands on the Mercede River, under a chief named Nuella. They are said to be the remnants of three distinct bands, each with its own distinct language.

ENGLISH.	COCONOONS.	TULARE.
<i>head</i>	oto	utno.
<i>hair</i>	tolus	celis.
<i>ear</i>	took	took.
<i>nose</i>	thedick	tuneck.
<i>mouth</i>	sammack.	shemmak.
<i>tongue</i>	talcotch	talkat.
<i>tooth</i>	talee	talee.
<i>sun</i>	suyou	oop.
<i>moon</i>	offaum.	taahmemna.
<i>star</i>	tchietas	sahel.

ENGLISH.	COCONOONS.	TULARE.
<i>day</i>	hial	tahoh*.
<i>fire</i>	sottol	ossel.
<i>water</i>	illeck	illick.

XI. THE SALINAS GROUP.—This is a name which I propose for a group of considerable compass, and one which contains more than one mutually unintelligible form of speech. It is taken from the river Salinas, the drainage of which lies in the counties of Monterey and San Luis Obispo. The southern boundary of Santa Cruz lies but a little to the north of its mouth.

The Gioloco may possibly belong to this group, notwithstanding its reference to the Mission of San Francisco. The *alla*, and *mut-* (in *mut-ryocusé*), may = the *ahay* and *i-mit-a* (*sky*) of the Eslen.

The Ruslen has already been mentioned, and that in respect to its relations to the Costano. It belongs to this group.

So does the Soledad of *Mofras*; which, though it differs from that of Hale in the last half of the numerals, seems to represent the same language.

So do the Eslen and Carmel forms of speech; allied to one another somewhat more closely than to the Ruslen and Soledad.

So do the San Antonio and San Miguel forms of speech.

The Ruslen, Eslen, San Antonio, and San Miguel are, probably, four mutually unintelligible languages.

The Salinas languages are succeeded to the south by the forms of speech of—

XII. THE SANTA BARBARA GROUP — containing the Santa Barbara, Santa Inez, and San Luis *Obispo* languages.

XIII. THE CAPISTRANO GROUP. — Capistrano is a name suggested by that of the Mission of San Juan Capistrano. The group, I think, falls into two divisions:—

1. *The Proper Capistrano, or Netela*, of San Luis *Rey* and San Juan Capistrano.

2. *The San Gabriel, or Kij*, of San Gabriel and San Fernando.

* Same word as *tuech* = *light* in Coconoons; in Pima *tai*.

XIV. THE YUMA LANGUAGES.—At the junction of the Gila and Colorado stands Fort Yuma, in the district of the Yuma Indians. They occupy each side of the Colorado, both above and below its junction with the Gila. How far they extend northwards is unknown, probably more than 100 miles. They are also called *Cuchans*, and are a fierce predatory nation, encroaching equally on tribes of their own language and on aliens.

From these *Yuma* Indians I take the name for the group now under notice. It contains, besides the Yuma Proper, the Dieguno of San Diego and the Coco-maricopa.

The Coco-maricopa Indians are joint-occupants of certain villages on the Gila; the population with which they are associated being *Pima*. Alike in other respects, the Pima and Coco-maricopa Indians differ in language, as may be seen from the following table, confirmatory of the testimony of numerous trustworthy authorities to the same effect.

ENGLISH.	PIMO.	CUCHAN.	COCOMARICOPA.	DIEGUNO.
<i>man</i>	huth	epatsh	apatch	{ àycutcht. epatch.
<i>woman</i> ..	hahri . . .	sinyak	seniact	sun.
<i>Indian</i> ..	huup . . .	metepaie	—	—
<i>head</i>	mouk ..	{ ecoutsucherowo and umwelthoocouo . }	—	estar.
<i>hair</i> ..	ptmuk ..	eetche	—	hiletar.
<i>ear</i>	ptnahauk .	smythl	—	—
<i>nose</i> ..	tahnk . . .	—	—	hu.
<i>mouth</i> . .	chinitis ..	—	—	ah.
<i>tongue</i> . .	neuen . . .	epulche	—	—
<i>tooth</i> ..	ptahan ..	aredoche	—	—
<i>beard</i> . .	chinyo ..	yahboineh	—	—
<i>hand</i> ..	mahahtk . .	eesalche	issalis	selh.
<i>foot</i> ..	tetaght ..	emetchslipaslapya .	ametche	hamulyay.
<i>sky</i>	ptchuwik .	ammai	—	—
<i>sun</i>	tahs	nyatch	—	—
<i>moon</i> . .	mahsa . . .	huthlya	—	—
<i>star</i> ..	uon	klupwalaie	—	—
<i>snow</i> ..	chiah . . .	halup	—	—

ENGLISH.	PIMO.	CUCHAN.	COCOMARICOPA.	DIEGUNO.
<i>fire</i> . . .	tahi . . .	aawoh . . .	house . . .	—
<i>water</i> ..	suutik . .	aha . . .	haache . . .	kha.
<i>I</i>	ahan . . .	nyat . . .	— . . .	nyah.
<i>he</i> . . .	yeutah . .	habritzk . .	— . . .	—
<i>one</i> . . .	yumako . .	sin . . .	sandek . . .	hina.
<i>two</i> . . .	kuak . . .	havick . . .	haveka . . .	hawue.
<i>three</i> ..	vaik . . .	hamuk . . .	hamoka . . .	hamuk.
<i>four</i> ..	kiik . . .	chapop . . .	champapa . .	chapop.
<i>five</i> . . .	puitas . .	serap . . .	sarap . . .	suap.

San Diego lies in $32\frac{1}{2}^{\circ}$ north latitude, a point at which the philology diverges—in one direction into Old California, in another into Sonora. I first follow it in the direction of

OLD CALIFORNIA.

San Diego, as has just been stated, lies in $32\frac{1}{2}^{\circ}$ north latitude. Now it is stated in the Mithridates that the most northern of the Proper *Old* Californian tongues, the *Cochimi*, is spoken as far north as 33° . If so, the Dieguno may be *Old* Californian as well as *New*; which I think it is; believing, at the same time, that *Cochimi* and *Cuchan* are the same words.

Again, in the following Paternoster the word for *sky* = *ammai* in the Cuchan vocabulary.

COCHIMI OF SAN XAVIER.

father *sky*
Pennayu makenambà yaa ambayujui miyà mo ;
name men confess and love all
Buhu mombojua tamma gkomendà hi nogodoño demuejueg gkajim ;
and sky earth
Pennayùla bogodoño gkajim, gui hi ambayujup maba yaa kcammete
favour
decuinyi mo puegiñ ;
sky earth
Yaa m blihula mujua ambayup mo dedahijua, amet ê nò guilugui
hi pagkajim ;
this day day
Tamadà yaa ibo tejug quiluguiqui pemijich ê mòu ibo yanno
puegiñ ;

notice was most especially engaged on, and which he says that he knew sufficiently for his purposes as a missionary, is the language of the middle part of the peninsula. How far the Utshiti and Layamon were dialects of it, how far they were separate substantive languages, is not very clearly expressed. The writer had Utshis, and Utshipujes, and Atschimes in his mission, "thoroughly distinct tribes — *lauter verschiedene Völcklein*." Nevertheless he always speaks as if the Waikur tongue was sufficient for his purposes. On the other hand, the Utshiti is especially mentioned as a separate language. Adelung makes it a form of the Waikur; as he does the Layamon, and also the Cora and Aripe. Then there comes a population called *Ika*, probably the Picos or Ficos of Bagert, another authority for these parts. Are these, the sixth population of the Mannheim account, the unknown tribes visited by Linck? I think not. They are mentioned in another part of the book as *known*.

To the names already mentioned

1. Ika,	3. Utshipuje,
2. Utshi,	4. Atschime,

add

5. Paurus,	9. Mitsheriku-tamais,
6. Teakwas,	10. Mitsheriku-tearus,
7. Teengúabebes,	11. Mitsheriku-ruanajeres,
8. Angukwares,	

and you have a list of the tribes with which a missionary for those parts of California where the Waikur languages prevailed, came in contact. Altogether they gave no more than some 500 individuals, so miserably scanty was the population.

The occupancies of these lay chiefly within the Cochimi area, which reached as far south as the parts about Loretto in 26° north latitude; the Loretto language being the Layamon. This at least is the inference from the very short table of the Mithridates, which, however little it may tell us in other respects, at least informs us that the San Xavier, San Borgia,

and Loretto forms of speech were nearer akin to each other than to the Waikur.

ENGLISH.	ST. XAVIER.	S. BORGIA.	LORETTO.	WAIKUR.
<i>sky</i>	ambayujub..	ambeink	—	terereka-datembā.
<i>earth</i> ..	amet	amate-guang..	—	datembā.
<i>fire</i>	usi	ussi	—	
<i>man</i>	tāmna	tama	tamma ..	ti.
<i>father</i> ..	kākka	iham	keneda... —	
<i>son</i>	uisaham	—	tshanu.	

The short compositions of Hervas (given in the Mithridates) show the same.

THE WAIKUR.—This is the language of what I have called the Mannheim account, namely the anonymous work of a Jesuit missionary of the Waikur country published at Mannheim.

It gives us the following specimens—Waikur and German :

Kepè-däre	tekerekádatembi	dai ;			
<i>unser Vater</i>	<i>gebogene Erd</i>	<i>du bist ;</i>			
ei-rì	akatuikè-pu-me ;				
<i>dichodas</i>	<i>erkennen alle werden ;</i>				
tshakárrake-pu-me	ti tskie ;				
<i>loben</i>	<i>alle werden Leut und ;</i>				
ecùn	gracia-ri	acúme	carè	tekerekadatembi	tschie ;
<i>dein gratia o dass haben werden wir</i>	<i>gebogene Erd</i>	<i>und ;</i>			
eiri	jebarrakemi	ti	pu	jaupe datemba-	
<i>dir o dass gehorsamen werden Menschen alle</i>	<i>heer Erd,</i>				
pae ei	jebarrakere	aëna	kéa ;		
<i>wie dir gehorsamen droben seynd ;</i>					
kepecun	bu.	kepe	ken	jatúpe	untairi ;
<i>unser Speis</i>	<i>uns</i>	<i>gebe</i>	<i>dieser</i>	<i>tag ;</i>	
catè	kuitscharakè	tei	tschie	kepecun	atacamara
<i>uns</i>	<i>verzehe</i>	<i>du und</i>	<i>unser</i>	<i>Böses ;</i>	
paè	kuitscharrakèrè	catè	tschie	cavape	atukiàra keperujake ;
<i>wie</i>	<i>verzeihen</i>	<i>wir auch</i>	<i>die</i>	<i>Böses</i>	<i>uns thun ;</i>
catè	tikakambà	têi	tschie ;		
<i>uns</i>	<i>helfe</i>	<i>du und ;</i>			
cuvumerà	catè	uè	atukiàra ;		
<i>wollen werden Nicht</i>	<i>wir</i>	<i>etwas</i>	<i>Böses ;</i>		
kepe	kakunja	pe	atacara	tschie.	Amen.
<i>uns</i>	<i>beschutze</i>	<i>von</i>	<i>Bösen</i>	<i>und.</i>	<i>Amen.</i>

The compound *tekereka-datembi* = *bent land* = *sky* = *heaven*.

To this very periphrastic Paternoster we may add the following fragments of the Waikur conjugation :—

Bè	{	amukirere =	{	<i>ego ludo.</i>
Ei				<i>tu ludis.</i>
Tutâu				<i>ille ludit.</i>
Catè				<i>nos ludimus.</i>
Petè				<i>vos luditis.</i>
Tucáva				<i>illi ludunt.</i>
Bè	{	amukiririkeri =	{	<i>ego lusi.</i>
Ei				<i>tu lusisti.</i>
Tutâu				<i>ille lusit.</i>
Catè				<i>nos lusimus.</i>
Petè				<i>vos lusistis.</i>
Tucáva				<i>illi luserunt.</i>
		Amukirimè =		<i>ludere.</i>

Amukiri tei = *lude*.

Amukiri tu = *ludite*.

Bè-ri	{	amukiririkarikara =	{	<i>I wish I had not played.</i>
Ei-ri				<i>Thou &c.</i>
Tutâu-ri				<i>He &c.</i>
Catè-ri				<i>We &c.</i>
Petè-ri				<i>Ye &c.</i>
Tucáva-ri				<i>They &c.</i>

Of the *Pericu* spoken at the south extremity of the peninsula, I know no specimens.

We now turn to that part of the Yuma area which lies along the course of the Gila, and more especially the parts along the Cocomaricopa villages, of which one portion of the occupants speak a language belonging to the Yuma, the other one belonging to the Pima class.

This latter leads us to the languages of the northern provinces of Mexico—

SONORA AND SINALOA.

For these two provinces, the languages for which we have specimens fall into five divisions :—

1. THE PIMA.
2. THE HIAQUI.

3. THE TUBAR.

4. THE TARAHUMARA.

5. THE CORA.

That the Pima group contains the Pima Proper, the Opata, and the Eudeve, may be seen from the Mithridates. That the language of the Papagos, or Papago-cotam, is also Pima, rests upon good external evidence. Whether the speech of the Ciris, and population of the island of Tiburon and the parts opposite, be also Pima, is at present uncertain; though not likely to be so long, inasmuch as I believe that Mr. Bartlett, the Boundary Commissioner, is about to publish samples, not only of this, but of the other languages of Sonora.

West of the Pima lies the Tarahumara, and south of it the Hiaqui, succeeded by the Tubar and Cora of Sinaloa.

The following Paternosters of these four languages may be compared with the Opata dialect of the Pima. The words that, by appearing in more than one of them, command our attention and suggest the likelihood of a closer relationship than is indicated in the Mithridates, or elsewhere, are in italics.

OPATA.

Tamo mas teguiacachigua cacame;

Amo tegua santo à;

Amo reino tame macte;

Hinadeia ignati terepa ania teguiacachivèri;

Chiama tamo guaco ven tamo mac;

Guatame neavere tamo cai naideni acà api tame neavere tomo opagua;

Gua cai tame taotitudare;

Cai naideni chiguadu—Apita cachià.

HIAQUI.

Itom-achai teve-capo catecame;

Che-chevasu yoyorvva;

Itou piepsana em yaorahua;

Em harepo in buyapo annua amante (tevecapo?) vecapo annua beni;

Machuveitom-buareu yem itom amica-itom;

Esoc alulutiria ca-aljiton-anecau itepo soc alulutiria ebeni itom ve-herim;

Caitom butia huenacuchi cativiri betana ;
Aman itom-yeretua.

TUBAR.

Ite-cañar *tegm*uicarichua *catemat* ;
*Imit tegm*uarac militaraba teochiquialac ;
Imit huegmica carinite bacachin-assifaguin ;
Imit avamunarir echu nañagualac imo cuigan amo nachic *tegm*ue-
 caricheri ;
Ite cokuatarit, essemer taniguarit, iabbe *ite micam* ;
Ite tatacoli ikiri atzomua ikirirain *ite* bacachin cale kuegma nañegua
 cantem ;
Caisa ite nosam bacatatacoli ;
Bacachin ackiro muetzerac *ite*.

TARAHUMARA.

Tami nonò, mamù reguì guamí gatiki ;
Tami noinéruje mu regua ;
Telimec rekijena ;
Tami neguaruje mu jelaliki henná, guetshiki, mapu hatschibe re-
 guega guami ;
Tami nututuge hipeba ;
Tami guecanje *tami* guikeliki, matamé hatschibe reguega *tami* gue-
 canje putse *tami* guikejameke ;
Ke ta tami satuje ;
Telegatigemeke mechka hulà. *Amen*.

CORA.

Ta yaoppe *tapahoa* pethebe ;
Cherihuaca eiia teaguarira ;
Chemeahuabeni tahemi (to us) eiia chianaca ;
Cheaquasteni eiia jevira iye (as) chianacatapoan tup up *tapahoa* ;
Eii ta hamuit (bread) eu te huima tahetze rej rujeve ihic (*to-day*)
 ta taa ;
Huatauniraca ta xanacan tetup itcahmo tatahuatauni titaxanacante ;
Ta vaehre teatcai havobereni xanacat hetze huabachreaca tecai tahemi
 rutahuaga tehai eu ene.
Che-enhuatahua.

With these end our *data*, but not our lists of dialects ; the

names Maya, Guazave, Heria, Sicuraba, Xixime, Topia, Tepiguana, and Acaxee all being, either in Hervás, or elsewhere, as applied to the different forms of speech of Sonora and Sinaloa; to which may be added the Tahu, the Pacasca, and the Acasca, which is probably the same word as Acaxee, as Huimi is the same as Yuma, and Zaque as Hiaqui. Of the Guazave a particular dialect is named as the Ahome. Add also the Zoe and Huitcole, probably the same as the Huite.

That some of these unrepresented forms of speech belong to the same class with the Pima, Hiaqui, &c., is nearly certain. How many, however, do so is another question; it may be that *all* are in the same predicament; it may be only a few.

The languages of

MECHOACAN.

These are—

1. THE PIRINDA.
2. THE TARASCA.
3. THE OTOMI.

The last will be considered at once, and dismissed. More has been written on the Otomi than any other language of these parts; the proper Mexican not excepted. It was observed by Naxera that it was *monosyllabic* rather than *polysynthetic*, as so many of the American languages are, with somewhat doubtful propriety, denominated. A Mexican language, with a Chinese characteristic, could scarcely fail to suggest comparisons. Hence, the first operation on the Otomi was to disconnect it from the languages of the New, and to connect it with those of the Old World. With his accustomed caution, Gallatin satisfies himself with stating what others have said, his own opinion evidently being that the relation to the Chinese was one of analogy rather than affinity.

Doubtless this is the sounder view; and one confirmed by three series of comparisons made by the present writer.

The first shows that the Otomi, as compared with the monosyllabic languages of Asia, *en masse*, has several words in common. But the second qualifies our inferences, by showing that the Maya, a language more distant from China than the Otomi,

and, by no means inordinately monosyllabic in its structure, has, there or thereabouts, as many. The third forbids any separation of the Otomi from the other languages of America, by showing that it has the ordinary amount of miscellaneous affinities.

In respect to the Chinese, &c., the real question is not whether it has *so many affinities with the Otomi*, but whether it has *more affinities with the Otomi than with the Maya or any other American language*; a matter which we must not investigate without remembering that *some* difference in favour of the Otomi is to be expected, inasmuch as two languages with short or monosyllabic words will, from the very fact of the shortness and simplicity of their constituent elements, have more words alike than two polysyllabic forms of speech.

The fact, however, which most affects the place of the Otomi language is the monosyllabic character of other American languages, *e. g.* the Athabaskan and the Attacapa.

As these are likely to be the subject of some future investigation, I lay the Otomi, for the present, out of consideration; limiting myself to the expression of an opinion, to the effect that its philological affinities are not very different from what its geographical position suggests.

Of the Pirinda and Tarasca we have grammars, or rather grammatical sketches; abstracts of which, by Gallatin, may be found in his Notes on the Semi-civilized Nations of Mexico, Yucatan, and Central America, in the first volume of the Transactions of the American Ethnological Society. The following are from the Mithridates.

PIRINDA PATERNOSTER.

Cabutumtaki ke exjechori pininte ;
 Niboteachatii tucathi nitubuteallu ;
 Tantoki hacacovi nitubutea pininte ;
 Tarejoki nirihonta manicatii ninujami propininte ;
 Boturimegui dammuce tupacovi chii ;
 Exgemundicovi boturichochii, kicatii pracavovi kuęentumundijo bo-
 turichochijo ;

Niantexechichovi rumkuęentuvi innivochochii;
 Moripachitovi cuinenzimo tegui.
 Tucatii.

TARASCA PATERNOSTER.

Tata uchàveri tukire hacahini avàndaro;
 Santo arikeve tucheveti hacangurikua;
 Wetzin andarenoni tucheveti irecheekua;
 Ukuareve tucheveti wekua iskire avandaro, na humengaca istu umen-
 gave ixu excherendo.
 Huchaeveri curinda hanganari pakua intzcutzini yaru;
 Santzin wepovacheras huchaeveri hatzingakuareta, izki huchanac
 wepocacuvanita haca huchàveri hatzingakuaechani;
 Ca hastzin teruhtazema teruniguta perakua himbo;
 Evapentztatzini yaru catzingurita himbo. Isevengua.

It now becomes convenient to turn to the parts to the east
 of California, viz.

UTAH AND NEW MEXICO.

In Utah the philology is simple, all its forms of speech
 being

1. Athabaskan;
2. Paduca; or
3. Pueblo.

1. The Navaho, along with the Jecorilla of New Mexico,
 the Hoopah of California, and Apatch of California, New
 Mexico and Sonora, is Athabaskan.

ENGLISH.	NAVAHO.	APATCH.
<i>man</i>	tennai	ailee.
<i>woman</i>	estsonnee	eetzan.
<i>head (my)</i>	hutzeetsin	seezee.
<i>hair (my)</i>	hutzee	seesga.
<i>face (my)</i>	hunnee	streenee.
<i>ear (my)</i>	hutjah	seetza.
<i>eye (my)</i>	hunnah	sleeda.
<i>nose (my)</i>	hutchih	seetzee.
<i>mouth (my)</i> ..	huzzai	sheeda.
<i>tongue (my)</i> ..	huttso	sheedare.
<i>tooth (my)</i> ..	hurgo	sheego.

ENGLISH.	NAVAHO.	APATCH.
<i>sky</i>	<i>ceyah</i>	<i>eah</i> .
<i>sun</i>	<i>chokonoi</i>	<i>skeemai</i> .
<i>moon</i>	<i>klaihonoi</i>	<i>clanai</i> .
<i>star</i>	<i>sonh</i>	<i>suns</i> .
<i>day</i>	<i>cheen-go</i>	<i>eeska</i> .
<i>night</i>	<i>klai-go</i>	<i>cla</i> .
<i>light</i>	<i>hoascen-go</i>	<i>skee</i> .
<i>rain</i>	<i>naheltinh</i>	<i>nagostee</i> .
<i>snow</i>	<i>yas</i>	<i>zahs</i> .
<i>hail</i>	<i>neelo</i>	<i>heeloah</i> .
<i>fire</i>	<i>konh</i>	<i>kou</i> .
<i>water</i>	<i>tonh</i>	<i>toah</i> .
<i>stone</i>	<i>tsai</i>	<i>zeyzay</i> .
<i>one</i>	<i>tlahee</i>	<i>tahse</i> .
<i>two</i>	<i>nahkee</i>	<i>nahkee</i> .
<i>three</i>	<i>tanh</i>	<i>tau</i> .

2. The Utah with its allied dialects is Paduca, *i. e.* a member of the class to which the Shoshoni, Wihinast, and Cumanch languages belong.

3. The Moqui is one of the languages of

THE PUEBLO INDIANS OF NEW MEXICO.

The comparative civilization of the Pueblo Indians has always attracted the attention of the ethnologist. Until lately, however, he had but a *minimum* amount of trustworthy information concerning either their habits or their language. He has now a fair amount of *data* for both. For philological purposes he has vocabularies for six (probably for all) of them.

Of the Pueblo languages two belong to the drainage of the Rio Colorado and four to that of the Rio Grande. Of these two divisions the former lies the farthest west, and, of the two Colorado Pueblos, the most western is that of

The Moqui.—The Moqui vocabulary was procured by Lieut. Simpson from a Moqui Indian who happened to be at Chelly.

The Zuni country lies in 35° north latitude, to the south and east of the Moqui, and is probably divided by the Sierra de Zuni from

The Acoma, or Laguna, the most southern of the Pueblos of the Rio Grande. North of the Acoma area lies that of

The Jemez, on the San Josef.

The two that still stand over lie on the main stream of the Rio Grande itself. They are—

The Tesuque; and

The Taos or Picuri.—The northern boundaries of the Tesuque seem to be the southern ones of Taos. Connect these *Pueblos* with the town of Taos, and the Tesuque with Santa Fé, and the ordinary maps give us the geography.

The philological affinities of the Pueblo languages scarcely coincide with the geographical relations. The Moqui lies far west. Laying this then out of the question, the three that, in their outward signs, most strike the eye in tables, as agreeing with each other, are the Laguna, the Jemez, and the Tesuque. The other two that thus outwardly agree are the Taos and the Zuni,—two that are not in the most immediate geographical juxtaposition.

What is meant by the “outward signs that most strike the eye on tables”? This is shown in the following tables:—

ENGLISH.	ZUNI.	TESUQUE.
<i>head</i>	<i>oshoquinnee</i>	<i>pto.</i>
<i>hair</i>	<i>tiyahwee</i>	<i>po.</i>
<i>ear</i>	<i>lahjotinnee</i>	<i>oyez.</i>
<i>eye</i>	<i>tonahwee</i>	<i>tzic.</i>
<i>nose</i>	<i>nohahhunee</i>	<i>heu.</i>
<i>mouth</i>	<i>ahwahhtinne</i>	<i>so.</i>
<i>tongue</i>	<i>honinne</i>	<i>hae.</i>
<i>tooth</i>	<i>oahnahwee</i>	<i>muai.</i>

The following are some of the most patent miscellaneous affinities:—

English, sun.

Tesuque, *pah*.

Jemez, *pah*.

Jemez, *pahah*.

Taos, *pannah*.

Moqui, *muyah*.

English, man.

Tesuque, *sayen*.

Jemez, *tahhanenah*.

English, moon.

Tesuque, *poyye*.

English, woman.
 Tesuque, *ker*.
 Zuni, *ocare*.
English, wife.
 Tesuque, *naveso*.
 Jemez, *neohoy*.
English, boy.
 Tesuque, *onue*.
 Jemez, *annoh*.
English, forehead.
 Tesuque, *siccovah*.
 Laguna, *cophay*.
English, face.
 Tesuque, *chaay*.
 Laguna, *kowah*.
English, eye.
 Tesuque, *chay*.
 Jemez, *saech*.
English, teeth.
 Tesuque, *muah*.
 Taos, *moen-nahenhay*.
 Moqui, *moah* = mouth.
English, chin.
 Tesuque, *shabbok*.
 Taos, *claybonhai*.

English, hand.
 Tesuque, *mah*.
 Jemez, *mahtish*.
 Moqui, *moktay*.
 Moqui, *mahlatz* = finger.
English, breast.
 Tesuque, *peak*.
 Laguna, *quaist-pay*.
 Taos, *pahahkaynaynemay*.
 Jemez, *pay-lu*.
 Utah, *pay*.
English, deer.
 Tesuque, *pahye*.
 Jemez, *pahah*.
English, rattlesnake.
 Tesuque, *payyoh*.
 Taos, *pihoown*.
English, cat.
 Tesuque, *musah*.
 Laguna, *mus*.
 Taos, *museenah*.
 Jemez, *moonsah*.
 Zuni, *musah*.
English, fire.
 Tesuque, *tah*.
 Jemez, *twaah*.

The Moqui, which is not to be separated from the other Pueblo languages, has, out of twenty-one words compared, eight coinciding with the Utah.

Neither are there wanting words common to the Pueblo languages and those of the Athabaskan Navahos, Jecorillas and Apaches.

English, deer.
 Navaho, *payer*.
 Jecorilla, *payah*.
 Jemez, *pahah*.
English, cat.
 Navaho, *muse*.
 Jecorilla, *mussah*.

Tesuque, *musah*.
 Laguna, &c.*, *mus*.
English, earth.
 Navaho, *ne*.
 Jecorilla, *nay*.
 Tesuque, *nah*.

* The Utah is *musah*.

English, man.
 Navaho, *tenmay*.
 Jecorilla, *tinlay*.
 Tesuque, *sayen*.
 Jemez, *tahhanenah*.

English, mouth.
 Navaho, *hu-zzay*.
 Jecorilla, *hu-zzy*.
 Tesuque, *sho*.

Of these the first two may be borrowed. In

KANZAS

the languages are *Arapaho*, and *Shyenne*, already noticed ; and *Cumanch*, which is Paduca.

For the *Kioway* we want specimens. In

NEBRASKA

they are *Sioux*, already noticed, and *Pawnee*, allied to the *Riccaree*. Kansas leads us to

TEXAS.

It is convenient in a notice of the languages of the State of Texas to bear in mind its early, as well as its present relations to the United States. In a country where the spread of the population from the other portions of the Union has been so rapid, and where the occupancy is so complete, we are prepared to expect but a small proportion of aborigines. And such, upon the whole, is the case. The displacement of the Indian tribes of Texas has been great. Even, however, when Mexican, Texas was not in the category of the older and more original portions of Mexico. It was not brought under the *régime* of the missionaries, as we may see by turning to that portion of the Mithridates which treats of the parts west of the Mississippi. The references here are to Dupratz, to Lewis and Clarke, to Charlevoix, to French and English writers rather than to the great authority for the other parts of Spanish America—Hervas. And the information is less precise and complete. All this is because Texas in the earlier part of its history was, in respect to its exploration and description, a part of Louisiana (and, as such, French) rather than a part of Mexico, and (as such) Spanish.

The notices of Texas, in the Mithridates, taken along with

our subsequent *data*, are to the effect that (a) the *Caddo*, (b) the *Adaize* or *Adahi*, (c) the *Attakapa*, and (d) the *Choktah* are the prevailing languages of Texas; to which may be added a few others of minor importance.

The details as to the distribution of the subordinate forms of speech over these four leading languages are as follows:—

a. The Nandakoes, Nabadaches, Alich (or Eyish), and Ini or Tachi are expressly stated to be *Caddo*; and, as it is from the name of the last of these that the word Texas is derived, we have satisfactory evidence that *some* members, at least, of the Caddo family are *truly and originally* Texian.

b. The Yatassi, Natchitoches, *Adaize* (or *Adaye*), Nacogdoches, and Keyes, belong to the Caddo confederacy, but without speaking the Caddo language.

c. The Carancouas, the *Attacapas*, the Apelusas, the Mayes speak dialects of the same language.

d. The Tunicas speak the same language as the Choctahs.

Concerning the philology of the Washas, the Bedies, the Accossesaws, and the Cances, no statements are made.

It is obvious that the information supplied by the Mithridates is measured by the extent of our knowledge of the four languages to which it refers.

Of these, the Choktah, which Adelung calls the Mobilian, is the only one for which the Mithridates itself supplies, or could supply, specimens; the other three being unrepresented by any sample whatever. Hence, to say that the Tachi was Caddo, that the Yatassi was Adahi, or that the Carancoua was Attacapa, was to give an instance, in the way of explanation, of the *obscurum per obscurius*. Since the publication of the Mithridates, however, we have got samples of all three—Caddo, Adahi, and Attacapa—so that our standards of comparison are improved. They are to be found in a tabulated form, and in a form convenient for collation and comparison in both of Gallatin's papers. They were all collected before the annexation of Texas, and they appear in the papers just referred to as Louisiana, rather than truly Texian, languages; being common to the two areas.

Of the works and papers written upon Texas since it

became a field of observation for English and American, as opposed to French and Spanish observers, the two on which the present writer, when he treated of the subject in his work on the Varieties of Mankind, most especially, and perhaps exclusively relied, were the well-known work of Kennedy on Texas, and a MS. with which he was favoured by Mr. Bollaert, specially limited to the ethnology of the State. Of this MS. a short abstract is to be found in the Report of the British Association for the Advancement of Science for the year 1846, made by Mr. Bollaert himself.

The later the notice of Texas the greater the prominence given to a tribe of which nothing is said in the Mithridates, viz. the *Cumanch*. As late as 1844 we had nothing beyond the numerals and a most scanty MS. list of words to tell us what the Cumanch language really was. These, however, were sufficient to show that its affinities were of a somewhat remarkable kind, viz. with the Shoshoni, or Snake, tongues of the southern parts of Oregon*. In Mr. Bollaert's notice the Cumanches are divided into three sections: (1) the Cumanch or Jetan, (2) the Lemparack, and (3) the Tenuha, and a list of no less than thirty-five other tribes follows this division, some of these being said to be wholly extinct, some partially so; some to be more or less Cumanch, some to be other than Cumanch.

The tendency of the Mithridates is to give prominence to the Caddo, Attacapa, and Adahi tongues, and to incline the investigator, when dealing with the other forms of speech, to ask how far they are connected with one of these three. The tendency of the writers last-named is to give prominence to the Cumanch, and to suggest the question: How far is this (or that) form of speech Cumanch or other than Cumanch?

Working with the Mithridates, the MS. of Mr. Bollaert, and Mr. Kennedy's volume on Texas before me, I find that the list of Texian Indians which these authorities justified me in publishing in 1848, contained (1) Coshattas, (2) Towiachs, Towakenos, Towecas, and Wacos, (3) Lipans or Sipans, (4)

* "On the Languages of the Oregon Territory." By R. G. Latham, M.D. Read before the Ethnological Society, Dec. 1844.—*Note*.

Aliche or Eyish, (5) Acoessesaws, (6) Navaosos, (7) Mayes, (8) Cancas, (9) Toncahuas, (10) Tuhuktukis, (11) Unataquas or Anadarcos, (12) Mascovie, (13) Tawanis or Ionis, (14) Wico, ? Waco, (15) Avoyelles, (16) Washitas, (17) Ketchi, (18) Xaramenes, (19) Caicaches, (20) Bidias, (21) Caddo, (22) Attacapa, (23) Adahi; besides the Carankahuas (of which the Cokes are made a branch) classed with the Attacapa, and not including certain Cherokees, Choctahs, Chikkasahs, and Sioux.

A *Washita* vocabulary, which will be referred to in the sequel, concludes the list of Texian languages known by specimens.

At present, then, the chief question respecting the philology of Texas is one of distribution. Given as centres to certain groups

1. The Choctah,
2. The Caddo,
3. The Adahi,
4. The Attakapa,
5. The Cumanch, and
6. The Washita languages,

how do we arrange the tribes just enumerated? Two works help us here:—1. A *Letter from the Ex-president Burnett to Schoolcraft on the Indians of Texas*. Date 1847. 2. A *Statistical Notice of the same* by Jesse Stem. Date 1851.

Stem's statistics run thus:—

TRIBES.	NUMBERS.
Towacarros	141
Wacos	114
Ketchies	38
Caddos	161
Andarcos	202
Ioni	113
Tonkaways	1152
Wichitas	100
Lipans	500
Comanches	20,000

giving us several of the names that have already appeared ;

giving also great prominence to the Cumanches--numerically at least.

In Mr. Burnett's Letter the term *Caddo* is prominent; but whether it denote the Caddo *language*, or merely the Caddo *confederation*, is uncertain. Neither can I find from the context whether the statements respecting the Indians of the Caddo connexion (for this is what we must call it at present) are made on the personal authority of the writer, or whether they are taken, either directly or indirectly, from the Mithridates. The term that Burnett uses is *stock*, his statement being that the Waco, the Tawacani, the Towiash, the Aynic, the San Pedro Indians, the Nabaducho, and the Nacodocheets are all both Texian in origin and Caddo in *stock*.

His other tribes are—

1. The *Ketchi*: a small tribe on Trinity River, hated by the Cumanches as sorcerers, and, perhaps, the same as—

2. The *Hitchi*, once a distinct tribe, now assimilated with their neighbours.

3. The *Tonkaways*, a separate tribe, of which, however, the distinctive characters are not stated.

Whatever may be the exact details of the languages, dialects, and subdialects of Texas, the general outline is simple.

The *Choctah* forms of speech are anything but native. They are of foreign origin and recent introduction. So are certain Sioux and other dialects spoken within the Texian area.

The *Cumanch* is in the same predicament; though not, perhaps, so decidedly. It belongs to the Paduca class, and its affinities are with the Shoshoni and Wihinast of Oregon.

The *Caddo* Proper is said to be intrusive, having been introduced so late as 1819 from the parts between the great Raft and the Natchitoches or Red River. I hold, however, that *some* Caddo forms of speech must be indigenous.

The *Witchita* is probably one of these:—

ENGLISH.	CADDO.	WITCHITA.
<i>head</i>	<i>cundo</i>	<i>etskase</i> .
<i>hair</i>	<i>beunno</i>	<i>deodske</i> .
<i>eye</i>	<i>nockkochun</i>	<i>kidahkuck</i> .

ENGLISH.	CADDO.	WITCHITA.
<i>nose</i>	sol	dutstistoe.
<i>mouth</i>	nowoese	hawkoo.
<i>tongue</i>	ockkotunna.....	hutskee.
<i>tooth</i>	ockkodeta	awk.
<i>one</i>	whiste.....	cherche.
<i>two</i>	bit	mitch.
<i>three</i>	dowoh	daub.
<i>four</i>	peaweh	dawquats.
<i>five</i>	dissickka.....	esquats.
<i>six</i>	dunkkee	kehass.
<i>seven</i>	bissickka.....	keopits.
<i>eight</i>	dowsickka	keotope.
<i>nine</i>	pewesickka.....	sherchekeeite.
<i>ten</i>	binnah.....	skedorash.

The *Adahi* has already been noticed as being a comparatively isolated language, but, nevertheless, a language with numerous miscellaneous affinities.

The *Attacapa* is one of the pauro-syllabic languages of America, by which I mean languages that, if not monosyllabic after the fashion of the languages of south-eastern Asia, have the appearance of being so. They form a remarkable class, but it is doubtful whether they form a natural one, *i. e.* whether they are more closely connected with each other in the other elements of philological affinity than they are with the tongues not so characterized. They deserve, however, what cannot be given in the present paper, a special consideration.

For the north-eastern districts of Mexico, New Leon, Tamaulipas, &c., *i. e.* for the parts between the Rio Grande and Tampico, no language is known to us by specimens. It is only known that the Cumanch dips deeply into Mexico. So does the Apatsh.

A tribe, lately mentioned, that of the Lipans, is, *perhaps*, Apatsh. Burnett states that they agree with the Mescalero and Seratics of the parts about the Paso del Norte. For these, however, we still want vocabularies *iis nominibus*.

Be the Lipan affinities what they may, it is clear that both the Cumanch and Apatsh languages belong to a class foreign to a great part of the areas over which they are spread—

foreign, and (as such) intrusive—intrusive, and (as such) developed at the expense of some native language.

That the original area of the latter is that of the Navahos, Jecorillas, Hoopahs, Umkwas, Tlatskanai, and that these occupy the parts between the Algonkin and Eskimo frontiers—parts as far north as the Arctic circle—has already been stated. No repetition, however, is superfluous that gives definitude and familiarity to the very remarkable phenomena connected with the geographical distribution of the Athabaskans.

Neither are the details of the Paduca area—the area of the Wihinast, Shoshoni, Utah, and Cumanch forms of speech—without interest. To the north of California, the Wihinast, or Western Shoshonis, are separated from the Pacific by a thin strip of Jacón and Kalapuya country, being succeeded in the direction of Utah by the Shoshonis Proper. Then follow the Bonaks and Sampiches; the Shoshoni affinities of which need not be doubted, though the evidence of them is still capable of improvement. The Utah of the parts about Lake Utah is known to us by a vocabulary; and known to be Cumanch or Shoshoni—call it which you will. I call them all *Paduca*, from a population so named by Pike.

Now, out of twenty-one words common to the Utah and Moqui, eight are alike.

Again, the Shoshoni and Sahaptin have several words in common, and those out of short vocabularies.

Thirdly, the Shoshoni and Wihinast, though spoken within (comparatively) narrow limits, differ from each other more than the several forms of the Cumanch, though spread over a vast tract of land.

The inference from this is, that the Paduca forms of South Oregon and Utah are *in situ*; those of New Mexico, Texas, and New Leon, &c. being intrusive. In respect to these, I imagine that a line drawn from the south-eastern corner of the Utah Lake to the source of the Red or Salt Fork branch of the River Arkansas, would pass through a country nearly, if not wholly, Paduca; a country which would lie partly in Utah, partly in New Mexico, and partly in Kansas. It would cross the Rocky Mountains, or the watershed be-

tween the drainages of the Colorado and the Missouri. It would lie along a high and barren country. It would have on its west the Navaho, Moqui, and Apatsh areas; on its east certain Sioux tribes, and (further south) the Arapahos and Shyennes. It would begin in California and end in the parts about Tampico.

MEXICO.—GUATIMALA.

The Cumanches, on the very verge, or within the tropics, vex by their predatory inroads the Mexican states of Zacatecas and Durango. Along with the Lipans they are the sparse occupants of the Bolson de Mapimi. Along with the Apaches they plunder the traders and travellers of Chihuahua.

For the parts about Tampico the language belongs to the Huasteca branch of

THE MAYA.—The Maya succeeds the languages just enumerated on the *east*. On the *west*, the Otomi, Pirinda, and Tarasca are succeeded by

THE MEXICAN PROPER.—But the Maya and Mexican Proper are languages of such importance, that the present paper will merely notify their presence in Mexico and Central America.

The languages that, from their comparative obscurity, claim the attention of the investigator, are those which are *other than* Maya and *other than* Mexican Proper.

Of these, the first succeeds the Huasteca of Huastecapan, or the parts about Tampico; which it separates, or helps to separate, from the northern branches of the Maya Proper, being

THE TOTONACA of Vera Cruz, of which the following is the Paternoster; the German being that of the Mithridates.

TOTONACA.

Unser Vater o im Himmel steht
 Quintlatcané nac tiayan huil;
gemacht hoch werde dein Name
 Tacollalihuacahuanli ò mi maocxot;
komme dein (reich?)
 Niquiminanin ò mintacacchi

gethan werde dein Wille
 Tacholahuanla ò min pahuat
wie wie im Himmel
 Cholei ix cacnitiet chalchix nac tiayan ;
unser Brot,
 O quin chauhcan lacalliya
uns gib heute
 niquilaixquiuh yanohue ;
uns vergib unsre Sünde
 Caquilamatzancaniuh quintacallitcan
wie wir vergeben
 Chonlei ò quitnan lamatzancaniyauh
unsern Schuldigern
 ò quintalac allaniyan ;
Und nicht uns lasse
 Ca ala quilamactaxtoyauh
damit wir stehen in Versuchung
 Nali yojauh naca liyogni
gethan werde
 Chontacholacahuanla.

The same from Hervas.

Kintaccan ò natiayan huill ;
 Tacotllali huacahuanla o min paxca maocxot
 Camill omintagechi,
 Tacholaca huanla ixcaegnitiet ot
 skiniau chon cholacan ocnatiayan ;
 Alyanohue nikila ixkiu ki lacali chaocan ;
 Kilamatzancaniau kintacagllitcan
 Kintalacatlanian ochonkinan iclamatzan—
 Caniau kintalacatlanian ;
 Nikilamapotaxtou ala nicliyolau
 lacotlanacatalit nikilamapotexto
 lamatzon lacacoltana.
 Chontacholacahuanla.

Cross the watershed from Vera Paz to Oaxaca, and you come to the area of

THE MIXTECA.—In the ordinary maps, Tepezcolula, on the boundaries of Oaxaca and Puebla, is the locality for its chief dialect, of which there are several.

MIXTECA PATERNOSTER.

Dzutundoo, zo dzicani andihui ;
 Naca cuneihuando sasanine ;
 Nakisi santoniisini ;
 Nacahui ñuuñaihui saha yocuhui inini dzahuatnaha yocuhui andihui ;
 Dzitandoo yutnaa yutnaa tasinisindo hiutni ;
 Dzandooni cuachisindo dzaguatnaha yodzandoondoondi hindo suhani
 sindoo ;
 Huasi kihui ñahani nucuitandodzondo kuachi ;
 Tahui ñahani ndihindo sahañavvhuaka dzahua ;
 Nacuhui.

The Mixteca succeeds the Mexican Proper, itself being other than Mexican, just as the Totonaca succeeded the Huasteca, which was Maya, the Totonaca being other than Maya.

The Mixteca is the language of Northern,

THE ZAPOTECA that of Southern, Oaxaca.

Hervas writes, that the Zapoteca, Mazateca, Chinanteca, and Mixe were allied. The Mixe locality is the district around Tehuantepec.

South of the areas of the three languages just enumerated comes the main division of the Maya—the Maya of Guatemala and Yucatan, as opposed to the Huasteca of the parts about Tampico. This, however, we pass over *sicco pede*, for

HONDURAS AND SAN SALVADOR.

Limiting ourselves to the districts that undeniably belong to those two States, we have samples of four dialects of

THE LENCA language ; these being from the four Pueblos of Guajiquiro, Opatoro, Intibucá, and Sirmlaton, those of the last being shorter and less complete than the others. They are quite recent, and are to be found only in the Spanish edition of Mr. Squier's Notes on Central America. The English is without them.

ENGLISH.	GUAJIQUIRO.	OPATORO.	INTIBUCA.
<i>man</i>	—	taho	amashe.
<i>woman</i> . .	—	move	napu.
<i>boy</i>	—	guagua	hua.
<i>head</i> . . .	toro	tohoro	cagasi.

ENGLISH.	GUAJIQUIRO.	OPATORO.	INTIBUCA.
<i>ear</i>	yang	yan	yangaga.
<i>eye</i>	saing	saringla	saring.
<i>nose</i>	napse	napseh	nepton.
<i>mouth</i> . .	ingh	ambeingh	ingori.
<i>tongue</i> . .	nafel	navel	napel.
<i>teeth</i> . .	nagha	neas	nigh.
<i>neck</i>	ampshala	ampshala	cange.
<i>arm</i>	kenin	kenin	kening.
<i>fingers</i> . .	lasel	gualalasel	—
<i>foot</i>	gūagi	quagi	guaskaring.
<i>blood</i> . .	uahug	uah.	quch.
<i>sun</i>	gasi	gashi	gashi.
<i>star</i>	siri	siri	—
<i>fire</i>	uga	'ua	yuga.
<i>water</i> . .	guass	uash	guash.
<i>stone</i> . .	caa	caa	tupan.
<i>tree</i>	ili	ili	ili.
<i>one</i>	ita	ita	itaska.
<i>two</i>	naa	—	—
<i>three</i> . .	lagua	—	—
<i>four</i>	aria	—	—
<i>five</i>	saihe	saihe	—
<i>six</i>	huie	hue	—
<i>seven</i> . .	huis-ca	—	—
<i>eight</i> . .	teef-ca	—	—
<i>nine</i>	kaiapa	—	—
<i>ten</i>	isis	issis	—

As Mr. Squier is the sole authority for the Lenca of San Salvador and Honduras, so he is for

NICARAGUA.

Limiting ourselves to the undoubtedly Nicaraguan area, and taking no note of the Mexican Proper of more than one interesting Mexican settlement, the three forms of speech for which we have specimens are—

1. THE CHORETEGA;
2. THE NAGRANDA; and
3. THE WULWA, of the Chontal district.

And now we pass to the Debateable Ground. The language of

THE MOSKITO COUNTRY

gives us a fourth form of speech ; at least (I think) as different from the Choretega, Nagranda, Wulwa, and Lenca, as they are from each other. This is—

THE WAIKNA of the Indians of the coast, and, probably, of several allied tribes inland.

Of the Waikna, Wulwa, Nagranda, and Choretega, samples may be found either in Squier's Nicaragua, or vol. iii. of the Transactions of the American Ethnological Society.

ENGLISH.	NAGRANDA.	CHORETEGA.
<i>man</i>	rahpa	nuho.
<i>woman</i>	rapa-ku	n-ahseyomo.
<i>boy</i>	sai-ka	n-asome.
<i>girl</i>	sai-kee	n-aheyum.
<i>child</i>	chichi	n-aneyame.
<i>father</i>	ana	goo-ha.
<i>mother</i>	autu	goo-mo.
<i>husband</i>	a'mbin	'mhohue.
<i>wife</i>	a'guyu	nume.
<i>son</i>	sacul-e	n-asomeyamo.
<i>daughter</i>	saicul-a	n-asayme.
<i>head</i>	{ a'cu	goochemo.
	{ edi	—
<i>hair</i>	tu'su	membe.
<i>face</i>	enu	grote.
<i>forehead</i>	guitu	goola.
<i>ear</i>	nau	nuhme.
<i>eye</i>	setu	nahte.
<i>nose</i>	ta'co	mungoo.
<i>mouth</i>	dahnu	nunsu.
<i>tongue</i>	duhu	greuhe.
<i>tooth</i>	semu	nahe.
<i>foot</i>	naku	graho.
<i>sky</i>	dehmalu	nekupe.
<i>sun</i>	ahca	numbu.
<i>star</i>	ucu	nuete.
<i>fire</i>	ahku	nahu.
<i>water</i>	eeia	nimbu.
<i>stone</i>	{ esee	nugo.
	{ esenu	—

ENGLISH.	NAGRANDA.	CHORETEGA.
<i>I</i>	ic-u	saho.
<i>thou</i>	ic-a	sumusheta.
<i>he</i>	ic-a	—
<i>we</i>	hechel-u	semehmu.
<i>ye</i>	hechel-a	—
<i>they</i>	icanu	—
<i>this</i>	ca-la	—

For the Waikna there are other materials. The Wulwa specimens are few. Hence it may be doubtful whether the real difference between it and the Waikna be so great as the following table suggests.

ENGLISH.	WULWA.	WAIKNA.
<i>man</i>	all	waikna.
<i>woman</i>	y-all	mairén.
<i>son</i>	pau-ni-ma	lupia-waikna.
<i>daughter</i>	pau-co-ma	lupia-mairén.
<i>head</i>	tunni	let.
<i>eye</i>	minik-taka	nakro.
<i>nose</i>	magni-tak	kamka.
<i>mouth</i>	dinibas	bila.
<i>blood</i>	anassca	tala.
<i>all</i>	duwawa	semehmu.
<i>drink</i>	mahuia	bo-prima.
<i>run</i>	dagalnu	bo-tupu.
<i>leap</i>	masiga	bo-ora.
<i>go</i>	{ aiyu	pa-ya.
	{ icu	—
<i>sing</i>	nagamo	pa-coondamu.
<i>sleep</i>	ami	pa-yacope.

COSTA RICA.

The following is from a vocabulary of Dr. Karl Scherzers of the languages of the *Blanco*, *Valiente*, and *Talamenca* Indians of Costa Rica, occupants of the parts between the River Zent and the Boca del Toro. We may call it a specimen of

THE TALAMENCA.—It seems to be, there or thereabouts, as different from the preceding languages as they are from each other.

ENGL.	TALAMENCA.	ENGL.	TALAMENCA.
<i>ear</i>	<i>su-kuke.</i>	<i>star</i>	<i>bewue.</i>
<i>eye</i>	<i>su-wuaketei.</i>	<i>fire</i>	<i>tshuko.</i>
<i>nose</i>	<i>su-tshukoto.</i>	<i>water</i>	<i>ditzita.</i>
<i>mouth</i> ,	<i>su-'kuwu.</i>	<i>one</i>	<i>e-tawa.</i>
<i>tongue</i>	<i>es-kuptu.</i>	<i>two</i>	<i>bo-tewa.</i>
<i>tooth</i>	<i>sa-ka.</i>	<i>three</i>	<i>magna-tewa.</i>
<i>beard</i>	<i>sa-karku mezili.</i>	<i>four</i>	<i>ske-tewa.</i>
<i>neck-joint?</i> .	<i>tzin.</i>	<i>five</i>	<i>si-tawa.</i>
<i>arm</i>	<i>sa-fra.</i>	<i>six</i>	<i>si-wo-ske-le.</i>
<i>hand</i>	<i>sa-fra-tzin-sek.</i>	<i>seven</i>	<i>si-wo-wora.</i>
<i>finger</i>	<i>fra-wuata.</i>	<i>eight</i>	<i>si-wo-magnana.</i>
<i>nail</i>	<i>sa-krasku.</i>	<i>nine</i>	<i>si-wo-ske-tewa.</i>
<i>sun</i>	<i>kanhue.</i>	<i>ten</i>	<i>sa-flat-ka.</i>
<i>moon</i>	<i>tulu.</i>		

The same volume of the Transactions of the American Ethnological Society that supplies us with Mr. Squier's vocabularies for Nicaragua supplies us with Dr. Seeman's for

VERAGUA.

These being for

THE BAYANO ;

THE SAVANERIC ; and

THE CHOLO.

The Cholo is the same as Dr. Cullen's Yule, and also the same as Cunacuna and Darien of Balbi and the Mithridates.

ENGLISH.	CUNACUNA.	DARIEN.
<i>one</i>	<i>quensa-cua</i>	<i>conjungo.</i>
<i>two</i>	<i>vo-cua</i>	<i>poquah.</i>
<i>three</i>	<i>paa-cua</i>	<i>pauquah.</i>
<i>four</i>	<i>paque-cua</i>	<i>pake-quah.</i>
<i>five</i>	<i>atale</i>	<i>eterrah.</i>
<i>six</i>	<i>ner-cua</i>	<i>indricah.</i>
<i>seven</i>	<i>cugle</i>	<i>coogolah.</i>
<i>eight</i>	<i>vau-agua</i>	<i>paukopah.</i>
<i>nine</i>	<i>paque-hague</i>	<i>pakekopah.</i>
<i>ten</i>	<i>ambegui</i>	<i>anivego.</i>

It is also the same as some short specimens of the Mithridates ; where

<i>water</i> =dulah.	<i>brother</i> =rupah.
<i>upon</i> =nu.	<i>sister</i> =ninah.
<i>father</i> =tautah.	<i>wife (woman)</i> =poonah.
<i>mother</i> =naunah.	

The Cholo leads us into South America, where, for the present, we leave it.

ADDENDA.

I will now add two notes, which may possibly save some future investigator an unremunerative search.

First, concerning a language called *Mocorosi*. In Jülg, this is made a language of Mexico. It is really the *Moxa* of South America under an altered name.

ENGLISH.	MOKOROSI.	MOXA.
<i>I</i>	nùti	nuti.
<i>thou</i>	piti	piti.
<i>he</i>	ema	ema.
<i>this</i>	màca	maca.
<i>that</i>	màena	maena.
<i>that you</i>	màro	maro.
<i>she</i>	esu	esu.
<i>my</i>	nuyee	nuyee.
<i>thy</i>	piyee	piyee.
<i>his</i>	mayee	mayee.
<i>one</i>	eto	eto.
<i>two</i>	api	api.
<i>three</i>	mopo	mopo.

This is from an *Arte y vocabulario de la Lengua Mocorosi, compuesto por un padre de la compañía de Jesus missionero de la Provincia de los Moxos dedicado a la Serenissima Reyna de los Angeles, siempre Virgen Maria, Patrona de estas Misiones; en Madrid, año de 1699.*

A Lima edition A.D. 1701 differs from this in omitting the name *Mocorosi*, and being dedicated to a different patron. In other respects the two works agree *verbatim et literatim*.

Secondly, in respect to a language called *Timuacuana*. For this