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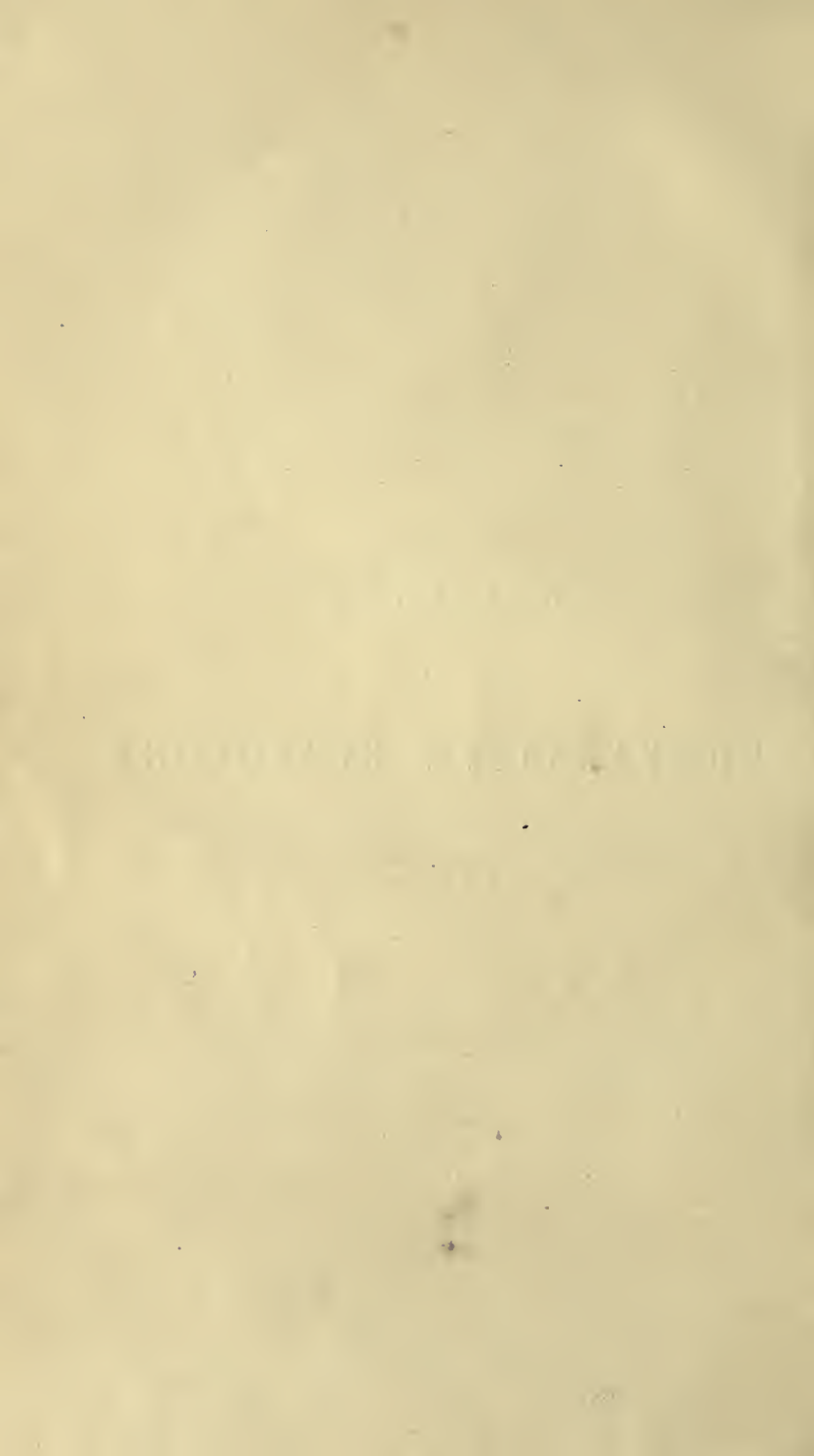
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ELEMENTS

OF

COMPARATIVE PHILOLOGY.



ELEMENTS

OF

COMPARATIVE PHILOLOGY.

BY

R. G. LATHAM, M.A., M.D., F.R.S., &c.,

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TO
HIS IMPERIAL HIGHNESS
THE PRINCE LOUIS LUCIEN BONAPARTE,
EMINENT FOR THE ZEAL AND EFFICIENCY
WITH WHICH HE HAS CONTRIBUTED TO OUR KNOWLEDGE OF
SOME OF THE MOST IMPORTANT BRANCHES OF
COMPARATIVE PHILOLOGY,
AS WELL AS IN RECOGNITION OF MUCH SPECIAL INFORMATION, FREELY
IMPARTED,

The following Pages are Inscribed.

LONDON,

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P R E F A C E .

THE object of the present work is to lay before the reader the chief facts and the chief trains of reasoning in Comparative Philology.

This last term is by no means unexceptionable. It has the merit, however, of being in general use, and it conveys no notions which materially mislead even the most uncritical. Neither is it, by any means, an easy matter to supersede it by one which shall be exactly adequate to the subject. Those which have suggested themselves to the present writer or to others convey either too much or too little.

That such a work is wanted is known to every student. Since the publication of the *Mithridates*, no work equally extensive and systematic has appeared: nor has the *Mithridates* itself been re-edited with the proper annotations or additions.

The main mass of facts lies in the details of the languages themselves. Of these details, the ones which best suit a general exposition are the actual enumeration of the existing forms of speech and the phenomena connected with their distribution over the earth's surface; the phenomena of their distribution, taken by themselves, being of great importance and interest. In some respects they are ethnological rather than philological in the strictest sense of the term. They

must, however, be known before even the rudiments of the subject can be studied ; and it is plain that they must be known in their integrity. Any important omission would damage the systematic exhibition of the whole. There is no language which does not illustrate some other ; and the least that is required of any general investigator is that he should know the details of his subject-matter—not some, but all.

I notice this, because the purely descriptive portion of the work fills more than six-sevenths of the volume ; and has the appearance of starving the remainder. A larger work would have removed this disproportion. Still, with languages and dialects as numerous as they are, the preliminary exposition must be accommodated to the multiplicity of its details. In some cases, no doubt, space might have been saved. In languages, however, which are either known from only a single specimen or are on the verge of extinction I have given more than I should have done otherwise.

The words which are selected as samples are not chosen on *à priori* principles. This means that I have not assumed that the names of certain parts of the body, of the sun, moon, &c., are the oldest and most permanent parts of a language without an approach to something like a preliminary trial. I have not assumed beforehand that they are what is sometimes called words of primary necessity. On the contrary, I have actually tried by the comparison of allied languages what words are the most permanent. It is only, however, where the materials were sufficient that I could thus pick and choose. In many cases, especially with the languages of South America, I have been fain to take what I could find.

I must also add, that the short lists of the present work are not intended to represent the evidence upon which the affinities between the languages which they illustrate is founded. For this they are insufficient. They

are rather meant as simple examples. Still, even as evidence, they are valid so far as they show likeness. A few words are enough for this. To predicate difference a greater number is required. It follows, however, from the fact of their being the words which are conspicuous for their permanence, that, as a general rule, languages, when taken altogether, are *less* alike than a list of selected words makes them.

Failing to find a vocabulary, I have occasionally given a Paternoster as an illustration; and here the converse is the case. Languages, as a general rule, are *more* alike than the comparison of their Paternosters suggests.

As for the words themselves, I am, for an inordinately large proportion of them, simply under the guidance of my authorities: indeed, many forms of speech are known only from a single specimen, often the contribution of an imperfect investigator. Upon the whole, however, I have found that they are sufficient for the purpose. At any rate, inaccurate specimens conceal, rather than exaggerate, affinities.

The several groups, or classes, as given in the classification of the present volume, so far as they depart from the ones in general currency, may be divided into three classes.

1. The first contains those where the *minimum* amount of positive evidence is required. Here, the criticism deals with the real presumptions in favour of my own view as opposed to those against it. This means little more than the expression of an opinion that the current doctrine is, in itself, improbable; that the *onus probandi* lies with those who assert, rather than with those who decline to admit, it; and that, on the part of those with whom the *onus* lies, the case has not been made. It is clear that this is a criticism of the common grounds of assent rather than a matter of philological fact.

2. The second contains those members which have the probabilities on their side, but which, from want of *data*, are susceptible of having their position improved, if not absolutely altered, when our knowledge increases. The South-American languages especially belong to this division. There is some evidence in favour of their being what they are here made; but that evidence is sufficient only because it coincides with the *à priori* presumptions.

3. The third class (and this more especially applies to the speculations on the original extent of the Slavonic and Lithuanian languages) is not only opposed to common opinion but has no presumptions in its favour—except, of course, such as show themselves when the fact is known, and which are, really, no true presumptions at all. It is the intention of the author, if opportunities permit, to mend the evidence on these points.

The second part, or the part which treats of language in general, is short. This arises (as aforesaid) from the great amount of preliminary detail which was absolutely necessary. The notice, however, short as it is, goes at once, to the two main problems, the origin of inflections and the origin of roots. Of the ground covered by these questions it only gives a general view, along with a few suggestions as to the method by which it is to be explored.

What now follows is the qualification of an expression which will frequently occur, and one which, without explanation, may seem to savour of arrogance. I often allude to what I call *the current opinion*; and I generally do so to condemn it.

The notice, however, does not mean that all the world is wrong, and that it is the mission of the present inquirer to set it right. *Current opinion* merely means the doctrine laid down in partial treatises, popular works, and other productions, which either fail to give a sufficiently general view of the subject, or are taken

from second-hand, or third-hand sources; the doctrine of laymen, amateurs, and speculators, rather than professed philologues, responsible authorities, and cautious critics. With many of these latter, I unwillingly differ. Still, wherever I consider myself right, I give every one else the credit of being so, who, with a first-hand knowledge of the subject, has not committed himself to any of the notions I have objected to.

The same principle is extended to what may be called *discoveries*. As a general rule, they belong so thoroughly to the domain of common-sense, that, with a scientific method, they come of themselves, and, so doing, carry with them but slight claims for bold originality and the like heroic qualities. Where I am right in any view not generally received, I am, unless the contrary be expressly stated, an independent witness: and, in claiming this for myself, I award the same merit (such as it is) to others. Where the line of inquiry lies in a right direction, any amount of similar results may be obtained by independent investigators; and that many good results are actually thus obtained is certain. Philological papers are spread over such a vast variety of periodicals, monographs, and different works in different languages, that the mere search for them is a matter of time and labour—to which favourable opportunities must be added. If, then, I pass over many important observations without special reference to the observer, I do it without, at all, implying that my own are either the only or the earliest ones. I often find them in other writers; but I have never encouraged the notion that they were borrowed. A like liberal construction is what I ask from others. The history of the opinions connected with any department of knowledge is one thing; the investigation of the facts themselves is another; and, in proportion as any branch of knowledge advances, agreement independent of communication increases.

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LANGUAGES AND DIALECTS.

FIRST PRIMARY GROUP.

Tibetan and Burmese.

Tibetan.

Bultistani of Little Tibet—Ladakhi, Tibetan—written (*or older*); spoken (*or newer*)—Butani or Lhopa (*divisions chiefly political*)—Changlo.

Bhot of Kunawer. Milchan—Theburskud—Súmchú.

Serpa (*details doubtful*). Thaksya—Sunwar.

Eastern Bhot (*transitional to Burmese*). Takpa — Manyak — Thochu—Gyami.

Northern Bhot. Hor.

Nepalese.

(a) Gurung—Murmi; (b) Magar—Bramhú; (c) Chepang—Váyú—Kusunda (*Nepalese leading to Northern India*); (d) Newar—Pahri (*do.*); (e) Kirata—Limbu (*do.*); (f) Lepcha (*leading to Asam*); (g) Dhimal—Bodo—Borro—Garo (*leading to Singpho through Jili*).

Asam, &c.

Dofa, Abor, and Aka. Miri (*on the northern frontier*); Angami (*Naga, so-called, on the southern*).

Tayung and Mijhu Dialects (*languages*) of the Mishmi.

(?) Deoria Chutia.

Manipur, &c.

Kasia. Mikir.

Jili (*running westward through the Garo*)—Singpho—Kakhyen.

Naga Dialects (*so-called*) minus the Angami (*see above*) and the Mithan (*Singpho or transitional*)—numerous.

Koreng—Songpu—Luhuppa—North Tankhul—Khoibu—Maring—Kapwi—Maram—Manipur.

Kuki and Luncta—Mru—Kami and Kumi—Sak—Shendu—Khyen.

Rukheng (Arakan)—Burmese Proper.

Sgau—Pwo—Thoung-lhù.

Siamese.

Ahom—Khamti—Shan—Laos—Siamese Proper—Palaoung.

Món.

Mon of Pegu—Kha—Khong of Kambojia.

Islands.

(?) Andaman.

(?) Carnicobar.

Chinese and Cochinchinese.

Anam of Cochinchina and Tonkín.

Chinese.

SECOND PRIMARY GROUP (TURANIAN).

Tungus—Mongol—Turk.

(?) Yeniseian. 1. Northern Branch of the Sim and the Pit, &c. 2. South-
ern Branch—Assan—(*extinct*) Arini—(*extinct*) Kot.

(?) Tshuvash.

(?) Yukahiri.

Ugrian.

Samoyed. *South-eastern*; Motorian (*extinct*)—Koibal (*do.*)—Kamass.
South-western (Ostiak, *improperly so-called*)—*Northern*; Yeniseian—Tawgi
—Yurak.

Ostiak—Vogul—Hungarian (Magyar).

Mordvin—Tsherimis—Votiak.

Permian and Zirianian—Karelian—Tavastrian and Quain—Fin—Vod—Es-
tonian—Lief.

Lap.

Peninsular.

Korean.

Japanese—Lúchú.

Aino of Sagalín—of Kuriles—Kamtshatka.

Gilyak (?) Koriak—Kamtshatkan (*leading through the Aleutian to the
Eskimo*).

THIRD PRIMARY GROUP.

Indian.

(1.)

*Languages with the Sanskrit element not sufficiently large to make their origin
disputed.*

Denwar and Darahi—Tharu—Kuswar—Pakhya—Kooch.

Ho (Kol) of Singbhum—Suntal, &c.

Khond—Gadaba—Yerukali—Savara (more Kol than the others though further South) &c.—leading to Telugu.

Ghond.

Uraon—Rajmahal.

Telंगा or Telugu—Tamul—Malayalim—Canarese—Tuda—Budugar—Irular—Kohatar—Kodagu or Curgi—Tulava.

Brahui.

Cant languages, and languages of migratory Indian Tribes.

Thug—Bagwan—Taremuksi—Korawi—Ramusi—Mang—Nut—Katodi—Bowri—Guhuri—Gypsy. Khurhat and Duman of Persia; Ghager, Helebi, and Nawer of Egypt, &c.

(2.)

With a proportion of Sanskrit sufficiently large to make their origin disputed.

Cashmirian—Hindí—Punjabi, &c., and Bengali of Asam—as spoken in Arakan—Uriya (Udiya)—Gujerati—Cutch (*leading to Sind*)—Sindhi = Siraiki—Lar—Marathi (Mahratta)—Konkani.

Singalese—Rodiya—Maldiva.

* * * * *

Swauti—Shina—Dir—Tirhai.

Kashkari (Dard)—Arniya—Kashkari—Chitrali.

Kaferistani—Siaposh.

Cohistani—Lughman—Pushai.

(?) Kajunah.

Persian.

Pushtu Patan, or Affghan; eastern and western—Biluch—Persian (*general language*)—dialects of Tajiks out of Persia, Baraki, &c.—Kurd.

(?) Iron.

Dioscurian.

Armenian.

Georgian. Kartulinian—Mingrelian and Imeretian—Suanetian—Lazistani.

Tushi—Ingúsh—Tshetsh.

Kabardinian—Tserkess Proper.

Adigé. Abchazi—Tepanta.

Avar—Anzúkh—Tsari—Andi, &c.—Dido and Unso—Akush—Kasikumuk—Kuráli.

FOURTH PRIMARY GROUP (OCEANIC).

Malay, &c.

Samang of Juru of Kedah.

Silong—Nicobar.

Malay (general language)—Tshamba—Jakun—Atshin—Singkal—Pakpak Toba and Banjak Batta—Korinchi—Rejang—Lamong (with *Javanese ele-*

ments)—Ulu—Lubu (*unlettered*)—Nias—Maruwi—Poggi, or Mantawa, Islands—Enganho (*outlying*)—Sunda—Madura—Sumenap—Javanese—Bali—Sasak—Bima—Sumbawa—Timbora—Ende—Mangarei (*one of the first languages of the series in which Australian words were observed*)—Ombay (*see Mangarei*)—Solor—Savu—Roth—Timur—Manatoto—Timorlaut—Kissi—Baba (Bebber)—Key Doulan—Wokan, &c.

Borneo—Parts about Labuan—Banjermassin—Kayan of Centre—Northern districts.

Celebes. Bugis—Mandhar—Macassar—Menadu (*dialects numerous*)—Gunong-Tellu—Buton—Amboyna—Saparua—Ternati—Tidor—Ceram—Halmahera or Gilolo.

Sulu—Bissayan—Iloco—Cayagan—Tagala—Umiray—Dumagat, &c.—Bashi.

Formosan = Sideia and Favorlang.

Micronesia.

Tobi—Pelews—Guaham—Chamor—Ulea—Yap—Satawal.
Mille—Tarawan—Fakaafo and Vaitupu.

Polynesia.

Samoa (*Navigators' Isle*)—Marquesas—Kanaka (*Sandwich Isles*)—Tonga—Tahitian—Paumotu—Maori—Easter Island—Wahitao—Mayorga—Ticopia—Cocos Island—Rotuma.

Papuan.

Guebe—Waigiu—Parts about Port Dorey—Lobo—Utanata—Mairassis—Triton Bay—Onin—Miriam—Redscar Bay and Dufaure Islands—New Ireland and Port Praslin—Bauro and Guadalcanar—Vanikoro—Tanema and Taneama—Mallicollo—Tanna—Annatom—Erromango—Lifu and Mare—Baladea—Dauru.

Fiji.

Australian.

Cape York—Massied—Kowrarega and Gudang—Moreton Bay—Sidney—Muruya—Peel—Bathurst—Mudji—Kamilaroi (Wellington)—Wiradurei—Lake Macquarie—Witouro—Woddowrong—Koligon—Jhongwhorong—Gnurrelleian—Corio—Coliak—Lake Hindmarsh—Pinegorine—Dautgart—Lake Mundy—Molonglo—Boraiper—Yakkumban—Aiwong—Parnkalla—Head of Bight—W. Australia—Port Philip—King George's Sound, &c.

Tasmanian—Eastern, Western, Northern and Southern dialects.

FIFTH PRIMARY GROUP (AMERICAN).

Alutian.

Kadiak—Kuskutshewak—Tstu-gatsi—Labrador, Greenlandic—Namollo.

Athabaskan.

Kenay—Kutshin (Loucheux)—Dog-rib, Slave, Beaver, Chepewyan Proper, Takulli—Tsikanni—Sussi.

Atna—Koltshani—Ugalents.
 Tlatskanai—Umkwa—Kwaliokwa.
 Navaho—Húpa—Apatsh—Pinalero—Jecorilla.

Oregon.

Kitunaha.
 Kolush—Sitkan—Skittegats—Chemmesyan—Haidah—Hailtsa and Hailt-
 zuk—Wakash—Chinuk—Watlala.
 Shushwap. Selish—Okanagan—Spokan—Piskwaus—Billechula—Skitsuish
 —Skwali—Kowelitsk—Tsihaili—Nsietshawus.
 Jakon.
 Kalapuya—Willamet (*akin to*) Molele—Cayus and Wailatpu (*leading to*
Sahaptin and Wihinast).
 Lutuami.
 Shasti—(*akin to Copeh*) Palaik (*akin to Wihinart*)—Bonak.

California.

Ehnek.
 Talewah.
 Weitspek—Wishosk and Weiyot.
 Copeh—Mag Readings—Upper Sacramento—Cushna—Pujuni—Secumne—
 Tsamak—Talatui—San Raphael—Tshokoyem (Jukioume)—Sacramento—
 Choweshak—Batemdakai—Yukai—Kulanapo—Khwaklamayu.
 Coconoons—Tulare.
 Costano—Santa Clara—Eslen—Ruslen—Mutsun—Carmel—Soledad—San
 Antonio—San Miguel—San Luis Obispo—Santa Inez—Los Pueblos—Santa
 Barbara—San Fernando—Los Angeles.
 San Gabriel (Netela). San Juan Capistrano (Kij).
 San Luis Rey.
 San Diego, or Diegano—Cocomaricopas—Yuma—Mohave.

Old California.

Cochimi of San Xavier—San Borgia—Loretto—Waikur—Ushita?—
 Pericu.

Sonora, &c.

Pima—Opata—Eudeve—Seres—Hiaqui—Cahita—Tubar—Tarahumara—
 Cora.
 Otomi—Mahazui.
 Mexican.
 Huasteca. Maya—Katchiquel—Quiche or Utlateca—Zutugil or Zacapula—
 Atiteca—Chorti—Mam—Manche—Popoluca—Tzendal—Lacondona—Ache—
 Zapoteca?
 Pirinda—Tarasca.
 Totonaca—Mixteca—Mixe?
 Lenca. Gnajequiro—Opatoro—Intibuca.
 Nagranda. Chorotega—Wulwa—Waikna.

Savaneric. Bayano.
Cunacuna.
Cholo.

Paduca class.

Wallawalla—Kliketat—Sahaptin—Wihinashst—Shoshoni—Uta—Pa-uta
—Chemuhuevi—Cahuillo—Cumanch.

Algonkin class.

Blackfoot. Arapaho.
Shyenne—Cree—Ojibwa—Nipissing—Old Algonkin—Messisauigi—Ottawa—Knistinaux—Potowattami—Sheshatapush—Skoffi—Montagnards.
Bethuck.
Menomeni—Sack and Fox—Kikkapu—Illinois—Miami—Wea—Piankeshaw
—Shawni—Micmac—St. John's—Etshemin—Abnaki—Passamaquoddy.
Matik—Massachusetts—Narraganset.
Minsi—Delaware—Lennilenape—Nanticokes—Susquehannok—Mohicans
—Manahok—Powhattan—Pampticough.

Sioux group.

Upsoroka or Crow—Mandan—Assineboin—Yankton—Winehago—Dakota
—Osage—Quappa—Teton—Ioway—Omahaw—Minetari.

Iroquois group.

Wyandot—Huron.

Iroquois. Mohawk—Cayuga—Onondago—Seneca—Oneida—Tuscarora—
Nottoway—Hochalaga.

Woccon—Catawba—Cherokee—Chickasah—Muskogulge—Choctah—Seminole—Uche—Natchez—Chetimacha—Adahi—Attacapa.

Caddo—Witshita—Kichai—Hueco—Pawnee—Riccree.

South American.

Muysca or Chibcha—Correguage—Andaqui.

Quichua = Quiteno—Chinchasuya—Cauki—Lamano—Cuzcucano—Calchaqui.

Puquina—Yunga—Mochika.

Yamea—Mainas.

Aymara = Lupaca—Pacase—Canchi—Cana—Colla—Collagua—Caranca—Charca.

Araucanian—Puelche—Fuegian. Alikhúlip—Tekinica.

On the Orinoco.

Yarura—Betoi—Otomaka.

On Rio Negro.

Baniwa of Isanna—Barree—Baniwa of the Javita—Baniwa of the Tomo and Maroa—Uaenambu or Mauhe—Juri—Coretu of Wallace—Coretu of Balbi.

Maipur.

Maipur—Achagua—Pareni.

Carib.

Wapisiana—Guinau—Maionkong—Woyawai—Wayamera—Macusi—Aré-cuna—Soerikong—Mawakwa—Accaway—Caribisi—Pianoghotto—Tiverighotto—Atoria and Daurai—Tamanak—Carib—Jaoi—Arawak.

(?)

Salivi—Macoa and Piaroa.

Warow.

Taruma.

Juripixuna—Iquito—Xumano ?

Mayoruna—Urarina.

Peba—Yagua—Orejones.

Ticunas—Zapara—Yamea ?

On the Ucayale.

Panos.

Head-waters of Beni.

Yuracares.

Between Andes and the Moxos area.

Sapiboconi. Antes.

Moxos.

Movima—Cayuvava—Itonama—Moxos—Canichana—Chapacura—Pacaguara—(North) Iténès (East).

Chiquitos.

Paioconeca (West)—Chiquitos (Central)—Otuke (East)—Zamucu (in direction of the Chaco).

Chaco.

Mataguaya (in direction of Chiquitos)—Vilela and Lule (in direction of Aymara)—Mocobi and Toba—Mbaya or Guaycuru—Abiponian.

Brazilian not Guarani.

Bororo. Guachi—Guato—Guana (in Matagrosso) . ?—Payagua (in Paraguay).

On Tocantins.

Caraja—Apinages—Chuntaquiro, or Piro—Cherente and Chavante—Caraho—Tocantins (in Goyaz)—Timbiras—Ge or Geiko—(in Para and Maranham).

Kiriri—Sabuja.

Botocudo—Jupuroca—Mucury—Naknanuk—Maconi—Mongoyos—Malali—Machakali—Patacho—Camacan—Purus—Coroados—Coropos.

SIXTH PRIMARY GROUP (AFRICAN).

Phenician of Phenicia, of Carthage—Samaritan—Hebrew—Aramaic, Syriac and Chaldee. Gheez—Tigré—Amharic—Gafat. Arabic—Hururgi, &c. Amazig or Berber—Siwah—Tunis—Tripoli—Algiers—Morocco—The Sahara—The Canary Isles (extinct).

Agaw and Falasha.

Gonga—Kaffa—Woraita—Wolaita—Yangaro—Ukuafi.

Memphitic, Sahitic and Bashmuric dialects of the Coptic.

Bishari—Kenzy, Núb and Dongolawy dialects of the Nubian—Koldagi of Kordovan. Shabun—Fertit—Shilluk—Denka—Fazoglo or Qamamyl—Tumali and Takeli—Dor—Nyamnam.

Mobba—Darrunga.

Danakil (Afer), Somauli and Galla.

Dizzela—Dalla—Shankali, or Shangalla, of Agaumidr.

Kaffir.

Wanika—Pacomo—Wakambo—Msambara—Msequa—Sohili—Suwael, or Suwaheli—Makua—Meto—Maravi—Matalan—Kerimane, or Quilimane—Inhambane dialects—Zulu—Kaffir Proper—Bechuana, Bayeiye (*of great Lake*)—Heriro (*on Atlantic about Walwish Bay*)—Benguela—Angola and Congo dialects—Gabún dialects—Otam (*of Old Calabar*) and allied dialects.

Bonny—Brass—Ibo—Benin and of Delta of Niger.

Dahomey dialects—Anfue—Widah—Mahi—Acra, or Gha, and Adampi—Krepee or Kerrapay—Otshi dialects; Akkim—Akwapim—Akwambu—Fanti (Fetu) Borom—Amina—Avekvom of Ivory Coast—Kru—Grebo—Bassa—Dewoi—Sokko—Kissi—Mendi—Vey—Mandingo—Bambarra—Jalunka.

Ligurian. Venetian—Carnic.

SEVENTH PRIMARY GROUP (EUROPEAN).

I. (?) Bask.

II. Indo-European (so-called).

A. Keltic.

B.—1. Albanian or Skipitar.

2. German.

3.—A. Sarmatian—Sanskrit—Lithuanic—Slavonic.

B. Latin and Greek, &c.

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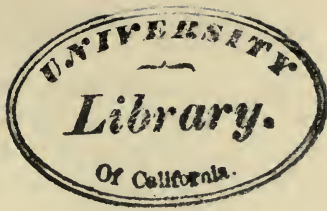
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COMPARATIVE PHILOLOGY.

CHAPTER I.

Dialects and Languages.—Stages of Languages.—General Distribution.—Large, Small, and Medium Areas.—Insular and Continental Distribution.—Obliteration of Intermediate Forms.—Classification by Type and Definition.—General View of Seven Great Divisions.—The Class Natural.

THERE are slight differences of speech between members of the same family. Between different villages and towns they increase, and they become greater still, when there is a difference of tribe, clan, or nationality. What this difference consists in varies with the circumstance of the case. It may be a difference of words, or it may be a difference of pronunciation. Let a Scotchman, an Irishman, and an Englishman, utter a series of sentences, consisting of exactly the same words, and a difference of some kind or other will be the result—a difference which some may call a difference of tone, others, one of accent; a difference for which the name may be doubtful; but, at the same time, a difference which would make the speeches, if heard at a distance too great to allow the exact words to be heard, look like speeches in three different languages.

When differences of this kind reach a certain point, they constitute *dialects*; and when two forms of speech differ so much as to be mutually unintelligible the result is two different *languages*. Such, at least, is the rule in a

rough form. I say *in a rough form*, because both *dialect* and *language* are vernacular, rather than technical, terms; terms, which, in some cases, mean less than in others; terms of which no exact definition has been given. Nor is it recommended. On the contrary, latitude must be allowed. So much depends upon the nature of the subject spoken about, and so much on the aptitude of the individuals speaking, that it is difficult to say when mutual unintelligibility begins. Two dull men from different parts of the same country may be puzzled over an out-of-the-way proposition, where a quick wit, with a simple question, would make easy work of things. When we talk of two dialects being either mutually unintelligible, or the contrary, we should think of this. The dialect itself is but one point. The speaker gives us another: the subject under speech the third.

Sooner or later, however, the line of mutual intelligibility is passed, whether for quick ears or slow, whether for simple questions or complex ones; and then we have, under all conditions, a change of language. Many a language, however, is little more than a dialect, with its dignity augmented through certain extreme circumstances. Its alphabet (for instance) may be peculiar. It may represent a different nationality. Its culture may be independent. A Dane and a Swede can understand each other; but the Danish can no more be called a dialect of the Swedish, than the Swedish can be called a dialect of the Danish.

It is safe, however, to consider such forms of speech as are, in *all* cases, mutually unintelligible as different languages; and it would be scientific to treat each such language as a philological unit, of which the dialects and subdialects are the fractions. I say that this would be scientific; but I do not say that it would be convenient, or, in all cases, practicable. We cannot, as has just been stated, call such forms of speech as the Danish and Swedish *dialects*: nor yet the Spanish and Portu-

guese, nor yet many others. The philological relations allow, the political relations forbid, us to do so.

The limitation at the other extremity is somewhat more practicable ; though it is, by no means, without its complications. That certain forms of speech, which, in common parlance, are called *dialects* rather than *languages*, are mutually unintelligible, I believe ; though, at the same time, I am sure that they are rarer than is supposed. Are these to be called languages ? If so, it is very possible that there may be more than one language in both Italy and Germany ; in both Spain and France ; possibly in both England and Scotland. How far this is actually the case is another matter. The question now under notice is the application of certain terms to certain cases. It must not be too strict where the form of speech is new, and the class to which it belongs has been but little studied. We may say that every mutually unintelligible form of speech supplies us with a fresh language ; and, in languages of this kind, Africa and the New World abound. They are conveniently called *languages*, because we have never been in the habit of talking about them as dialects ; in fact, we have hardly talked about them at all.

If the phenomena of transition create difficulties in our classification when we look to the geography of our languages and dialects, still more do they do so when we take cognizance of them in time. Changes of some sort are always going on ; and, as long as any language lasts, such changes affect it—in the course of a single generation but little, in the course of many generations, much. The result of this is, that extreme forms differ notably ; intermediate ones notably or slightly, as the case may be, *i. e.* as they approach each other. At the point of contact, the difference is imperceptible. The Latin of Ennius, and the Italian of Leopardi, are the extremes of a long chain. So is the English of the present writer and the Anglo-Saxon of Ælfric.

That each gives us a different language is beyond doubt, but it is also beyond doubt that there has been no period in the history of either the Italian or the English when the speech of the grandson was unintelligible to the grandfather, and *vice versá*.

Next to the difference between dialects, languages, and groups, comes the notice of the general phenomena connected with their distribution over the earth's surface. They may be studied in any one of the great continents. They may be studied in the islands of the Indian Ocean and the Pacific. They repeat themselves. Sometimes there is a vast area with only a single language covering it. Sometimes there is a multiplicity of mutually unintelligible forms of speech within the limits of a narrow area. We find the illustration of this in politics. There are large homogeneous kingdoms, like France. There is a concatenation of petty principalities, like the German states. Hence, there are areas characterized by uniformity of language spread over a large surface; and areas characterized by a multiplicity of mutually unintelligible forms of speech spread over a small one. Besides which, there are languages of a moderate, or medium, area.

Some of these areas are continental, *i. e.* extend over vast tracts of continuous *land*. Sometimes they are oceanic, or spread over islands, archipelagoes, and chains of archipelagoes. Between these two there is one important difference. Languages of a continent touch each other at their circumferences and may or may not graduate into each other. Languages of an archipelago are definitely bounded. We always know where their circumference is limited. The limit is the sea, and the sea is mute.

The continental areas lead to another matter for consideration. Why are the small, small? and the great, great?

Whatever may be the extent of the following fact, it

is for certain great districts, an undeniable one. The present writer may extend it further than others. Every one, however, recognizes it as a fact of *some* extent, greater or less. Particular languages spread and obliterate intermediate forms, and when these intermediate forms are obliterated, languages, originally different, come in contact. The lines of demarcation then become clear and clean.

At the present moment there are three languages connected with each other indirectly, and that not very remotely; but, still, when compared with the intermediate forms, separate, substantive languages — languages which no one can confound with each other. They are the French of Paris, the Italian of Florence, the Castilian of Madrid—three lettered and literary languages. The provincial forms of all these are both numerous and well-marked, and at the circumferences of their several areas they stand in strong contrast to the central forms. In still stronger contrast do the northern and southern, the eastern and the western *patois* stand to each other, *e. g.* the Béarnais to the Walloon, the Calabrian to the Sardinian, the Murcian to the Gallician—the Gallician being, though a dialect of Spain, almost as much Portuguese as Spanish. With differences like these, it is probable that on the French and Spanish, and the French and Italian frontiers there may be dialects of which the philological position is ambiguous; dialects which, whilst they graduate towards the French of Paris in one direction, are intelligible to the speakers of dialects which graduate in the Castilian and the Florentine on the other. Such is actually the case. There is more than one *patois* of French Savoy which may pass for a form of the Northern Italian; but, on the other hand, there are many dialects of Northern Italy which may be called French. Again, there are forms of the Provençal which are quite as Spanish as French.

The line, then, of demarcation is in some cases obscure or faint. Yet the forms of speech are grouped. This is done by arranging them round some centre, and calling them French, Italian, or Spanish, as the case may be. To do this, is to classify according to *type*. In this way the dialects of the French, and many other languages may be classified: indeed, it is to dialects, or languages that approach them, that the classification by type best applies. The main languages, however, are classified by *definition*, *i. e.* by such clear and undoubted lines of demarcation as separate the English from the German, the Swedish from the Dutch. Between these there is no doubtful frontier.

Though it cannot be denied that a classification of languages, according to the extent to which they simply bear a likeness to each other, is practicable, it may safely be said that, for all the ordinary classifications, they go upon *likeness*, and something more. They go upon either a real or supposed *affinity*. Nor is this difference unimportant. There is, between most languages, a certain amount of likeness independent of any historical connection. This means that a certain number of words in different languages will be, more or less, like each other, not because two or more tongues have borrowed and lent, nor yet because one mother-tongue is at the bottom of the whole, but because the human organism (by which is meant the mind and the organs of speech taken together), under certain conditions, acts with a certain amount of regularity.

Again—languages, between which the relationship or historical connection may be of the slightest, may resemble each other in points of great importance, simply because they are both in the same stage of growth or development.

The historical philologue looks upon languages and dialects, as a genealogist looks upon sons and nephews, uncles and cousins. If the family likeness coincide

with any nearness of kinmanship, well and good; but it is not necessary that it do so. The grandson may resemble the grandfather, rather than the father, and first cousins may be liker each other than brothers and sisters. If so, he takes the likeness as he finds it. He takes it as he finds it; inasmuch as it is a family tree, rather than a family picture, with which he deals.

In one important point, however, this comparison fails. The philologue who looks upon languages from the historical point of view has, in most cases, to infer the relationship from the likeness: in this respect resembling the genealogist who is taken into a picture-gallery and required to ascertain the degrees of relationship from the similarity of feature or expression; assisted in some respect by the style of painting, the dress of the individual, and other adjuncts.

For historical purposes the important parts of a language are the details; the details in the way of its words, glosses, roots, or vocables; its nouns and verbs; its adverbs and pronouns. Where these are common to two languages, the chances are that the actual relationship is in proportion to the extent of the community. This means that 50 *per cent.* implies a closer affinity than 40, 40 than 30; and so on. I give these figures chiefly for the sake of illustration. Of the application of the numerical system in general, I have no great experience—except (of course) in a rough way. No percentage, however, is conclusive. To say this, is merely to say that there are different rates, at which languages alter. If so—the one which either drops or changes the meaning of three words *per annum* will lose its likeness to the common mother-tongue, sooner than its congener which drops or changes the same number in a decennium. Percentages, then, give presumptions only. When these coincide with the geographical relations they improve.

With these preliminaries, we may lay the map of the world before us, and mark out seven great areas;—seven

great areas coinciding with seven long and broad lines of definite and decided demarcation. Two of these, being effected by the ocean, rather than by displacement and obliteration, command less importance than the rest. They cut-off the New World in the west; and the islands of the Indian Ocean and the Pacific in the south. For the present, then, little need be said about either *America* or *Oceanica*. Neither does *Africa* require any immediate notice. Its Peninsular character simplifies its philology.

The other four areas lie in the great central nucleus of Europe and Asia combined—Europe and Asia—Asia and Europe. For the purposes of ethnology they form but a single continent.

The *Western* division is the one with which we are most familiar. It is bounded on the south and west by the Mediterranean, the Atlantic, and the German Ocean; on the north, by the line which divides Norway and Sweden from Lapland and Finland. The Gulf of Bothnia then follows, dividing Sweden and Finland. Finland, though deeply indented by both Russia and Germany, is not left behind us before we reach the frontier of the Government of Vitepsk, whence our line is continued along those of Smolensk, Moscow, Vladimir, Riazan, Orlov, Voronezh, and Don Kosaks (in none of which any language other than Russian is spoken), until we reach the sea of Azov; after which the Black Sea, the Sea of Marmora, and the Greek Archipelago, lead us to the Mediterranean, with which we started. This includes Great Britain, France, Spain, Italy, Germany, the valley of the Danube, and Greece—allowance being made for the Turk and Hungarian, which are intrusive. All this really means Europe *minus* Lapland, Finland, and those Governments of Russia, in which Ugrian languages in fragments still continue to be spoken. The displacements that break up any possible transitions, which may originally have existed, are nearly all effected by the encroachment of one language

—the Russian ; the nearest approach to the original *status* being in Vilna ; where the Lithuanic come almost in contact with the Fin.

The great *Northern* area is, in Russia, conterminous with the western ; Ugrian being spoken (in fragments, and on spots like islands in a Russian Sea) in Curland, Livonia, Estonia, St. Petersburg, Novogorod, Tver, Vologda, Viatka, Nizhni Novogorod, Kazan, Penza, Tambov, Saratov, and Astrakhan. Its southern boundary is the northern ridge of Caucasus. Then comes the Caspian Sea ; then the frontier between the Turks and the Persians ; then the western and northern boundary of Tibet ; then the western and northern ones of China. This gives us the eastern part of European Russia, the Governments of Caucasus and Orenburg ; Siberia, Mongolia, and Mantshuriâ. The boundary then becomes the Sea of Okhotsk, and the northern parts of the Pacific up to Behring's Straits. This means—roughly speaking—northern Asia, with a large part of Europe.

The chief displacements here have been effected by the spread of the Turk language ; which on the East has done, in the way of the obliteration of possible transitions, all that has been done by the Russian—all ; if not more.

The *South-eastern* area (we unconsciously, but not inconveniently, adopt the phraseology of the railway engineer) begins with the northern frontier of China ; and, as far as China and Tibet are concerned, is conterminous with the Northern, until we reach the extremity of Tibet. It there, (or thereabouts,) crosses the Himalayas, so as to include Nepaul, and the Sub-himalayan *turais*, and, at the head of the Bay of Bengal, takes the sea as its boundary. After this, the coast (with the exception of the Malayan Peninsula) leads us round Ava, Siam, and Cochin-China, to the original starting-point near Pekin. The displacements here have been effected by the Chinese and the Tibetan. The area included

gives Tibet, Nepal, the Trangangetic Peninsula, Asam, Siam, Pegu, Cambogia, Cochin-China, and China.

The *South-western* area contains India, Persia, and Caucasus; and the displacing languages here are the Indian, the Persian, and the Arabian; the latter being treated as African. Whether African or Asiatic, it covers an enormous area, and has effected corresponding displacements. The fact of its having done this is all that is now under notice.

1. The languages of the Western group are all in an *advanced* stage of development.

2. The languages of the Northern group are all in a *medium* state of development.

3. The languages of the South-eastern group are all in an *early* stage of development.

With a view to their stage, the first are called Inflectional, the second Agglutinate, the third Monosyllabic.

There are a few exceptions to this statement. As a rule, however, it holds good.

To enlarge upon this would be to anticipate. A notice, however, is by no means superfluous. It helps to show that the groups are *natural*. So does the fact that most of the languages of the first class are what is called Indo-European; most of the languages of the second what is called Turanian.

CHAPTER II.

Bhot and Burmese Group.—Bhot of Bultistan, Ladak, Tibet Proper, and Bútan.—Written and Spoken.—Local Dialects.—Changlo.—Serpa.—Tak.—Maniak.—Gyarung.—Tochu.—Hor.

NOWHERE is it more necessary to remember the difference between classification by the way of type and classification by the way of definition than it is in the field upon which we are now entering; the field upon which we break ground in regard to the details of our subject. Roughly speaking, this is that part of Asia which contains Tibet and the Burmese Empire—a large and irregular tract of country exhibiting great extremes both in its political and its physical character. What it is that connects them in the way of Philology we shall see as we proceed.

If we look on to the predominant languages of this vast region, and compare only the literary language of Tibet with the literary language of Ava, nothing is much easier than to draw clear and definite lines of demarcation between them. They are, at least, as different from each other as the Italian of Florence and the French of Paris. But this is only because the forms which we compare are extreme ones. The details of the local dialects give us a very different result. They give us, instead of neat and clean masses of separable languages, transitions of various kinds and in numerous directions; in other words, they preclude the classification by definition, and force us upon classification by type.

The philological boundaries of Tibet are better known than the geographical; in other words, we know, with the exception of the details of the extreme

east, all the *languages* with which the Bhot is conterminous. At its western extremity it is bounded by the Cashmirian and the Dard, on the north-west by the Turk of Chinese Turkestan, on the north-east by the Mongolian, on the south by the Hindi, the Nepaul forms of speech, the Dhimal, the Bodo, and the Garo. The mountains that bound the valley of Asam to the north are, more or less, Bhot. But of these, more will be said in the sequel.

The word Bhot, or Bhotiya, meaning a Tibetan, is the root of the words Butan and Bultistan; Bultistan being the Persian for the land of the Bultis, *i. e.* Little Tibet.

In Bultistan, the creed is Mahometan, the frontier Turk and Indian, the blood (apparently) more Paroparimisan than the language. Of the literature and the dialects I can say nothing, having seen no written compositions from Little Tibet. Neither can I say whether the alphabet is exclusively Arabic. The dialect, however, for which we have any specimens, is that of Ladak; that of Ladak being that of Tibet in general.

In Ladak, both the creed and literature are Buddhist, and the blood seems to be as purely Bhot as the language. The political relations, however, are with British India and Cashmir, rather than with China; and it is only when we reach the Chinese parts of Tibet that we find the Bhot characteristics at the *maximum*. Here are preserved, in innumerable monasteries, heaps upon heaps of Buddhist literature, in which translations from the Sanskrit take an inordinate degree of prominence. The alphabet in which they are written may date from the second century. It is of Indian origin; though, in its present state, a well-marked variety.

Between the Tibetan as it is written, and the Tibetan as it is spoken, it is usual to draw a broad distinction, inasmuch as the former either actually preserves, or appears to preserve, a number of letters with which

the latter dispenses. These are exhibited in *italic* type.

English.	Written Tibetan.	Spoken Tibetan.
<i>Man</i>	mi	mi
<i>Head</i>	m go	go
<i>Hair</i>	s kra	kra
<i>Eye</i>	mig	mik
<i>Ear</i>	sa	amch
<i>Tooth</i>	so	so
<i>Blood</i>	khrag	thak
<i>Bone</i>	ruspa	ruko
<i>Hand</i>	lagpa	lango
<i>Foot</i>	r kangpa	kango
<i>Sun</i>	nyima	nyima
<i>Moon</i>	z lava	dawa
<i>Star</i>	s karma	karma
<i>Fire</i>	me	me
<i>Water</i>	chhu	chhu
<i>Stone</i>	r do	do
<i>Tree</i>	l jonshing	shingdong
<i>One</i>	g chig	chik
<i>Two</i>	g nyis	nyi
<i>Three</i>	g sum	sum
<i>Four</i>	b zhi	zhyi
<i>Five</i>	hna	gna
<i>Six</i>	druk	thu
<i>Seven</i>	b dun	dun
<i>Eight</i>	b rgyud	gye
<i>Nine</i>	d gu	guk
<i>Ten</i>	b chu	chu
—	thamba	—

Bútan differs from Tibet Proper, chiefly in being more open to influences from India. The Bútanis call themselves Lhopa.

Another, and a more extreme form of the Eastern Bhot, is the language of Takyul, or the land of the Tak, or Takpa, which is the country marked Towang and Towang Raj in the ordinary maps.

English.	Lhopa.	Takpa.
<i>Man</i>	mi	men
<i>Head</i>	gutoh	gokti
<i>Hair</i>	kya	pu
<i>Eye</i>	mido	melong
<i>Ear</i>	navo	neblap

English.	Lhpa.	Takpa.
<i>Tooth</i>	soh	wah
<i>Blood</i>	thyak	khra
<i>Bone</i>	rutok	rospa
<i>Hand</i>	lappa	la
<i>Foot</i>	kanglep	leme
<i>Sun</i>	nyim	plang
<i>Moon</i>	dau	leh
<i>Star</i>	kam	karma
<i>Fire</i>	mi	meh
<i>Water</i>	chhu	chhi
<i>Stone</i>	doh	gorr
<i>Tree</i>	shing	shendong
<i>One</i>	che	the
<i>Two</i>	nye	nai
<i>Three</i>	sum	sum
<i>Four</i>	zhi	pli
<i>Five</i>	gna	liagni
<i>Six</i>	dhu	kro
<i>Seven</i>	dun	nis
<i>Eight</i>	gye	gyet
<i>Nine</i>	gu	dugu
<i>Ten</i>	chatham	paki

Further to the South, in contact with the language of Nepaul, is spoken the Serpa which seems to be all but actual Bhot.

English.	Serpa.	English.	Serpa.
<i>Man</i>	mi	<i>Hand</i>	lango
<i>Head</i>	go	<i>Foot</i>	kango
<i>Hair</i>	ta	<i>Sky</i>	nam
<i>Eye</i>	mik	<i>Sun</i>	nimo
<i>Ear</i>	amchuk	<i>Moon</i>	oula
<i>Tooth</i>	so	<i>Star</i>	karma
<i>Blood</i>	thak	<i>Water</i>	chhú
<i>Bone</i>	ruba	<i>Stone</i>	doh.

Beside the Bultistani, Ladaki, Thibetan, and Butani varieties, there are several local dialects, of which, as may be supposed, we know but little. In Lower Kunawer the language is Indian rather than Bhot; but in Upper Kunawer there are the Kanet dialects and sub-dialects. In Rampur, *Milchan** is the word for the language in general of the parts around, so that the Milchan is the

* Probably the Hindu *Mlech*.

language of the district; of which the Lubrung (or Kanam) and the Lidung (or Lippa) are varieties. Meanwhile *Theburskud* denotes a provincial dialect, such as that of Súgnúm, and others.

English.	Milchan.	Theburskud.	Sámchú.
<i>Man</i>	mi	mi	mé
<i>Women</i>	chismi	eshrí	esplung
<i>Head</i>	bul	pisha	pisha
<i>Tongue</i>	le	le	le
<i>Eye</i>	mík	mé	mí
<i>Ear</i>	kanung	rupung	repung
<i>Foot</i>	bung	bunk	bunkun
<i>Sun</i>	yúne	né	nímok
<i>Moon</i>	gulsung	gulsung	gulsung
<i>Star</i>	skara	karma	karma
<i>One</i>	ít	té	ít
<i>Two</i>	nísh	níshí	nísh
<i>Three</i>	súm	súm	húm
<i>Four</i>	pu	pí	pu
<i>Five</i>	gna	gnai	gna
<i>Ten</i>	saí	chúí	sa

The Infinitives run as follows:—

In Milchan	<i>lonhmih</i> or <i>lonhmig</i>
— Lippa	<i>lodenh'</i> or <i>lodent</i>
— Kanam	<i>logma</i>
— Súgnúm	<i>lopang</i>
— Sámchú	<i>lomma</i> or <i>loma</i> .

The following language, though Bhot, belongs geographically and politically to Nepaul.

English.	Tháksya.	English.	Tháksya.
<i>Man</i>	makai	<i>Fire</i>	hme
<i>Head</i>	ta	<i>Water</i>	kya
<i>Hair</i>	chham	<i>Tree</i>	ghyung
<i>Hand</i>	yayathin	<i>One</i>	di
<i>Eye</i>	mi	<i>Two</i>	gni
<i>Foot</i>	malethin male	<i>Three</i>	som
<i>Blood.</i>	ka	<i>Four</i>	bla
<i>Bone</i>	nati	<i>Five.</i>	gna
<i>Ear</i>	hna	<i>Six</i>	tu
<i>Tooth</i>	gyo	<i>Seven</i>	gnes
<i>Day</i>	sar	<i>Eight</i>	bhre
<i>Sun</i>	ghan-gni	<i>Nine</i>	ku
<i>Moon</i>	latigna	<i>Ten</i>	chyu
<i>Star</i>	sar		

One of the Bútan dialects is known under the name Changlo. It is spoken in the North-east, apparently in contact with some of the languages of the Asam mountaineers.

The Chinese call certain rude tribes in the south-east of Tibet, and (consequently) to the north-west of their own frontier, *Sifan*, a term said to mean Western Barbarian.

The area to which this name applies is anything but well marked. A line drawn from the Koko Nor to the frontier of Yunnan will pass through it. But the frontier of Yunnan is a long one. The Thochu, Manyak, and Gyarung vocabularies belong to this district; all being, *inter alia*, collected through the exertions of Mr. Hodgson.

Of these, the Manyak lies to the south, the Gyarung in the centre, and the Thochu to the north. I have little hesitation in saying that, though Chinese in respect to their political relations, and Tibetan in respect to their geography, these three forms of speech are as much Burmese as Bhot.

English.	Changlo.	Gyarung.	Manyak.	Thochu.
<i>Man</i>	songo	tir-mi	ohhoh	nah
<i>Head</i>	sharang	ta-ko	wulli	kapat
<i>Hair</i>	cham	tarni	mui	hompá
<i>Eye</i>	ming	tai-mek	mne	kan
<i>Ear</i>	na	tirne	napi	nukh
<i>Tooth</i>	shia	ti-swe	phwih	sweh
<i>Blood</i>	yi	ta-shi	shah	sah
<i>Bone</i>	khang	syarhu	rukhu	ripat
<i>Hand</i>	gadang	tayak	lapcheh	jipah
<i>Foot</i>	bi	tami	lipchheh	jako
<i>Sky</i>	ngam	tu-mon	mah	mahto
<i>Sun</i>	lani	kini	nyima	mun
<i>Moon</i>	murgeng	tsi-le	leh	chhap
<i>Star</i>	mi	tsine	krah	ghada
<i>Fire</i>	ri	ti-mi	sameh	meh
<i>Water</i>	lung	ti-chi	dyah	chah
<i>Stone</i>	shing	rugu	wobi	gholopi
<i>One</i>	thur	kate	tabi	ari
<i>Two</i>	nyik-ching	kane	nabi	gnari

English.	Changlo.	Gyarung.	Manyak.	Thochu.
<i>Three</i>	sam	kasam	sibi	ksiri
<i>Four</i>	hhi	kadi	rebi	gzari
<i>Five</i>	nga	kunggno	gnabi	wari
<i>Six</i>	khung	kutok	trubi	khatari
<i>Seven</i>	zum	kushnes	skwibi	stari
<i>Eight</i>	yen	oryet	zibi	khrary
<i>Nine</i>	gu	kunggu	gubi	rguni
<i>Ten</i>	shong, se	sih	chechibi	paduri.

The Hor, or Horpa, occupy the western part of Northern Tibet and parts of Chinese Tartary, or Little Bokhara, and Dzungaria. They decidedly touch both the Turk and Mongol areas; and, as they are nomads rather than agriculturalists, they are more Tartar in habit than Tibetan. At the same time, their language is Bhot; and so, to a great extent, is their creed. The major part is Buddhist: though there are some Mahometans amongst them—a few within the frontier of Tibet; more beyond it. To some of these the Tibetans apply the name Kháchhe; which is, word for word, the Chinese Kao-tse. They call themselves, however, *Igúr*; and from this, along with a few other facts of less importance, I look upon them as Turks in blood, though Bhot in language.

English.	Hor.	Tibetan.	Uigur.
<i>Man</i>	vzih	mi	er, kishi
<i>Head</i>	gho	go	bash
<i>Hair</i>	spu	kra	satsh
<i>Eye</i>	mo	mik	kusi
<i>Ear</i>	nyo	amcho	kulak
<i>Tooth</i>	syo	so	tish
<i>Blood</i>	sye	thak	khan
<i>Bone</i>	rera	ruko	sungguki
<i>Hand</i>	lha	lango	ilik
<i>Foot</i>	ko	kango	adakhi
<i>Sky</i>	koh	namkháh	tengri
<i>Sun</i>	gna	nyima	kun
<i>Moon</i>	slikno	dawa	ai
<i>Star</i>	sgre	karma	yuldus
<i>Fire</i>	umah	me	oot
<i>Water</i>	hrah	chhu	suw
<i>Stone</i>	rgame	do	tash

English.	Hor.	Tibetan.	Uigur.
<i>Tree</i>	nah	shindong	yikhatsh
<i>One</i>	ra	chik	bir
<i>Two</i>	gre	nyi	iki
<i>Three</i>	su	sum	utsh
<i>Four</i>	pla	zhyi	tort
<i>Five</i>	gwe	gna	bish
<i>Six</i>	chha	thu	alty
<i>Seven</i>	zne	dun	yídi
<i>Eight</i>	rhiec	gye	sekis
<i>Nine</i>	go	guh	tochus
<i>Ten</i>	sga	chuh	on.

The details of the Tibetan, where it comes in contact with the languages of the Paropamisus, are obscure. They will be noticed in the sequel.

CHAPTER III.

Nepalese and Sikkim Languages.—Gurung and Murmi.—Magar and Bramhú.
—Chepang.—Háyú.—Kusunda.—Newar and Pahari.—Kiranti and
Limbu.—Lepcha.—Dhimal.—Bodo.—Garó.—Borro.—Sunwar.

It is convenient to speak of the languages of Nepaul and Sikkim as if they constituted a definite group. It is convenient to do this, because these countries, with their peculiar political relations, though Indian in their geography, and Tibetan in their ethnology, are neither exactly Tibetan, nor exactly Indian as a whole; but rather a district *per se*.

The dialects and sub-dialects of this class are referable to the following groups:—(1), the Gurung; (2), Magar; (3), Chepang; (4), the Háyú; (5), the Kusunda; (6), the Newar; (7), the Kiranti; (8), the Lepcha.

(1). The Magar occupy the lower, the Gurung the higher levels of the Himalaya; the Gurung being, like the Magars, a military caste; but (unlike the Magars), being Buddhist rather than Brahminic; and, as such, more Bhot, in respect to their civilization, than Indian. Some of them are, perhaps, more pagan than Bhot. They are a rude set; shepherds rather than agriculturalists; but little being known of their language. The Murmi is one of its dialects.

English.	Gurung.	Murmi.
<i>Man</i>	mhi	mi
<i>Head</i>	kra	thobo
<i>Hair</i>	moi	kra
<i>Hand</i>	lapta	ya
<i>Foot</i>	bhale	bale

English.	Gurung.	Murmi.
<i>Eye</i>	mi	mi
<i>Ear</i>	nabe	nape
<i>Bone</i>	nugri	nakhu
<i>Blood</i>	koh	ka
<i>Tooth</i>	sak	swa
<i>Day</i>	dini	dini
<i>Sun</i>	dhini	dini
<i>Moon</i>	—	ladima
<i>Star</i>	pira	karchin
<i>Fire</i>	mi	me
<i>Water</i>	kyu	kwi
<i>Tree</i>	sindu	dhong
<i>Stone</i>	yuma	yumba
<i>One</i>	kri	grik
<i>Two</i>	ni	gni
<i>Three</i>	song	som
<i>Four</i>	pli	bli
<i>Five</i>	gna	gna
<i>Six</i>	tu	dhu
<i>Seven</i>	nis	nis
<i>Eight</i>	pre	pre
<i>Nine</i>	kuh	kuh
<i>Ten</i>	chuk	chiwai.

(2). Occupants of the lower levels, and the western districts, the Magars have been in more than ordinary contact with the Hindús of the Oude and Kumaon frontiers. No wonder, then, that the blood and language but imperfectly coincide. Many Hindús are said to speak Magar, whilst numerous Magars have either unlearnt their own tongue or speak the Magar along with it. The creed is imperfectly Brahminic; the alphabet Indian; the tendencies and civilization Indian.

The Bramhú dialect, spoken by a degraded population of the parts about, is more Magar than aught else.

English.	Magar.	Bramhú.
<i>Man</i>	bharmi	bal, bar
<i>Head</i>	mítalu	kapa
<i>Hair</i>	chham	syam
<i>Hand</i>	hutpiak	bhit
<i>Foot</i>	mihil	unzik
<i>Eye</i>	mik	mik
<i>Ear</i>	nakyeh	kana

English.	Magar.	Bramhú.
<i>Bone</i>	miryaros	wot
<i>Blood</i>	hyu	chiwi
<i>Tooth</i>	siak	swa
<i>Day</i>	namsin	dina
<i>Sun</i>	namkhan	uni
<i>Star</i>	bhuga	—
<i>Fire</i>	mhe	mäi
<i>Water</i>	di	awa
<i>Tree</i>	sing	simma
<i>Stone</i>	thung	kungba
<i>One</i>	kat	de
<i>Two</i>	nis	ni
<i>Three</i>	song	swom
<i>Four</i>	buli	bi
<i>Five</i>	banga	banga.

(3, 4). The Chepang and Váyú, or Háyú, is a broken and depressed tribe of this district. The Váyú consider themselves a distinct people, falling into few or no subdivisions. Their language is said to be unintelligible to any one else; and so it seems to be from the specimen. They believe that at some remote period they were a powerful people, though now reduced.

(5). The Kusunda are even more broken up than the Váyú, with whom they are conterminous.

English.	Chepang.	Váyú.	Kusunda.
<i>Man</i>	pursi	sing-tong	mihyak
—	—	lon-cho	—
<i>Head</i>	tolong	pú-chhi	chipi
<i>Hair</i>	men	song	gyai-i
<i>Hand</i>	kutt	gót	gipan
<i>Foot</i>	la	lé	chan
<i>Eye</i>	mik	mék	chining
<i>Ear</i>	ne	nak-chu	chyáu
<i>Bone</i>	rhus	ru	gou
<i>Blood</i>	wi	ví	uyu
<i>Tooth</i>	srék	lu	toho
<i>Day</i>	nyi	numa	dina
<i>Sun</i>	nyam	nomo	ing
<i>Moon</i>	lahe	chó-lo	jun
<i>Fire</i>	me	me	ja
<i>Water</i>	ti	ti	tang
<i>Tree</i>	sing, singtak	sing-phung	i

English.	Chepanḡ.	Váyú.	Kusuuda.
<i>One</i>	yazho	kolu	goisang
<i>Two</i>	nhizho	nayung	ghigna
<i>Three</i>	sumzho	chuyung	daha
<i>Four</i>	ploizho	bining	pinjáng
<i>Five</i>	pumazho	—	pagnangjáng.

(6). The Newar belongs to the central valley, or Nepaul Proper, the most favoured tract of the kingdom, and the tract where the rudeness of the original paganism is at its *minimum*; the creed being partly Brahminic partly Buddhist. The Pahri, or Pahi, one of the broken tribes, is Newar; in other words, the Pahri is to the Newar as the Bramhú was to the Magar.

English.	Newar.	Pahri.
<i>Man</i>	mijang	manche
<i>Head</i>	chhong	chhe
<i>Hair</i>	song	son
<i>Hand</i>	palaha	la
<i>Foot</i>	pali	li
<i>Eye</i>	mikha	mighi
<i>Ear</i>	nhaipong	nhuapurú
<i>Bone</i>	kwe	kusa
<i>Blood</i>	hi	hi
<i>Tooth</i>	wa	wa
<i>Day</i>	nhi	nhinako
<i>Sun</i>	suja	suje
<i>Star</i>	nagu	nung-gai
<i>Fire</i>	mi	mi
<i>Water</i>	lau	lukhu
<i>Tree</i>	sinia	sima
<i>Stone</i>	lohong	longgho
<i>One</i>	chhi	chi
<i>Two</i>	ni	ni
<i>Three</i>	son	sung
<i>Four</i>	pi	pi
<i>Five</i>	gna	gno
<i>Six</i>	khu	ku
<i>Seven</i>	nhe	nhe
<i>Eight</i>	chya	chya
<i>Nine</i>	gunh	gun
<i>Ten</i>	sanho	gi.

(7). Occupants of the valley of the Arun, and the district which takes its name from them, the Kirant,

Kiranti, or Kiratas, are the most eastern of the tribes of Nepaul, being conterminous with the Lepchas of Sikkim. The name is Indian; so that little is to be inferred from either its antiquity or the extent of its application. Whenever there was a population in a certain relation to the Hindú, the term would apply.

The Kirata under notice, fall into two primary divisions, the Limbu and the Kwombu. The Limbu have an alphabet: the Kwombu dialects are unwritten.

English.	Kirata.	Limbu.
<i>Man</i>	mana	yapme
—	—	yembocha
<i>Head</i>	tang	thagek
<i>Hair</i>	moa	thagi
<i>Hand</i>	chukuphema	huktaphe
<i>Foot</i>	ukhuro	langdappe
<i>Eye</i>	mak	mik
<i>Ear</i>	naba	nekho
<i>Bone</i>	saiba	sayet
<i>Blood</i>	hau	makhi
<i>Tooth</i>	kang	hebo
<i>Day</i>	len	lendik
<i>Sun</i>	nam	nam
<i>Moon</i>	lava	lavo
<i>Star</i>	sangyen	kesva
<i>Fire</i>	mi	me
<i>Water</i>	chawa	chua
<i>Tree</i>	sangtang	sing
<i>Stone</i>	lungta	lung
<i>One</i>	ektai	thit
<i>Two</i>	hasat	nyetsh
<i>Three</i>	sumya	syumsh
<i>Four</i>	laya	lish
<i>Five</i>	gnaya	gnash
<i>Six</i>	tukya	tuksh
<i>Seven</i>	bhagya	nuksh
<i>Eight</i>	reya	yetsh
<i>Nine</i>	phangya	phangsh
<i>Ten</i>	kip	thibong.

Until a few months back, the Kiranti language was in the same predicament with those that have just been noticed. Perhaps, it was less known. At any rate, it took no remarkable prominence in the philology of

Nepaul. It might consist of a single dialect, or of many. It was akin to the Limbu and the Limbu akin to it. Of its other varieties we knew nothing. A recent paper of Mr. Hodgson now supplies vocabularies for its dialects and sub-dialects; for which the following is the suggested classification:—

1. Waling; 2. Yákha; 3. Chourásya; 4. Kulung;
5. Thulung; 6. Bahing; 7. Lohorong; 8. Lambichhong.

These constitute the Waling branch of the Bontawa group, of which 9. Rúngchhébúng; 10. Chhingtáng, are also members. Then come, 11. Chamling, or Ródóng; 12. Nachhereng; 13. Báláti; 14. Sángpáng; 15. Dumi; 16. Khaling; 17. Dungmalu.

(8). The Lepcha spoken in Sikkim, is, like the Limbu dialect of the Kiranti, a written language; though its literature is of the scantiest.

English.	Lepcha.	English.	Lepcha.
<i>Man</i>	maro	<i>Fire</i>	mi
—	tagri	<i>Water</i>	ong
<i>Head</i>	athiak	<i>Tree</i>	kung
<i>Hair</i>	achom	<i>Stone</i>	long
<i>Hand</i>	kaliok	<i>One</i>	kat
<i>Foot</i>	dianghok	<i>Two</i>	nyet
<i>Eye</i>	amik	<i>Three</i>	sam
<i>Ear</i>	anyor	<i>Four</i>	phali
<i>Bone</i>	arhet	<i>Five</i>	phágnon
<i>Blood</i>	vi	<i>Six</i>	tarok
<i>Tooth</i>	apho	<i>Seven</i>	kakyok
<i>Day</i>	sakne	<i>Eight</i>	kaken
<i>Sun</i>	sakhak	<i>Nine</i>	kakyot
<i>Moon</i>	dau	<i>Ten</i>	kati.
<i>Star</i>	sahor		

Now, all these languages are not only members of the same great class with the Bhot, but the fact of their being so is clear and patent upon the most cursory inspection. No language, however, of a Brahminic or a Buddhist population, especially if it be on the frontier of Hindostan, can escape the certain results of contact with India; and this shows itself in the vocabulary. The proportion which these Indian elements bear to the rest,

varies with the language. It may be but small. It may be moderate. It may be so great as to destroy the original character of the tongue altogether. In the following languages, the numerals are Hindú; and, though this is an artificial characteristic, it is a convenient one. It gives a Hindú aspect to the vocabulary; and, as a general rule, where the numerals are Hindú, a very great proportion of the other words is Hindú also—so much so, indeed, as to make the position of the language, on the first view, equivocal. In some cases it may really be so. The first language of our list is, in the eyes of many, a dialect of the Hindú, containing a few Bhot fragments, rather than a Bhot dialect in what may be called a metamorphic form.

1. The Kooch of Kooch Behar, as spoken by the Mahometan and Brahminic sections of the name. The Pani Kooch, or unconverted Kooch, are believed to use a more decidedly Bhot form of speech.

2. The Daráhe (or Dahi) and Dénwár.

3. The Kuswar.

4. The Tharu.

5. The Pakhya.

The populations which speak them are called, by Mr. Hodgson, to whom all the details are due, the Broken Tribes. His list contains, besides the preceding, the Chepang, the Bhrámo, and the Pahrí. These, however, are not only clearly Nepalese, but have been referred to a given Nepalese language, and subordinated to it as a dialect. It is the *equivocal* character of the foregoing languages that places them in a group by themselves; a group which is merely provisional, as further researches will show.

The *Dhimal*, avoiding both the open plains and the mountain heights, occupy the *turai* between the Konka and Dhorla, where they are conterminous with the *Bodo*. Nor is this all. The two populations are not only conterminous but intermixed, each inhabiting separate

villages. For all this, there is a notable—I might say a wide—difference between their languages. It is with the Háýú, and Kusunda group, or, at least with the languages to the west, that the Dhimal appears to have its closest affinities. The Bodo, on the contrary, is all but one with the Borro of Cachar, besides being closely allied to the Garo of the Garo Hills, in the north-east of Bengal.

English.	Dhimál.	Bodo.	Garo.	Borro.
<i>Man</i>	waval	hiwa	mande	manse
—	diang	manshi	—	—
<i>Head</i>	purung	khoro	skho	khoro
<i>Ear</i>	nhatong	khoma	nachil	khama
<i>Eye</i>	mi	mogon	mikran	nigan
<i>Blood</i>	hiki	thoi	anchi	thoi
<i>Bone</i>	hara	begeng	greng	begeng
<i>Tooth</i>	sitong	hathai	jak	nakhai
<i>Hand</i>	khur	akhai	jatheng	atheng
<i>Foot</i>	khokoi	yapha	sal	san
<i>Sun</i>	bela	shan	jashki	hatolthi
<i>Star</i>	phuro	hathotkhi	wal	wat
<i>Fire</i>	men	wat	chi	doi
<i>Water</i>	chi	doi	—	—

The Bodo are called by the Hindús, Mekh, or Mlech ; and they are so called because they pass for impure infidels.

The Borro of Cachar take us into Asam ; and (of Asam) towards the southern, rather than the northern, boundary. But the northern boundary is the one that we must first examine ; remembering that the mountain-range which forms it runs due east from that part of Bútan which gave us the Changlo and the Takpa vocabularies.

Of the Sunwar vocabulary of Hodgson I am unable to give the exact locality.

English.	Sunwar.	English.	Sunwar.
<i>Man</i>	murú	<i>Foot</i>	kweli
<i>Head</i>	piya	<i>Eye</i>	michi
<i>Hair</i>	chang	<i>Ear</i>	nopha
<i>Hand</i>	table	<i>Bone</i>	nishe

English.	Sunwar.	English.	Sunwar.
<i>Blood</i>	usi	<i>Thine</i>	ike
<i>Tooth</i>	kryu	<i>His</i>	hareake, mereke
<i>Day</i>	nathi	<i>Our's</i>	go-ainke
<i>Sun</i>	na	<i>Your's</i>	gai-ainke, inke
<i>Star</i>	soru	<i>Their's</i>	hari-ainke
<i>Fire</i>	mi	<i>One</i>	ka
<i>Water</i>	pankhu	<i>Two</i>	nishi
<i>Tree</i>	rawa	<i>Three</i>	sang
<i>Stone</i>	phunglu	<i>Four</i>	le
<i>I</i>	go	<i>Five</i>	gno
<i>Thou</i>	gai	<i>Six</i>	ruk
<i>He, she, it</i>	hari	<i>Seven</i>	chani
<i>We</i>	govki	<i>Eight</i>	yoh
<i>Ye</i>	gaivki	<i>Nine</i>	guh
<i>They</i>	harevki	<i>Ten</i>	sashi.
<i>Mine</i>	ake		

Of the preceding forms of speech, the Gurung, Magar, and Kiranti, seem to be the most Bhot; whilst the Newar and Kusunda point the most decidedly towards India; the Garo to the Singpho; and the Lepcha to the North Asam, class.

CHAPTER IV.

Languages of Assam.—Northern Frontier.—Aka, Dofla, and Abor.—Miri.—Mishmi.—Southern Frontier.—Kasia.—Mikir.—Angami.—Nagas.—Singpho.

COLLECTIVELY, the Aka, Dofla, Abor, Miri, and Mishmi, may be called the hill-tribes of the northern boundary of Assam. They all, with the exception of a few of the Miris, lie to the north of the Burhamputer, along the banks of which the displacement and obliteration of transitional forms of speech have been great. The chief language of Lower Assam—the valley—is Indian; the Asamese, properly so-called, being even more Indian than the dialects of the broken tribes. It is limited, however, to the level country; the mountains of the southern and the northern boundary being held by aborigines. But these are separated from each other; or if continuous, are only traced in their continuity *round* the valley, not *across* it.

The hills that form the *northern* boundary of Assam are occupied by numerous rude tribes known as Aka, Dofla, and Abor; all three using dialects of the same language. That of the Miri is closely allied. Those of the Taying and Mijhu dialects of the Mishmi are further removed.

Beginning with the eastern boundary of Tibet, the order of the numerous hill-tribes of the northern boundary of Assam, of which the languages are known to us through vocabularies, is as has been given—Aka, Dofla, Abor, Miri, and Mishmi. The Miri stretch farthest across the valley, or southwards, while the Mishmi occupy its eastern extremity; where there has been a

partial displacement—a displacement effected by the Ahom and Khamti of the Thay stock, of whom more will be said as we proceed.

English.	Dofla.	Abor.	Miri.
<i>Man</i>	bangni	amie	ami
<i>Hair</i>	dùmùk	dumid	dumid
<i>Head</i>	dompo	dumpong	tupko
<i>Ear</i>	niorung	narung	ierung
<i>Eye</i>	nyuk	aming	amida
<i>Blood</i>	ui	yi	ye
<i>Bone</i>	solo	along	along
<i>Foot</i>	laga	ale	leppa
<i>Hand</i>	lak	elag	elag
<i>Sun</i>	dani	arung	dainya
<i>Moon</i>	polo	polo	polo
<i>Star</i>	takar	tekar	takar
<i>Fire</i>	ami	emme	umma
<i>Water</i>	esi	asi	achye
<i>One</i>	aken	ako	ako
<i>Two</i>	ani	ani	aniko
<i>Three</i>	aam	angom	aumko
<i>Four</i>	apli	api	apiko
<i>Five</i>	ango	pilango	angoko
<i>Six</i>	akple	akye	akengko
<i>Seven</i>	kanag	konange	kinitko
<i>Eight</i>	plagnag	pini	piniko
<i>Nine</i>	kayo	kinide	konangk
<i>Ten</i>	rang	iinge	uyingko.

The Mijhu and Tayung forms of speech are called dialects of the Mishmi. Perhaps they are so. At the same time they differ from one another more than the Aka and Abor, which have been quoted as separate substantive languages:—

English.	Tayung.	Mijhu.
<i>Man</i>	nme	ktchong
<i>Head</i>	mkau	kau
<i>Eye</i>	mollom	mik
<i>Ear</i>	nkruna	ing
<i>Blood</i>	rhwei	vi
<i>Bone</i>	lubunglubra	zak
<i>Hand</i>	ptoya	yop
<i>Foot</i>	mgrung	mpla
<i>Sun</i>	ring-ning	lemik

English.	Tayung.	Mijhu.
<i>Moon</i>	hho	lai
<i>Fire</i>	naming	mai
<i>Water</i>	machi	ti
<i>One</i>	eking	kmo
<i>Two</i>	kaying	kaning
<i>Three</i>	kachong	kacham
<i>Four</i>	kaprei	kambum
<i>Five</i>	mangu	kalei
<i>Six</i>	tharo	katham
<i>Seven</i>	uwe	nun
<i>Eight</i>	elyeni	ngun
<i>Nine</i>	konyong	nyet
<i>Ten</i>	halong	kyep.

The southern range now claims notice. We touched it when the Garo and Bodo were under notice.

Due east of the Garo country come the *Kasia* districts; the language of which is less like its immediate neighbour, than its locality suggests.

The *Mikir* believe that their ancestors came from the Jaintia Hills; but no specimen of the Jaintia dialects, *eo nomine*, being known, the value of the belief is uncertain. Their present occupancies are in North Cachar, Lower and Central Asam. The "sounds of their language," writes Robinson, "are pure and liquid," and the gutturals and strong aspirates are but few. There is a "slight nasal inflection and an abrupt cadence." Some of the Mikir are imperfect converts to Brahminism.

English.	Kasia.	Mikir.
<i>Man</i>	uman	arleng
—	—	penso
<i>Woman</i>	ka kantei	arloso
<i>Head</i>	kakli	iphu
<i>Eye</i>	ka kamat	mek
<i>Ear</i>	ka skor	ino
<i>Nose</i>	ka kamut	inokan
<i>Mouth</i>	ka shintur	ingho
<i>Tooth</i>	ka baniat	isso
<i>Tongue</i>	—	ade
<i>Hand</i>	ka thallid	ripa
<i>Foot</i>	ka kajat	kengpak

English.	Kasia.	Mikir.
<i>Sun</i>	ka sngi	arni
<i>Moon</i>	ubantai	cheklo
<i>Star</i>	uklur	cheklo longsho*
<i>Fire</i>	kading	me
<i>Water</i>	kaum	lang
<i>Stone</i>	man	arlong
<i>Wood</i>	kading	theng
<i>One</i>	—	nisi
<i>Two</i>	—	hini
<i>Three</i>	—	kithom
<i>Four</i>	—	phili
<i>Five</i>	—	phanga
<i>Six</i>	—	therok
<i>Seven</i>	—	theroski
<i>Eight</i>	—	nerkep
<i>Nine</i>	—	serkep
<i>Ten</i>	—	kep.

The *Angami* succeed the Mikir ; rude hill-men, pagan, and unlettered. Their language seems to fall into dialects and sub-dialects ; its affinities being such as its locality suggests. They are more especially, Mikir, Aka, Dofla, and Abor.

English.	Angami.	English.	Angami.
<i>Man</i>	ma	<i>Fire</i>	mi
<i>Woman</i>	thenuma	<i>Water</i>	zu
<i>Head</i>	uchu	<i>Stone</i>	keche
<i>Eye</i>	umhi	<i>Wood</i>	si
<i>Ear</i>	uneu	<i>One</i>	po
<i>Nose</i>	unheu	<i>Two</i>	kana
<i>Mouth</i>	ume	<i>Three</i>	se
<i>Tooth</i>	uhu	<i>Four</i>	da
<i>Hand</i>	ubiju	<i>Five</i>	pengu
<i>Foot</i>	uphi-ju	<i>Six</i>	shuru
<i>Sky</i>	keruke	<i>Seven</i>	thena
<i>Day</i>	ja	<i>Eight</i>	thata
<i>Sun</i>	naki	<i>Nine</i>	theku
<i>Moon</i>	thirr	<i>Ten</i>	kerr.
<i>Star</i>	themu		

And now begins a district where classification by means of definition is impracticable. The Angami, and

* Little moons.

the tribes to the east of them, are called *Naga*; *Naga* being a generic name for the wild tribes of mountains that bound *Asam* to the south. It is not, however, a name founded on their languages, and I doubt if it be natural. I think that all the *Naga* dialects might be grouped as *Singpho* without unduly raising the value of the class so-called.

The earliest notice of the forms of the *Naga* (from which I have separated the *Angami*) is by Brown, the fullest is to be found in the second volume of Transactions of the American Oriental Society, where there are specimens of no less than ten of their dialects, or sub-dialects.

English.	Nowgong.	Tengsa.	Khari.	Hatigor.
<i>Man</i>	nyesung	mesung	ami	nyesung
<i>Woman</i>	—	anakti	anudi	tatsü
<i>Head</i>	takolak	tako	te-lim	takolak
<i>Hair</i>	ko	ko	kwa	ko
<i>Eye</i>	tenok	te nyik	te-nik	te-nok
<i>Ear</i>	tenaung	te-lanno	te-nhaun	te-naung
<i>Tooth</i>	tabu	ta-phu	ta-phá	ta-bu
<i>Hand</i>	tekha	ta-khat	ta-khet	ta-kha
<i>Foot</i>	tatsung	ta-ching	ta-chang	ta-tsung
<i>Sky</i>	mabat	anung	aning	anyang
<i>Sun</i>	annu	tinglu	suhih	annü
<i>Moon</i>	yita	lutá	leta	yitá
<i>Star</i>	pitinu	lutingting	peti	pitinu
<i>Fire</i>	mi	masi	matsü	mi
<i>Water</i>	tsü	tü	atsü	tsü
<i>Stone</i>	lungzük	lungmango	along	lungzük
<i>Tree</i>	santung	sangtung	sundong	santung
<i>One</i>	katang	khatu	akhet	—
<i>Two</i>	anna	annat	anne	—
<i>Three</i>	asam	asam	asam	—
<i>Four</i>	pazr	phale	phali	—
<i>Five</i>	pungu	phungu	phanga	—
<i>Six</i>	tank	thelok	tarok	—
<i>Seven</i>	tanet	thanyet	tani	—
<i>Eight</i>	te	thesep	sachet	—
<i>Nine</i>	taku	thaku	taken	—
<i>Ten</i>	tarr	thelu	tarah	—

English.	Namsang, &c.	Joboka, &c.
<i>Man</i>	minyan	mi
<i>Woman</i>	dehiek	tunaunu
<i>Head</i>	kho	khangra
<i>Hair</i>	kacho	kho
<i>Eye</i>	mit	mik
<i>Ear</i>	na	na
<i>Tooth</i>	pa	va
<i>Hand</i>	dak	chak
<i>Foot</i>	da	tsha
<i>Sky</i>	rangtung	rangphum
<i>Sun</i>	san	rangan
<i>Moon</i>	da	letlu
<i>Star</i>	merik	letsi
<i>Fire</i>	van	van
<i>Water</i>	jo	ti
<i>Stone</i>	long	long
<i>One</i>	vanthe	tuta
<i>Two</i>	vanyi	anyi
<i>Three</i>	vanram	azam
<i>Four</i>		ali
<i>Five</i>	banga	aga
<i>Six</i>	irok	azok
<i>Seven</i>	ingit	annat
<i>Eight</i>	isat	achat
<i>Nine</i>	ikhu	aku
<i>Ten</i>	ichi	banban.

English.	Mithan.	Tablung.	English.	Mithan.	Tablung.
<i>Man</i>	mi	sauniak	<i>Water</i>	ti	riang
<i>Woman</i>	—	chikkho	<i>Stone</i>	ling	yong
<i>Head</i>	khang	sang	<i>Tree</i>	pan	peh
<i>Hair</i>	kho	min	<i>One</i>	atta	cha
<i>Eye</i>	mik	mik	<i>Two</i>	unyi	ih
<i>Ear</i>	na	na	<i>Three</i>	azum	lem
<i>Tooth</i>	va	pha	<i>Four</i>	ali	pele
<i>Hand</i>	chak	yak	<i>Five</i>	aga	nga
<i>Foot</i>	tchya	yahlan	<i>Six</i>	arok	vok
<i>Sun</i>	ranghon	wanghi	<i>Seven</i>	anath	niath, neth
<i>Moon</i>	letna	le	<i>Eight</i>	ainet	thuth
<i>Star</i>	lethi	chaha	<i>Nine</i>	aku	ther, thu
<i>Fire</i>	van	ah	<i>Ten</i>	ban	pan.

The Jactung, Malung, and Sima dialects are closely akin to this.

In a limited sense, *Singpho* is a convenient name for a group of dialects, of which (1) the Singpho Proper, (2)

the Jili, and (3) the Kakhyen, are known by specimens. On the north-east it touches the Mishmi, and the intrusive Khamti. On the south-east it comes in contact with certain dialects of the Siamese group; being itself the nearest congener not belonging to their class.

The Singpho Proper are Buddhists, with a Shan alphabet. The Muttuk, Moran, or Moameria, are Hindú in creed, though of suspicious orthodoxy. Of their language, *eo nomine* (unless the Mithan of the foregoing table be one), I have seen no specimen. I find, however, statements to the following effect, viz. that that of the Khaphok tribe is just intelligible to a Singpho Proper; that in the Khanung there is still a resemblance to the Singpho, but that the language is no longer mutually intelligible; and thirdly, that the Khalang and Nogmun forms of speech are truly Singpho.

Of the Jili vocabulary (the only one we have) seventy *per cent.* is Singpho, twenty-two *per cent.* Garo. This gives an indirect connection with the Bhot; a connection, however, which is no closer than that with the Burmese. In short, the Singpho group is eminently transitional, its value being, in the present state of our knowledge, uncertain.

English.	Singpho.	Jili.	Kakhyen.
<i>Man</i>	singpho	nsang	masha
<i>Hair</i>	kara	kara	kala
<i>Head</i>	bong	nggum	paong
<i>Ear</i>	na	kana	na
<i>Eye</i>	mi	nju	mi
<i>Blood</i>	sai	tashai	tsan
<i>Bone</i>	nrang	khamrang	—
<i>Foot</i>	lagong	takkhyai	nego
<i>Hand</i>	letta	taphan	letla
<i>Sun</i>	jan	katsan	tsan
<i>Moon</i>	sita	sata	tsata
<i>Star</i>	sigan	sakan	shigan
<i>Fire</i>	wan	tavan	wan
<i>Water</i>	nein	mchin	entsin
<i>Stone</i>	nlung	talong	long
<i>Tree</i>	phun	phún	phoun

English.	Singpho.	Jili.	Kakhyen.
<i>One</i>	dima	—	ngè
<i>Two</i>	nkhong	—	onkong
<i>Three</i>	masum	—	mesong
<i>Four</i>	meli	—	meli
<i>Five</i>	manga	—	menga
<i>Six</i>	kru	—	kaou
<i>Seven</i>	sinit	—	senit
<i>Eight</i>	macat	—	matsat
<i>Nine</i>	tseku	—	tiekho
<i>Ten</i>	si	—	shi.

Of the Deoria Chutia, I only know that the following is a specimen.

English.	Chutia.	English.	Chutia.
<i>Man</i>	mosi	<i>Water</i>	ji
<i>Hair</i>	kin	<i>Stone</i>	yatiri
<i>Head</i>	gubong	<i>Tree</i>	popong
<i>Ear</i>	yaku	<i>One</i>	dugsha
<i>Eye</i>	mukuti	<i>Two</i>	dukuni
<i>Blood</i>	chui	<i>Three</i>	dugda
<i>Bone</i>	pichon	<i>Four</i>	duguchi
<i>Foot</i>	yapasu	<i>Five</i>	dugumua
<i>Hand</i>	otun	<i>Six</i>	duguchu
<i>Sun</i>	sanh	<i>Seven</i>	duguchi ?
<i>Moon</i>	yah	<i>Eight</i>	duguche
<i>Star</i>	jiti	<i>Nine</i>	duguchuba
<i>Fire</i>	nye	<i>Ten</i>	duguchuba and dugshe.

It is, probably, Singpho.

CHAPTER V.

Continuation of the Garo line.—The Khumia, Old and New Kuki.—The Continuation of the Naga line.—Munipur Group.—Koreng, Luhuppa, Tankhu, Khoibu, &c.—The Karens.—The Burmese Proper.

CAUCASUS itself, with all its accumulation of mutually unintelligible forms of speech, within a comparatively small area, is less remarkable for the density of its languages than the parts now under notice. Whether we look to the Garo, Kasia, and Mikir areas themselves, or the parts which immediately underlie them, viz: Cachar, Sylhet, Tipperah, and Chittagong; whether we look to the Naga districts of Asam and the parts that lie due south of them, or the valley of the Upper Irawadi and its feeders, we find an accumulation of actual languages, or possible dialects, such as we rarely find in the Old World elsewhere.

We may take up our line from either the Garo, Bodo, Kasia, and Mikir, or from the Nagas. I begin with the former.

The Khumia occupy the skirts, the *Kuki* the tops of the hills. Except so far as the difference of level may develop differences in their mode of life, a Kuki is a Khumia, a Khumia a Kuki. The Kuki, however, are, as may be expected, the ruder and more truly pagan tribe; the creed being, nevertheless, tinctured with Indian elements.

The Kuki, who about sixty years ago came from the jungles of Tipperah to settle in Cachar, were, at first, in the same category with the Nagas, *i. e.* naked. In the course of time they ceased to deserve the name. They not only wear clothes now, but are skilful in the

cultivation and weaving of cotton. They are well clothed and well fed; on a level with the Angami Nagas for physical strength and also with the Kasia.

In Cachar they are called the Old Kuki. They fall into three divisions—the Rhángkúl, the Khelma, and the Betch, the first being the largest. The whole, however, are under 4000.

The Old Kuki of Cachar have a New Kuki to match. Both came from the south—both from the ruder parts of Tipperah and Chittagong. They came, however, as the name implies, at different times, and, as their language suggests, from different districts. The New Kuki form of speech is not always intelligible to an Old Kuki. Mr. Stewart saw one of the Khelma tribe as much puzzled with what a New Kuki was saying to him as he would have been with a perfect stranger. On the other hand, the Manipur dialects and the New Kuki are mutually intelligible. I do not think that the vocabularies verify this doctrine, either in the way of likeness or of difference. It may, nevertheless, be accurate.

Mug is the name by which the native population of the towns and villages of Arakan is designated. The Mugs amount to about six-tenths of the whole population; one tenth being Burmese, and the remainder Hindú. The only town of importance is the capital. Some of the Mug villages lie but just above the level of the sea; others are on the sides, others on the tops, of hills. The early history of Arakan, so far as it may be dignified by that name, makes it an independent State, sometimes with Chittagong and Tipperah in subjection to it, sometimes with Chittagong and Tipperah separate. The island of Ramrí, Cheduba and Sando-way are parts of Arakan; Mug in language, British in politics.

In the hill-country the type is changed, and instead the comparatively civilized Mug we get tribes like

the Kuki and Naga. The best known of these are—

The Tribes of the Koladyn River, which form a convenient if not a strictly-natural group. The Koladyn being the chief river of Arakan, and Arakan being a British possession, the opportunities for collecting information have been favourable; nor have they been neglected. Of the names of tribes, and of specimens of language, we have no want; rather an *embarras de richesse*. Buddhism, as a general rule, is partial and imperfect; partial as being found in some tribes only, imperfect as being strongly tinctured with the original Paganism. And of unmodified Paganism there is, probably, not a little. The forms of speech fall into strongly-marked dialects, in some, into separate languages; by which I mean that, in some cases, they may be mutually unintelligible. The government seems to be patriarchal during a time of peace, ducal during a time of war; ducal meaning that a tribe, or a confederacy of tribes, may find themselves, for the time, under the command of some general chief. The story of almost every tribe is the same. It came upon its present locality a few generations back, having originally dwelt elsewhere; somewhere northwards, somewhere to the south, somewhere to the east. It dispossessed certain earlier occupants. But these earlier occupants may, in their turn, be found in fragments, consisting of a single village, or of a few families. The form that the history, if so it may be called, of these marchings and countermarchings, of these fusions and amalgamations, of these encroachments and displacements, assumes, is deserving of notice.

One of the forms of tribute to a certain conqueror of one of the branches of the Khyens was the payment of a certain number of beautiful women? To avoid this the beautiful women tattooed themselves, so as to become ugly. This is why they are tattooed

at the present time. So runs the tale. In reality, they are tattooed because they are savages. The narrative about the conqueror is their way of explaining it. In Turner's account of Tibet, the same story repeats itself, *mutatis mutandis*. The women of a certain town were too handsome to be looked at with impunity; for, as their virtue was proportionately easy, the morals of the people suffered. So a sort of sumptuary law against an excess of good looks was enacted; from the date of which to the present time the women, whenever they go abroad, smear their faces with a dingy dirty-coloured oil, and so conceal such natural charms as they might otherwise exhibit.

There is another class of inferences; for which, however, learned men in Calcutta and London are chiefly answerable. Some of the tribes are darker-skinned than others. The inference is that they have Indian blood in their veins. They may have this. The fact, however, should rest upon its proper evidence. I venture to guess that, in most cases where this darkness of complexion occurs, the soil will have more to do with it than any intercourse with the Hindús. There will be the least of it on the hill-tops, less of it on the hill-sides, most of it in the swampy bottoms and hot jungles. At the same time, *some* Indian influences are actually at work.

The tribe which, most probably, is in the closest geographical contact with the Kuki of Chittagong is the

Mrú, or *Túng Mrú*, the name being native. It is also Rukheng. It means in Rukheng, or the language of Arakan, over and above the particular tribes under notice, all the hill-men of the surrounding district; this being the high country between Arakan and Chittagong. That the *Mrú* are the same as the *Mrúng*, who deduce their origin from Tipperah, I have no doubt; though I doubt the origin. They were all parts of one and the same division. At the present moment, the *Mrú* are in

low condition; fallen from their ancient high estate; for at one time, a Mrú chief was chosen king of Arakan; and when the Rukheng conqueror invaded the country, the country was Mrú. However, at present, the Mrú are despised. Their number in Arakan amounts to about 2800. Their present occupancy is somewhat west of their older one. This was on the Upper Koladyn; whence they were expelled by—

The Kami or Kumi.—The Kami or Kumi are themselves suffering from encroachments; gradually being driven westwards and southwards. They state that they once dwelt on the hills now held by the Khyens. What this means, however, is uncertain. The Khyens of a forthcoming section lie south of the Koladyn on the Yuma Mountains. If these, then, were the men who displaced the Kami and Kumi, the Kami and the Kumi themselves, when they moved upon the Mrú, moved northwards. But this need not have been the case. Khyen is a name given to more populations than one; and the very Mrú of the last noticed are sometimes called Khyen. If so, it may have been from one part of the Mrú country that the Kami and Kumi moved against another part. I do not give this as history; scarcely as speculation. I only give it as a sample of the complications of the subject. Word for word, I consider the Kami and Kumi to be neither more nor less than the name of the Khumia of Chittagong. I also think that Mrú is Miri. The Kami (Kumi) of British Arakan amount to 4129 souls.

The Sak or Thak.—The Sak, or Thak, are a small tribe on the river Nauf.

English.	Mrú.	Kumi.	Kami.	Sak.
<i>Man</i>	mrú	ku-mi	ka-mí	lù
<i>Head</i>	lú	a-lú	a-lú	a-khú
<i>Hair</i>	s'hám	s'hám	a-s'hám	kú-mí
<i>Eye</i>	min	me	a-mi	a-mí
<i>Ear</i>	pa-rám	ka-no	a-ga-ná	a-ka-ná
<i>Tooth</i>	yun	he	a-fhá	a-tha-wá

English.	Mrú.	Kumi.	Kami.	Sak.
<i>Mouth</i>	naur	li-boung	a-ma-ká	áng-sí
<i>Hand</i>	rút	ka	akú	ta-kú
<i>Foot</i>	khok	khou	a-kho	a-tar
<i>Skin</i>	pí	pé	a-phú	mi-lak
<i>Blood</i>	wi	a-thí	a-thí	thé
<i>Bone</i>	a-hot	a-hú	a-hú	a-mrá
<i>Sun</i>	ta-nin	ka-ni	ka-ní	sa-mi
<i>Moon</i>	pú-lá	hlo	lá	that-ta
<i>Star</i>	ki-rek	ka-si	a-shi	tha-geing-thi
<i>Fire</i>	má-i	mhá-i	má-i	bá-in
<i>Water</i>	tú-í	tú-í	tú-í	mi (?)
<i>Bird</i>	ta wá	ta-wú	ka-vá	wa-si
<i>Fish</i>	dám	ngho	moí	pan-na
<i>Snake</i>	ta-ro-a	pú-wi	ma-khu-í	ka-pú
<i>Stone</i>	ta-whá	lún-s'houng	ka-lún	ta-lon
<i>Tree</i>	tsing-dúng	dín-koung	a-kún	púng-páng
<i>Mountain</i>	shung	mo-i	ta-kun	ta-ko
<i>River</i>	au	ka-wú	ka-vá	pi-si
<i>Village</i>	kwá	a-váng	váng	thing
<i>House</i>	kín	úm	in	kyín
<i>Egg</i>	diú	diú	du	wa-tí
<i>Horn</i>	anáng	ta-ki	at-ta-ki	a-rúng
<i>One</i>	loung	há	ha	sú-war
<i>Two</i>	pré	nhú	ní	nein
<i>Three</i>	shún	túm	ka-tún	thin
<i>Four</i>	ta-lí	pa-lú	ma-lí	prí
<i>Five</i>	ta-ngá	pán	páng-ngá	ngá
<i>Six</i>	ta-rú	ta-rú	ta-ú	khyouk
<i>Seven</i>	ra-nhit	sa-rú	sa-ri	tha-ni
<i>Eight</i>	rí-yát	ta-yá	ka-yá	a-tseit
<i>Nine</i>	ta-kú	ta-kau	ta-ko	ta-fu
<i>Ten</i>	há	hau	ha-suh	si-su.

The Heuma or *Shendu*.—In 21° 15' N. L. the Meekyoung falls into the Koladyng from the east. It, of course, arises on some higher level, and this higher level is the watershed between it and the drainage of the Manipur system. The Shendu is known through a short vocabulary of Captain Ticket's.

Sylhet and Tipperah are like Asam; *i. e.* more or less Indian. The aboriginal dialects, however, are allied to each other and to the Burmese.

It may safely be said that all the preceding specimens represent dialects or sub-dialects of a single group;

all spoken by rude tribes, and all indigenous to the north-western parts of the Peninsula.

And now we go on from the Nagas. Of the frontier between the southern members of the group represented by them and the northern tribes of Manipur I can give no account. It seems, however, that over and above the civilized and Buddhist occupants of the capital and the parts around, the phenomena which we have seen in the Naga districts repeat themselves. From the southern slope of the Patkoe range the feeders of the western branch of the Irawadi cut channels and fertilize valleys, the occupancies of rude tribes.

That some of the forthcoming samples may represent dialects rather than separate substantive languages is probable. If so, as our knowledge increases, the details will be fewer. This, however, is no more than has taken place with the philology of Caucasus itself.

The language of this class which more especially leads to those of the last, is (I think) the Koreng; so that if we make the Manipur the centre of our group, the Koreng is its osculant or transitional member, leading toward the Naga division.

The following specimens are all taken from a paper by the Rev. N. Brown in the seventh volume of the Transactions of the Asiatic Society of Bengal, and they are accompanied by a table giving the percentage of words common to any of two of them:—

(1.)

English.	Koreng.	Songpu.
<i>Man</i>	cha mai	mai
<i>Head</i>	cha-pi	pi
<i>Hair</i>	ta-tham	san
<i>Mouth</i>	cha-mun	mhoang
<i>Tooth</i>	ahu	hu, nai
<i>Eye</i>	mik	mhik
<i>Ear</i>	kon	anhukon

English.	Koreng.	Songpu.
<i>Blood</i>	ta-zyai	zyai
<i>Bone</i>	para	karau
<i>Hand</i>	cha-ben	ban
<i>Foot</i>	cha-pi	phai
<i>Sky</i>	tinggem	tingpuk
<i>Sun</i>	ting-naimik	naimhik
<i>Moon</i>	charhu	vu
<i>Star</i>	chagan	ganchongna
<i>Day</i>	nin	kalhan
<i>Fire</i>	cha-mi	mai
<i>Water</i>	ta-dui	dui
<i>Bird</i>	nthikna	nroi
<i>Egg</i>	pabum	nroidui
<i>Earth</i>	kadi	kandi
<i>Fish</i>	cha-kha	kha
<i>Tree</i>	sing-bang	thing bang
<i>Stone</i>	talo	ntau.

(2.)

English.	Luhuppa.	North Tankhul.
<i>Man</i>	mi	mü
<i>Head</i>	kui	akáo
<i>Hair</i>	kosen	sam
<i>Mouth</i>	khamor	ania
<i>Tooth</i>	ha	aha
<i>Eye</i>	mik	amicha
<i>Ear</i>	khana	akhana
<i>Blood</i>	ashi	asü
<i>Bone</i>	arü	arükáu
<i>Hand</i>	pang	akhui
<i>Foot</i>	phai	akho
<i>Sky</i>	kazing	kazirang
<i>Sun</i>	tsingmik	yimit
<i>Moon</i>	kachang	kacheang
<i>Star</i>	serva	sapachengla
<i>Day</i>	ngasun	masütum
<i>Fire</i>	mai	mai
<i>Water</i>	taru	aichu
<i>Bird</i>	va	ata
<i>Egg</i>	harü	hachü
<i>Fish</i>	khai	khi
<i>Stone</i>	ngalung	lunggau
<i>Tree</i>	thingrong	thingbang.

(3.)

English.	Khoibu.	Maring.
<i>Man</i>	thami	hmi
<i>Head</i>	lu	lu
<i>Hair</i>	sam	sam
<i>Mouth</i>	mur	mur
<i>Tooth</i>	ha	ha
<i>Eye</i>	mit	mit
<i>Ear</i>	khana	nhamil
<i>Blood</i>	hi	hi
<i>Bone</i>	thuru	kru
<i>Hand</i>	khut	hut
<i>Foot</i>	wang	ho
<i>Sky</i>	thangwan	nungthau
<i>Sun</i>	nongmit	nungmit
<i>Moon</i>	tangla	tangla
<i>Star</i>	tikron	sorwa
<i>Day</i>	nongyang	nunghan
<i>Fire</i>	mai	mai
<i>Water</i>	yui	yui
<i>Bird</i>	watsa	wacha
<i>Egg</i>	wayui	wayui
<i>Fish</i>	thanga	hnga
<i>Stone</i>	thullung	khlung
<i>Tree</i>	hingtong	hingbal.

(4.)

English.	Kapwi.	Maram.
<i>Man</i>	mi	m
<i>Head</i>	lu	a-pi
<i>Hair</i>	sam	tham
<i>Mouth</i>	mamun	ta mathu
<i>Tooth</i>	nga	agha
<i>Eye</i>	mik	mik
<i>Ear</i>	kana	inkon
<i>Blood</i>	thi	a-zyi
<i>Bone</i>	maru	mahu
<i>Hand</i>	kut	ván
<i>Foot</i>	ki	phai
<i>Sky</i>	tangban	tinggam
<i>Sun</i>	rimik	tamik
<i>Moon</i>	tha	lha
<i>Star</i>	insi	chaghantai
<i>Day</i>	tamlai	lanla
<i>Fire</i>	mai	mai
<i>Water</i>	tui	a-thui

English.	Kapwi.	Maram.
<i>Bird</i>	masa	aroi
<i>Egg</i>	makatui	aroighum
<i>Fish</i>	nga	khai
<i>Stone</i>	lung	akoi
<i>Tree</i>	thingkung	ntau.

As the table itself, containing as it does some languages foreign to the present district, will be required elsewhere, I satisfy myself by giving the following extracts from it. The percentage of Manipur words in the preceding vocabularies is as follows:—

In the Maring	50
„ Kapwi	41
„ Khoibu	40
„ Middle Tankhul	35
„ South Tankhul	33
„ Luhuppa	31
„ North Tankhul	28
„ Champhung	28

In the Koreng itself it is 18.

All dialects giving, in Brown's Tables, more than 25 *per cent.*, I have classed as Manipur, the classification being provisional, and, by no means implying that 25 *per cent.*, constitutes a dialect. The great point to work-out here is the *direction* of the affinities.

Word for word Koreng seems Karen; Maring Maram; and Mrú, Mrúng, and Miri.

But it is not only from the Naga that the Koreng leads. The Manipur, which has only a percentage of 16 with the Proper Burmese, has one of 15 with the Karen, 15 with the Abor, 16 with the Jili (decidedly Singpho) 21 with the Songphu, 25 with the Maram, and 25 with the Singpho.

Between the Burmese Proper and the Siamese area there intervene—

The Karen Dialects.—The Karen tribes are believed to have great extension in a vertical direction, *i. e.* from

North to South, being said to extend from 28° to 10° N. L. If so, some contain Siamese, some Burmese, and some Chinese subjects. It is the southern section, however, which is best known; the languages here having commanded great and especial attention on the part of the American missionaries, whose exertions seem to have been rewarded with unusual success. The Proper Karen dialects are the Sgau and the Pwo: to which a third form of speech the Thoung-lhú is closely allied. Limited, as it is, by the literary Burmese, the Siamese, and the Mon of Pegu, the Karen division is a natural one, so far as the dialects that belong to it are known to us at the present time.

English.	Sgau.	Pwo.	Thoung-lhú.
<i>Man</i>	pó-khwá	pshá'	lan
<i>Head</i>	khó'	khó'	katu
<i>Hair</i>	khó-thu	khó-thu	tu-lu
<i>Eye</i>	me	me	may
<i>Ear</i>	ná	na	nau
<i>Tooth</i>	me	thwa	ta-gna
<i>Mouth</i>	thá-khó	nó	proung
<i>Hand</i>	tshü	tshu'	su
<i>Foot</i>	kho	khán'	khan
<i>Skin</i>	phi	phi	phro
<i>Blood</i>	thwi	tshü thwi	thway
<i>Bone</i>	ghi	ghwi	htsot
<i>Sun</i>	mu	mü	mu
<i>Moon</i>	lá	lá	lu
<i>Star</i>	tshá'	shá'	hsa
<i>Fire</i>	mé'u	mé'	may
<i>Water</i>	thi	thi	htí
<i>Bird</i>	thó'	thó'	á-wa
<i>Fish</i>	nyá'	yá'	lita
<i>Snake</i>	gu	wgü	h'm
<i>Stone</i>	lu	lón	lung
<i>Tree</i>	thé'	thén	thing-mu
<i>Mountain</i>	ka-tsü	khó'-lon	koung
<i>River</i>	thi-kló'	thi-kló	nhrong
<i>Village</i>	tha-wo	ta-wün	dung
<i>House</i>	hi	yén	sam
<i>Egg</i>	di'	di'	de
<i>Horn</i>	ku-nu	nón-	nung
<i>One</i>	ta	ka du	ta

English.	Sgau.	Pwo.	Thoung-lhú.
<i>Two</i>	khi	ni	ne
<i>Three</i>	thu	thūn	thung
<i>Four</i>	lwi	li	leet
<i>Five</i>	ye	yei	ngat
<i>Six</i>	ghu	ghū	ther
<i>Seven</i>	nwi	nwi	nwot
<i>Eight</i>	ghó	ghó	that
<i>Nine</i>	khwi	khwi	koot
<i>Ten</i>	ta-tshi	ka-tshi	tah-si.

The Burmese Proper now finds its place. It is a literary language ; and, not only is it this, but it is the only important one of the group. It has been cultivated as such some centuries—it is not safe to say how many. Perhaps it is six or seven hundred years since the first composition in Burmese was written. The alphabet is of Indian origin, and it came in with Buddhism and the Pali literature. To this, the ordinary Burmese has always been subservient ; so that it has been limited to secular literature. What this is will appear when we speak of the Siamese ; for the difference between the literary Siamese and the literary Burmese is but small. It is a mere difference of degree. The philological view of the Burmese is, that it was originally a dialect of the parts about Ummerapura, to which, after an alphabet had been supplied, it became current over a large district, and was embodied and kept, more or less, stationary in books. At the same time it was a dialect of a valley belonging to the broader part of a river, and, as such, was a dialect of considerable geographical magnitude in the first instance.

Its literature is purely Buddhist ; and, in this, it differs from the Manipur form of speech, which, to say nothing about its being a dialect of a smaller area, was, to a great extent, Brahminic as well. But its true Buddhist literature is Pali.

The older notices, and they are scarcely older than the early volumes of the Asiatic Researches, wherein we find

valuable Papers by Buchanan and Leyden, divide it into four dialects ; the Burmese Proper, the Arakan, the Tenasserim, and the Yo. This means merely the different ways in which Burmese, *as Burmese*, was spoken. It never anticipated such divisions as the present work has indicated, viz. Khen forms of speech from the Yoma, or Yo country ; and dialect after dialect from one river, the Koladyn, along with the several southern forms found in Tenasserim ; though these are less marked than the others. I think that it merely meant the variations which the Burmese, or Avan, *eo nomine*, as a separate substantive language, underwent. According to the view implied in this division, there would have been one great, and several smaller, languages.

However, the Burmese and Rukheng (of Arakan), under this view, are as follows : —

English.	Burmese.	Rukheng.
<i>Man</i>	lu	youkkya
<i>Woman</i>	mairima	mingma
<i>Head</i>	k'haung	gaung
<i>Eye</i>	myitsi	myitsi
<i>Mouth</i>	n'hok	kandwen
<i>Sun</i>	na	ni
<i>Moon</i>	la	la
<i>Star</i>	ke'nekkat	kre
<i>Sky</i>	moh	kaungkan
<i>Fire</i>	mih	mi
<i>Water</i>	re	ri
<i>River</i>	myit	mrik
<i>Sea</i>	pengle	panle
<i>Stone</i>	kyauk	kyauk
<i>Mountain</i>	toung	toung
<i>One</i>	tit	taik
<i>Two</i>	n'hit	n'haik
<i>Three</i>	thon	thong
<i>Four</i>	le	le
<i>Five</i>	nga	na
<i>Six</i>	k'hyauk	khrauk
<i>Seven</i>	k'how-n'hit	k'hu-naik
<i>Eight</i>	s'hit	s'hit
<i>Nine</i>	ko	ko
<i>Ten</i>	tase	tase.

Before the Rukheng became Burmese it, doubtless, gave us the analogues of the Kami, Mrú, and Sak, multiplied by the number of the hills and valleys. With the Yoma this was still more the case ; less so with Tenasserim, where the Burmese is recent and intrusive and (as such) not to be found in the aboriginal dialects ; or (if found) found in a less degree.

One of the *opera majora* in Comparative Philology is connected with the Burmese—a prize essay of Schleiermacher's. The question to be investigated was the effect of writing upon language. Schleiermacher argued that it was slight ; and, to justify his doctrine, compared the Burmese which had, according to all opinions, been written but a few centuries, with the Chinese that had, according to many opinions, been written for almost as many millennia. He showed that both were, essentially, the same ; and he inferred from this that languages could be kept stationary without writing. The merit of Schleiermacher's treatise lay in its inductive character. It took two facts and compared them. Had the work been worse than it is (and it is not unworthy of the great powers of the writer) it would have deserved the prize simply from this fact. I imagine that the majority of the candidates worked the question *à priori* ; but—

“ ————— illacrymabiles
Urgentur ignotique, longâ
Nocte, carent quia vate sacro.”

The first I knew of the Burmese was from this dissertation. I have not seen it quoted, either in Germany or in England. Nevertheless, from the simple fact of its inductive character, I look upon it as a landmark ; and that, not only in the philology of these parts, but in comparative philology altogether.

CHAPTER VI.

The Thay, or Siamese, Group.—Its Extent and Direction.—The Siamese Proper.—The Laos.—The Khamti.—The Ahom.—The Shans.—The Palaong.—Cultivation of the Siamese Proper.

THE general name for the group now coming under notice is either Thay, or Siamese. It is represented by the literary language of Siam; so that, being a small class, it is not very important whether we call it by the one name or the other. By a *small class*, I mean one which falls into few minor groups; also one in which the differences of its two extremes are inconsiderable. In other respects the group is a large one.

The Thay area is remarkable for its inordinate extension in a vertical direction, *i. e.* from north to south. A Thay form of speech is spoken at the north-eastern end of Upper Asam, in contact with the Mishmi and the Singpho. This is in N. L. 28°. And a Thay form of speech is again spoken at the neck of the Malayan Peninsula, or as far south as N.L. 7°. Meanwhile, the breadth of this preposterously long strip of language is inconsiderable. Neither is its continuity demonstrated. How the Khamti districts meet the Laos, or whether they meet it at all, no one knows; the details of the Singpho dialects and the Chinese of Yunnan being obscure.

The *Thay* of the Lower Menam is the ordinary Siamese; and it is in Siam where the Thay civilization is at its *maximum*. This is essentially Buddhist. I know of no Thay tribes that retain their original paganism. I know of none where Brahminism has

made progress, *and the language been preserved.* The sacred literature of Siam is in the Pali tongue; the secular in the native language. It is pre-eminently metrical; little beyond the correspondence of ordinary life being in prose. The songs are in verse, the dramas in verse, the histories in verse.

The *Lau* occupy the Upper and Middle Menam, their political relations being with Siam rather than Burma. A Lau is a Siamese Shan; a Shan a Burmese Lau. Ruder than the Siamese of Bankok, the Lau are not only lettered Buddhists, but the possessors of a somewhat peculiar alphabet.

English.	Laos.	Siamese.
<i>Man</i>	khón	khón
<i>Hair</i>	phom	phom
<i>Head</i>	ho	hoa
<i>Ear</i>	pu	pu
<i>Eye</i>	ta	ta
<i>Blood</i>	leut	leut
<i>Bone</i>	duk	kaduk
<i>Foot</i>	tin	tin
<i>Hand</i>	mü	mü
<i>Tooth</i>	khiau	khiau
<i>Sun</i>	kangwan	tawan
<i>Moon</i>	deun	tawan
<i>Star</i>	lau	dau
<i>Fire</i>	fai	fai
<i>Water</i>	nam	nam
<i>Stone</i>	pin	pin
<i>Tree</i>	ton	ton
<i>One</i>	nüing	nüing
<i>Two</i>	song	song
<i>Three</i>	sam	sam
<i>Four</i>	si	si
<i>Five</i>	ha	ha
<i>Six</i>	hok	hok
<i>Seven</i>	tset	chet
<i>Eight</i>	pet	pet
<i>Nine</i>	kau	kau
<i>Ten</i>	sip	sip.

The *Khamti* of the north-eastern parts of Asam are rude tribesmen, though not unlettered pagans. Their

creed and alphabet are those of the Siamese. They are intruders, the original population having been akin to the Singphó. Such, at least, is the inference drawn from the condition of the Khaphok; the Khaphok being said to be not only serfs to the Khamti but serfs who speak a language which certain Singpho understand. A portion, however, of the Khamti area may also have been Mishmi.

The Khamti, however, are not the first members of the Thay family whose language found its way into Asam. The details of the *Ahom* conquest are obscure; as is the date of it. When it took place, however, the Ahom, like the present Siamese, were a lettered nation, with a Buddhist creed and an alphabet like the Lau. Although, at the present time, there may be found much Ahom blood among the men who speak the Indian of Asam, the Ahom dialect itself is nearly extinct.

The Thay of the Burmese Empire are called *Shans*; the Shans being the occupants of a number of small States between the Burmese, the Siamese, and the Chinese frontiers. They are neither pagan nor unlettered; their creed being Buddhist, their alphabet Lau or Thay. Of the Shan dialects, *eo nomine*, I know but little. I imagine, however, that the following vocabularies must represent something like two extreme forms; the former being from the Tenasserim frontier, the latter from the east of Bhamo.

English.	Ahom.	Western Shan.	Eastern Shan.	Khamti.
<i>Man</i>	kun	kúnputrihn	koun	kun
<i>Hair</i>	phrum	khonho	khounho	phom
<i>Head</i>	kha	ho	ko	ho
<i>Ear</i>	pik	hú	mahou	pu
<i>Eye</i>	ta	matta	weta	ta
<i>Blood</i>	let	lit	let	lüt
<i>Bone</i>	tau	sot	loak	nuk
<i>Foot</i>	tin	ten	tin	tin
<i>Hand</i>	kha	mí	mhi	mu
<i>Tooth</i>	khui	khyo	khio	khui

English.	Ahom.	Western Shan.	Eastern Shan.	Khamti.
<i>Sun</i>	ban	kawon	kanwan	wan
<i>Moon</i>	den	len	leun	lün
<i>Star</i>	dau	loug	lao	nau
<i>Fire</i>	fai	hpihn(?)	fai	fai
<i>Water</i>	nam	nán	nam	nam
<i>Stone</i>	fra	mahein	mahin	pin
<i>Tree</i>	tun	ton	toun	tun
<i>One</i>	ling	nein	neun	nüing
<i>Two</i>	sang	htsoug	tsong	song
<i>Three</i>	sam	htsan	tsam	sam
<i>Four</i>	si	htsi	tsi	si
<i>Five</i>	ha	ha	ha	ha
<i>Six</i>	ruk	hoht	houk	hok
<i>Seven</i>	chit	tsit	tsat	tset
<i>Eight</i>	pet	tet	piet	pet
<i>Nine</i>	kau	kown	kao	kau
<i>Ten</i>	sip	tseit	sib	sip.

The *Palaong* inhabit the valleys that lie beyond the first range of mountains to the south-east of Bhamo; the mountains themselves being the occupancy of the Kakhyen—the Kakhyen being decidedly Singpho. To the south and west lie the Shan: to the east the obscure frontiers of the northern and north-western portions of the Kambojian and Anamitic areas. The fullest specimen of the *Palaong* language, *eo nomine*, is one collected by Bishop Bigaudet of the Ava and Pegu Mission; upon which there is a short commentary, by Mr. Logan, with whom I, unwillingly, differ as to its affinities. I cannot connect it with the language of Cochinchina and Kambojia rather than with those of Siam and Burma; though it has (as is to be expected from its locality) decided south-eastern affinities. Mr. Logan attributes its Shan elements to contact and intermixture; in my mind, gratuitously.

English.	Palaong.	
<i>Head</i>	kun	kho, <i>Shan</i> , &c.
<i>Ear</i>	biok	pik, <i>Ahom</i>
<i>Eye</i>	metsi	—
<i>Foot</i>	djeuri	tin, <i>Thay</i>
<i>Sun</i>	sengee	—
<i>Star</i>	lao	lao, <i>Shan</i> , &c.

English.	Palaong.	
<i>Water</i>	em	nam, <i>Shan</i>
<i>Stone</i>	mao	mahin, <i>Shan</i>
<i>Tree</i>	tangae	tun, <i>Ahom</i>
<i>One</i>	hé	—
* <i>Two</i>	è	hai, <i>Anamitic</i>
<i>Three</i>	oè	ba, <i>Anamitic</i>
<i>Four</i>	phoun	bon, <i>Anamitic</i>
<i>Five</i>	phan	nam, <i>Anamitic</i>
<i>Six</i>	to	sau, <i>Anamitic</i>
<i>Seven</i>	phou	bay, <i>Anamitic</i>
<i>Eight</i>	ta	tam', <i>Anamitic</i>
<i>Nine</i>	tim	chin', <i>Anamitic</i>
<i>Ten</i>	keu	mu'oi, <i>Anamitic.</i>

The extent to which the Burmese and the Siamese languages have been cultivated is much the same in each. Each is the language of a Buddhist population; each is embodied in an alphabet of Indian origin; and each, as a vehicle of literature, is placed in a disadvantageous position—each being, for every thing except the most ordinary secular purposes, replaced by the Pali. From this each has taken a great number of words.

Still there is a native literature in both the Burmese and the Siamese.

The earliest inscription in the latter language is referred to the beginning of the thirteenth century; the grounds, however, that justify the assumption of antiquity are not very clear.

The popular poetry is sometimes sung, sometimes recited: the music of the Siamese being spoken of with higher praise than that of the Burmese. The chief minstrels are from Laos. When an entertainment is given, a priest is invited to the house who recites a short story or an ode. Hence, a small vernacular literature of a lyric and romantic character—a very small one. Besides this, there is an approach to the drama. Except that the ode appears somewhat worse, and the drama some-

* The numerals are apparently borrowed.

what better, than in Siam, this is the character of the Burmese literature as well.

Siam itself is, as may be expected, the chief seat of the Thay stock; probably the area which contains the greatest number of Thay individuals; at any rate that where the Thay civilization is at its maximum. Whether the blood be the purest is another question. It is probable that this is far from being the case. If the dominant population be of northern origin, there is every chance that the conquest of the country was made by a male rather than a mixed population. And even if it were not so, there is an enormous amount of Chinese elements superadded to the original basis. Pallegoix's calculations make the sum-total of the population of Siam 6,000,000. Dr. Bowring puts it at something between 4,500,000 and 5,000,000. Pallegoix's elements are as follows:—

Thay	1,900,000
Laos	100,000
Karen, }	50,000
Khongs }	
Mon	50,000
Kambojians	500,000
Chinese	1,500,000
Malays	1,000,000

Like the Burmese, the Siamese have encroached on their neighbours. There has been, as has been stated, a Thay conquest of Asam. Kambojia pays tribute to both Siam and Cochin-China. In the Malay Peninsula, Ligore, Kedah, Patani, Perak, Kalantan, and Tringanu are, more or less, directly or indirectly, under Siamese control.

CHAPTER VII.

The Môn Language of Pegu.—The Kho of Kambojia.—Their Original Continuity.

PEGU gives us a new language—the Môn; the name being native. It is what the inhabitants of the Delta of the Irawadi call themselves. Their neighbours the Burmese call them Talieng. The Môn alphabet is of Pali origin: the Môn literature Buddhist. The Môn themselves are now British subjects. Before the cession of Pegu, they belonged to Ava—a fact which has a bearing on the history of their language. The Burmese has encroached upon it, and is encroaching; indeed, I am told that there are few Môn who do not speak Burmese, some having unlearned their native language.

In the 16th century the king of Pegu seems to have been a powerful monarch; inasmuch as the Thay histories speak of a Pegu invasion of Siam, and a Pegu conquest. Whether, however, the leading men in this event were actual Môn is uncertain. A conquest from the kingdom of Pegu may have been effected by Burmese.

But little, too, is known of its nearest congener, the Kho, Kamer, or Chong of Kambojia. Its alphabet is Pali origin; its literature Buddhist. It appears (though the evidence is not conclusive) to fall into more dialects and sub-dialects than one.

Lying between Siam and Cochin-China, the kingdom of Kambojia has had the ordinary history of areas similarly situated. When it has been strong it has struck its own blows—to the right and to the left. When it

has been weak, it has been stricken on both sides. When the Portuguese first discovered the country, its power was at or near its zenith; and Siam and Cochin-China were, at best, but its equals. At present they encroach upon it; yet, jealous of each other, leave it a modicum of independence. So that, with the parts to the east of the Mekhong under Cochin-China, and with the western side under Siam, there is still a central portion under the king of Kambojia. The population is about 500,000, of which about 400,000 are of the Kho family, the rest being Chinese, Cochin-Chinese, Siamese, Malays, Portuguese, and half-bloods.

English.	Môn.	Kambojia.	Ka.	Khong.
<i>Man</i>	bani	manus	—	rum
<i>Head</i>	kadap	kabal	tuwi	tos
<i>Eye</i>	mot	panek	mat	mat
<i>Mouth</i>	pan	mat	boar	raneng
<i>Sun</i>	man-tangwe	tangai	tangi	tangi
<i>Moon</i>	man-katok	ke	kot	kang
<i>Star</i>	nong	pakai	patua	sum
<i>Sky</i>	taka	kor	krem	pleng
<i>Fire</i>	kamet	plung	un	pleu
<i>Water</i>	dat	tak	dak	tak
<i>River</i>	bukbi	tanle	dak-tani	talle
<i>Sea</i>	talle	sarmot	—	—
<i>Stone</i>	kamok	tamo	tamoe	tamot
<i>Mountain</i>	tu	pnom	manam	nong
<i>One</i>	mue	moe	moe	moe
<i>Two</i>	ba	pir	bur	bar
<i>Three</i>	pai	bai	peh	peh
<i>Four</i>	pol	buan	puan	pon
<i>Five</i>	pasun	pram	chang	pram
<i>Six</i>	ka-rao	pram-moe	trao	ka-dom
<i>Seven</i>	ka-bok	pram-pil	puh	ka-nul
<i>Eight</i>	ka-cham	pram-bai	tam	ka-ti
<i>Nine</i>	ka-chit	pram-buan	chin	ka-sar
<i>Ten</i>	choh	dap	chit	rai.

The Carnicobar language is Môn with Malay elements.

CHAPTER VIII.

The Andaman Islanders.

So much has been said about the black skins and the savage habits of the Mincopie or Andaman islanders, that the opinion of many ethnologists has been in favour of separating them from the populations of their neighbourhood, and either mixing them up with the so-called Negritos, or making a separate class of them. They are noticed as early as the twelfth century, *i. e.* by the two Mahometan travellers of Renaudot. These write, that beyond the Nicobar Islands "lies the sea of Andaman. The people on this coast eat human flesh quite raw ; their complexion is black, their hair frizzled, their countenance and eyes frightful ; their feet are very large, and almost a cubit in length, and they go quite naked. They have no embarkations ; if they had, they would devour all the passengers they could lay hands on." Marco Polo writes equally unfavourably—"Andaman is a very large island, not governed by a king. The inhabitants are idolators, and are a most brutish and savage race, having heads, eyes, and teeth resembling those of the canine species. Their dispositions are cruel, and every person, not being of their own nation, whom they can lay hands on, they kill and eat."

A Paper, by Lieutenant Colebrooke, is the chief source of our knowledge concerning the Mincopie, the author being indebted to his predecessors Major Kyd and Captain Blair, for some of his facts. He describes them as plunged in the grossest ignorance and barbarity ;

barely acquits them of the charge of cannibalism ; and unhesitatingly affirms that they are guilty of the murder of the crews of such vessels as may be wrecked upon their coast. Does he do this on the strength of his observation or his reading ?

The late Sir Charles Malcolm, who had had one of the natives aboard-ship with him, took considerable pains to dilute the charges that lay against this ill-famed population, and spoke in strong terms as to the gentleness and docility of the individual with whom he thus came in contact.

With the last year or two our knowledge of them has increased, and the extent to which they are Burmese is likely to be recognized.

English.	Andaman.	
<i>Man</i>	kamolan	chamai, <i>Koreng</i> , &c.
<i>Hair</i>	otti	khotu, <i>Sgau</i> .
<i>Head</i>	tabay	tuwi, <i>Ka</i> .
<i>Eye</i>	jabay	
<i>Ear</i>	kwaka	
<i>Mouth</i>	morna	boar, <i>Ka</i> .
<i>Arm</i>	pillie	
<i>Nose</i>	melli	
<i>Finger</i>	mornay	
<i>Hand</i>	gonie	
—	onie	pang, <i>Lukuppa</i> .
<i>Blood</i>	kotshengohi	
<i>Belly</i>	napoi	
<i>Teeth</i>	mahoi	
<i>Breast</i>	kah	
<i>Tongue</i>	talie	
<i>Bone</i>	gitongay	ghi, <i>Sgau</i> .
<i>Chin</i>	pitang	
<i>Foot</i>	guki	
<i>Knee</i>	ingolay	
<i>Leg</i>	tshigie	
<i>Fire</i>	mona	mêu, <i>Sgau</i> .
<i>Water</i>	migway	may, <i>Thounglhu</i> .
<i>Sky</i>	madamo	
<i>Sun</i>	ahay	
<i>Moon</i>	tabie	
<i>Star</i>	tshelobay	

English.	Andaman.	
<i>Wind</i>	tomjamy	
<i>Wood</i>	tanghi	ton = tree, <i>Siamese</i> ; thinkung,
<i>House</i>	beaday	<i>Kapwi.</i>
<i>Bird</i>	lohay	tho, <i>Sgau</i> ; tawu, <i>Mru.</i>
<i>Fish</i>	nabohi	nya, <i>Sgau.</i>
<i>Black</i>	tshigiuga	
<i>Cold</i>	tshorna.	

CHAPTER IX.

Cochin-China, or Annam, and Tonkin.

THE ethnology of Cochin-China is also that of Tonkin; the language, manners, and physical conformation of the occupants of the two countries being the same. The collective name for them is Anam, or Annam; whence we get the adjectives Anamese or Anamitic, as the name of the group; which is a section of the division to which the Chinese belong. The Tonkinese call the Cochin-Chinese Kuang and Kekuang; names which are, probably, the same as Khyen and Kakhyen. The Cochin-Chinese, on the other hand, call the Tonkinese Kebak.

Tabard, in the preface to the Anamitic Dictionary, expressly states that the language is spoken beyond the boundaries of both Tonkin, and Cochin-China, and that it extends into Siam, Kambojia, and Tsampa. If it extend far into Kambojia, the Kho area must be of the smallest.

In Kambojia, where we find Buddhism, we find it connected with a knowledge of the Pali language and the use of an Indian alphabet. The alphabet, however, in Anam is Chinese; and it is Chinese which is the learned language.

English.	Cochin-China.	Cochin-China.	Tonkin.
<i>Man</i>	nga'oi	danon	ngui
<i>Head</i>	dau	tu	drau
<i>Eye</i>	male	mok	mok
<i>Mouth</i>	mieng	kau	kau
<i>Sun</i>	mat-troi	nhet	nit
<i>Moon</i>	mat-tran	blang	blang
<i>Star</i>	sao	sao	sao

English.	Cochin-China.	Cochin-China.	Tonkin.
<i>Sky</i>	troi	bloei	bloei
<i>Fire</i>	lu'a	hoa	hoa
<i>Water</i>	nu'oe	nak	nak
<i>River</i>	song	sou	sou
<i>Sea</i>	bien	be	be
<i>Stone</i>	da	ta	dra
<i>Mountain</i>	nui	nui	nui
<i>One</i>	mot	mot	mot
<i>Two</i>	hai	hai	hai
<i>Three</i>	ba	teng	tam
<i>Four</i>	bon	bon	bon
<i>Five</i>	nam	lang	lam
<i>Six</i>	sau	lak	luk
<i>Seven</i>	bay	bai	bai
<i>Eight</i>	tam'	tang	tam
<i>Nine</i>	chin'	chin	chim
<i>Ten</i>	mu'oi	taap	tap.

The Anam analogues of the Ka and Chong, the rude tribes of the more impracticable parts, are the tribes of the Nguon, Moi, Romoi, Kemoi and, Diditsh (all unknown in detail), who occupy the mountain ranges between Tonkin and Cochin-China, and Cochin-China and Kambojia.

CHAPTER X

China.—Canton, Fokien, and Mandarin Dialects.—Stages.—Are there any?
—Gyami.—Tanguti.

OF the *dialects* of the Chinese Proper, as opposed to the Anamitic of Tonkin, we know but little; little, at least, for such a country as China, with its vast area and its numerous inhabitants. Indeed, if we consider this, it is a country for which our knowledge of its local dialects is at a *minimum*. Elsewhere we generally know something of the details of what may be called the *fringe*; *i. e.* the tract where two countries come in contact with each other. But China has so thoroughly overlapped all its neighbouring populations, that knowledge of this kind is out of the question. Add to this, the fact of its being, *as China*, a *terra incognita* for anything but a few points on the coast.

Still there are a few weak lights. They chiefly shine on the south and the west.

The most southern dialect for which we have specimens, is that of the province of Quantong, or Canton—and next to this, that of Hokien, or Fokien, for which we have the elaborate dictionary of Medhurst. Medhurst himself was not in China; but he knew the Chinese as a resident in Liverpool, who had made it his business to attend exclusively to the Irish, might know the Irish Gaelic. He was connected with the Chinese of the great immigration to the Malayan Peninsula and the Indian Islands. Of these the majority were from the south.

Medhurst commits himself most explicitly to the

statement that there are forms of even the Canton and the Fokien dialects which are mutually unintelligible; and adds that, in his intercourse with the Chinese emigrants of the Indian Archipelago, he has more than once had occasion to interpret between them. He also adds that, in the same province, the difference of dialects is sometimes so great, that people divided by a mountain, a river, or twenty miles of country, are mutually unintelligible. That statements of this kind must be received with caution has already been suggested. Meanwhile, in the ten divisions of the province of Fokien, there are as many dialects; Fokien being one of the smallest provinces of the empire.

The Fokien is not so provincial a dialect as to remain unwritten. On the contrary, the work from which the preceding observations are drawn, is founded upon a native publication, the *Sip gnoé yim* = *fifteen sounds*, published in 1818, in which not only the peculiarities of the Fokien dialect are given, but the difference between the reading idiom and the colloquial. Another work of the same kind is quoted by Adelung from Bayer, and, doubtless, there are more of the same kind. This means that the Fokien, though not the classical, is one of the written languages of China.

The classical language of China is the Mandarin, it being in the Mandarin dialect that the business of the empire is carried on. It is also the language of the Chinese literature. Whatever may be the antiquity of this, the antiquity of the oldest specimen of the language is but moderate. It is, of course, as old as the oldest copy of the book that contains it, and it is very probable that it is not much older. At any rate, any antiquity beyond this that may be claimed for it, should be proved rather than assumed. Those who believe in the great age of the earliest Chinese literature, *e. g.* those who not only believe that the works of Confucius (for instance) have come down to us, but that Confucius lived some-

where between the times of Archilochus and Æschylus, reasonably expect that, as the Greek of the days of Solon differs from the Greek of the reign of King Otho, the Chinese shall do the same; not, perhaps, to the same extent, but still to some extent—to an extent sufficient to enable us to talk about the stages of the language, and to compare the old Chinese with the middle, and the middle with the modern. Something, too, they may reasonably expect illustrative of the history and development of the language; though, from the fact of the present Chinese being in an early stage of development, not very much. Little, however, of all this will they actually find. The difference between the Mandarin of to-day, and the oldest classical Chinese is (roughly speaking) the difference of two centuries, rather than two millenniums—assuming, of course, anything like an ordinary rate of change.

But is there not in China an amount of unchanging immobility, in language as in other matters, which we fail to find elsewhere? To this I answer that such may be, or may not be, the case. Let it be proven, and it is an important fact in the history of mankind. At present it is enough to state that nothing in the way of the language of China is older than the oldest copy which exhibits it, except so far as its antiquity is supported by better reasons than the supposed antiquity of the author.

Concerning the dialect out of which the Mandarin was more especially developed, we may safely say that it must be sought to the north of the province of Fokien, and the south of the province of Pecheli. This means that the group to which it belongs has its area in the middle of the empire. The extent to which it is other than southern has already been indicated. The extent to which it is other than northern, is inferred from the direction in which it has extended itself. On some points (at least) it is less archaic than the Canton.

English.	Mandarin.	Canton.
<i>Head</i>	te'u	te'u
<i>Eye</i>	mu	mok
<i>Ear</i>	öl	y
<i>Nose</i>	pi	pi
<i>Mouth</i>	ke'u	hou
<i>Tongue</i>	shi	shit
<i>Hand</i>	sheu	sheu
<i>Foot</i>	kio	koh
<i>Blood</i>	khiue	hiut
<i>Sun</i>	zhi	yat
<i>Moon</i>	yue	yuet
<i>Star</i>	zing	zing
<i>Fire</i>	kho	ho
<i>Water</i>	shui	shoi
<i>Tree</i>	mu	mok
<i>Stone</i>	shi	shap
<i>One</i>	i	yik
<i>Two</i>	ny	y
<i>Three</i>	zan	zam
<i>Four</i>	szu	si
<i>Five</i>	ngu	ong
<i>Six</i>	lü	lok
<i>Seven</i>	tsi	tsat
<i>Eight</i>	pa	pat
<i>Nine</i>	kieu	kou
<i>Ten</i>	shi	shap.

Of the Chinese of the extreme west I only know the Gyami vocabulary of Hodgson. A vocabulary of Stralenberg's, headed "Tanguhti who belong to the Dalai Lama, and have one religion with the Kalmucs and Mungals," is Bhot.

1.

English.	Gyami.	English.	Gyami.
<i>Man</i>	rin	<i>Two</i>	liangku
<i>Head</i>	thau	<i>Three</i>	sangku
<i>Hand</i>	syu	<i>Four</i>	siku
<i>Foot</i>	chyaa	<i>Five</i>	wuku
<i>Sun</i>	rethau	<i>Six</i>	leuku
<i>Moon</i>	yoliang	<i>Seven</i>	chbiku
<i>Star</i>	singshu	<i>Eight</i>	paku
<i>Fire</i>	akkha	<i>Nine</i>	chyaku
<i>Water</i>	shiu	<i>Ten</i>	issha.
<i>One</i>	iku		

2.

English.	Tanguhti.	English.	Tanguhti.
<i>Father</i>	pha, abba	<i>Foot</i>	kangwa
<i>Mother</i>	mha, amma	<i>One</i>	dschyk
<i>Brother</i>	pungu	<i>Two</i>	ny, na
<i>Sister</i>	poima	<i>Three</i>	ssuum
<i>Wife</i>	dsgymæ	<i>Four</i>	dscysz
<i>Fire</i>	may	<i>Five</i>	duga
<i>Water</i>	tzu, loo	<i>Six</i>	uruch
<i>Earth</i>	tza	<i>Seven</i>	dhun
<i>Mountain</i>	la, rhe	<i>Eight</i>	dsquat
<i>Sun</i>	nara, nima	<i>Nine</i>	dsgu-tomba
<i>Moon</i>	dawa	<i>Ten</i>	dsgyn
<i>Horse</i>	tha	<i>Eleven</i>	dsgu-dschyk
<i>Dog</i>	ky	<i>Twelve</i>	dsgu-ny
<i>Head</i>	mgho	<i>Twenty</i>	nyr-dschyk
<i>Stream</i>	tzu	<i>Thirty</i>	nyr-dsgu-tomba
<i>Wind</i>	long	<i>Forty</i>	dschyack-dsgu
<i>Man (homo)</i>	my	<i>Fifty</i>	duga-dsgu
<i>Eye</i>	myhi	<i>Sixty</i>	dhuin-dsgu
<i>Tongue</i>	thgi	<i>Seventy</i>	dsgüat-dsgu
<i>Mouth</i>	cha	<i>Eighty</i>	dsgü-tomba-dsgu
<i>House</i>	tungwa	<i>Ninety</i>	dsgü-dsgü
<i>Iron</i>	tscha, tawar	<i>One Hundred</i>	yreen
<i>Gold</i>	sirr, kinsa	<i>One Thousand</i>	namm.
<i>Silver</i>	mui, insa		

CHAPTER XI.

Observations on the Preceding Groups.—Brown's Tables.—Affinity between the Burmese and Tibetan.—Direction of the Chinese.—Nearest Con-
geners to the Malay.—Indian Affinities of the Môn.

THE first reduction of the languages of the preceding chapter to anything like system is to be found in the papers of Buchanan and Leyden in the early numbers of the Asiatic Transactions. The next landmark is Brown's vocabularies and table. Of the former we have already spoken. The latter is as follows:—

	Khamtí.	Siamese.	A'ká.	A'bor.	Mishimí.	Burmese.	Karen.	Singpho.	Jilí.	Gáro.	Manipurí.	Songpú.	Kapwí.	Koreng.	Marám.	Champhung.	Luhuppa.	N. Tángkhul.	C. Tángkhul.	S. Tángkhul.	Khoibú.	Maring.	Anamese.
Khamtí	92	1	1	5	8	8	3	10	3	3	1	0	1	0	0	0	0	0	0	0	0	0	5
Siamese	92	0	0	3	6	8	3	10	1	3	1	0	1	0	0	0	0	0	0	0	0	0	5
A'ká	1	0	47	20	17	12	15	15	5	11	3	10	3	8	8	8	8	5	6	10	8	10	0
A'bor	1	0	47	20	11	10	18	11	6	15	6	11	5	8	6	8	8	8	10	10	18	0	0
Mishimí	5	3	20	20	10	10	10	13	10	11	0	11	0	3	5	6	8	6	13	10	8	1	1
Burmese	8	6	17	11	10	23	23	26	12	16	8	20	6	11	11	11	10	13	13	16	16	1	1
Karen	8	8	12	10	10	23	17	21	8	15	10	15	8	12	4	12	8	12	12	10	15	2	2
Singpho	3	3	15	18	10	23	17	70	16	25	10	18	11	11	13	15	13	25	13	20	18	5	5
Jilí	10	10	15	11	13	26	21	70	22	16	10	21	13	11	11	18	20	20	13	20	20	3	3
Gáro	3	1	5	6	10	12	8	16	22	10	5	6	5	8	5	8	13	11	5	5	5	3	3
Manipurí	3	3	11	15	11	16	15	25	16	10	21	41	18	25	28	31	28	35	33	40	50	6	6
Songpú	1	1	3	6	0	8	10	10	10	5	21	35	50	53	20	23	15	15	13	8	15	6	6
Kapwí	0	0	10	11	11	20	15	18	21	6	41	35	30	33	20	35	30	40	45	38	40	5	5
Koreng	1	1	3	5	0	6	8	11	13	5	18	50	30	41	18	21	20	20	—	10	15	3	3
Marám	0	0	8	8	3	11	12	11	11	8	25	53	33	41	21	28	25	20	16	23	26	3	3
Camphung . . .	0	0	8	6	5	11	4	13	11	5	28	20	20	18	21	40	20	20	16	15	25	3	3
Luhuppa	0	0	8	8	6	11	12	15	18	8	31	23	35	21	28	40	63	55	36	33	40	5	5
N. Tángkhul . .	0	0	5	8	8	10	8	13	20	13	23	15	30	20	25	20	63	85	30	31	31	3	3
C. Tángkhul . .	0	0	6	8	6	13	12	25	20	11	35	15	40	20	20	20	55	85	41	45	41	1	1
S. Tángkhul . .	0	0	10	10	13	13	12	13	13	5	33	13	45	11	16	16	36	30	41	43	43	5	5
Khoibú	0	0	8	10	10	16	10	20	20	5	40	8	38	10	23	15	33	31	45	43	78	3	3
Maring	0	0	10	18	8	16	15	18	20	5	50	15	40	15	26	25	40	31	41	43	78	3	3
Anamese	5	5	0	0	1	1	2	5	3	3	6	6	5	3	3	3	5	3	1	5	3	3	3

Whoever studies it must see that, between the percentages of the Anamitic and Siamese on one side, and those of the remaining forms of speech on the other, there are the elements of a great class. This comprises the Singpho and the Jikí—specially allied to each other. But it also gives a decided affinity between the Jikí and the Garo, which brings the languages of India and the extremity of Asam in connection.

The affinities of the Gáro with the Tibetan were indicated by Robinson, and the indication was legitimate; though it would have been better, perhaps, to have made them Burmese. At any rate it was good against Mr. Hodgson's view, which made them Indian rather than Monosyllabic at all—a view which, with laudable candour, he afterwards relinquished.

Soon afterwards additional vocabularies, accompanied with a few short but sound remarks, added the whole Naga group to this class.

The relations of the Burmese, Môn, Siamese, Anamitic, and Chinese to each other form the basis of more than one speculation. They bear upon the history of the extension and development of the Chinese itself. They bear upon the origin and direction of the Thay and Burmese movements. They bear upon the relations of the Malay languages to those of the continent. Finally, the Indian elements of the Môn have commanded attention.

1. If the nearest congeners of the Chinese be in the south and east, the lines of conquest and encroachment on the part of that inordinately-extensive population must have run north and west. At present the languages with which the Chinese lies in contact give contrasts rather than affinities. With the Mantshú and Mongol, and even with the Corean, this is notoriously the case; and, to a great extent, it is the case with the Tibetan. On the north and west the Chinese keeps encroaching at the present moment—at the expense of

the Mantshú and the Mongolian. For the provinces of Chansi, Pe-tche-li, Chantung, Honan, &c.,—indeed, for four-fifths of the whole empire, the uniformity of speech indicates a recent diffusion. In Setshuen and Yunnan the type changes, probably from that of the true Chinese to the Tibetan, Thay, and Burmese. In Tonkin and Cochinchina the language is like but different—like enough to be the only monosyllabic language which is placed by any one in the same section with the Chinese, but different enough to make this position of it a matter of doubt with many. Putting all this together, the south and south-eastern provinces of China appear to be the oldest portions of the present area.

2. Separated as they are, the Môn and Khô are liker to each other than either is to the interjacent Siamese; the inference from this being that at one time they were connected by transitional and intermediate dialects, aboriginal to the lower Menam, but now displaced by the Siamese of Bangkok introduced from the parts to the northwards.

3. If so, the nearest congener to the Malay of the Malayan Peninsula is not the present Siamese, but the language which the present Siamese displaced.

The *southern* Thay dialects are not only less like the Môn and Khô than is expected from their locality, but the *northern* ones are less like those of the Indo-Burmese frontier and Asam than the geographical contiguity prepares us to surmise; since the percentage of words common to the Khamtí and the other dialects of Muni-pur and Asam is only as follows.

Siamese.	Kham'tí.	
0 . .	0 per cent.	with the Marám.
0 . .	0 ,,	,, Camphung.
0 . .	0 ,,	,, Luhuppa.
0 . .	0 ,,	,, North Tánkhul.
0 . .	0 ,,	,, Central Tánkhul.
0 . .	0 ,,	,, Khoibú.
0 . .	0 ,,	,, Maring.

Siamese.		Khamti.			
0	.	.	0	per cent.	with the Kapwí.
1	.	.	1	„	„ Koreng.
1	.	.	1	„	„ Songpú.
0	.	.	1	„	„ Aká.
0	.	.	1	„	„ Abor.
0	.	.	3	„	„ South Tánkhul.
1	.	.	3	„	„ Garo.
3	.	.	3	„	„ Manipurí.
3	.	.	5	„	„ Mishimí.
6	.	.	8	„	„ Burmese.
8	.	.	8	„	„ Karen.
3	.	.	3	„	„ Singpho.
10	.	.	10	„	„ Jilí.

The further the Thay runs south, the more it stands in contrast to the languages by which it is bounded. Those with which it has the most affinities are the Singpho dialects, and after these the Western Bhot. It seems as if the Menam directed its course. It follows its stream, displaces the forms of speech by which the Môn and Khô may reasonably be held to have graduated into each other, and, having done this, comes in immediate contact with the Malay, with which it has fewer affinities than its juxtaposition suggests. For—

The true Malay affinities are with the Khô and Môn, or rather with that intermediate variety which the spread of the Thay abolished. No wonder, then, that its connection with the languages of the continent is obscure.

4. A paper of Mr. Mason's, in the Transactions of the American Oriental Society, exhibits some remarkable points of likeness between the Môn and certain languages of India. The first numerals are especially prominent in this comparison.

Does this justify us in connecting the two forms of speech? I doubt it. The question, however, will be considered when India comes under notice.

CHAPTER XII.

The Tungús Class.—Mantshú and Orotshong.—Orthography of Castrèn's Tungús Grammar.

THE Tungús area is large in extent, irregular in outline, and obscure in its relations. On the south it comes in contact with China and Corea; on the south-west with Mongolia. Between Corea and the Amúr, it reaches the sea; the peninsula, however, of Sagalin and the mouth of the Amúr itself are Kurilian. It crops out again to the north; and the shores of the Sea of Okotsk are the occupancy of the Lamut Tungús to the south and the Koriaks to the north. There are sporadic Tungús further on—on the coast of the gulf of Penjinsk, and even in the peninsula of Kamtchatka. The Aldan, a feeder of the Lena, is pre-eminently a Tungús river: so is the Tunguska (as its name indicates), a feeder of the Yenisey. And this gives us a notion of the magnitude of the area in its western and northern prolongations. Between the Yenisey and the Kolyma it is continually presenting itself; so that there are Tungús in contact with the Koriaks, the Jukahiri, the Jakuts, and the Samoyeds. There are Tungús on the Wall of China, and there are Tungús on the shores of the Arctic Ocean.

The class falls into two divisions—the Mantshú and the Orotong or Orotshong; the former giving the Tungús of the Amúr, the latter the Tungús of the Lena and Yenisey. The former gives the Tungús of the Chinese Empire, the Tungús of the Imperial Dynasty, the Tungús of a Buddhist literature and Mongol alphabet, the Tun-

gús of the civilized section of the name. The latter belongs to Russia and Siberia, and, except so far as it has been cultivated by Europeans, is an unwritten language.

The term Orotong is Mantshú; being applied by the Mantshúrians to such other members of the stock as are other than Mantshú. The tribes, however, of the Lower Tunguska apply it to themselves. In its more *limited* sense, *Tungús* itself coincides with *Orotong*. No one ever calls a Mantshú a Tungús. A *Tungús Grammar*, however, is the title of Castrèn's work on the Orotong of Irkutsk, and its allied dialects.

In respect to the direction in which the Tungús language has spread itself it is safe to say thus much, viz. that it runs from east to west, and from south to north, rather than *vice versâ*. There are good grounds for holding that both the Corean and the Kurilian extended beyond their present limits; so that it is likely that the Mantshús were originally strangers to the Sea of Japan. The evidence that the Tungús of the Arctic and Subarctic regions is intrusive, is more satisfactory still. The head-waters of the Amúr, and the parts about Nertsinsk, give a good provisional origin to the Tungús.

The Mantshú alphabet—the alphabet of a language with a very scanty literature—is a modification of the Mongol. The Orotshong dialects, however, are given either in Russian or Italian letters: the *Tungús Grammar* of Castrèn being in the latter.

The following are the more important terms connected with the ethnology and philology of the Tungús:—

Lamut.—This means *sea*, and it applies to the Tungús of the Sea of Okotsk. The affinities of the Lamut dialects run in the direction of—

Dauria.—The Daurian Tungús are those of the Baikal Lake, the Sayanian Mountains, and the circles of Verkneudinsk and Nertsinsk. It is the dialects and

sub-dialects of these tribes that are more especially illustrated in Castrèn's Grammar, which most particularly gives the dialects of the Urulga and Maniko tribes. Of the language of

Tshapodzhir Tungús, we have vocabularies only. They occupy the banks of the Yenisey, and constitute the most western division of the stock.

The differences of the Tungús forms of speech lie within a narrow compass, and (I believe) coincide with the geography of the area. Between the Lamut and the *Tshapodzhir* there is, apparently, a greater difference than can be found between any interjacent varieties. The same applies to the Nertshinsk dialects of the south, and more northern dialects of the Yakut and Samoyed districts. In short, the different forms of speech graduate into each other. They also take slight modifications from the languages of their several frontiers. On the south, the Mantshú is encroached upon by the Chinese. In Siberia, it takes in Russian, Mongol, and Turk words. About the Mantshú of the Kurilian frontier more will be said in the sequel.

The Mongols call the Mantshú either *Uzun Dzhurtshit* or *Angga Dzhurtshit*; and this is a word which appears and reappears under a multiplicity of forms. It is *Tshurtshit*, *Zhudzhi*, *Nyudzhi*, and *Geougen*; the latter being a name of some, real or apparent, historical importance. Castrèn has allowed himself to believe that a population bearing this name in certain of the Chinese compositions, was as old as the eleventh century *before* our æra. They were barbarians who paid an insignificant tribute to China. The truly historical *Nyudzhi*, however, are the founders of the present Chinese dynasty, their conquests having been effected about A.D. 1644; and it may be added that a *Nyudzhi* vocabulary, taken by Klapoth from a Chinese narrative, is Mantshú,

Castrèn found outlying TshapodzHIRS as far west as the Obi. In Bronson, a vocabulary of the Giliak language, often—I believe, generally—considered to be Kurilian, is Mantshú.

The Mantshú call—

China	<i>Nikan.</i>
The Mongolians	<i>Monga.</i>
The Russians	<i>Oros.</i>
Nertshinsk	<i>Niptshi.</i>
The Giliak	<i>Fiaka.</i>
Korea	<i>Solgo.</i>

The last name is remarkable because the Mantshú tribes of the Upper Sagalin are called Solon; and because there is evidence of other kinds that a portion, at least, of what is now Mantshúria, was once Korea.

English.	Mantshú.	Tungús of the Amúr.
<i>Man (homo)</i>	beye	—————
<i>Head</i>	udzhu	topti
<i>Hair</i>	funiekhe	nurikta
<i>Eye</i>	yasa	yesa
<i>Ear</i>	shan	syen
<i>Nose</i>	okhoro	ongokto
<i>Mouth</i>	anga	ommiin
<i>Tongue</i>	ilengu	ini
<i>Tooth</i>	veikhe	ikta
<i>Hand</i>	gala	nyala
<i>Foot</i>	betkhe	adbigi
<i>Sun</i>	shün	delesa
<i>Moon</i>	bia	bega
<i>Star</i>	uzhikha	ohikta
<i>Fire</i>	tua	toho
<i>Water</i>	muke	mu
<i>Stone</i>	vekhe	dsholo
<i>One</i>	emu	mu
<i>Two</i>	dzheio	dyul
<i>Three</i>	elan	ela
<i>Four</i>	diun	duye
<i>Five</i>	sundzha	tonsa
<i>Six</i>	ninggun	nyuyu
<i>Seven</i>	nadan	nada
<i>Eight</i>	dzakun	tshapku
<i>Nine</i>	uyun	khuyu
<i>Ten</i>	dzhuan	dzhá.

The following short tables give a notion of the sub-dialects of this division :—

English.	Middle Amur.	Mouth of Sangara.	Mantshú.	Kisi.
<i>One</i>	amun	omu	amoa	omu
<i>Two</i>	dyno	dzur	dzhoua	dyul
<i>Three</i>	elan	ela	gilang	ela
<i>Four</i>	diyín	duye	tuye	duye
<i>Five</i>	tonsya	tonga	sundzha	tonsa
<i>Six</i>	nunyun	nyungu	nyunguen	nyungu
<i>Seven</i>	nadan	nada	nadang	nada
<i>Eight</i>	dzabkun	dzhakfo	tsakoi	tshapku
<i>Nine</i>	yögin	huyu	uyen	khuyu
<i>Ten</i>	dzhan	dzhoa	dzhuyen	dzha.

Dialects other than Mantshú.

1.

English.	Nertshinsk.	Yakutsk.	Lamut.
<i>Man (homo)</i>	boie	boye	bye
<i>Head</i>	deli	dyll	del
<i>Hair</i>	nyurikta	nyuritta	nyurit
<i>Eye</i>	isal	eha	esel
<i>Ear</i>	zin	zen	korot
<i>Nose</i>	ongokta	ongokto	ongata
<i>Mouth</i>	amga	hamun	amga
<i>Tongue</i>	ingni	ingni	ilga
<i>Hand</i>	dzhalan	nggala	ngal
<i>Foot</i>	bokdil	halgan	bodan
<i>Sun</i>	shivun	ziguni	nyultan
<i>Moon</i>	biga	bega	bekh
<i>Star</i>	oshikta	haulen	otshikat
<i>Fire</i>	togo	togo	toh
<i>Water</i>	mu	mu	mu
<i>Tree</i>	mo	mo	mo
<i>Stone</i>	dzhalo	dzholo	dzhola
<i>One</i>	omon	ômukon	ömin
<i>Two</i>	dzhur	dzhur	dzhur
<i>Three</i>	ilan	elan	elan
<i>Four</i>	dygin	dygin	dügün
<i>Five</i>	tongna	tonga	tongau
<i>Six</i>	nyungun	nyungun	nyungun
<i>Seven</i>	nadan	nadan	nadan
<i>Eight</i>	dzhapkun	dzapkan	dzhapkan
<i>Nine</i>	yagyn	jagin	uyun
<i>Ten</i>	dzhan	dzhan	men.

2.

English.	Yenesi.	Tshapodzhir.	L. Tunguska.	Mangasela.
<i>Man (homo)</i>	boya	doyo	boya	boyo
<i>Head</i>	dil	dyl	dil	dil
<i>Hair</i>	nyurikta	nyurikta	nuriktah	nyurikta
<i>Eye</i>	osha	esha	öhsah	esha
<i>Ear</i>	shin	shern	syen	shen
<i>Nose</i>	nigsha	oiokota	onoktah	ongokto
<i>Mouth</i>	amga	amga	amga	ammungah
<i>Hand</i>	hanga	nali	ngala	ngala
<i>Foot</i>	halgar	bodol	khalgan	halgan
<i>Sun</i>	shiggun	dylega	delatsha	delyadzya
<i>Moon</i>	byega	—	bäga	beya
<i>Star</i>	oshikta	oshikta	oshikta	oshikta
<i>Fire</i>	toggo	togo	toggo	togo
<i>Water</i>	mu	mu	muh	mu
<i>Tree</i>	mo	mo	mo	mo
<i>Stone</i>	dishollo	zhyulo	hysha	dzylollo
<i>One</i>	ummukon	omukon	mukon	ommukon
<i>Two</i>	dzyur	dzhur	dyur	dyur
<i>Three</i>	illtin	ilän	ilan	illen
<i>Four</i>	diggün	dygyn	degenn	diggin
<i>Five</i>	tungya	tunga	tonga	töngna
<i>Six</i>	nyungun	nugun	nungun	nyungun
<i>Seven</i>	nadan	nadan	naddan	naddan
<i>Eight</i>	dzyapkun	dzhankun	dzhapkun	dzapkun
<i>Nine</i>	yegin	yegin	iyogyin	yögyin
<i>Ten</i>	dzyan	dzhan	dyann	dzhan.

Castrèn's Tungús Grammar is drawn up in the ordinary Roman alphabet, the author having preferred this to the Russian. The latter would, indeed, have fitted the language well, being both more copious than the Roman, and being already applied to more than one language of Northern Asia. More than this: one of Castrèn's own grammars—that of the Ostiak language—is Russian in respect to its letters. Nevertheless, the Tungús orthography is Roman, the grammar itself being in German.

The introduction of the European alphabets into Russian Asia is a point which we may advantageously contemplate, inasmuch as the principles by which it has been regulated are, if not unexceptionable; at least laudable.

These alphabets are two: the Russian and the Roman or Italian. The former is the easier to handle—the easier by far. By this I mean that, when an unwritten language has to be written, and the elementary sounds of that unwritten language are new and strange, the Russian orthography can be applied with greater ease than any other in Europe. Of the previously unwritten languages, the following have, within the last few years, been embodied by means of the Russian alphabet:—

1. The Aleutian of the Islands between Kamtskatka and America.

2. The Iron, or Osset, of Caucasus; the application being made by Sjögren.

3. The Ostiak; the application being made by Castèn. This was in 1849.

4. The Yakut; the application being made by Midendorf and Botlinck.

What have been the applications of the Roman alphabet?—what the principles on which those applications were made? To the Fin of Finland it had been applied from the beginning; Finland having, until 1812, been Swedish. On the other hand, the Zirianian and the Permian languages are written in Russian. The Estonian, however, and the Magyar are Roman; so that, on the whole, it is not too much to say that the Roman is the alphabet for the Fin family.

In 1830, the great Danish philologue, Rask, found his attention directed to the Georgian and Armenian languages; each with an alphabet one-third longer than our own, and each with strange sounds for those alphabets to express. However, they *did* express them; having signs or letters to match. These signs Rask transliterated into Roman; and that upon a principle which, though negative rather than positive, is worthy of imitation as far as it goes. He avoided the expression of simple sounds by complex combinations. If a

new sound appeared, a new sign was excogitated. It might be wholly new, it might be an old letter modified. The former gives us the better and bolder, the latter the more usual and easier, plan. However, in the proposed alphabet the Georgian runs thus:—

a,	e,	i,	o,	u,	p,	f,	v,	ƒ,
t,	d,	þ,	k,	g,	ḱ,	ʀ,	q,	x,
s,	z,	ś,	ź,	c,	ṣ,	ṣ,	č,	č,
ž,	j,	h,	ḥ,	l,	m,	n,	r,	h.

ʀ, þ, and k, were sounded as the *ph*, *th*, and *kh* in *ha-phazard*, *nu-thook*, and *in-khorn*; the original alphabets having thus compendiously expressed three pairs of compound sounds. If it were not for this, the combinations of *p*, *t*, *k*, and *h* would have sufficed. The ʀ was, nearly or exactly, the Arabic غ, a variety of *g*. The corresponding variety of *k* is expressed by *q*, compared to the Arabic ق. Another guttural was expressed by *x* (Arabic خ). For two varieties of *h*, were proposed ḥ and h; for the sibilants *s'* (*sh*); *z'* (*zh*); *c* (*ts*); *c'* (*tsh*); ṣ (*dz*); ž (*dzh* or the English *j*). Then, for a pair of sounds described as approaching *dhz*, and *dhzh*, ṣ and č. The Armenian transliteration had the additional signs é, ë, t, and î.

a,	e,	é,	ë,	i,	o,	u,	p,	b,	u or w
v,	ƒ,	t,	d,	þ,	k,	g,	ḱ,	ʀ or i	
x,	s,	z,	ś,	ź,	c,	ṣ,	ṣ,	č,	
ž,	č,	l,	m,	n,	r,	î,	j,	h.	

Previous to the work in which these two alphabets were proposed, the author had been engaged on the Lap of Norwegian Lapland, and had published a grammar on it, in which the signs ṣ and ž were introduced; as well as ŋ for the *ng* in *king*, *sing*, &c.

Though Castrèn's Ostiak Grammar, published in 1849, is in Russian, his Zirianian Grammar, published

in 1844, is in Roman letters; these being those of Rask, except that for $\bar{3}$ and \bar{z} , he used $\bar{d}z$ and $\bar{d}z'$. The Samoyed was the next sound-system he found it necessary to investigate. Here there were two modifications of l , viz., t , \bar{l} , and \bar{l}' ; the sound of the gn in French words like Boulogne, along with similar modifications of d , t , s , z , and c ; which were written dy , ty , sy , zy , $tshy$ —there or thereabouts.

Lastly, the Tushi alphabet of Schiefner contains x , h , k , g , \acute{c} , \grave{c} , \bar{z} , \acute{s} , \acute{z} , t , \bar{p} , \bar{l} .

All this, though exceptionable in many respects, is better than the system too much in vogue amongst ourselves of making combinations.

It has already been stated that there is such a thing as a Mantshú alphabet, and that it is a modification of the Mongol. This implies a Mantshú literature. It is a scanty one; as may be seen from Klaproth's Mantshú Chrestomathy. Neither is it ancient. It is possible, however, that it may be both older and more important than it seems. A paper,* by Mr. Wylie, of Shanghae, gives us the following list of Neu-chih translations from the Chinese, during, or earlier than, the Ming dynasty: (1,) History of Pwan-kú; (2,) History of Confucius; (3,) Travels of Confucius; (4,) Domestic Discourses; (5,) Discourses of the Wise and Able from the Domestic Discourses; (6,) History of Këang Taè-kung; (7,) History of Woo Tzyè-seu; (8,) Narrative of the Display of Rarities by Eighteen Kingdoms; (9,) History of Sun Pin; (10,) Treatise on Carriage Driving; (11,) History of Hae Tseen Kung; (12,) History of Madame Hwang; (13,) National Surnames; (14,) Ha ta yang úrh kan,—whatever that may mean.

More interesting, still, is the notice of two Neu-chih inscriptions. The first, which from its locality, may be called the Kín-chow monument, has been seen *in situ* by no European. Neither is it copied *verbatim et*

* Journal of the Royal Society. Vol. xvii. Part 2. 1860.

literatim in China. Still, there is a Chinese work in which there is a notice of it, and in which there is a translation ; viz. *The Choice Selections from Lapidary Literature*. This is the translation of the author whom I follow of *Shih mih tseuen hwa*, by Chaou Han, and is dated 1618. It contains the Chinese equivalent of the Neuchih ; of which the following is the translation in English, by Mr. Wylie :—

The local military director and prince of the blood, brother to the emperor of the Great-Kin dynasty, having enjoyed a season of tranquillity within the boundary of his jurisdiction, was hunting on the south side of Leang Hill. On coming to Keen-ling (the imperial sepulchre) of the Tang dynasty, finding the pavilion and side buildings in a state of decay, every vestige of magnificence having disappeared, he gave orders to the local authorities to assemble artisans to repair and beautify the place. Now having again visited the sepulchres, finding the paintings all renewed, and the side galleries completely restored, he was inexpressibly delighted, and returned after partaking of an entertainment by the Prefect of Le-yang.

T'een-hwuy, 12th year (A.D. 1134), being the 51st year of the sexagenary cycle, 11th month, 14th day, Hwang Yung-ke, Territorial Secretary to the Supreme Council, and Wang Kwei, Secondary Prefect of Yew-chow, members of the suite, have written this in compliance with the command.

Translation of the preceding inscription.

The heading of the tablet reads "Record of the journey of the military director and prince of the blood, the emperor's brother."

The author of the *Shih mih tseuen hwa* adds the following note ;—name or surname is mentioned. As the date is 1134, it should be the brother of T'aé-tsung, according to the history of the Kin dynasty. She-tsoo had eleven sons ; there being eight besides Kang-tsung, T'aé-tsoo and T'aé-tsung, it is uncertain which is the one referred to. We cannot decipher a single word of this inscription, which is written in the Neu-chih character. This table corroborates what Wang Yuen-mei says :—"When enlightened princes are watchful over their virtue, foreigners are attracted from every region. There is a translation at the end, in the Chinese character, consisting of one hundred and five characters, inscribed on the left side, but it is entirely different. The engraved inscription is at Keen-ling, on the characterless tablet."

This is not the only notice. How far, however, the testimonies of the two authors quoted may be independent is more than I can say ; but in the *Record of the Metal and Stone Inscriptions of Shense (Kwan-chung kin shih ke)*, dated 1781, the following statement

concerning the inscription in question occurs:—"the first part is written in the Neu-chih character, the latter part is a translation written in the ordinary character; the heading is in the seal character. At Keen-ling, in Kín-chow."

Of the other inscription, we still want even the preliminary details. There is only a general notice of its existence.

CHAPTER XIII.

The Mongol Class.—Mongolian Proper.—Buriat.—Ölöt.—Aimauk.—
Pelu.—Sok.

THE Mongol area is large, but not very irregular; neither are its frontiers very varied. On the south, it marches with China and Tibet; on the west, with the Turk area; on the east, with the Mantshú. On the north, there are the Tungús and the Russian of Siberia along with the languages of a few fragmentary aborigines. There are two isolated offsets, one in Cabul, and one on the Volga. The differences of dialect lie within a narrow compass. The divisions are (1) the East Mongolian, or Mongol Proper; (2) the Kalka; (3) the Buriat; (4) the Ulut, Ölöt, or Eleut, or Kalmuk; (5) the Aimauk.

1. The Mongol was reduced to writing in (about) the time of Kublai Khan: the alphabet being taken from the Uighur Turks. The classical composition in this dialect is a Mongol history by *Sanang Seetsen*. The literary influences are, at the present time, Chinese and Tibetan. Buddhism, however, was preceded by Fire-worship and (apparently) by an imperfect Christianity.

2. The Kalka, in which the chief compositions are songs, leads from the Mongol Proper to

3. The Buriat; the Buriats being (like the Orotong as compared with the Mantshú) Siberian rather than Chinese. Amongst the Buriats, Buddhism prevails; the Buriat Christianity being inchoate, the Buriat Mahometanism inconsiderable in amount. As contrasted with the Mongols Proper, the Buriats are, to a great extent,

Pagans and in contact with Pagans—except (of course) so far as they are under the influences of Russia.

In 1831, they numbered 72,000 males and 80,000 females: the present census amounting to about 190,000. They fall into the Buriats beyond, and the Buriats on this side of, the Baikal. The former are the Khorin, the Selenga, the Barguzin, the Kudarin, and the Kudin (in part) tribes; each with some peculiarities of dialect. The latter—named after the rivers along which they lie—are the remainder of the Kudin, the Upper Lena, the Olkhon, the Ida, the Balagan, the Alari, and the Tunka divisions; the latter being, to some extent, Turk and Samoyed in blood. The Selenga form of speech is spoken in the greatest purity by the Atagan, Tsongol, Sartal, and Tabang-gut.

The Buriat of the parts about Nizhni Udinsk, the Buriat of the extreme west, call—

Themselves	<i>Buriat,</i>
The Russians	<i>Mangut,</i>
— Tungús	<i>Kaldzhak-shin,</i>
— Katshintsi Turks	<i>Kat-kum,</i>
— Kot	<i>Kotob-kum,</i>
— River Birus	<i>Byr-hu.</i>

The chief difference between the Buriat and the Kalka seems to be political. Neither is it quite certain that Castrèn's divisions between the Buriat of this side of the Baikal, and the Buriat beyond the Baikal, is natural.

The Selenga forms of speech approach most closely to the written or literary language.

English.	Selenga.	Khorin.	Nizhni Uda.	Tunkin.
<i>Man (vir)</i>	ere	ere	ere	ire
<i>Man (homo)</i>	khung	khung	kung	kung
<i>Head</i>	tologoi	tarkhi	tologoi	tologi
<i>Hair</i>	usu	uhun	uhung	uhung
<i>Eye</i>	nyude	nyudeng	nyideng	nyudeng

English.	Selenga.	Khorin.	Nizhni Uda.	Tunkin.
<i>Ear</i>	shikhe	shikheng	shikeng	shikeng
<i>Nose</i>	khamar	khamar	kamar	khamar
<i>Mouth</i>	ama	amang	amang	amang
<i>Tongue</i>	khele	kelen	keleng	khelengn
<i>Hand</i>	gar	gar	gar	gar
<i>Foot</i>	khul	khol	köl	köl
<i>Sun</i>	nara	narang	narang	narangn
<i>Moon</i>	sara	hara	hara	hara
<i>Star</i>	odo	odon	odong	odong
<i>Fire</i>	gal	gal	gal	gal
<i>Water</i>	oso	uhan	uhung	uhungn.

4. The Ulut are the Mongols of Dzungaria; the Kalmuks of the Volga being Dzungarian in origin.

5. On each side of a line drawn from Herat to Cabul, lies, to the north of the proper Afghan, and to the south of the Uzbek and Turcoman, frontier, a great range of undulating country, often mountainous, almost always hilly, well-watered in some parts, bleak and rough in others. This falls into a western and an eastern division, with an important watershed between them. From the west flow the Murghab, the Tejend, and the Furrarud; from the east, the Helmund, the south-eastern feeders of the Oxus, and the north-western feeders of the Cabul river. The former of these districts, lower and less mountainous, is the occupancy of the Tshehar Aimauk; the latter that of the Hazara. Both are noticed in Elphinstone's Caubul: both are placed in the same category. The only doubt in the mind of the author is as to the nature of the class that contained them. He hesitates to make them Mongols. They generally spoke Persian. A sample of the language, since published by Lieut. Leach, settles the doubt—for the speakers of it, at least:—

English.	Aimauk.	Kalka.
<i>Head</i>	ekin	tologoi
<i>Ear</i>	tshakin	tsike
<i>Nose</i>	kabr	khamar
<i>Eye</i>	nuddun	nidu

English.	Aimauk.	Kalka.
<i>Tongue</i>	kelan	kolè
<i>Hand</i>	ghar	gar
<i>Fire</i>	ghar	gal
<i>Water</i>	ussun	usu
<i>Tree</i>	darakt*	modo
<i>Stone</i>	kuri	tsholo
<i>One</i>	nikka	nege
<i>Two</i>	koyar	khoyin
<i>Three</i>	ghorban	gurba
<i>Four</i>	dorban	dürba
<i>Five</i>	tabun	tabu.

There are a few Mongols in Bokhara ; traces, real or supposed, of some in India ; the same in Persia and Syria ; the same in parts of Russia and Tartary.

The *Sok*, or *Sokpa*, of the northern frontier of Tibet, and, apparently, the most southern member of the group is Mongolian.

English.	Sok.	English.	Sok.
<i>Man</i>	khún	<i>Fire</i>	kwál
<i>Head</i>	tholá-gwé	<i>Water</i>	usu
<i>Hair</i>	kéchige	<i>Stone</i>	chhilo
<i>Hand</i>	kar	<i>Tree</i>	moto
<i>Mouth</i>	ama	<i>One</i>	nege
<i>Ear</i>	khikhé	<i>Two</i>	hoyur
<i>Eye</i>	nutu	<i>Three</i>	korba
<i>Tooth</i>	syuchi	<i>Four</i>	tirba
<i>Foot</i>	khóil	<i>Five</i>	thaba
<i>Blood</i>	khóro-gwe	<i>Six</i>	chorka
<i>Bone</i>	yaso	<i>Seven</i>	tolo
<i>Day</i>	wundur	<i>Eight</i>	nema
<i>Sun</i>	nara	<i>Nine</i>	yeso
<i>Moon</i>	sara	<i>Ten</i>	arba.

The Pelu.—From the Japanese encyclopædia, known in China as *Kho-khan Zan-zai-tu-khuy*, completed A.D. 1713, Klaproth gives a specimen of a Mongol dialect entitled *Pelu* ; adding that *Pe* means *north*, and *lu* means *western barbarians*. If so, the *Pelu* are the north-western barbarians.

* Persian.

English.	Pelu.	Mongol.
<i>Man</i>	kore	ere
<i>Woman</i>	khoton	khatun
<i>Father</i>	kozike	etshige
<i>Mother</i>	koke	eki
<i>Brother</i>	teuge	dagu
<i>Girl</i>	oka	okin
<i>Sky</i>	tengri	tangri
<i>Sun</i>	nara	nara
<i>Moon</i>	zara	zara
<i>Star</i>	khuton	odon
<i>Sea</i>	talai	dalai
<i>River</i>	murun	muran
<i>Water</i>	uzo	uzu.

Word for word, I hold that *Pelu* is the same as *Paloung*, the name of a T'hay population already noticed, and of one which lay *west* of Cochin-China, and, to some extent, *north* as well.

CHAPTER XIV.

The Yeniseians.—Objections to the name Ostiak.—Castrèn's Researches.—Northern Branch.—Inbask, Denka, and Pumpokolsk vocabularies of the Asia Polyglotta.—Southern Branch.—The Assan.—Kot.—Castrèn's Discovery of a Kot Village.—The Ara Legend.—Kanskoi and Kamassintzi vocabularies.—The Glosses *Kot* and *Kem*.—Speculations as to the original extent of the Yeniseian area.

THIS is, perhaps, the most broken-up population in the world ; so that I shall say nearly all that I know about it. It is possible that a large proportion of this is ethnographical, rather than philological ; still, it is so fragmentary a population that I shall write a few pages, even though they may be out of place. I shall also add my speculations as to the original importance of the class.

Yeniseian was the name proposed by Klaproth, though it is not the term used by Adelung before, nor that used by Castrèn after him. It may, possibly, be exceptionable ; inasmuch as the Yeniseians are, by no means, the only populations of the Yenisey. On the other hand, however, they are nearly limited to the drainage of that river, and they also seem to be the aboriginal occupants of a great portion of its valley. They extended as far south as 53° N. L., and as far north as 67° N. L., at least. Adelung and Castrèn call them the Yeniseian Ostiaks. They are, however, widely different from the true Ostiaks—those of the Obi.

It is to be regretted that Castrèn has gone back to the old term, and that when he speaks of the populations under notice, he calls them Ostiaks of the Yenisey, just as he calls the Samoyeds of the Ket and Tshulim, Os-

tiak Samoyeds. In each case, the word is used improperly. Indeed, it is doubtful whether it is the best term for the Ostiaks Proper, though it is a convenient one. It is a convenient one, because they have no other general name at all.

The Turk is the language to which (in the first instance, at least) it belongs; for it is the Turks who apply the name. And they apply it to more populations than one. They apply it to the Ostiaks Proper and they apply it to the Bashkirs. Whether they have not applied it elsewhere, and that in unexpected quarters, is a question from which, for the present, we refrain.

When Castrèn undertook his second journey, he was specially instructed to ascertain the ethnological and philological relations of those "tribes which, dwelling between the Yenisey on the east, and the Obi on the west, bore the indefinite name of Ostiak." It is unnecessary to say that these instructions were carried out with zeal and skill. The investigation, however, was, at first, left in the hands of his fellow-traveller Bergstadi, who passed a part of the year 1846 in the village of Anzeferova, on the Pit. After a while, however, Castrèn descended the Yenisey, and, after coming in personal contact with the tribes of the Sym and parts about Turukhansk and Inbask, made himself master of the language sufficiently to become the author of a grammar and a vocabulary.

Their most northern limit is the country about Mangaseia or Turukhansk, in 66° N. L., where their neighbours to the north are the Avamski and Karasin Samoyeds, to the west the Samoyeds of the Tas, and to the east the Tungús of the northern Tunguska river. Of the exact dialect here spoken there are no specimens. It seems to be taken for granted that it is the same as that of the next group.

This appears about 63° N. L., where, in the parts about Inbask, the Yelogui falls into the Yenisey from

the west, and the Bakta from the east. Here the frontagers are again Samoyeds (of the Karakon section) and Tungús. An Inbask vocabulary, *eo nomine*, is to be found in the Asia Polyglotta: akin to which is a shorter one of the Ödh (or sable) Ostiaks, who, in 1723, called themselves Denka. According to Messerschmidt, they could count no further than five. The Denka were especially found on a stream called Ödh-Shosh (*Sable river*), a feeder of the Podkamennaya Tunguska—the name being apparently of Tungús origin; for several of the Tungús tribes call themselves Denka, which means, in Tungús, men. Though it is expressly stated that this name was native, and as there is no sign of the word under notice having any meaning in any Yeniseian dialect, it is possible that the blood of the Denka was Tungús. Be this as it may, the dialect belongs to the Inbask division.

In 60° N. L., the Sym and Pit fall into the Yenisey, much after the manner of the Yelogui and the Bakta; the former from the west, the latter from the east. The banks of each are Yeniseian localities. A little to the south of the latter lies the village of Anzeferova, the spot where Bergstadi and Castrèn made their chief researches in the Yeniseian. Hence, it must be supposed that it is the Pit and Sym forms of speech that are most particularly represented in the grammar. The frontier on the east is Tshapodzhir; on the west, Samoyed and Ostiak.

To the south and west, the Ket is a Yeniseian locality, the dialect of which is represented by the Pumpokolsk vocabulary of Klaproth, a dialect which, like the last, is in contact with the Samoyed and Ostiak. The river Kem, which falls into the Yenisey, a little below Yeniseisk, bears a Yeniseian name. Of the Yeniseian of the Ket, as represented by the Pumpokolsk vocabulary, I think that thus much may be said, viz. that, notwithstanding certain special affinities with the dialects of the

next group, it is a northern rather than a southern form of speech, *i. e.* that it belongs to the Sym group of dialects.

About 57° N. L. is the boundary of philological area ; and we no longer meet what may be called the proper Siberian populations, like the Samoyeds, Ostiaks, and Tungús, but populations whose language is Turk. In other words, the philological frontier changes ; and, with it, change the Yeniseian forms of speech. All the preceding dialects appear in Castrèn's Grammar, under the name of Ostiak of the Yenisey. The name that now presents itself is Kot.

A few Russianized Kot were seen by Castrèn as far west as Ansir, Barnaul, and Yelansk. They stated that they were a remnant of the Baginov Uluss, which migrated from the River Poima. These, he thinks, are the Yeniseians, whom Klaproth calls the Kongroitshe, a name which, he also thinks, has originated out of the Tartar name for Krasnoyarsk, the town where the tribute was paid. It means, a place with a bell. The Poima is a feeder of the Ana.

Now, it is on the Ana, along with the Ussolka, that Klaproth fixes another division of the southern Yeniseians, of whose language he gives a specimen, which differs from the Kot only as one dialect or sub-dialect differs from another. He calls them the Assan. Castrèn sought for them with care and pain. He found none on the Ussolka ; though he especially visited the chief or only volost on its drainage. All he found was Russians, who knew of nothing older than themselves. Two families were, apparently, of Tungús blood ; but nothing did either they or any one else know about the Assan.

Neither was he successful on the Lower Ana. Towards its head-waters, however, he found an account of some Kot who had lived there lately, but who had been ordered to move to the Uda, where they then lived with

the Buriat, in a village named Badaranovka, thirty versts below Nizhni Udinsk. Before they left the Ana, they spoke Buriat. They amount, now, to eleven tribute-payers, half of whom (the division is difficult) speak Buriat, half Russian. They call themselves Kotovzy, the name being native, the form Russian. The Karagas Turks call them Kodeglar. I imagine that these are the Assan, or nearly so.

At length, he found the Kot, *eo nomine* and *ea lingua*. But they were but a fragment. Their original area was the drainage of the river Kan. There were Kot settlements near the present villages of Agulskaya and Korastelia. There were Kot settlements about Ansir, Yelansk, and the now important town of Barnaul. A few years ago, seven Kots paid tribute from the neighbourhood of Kansk. The Agul, the Kungus, and the Ulka were once Kot rivers. There were Kots on the Mongol frontier, whose language is now that of the Buriats.

: Nevertheless, a few speakers of the Kot language still exist; a single village on the Agul being their locality—their neighbours being Kamass Samoyeds, themselves more than half Turk.

The Kot of the Agul, being lighter taxed than if they were passed for Russians, make much of their little nationality, and keep up their language accordingly. Five individuals from the settlement were seen by Castren; and his Kot Grammar was the result.

The Arini were all but extinct in the middle of last century. A specimen, however, of their language has survived. So has the following legend:—

Before they left the main stream of the Yenisey for their present occupancy in the district of Sayania, and whilst they called themselves *Ara* (being called by the Russians *Arinzi*), they lived part of the year in one place, part in another. Their summer residence was an island in the Yenisey, named, in Russian, the Tates-

hewki Ostrog. In winter, they joined the Katsha Turks, and fed their flocks on Mount Kumtige, near the Katsha. Their tribe was, at first, a large one; but they fought against each other, and became weak. While these wars were going on, a young Ara walked out, and found a snake. He cut it in two. The head, which still kept in a little life, went back to the king of the snakes, and told his tale. So the king of the snakes held a council, and asked the wise men of Snakeland what was to be done. It was summer-time, and all the Ara were in the island. The snakes agreed to do this—they were to swim across to the opposite bank, and then cry out, "Boat! boat!" So they swam across, and the Ara heard a cry of "Boat!" They went with all the boats they could muster: but, wonderful to relate! they found no men on the shore (for they thought that it was one of their countrymen who had called), but only snakes—especially young ones. There were more young than old. They were almost all young ones, and they all wanted to speak—all at once. But the old king of the snakes told them to be quiet, and then put as many of them in the boat as it would hold. Then he made the old man row them over to the island, one boatful after another, until they were taken across. Then the king of the snakes himself got in, and was rowed over by the old man in like manner with the rest.

As they were rowing, the king of the snakes said to the old man, "When you get back again to your own home, remember to strew ashes all round your tent, and then to drag over them a sail-cloth of two different colours, and made of two kinds of horse-hair—one white, the other black." So the old man did as the king of the snakes had bid him; and went home, and took the ashes, and dragged over them a sail-cloth made of two kinds of horsehair, and went to rest. And he awoke in the morning, and, behold! the whole Uluss was gone, and all the men of the tribe dead. Only the

old man and his family were spared ; and from him come all the Ara.

When an Ara dies, his bow and arrows are placed in his grave, over which his best horse is slaughtered, and flayed. The skin is then stretched over a pole, set up on the grave, and the flesh is feasted on. The women, after their confinements, wash themselves three times within the first seven days, and then fumigate themselves with a herb named *irben*. The first friend that visits them names the child. Their oaths are taken over a bear's head, of which the swearer fixes his teeth in the nose. When a sentence equivalent to banishment is pronounced against a culprit, he is placed between a dog and a reindeer. These are then set free. Whichever way they run must be taken by the man also, who is no longer allowed to remain where he was. Even a draught of water from his old locality is forbidden. So is all further intercourse with any of his original neighbours. These remarks apply to the Dzizerti or Yesirti, as well as the Ara ; the Dzizerti being, like the Ara, an extinct or amalgamated tribe.

The word Ara is said to mean *wasps* ; the population to which it applies being so denominated from their war-like activity. But it most likely means nothing of the kind. Word for word, it seems to be *Yarang*.

English.	Inbask.	Pumpokolsk.	Assan.	Kot.	Arini.
<i>Man (homo)</i>	ket	kit	hit	ilit	khitt
— (vir)	tshet	ilset	hadkip	hatkit	birkhanyat
<i>Head</i>	tsig	kolka	takai	tagai	kolkya
<i>Hair</i>	tonge	khynga	khingayang	hingayang	khagang
<i>Foot</i>	toigen	aning	pulang	pulang	pil
<i>Eye</i>	des	dat	tesh	tetshagan	tieng
<i>Ear</i>	hokten	—	klokan	kalogan	utkhonong
<i>Nose</i>	olen	hang	an	ang	arkhui
<i>Mouth</i>	ko	kan	hohui	hohu	bukhom
<i>Tongue</i>	ei	ilygyl	alup	alup	alyap
<i>Sun</i>	i	hikhem	oga	ega	ega
<i>Moon</i>	khip	khep	shui	shui	eshui
<i>Star</i>	koogo	kaken	alak	alagan	ilkhoi

English.	Inbask.	Pumpokolsk.	Assan.	Kot.	Arini.
<i>Fire</i>	bok	butsh	hat	khott	khott
<i>Water</i>	ul	ul	ul	ul	kul
<i>River</i>	ses	tom	ul	kem	sat
<i>Hill</i>	kai	khai	yii	dzhi	kar
<i>Tree</i>	oksa	oksy	atsh	atshshi	kush-oshtshe
<i>Stone</i>	tshugs	tshys	shish	shish	khez
<i>Egg</i>	ong	eg	shulei	shulei	ang
<i>Fish</i>	isse	gite	tyg	tig	ilti
<i>God</i>	eis	es	etsh	esh	es
<i>Sky</i>	eis	es	etsh	esh	es
<i>House</i>	khush	hukut	hush	hush	hu
<i>Milk</i>	mamel	den	—	—	tengul
<i>Snow</i>	begges	tyg	tik	tik	the
<i>One</i>	khusem	khuta	hutsha	hutsha	khusei
<i>Two</i>	un-em	hinneang	üna	inya	kina
<i>Three</i>	dong-em	donga	tongya	tongya	tyonga
<i>Four</i>	zi-em	ziang	sheggiang	tshega	shaya
<i>Five</i>	gag-em	kheilang	geigyan	kega	khala
<i>Six</i>	ag-am	aggiang	gedudzhiang	kelutsha	ögga
<i>Seven</i>	enh-am	onyang	geiliniang	kelina	unnya
<i>Eight</i>	unem-boisan- khogen	hing-basi- khaiyang	geiltaniang	kheltonga	kina-mant- shau
<i>Nine</i>	khusem-boi- san-khogen	khuta-yamos- khaiyang	godzhi-buna- giang	hutshabunaga	kusa-mant- shau
<i>Ten</i>	khogen	khaiyang	hagiang	haga	khoa.

I think that, in investigating the extent of the original area of the Yeniseians, we may use the words *ket* and *kem* as instruments; the first meaning *man*, the second *river*.

Let us consider, then, the presence of these forms as a presumption in favour of Yeniseian blood, and ask how far they lead us.

(1.) *Kot, ket, &c.*—The Mongol form for the Teleuts is *Teleng-gut*: the Teleuts being considered to be Mongols in blood, though Turk in language.

The *Ir-ket* are a small tribe of fifty-seven tribute-payers, near Tunka—at present considered as Soiot. What Castrèn heard about the Irket was that they had migrated from the river Sikir, and that they had divided themselves into two divisions. One took to the level country belonging to the Bucha Gorkhon tribe of

Buriats. With these they intermarried, probably from the necessity of their taking a wife out of a tribe different from their own; they themselves being only a single tribe.

(2.) *Kem*.—The twenty-eight Dyon or Yon of the Tshulim Turks were originally called Tatal, a name which is now limited to two of these tribes. The people of the towns call them Uriankbai. The Tatal name, however, for the Tshulim river is Tshum. I think that, word for word, this is Tom as well as Kem and Tshem. In the Pumpokolsk dialect this (*tom*) is the actual word for *river*.

The Alakh and the *Kem-tshik* form the western sources of the Yenisey, which is named by the Chinese and the Mongols Ulu *Kem* = great river, *ulu* being a Mongol term, but *kem* a Yeniseian one. Here dwell the Soyon, Soyony, or Sayanzi, the only names, according to Tshitshatsheff, which are known in these parts; the form Sioit being inaccurate. The language and manner of life of these nomads are partly Mongol, partly Turk. At present they fall into two divisions, one of which is directly dependent upon China, whereas the other is under a *zaizan*, who resides at Urgha. This confirms the doctrine suggested by the word *Irket*, viz. that the Sioit are, more or less, Yeniseian in blood.

I now subjoin the following vocabularies from Stalenberg:—

(1.) That of the Kanskoi, of the river Kan, who call themselves Khotovzi.

English.	Khotovzi.	English.	Khotovzi.
<i>One</i>	opp	<i>Ten</i>	büd
<i>Two</i>	tzida	<i>Eleven</i>	büd-op
<i>Three</i>	naghor	<i>Twelve</i>	büd-tzida
<i>Four</i>	thæta	<i>Twenty</i>	tuserm
<i>Five</i>	ssoumbulang	<i>Thirty</i>	nogh-tuserm
<i>Six</i>	muctu	<i>Forty</i>	nogh-opp-tuserm
<i>Seven</i>	seigbe	<i>Fifty</i>	soum-tuserm
<i>Eight</i>	schidætæ	<i>Sixty</i>	mouck-tuserm
<i>Nine</i>	togus	<i>Seventy</i>	seig-tuserm

English.	Khotovzi.	English.	Khotovzi.
<i>Eighty</i>	—	<i>Fire</i>	thuy
<i>Ninety</i>	togus-thiserm	<i>Water</i>	ai
<i>Hundred</i>	thun	<i>Earth</i>	dscha
<i>Thousand</i>	byat-tun	<i>Mountain</i>	bia
<i>God</i>	num	<i>Sun</i>	kaya
<i>Father</i>	abam	<i>Moon</i>	kysschтин
<i>Mother</i>	imam	<i>Horse</i>	nunda
<i>Brother</i>	aya	<i>Head</i>	stiba
<i>Sister</i>	yhæ	<i>Man (homo)</i>	hya.
<i>Wife</i>	nah		

This is Samoyed. Still, the people call themselves *Kotovzi*; as do the existing *Kotovzi*, who are probably their descendants, but who speak *Buriat*.

(2.) That of the *Kamacintzi*, who call themselves *Kishtim*, and live on the River *Mana*:—

English.	Kamacintzi.	English.	Kamacintzi.
<i>One</i>	chuodschæ	<i>Sixty</i>	hkelusa-tu
<i>Two</i>	ynæ	<i>Seventy</i>	hkelina-tugu
<i>Three</i>	tonga	<i>Eighty</i>	cheltong-tugu
<i>Four</i>	schagæ	<i>Ninety</i>	hwelin-tugu
<i>Five</i>	hkagæ	<i>Hundred</i>	duss
<i>Six</i>	hkelusa	<i>Thousand</i>	hag-duss
<i>Seven</i>	hkelina	<i>God</i>	esch
<i>Eight</i>	cheltonga	<i>Heaven</i>	urach
<i>Nine</i>	hwelina	<i>King</i>	patschai
<i>Ten</i>	haga	<i>Water</i>	uhl
<i>Eleven</i>	haga-chuodschæ	<i>Earth</i>	pang
<i>Twelve</i>	haga-inæ	<i>Mountain</i>	kgy
<i>Twenty</i>	yn-tung	<i>Sun</i>	egæ
<i>Thirty</i>	tonga-tu	<i>Moon</i>	tzui
<i>Forty</i>	tonga-tu-chuodschæ	<i>Wind</i>	japei.
<i>Fifty</i>	hkog-tugu		

These are simply Yeniseian.

(3.) A Turk dialect in the Asia Polyglotta head *Kan-gazen*, in the few words, wherein it is other than Turk, is Yeniseian.



CHAPTER XV.

The Turk Languages.—Import of the term.—The Uighur.—Tshagatai.—Uzbek. — Turcoman. — Kirghiz. — Barabinski. — Tshulim. — Teleut. — Koibal. — Karagas. — Soyony. — Yakut. — Bashkir. — Kazan. — Nogay. — Meshtsheriak. — Kumuk. — Kuzzilbash. — Cumanian.

WHEN the word *Turk* is used by either the ethnologist or the philologue, it has so wide a signification that the Turks of European Turkey form but an inconsiderable fraction of the great population to which it applies. The so-called Tartars (or Tatars) of Independent Tartary are Turks ; so are the Turcomans of the Persian frontier ; so are the occupants of more than one district named Turkestan ; so are several other populations with several other names. Even in respect to its literary development, the Turkish of Constantinople divides its honours with the Uighur and Tshagatai dialects, which, at the present time, are, comparatively, inconspicuous dialects, but which, in point of priority of culture, are to be preferred to their congeners of the west.

Turk, then, is a generic name, and the class it applies to is a large one. Its area is of great magnitude, and that in every direction. A language intelligible at Bokhara is spoken on the very confines of Africa. A language scarcely unintelligible at Constantinople is spoken at the mouth of the Lena, on the shores of the Arctic Sea. We have a vocabulary of the Cumanian Turk once spoken in Hungary. The Uighur Turk is spoken, at the present moment, on the frontiers of Tibet and Mongolia.

The Turk area, then, is large, and it is irregular as well ; and very various indeed are the districts with

which it comes in contact. In the south-east, it touches Tibet; in the south, India and Persia. By the Kurd, Arabic, Syriac, Armenian, and Greek, the Turkish of Asia Minor is irregularly bounded. It mixes itself with the languages of Caucasus; is spoken in contact with the Russian in the Crimea; and with the Bulgarian, Servian, and Romaine in European Turkey. The government of Caucasus and Astrakan, to the south; of Viatka and Perm, to the north; and of Grodno, to the west, contain Turks. Orenberg is Turk in language: so is Kazan. Tobolsk and Tomsk give us the Turks of Southern, Yakutsk those of Northern Siberia. Dioscurian, Mongolian, Tungús, and Ugrian forms of speech, all come in contact with the Turkish.

In some cases, the Turk has been encroached on; in others it has encroached. In Hungary, it has given way: indeed, as a general rule, it has given way where the language with which it has come in contact has been European. In Siberia, for instance, it yields to the Russian. Where the language is Ugrian, it encroaches. It has most especially encroached on the Samoyed. In consequence of this, the coincidence of Turkish blood with the Turkish language is anything but close. The blood is Turk where the language is Hungarian or Slavonic. The language is Turk where the blood is Ugrian or Mongol.

Notwithstanding the inordinate size of the Turk area, the differences which it presents are but slight. As a general rule, the dialects graduate into each other; and I doubt whether even the extreme forms—provided that the conversation be on a simple subject—are mutually unintelligible.

In respect to the direction in which the Turk language has diffused itself, we may safely say that in the north and west it is intrusive. Except Independent Tartary and Turkestan, there is no spot where Turkish is spoken where it cannot be shown to be exotic. The

claims, however, of Independent and Chinese Turkestan to be considered as the fountain and origin of the Turk language has yet to be examined. These, however, are matters for the ethnologist rather than the philologue.

The name Turk, *totidem literis*, first appears in A.D. 569, when Justin sent an embassy to the Khan Zemar-chus, whose residence was near the *Ek-tagh*; the words in italics being Turkish glosses.

Of the Turk of this district, Klaproth gives the following words, taken from Chinese authorities, who refers them to the language of the *T'uk'üü*, *i. e.* *Turks*.

English.	T'uk'üü.	Turkish.
<i>Sky</i>	tängri	tängri
<i>House</i>	ui	ui
<i>Helm</i>	t'uk'üü	tekhieh
<i>Hair</i>	shoka	shadzh
<i>Chief</i>	kan	khan
<i>Black</i>	koro	khara
<i>Old</i>	kori	khari
<i>Wolf</i>	furin	huri.

As the source of these samples is China, it is fair to suppose that they represent a language of the Chinese frontier, *i. e.* one of the most Eastern divisions of the group. It is to this that the name Uighur most especially applies; the proper Uighur being the population which most closely came in contact with two of the languages—the Tibetan and Mongol—which lay to the east of it, and approached the third, *i. e.* the Chinese. This is an inference from the fact that, at the present time, a tribe calling itself Ighur speaks Tibetan, and touches the Sok districts of Mongolia.

The Uighur Turks were the first of their stock to use an alphabet, and used it betimes, perhaps as early as the seventh century. The Mantshú alphabet (as has been stated) came from Mongolia; and the Mongolian from the Uighur Turks, the Uighur Turks having taken it from Syria, under the instructions of the Nestorian missionaries.

It is chiefly in its descendants—the Mongol and the Mantshú—that this interesting alphabet survives; since it was replaced by the Arabic when Mahometanism replaced Christianity. Nevertheless, a few samples of it are extant, viz. (1) the *Baktyar Nameh* of the Bodleian; (2, 3) the *Miradzh* and *Tezkirehi Evliyá* of the *Bibliothèque du Roi*; and (4) *Kaúdatkúbilik* in Vienna. None of these, however, except so far as the alphabet is concerned, are much more than literary curiosities. The first was written A.D. 1434, the second and third A.D. 1436, the fourth, A.D. 1459. The *Miradzh*, a history of the ascension of Mahomet, is a translation from the Arabic; the *Tezkirehi Evliyá*, or Legend of the Saints, being one from the Persian. The *Baktyar Nameh* is either a translation from the same language, or *rifacciamento*. The *Kaúdatkúbilik*, or *Science of Government*, shows a little more originality—the matter, and perhaps the composition itself, being older than the MS., perhaps as old as A.D. 1069.

The Mogul dynasty was *Tshagatai*, and the Indian descendants of the Great Mogul are of *Tshagatai* blood. So are many families in Caubul, just as certain families in England are Norman. The family of Timur was *Tshagatai*; Kokan, or Ferghana, being the district where the *Tshagatai* language was most especially cultivated. The Persian, however, was in immediate contact with it, and in some of the provinces prevailed over it. Andejan, however, the district of the capital, was so Turk, that “there was no one,” writes Baber, “who did not understand the Turki tongue.” Asfera and Marghinan were Persian. The languages acted and reacted on each other. Persian models were copied by *Tshagatai* writers, and Persian works translated by them.

Of the *Tshagatai*, *eo nomine*, as spoken at the present moment, I have seen no specimens. Nor is this strange. The language spread itself beyond its own boundaries,

and, having found its way into Persia, Afghanistan, and India, became Persian, Indian, or Pushtu.

Theoretically, the main differences between the Tshagatai and Uighur are considerable; and they would be more so if the existing Uighur works were older. But they must be the newest of their class. Were they not all subsequent to the Hegira? subsequent to the introduction of the Arabic alphabet, which must have been used concurrently with the Uighur, and subsequently to the predominance of Persian and Arabic models? The *old* Uighur compositions would have been different, they would have been Christian in creed and Syriac in style. But none such exist. Yet they must have existed, or why the alphabet? Why its extension into Mongolia? *Uighur*, then, as the word has been used, means New Uighur.

But what if the Uighur alphabet, concurrent with the Arabic in the newer Uighur literature, were also concurrent with the Arabic in the earlier Tshagatai? In such a case, the works in question may be Tshagatai—for, it must be remembered, that it is only the *alphabet* which makes them Uighur. Their date is that of the Tshagatai dynasty. If so, the division between the two groups is either artificial or provisional; in which case Uighur means the Turk of Chinese Turkestan, Tshagatai the Turk of Bokhara and Ferghana. However, according to common parlance, the works already enumerated are Uighur. A Uighur alphabet makes a Uighur work. At the same time, it should be added that Davies (though without quoting his authority) especially states that during the period immediately subsequent to their conversion, the Tshagatai made use of the Uighur alphabet.

The Memoirs of Timur, and the Institutes of Timur, though translated from a Persian original, are said to be, in their earliest form, Turkish compositions—the Turk

dialect being the Tshagatai. These earlier forms, however, have yet to be discovered. Ulug Beg, about A.D. 1446, was a Tshagatai poet, as well as a Tshagatai patron of astronomy. His age, it should be observed, is within ten years of that of the Uighur MSS. Then comes Mir Ali Shir, a poet also, whose works, though unedited, are extant. Thirdly, comes the Emperor Baber himself.

The evidence of the Arabic alphabet being used concurrently with the Uighur, is to be found in the MS. of the Koúdat, where there are interlineary glosses and remarks, some in Arabic, some in Persian—all, however, in the ordinary alphabet of the Koran. Now, whether these be as old as the rest of the MS. or not, the reader who wrote them must have been the reader of a work in Uighur.

The *Uzbek* has, to a great extent, replaced the Tshagatai, if, indeed, the two dialects were notably different. Khiva is Uzbek. The dominant populations in Bokhara and Ferghana are Uzbek—the remainder being Tajik. So it is elsewhere. This means that, except in the parts about Khiva, there is in the Uzbek countries, side by side with the ruling nation, a subordinate population speaking Persian—differing in its numerical proportion to that which speaks according to the country. Thus—

In Khiva, the Uzbek is at its *maximum*.

It preponderates in the parts about Balk.

So it does in Kunduz.

So it does in Huzrut, Imaum, and Khullum.

On the other hand, in Khost, Inderaub, and Taulik-haun, the Tajik element prevails.

In Meimuna, Andkhu, and Shibbergaun, the second element, though other than Uzbek, is still Turk, *i. e.* Turcoman.

The *Turcomans* are independent nomads between

Bokhara and the Caspian, bounded on the south by Persia, and on the north by the Uzbeks and Kirghiz.

Whether the *Kirghiz* can be separated from the Turcomans and the Uzbeks by any definite line of demarcation, is uncertain. The central portions, however, of their area may be looked upon as the points where the blood and language most closely coincide; where foreign elements and foreign contact are at the *minimum*, and where the type of the group is to be sought. On the east and north the character changes. There is contact with strange languages; those languages being no longer Persian and Tibetan, but the Ugrian and Russian of Siberia. That the Kirghiz of the northern portion of their area are intrusive is certain, though it is difficult to give the exact boundaries of their original occupancy.

The name deserves notice. In Menander's account of his embassy to the Turk king Dizabulus, whose sovereignty seems to have lain in the Tshagatai district, we find the word *Xερχυς*—a Kirghiz female slave being one of the presents. In the Chinese geographers, Kilikiszu are placed on the Yenisey, where the term is current at the present time. Finally, I believe that, word for word, Kirghiz is Tsherkess, *i. e.* Circassian. The Kirghiz of Pamer are on the Persian and Uzbek frontier.

English.	Uzbek.	Turcoman.	Kirghiz.
<i>Head</i>	bash	bash	baz
<i>Hair</i>	zatsh	zatsh	tshatsh
<i>Hand</i>	al	kol	kol
<i>Foot</i>	ayak	ayak	ayak
<i>Eye</i>	kyus	küs	kus
<i>Ear</i>	kulak	klak	kolak
<i>Tooth</i>	tish	dish	tiz
<i>Blood</i>	kan	kan	kan
<i>Day</i>	kündus	kyondos	kündus
<i>Sun</i>	kyonash	koyash	kün
<i>Moon</i>	ai	ai	ai
<i>Star</i>	yoldos	yoldos	dzhildzhis.

English.	Uzbek.	Turcoman.	Kirghiz.
<i>Fire</i>	ud	ot	ut
<i>Water</i>	zu	zu	zu
<i>Tree</i>	agatsh	agatsh	agatsh
<i>Stone</i>	tash	tash	taz
<i>One</i>	bir	bir	ber
<i>Two</i>	ike	iki	oki
<i>Three</i>	utsh	utsh	utsh
<i>Four</i>	dyort	durt	tyort
<i>Five</i>	bish	bish	bez
<i>Six</i>	alty	alto	alty
<i>Seven</i>	edi	edi	dzhede
<i>Eight</i>	zigis	zikis	zikes
<i>Nine</i>	tokas	tokos	tokus
<i>Ten</i>	on	on	on.

The Barabinski, Baraba, or Barama Turks, between the Obi and the Irtysh, touch the Ostiaks on the north, and are probably the occupants of an originally Ostiak area. At any rate, their language is Turk, the soil Ugrian, their blood, in all probability, mixed. Their political relations are Russian, and their creed Shamanism, or imperfect Christianity rather than Mahometanism.

Like the Barabinski, the so-called *Tartars of Tobolsk* are Turks; occupants of ground originally Ugrian, and so far as it is not Russian, Ostiak.

The Verkho-Tomski tribes.—*Verkho* means *upper*, and is a Russian word. Hence, the Verkho-Tomski are the Turks of the Upper Tom, *i. e.* the Tom above Kuznetsk.

The Abintsi are a part of them. Their dialect, probably, graduates into that of

Kuznetz, where the frontier is Mongol and Samoyed.

The *Teleut* are believed to be Mongols in blood, though Turk in speech. Below Kuznetsk

The tribes of the *Tshulim*, though occupants of a district originally Ugrian, are said to mix Mongol (? Yeniseian) words with their vernacular Turkish. Their tribes are called Dyon or Yon.

The Turkish of the Yenisey, especially in the circle of the Minusinsk, and in the Sayanian mountains, is spoken by individuals who seem to have adopted it after the abandonment, not only of some native language other than Turk, but after the adoption of some intermediate one, different from both the Turk and the original mother-tongue. Thus, a language which will be noticed in sequel under the name of Yeniseian, seems to have been replaced by the Samoyed, the Samoyed itself having been replaced by the Turk. Phenomena of this kind make the parts about Minusinsk one of the most obscure areas in Asia. We may advantageously consider these strata and substrata of languages in detail.

1. There is the Russian—recent in origin, but encroaching upon even the Turk.

2. There is the Turk, which has spread itself in the west, at least, at the expense of the Ugrian, and which, in its Barabinski, Tobolski, and Tshulim elements, so far as it is heterogeneous, is Ugrian.

3. There is the Mongol, which on the Tom, and in the Teleut districts may have preceded the Turk, itself preceded by something Samoyed or Yeniseian.

4. There is the Ostiak of the Obi—the language which best represents the Ugrian of the Kirghiz frontier.

5. There is the Samoyed, spoken as far north as the Arctic Sea, and as far south as the parts about Lake Ubsa within the Chinese frontier—the Samoyed which, in some cases, has been replaced by the Mongol, itself replaced by the Turk.

6. There is the Yeniseian—a language known only in fragments, but which, in one case at least, has been replaced by Samoyed.

English.	Baraba.	Tobolsk.	Tshulim.	Kuznetsk.
<i>Head</i>	bash	pash	bash	bash
<i>Eye</i>	kos	kus	kos	kus
<i>Ear</i>	kulak	kulak	kulak	kulak
<i>Nose</i>	———	parun	murun	mondu
<i>Mouth</i>	———	aus	agus	aksy
<i>Hair</i>	tshatsh	tsats	tshatsh	tshatsh
<i>Tongue</i>	———	til	til	til
<i>Tooth</i>	———	tish	tish	tish
<i>Hand</i>	———	khal	kal	kol
<i>Sun</i>	kyosh	kun	kun	kun
<i>Moon</i>	ai	ar	ai	ai
<i>Star</i>	eldar	yoldus	yoldus	tshlitis
<i>Fire</i>	ut	ot	ot	ot
<i>Water</i>	zuu	su	su	su
<i>Tree</i>	agaz	yagats	agats	agatsh
<i>Stone</i>	tash	tash	tash	tash
<i>One</i>	bir	bir	bir	pir
<i>Two</i>	ike	ike	ike	iki
<i>Three</i>	ytsh	itsh	itsh	utsh
<i>Four</i>	tyort	dört	dyort	dort
<i>Five</i>	bish	bish	besht	bish
<i>Six</i>	alte	alty	alte	alty
<i>Seven</i>	sette	siti	sette	setti
<i>Eight</i>	zogus	segis	zegus	segys
<i>Nine</i>	togus	togus	togus	togus
<i>Ten</i>	on	on	on	on.

Respecting the Teleuts, it has already been suggested that though Turk in language, they have generally been looked upon as Mongols in blood: and it has also been suggested that, in the way of blood, they may be less Mongol than Yeniseian. The Mongol name is *Telengut*, as has already been stated; whereas Abulgazi calls them *Uriat*, which, word for word, is *Urianchai*, *Yarang*, and the like—all apparent derivatives of *Ara*. At the time of the Russian conquest they were called White Kalmuks.

English.	Teleut.	English.	Teleut.
<i>Head</i>	bash	<i>Sun</i>	kun
<i>Eye</i>	kus	<i>Moon</i>	ai
<i>Ear</i>	kulak	<i>Star</i>	yiltis
<i>Nose</i>	muran	<i>Fire</i>	ot
<i>Mouth</i>	ous	<i>Water</i>	su
<i>Hair</i>	tshatsh	<i>Tree</i>	agash
<i>Tongue</i>	til	<i>Stone</i>	tash.
<i>Hand</i>	kol		

Of the language of the *Katshintsi Turks*, the *Kats-halar*, of the *Turks of Katsha*, although we hear much about them in the way of history, we have, *eo nomine*, but few words; mere *obiter dicta* of Castrèn's. Their dialect is essentially Koibal or Soiot.

English.	Katsha.	English.	Katsha.
<i>Woman</i>	ipthi	<i>Saddle</i>	izer
—	êpthi	<i>Butterfly</i>	irbakai
<i>Wind</i>	aba	<i>Sable</i>	kish.

The *Koibals* form eight tribes; in two of which the blood is Samoyed, in three Yeniseian. In 1847, a few old people knew a few Samoyed words. From the generation which preceded them a vocabulary in Samoyed was collected. Even then, the Samoyed was going out fast.

English.	Koibal.	English.	Koibal.
<i>Man (vir)</i>	îr	<i>Snake</i>	dilan
— (<i>homo</i>)	kizi	—	thilan
—	er	<i>Tree</i>	agas
<i>Woman</i>	ipthi	<i>Earth</i>	dhir
—	epthi	—	thir
<i>Head</i>	bas	<i>Stone</i>	tas
<i>Hair</i>	sas	<i>Hill</i>	tax
<i>Ear.</i>	kulak	—	tag
<i>Eye</i>	karak	<i>River</i>	khem*
<i>Mouth</i>	axse	<i>Ice</i>	bus
<i>Bone</i>	sok	<i>Village</i>	âl
<i>Blood</i>	kan	<i>One</i>	ben
<i>Hand</i>	kol	<i>Two</i>	ike
<i>Foot</i>	azak	—	iki
<i>Tooth</i>	tis	<i>Three</i>	üs
<i>Tongue</i>	til	—	us'
<i>Sky</i>	tîger	<i>Four</i>	tört
—	têger	<i>Five</i>	bis
<i>Sun</i>	khun	—	bes
<i>Moon</i>	ai	—	bis'
<i>Star</i>	.dhêtes	—	bes'
—	thêltes	<i>Six</i>	al
<i>Fire</i>	ot	—	alty
<i>Water</i>	sus	<i>Seven</i>	dhîte
—	sug	—	thîte
—	su	<i>Eight</i>	sigus
<i>Bird</i>	kus	—	sêgus
<i>Egg</i>	numertka	<i>Nine</i>	togos
—	numërka	—	tôgos
<i>Fish</i>	balak	<i>Ten</i>	on.

* Yeniseian.

The Koibal is stated by Castrèn to have as dialects, the Kondakov and the Salbin. Out of the few words he gives, I pick out a few evidently Turk.

English.	Kandokov.	Salbin.
<i>Hair</i>	—	shash
<i>Tooth</i>	—	tish
<i>Beard</i>	—	sagal
<i>Belly</i>	—	kâryn
<i>Star</i>	dhètètès	thythysh
—	thèltes	thyltesh
<i>Earth</i>	dhîr	—
—	thîr	—
<i>Rain</i>	nangmer	nangmyr
<i>Tree</i>	—	agash.

The Karagas, amounting in 1851 to 284 and 259 females, fell into

- a. The Kas ;
- b. The Sareg Kash ;
- c. The Tyéptei ;
- d. The Tyogde ;
- e. The Kara Tyogde.

They all, now, speak Turkish.

English.	Karagas.	English.	Karagas.
<i>Man (vir)</i>	er	<i>Water</i>	sug
— (<i>homo</i>)	kishi	<i>Ice</i>	tosh
<i>Woman</i>	epshe	<i>Egg</i>	nyumurha
—	kat	<i>Fish</i>	balak
<i>Eye</i>	karak	<i>Snake</i>	thulan
<i>Ear</i>	kulak	<i>Hill</i>	tag
<i>Mouth</i>	akse	—	dag
<i>Tooth</i>	dish	<i>Stone</i>	taish
<i>Tongue</i>	tèl	<i>Village</i>	nyon
—	dèl	<i>One</i>	birä
<i>Hair</i>	thash	<i>Two</i>	ihî
<i>Hand</i>	kol	<i>Three</i>	üis
<i>Foot</i>	but	<i>Four</i>	tört
<i>Blood</i>	khan	—	dört
<i>Beard</i>	sahal	<i>Five</i>	beis
<i>Sky</i>	tére	<i>Six</i>	altè
<i>Sun</i>	kun	<i>Seven</i>	thedè
<i>Moon</i>	? ai	<i>Eight</i>	sehes
<i>Star</i>	sètètès	<i>Nine</i>	tohos
<i>Fire</i>	ot	<i>Ten</i>	on.
<i>Water</i>	sux		

The *Soiony* (Tshitshatsheff takes pains to tell us that this is the right form of the word) are chiefly within the Chinese frontier. Still some are Russian. Their original language I hold to be Yeniseian; yet, now, they speak Turkish. In Castrèn, as *obiter dicta*, and as illustrations of his Koibal and Karagas vocabulary we have a few Soyony words. They are the tribes from whom the Sayanian range takes its name. Some of the Soyony, as here stated, speak Turkish; others Buriat; some, probably, Samoyed. The basis, however, seems to be Yeniseian.

English.	Soiony.	English.	Soiony.
<i>Head</i>	pas	<i>Star</i>	thèltes
<i>Hair</i>	tük	<i>Fire</i>	ot
<i>Tooth</i>	tes	<i>Water</i>	sux
<i>Tongue</i>	tib	—	sug
<i>Eye</i>	karak	—	su
<i>Ear</i>	kar	<i>Earth</i>	dhîr
<i>Foot</i>	put	—	thir
<i>Beard</i>	sagal	<i>Stone</i>	tas
<i>Belly</i>	kârèn	<i>Hill</i>	tag
<i>Sun</i>	kar	<i>Ice</i>	tosh
<i>Star</i>	dhèltes	<i>Tree</i>	yas.

The Sayanian tribes, one of which is said to be named Sokha, lead to the *Sokhalar* of the Lena and the Arctic Sea, the Turks of the extreme north, the Turks who are usually called *Yakuts*; but whose native names must be carefully remembered as Sokhalar—*lar* being the sign of the plural number. The Sokhalar, from the parts about Lake Baikal, are said to have separated from the Brath (? Buriats), with whom they formerly made one nation, under a chief named Tarkhantegin; the land upon which they intruded themselves having been Samoyed, Tungús, and Yukahiri.

The language of the third column of the following table is from the *Asia Polyglotta*. It is simply headed *Yeniseian*, i. e. *Turk of the Yenisey*.

English.	Yakut.	Yeniseian.
<i>Head</i>	baz	baslı
<i>Eye</i>	kharakh	karak
<i>Ear</i>	kulgakh	kulak
<i>Nose</i>	murun	hurun
<i>Mouth</i>	ayakh	aksy
<i>Tongue</i>	til	tyl
<i>Tooth</i>	tiz	tish
<i>Sun</i>	kun	kun
<i>Moon</i>	ai	ai
<i>Star</i>	zulus	tshiltis
<i>Fire</i>	wot	ot
<i>Water</i>	wi	su
<i>Hill</i>	taz	tag
<i>One</i>	bir	bir, nagysh
<i>Two</i>	iki	iki
<i>Three</i>	uz	utsh
<i>Four</i>	tirt	tört
<i>Five</i>	vez	besh
<i>Six</i>	alta	alta
<i>Seven</i>	seta	dzhuti
<i>Eight</i>	agys	segus
<i>Nine</i>	dogys	togos
<i>Ten</i>	on	ongus.

Such are the details of the Turks of Siberia, who are so far exceptional as to be, to a great extent, Pagans, rather than Mahometans, and, of course, unlettered. Since the Russian conquest of Siberia, Christianity has made some way amongst them. There is, however, some Mahometanism, and a little Buddhism.

The Turks of the Khanats of *Kazan*, *Astrakan*, and the *Crimea* now claim notice. They are all intrusive, *i. e.* other than aboriginal to the countries where their language is spoken.

The *Bashkirs*, chiefly occupants of the Government of *Orenburg*, Turk in tongue, are, more or less, Ugrian in blood. So are, probably,

The *Meshtsheriaks*, who are believed to have immigrated from the *Oka*, in the *Mordvin* and *Tsherimiss* neighbourhood.

English.	Kazan.	Meshtsheriak.	Bashkir.	Nogay.
<i>Head</i>	bash	bash	bash	bash
<i>Hair</i>	tshatsh	tsats	zaz	zatsh
<i>Hand</i>	kol	kul	kol	kol
<i>Eye</i>	kus	kus	kyus	gyos
<i>Ear</i>	kolak	klak	kulak	kulak
<i>Tooth</i>	tyesh	tish	tish	tysh
<i>Tongue</i>	tyel	til	tel	til
<i>Blood</i>	kan	kan	kan	kan
<i>Day</i>	kyun	kun	kyun	gün
<i>Sun</i>	kuyash	kuyash	kun	gyon
<i>Moon</i>	ai	ai	ai	ai
<i>Star</i>	yaldus	yuldus	yuldus	ildis
<i>Fire</i>	ut	ut	ut	ut
<i>Water</i>	zu	zu	zu	su
<i>Tree</i>	agatsh	agatsh	agatsh	agatsh
<i>Stone</i>	tash	tash	tash	tash
<i>One</i>	ber	ber	ber	bir
<i>Two</i>	ike	ike	ike	iki
<i>Three</i>	utsh	uz	ysh	utsh
<i>Four</i>	dürt	dyört	dört	dört
<i>Five</i>	bish	bish	bish	bish
<i>Six</i>	alty	alty	alty	alty
<i>Seven</i>	yedi	idi	yedi	siti
<i>Eight</i>	zigis	zigis	zigis	zegis
<i>Nine</i>	tokus	togus	togus	togus
<i>Ten</i>	on	on	on	on.

The Kuzzilbash is the Turk of Persia :

English.	Kuzzil'bash.	English.	Kuzzil'bash.
<i>Head</i>	bash	<i>Hand</i>	el
<i>Eye</i>	gos	<i>Sun</i>	gun
<i>Ear</i>	kulakh	<i>Moon</i>	a
<i>Nose</i>	buruni	<i>Star</i>	yuldus
<i>Mouth</i>	aghis	<i>Fire</i>	oth
<i>Hair</i>	sadzh	<i>Water</i>	su
<i>Tongue</i>	til	<i>Tree</i>	dyadzh
<i>Tooth</i>	dish	<i>Stone</i>	dash.

The Basian, Karatshai, and Kumuk that of Caucasus.

English.	Kumuk.	Karatshai.
<i>Head</i>	bash	bash
<i>Eye</i>	gos	gös
<i>Ear</i>	kulakh	kulakh
<i>Nose</i>	burun	burun
<i>Mouth</i>	aus	ul
<i>Hair</i>	sadzh	sadzh
<i>Tongue</i>	dil	til
<i>Tooth</i>	dish	dish

English.	Kumuk.	Karatshai.
<i>Hand</i>	kol	kol
<i>Sun</i>	gun	gun
<i>Moon</i>	ai	ai
<i>Star</i>	yoldus	iildus
<i>Fire</i>	ot	ot
<i>Water</i>	su	su
<i>Tree</i>	terek	ayadzh
<i>Stone</i>	tash	tash.

Of the following Pater-nosters, all of which are taken from the Mithridates, the first three represent the language of the parts to the north of the Caucasus or to the east of the Caspian, *i. e.* the Tartar of Independent Tartary. The last three, on the other hand, give the Turkish of Asia Minor. The first of them is from Georgiewicz, who, in the sixteenth century, lived thirteen years in Anatolia as a slave. The second is the Turkish of Armenia; the third, like the first, of Anatolia; its date being A.D. 1666—earlier than the Armenian specimen, but later than that by Georgiewicz.—*De Turcarum Moribus, Lyons, A.D. 1555.* They are given, *verbatim et literatim*, as they stand in Adelung, *i. e.* they have not been collated with the originals.

1.

Atha vizum, ki kok-ta sen; evlia ol dur senung ad-ung; kelsen memleketung; olsun senung iradat-ungale jer-dahi gug-de; ver visum gundelik etmege-muzi bu-giun; va vizum jasu-ngisch kail ot-nitegim kail biz juz jasungisleru muze; dahi koima bilzi visvasije; killa kurta vilzi jeman-dan. Amen.

2.

Atha wisum, chy chok-ta sen; algusch ludur sinung ad-ung; kelsuum senung hauluchung; belsung sinung archung aley gur-da uk ackta; wer wisum gundaluch otmak chumusen wou-gun; kay wisum jasochni alei wis dacha ka yelle nin wisun jasoch lamasin; dacha koima wisni suna-macha; illa garta wisni geman-dan.

3.

Ya Ata-muz, ki yuksek ghiogh-da sen; aadin ari olsun; padashah-lighin ghelsun; boiruklerin itsmish olsun giogh-da, kibi dahi yirda; her-ghuinaghi e kmeki-vir bize bu-ghiun; muzi va burgjleri-muzi bize bagishla, nitshaki biz dahi burgjleri-muza baghishleriz; va bizi sinisha ghiturma; likin Yarama-zdiz bizi sali-vir (va kortar va sakla); zira-ki senungh-dier padisha-lik, va kadirlik, va bojuklik, ta gjanid gjavidana. Amin.

4.

Baba-moz hanghe gugte sson ; chuduss olssum ssenung ; adun gelsson ssenung memlechtun ; olssun ssenung istedgung nyese gugthè, vle gyrde ; echame gu-mozi hergunon vere bize bu gun ; hem bassa bize borsligo-moze, nyese bizde baslaruz bortsetiglere-mozi ; hem yedma byzegeheneneme ; de churtule bizy Jaramasdan. Amen.

5.

Baba-miz ki chioiler-de sin ; senin ad-in mubarek olsun ; senin padischialij-in chielsin ; nikhe chişi-de boile kher-de senin murad-in olun-sun ; herchiun laziru oalaru ekmeke-mizi bize ver cu chiun ; ve borglari-mizi bise baghishla nikhe ki biszde borghila-miza baghishlariz ; ve bizi ighva-den emin eile ; amma bizi fena-den kurtar.

6.

Bisum Ata-mus ki kiokler-deh sin ; senüing ad-üing *mukaddes* olsun ; senüing *melaît*-üing kielsun ; sinüing *iradet*-üing olsun nitekim kioh-deh dachi jer-deh ; her kiunki bisüm etmeke müsi wer bise bu kiun ; *we*-bisüm burdschler-ümi bise baggischlek, nitekem bis dachi bisüm burdschlüler-ümüsü baggischlerus ; *we*-bisi *tadschribe adehal* etma ; lekin *scherir*-den-bisi *nedschat* eile ; sira senüing-dür *melcut*, *we sultanet*, *we Medschi ta ebed*. Amen.

In A.D. 1770 died Varro, a native of Czarszag, the last Hungarian who spoke the *Cumanian* dialect of the Turk. For this we have the five following Pater-nosters ; all imperfect.

1.

Bezom Atta-masz, kem-ke kikte. Szelezon szen-ad-on ;
dösson szen-küklon netze-ger-de, ali-kük-te ; bezom ok nemezne (? oknemezne) güt büttor gungon borberge ; eli bezon mene-mezne ther-mez-bezgo ovgyi tengere.

2.

Bezen Atta-maz, chen-ze kit-te. Szen liszen sin-ad-ön ;
Dösön mittigen kenge ale-kik-te ; puthuter kingiri ilt bezen iltne, bezen kutin ; Bezen migni bolsotati bocson megne tenge nizni. Amen.

3.

Bezom Atta-maz kem-ze kek-te. Szen leszen szen-ad-on ;
mitzi jegen-ger-de, ali kek-te ; bezom akko mozne bergezge pibbütöör küngöd ;
Ilt bezon mene-mezde utrogergenge ilt mebezde. Olyon angja manya boka tsali botsanigjs tengere. Amen.

4.

Bezom Atta-masz ken-ze kek-te. Szen-lezon szen ad-on ;
Dösön szen-küklon netze ger-de, ali guk-te ; bezamok menemezne (? bezam okmene-mezne) gutba tergunger (? gutbater gunger) ; ali-bezam me-mezne tscher-mez-bezga ; kutkor-bezga eniklem-bezda ;
Ovia malna szembersank bokvesáte ; tengeri ovia tengeri tengeri. Amen.

5.

Bezen Atta-maz ken-ze kik-te. Szen leszen szen ad-on ;
 Dösön szen küklon nieziagen ger-de, ali kek-te ; bezen ako-moze (? okne-
 mezne) bergezge pitbütör küngön ; il bez mene-mezne neszem-bezde, jermes-
 bezge utrogergenge iltma tscher-mez-bezga ; bezne olgya manga kutkor bezne ;
 algya manna szen borszong boka csalli (*aliter* osalli) bocson igyi tengere. Amen.

In the Government of Kazan reside as many as 300,000 *Tshuvashes*, differing from the other Ugrian populations in their somewhat superior civilization, and from the so-called Tartars in the fact of their being Christians rather than Mahometans. Respecting their language much has been written ; some inquirers maintaining that it is essentially Ugrian upon which a great deal of Turk has been engrafted ; others that it is Turk at bottom, but Ugrian in respect to its superadded elements.

English.	Tshuvash.	Osmanli.	Tsheremis.
<i>Head</i>	puz	bash	bui
<i>Eye</i>	kos	gos	shinsya
<i>Ear</i>	khulga	khulak	piliksh
<i>Nose</i>	sumsah	burun	ner
<i>Mouth</i>	zubar	aghis	ushmu
<i>Hair</i>	zuz	satsh	ip
<i>Tongue</i>	tshilge	dil	elmye
<i>Tooth</i>	shil	dish	puntshal
<i>Hand</i>	alla	el	kit
<i>Sun</i>	khwel	gyun	ketshe
<i>Moon</i>	oikh	ai	tilsye
<i>Star</i>	zuldur	yildis	shuder
<i>Fire</i>	wot	od	tul
<i>Water</i>	shiva	su	wut
<i>Tree</i>	evyz	agatsh	pu
<i>Stone</i>	tshol	tash	kü
<i>One</i>	pra	bir	iktet
<i>Two</i>	ikke	iki	koktot
<i>Three</i>	vise	utsh	kumut
<i>Four</i>	dwatta	dort	nilit
<i>Five</i>	pilik	bash	visit
<i>Six</i>	alta	alty	kudut
<i>Seven</i>	sitshe	yedi	shimit
<i>Eight</i>	sakar	sekis	kandashe
<i>Nine</i>	tukhon	dokus	indeshe
<i>Ten</i>	wonka	on	lu.

The Tshuvash plurals end in *-zam* or *-zem*; the Osmanli in *-lar*, or *-ler*. In Tshuvash *ap*, or *ab*, in Osmanli, *men = I*. The Tshuvash verb substantive is *bolab = sum*; the negative, *-ast-*; as *kazariadip = oro*; *kaziarmastap = non oro*.

Schubert reckoned the Tshuvash at 370,000; a high number for a Ugrian, or even a Turk, population in these parts.

The Pater-nosters of the preceding pages were taken down before the grammatical structure of the dialects which they represent was studied. As such, they are, more or less, inaccurate. On the other hand, they are better samples of the average character of the Pater-nosters of rude languages than more accurate compositions would have been.

They show difference rather than likeness: whilst, on the other hand, words like those of our vocabularies show likeness rather than difference. Hence, we get, as a rough rule, the doctrine that, in the present work, languages are more like each other than the Pater-nosters make them, and less like each other than the lists of words make them.

CHAPTER XVI.

The Yukahiri.

DUE east of the Sokhalar lie the Yukahiri, or Yukagiri, who call themselves Andon Domni—Yukahiri being the Turk, and Atal the Koriak, name. "Their language," writes Klaproth, is "one of the most outlying in Asia." It is one, too, of which next to nothing is known. It is, also, a language of a receding frontier. In A.D. 1739 the numbers of the Yukahiri were high. The tribes of the Omolon, according to Sauer, were called Tsheltiere; those of the Alasey, Omoki; those of the Anadyr, Tshuvantsi and Kudinsi. A numerous tribe named Konghini occupied the Kolyma. "Wars," writes Prichard, "with the Tshuktshi and Koriaks have almost exterminated them."

But there must (if the views of the present writer be correct) have, also, been encroachment from the West—effected, most probably, by the Sokhalar.

The language is certainly very different from that of any of the surrounding populations.

English.	Yukahiri.	Koriak.	Yakut.	Tungús.
<i>Head</i>	monoli	lawut	baz	dyll
<i>Eye</i>	angdzha	lalat	kharakh	eha
<i>Ear</i>	golendhi	vyilut	kulgakh	zen
<i>Nose</i>	yongyul	enigytam	murun	ongokto
<i>Mouth</i>	angya	zekiangin	ayak	hamun
<i>Hair</i>	manallae	katshugui	az	nyuritt
<i>Tongue</i>	andzhub	gügel	tyl	ingni
<i>Tooth</i>	tody	wannalgyn	tiz	ikta (?)
<i>Hand</i>	tolondzha	myngakatsh	ili	ngala

English.	Yukahiri	Koriak.	Yakut.	Tungús.
<i>Day</i>	bondzhirka	hallo	kun	inangi
<i>Sun</i>	bugonshe	tyketi	kun	ziguni
<i>Moon</i>	kininshe	geilygen	ui	bega
<i>Star</i>	lerungundzhia	lelapitshan	zulus	hauen
<i>Fire</i>	yenyilo	milugan	wot	togo
<i>Water</i>	ondzhi	mimal	u	mu
<i>Tree</i>	tshal	uttepel	maz	mo
<i>Stone</i>	kall	guggon	taz	dzholo
<i>One</i>	irken	onnon	bir	omukon
<i>Two</i>	antaklon	nioktsh	ike	dzhur
<i>Three</i>	yalon	niyokh	uz	ilyan
<i>Four</i>	yekalon	niyakh	tirt	dygyn
<i>Five</i>	onganlón	myllangin	ves	tongo
<i>Six</i>	malhiyalon	onnanmyllangin	alta	nyungun
<i>Seven</i>	purkion	langin	seta	nadan
<i>Eight</i>	malhiekhlon	niyokh-myllangin	agys	dzhapkun
<i>Nine</i>	khuni-izkeel- lendzhin	khonnaitshinkin	dogys	yagin
<i>Ten</i>	kuniella	mynegytkin	on	dzhur.

The root *malhi*, in the Yukahiri numerals for *six* and *eight*, is the *malhuk* (*malguk*) = *two* of several of the dialects of North-west America; and I may add, that, East of the Lena true American characteristics present themselves, and that prominently.

In 1850, I published, in my work on the Varieties of Man, the following tables, one of which gave a certain number of affinities between the Yeniseian and the Yukahiri, the other some between the Yeniseian and the Samoyed. I also expressed the opinion that, on the strength of these affinities, the three groups might be thrown into one, and that the name of the class thus formed may be Hyperborean. Whether the tables were sufficient to justify the formation of such a class is another question. They ought to have been fuller.

A.

The Yenisean and the Yukahiri of the Asia Polyglotta.

English, beard
Inbask, *kulye*, *kulgung*
Pumpokolsk, *clépuk*
Assan, *culup*, *chulp*

Kott, *hulup*
Arinzi, *korolep*
Yukahiri, *bu-gylbe*

*English, head*Inbask, *tshig*Yukahiri, *yok**English, mouth*Pumpokolsk, *khan*Yukahiri, *anya**English, nose*Inbask, *olgen, olen*Pumpokolsk, *hang*Assan, *ang*Yukahiri, *yonyul, iongioula.**English, tongue*Assan, *alâp*Kott, *alâp*Arinzi, *alyap*Yukahiri, *andzhub**English, ear*Assan, *kologan, klokan*Kott, *kalogan*Yukahiri, *golondzhi**English, man*Inbask, *çet, blet*Pumpokolsk, *ilset*Kott, *hatket*Yukahiri, *yadu**English, dog*Inbask, *tsip, tip*Yukahiri, *tabaha**English, thunder*Arinzi, *esbath-yantu*Yukahiri, *yendu**English, lightning*Inbask, *yakene-bok*Yukahiri, *bug-onshe**English, egg*Inbask, *onge*Arinzi, *ang*Pumpokolsk, *tanyangeeg*Yukahiri, *langdzhangö**English, leaf*Assan, *yepan*Kott, *dipang*Yukahiri, *yipan**English, eat*Assan, *rayali*Yukahiri, *lagul**English, yellow*Kott, *shwiya*Yukahiri, *tshakattonni**English, moon*Pumpokolsk, *tui*Arinzi, *shwi*Yukahiri, *kinin-shi.*

B.

*The Yenisean and the Samöyed of the Asia Polyglotta.**English, arm*Arinzi, *khinang*Mangaseia, *kannamunne**English, finger*Inbask, *tokan*Pumpokolsk, *tok*Tawgi, *fyaka*Yurass, *tarka**English, flesh*Arinzi, *is*Assan, *iç, içi*Pumpokolsk, *ziç*Mangaseia, *osa*Turuchansk, *odzha*Narym, &c., *ueç*Karass, *hueç**English, fir-tree*Inbask, *ei*Arinzi, *aya*Obdorsk, *ye**English, egg*Inbask, *ong*Arinzi, *ang*Pumpokolsk, *eg*Tas, *iga*

English, egg
Assan, *shulei*
Kott, *shulei*
Motorian, *shlok*

English, tree
Assan, *atsh*
Kott, &c., *açshe*
Motorian, &c., *cha*

English, brother
Assan, *pobesh*
Koibal, *pabim*=younger

English, butter
Assan, *kayak*
Motorian, *chayak*

English, moon
Assan, *shui*
Koibal, *kui*

English, sun
Assan, &c., *ega*
Motorian, *kaye*

English, stone
Inbask, *çijgs, tyes*
Pumpokolsk, *çys, kit*
Assan, *shish*
Kott, *shish*
Arinzi, *khes*
Motorian, *dagia*

English, summer
Assan, *shega*
Kott, *chushshega*
Arinzi, *shei*
Motor, *daghan*
Koibal, *taga*

English, they
Assan, ^e*hatin*
Arinzi, *itang*
Motor, *tin*

English, woman
Inbask, ^r*bgim*
Arinzi, *byk-hamalte*

Obdorsk, *pug-utsu*
Pustosersk, *pug-ıça*

English, river
Denka, *chuge*
Pustosersk, *yaga*

English, great
Assan, *paça*
Arinzi, *birkha*
Pustosersk, *pirçe*

English, evening
Inbask, *bis*
Pumpokolsk, *biçidin*
Assan, *pidziga*
Yurass, *pausema*
Obdorsk, *paus-emya*
Pustosersk, *paus-emye*

English, hill
Inbask, &c., *chai*
Samöyed, *syeo, ko*

English, bed
Inbask, *chodzha*
Obdorsk, *choba*
Tawgi, *kufu*

English, birch-tree
Inbask, *uusya*
Assan, *uça*
Kott, *uça*
Pustosersk, *chu*
Tawgi, &c., *kuie*
Ket, *tiue*

English, leaf
Yeniseian, *yp-an*
Pumpokolsk, *efig*
Pustosersk, *wyba*
Obdorsk, *wiibe*
Yurass, *newe*
Tomsk, *tyaba*
Narym, *çabe*
Kamash, *dzhaba*

It is clear that, if Castrèn's association of the Samoyed with the Fin be (as it is) right, the Yukahiri and

Yeniseian should be in the same category, and, as such, Ugrian also. Does Castrèn make them so? The answer to this question is as follows:—

Of the Yukahiri he says little or nothing any way.

Of the Yeniseian he expressly states that it *is other than Ugrian*.

An opinion to this effect and from such a quarter rendered a re-consideration of the doctrine involved in the previous classification imperative; and so sensible was I of this that, having published a notice of the tribes under consideration between the publication of the *Lectures on the Altaic family*, and the *Grammar of the Kott and Yeniseian*, “in deference to his” (Castrèn’s) “opinion, I suspended my judgment until the last-named work should be published.”

When published, as it was soon after, it put the Yeniseian as it stands in the present work—leaving the Yukahiri to be dealt with as it best may.

In Sauer’s account of Billing’s Expedition there is a list of 250 Yukahiri words. These, in conjunction with the list of Imperial Vocabularies, and a Pater-noster from Witsen’s North and East Tartary, constitute the whole of our *data*. The greater part of them appears in the *Asia Polyglotta*; in the body of the work by itself, and in the Atlas in a tabular form, compared or contrasted with the Koriak, Kamskadale, and Eskimo languages; from all of which (as aforesaid) it differs visibly.

How far is it Samoyed—the Pater-nosters being compared? The following are the details, clause for clause.

(1.)

Yukahiri.—Otjè mitsje.

Turukhansk Samoyed.—Modi Jescje.

Tawgi Samoyed.—Mi Jeseme.

Archangel Samoyed.—Mani Nisal.

Ostiak.—Jez mi.

Vogul.—Mem Jef.

(2.)

Yukahiri.—Kandi Kudsjunga.

Turukhansk Samoyed.—Teio na Csonaar.

Tawgi Samoyed.—Neiteio Nuontone.

Archangel Samoyed.—Huien tämuvä Numilembarti tosu.

Ostiak.—Kundina jejand Nopkon.

Vogul.—Conboge Eterdarum.

(3.)

Yukahiri.—Temlälängh nim totlië.

Turukhansk Samoyed.—Todi nilo torcke csuzuiro.

Tawgi Samoyed.—Tonon nilo tontokui kusiuro.

Archangel Samoyed.—Tadisse pider nim.

Ostiak.—Nuni nip tät.

Vogul.—Naerderoin amut nema.

(4.)

Yukahiri.—Legatei pugandallanpoh tottlië.

Turukhansk Samoyed.—Todi naksiaro toretusu.

Tawgi Samoyed.—Tonon nuontomeiro tondo tuifantu.

Archangel Samoyed.—Pider parowadie tosu.

Ostiak.—Tule nutkotsj tät.

Vogul.—Nerosia sochtos.

(5.)

Yukahiri.—Lätiot t'sjemol alkatei, konda koet zjuga (? kundsjunga) je leviangh.

Turukhansk Samoyed.—Todi agnaara toretusu tone na esonaar i jacsona.

Tawgi Samoyed.—Tonon nianzepsialo tuifano, tondone nuontono mamorutono.

Archangel Samoyed.—Pider gior amgade numilembart, tarem jae.

Ostiak.—Tät tenel tät tät nopkon its jots jogodt.

Vogul.—Omut nun gerae tegali eterdarum scinan maanki.

(6.)

Yukahiri.—Lünliangel miltjè monidetjeläh keyck mitin telaman.

Turukhansk Samoyed.—Modi puieresjudara kirva toratsin mena ereksone.

Tawgi Samoyed.—Mi niliusiame kirvu tozu nanc jele.

Archangel Samoyed.—Man jeeltema nan tuda.

Ostiak.—Nai me 'tsjelelemi tallet meko shek titap.

Vogul.—Candalas tep mi me tiegalgad.

(7.)

Yukahiri.—Jeponkatsj mitin taldelpon mitläpul, mitkondan (? mit kondan) poniatsjock tannevinol mitläpül.

Turukhansk Samoyed.—I kai nene naina oteine, tone imodinani kalodie neine oteoponede.

Tawgi Samoyed.—Kuoje nane mogorene oteine, tondone oniede kuvojefantome naine oteaoponteinianan.

Archangel Samoyed.—Ali ona mani isai, tai mano wangundar mani mi manuo.

Ostiak.—Kvodtsjedi mekosjek kolzja mei, tät mei kvodtsjedi kolzja mei.

Vogul.—Julokults me gavorant, tuigali menik julgoli amut tzagaraldin.

(8.)

Yukahiri.—Je kondo olgoniläk mitel olo oimik.

Turukhansk Samoyed.—Iro sirene ta ora basiedo.

Tawgi Samoyed.—Letancto men koli cakento.

Archangel Samoyed.—Ja merum hanna sa neninde baka.

Ostiak.—Nik jegosjid kvondik mat kekend.

Vogul.—An mengolen julvagarias.

(9.)

Yukahiri.—Kondo moliak mitel kimda annelan.

Turukhansk Samoyed.—I role sireno kodago choro.

Tawgi Samoyed.—Si lupto men muzcy logoto.

Archangel Samoyed.—Japtan mane suadera.

Ostiak.—Tät . . . mat losogod.

Vogul.—Toromalt derku mem kul.

(10.)

Yukahiri.—Le dot pugundal lenpoh, je tonbank, je tändalov kundejank.

Turukhansk Samoyed.—Tone todi tonea naksiaro i nichoro i su vuraaro i reine.

Tawgi Samoyed.—Tondo tonon noncinu nu ontomouro ni chomeon ni timeon nleeneeno.

Archangel Samoyed.—Tekindapt schin pider parowadea ni hooka, wadado, il iwan.

Ostiak.—Tat tät nudkotsj, orup, uvorganin, tam nun. Nat.

Vogul.—Tagolodamu negotsku, vaan booter, nemonsoigi nekostatui. Peitse.

Remarks.

1.

Otje is, apparently, the Russian *otets, otce*. That *mitsje* is the Turukhansk *modi* is probable. Compare *totlié (thine)* with *todi*, and the probability increases.

2.

Kandi is the relative pronoun, and, word for word, the Ostiak *kundina*.

3-4.

Nim is German. *Totlié* has already been noticed.

5.

Latiot.—What *la* means is uncertain. Perhaps it should be separated from *tiot*, which is *totlié = thy*. *T'sjemol* is, perhaps, the Ostiak *tenel*. In *leviangh*, the *-ngh* is inflexional, probably the sign of a locative case. The simple form in Billing is *levjie*.

6.

Miltje and *mitin* are the pronouns of the first person. *Monidetjelah* and *telaman* = *this day* and *daily*. The root is *tél*; and it appears in both the Samoyed and Ostiak. It appears, too, with the terminations *-ma* and *-mi*. In Billing, *pondscherka* = *day*, whilst *pondscherkoma* = *to-day*, the *ma* being *man*.

7-10.

The likeness here seems limited to the roots *pon* and *tan*, in No. 7, as compared with the Oteaponteinianan of the Tawgi.



CHAPTER XVII.

The Ugrian Class.—Its Importance and Peculiarities.—Castrèn's Researches.
—The Samoyed Division.

EVERY language is, in its way, a philological study; and so is every group of languages. The Ugrian class, however, is one of pre-eminent importance. It is the most northern of all: and, in remembering this, we must also remember that the world is a sphere. It is like an apple or an orange. Now it is one thing to cut round an apple in the latitude of its pips: it is another thing to do so just below its calyx, or just above the stalk. The one section is a long, the other a short, one. A language (if such a one existed) that went round the world at the equator would cover infinitely more ground than one that encircled one of the Poles. Yet the number of degrees would be the same. The Malay tongues are spoken over fewer degrees of latitude than the Ugrian. How different, however, is the real length of their area. If they were spoken within the Arctic Circle, they would cover less ground than the Turk. Now the Ugrian tongues belong to the region where the degrees of latitude are of the narrowest. Some of them, indeed, lie to the south—*e. g.* the Magyar. As a general rule, however, they are northern.

Again—there are certain parallels which may be called zones of conquest and encroachment. The extreme north is unfavorable to the development of mind and muscle. So are the Tropics. Hence, the nations of the medium, or temperate, districts are like two-edged

swords. They cut both ways—encroaching accordingly.

The Ugrian tongues are the tongues of the North, of the narrow longitudes, and of the unfavoured climates. They have been inordinately encroached on. Again—they lie, to a great extent, between Europe and Asia.

The Ugrian area was once continuous. It is now fragmentary. Many of the Ugrian districts are islands, with a sea of Slavonism around them. Or we may change the metaphor, and call them oases. The desert around them is sometimes Slavonic, sometimes Turk.

The Tungús, the Mongol, and the Turk were philological classes in the way that the Solidungula constituted a class in Zoology. The difference between the horse and the ass was all the difference they embraced. The Ugrian is a class in the way that the Rodentia are a class. There are many members, and the differences embraced are the differences between a mouse and an agouti.

The chief languages of the Ugrian class are the Ostiak, the Vogul, the Magyar, the Permian, the Votiak, the Tsherimis, and the Mordwin—all recognized by the earlier philologues. Then comes the Samoyed, recognized as Ugrian since the researches of Castrèn. Then the Yukahiri and the (?) Yeniseian, of which much has already been said.

The Koriak and its congeners can only be made Ugrian by raising the value of the class.

In three respects Ugrian philology is easy. A language spoken in the centre of Asia has affinities on each side—north, south, east, and west. A language spoken on the northern end of the world has affinities in one direction only—to the south. The affinities of the Lap are one-sided; those of the Turk (to borrow an expression from the geologists) quaquaversal.

Secondly—the boundaries of an island or an oasis are easily marked out. The limits of a tract in the

middle of a continent may easily be indefinite. Now, many of the Ugrian tongues are absolutely isolated.

Thirdly—the Ugrians have generally been encroached on. Hence, there is much which, though Russian, Lithuanic, German, or Turkish in speech, is Ugrian in blood; although the converse is (comparatively speaking) rarely the case.

There are not ten millions of Ugrians (tested by their language) in the world. Of these nearly half are in Hungary; three-fourths of the remainder being the Fins of Finland. Assuredly, the Ugrian is a fragmentary class.

The Ugrians lead not only from Asia to Europe, but to America as well.

The *data* for the Ugrian languages are ample. This is because the nationality of the Finlanders, not discouraged by Russia, has been devoted with more than merely laudable activity to the study of them. From the days of Porthan to those of Sjogrèn and Castrèn, the investigation of Ugrian ethnology has been pursued with learning and acumen.

The language of the present group which is best known, and which most especially illustrates the word *Fin* or *Ugrian* (for the two terms are nearly synonymous), is the Fin of Finland. As a literary language it is, by no means, unimportant. Neither is it the language of a nation destitute of political importance. Still it is not the right language to begin with. It is part and parcel of the present work to make an approximate sequence in the way of connection: and the group of prospective languages which comes nearest to the preceding is—

The *Samoyed*: this being a name for a class of dialects which, within the last ten years, has commanded more attention than any class of equal political and literary unimportance. Yet fifty years ago they were known only by name. The Mithridates gives us little

more than a few Pater-nosters. The *Asia Polyglotta*, by means of the Vocabularies of Strahlenberg and Messerschmidt, gave us fuller materials. Nor were they neglected. Klaproth, who spared so few that few have cared to spare him, has got less credit than he deserves for the amount of arrangement which he introduced amongst them. Castrèn has been hard upon his errors;—perhaps unduly so: but when men deal in hard measures towards others, hard measures is all they can expect for themselves. I find no notable and really material differences between his divisions and Castrèn's—no notable and really material ones. Some, however, exist; though unimportant. As for Castrèn's own, I take them as I find them; seeing plainly that they are made on the principle of demarcation rather than type; and (as such) only provisional. How far they are based upon single characters rather than upon a multiplicity of characters in mass, the incomplete state of his Grammar and Dictionary (both of which are posthumous works, with little or no original matter added by the able editor) prevents me from ascertaining.

The first fact connected with the class is the vast style of its area both in respect to latitude and longitude. The first Samoyeds are found as far west as the neighbourhood of Mezen; the last on the banks of the Chatunga. Considering, however, their Arctic locality, this is nothing very extraordinary. The degrees of latitude in the neighbourhood of the Icy Sea are narrow. Much more interesting is the *extension southward*, or the fact of their being found so low as 50° N.L. within the Chinese frontier. Of these southern Samoyeds there are two divisions; one on the upper, or middle, Obi; one on the upper, or middle, Yenisey. Between the two there is this difference—the Samoyed area of the Obi is either nearly, or wholly, continuous; in other words there is a chain of Samoyed localities which, either nearly or wholly, continues the chain of

dialects from the Barabinski steppe to the mouth of the river. The Samoyeds, however, of the upper Yenisey are utterly isolated. They are found on the Yenisey where it is cut by the Russian and Chinese boundary, and they are not found again until we approach its mouth.

In many respects these South-eastern Samoyeds (the simple term Southern is insufficient) are the more important members of the class. In the first place, it is likely that they represent the occupants of the original *situs* of the family: so that it spread from south to north rather than from north to south. This, however, is a matter which requires more consideration than it has received. Neither is it a doctrine to which the writer commits himself without reserve and conditions. In the next place, it is in the south that the Samoyed has been (what we are scarcely prepared to expect) an encroaching language.

Who would unlearn his own mother-tongue for the Samoyed? Not the Turks, not the Mongols, scarcely the Tungús—though it is possible that certain tribes belonging to some (or all) of these divisions may have done so to some slight extent. The populations which have most especially, either by amalgamation or conquest, allowed their own language to be replaced by the Samoyed are the Yeniseians of the Kot and Ara divisions. This, however, we have already seen. On the other hand, the Samoyed, (in some cases as pure Samoyed, in others as Samoyed which has superseded the Yeniseian,) is, itself, replaced by the Turk; as we saw when speaking of the Koibal and Káragas, and as we suggested when speaking of the Tuba and other dialects. Probably, also, certain Tungús and Buriats are Samoyed in blood though other than Samoyed in speech. Of the Turk language, however, in Samoyed mouths, there is no doubt.

Its encroachment is recent. In the *Asia Polyglotta* there are two Vocabularies; one headed Motorian, representing the language of the Matar, Matlar, or Matorzi,

and one headed Koibal. Both these were collected by Messerschmidt, in the last century. The Motorian Samoyed, *then* nearly extinct, is now no longer to be found—at least *eo nomine*. The Koibal may possibly be spoken by a few individuals. Still, the Koibal of the Koibal Grammar of Castrèn is simply Turkish. The Kamas, the third of Klaproth's (or Messerschmidt's) Vocabularies, is still spoken; and Castrèn has given us a Grammar of it. Still the main language of the division is Turkish—with the exception of a *minimum* of Kot. There *may* be a Sioi form of the Samoyed; though this, if it exist, is, probably, Samoyed in the mouth of Yeniseians. The few words, however, that we know of the Sioi are Turk. Still the details of the country within the Chinese frontier are most imperfectly known. On the part of the Northern Samoyeds, the philological encroachment has been less. Still there have been encroachments. Castrèn writes that some of the frontier Ostiaks have learned to speak Samoyed.

Of the *Northern* Samoyeds the chief divisions, according to Castrèn, who founds them upon the differences of dialect, are three; (1), the Yurak; (2), the Tawgi; and (3), the Ostiak.

(1.) The Yurak Samoyeds are those that lie in the closest contact with the Russians. To them the name Samoyed was first applied. It is a name which is, by no means, native. The native name is *Kasovo* (*Hasawayo*), or *Nyenets* = *man*.

The Yurak Samoyeds, or the Samoyeds of Yugoria, appear on the eastern coast of the White Sea, towards the mouth of the river Mezene. On the lower course of the Petshora they are more abundant still. They are separated from the Russian Laplanders by the White Sea and by the valley of the Dwina; for the parts about Archangel have long been wrested from them and Russianized.

Between the Petshora and the Ural, the Samoyed is

bounded on the south by the Zirianian area. On the Obi he comes in contact with the Ostiak; and that at the very mouth of the river. In the parts, however, about Obdorsk Samoyed is spoken. From the Obi to the Tas all is Yurak Samoyed. On the Tas, however, there is a break; beyond which the details are obscure. The Yurak division is generally carried as far east as the Yenisey. We will here, however, carry it to the Tas.

The Yurak Proper is only one dialect out of five; the other four being represented by the (a), Kanin and Timan; (b), the Ishim; (c), the Bolshizemla and Obdorsk; (d), and the Kondin, or Kazym, forms of speech.

(2.) The Tawgi division reaches from the lower Yenisey to the Chatunga; the tribes which belong to it being sometimes called the Avam, or Avamski, Samoyeds.

(3.) The Ostiak Samoyeds have the disadvantage of being described by an inconvenient name. The true Ostiaks are something else, as has been seen.

Of their dialects, however, *in situ*, the most northern is that of the parts about the Tym and Narym; next comes that of the river Ket; thirdly, that of the Tshulim. The Ket forms of speech extend as far as the rivers Parabel and Tshaya, feeders of the Obi, on the frontier of the Barabinski steppe. The dialect of the Circle of Pumpokolsk is also akin to the Ket.

The migrations are represented by the Karasin and Tas forms of speech; the former being spoken in the parts to the north of Turukansk, on the Yenisey, and the latter by the Tym and Karakon tribes of the Tas; tribes that use the reindeer and call themselves Mokase.

In the way of language, the Kamash, Kamas, Kangmash, or Kamasintzi (the Motorian and Koibal being extinct), are the only existing representatives of the *Southern* Samoyeds. They are Nomads and Shamanist pagans, on the head-waters of the Kan and Mana.

From one division of them Castrèn got the materials for his Grammar.

I have said that between the groups of Klaproth and Castrèn there were some differences of detail. Klaproth lays the Tawgi in the same class with the Yurak; along with which he places the Pustosersk, the Obdorsk, the Mangaseia, and the Turukansk dialects. His second class contains the Tas, Tomsk, Narym, Ket, Tym, and Karas forms of speech, along with a short specimen of what he calls the Lak. Finally, a list headed *Taigi* (the import of which is not explained), finds place in the third division, containing the Motorian, the Koibal, and the Kamash.

Even in Castrèn the details and value of a fourth section called (most inconveniently) the Yeniseian, are obscure. The class itself is small. Its name gives the locality of its members. They lie between the Yurak and Tawgi divisions on the lower Yenisey.

It is from Castrèn that all the following specimens are taken, and it is in the orthography of his Samoyed Grammar and Dictionary that they are given.

A.

NORTHERN SAMOYED.

(1.)

Yurak.

English	Yurak.	English.	Yurak.
<i>Man (homo)</i>	penete	<i>Ear</i>	hâ
—	nienece	<i>Beard</i>	munate
—	nieneca	—	munace
—	nience'	—	munac'
—	nienee'	—	munabt'
<i>Man (vir)</i>	hâsawa	<i>Tongue</i>	nami
<i>Head</i>	~aewa	<i>Tooth</i>	tibea
<i>Hair</i>	üötba	—	tiwe
—	~öbt	—	teu
—	éabt	—	tiw
—	eäbt	<i>Hand</i>	~uda
—	tar	<i>Foot</i>	~ae
—	tabor	<i>Blood</i>	hêm
<i>Eye</i>	saeu	—	xeam

English.	Yurak.	English.	Yurak.
<i>Blood</i>	hom	<i>Earth</i>	ya
<i>Nose</i>	puiyea	—	yea
<i>Mouth</i>	na	<i>Hill</i>	sea
<i>Bone</i>	ly	—	sa
—	le	<i>Tree</i>	pea
<i>Sun</i>	hâyer	<i>Iron</i>	yêsea
—	haiyer	—	yese
—	hayar	<i>Fish</i>	hâlea
<i>Moon</i>	yirÿ	—	hale
—	yiry	—	hale
—	yirî	<i>Dog</i>	yandu
<i>Star</i>	numgÿ	—	yando
<i>Night</i>	pi	<i>House</i>	hârad
<i>Egg</i>	sârnu	—	xârad
<i>Fire</i>	tu	<i>Water</i>	yi
<i>Stone</i>	pae	<i>Rain</i>	saru
<i>Mountain-range</i>	soty	—	sâru
—	sôty	<i>Lake</i>	to'

The Kondin vocabulary is short. The following are the chief words wherein it differs from the ordinary Yurak :—

English.	Kondin.	Yurak.
<i>Man (vir)</i>	hüberi	nienecce
—	hüweri	—
<i>Eye</i>	haem	saeu
<i>Mouth</i>	naŋ	na'
<i>House</i>	xârad	hârad
<i>Iron</i>	wese	yêse
<i>Rain</i>	satu	sâtu
<i>Lake</i>	mâri	lo'
<i>Water</i>	wit	yi'

(2.)

Tawgi.

English.	Tawgi.	English.	Tawgi.
<i>Man (vir)</i>	kuayuma	<i>Hand</i>	yutu
<i>Head</i>	~aewa	<i>Foot</i>	~oi
—	~aiwua	<i>Nose</i>	puiyea
<i>Hair</i>	~apta	<i>Mouth</i>	na
—	~âbta	<i>Blood</i>	kam
<i>Eye</i>	saime	<i>Bone</i>	lata
<i>Ear</i>	kou	<i>Sun</i>	kou
<i>Beard</i>	munduisang	<i>Moon</i>	kiġadâ
<i>Tongue</i>	sieya	<i>Star</i>	fata
<i>Tooth</i>	timi	<i>Night</i>	fiŋ

English.	Tawgi.	English.	Tawgi.
<i>Egg</i>	mánu	<i>Fish</i>	kolu
<i>Fire</i>	tui	<i>Dog</i>	bâng
<i>Stone</i>	fala	<i>House</i>	koru'
<i>Earth</i>	mou	<i>Water</i>	bê
—	mamara	<i>Rain</i>	soruang
<i>Tree</i>	fá	<i>Lake</i>	turku.
<i>Iron</i>	basa		

(3.)

Ostiak.

1.

English—*man (homo)*
Narym—kop
Ket—kum
Middle Ostiak—kum
Nat-pumpokolsk—kume
Yelogui—kup
Baikha—kup
Tas—kup.

English—*head*
Ket—olle
Nat-pumpokolsk—ul
Yelogui—ul
Baikha—ul
Karassin—ul.

English—*beard*
Narym—und
Yelogui—unde
Baikha—unde
Karassin—unde
Middle Obi—umd
Ket—nmdde.

English—*tongue*
Narym—se
Tshulim—sie.

English—*eye*
Narym—hai
Ket—sai
Yelogui—sai
Baikha—sai

Tas—sai
Tshwaia—sei
Nat-pumpokolsk—saiji.

English—*hand*
Ket—utte
Nat-pumpokolsk—utte
Yelogui—ut
Tas—ut
Baikha—ut
Karassin—ut.

English—*nose*
Narym—tob
Ket—toppa
Nat-pumpokolsk—toppa
Tshwaia—tôba
Baikha—tobe
Tas—tope
Karassin—tup.

English—*blood*
Narym—kan
Tshulim—käm
Nat-pumpokolsk—kame
Yelogui—kèm
Baikha—kèm
Tas—kèm
Karassin—kèm.

English—*bone*
Narym—li
Nat-pumpokolsk—lè.

2.

English.
Man (homo)
 — (*vir*)
Hair

Upper Obi.
 kum, also *Middle Obi*.
 tebâ, also *Tshaia*.
 opte

English.	Upper Obi.
<i>Beard</i>	umde
<i>Eye</i>	sei, also <i>Tshaia</i> .
<i>Ear</i>	kuc, also <i>Tshulim</i> .
<i>Nose</i>	puto; <i>Tshaia</i> , puťö; <i>Mid. Obi</i> , pöt.
<i>Mouth</i>	ëang; <i>Tshulim</i> , oang.
<i>Hand</i>	ude; <i>Tshulim</i> , utö
<i>Foot</i>	töbe; <i>Tshulim</i> , töba.
<i>Blood</i>	käm, also <i>Tshulim</i> .
<i>Bone</i>	lä
<i>Sun</i>	tel, also <i>Tshaia</i> .
<i>Moon</i>	ire, also <i>Tshaia</i> .
<i>Star</i>	kasangka; <i>Tshaia</i> , kesanka.
<i>Night</i>	pä; <i>Middle Obi</i> , pe.
<i>Fire</i>	tü, also <i>Tshaia</i>
<i>River</i>	këgeä, also <i>Tshulim</i> .
<i>Stone</i>	tang; <i>Tshaia</i> , tä.
<i>Tree</i>	puo, also <i>Tshaia</i> .
<i>House</i>	muat
<i>Egg</i>	kegai, also <i>Tshulim</i> .
<i>Salt</i>	seak; <i>Middle Obi</i> , sak.

3.

English—*earth*
Middle Obi—ťu
Ket—ťu
Narym—'cu
Tas—sô
Baikha—sü
Karassin—sü.

English—*hill*
Narym—kê
Baikha—kî
Yelogui—ki
Karassin—kê.

English—*stone*
Narym—pö
Tshwaia—pü
Nat-pumpokolsk—pü
Yelogui—pü
Baikha—pü
Tas—pü

English—*sun*.
Narym—'cël
Yelogui, &c.—ťel
Tshwaia, &c.—ťyel.

English—*moon*
Narym—äre
Ket—ire
Tshulim—ire
Yelogui—ire
Tas—ireä
Nat-pumpokolsk—era
Karassin—era.

English—*water*
Narym—üt
 — üt.

English—*house*
Narym—mât.

English—*lake*
Bakta—tu
Tas—tu
Karassin—tu
Middle Obi—to
Ket—to
Upper Obi—to
Tshwaia—to
Nat-pumpokolsk—to.

English—rain
Narym—hurom³
Baikha—sorom³
Karassin—soroma
Ket—säro
Middle Obi—soro
Tshwaia—soro
Nat-pumpokolsk—sèrru.

English—tree
Narym—po
Tshwaia—puo
Nat-pumpokolsk—pè
Yelogui—pù

Tas—pù
Baikha—pù
Karassin—pù.
 English—fish
Tas—kuele
Nat-pumpokolsk—kuele
Yelogui—kuele.

English—egg
Narym—nâbi
Ket—nâpi
Yelogui—èng
Tas—eng
Karassin—eng.

(? 4.)

Yeniseian.

English.	Yeniseian.	Chanta.	Baikha
<i>Man (homo)</i>	ennete'	—	—
— (<i>vir</i>)	kasa	—	—
<i>Head</i>	—	abuli	eba
<i>Hair</i>	—	tò'	tò'
<i>Beard</i>	muddute'	—	—
<i>Eye</i>	sei	—	—
<i>Ear</i>	—	kú	kô
<i>Nose</i>	—	fuiya	puiya
<i>Mouth</i>	—	è'	na'
<i>Tongue</i>	—	siolo	sioro
<i>Tooth</i>	ti	—	—
<i>Hand</i>	—	ura	uda
<i>Foot</i>	—	~à	~ò
<i>Blood</i>	—	ki	—
<i>Bone</i>	—	liri	lidi
<i>Sun</i>	kaiya	—	—
<i>Moon</i>	—	ilio	yirie
<i>Star</i>	—	foreseo	fadesei
<i>Night</i>	—	fi'	fi
<i>Fire</i>	—	tu	tu
<i>Water</i>	—	bi'	bi'
<i>River</i>	—	yaha	yoha
<i>Rain</i>	—	sale	sare
<i>Snow</i>	—	sila	sira
<i>Earth</i>	—	da	yâ
<i>Stone</i>	—	fû	fu
<i>Tree</i>	—	fe	fe
<i>House</i>	—	kamoro	kamodo
<i>Salt</i>	—	sî	si'
<i>Egg</i>	mona	—	—
<i>Fish</i>	—	kale	kare.

B.

SOUTHERN SAMOYED.

English.	Kamas.	English.	Kamas.
<i>Man (homo)</i>	keiza	<i>Moon</i>	khi
<i>Head</i>	ulu	<i>Star</i>	khinzigäi
<i>Hair</i>	ädde	<i>Night</i>	phi
<i>Eye</i>	sima	—	phy
<i>Ear</i>	ku	<i>Fire</i>	'sü
<i>Beard</i>	müizen	<i>Rain</i>	surnu
<i>Tongue</i>	'sikä	<i>Lake</i>	thu
<i>Tooth</i>	thima	<i>Water</i>	bu
<i>Hand</i>	uda	<i>Stone</i>	phi
<i>Foot</i>	üyü	<i>Hill</i>	—
—	üyü	<i>Hill-range</i>	bor
<i>Nose</i>	phiya	<i>Earth</i>	tu
<i>Mouth</i>	ang	<i>Tree</i>	pha
<i>Blood</i>	khem	<i>Iron</i>	batza
<i>Bone</i>	le	<i>Fish</i>	kola
<i>Sun</i>	kuya	<i>Dog</i>	men

The Yurak Samoyeds call themselves *Hásawayo* = *men*; the Tawgi and Yeniseian Samoyeds call them *Juraka* and *Julaka*; the Samoyeds of the Obi, *Köelak*, *Kwälak*, and *Kwäleng*. Meanwhile the Yurak call the Ostiaks *Habi*. It is the Yeniseian Samoyeds who give to the great river on which they are fixed the name which nearest approaches its European one. They call it *Yeddosi*. The Tawgi call it *Yentayea*. The Obi Samoyeds, on the other hand, know it as the *Nyandes*, the *Kola* (= *river*), and the *Tyagandes Kola* = *broad river*.

CHAPTER XVIII.

The Ugrian Class.—The Ostiak, the Vogul, and the Magyar.

THE *Ostiak* is the language of the Obi and Irtish on the drainage of which it is spoken from about 56° to 67° N.L. I am not aware that it touches any part of the water-system of the Yenisey; though certain tribes belonging to the Samoyed and Yeniseian groups have improperly been called Ostiak. This inaccuracy, with which Klaproth and others found it necessary to contend, is now unimportant. The latest authorities, when they have not discarded the term altogether, have, in general, warned the reader of its impropriety. So influential a writer, however, as Castrèn still applies the term Yeniseian Ostiak to a form of speech which, whatever else it may be, is certainly different from the dialects under notice.

These belong, as has just been stated, more especially to the Obi and the Irtish, where they are bounded on the south by the Barabinski and Tshulim Turks, on the west by the Voguls and Zirianians, on the north by the Samoyeds of the Icy Sea, and on the east by other Samoyeds, and the Yeniseians of the Ket. In 1838 the number of Ostiaks was about 19,000. Narym, Surgut, Beresov, and Obdorsk are the towns which lie most especially on the Ostiak frontier.

The only Grammar of the Ostiak is one by Castrèn, in which, contrary to his ordinary habit, he has represented the language in Russian, rather than Italian, letters—Russian as adapted by Sjögren to the Iron. The dialect is that of the Irtish; besides which there

are, at least two others on the Obi, viz: the Surgut and the Obdorsk. The former falls into sub-dialects; at any rate certain words are quoted as belonging to the upper Surgut, or the Surgut of the river above, and others as belonging to the lower Surgut, or the Surgut of the river below, the city.

That the language of a nation of fishers and foresters should be uncultivated and unlettered is what we both expect and find. That it has been largely superseded by the Barabinski and Tshulim Turk is probable. That certain Ostiaks of the Samoyed boundary have exchanged their mother-tongue for that of their frontagers is especially stated by Castrèn.

The Ostiaks call the river Obi *As*.

The *As-yakh* = *Men* of the *As* = *Asicolæ*, or *Obicolæ*, call

The Ostiaks of the Demianka, *Tshonto-yakh*.

————— Irtysh, *Long-gol-yakh*.

————— other rivers, *Nang-wanda-yakh*.

Narym, and the banks of the river Ket, are the most eastern points of the Ostiak occupancy; and there the Ostiaks come in contact with the Samoyeds. Now the term for *man* changes here, and is—

In the singular number, *kup* = *homo*.

———— plural ————— *kula* = *homines*.

Hence the compound Gentile names end differently, and a Narym Ostiak calls

Himself *Dshumul-kula*.

The Surgut Ostiaks . . . *Tangyl-kula*.

— Russians *Ruzhil-kula*.

— Turks in general . . . *Tül-kula*.

————— of the Tshulim *Tshulim-ku-kula*.

— Tungúsians *Guellon-kula*.

————— of the river Obi *Koldy*.

————— Tym *Kasükh-kü*.

The Asjakh of Surgut call themselves	<i>Naxta-yakh.</i>
_____ the Ostiaks of <i>Narym Nyorum-</i>	<i>yakh.</i>
_____ Samoyeds	<i>Yeryan-yakh.</i>
_____ Turks	<i>Katan-yakh.</i>
_____ Russians	<i>Rutsh-yakh.</i>
_____ Germans	<i>Nimet-yakh.</i>

Word for word, *Njorum* = *Narym*, = *fen*; and, as a Ugrian gloss, it is an instrument of criticism. Where the root *n-r-m* and a swampy locality go together, we have a presumption in favour of either a Ugrian occupancy or a Ugrian neighbourhood.

The *Vogul* language belongs to the ridge of the Urals and to its two sides; being spoken by about 900 individuals in the Government of Perm, and 5000 in that of Tobolsk, a few of whom are tillers of the soil, the majority being fishers and hunters. It is the only Ugrian language of which we have no Grammar; indeed, it is the one which, upon the whole, has commanded the least attention. The Vocabularies, however, are sufficient to show not only that it is truly Ugrian, but that it belongs to the same class with the one which now comes under notice.

English.	Ostiak.	Vogul.
<i>Man (vir)</i>	kuim	kom
— (<i>homo</i>)	koiet	klas
<i>Head</i>	ngol	pank
<i>Hair</i>	upat	ata
<i>Eye</i>	sem	sham
<i>Ear</i>	pel	bal
<i>Nose</i>	näl	nöl
<i>Mouth</i>	lul	tozh
<i>Tongue</i>	nälim	nelma
<i>Hand</i>	két	kat
<i>Foot</i>	kur	lat
<i>Sun</i>	syunk	kotal
<i>Moon</i>	tylesh	yankop
<i>Star</i>	koz	kenza
<i>Fire</i>	tyod	taut

English.	Ostiak.	Vogul.
<i>Water</i>	ying	wit
<i>Tree</i>	yog	yo
<i>Stone</i>	kiw	ku
<i>One</i>	ogy	—
<i>Two</i>	ketto	—
<i>Three</i>	kholym	—
<i>Four</i>	nül	—
<i>Five</i>	uet	—
<i>Six</i>	kut	—
<i>Seven</i>	labut	—
<i>Eight</i>	nual	—
<i>Nine</i>	yirteng	—
<i>Ten</i>	iyani	—

The Voguls hold a cheerless and inhospitable tract of land bounded by the Zirianians, the Samoyeds, and the Kondicho, whom *Voguls* call by the name they give themselves, viz. *Mansi*.

In the south part of the Vogul country Christianity has advanced a little; feebly and imperfectly, but still a little. In the north, paganism prevails.

The Voguls call the Irtish	.	<i>Shap.</i>
_____ Tawda	.	<i>Tagget.</i>
_____ Konda	.	<i>Khonda.</i>

How far the Ostiak and Vogul extended southwards before the encroachment of the Turks is unknown. Neither is it known whether their extension was easterly or westerly. The opinion of the closest investigators, amongst whom may be placed Castrèn, is in favour of their having extended themselves bodily from the south. Be this as it may, the Government of Orenburg, though at present the chief occupancy of the Bashkirs, was originally Ugrian. More than this, its Ugrian elements, though not exactly either Ostiak or Vogul, were closely akin to both. In Orenburg, however, no one, at the present moment, uses the original language. It is spoken nevertheless. It is spoken elsewhere; far to the south and far to the west of its original locality. It is

spoken by more individuals than any Ugrian tongue whatever; indeed, by more than all the speakers of all the Ugrian tongues put together. It is the language of no less than 4,000,000 Hungarians, the native name of whom is *Magyar*.

Magyar, then, is the term by which we denote the descendants of those Ugrians who, in the tenth century, cut their way from the ridge of the Ural and the streams of the Yaik to the rich pastures and fertile tilths of Hungary, as opposed to the Slavonians, Rumanyos, and Germans of that kingdom; and Magyar is the name of the language as well as the people. The time when it was introduced into Europe is one of which the history is too obscure to allow us to give the exact details of the languages which it displaced. Thus much, however, is certain, viz.: that it came in contact with German on the west, with Rumanyo in the east, and with Slavonic forms of speech on every side; besides which there were the dialects which it actually displaced, the majority of which, I believe to have been Turkish.

As the first Magyar Christians were converts to the Latin rather than the Greek Church, their alphabet is Roman, so that the history of their civilization and literature is that of Poland and Bohemia rather than Servia and Bulgaria; indeed, Poland and Hungary are the two countries where the Latin, from its inordinate use as the language of law, religion, and learning, has made the nearest approach to an actual vernacular without becoming one.

The early works in Magyar were few and far between. Neither were they important. In a bibliographical list of all the compositions in Magyar, printed in 1803, the total number of works referred to the year 1784 (a date of which the importance will soon appear) amounted to no more than 29: the majority of which consisted of funeral sermons. Amongst the most important ones of

the list at large were three translations—one of a forgotten tragedy of Cronegk's, one of Voltaire's *Zaire*, and one of the *Cyropædia*.

The year 1784 was the year of the Emperor Joseph's famous edict by which he attempted to introduce German, as the language of the Diet, the Law Courts, and all public offices. It enacted, *inter alia*, that within three years from that time, unless special circumstances could be adduced which should justify him in allowing a respite, all the cases in all the Courts, whether in first instance or as appeals, were to be conducted in German. This excited universal consternation. The Diet at Presburg resolved that the records of its proceedings should be in Magyar; and that a committee should report on the best means of fostering the study of the native tongue. One of the recommendations of this Committee was the establishment of a national theatre: another was the establishment of an academy. Neither was carried into effect at the time: both bore fruit in the sequel.

The language of the claims thus enforced was the Magyar. The language, however, against which the edict of Joseph was more especially directed was the Latin; for it was the Latin, rather than the Magyar, which had up to then become the language of the laws and the constitution. And, to a great extent, it was the Latin, rather than the Magyar, which was defended. Still, the upshot of the national movement was the development of the Magyar.

The history of the Magyar literature now becomes the personal history of those energetic patriots who availed themselves of the reaction in its favour: first and foremost of whom was Francis Kazinczy. For more than forty years he laboured at the language. I say the language rather than the literature, because his literature was a means rather than an end. It was the language which he wished to improve. The efforts of the Ger-

mans in the same direction were before his eyes ; and he claimed for the Magyar the same freedom in dealing with its elementary terms and making new compounds out of them as the Germans were indulging in. He substituted home-made terms for terms of foreign origin. In a language upon which both the Latin and the German had so long exercised what he (as a purist) would consider baleful influence, there was much to be done in this way ; yet Kazinczy was not the reformer that was tempted by his opportunities. Some went farther than he did. He was, however, upon the whole successful in his coinage. For *secretary* and *counsellor* he introduced *titoknok*, and *tanacsnot*, from *titok*, a *secret*, and *tanacs* = *counsel*.

With the words ending in *né* the sign of the feminine gender, he dealt more boldly still. They correspond to the German forms in *-inn*, as *freundinn* = *female friend*, to a certain extent only. *Baratné*, from *barat* = *a friend*, meant, up to 1800, not so much *friend* of the female gender as *a friend's wife*. In like manner *kiralyné*, from *kiraly*, a *king*, meant a *king's wife* rather than a *queen* or *female king*. Both these words either changed or enlarged their meaning under the influence of Kazinczy. There was a word for the Latin *virtus* wanted, and there was a competition between Kazinczy and others as to who was to coin it. There was also a prize of fifty florins offered for a native equivalent to *spiritus* ; another one for *universum*. These words, though manufactured rather than grown, have kept their place better than was to be expected.

At the same time, the quantity of still-born words in Magyar is very great. No wonder. The births are numerous. In 1845 Dr. Block published a German and Hungarian Lexicon. In 1847 a second edition was wanted, and the whole work had to be recast ; so great had been the additions to the language within the last two years. I take this, as Mr. Watts takes it, *i. e.* as a measure of the rate at which innovation goes on ; adding

that it is from a paper of Watts in the Philological Transactions that the whole of the foregoing notice is taken.

The following list of the Fin affinities of the Magyar is picked out of the tables of the *Asia Polyglotta*. By going to other sources it might be largely increased.

English.	Magyar.	Other Ugrian Languages.
<i>Eye</i>	szem	sem, <i>Ostiak</i> , &c.
<i>Belly</i>	has	waz, <i>Fin</i>
<i>Tree</i>	fa	pu, <i>Fin</i> and <i>Permian</i>
<i>Hill</i>	hegy	kuruk, <i>Tsherimis</i>
<i>Leaf</i>	lewel	lybet, &c., <i>Ostiak</i> , &c.
<i>Blood</i>	wer	wyr, <i>ditto</i>
<i>Bad</i>	kar	kurya, <i>Fin</i>
<i>Bread</i>	kenyer	kinda, <i>Tsherimis</i>
<i>Thou</i>	te	ty, &c., <i>Permian</i> , &c.
<i>Ice</i>	jeg	yenk, &c., <i>Ostiak</i> , &c.
<i>Egg</i>	mony	muno, <i>Tsherimis</i> , &c.
<i>Feather</i>	toll	tuul, <i>Vogul</i> , &c.
<i>Fire</i>	tüz	tut, <i>Ostiak</i> , &c.
<i>Finger</i>	ujj	lui-yoi, <i>ditto</i>
<i>Fish</i>	hal	kul, <i>ditto</i> , &c.
<i>Spring</i>	tawasz	kaved, <i>Karelian</i>
<i>Foot</i>	lab	lal, <i>Vogul</i>
<i>Goose</i>	lud	lond, <i>Ostiak</i> , &c. [<i>vin</i>
<i>Grass</i>	pasit	pady, <i>Ostiak</i> ; pizhe, <i>Mord-</i>
<i>Throat</i>	torok	tun, <i>Ostiak</i> , &c.
<i>Good</i>	jo	joivo, <i>Fin</i>
<i>Cock</i>	kakas	kikkas, &c., <i>Estonian</i>
<i>Neck</i>	nyak	naugol, <i>Ostiak</i>
<i>Hand</i>	kez	ket, <i>Ostiak</i> , &c.
<i>House</i>	haz	kat, <i>ditto</i> , &c.
<i>Heart</i>	sziv	sem, <i>ditto</i>
<i>Spy</i>	meny	manen, <i>Mordvin</i>
<i>Horn</i>	szarv	saw, &c., <i>Estonian</i> , &c.
<i>Cold</i>	hideg	itek, <i>Ostiak</i>
<i>Bone</i>	czont	koint, <i>Fin</i>
<i>Head</i>	fo	pa, <i>ditto</i>
<i>Herb</i>	fu	pum, <i>Ostiak</i>
<i>Slow</i>	lassan	lasy, <i>Vogul</i>
<i>Live</i>	elet	let, &c., <i>Ostiak</i> , &c.
<i>Easy</i>	könmu	kunna, <i>Vogul</i>
<i>Man (vir)</i>	fery	veres, <i>Zirianian</i>
<i>Mouth</i>	szaj	su, <i>Fin</i>
<i>Night</i>	es	at, <i>Ostiak</i>
<i>Take</i>	elvenni	wain, <i>Vogul</i>

English.	Magyar.	Other Ugrian Languages
<i>Ear</i>	ful	pel, <i>Ostiak</i>
<i>Horse</i>	lo	lo, <i>Vogul</i>
<i>Rye</i>	ros	oros, <i>ditto</i>
<i>Reed</i>	veres	vyr, <i>ditto</i>
<i>Sow</i>	vetek	vidit, <i>Mordvin</i>
<i>Sand</i>	humok	yema, <i>Vogul</i>
<i>Sleep</i>	alom	olm, <i>ditto</i>
<i>Surf</i>	gyors	tshuro, <i>Fin</i>
—	sereny	saray, <i>Ostiak</i>
<i>Black</i>	fakete	puqqete, <i>ditto</i>
<i>Sister</i>	hugom	iggem, <i>ditto</i>
<i>Silver</i>	ezyst	esys, <i>Permian</i>
<i>Son</i>	fui	pu, <i>Vogul</i>
<i>Sun</i>	nap	nai, <i>Ostiak</i>
<i>Stone</i>	ko	ku, <i>Vogul</i>
<i>Star</i>	tzillag	tisil, <i>Permian</i>
<i>Deep</i>	mely	mil, <i>Ostiak, &c.</i>
<i>Dead</i>	hallal	kul, <i>ditto</i>
<i>Drink</i>	iszom	asokh, <i>Vogul</i>
<i>Over</i>	felette	pällä, <i>Fin</i>
<i>Under</i>	allat	alla, <i>ditto</i>
<i>Water</i>	viz	wisi, <i>ditto</i>
<i>Wind</i>	szel	tyl, <i>Permian</i>
<i>Winter</i>	tel	telli, <i>Ostiak</i>
<i>We</i>	mink	mung, <i>Vogul</i>
<i>Worm</i>	fereg	perk, <i>ditto</i>
—	nyii	nynk, <i>ditto</i>
<i>Tooth</i>	fog	penk, <i>Ostiak</i>
<i>Tongue</i>	nyelu	nalem, <i>ditto</i>
<i>One</i>	egy	ogry, <i>Ostiak</i>
<i>Two</i>	ketto	ketto, <i>ditto</i>
<i>Three</i>	harom	korom, <i>Vogul</i>
<i>Four</i>	negy	nül, <i>Ostiak</i> ,
<i>Five</i>	ot	uet, <i>ditto</i>
<i>Six</i>	hat	kut, <i>ditto</i>
<i>Seven</i>	het	sat, <i>Vogul</i>
<i>Eight</i>	nyoltz	nuul, <i>Ostiak</i>
<i>Ten</i>	tiz	das, <i>Permian</i> .

The dialects of the Magyar are few and unimportant. They are said to fall into two divisions, divided by the Danube.

NOTE.—The statement made in the previous sheet, that there is no grammar of the *Vogul*, requires correction. There is a very recent one, in *Hungarian*.

CHAPTER XIX.

The Volga Fins.—The Mordvin.—The Tsherimis.

NEXT to the Magyars, and the Finlanders Proper, the Mordvins are the most numerous of the Ugrians. They are the most southern members of the family; the Hungarians, as strangers to their present locality, being laid out of the account. They are also the most western; some being found in the Governments of Tambov and Penza. For this reason, the Mordvin area takes great prominence in all speculations as to the original extent of the Ugrians in the direction of the Euxine and Poland. That they have extended further is a matter of history. That they have extended *very much further* is one of the most reasonable of ethnological opinions.

They fall into three divisions, the Mokshad, the Ersari, and the Karatai; of these, the second has a name sufficiently like that of one of the Turkoman tribes, to be, in all possibility, more or less Turk in blood—though the conjecture rests on only colourable data. The same applies to the Karatai; inasmuch as Karatshai is also a Turk name. The Mokshad give no such complications.

- The Mokshad are on the Sura;
- Karatai near Kazan;
- Ersari on the Oka.

In the southern part of the Government of Astrakan some fifty Mordvins constitute an outlying group of (I believe) recent settlers. So do 340 individuals in the Crimea.

The distribution of the others is as follows :—

In Penza . . .	106,025
— Simbirsk . . .	98,968
— Saratov . . .	78,010
— Samar . . .	74,910
— Nizhni Novogorod	53,383
— Tambov . . .	48,491
— Kazan . . .	14,867
— Orentburg : . .	5,200

The name *Mordvin* is native, and signifies *man*; as it does, not only in other Ugrian languages but in certain Persian and Indian dialects also.

The Mordvin, so far as it is written (which is very little), is written in Russian letters; the Mordvin Christianity being that of the Greek Church.

The Mordvins are far more Russianized than either the Tsherimis or the Votiaks. Their language, too, is one of the most outlying members of its stock.

The Mordvin Grammar of Gabelentz is founded upon a translation of the Gospels; the alphabet being the Russian. In this the vocalic harmony shows itself but partially. Whether this be due to the language or the author, is doubtful. Gabelentz refers to the latter.

The *Tsherimis* language is spoken by nearly 200,000 individuals, of which nearly three-fourths are inhabitants of the Governments of Viatka and Kazan. The dialects on the two sides of the Volga differ from each other; and, it is probable, that they fall into sub-dialects; for the population is sporadic and fragmentary, and the Tsherimis villages stand far apart. The native cultivation of the language amounts to nothing beyond a few songs. The exertions of the missionary have given a Catechism, and a translation of the Gospels—the alphabet being Russian. In Castrèn's Grammar, however, it is Roman, and so it is in Wiedemann's German. There is no reason for believing that any notable number of the

speakers of the Tsherimis language are other than Tsherimis in blood. The converse, however, is far from being the case. Both Turks and Russians may be, more or less, Tsherimis in blood.

As a member of the Ugrian group the Tsherimis is comparatively isolate. Its nearest congeners, I believe to be the Ostiak, Vogul, and Magyar.

The Tsherimis falls into two dialects, divided from each other by the Volga. One has, the other has not, the vocalic harmony. Such, at least, is the statement of Wiedemann. Our *data*, however, are scarcely sufficient to bear out a negative statement.

English	Tsherimis.	Mordvin.
<i>Man (vir)</i>	mara	mirda
—(<i>homo</i>)	edem	loman
<i>Head</i>	bui	prä
<i>Hair</i>	ip	tsher
<i>Eye</i>	shinsha	syälme
<i>Ear</i>	piliksh	pilye
<i>Nose</i>	ner	sudo
<i>Mouth</i>	ushma	kurgo
<i>Tongue</i>	yolma	kel
<i>Tooth</i>	pü	päi
<i>Hand</i>	kit	ked
<i>Foot</i>	yal	pilge
<i>Sun</i>	ketshe	tshi
<i>Moon</i>	tilsye	kov
<i>Star</i>	shuder	teshtye
<i>Fire</i>	tul	tol
<i>Water</i>	wüt	wät
<i>Tree</i>	pu	tshufto
<i>Stone</i>	kü	käv
<i>One</i>	iktet	wait
<i>Two</i>	koktet	kafto
<i>Three</i>	kumut	kolmo
<i>Four</i>	nilit	nilye
<i>Five</i>	wisit	wäze
<i>Six</i>	kudut	kota
<i>Seven</i>	shimit	sisem
<i>Eight</i>	kandashe	kauksa
<i>Nine</i>	indeshe	wäksye
<i>Ten</i>	lu	kämen.

CHAPTER XX.

The Votiak, Permian and Zirianian.

THE *Votiak* is the Ugrian of the Government of Viatka ; in which the circle of Glasov is the chief Votiak locality —then, those of Malmysh, Yelabuga, and Sarapul. Into the Yelabuga dialect the Gospel of St. Matthew, into the Glasov dialect that of St. Mark, has been translated. Many of the Votiaks speak Turk as well as their own language ; the Turkish elements being at their maximum in Yelabuga and their minimum in Glasov. In the library of the Bible Society at Viatka is a translation of all the Four Gospels, except a part of St. Luke. Though not without decided Tsherimis elements, the Votiak affinities are less with the languages that have preceded, than with those that are about to follow it ; these being

The *Permian* and the *Zirianian* ; the former, the Ugrian of Perm ; the latter, the Ugrian of Vologda. They are closely allied dialects of one and the same form of speech. The Zirianian section falls into four sub-dialects, three being pretty closely allied to each other, but the fourth being an outlyer, much mixed up with the Samoyed. Nevertheless, somewhat unfortunately for the philologue, it was in the northern, the outlying, and the modified dialect of the Zirianian that the first attempts at a grammar were made. This was Flörov's, published in 1813, the dialect being the Udorian—*i. e.* that for the parts about Udorsk. Since then, the Gospel of St.

Matthew has been translated into the Ustsyssola dialect ; probably the purest of the four. Yet, even here we have a great number of Russian words. The other two forms of speech, allied (as aforesaid) to each other and to the Ustsyssola, are the Zirianian of the Upper Vytshegda, and the Zirianian of the Yaren.

English.	Votiak.	Permian.	Zirianian.
<i>Man (vir)</i>	kart	aika	weres
— (<i>homo</i>)	mura	mort	mort
<i>Head</i>	jor	jor	jor
<i>Hair</i>	jirsi	jors	jorsi
<i>Eye</i>	sin	sin	sin
<i>Ear</i>	pel	pel	pel
<i>Nose</i>	nyr	nyr	nyr
<i>Mouth</i>	im	im	wom
<i>Tongue</i>	kyl	kyl	kyv
<i>Tooth</i>	pin	pin	pin
<i>Hand</i>	ki	ki	ki
<i>Foot</i>	pud	kok	kok
<i>Sun</i>	shunde	shonde	shonde
<i>Moon</i>	tøles	tyles	tyles
<i>Star</i>	kesele	kod	kadzil
<i>Fire</i>	tul	by	bi
<i>Water</i>	wu	wa	wa
<i>Tree</i>	pu	pu	pu
<i>Stone</i>	is	is	is
<i>One</i>	odyk	otyk	ytyp
<i>Two</i>	kik	kyk	kyk
<i>Three</i>	kwin	kwiu	kuim
<i>Four</i>	nil	njula	njul
<i>Five</i>	wit	wit	wit
<i>Six</i>	kuat	kwet	kwait
<i>Seven</i>	sisim	sysim	sisim
<i>Eight</i>	kiyamis	kykamys	kekames
<i>Nine</i>	ukmys	okmys	ykmis
<i>Ten</i>	das	das	das.

The Zirianians have long been converted to the Greek Church ; being, along with the Permians, the first of the Eastern Ugrians to whom the Gospel was preached. Their apostle was St. Stephanus.

CHAPTER XXI.

The Fin Proper.—Division into Tavastrian and Karelian.—The Tver Dialect.
—The Vod.—The Estonian.

A DISTINCTION, drawn by the native investigators in Fin philology, now requires notice. Whatever may be its real value, it is a distinction upon which much stress is laid. It is that between the *Tavastrians* and the *Karelians*.

The Tavastrians are the Finlanders of the south-west, especially of the parts about Tavastahus, the Karelians, those of the interior; the interior meaning those parts both of the Duchy and of the Government of Olonets which are drained by the Lakes rather than by the Baltic. To either the Tavastrian or the Karelian area belongs the great mass of the Fins of Finland.

But besides these, and besides the Ugrians of Estonia, of whom more will be said in the sequel, there are several sporadic populations, lying like islands in the midst of a Russian population, sometimes forming an imperfect connection with the Ugrians to the south of the Gulf of Finland, and sometimes absolutely detached, of which the ethnological history has been investigated. Some of these are recent settlers: others the representatives of an original population which was once Ugrian, but is now Slavonic. To separate the old from the new has been one of the objects of the native inquirers. To separate the Karelian from the Tavastrian has been another.

Again—the names Fin and Finland are anything but

native. The nearest approach to a general name is Suomelaini (in the plural Suomelaiset) a word which means the men of the fen, morass, or swamp. Word for word it is the Sabme of the Laps; a name which will soon re-appear. Suomelaiset, however, is only an approach to a general name. The Quains are Kainulaiset, and the Karelians Kirialaiset. A third division is Hämalaiset. Now the name Yam is prominent in the history of the early contests between the Slaves and the Ugrians; as the name of a separate section of the Suomelaiset—the Hämalaiset being supposed to coincide with the Tavastrians.

Beyond the proper Fin districts the language of Finland is spoken in Norway, where, in the district of Soloer, on the Glommen, a Fin settlement, from Sweden, was effected in 1624. The chief Fin parishes are Hof and Grue; where the district is called Finskoven or the Forest of the Fins, and where the settlers amount to about 2000.

The following populations are all, more or less, sporadic, and all held to be recent settlers rather than aborigines, as well as to be Karelian rather than Tavastrian.

1. The Auramoiset of the Government of St. Petersburg—30,000 in number.
2. The Savakot to the number of 43,000.
3. Karelians of—

The Government of Archangel	. 11,228
_____ Novogorod	. 27,076
_____ St. Petersburg	. 3,660
_____ Tver	. . . 84,638
_____ Yaroslav	. . . 1,283

To which add some in Olonets.

The following is the Parable of the Sower, in the Fin of Tver, contrasted with that of Finland Proper.

Tver.

Ka laksi kulvaa kulvamax; I kulviässä mulvvénnet uvat langettyx tiédavas: i tuldyx linnut; i giät nökittyx. Muvvénét langettyx kivi ruõpahilla kumbaziën-piällä vaga oli muádda: i tervax guõ novstyx, zen-tax, evldu muassa suvax: Paivazén novstuõ guõ kellissuttix, i kuin evldu uurdunuõt kuivettyx. Muvvénét langettyx tug'ux i kazvo tug'ü i giät katto. A muvvenét langettyx huvalla muällä i kazvettyx lizávon-kera, kumbane toí suån kumbane kuüzikummenda, kumbane kolmekümmenda. Kella ollax korvat kuulla kuülgax.

Fin.

Katso kylwäjä mene kylwämään. Ja hänen kylwäissänsä, lankesivat muutamat tien oheen, ja linnut tulivat, ja söiwät ne. Muutamamat taas lankesivat kiwistööhön, kussa ei heillä ollut paljo maata, ja nousivat peari päälle, ettei heillä ollut sywää maata. Mutta koska aurinko nousi, niin he poudittin: ja orjantappurat käwiwät ylös, ja tukahuttiwät ne. Muutamat taas lankesivat hyvään maahan, ja tekiwät hedelmän, mutuama satakertaisen, muutama kuudenkymmenen kertaisen, ja muutama kolmenkymmenen kertaisen. Jollo on korwat kuulla, se kuulkaan.

The Ugrians of the parts to the south of the proper Fin area who pass, and that on good grounds, for aboriginal, are—

1. The Tshud, or Vesp.
2. The Izhor.
3. The Vod.

1. The Tshud or Vesp (15,617) on the bank of the Onega and Bielozero, speak a dialect which is held to be Tavastrian, and which they call Liudin Kiele, *i. e.* Lingua Ludina.

2. The Izhor (17,800) in the Government of St. Petersburg, who call themselves Ingrikot or Ingrians.

3. The Vod, who occupy a few villages in the circles of Yamburg and Oranienbaum, to the number of 15,148, who call themselves Vadjalaine and Vadjalaiset and whose language is the Ves—*tunnet paiattaa Vaihsi = loquerisne Votice.*

What has been written about the division between the Karelian and Tavastrian deserves notice, as a fact in the history of opinion rather than as a fact in language. It is one, however, that must needs be known if we wish

to look at the Fin question from a Fin point of view. I have doubts, however, whether it is more—doubts that, coming from an amateur in London, in opposition to the decided and (I believe) unanimous voice of such competent judges as the native philologues themselves, must be taken at the reader's, rather than the writer's, valuation. I cannot, however, see that the report is borne out by the evidence; admitting, at the same time, that it is very likely that I have not seen the evidence in full. Indeed, it is morally certain that I have not. Still, I see a generalization of great breadth, and along with it probable and particular sources of error—one of which is the love of generalization itself, combined with the fact that in comparative philology it is over-hastily indulged. I think that, *mutatis mutandis*, what the Fins write about Tavastrians and Karelians has been written by Englishmen of equal eminence about the Angles and Saxons; and, as an Englishman, I am well aware that nine-tenths of what is so written is wrong. It is written by able men, nevertheless. At the present moment, Ahlqvist's Grammar of Vod is lying before me; and it fully verifies the statement that, even when we have got our results as to the distribution of the several Fin forms of speech over the two divisions, they are, by no means, decided. The Vod, itself, is a *Yam dialect with Karelian elements*. The written language itself is *more Karelian than is generally believed*. The Ugrian of Ingria is, more or less, Vod. Lastly, the Estonian and Vesps are less Karelian than the rest. Upon the recognition of Karelian elements in the literary Fin, great stress is to be laid; since it is probable that, either consciously or unconsciously, most inquirers have taken it as the standard Tavastian.

Such are the qualifications. As to the characteristics themselves, they are, to a great extent, arbitrary; at any rate, the evidence to any one of them being the sign of others is wanting. Again—though the details

of the sporadic Fins are numerous, our information as to the local dialects of Finland itself—vast as is its area—are of the scantiest. Lastly, neither the Karelian nor Tavastrian are extreme forms. They may graduate into one another less than the present writer believes them to do.

All this means, that, in the division before us we have a classification by definition, where, in the present state of our knowledge, definition by type is alone practicable.

The earliest specimens of the Fin language are referrible to the fifteenth or sixteenth centuries; amongst which is a Translation of the Psalms by Agricola, Bishop of Abo. It is preceded by a short poem in which the heathen gods and goddesses, in whom a latent belief, notwithstanding the professed Christianity of the country, still existed. The list contains more than twenty names; the majority of which can be found at the present time. Indeed from the time of Bishop Agricola till now, the old Fin mythology has commanded the attention of able inquirers; of Ganander and Porthan, followed by Topelius in the last generation, and Lonrott and Castrèn in the present. Topelius collected more especially the poems which bore upon the history of a particular personage—Wainamoinen; so forming what we may call a Wainamoinen cycle. With this the Fin lays took form, until, from accretion upon accretion, the *Kalevala* was the result. If we look at this remarkable poem in respect to its parts, it is a series of rhapsodies. If we look to it as a whole, it may be dignified by the name of Epic. It is pagan in respect to its machinery and subject-matter, though not without decided Christian elements: indeed, towards the end, the Virgin Mary under the name Marietta, and Herod appear. It should be added, however, that this is in a kind of appendix to the work rather than in the body of the poem itself.

Whatever may be the age of either the oldest or the newest portions of the *Kalevala*, the language is the Fin of the present day.

The Ugrians who occupy *Estonia* are in contact with the Germans and Lets rather than with the Scandinavians. For this reason the foreign influences have been German rather than Swedish. The *Estonian* alphabet is Roman, the religion Protestant. At one time, when all Ingria was Ugrian, the Estonian and Fin populations must have been in contact.

The Estonians call themselves *Rahwa*, and their country *Marahwa*, or *Rahwa Land*; the parts north of the river *Salis* being their chief area.

In Liefland the <i>Rahwa</i> number . . .	355,216
— Estonia _____ . . .	252,608
— Vitepsk _____ .. .	9,936
— Pskov _____ . . .	8,000
— St. Petersburg _____ . . .	7,730
	<hr/>
	633,490
	<hr/>

The Estonian is divided into two main dialects; one with Reval, the other with Dorpat as its centre; so that we hear of the Dorpatian and the Revalian forms of speech as paramount. I believe, however, that almost every parish presents some peculiarities, and I am by no means sure that the distribution of the numerous dialects and sub-dialects thus developed corresponds with the usual classification.

A love for song and music is exhibited throughout the *Rahwa* country; and of this we may judge by more than one collection of songs, legends, charms, nursery rhymes, and the like. The harp was the instrument—the harp, or *kandel*. With this the bards, the exact analogues of the Gaelic bards of almost our own days, musical and locomotive, used to wander from place to

place, as the harvest-home, or the wedding-feast, might tempt them. The last of them died in 1813. He had no fixed residence; but was known, and welcomed, whithersoever he chose to roam, as the *wanna laulumees*, or the old singer.

Those who apply classical names to modern phenomena describe the Ugrian metres in general as trochaic; sometimes being dactylic, but never iambic. This means that the accent is on the first, third, and fifth syllables, rather than the second, fourth, and sixth; a fact which arises out of the structure of the language.

The common formula is -v, -v, -v, -v; sometimes with -vv instead of -v, more rarely with --, or the so-called spondee; *e. g.*

Tõulis rebbust Kõrge-sare,
Muña walgest Tüttar-sare,
Muña tumest teised sared.

or,

Kotkad lensid Some-male,
Some-maalta Soksa-male.

Within a certain interval, a certain number of words must begin either with a vowel, or, if with a consonant, with the same; as

Minna sulg ei annud suda
Egga pärg ei pöörnud peada.

This is the alliteration of the old German metres; almost to its minutest details. It is held, however, to be no more German in origin than the German is Ugrian.

Archaic words are, in Estonia, as elsewhere, poetical; a fact which creates trouble and perplexity to modern commentators; indeed, many expressions which have wholly dropped out of the current language are to be found in the songs.

English.	Fin.	Vod.	Estonian.
<i>Man (vir)</i>	miös	mês	mees
— (<i>homo</i>)	ingémin	mês	innimene
<i>Head</i>	pöja	pä	peja
<i>Hair</i>	iwusa	—	karw
<i>Eye</i>	silme	silmä	silm
<i>Ear</i>	kyrwa	körwa	körw
<i>Nose</i>	njena	nenä	ninna
<i>Mouth</i>	suu	sú	sun
<i>Tongue</i>	kieli	c'ëli	keel
<i>Hand</i>	kesi	c'äsi	kässi
<i>Foot</i>	jalka	jalka	jalk
<i>Blood</i>	weri	weri	werri
<i>Sun</i>	pöiwa	päiwa	paw
<i>Moon</i>	kou	kú	kuu
<i>Star</i>	tögyt	—	tjecht
<i>Fire</i>	tuli	tuli	tulli
<i>Water</i>	wesi	wesi	wesi
<i>Tree</i>	pún	pú	pu
<i>Stone</i>	kiwi	'ciwi	kiwwi
<i>One</i>	yks	ühsi	yks
<i>Two</i>	kaks	kahsi	kaks
<i>Three</i>	kolmi	kölme	kolm
<i>Four</i>	nelja	nell'a	nelje
<i>Five</i>	wisi	wisi	wis
<i>Six</i>	kusi	kúsi	kuus
<i>Seven</i>	seitseman	seitsé'	seitse
<i>Eight</i>	kadeksän	kahetsé	kattesa
<i>Nine</i>	ydeksän	ühetsé'	uttesa
<i>Ten</i>	kymmemen	'cümmé	kuemme.

English.	Karelian.	Olonets.
<i>Man (vir)</i>	mizajh	mes
— (<i>homo</i>)	inegmine	mes
<i>Head</i>	pijä	pä
<i>Hair</i>	tukka	tukka
<i>Eye</i>	silmä	silmä
<i>Ear</i>	korwa	korwu
<i>Nose</i>	nenä	nenä
<i>Mouth</i>	shun	su
<i>Tongue</i>	kijali	keli
<i>Hand</i>	käsi	käsi
<i>Foot</i>	jalja	jalgu
<i>Blood</i>	weri	weri
<i>Sun</i>	päiwäne	pewen
<i>Moon</i>	kuudoma	ku
<i>Star</i>	tägti	techte
<i>Fire</i>	tuli	tuli

English.	Karelian.	Olonets.
<i>Water</i>	wesi	wesi
<i>Tree</i>	puur	pu
<i>Stone</i>	kiwi	kiwi
<i>One</i>	juksy	juksi
<i>Two</i>	kaksi	kaksi
<i>Three</i>	kolmje	kolshe
<i>Four</i>	nellä	nelli
<i>Five</i>	wiisi	wizhi
<i>Six</i>	kuuzhi	kusi
<i>Seven</i>	zhitshemän	setshemi
<i>Eight</i>	kagekshan	kaesak
<i>Nine</i>	iujekshan	igokse
<i>Ten</i>	kymmen	kümmene.

The *Liefs* gave its name to Liefland or Livonia.

In Livonia, about twelve individuals still speak the Lief language.* They are to be found near the mouth of the river Salis.

In Cúrland about 2000 use an allied form of speech—falling into an Eastern and a Western dialect.

* Elsewhere, the number of these Liefs is put at twenty-two. The *present* number, however, is only twelve.

CHAPTER XXII.

The Lap of Norwegian, Swedish, and Russian Lapland.

THE last division of the Ugrian stock is, at one and the same time, the most northern and the most western. It is also the one whereof the physical form of the men who constitute it is the most abnormal. Notwithstanding a considerable amount of exaggeration as to the shortness of their stature and the slightness of their frames, the *Laplanders* are an undersized population; and those who enlarge upon the differences between language and blood make much of the physical contrast between the Lap and his well-fed and warm-housed congeners. They also make much of his nomad habits, as opposed to the agriculture of the cow-keeping Fins. Yet the Ugrian character of the Lap language has long been recognized. It was recognized before the word Ugrian came into vogue; indeed, one of the first inklings as to the true nature of the Magyar arose out of comparisons made with the Lap.

In the way of dialect the Lap language falls into two primary divisions; the basis of which is, perhaps, political and religious rather than truly ethnological. There are the Laps of Russia and the Laps of Scandinavia.

The imperfect Christianity of the Laps of Russia is that of the Greek Church; the alphabet applied to their languages being Russian. They amount in the Government of Archangel to 2289.

The Laps of the Duchy of Finland are Scandinavian rather than Russian; or, if not actually Scandinavian, transitional.

The Scandinavian Laps fall into two divisions—one containing those of Sweden, the other those of Norway.

It is from want of information that I have but little to say about the former.

The Norwegian Laps are called, by the Norwegians, Fins; the Fin of Finland being called a Quain—so that Finmarken, the great Lap district, is the March of the Fins. They called themselves Sabme; but are not displeased to be called Fins by their neighbours. Between the Norwegian Lap and the Fin Proper, there is much intermarriage; a little between the Lap and Norwegian.

Their imperfect Christianity is that of the Latin Church, in its Protestant and Lutheran form. Their alphabet, in its present form, is an improvement on the Norwegian. It is an improvement, because the first of three elaborate Lap Grammars was the work of one of the first of comparative philologists—Rask. He met the fact of the Lap system of elementary articulate sounds being in many respects peculiar, by the bold application of new and well-adapted letters. These have been recognized both by Stockfleth and Friis; by the former in his Norwegian and Lap Dictionary, by the latter in his Grammar and Reading-book.

According to Friis, the Lap of Norway falls into two main dialects, a northern and a southern. The northern, or that of Finmark, falls into the subdialects of the parishes of

1. Utsjok, Tanen, Varanger, Vestertanen, and Langfjord.
2. Karasjok, Laxfjord, Porsangerfjord.
3. Kontokæno, Hammerfest, Lopper, Allen, Skjøervö, Karlsö, Lyngen..

The southern into those of

1. Valsfjorden and Tyfjorden, with the intermediate parishes.
2. Vessen and Röraas, with the intermediate parishes.

South of Röraas the Lap area ceases to be continuous. A few outlying families, however, are to be found in Hedemarken.

That the extension of the Laps to the south was, at one time, greater than at present is a matter of history. That the whole of the Scandinavian Peninsula was originally Lap is a fair inference. The statement that fragments of a Lap population were to be found on the very shore of the Baltic at the beginning of the historical period is, perhaps, exceptionable. Many, however, of the provincial terms from the parts about Bergen are of decided Lap origin. That some of the Fins Proper may be Lap in speech is probable. With this exception the Lap language coincides pretty closely with the Lap blood.

As a general rule the Russian Lap has fewer details in the way of inflection and vowel-changes than the Norwegian and the Swedish. It has in many cases replaced the final vowel by the Russian liquid. It has, in one district, Norse, in another Karelian, in another, Russian glosses. To judge of it in its purity these must be eliminated. Of the Norse dialects it is the Lap of the Hill Laps to which it comes nearest. It is divided into three main dialects.

1. That of Petsingi, Muotki, Patsjoki, Synjel, Nuotosero, Jokostrov, and Balra.

2. That of Semiostrov, Lävoseo, Voronesk, Kildin, Maanselkä.

3. That of the Terski Peninsula, on the West of the White Sea.

English.	Lap.	English.	Lap.
<i>Man (vir)</i>	olma	<i>Fire</i>	tollo
— (<i>homo</i>)	almaz	<i>Water</i>	tätse
<i>Head</i>	oike	<i>Stone</i>	kedke
<i>Eye</i>	tjälme	<i>One</i>	akt
<i>Ear</i>	pelje	<i>Two</i>	kwekt
<i>Nose</i>	njuone	<i>Three</i>	kolm
<i>Mouth</i>	nälme	<i>Four</i>	nelje
<i>Tongue</i>	njuoktem	<i>Five</i>	wit
<i>Hand</i>	ket	<i>Six</i>	kot
<i>Foot</i>	juolke	<i>Seven</i>	kjeta
<i>Sun</i>	peiwe	<i>Eight</i>	kaktsat
<i>Moon</i>	mano	<i>Nine</i>	aktfe
<i>Star</i>	täste	<i>Ten</i>	tokke

The Lap is usually connected more closely with the Fin Proper than the present writer connects it. Klaproth, for instance, throws both into a class headed *Germanized Fins*; a class which contains the Magyar, the most southern of the Ugrian forms of speech, just as the Lap is the most northern. The languages which this very unnatural class brings together, are simply certain languages which have been in contact with the Germans of either Germany Proper or Scandinavia. The present place of the Lap, which gives it a sub-order to itself, is, more or less, subject to correction. It rests upon the extent to which the Lap is a language of which the frontier has receded, rather than upon any minute philological investigation of the structure of the language itself. As far, however, as the writer has examined this, it confirms his view. Upon the whole, however, the displacement of probably transitional forms in the retrocession of the Lap frontier is his chief argument.

CHAPTER XXIII.

The Peninsular Languages.—Korean.—Japanese and Lúchú.—Aino or Kurilian.—Koriak and Kamskadal.

FOR the group that now comes under notice I have suggested the name Peninsular ; inasmuch as the area to which it belongs stands in strong contrast to those of the preceding ones ; all of which lay inland, and consisted of large blocks of land. The area, however, under notice, is essentially maritime ; so much so that it has but one large mass of inland district, whereas, on the other hand, it has two (if not three) well-known peninsulas, and one important archipelago. From this we may anticipate its chief details. It belongs to the north-east of Asia, and contains, along with other tracts of minor importance, Korea, Japan, the Kurile Isles, and Kamtschatka.

It is, in respect to its import, a wider class than any one of the last four,—wider than even the Ugrian ; by which I mean that the difference of its extremes is greater than the difference between any two Ugrian forms of speech. It falls, too, into divisions of greater magnitude—indeed, it is possible that there may be points of view from which those who contemplate it may think it should be broken up. Upon the whole, however, I consider that it is natural.

Upon one condition required to make it so there is neither doubt nor shadow of doubt—viz. : the extent to which it is separated by broad and trenchant lines of demarcation from the other languages of Asia. With the Ocean on one side, and with languages which have

effected such vast displacements as the Chinese and the Tungús on the other, anything like ambiguity in respect to its boundaries is out of the question.

Its nearest approximations, then, are distant—distant, but important. Nothing is, at one and the same time, other than monosyllabic and even approximately akin to the Chinese. The Korean, however, the most southern continental language of the present group is less distant from the Chinese than anything else—anything else other than monosyllabic. Indeed, if this affinity were all we looked to, the present group would have been taken earlier, *i. e.* in the place of the Tungús. Sequences, however, of this kind are impracticable.

On the north the affinities are decidedly with the languages of America—a fact upon which more will be said when the philology of the New World comes under notice.

The several members of the group not only stand clearly and definitely apart from one another, but the distances between them are considerable—at least in the present state of our knowledge. In the present state, too, of our knowledge they seem equal—this meaning that the Japanese is (there or thereabouts) as like (or unlike) the Korean on the one side as the Aino on the other. This doctrine, however, will probably be modified as our information increases.

Of the *Korean* I know of no grammar, and only a few vocabularies—the chief of which is Medhurst's. Klaproth's, upon which the greater part of the current opinions is founded, is taken partly from Broughton's Voyage, partly from Witsen, and partly from Chinese and Japanese sources.

To this, as well as to the remainder of our materials, much can, doubtless, be added; since the Korean is a lettered language, the immediate origin of the alphabet being obscure.

English.	Korean.	English.	Korean.
<i>Eye</i>	nuon	<i>Tree</i>	nan
<i>Head</i>	mati	<i>Stone</i>	tu, tol
<i>Ear</i>	kui	<i>Fish</i>	koki
<i>Nose</i>	ko	<i>One</i>	hodzhun
<i>Mouth</i>	yip	<i>Two</i>	tupu
<i>Tongue</i>	hie	<i>Three</i>	sai
<i>Tooth</i>	ni	<i>Four</i>	nai
<i>Hand</i>	sun	<i>Five</i>	tashu
<i>Foot</i>	pal	<i>Six</i>	ishu
<i>Sun</i>	heng	<i>Seven</i>	iki
<i>Moon</i>	oru	<i>Eight</i>	ita
<i>Star</i>	peru	<i>Nine</i>	yahao
<i>Fire</i>	pol	<i>Ten</i>	ye.
<i>Water</i>	mu		

The *Japanese* is purely and exclusively insular; *i. e.* has no congener on the continent with which it can be immediately connected, or from which it can be definitely derived. The Keltic of the British Isles is nearly in this predicament—nearly, but not quite. It has the Armorican of Brittany as a congener; not to mention the ancient language of Gaul, which has an historical, though not a present, existence; whilst the Gaelic of Ireland and Scotland, though itself strange to continental Europe, is, still, indirectly connected with it through the British. There is nothing, however, on the mainland of Asia which is so near to the Japanese as the Armorican is to the Gaelic. In no other island is the isolation (or insulation, as we may call it) so complete. The language of the Lúchú islanders is Japanese.

English.	Japanese.	Lúchú.
<i>Eye</i>	mi	mi
<i>Head</i>	kaobe	busi
<i>Ear</i>	mimi	mimmi
<i>Nose</i>	khana	honna
<i>Mouth</i>	kuti	—
<i>Tongue</i>	sita	stsha
<i>Tooth</i>	kha	kha
<i>Hand</i>	te	ki
<i>Foot</i>	asi	shanna

English.	Japanese.	Lúchú.
<i>Sun</i>	fi	tida
<i>Moon</i>	zuki	gwazi
<i>Star</i>	fosi	fushi
<i>Fire</i>	fi	fi
<i>Water</i>	midz	mizi
<i>Tree</i>	ki	ki
<i>Stone</i>	isi	ishi
<i>Fish</i>	ivo	io
<i>One</i>	fito	tizi
<i>Two</i>	fitak	tazi
<i>Three</i>	miz	mízi
<i>Four</i>	yots	yuzu
<i>Five</i>	izuts	—
<i>Six</i>	mutz	mutsi
<i>Seven</i>	nanatz	nanatsi
<i>Eight</i>	yatz	yatsi
<i>Nine</i>	kokonots	kannizi
<i>Ten</i>	tovo	tu.

The small islands between the Lúchú group and Formosa are in the same category with the Lúchús themselves, *i. e.* they are Japanese rather than Malay. The names of them end in *-sima* (Madzhikosima, &c.) ; *sima* meaning *island*.

In Yesso the Japanese is intrusive ; the original language being the *Aino*, or *Kurilian*. The Kurilians, or Aino, occupy two localities on the main land and all the islands between Kamtshatka and Japan. The localities on the main land have been already mentioned. One was at the mouth of the Sagalin, one at the southern extremity of Kamtshatka.

That the Kurilian area, like the Korean, once extended beyond its present frontier, is likely. The numerals of the Mantshú of the frontier seem to have taken the Aino ending in *f*.

English.	Aino of Kamtshatka.	Tarakai.	Yesso.
<i>Man</i>	okkaiyu	okkai	oikyo
—(<i>vir</i>)	ainuh	ainu	ainu
—(<i>homo</i>)	guru	guru	—
<i>Eye</i>	sik	shigi	—
<i>Head</i>	gpa	shaba	—

English.	Aino of Kamtshatka.	Tarakai.	Yeso.
<i>Hair</i>	ruh	numa	karnu
<i>Ear</i>	gsahr	kisara	—
<i>Nose</i>	ahdum	idu	—
<i>Mouth</i>	tshar	paru	—
<i>Tongue</i>	aukh	ai	—
<i>Tooth</i>	imak	nimaki	mimak
<i>Hand</i>	dek	tegi	—
<i>Foot</i>	kehmma	kima	—
<i>Blood</i>	kehm	kim	—
<i>Sun</i>	tshupu	tshukf-kamoi	touki
<i>Moon</i>	tshupu	tshukf	zuki
<i>Star</i>	kytta	nodzi	noru
<i>Fire</i>	apeh	undzhi	abe
<i>Water</i>	peh	raka	vakha
<i>Tree</i>	nyh	nü	—
<i>Stone</i>	poinah	shioma	—
<i>Egg</i>	nokh	nuku	—
<i>Fish</i>	tshep	zepf	zizf
<i>One</i>	syhnap	shnepf	senezb
<i>Two</i>	dupk	tup	zuzb
<i>Three</i>	raph	repf	rezb
<i>Four</i>	yhnap	inipf	inezb
<i>Five</i>	ahsik	ashiki	asaranof
<i>Six</i>	ihguahn	yuvambi	yuiwambe
<i>Seven</i>	aruahn	aruvambi	aruambe
<i>Eight</i>	duppyhs	tubisambi	zuyemambe
<i>Nine</i>	syhnapyhs	shnebishambi	sinesambö
<i>Ten</i>	upyhs	wambi	fambe.

The *Kamskadäl*, (or *Kamtshatkan*,) and the *Koriak*, are members of the same class, though separated by Klapproth.

English.	Koriak.	Off Karaga.*
<i>Man</i> (<i>vir</i>)	öiakotsh	—
— (<i>homo</i>)	nuteiran	nutäira
<i>Head</i>	leut	leut
<i>Hair</i>	kytyhuir	kitigil
<i>Tongue</i>	ülygyl	yilegit
<i>Mouth</i>	dzhekergen	homagalgen
<i>Ear</i>	wilugi	welolongen
<i>Eye</i>	lelügi	lalangen
<i>Nose</i>	eyekitshg	häahgeng
<i>Beard</i>	lelyugi	—

* This means that part of the coast which lies opposite the island of Karaga, in opposition to the island itself, for which see the following table.

English.	Koriak.	Of Karaga
<i>Blood</i>	—	mulumul
<i>Bone</i>	kháttaam	komlathom
<i>Hand</i>	mynnagylgen	mylgalgen
<i>Night</i>	nigonok'	kyhmeu
<i>Sky</i>	khayan	häian
<i>Sun</i>	titkapil	dykupyhsol
<i>Moon</i>	gáilgen	yailgat
<i>Star</i>	engen	ängehri
<i>Fire</i>	milhemil	milgupil
<i>Water</i>	mimel	mimlipil
<i>Earth</i>	nutelkhan	nutálgan
<i>Tree</i>	uttuut	utut
<i>Hill</i>	gyeigör	knäyukhi
<i>River</i>	weiöm	woyampyh
<i>Sea</i>	inung	inu
<i>Egg</i>	—	ligliguh
<i>Fish</i>	ínnaén'	annaau
<i>House</i>	rat'	—
<i>Horn</i>	yinnal'gin'	—
<i>Dog</i>	atar'	häthan
—	atan	—
<i>Milk</i>	nyókin	—
<i>One</i>	önnen	ahnähn
<i>Two</i>	hyttaka	ytähgau
<i>Three</i>	ngroka	rohgau
<i>Four</i>	ngraka	ragau
<i>Five</i>	myllanga	millangau.
English.	The Kolyma.	Karaga.
<i>Man (vir)</i>	khuyukutsh	inylakhylsh
— (<i>homo</i>)	uimtahula	oshamshahal
<i>Head</i>	lawut	tennakam
<i>Hair</i>	kätshugui	lankhshakh
<i>Tooth</i>	wannalgyn	—
<i>Tongue</i>	giigel	laksha
<i>Mouth</i>	shekiangin	shekshen
<i>Ear</i>	wyilut	ilyufi
<i>Eye</i>	lalat	ellifa
<i>Nose</i>	enigytam	enku
<i>Beard</i>	lelu	lilyuf
<i>Blood</i>	mulljomul	mutl'muth
<i>Bone</i>	—	hatamfa
<i>Hand</i>	myngakatsh	k'onmenkhlan
<i>Night</i>	nekita	tenkiti
<i>Sky</i>	khain	shilkhen
<i>Sun</i>	tykete	shahalkh

English.	The Kolyma.	Karaga.
<i>Moon</i>	geilygen	shagalkh
<i>Star</i>	leläpitshan	engysh
<i>Fire</i>	milugan	mi'lchamil
<i>Water</i>	mimal	iin
<i>Earth</i>	—	nyutinnyut
<i>Tree</i>	uttepel	nguft
<i>Hill</i>	nayu	mysankosi
<i>River</i>	waim	gykhi
<i>Sea</i>	ankan	nyungen
<i>Egg</i>	lygby	t'highlifuha
<i>Fish</i>	kokayalgating	tahataha
<i>House</i>	yayanga	shishtshu
<i>Dog</i>	attahán	atapela
—	khatalan	—
<i>Milk</i>	lyukhöi	—
<i>One</i>	önnon	ingsing
<i>Two</i>	niokhtsh	gnitag
<i>Three</i>	niyokh	gnasog
<i>Four</i>	niyakh	gnasag
<i>Five</i>	myllangin	monlon.

English.	Reindeer Tshuktshi.
<i>Man (vir)</i>	oyakutsh
— (<i>homo</i>)	klaul
<i>Head</i>	leut
<i>Hair</i>	kirtshivi
<i>Tooth</i>	rytlynta
<i>Tongue</i>	gil
<i>Mouth</i>	inkigin
<i>Ear</i>	weliulgin
<i>Eye</i>	lilägin
<i>Nose</i>	ekhaekh
<i>Beard</i>	walkalörgüd
<i>Blood</i>	mullumul
<i>Bone</i>	attitaam
<i>Hand</i>	mingilgin
<i>Night</i>	nikittyä
<i>Sky</i>	eikhi
—	ying
<i>Sun</i>	titktshit
<i>Moon</i>	geilgin
<i>Star</i>	engerenger
<i>Fire</i>	milgin
<i>Water</i>	mimil
<i>Earth</i>	nutetshin
<i>Tree</i>	uttuu
<i>Hill</i>	niet

English.	Reindeer Tshuktshi.
<i>Hill</i>	khallelegin
<i>River</i>	waem
<i>Sea</i>	angka
<i>Egg</i>	ligli
<i>Fish</i>	annegui
<i>House</i>	oranga
<i>Horn</i>	ritten
<i>Milk</i>	lukhai
<i>One</i>	ennene
<i>Two</i>	giyakh
<i>Three</i>	guakh
<i>Four</i>	gyrakh
<i>Five</i>	millgin.

The following is the *Kamtshatkan* of the Middle of the Peninsula.

English.	Kamtshatkan.	English.	Kamtshatkan.
<i>Head</i>	kobbel	<i>Fish</i>	etshuda
<i>Eye</i>	elled	<i>River</i>	küg
<i>Ear</i>	ilyud	<i>God</i>	kutkhai
<i>Nose</i>	kayako	—	—
<i>Mouth</i>	tskhylda	<i>Sky</i>	kokhal
<i>Hair</i>	tsheron	—	kollaa
<i>Tooth</i>	—	<i>Snow</i>	kolaal
<i>Tongue</i>	dydzil	<i>One</i>	dysyk
<i>Hand</i>	tono	<i>Two</i>	kaas
<i>Day</i>	taazh	<i>Three</i>	tsúk
<i>Sun</i>	koatsh	<i>Four</i>	tshaak
<i>Moon</i>	quingan-kuletsh	<i>Five</i>	kúmnak
<i>Star</i>	ezhingin	<i>Six</i>	kylkoak
<i>Fire</i>	pangitsh	<i>Seven</i>	etakhtana
<i>Water</i>	í	<i>Eight</i>	tshonutono
<i>Tree</i>	oo	<i>Nine</i>	tshanatana
<i>Stone</i>	kual	<i>Ten</i>	tshemyktagona.
<i>Egg</i>	nygagada		

To the north of this *Kamtshatkan* of the Middle district is spoken the language of the former, to the south of it the language of the latter of the following tables: in the first of which it is to be observed that one of the vocabularies, though it represents a *Kamtshatkan* form of speech, is headed *Koriak*.

English.	Koriak of the Tigil.	Kamtshatkan of the Tigil.
<i>Man (vir)</i>	kymshan	kamzhan
— (<i>homo</i>)	tshandzhal	uzhkamzha
—	kelgola	—
<i>Head</i>	komptko	ktkhyn
—	koltsh	—
<i>Hair</i>	tshelgad	kuiba
<i>Eye</i>	lelle	lella
<i>Beard</i>	luel	luulla
—	elun	—
<i>Hand</i>	kh'ketsh	khkatsh
<i>Sky</i>	kysha	keis
<i>God</i>	kuikynakhu	kutkha
<i>Fire</i>	hymlee	brjuumkhitsh
<i>Tree</i>	ua	uu
<i>Earth</i>	nutelehan	—
<i>Egg</i>	—	lylkhatsh
<i>Fish</i>	nishatkin	önnitsh
—	dentsh	—
<i>River</i>	kytshme	—
<i>Hill</i>	enzalkhen	aala
<i>House</i>	kisht	kisha
<i>Snow</i>	—	—
<i>Dog</i>	kosha'	—
—	hetan	—

English.	Ukäh.	South Kamtshatkan.
<i>Man (vir)</i>	kängge	elku
— (<i>homo</i>)	khyllgoghla	uzhkamzha
—	—	kulusanga
<i>Head</i>	hbhâhel	tshysha
—	kols	—
<i>Hair</i>	zelgakh	kubiin
<i>Eye</i>	ellath	nannin
<i>Beard</i>	—	kuukun
<i>Blood</i>	mythlung	—
<i>Bone</i>	kotham	—
<i>Hand</i>	sotong	sythi
<i>Sky</i>	kokhau	kagal
<i>God</i>	dusdeakhtshik	kut
<i>Fire</i>	—	blumligtsh
<i>Tree</i>	utha	unda
—	—	ua
<i>Earth</i>	b'symth	symmit
<i>Egg</i>	—	lylida
<i>Fish</i>	entshude	entshudu

English.	Ukäh.	South Kamtshatkan.
<i>River</i>	kothhoul-kygh	—
<i>Hill</i>	pehkugtsh	namud
<i>Dog</i>	kosha	kosha.

I know of nothing that illustrates the grammatical structure of either the Kamtshatkan or the Koriak.

The Kamtshatkan call themselves *Itulman*; the Koriaks call them *Kontshala* and *Nimelaha*; the Kurilians call them *Aruta runkar*.

CHAPTER XXIV.

General Observations on the preceding Languages.—Value of the Class.—
Original Turk, Mantshú, Mongol, Yeneseian, and Ugrian Areas.

IN taking a review of the group which has just been dealt with, we cannot but be satisfied with the precision and definitude of all its boundaries: those of the class itself, taken as a whole, being pre-eminently broad and clear. Where the Mantshú and the Chinese, the Mongol and Bhot, the Turk and Bhot, the Turk and Persian, confront each other, there has been encroachment accompanied by the obliteration of transitional forms, on both sides—the Mantshú, for instance, pressing southward, on the one hand, and the Chinese pressing northwards on the other. And so on with the rest. Where the Turk and Persian cease to confront each other, the Caspian intervenes with its waters. After this comes the mountain-range of Caucasus, to the very feet of which the Turk and Russian have extended themselves—doubtless at the expense of some language akin to the Circassian, or, at any rate, more akin to it than they are themselves. In Europe, all beyond the Dnieper, at least, though now Russian, was originally other than Russian; so that whatever may have been the affinities of the original languages of the Governments of Kursk, Penza and the districts nearest the Mordvin area to the Mordvin and its congeners, all such transitions as they may have effected are annihilated. Again—in Norway and Sweden the present Norwegian and Swedish are intrusive; so that whatever came in contact

with the southern area of the Laps is annihilated also. The remaining boundaries are formed by the Ocean.

Still the distances between the languages of the present group and those of the rest of the world, though great, are, by no means, equal. There are points whereat there is an approximation. These are the neighbourhood of Behring's Straits; Korea; and Lithuania—in other words, the Koriak is notably American, the Korean notably Chinese, and the Lithuanic notably Ugrian. This merely means that there are certain points about which the encroachment and displacement have been less than they have been about others.

This applies, in a less degree, to the minor divisions which lie between the secondary groups. The Tungús, the Mongol, and the Turk, with their intrusions, have effectually obliterated any such congeners as may have led from one of them to the other. From the small amount of difference between their extreme dialects we infer that their diffusion has been recent.

The Ugrian, on the other hand, was a large class, falling into divisions and sub-divisions, and covering a surface which grows wider and wider the more we go back. It is now discontinuous; the result of its discontinuity being definitude of boundary. In Hungary alone it has been intrusive—we might say *protrusive*; for the Magyar of Hungary is separated from its nearest congener by many degrees of latitude, having found its way into Hungary not by any gradual extension of the Ugrian frontier, but by being bodily projected (so to say) into a strange and foreign country. Of pure protrusion and projection—protrusion and projection accompanied with a separation from its congeners—it is one of the most remarkable examples in ethnographical philology; and one which should never be either forgotten or overlooked when we have languages in extraordinary localities to account for.

Something in the way of an approximation to the

original area of the Tungús, Mongol, and Turk languages is possible. It is the easiest with the Turk. There are many localities where we know that the Turk is *not* indigenous. It never came from Hungary ; nor yet from Constantinople ; nor yet from the Lower Lena ; notwithstanding the existence of the Cumanian, the Osmanli, and the Yakut forms of speech in those districts. It scarcely originated on the northern side of the Caucasus in immediate contact with the Tsherkess ; nor yet in the Sayanian range, where it is spreading itself at the present time. It could scarcely have originated in the immediate contact of either the Tungús or the Mongol, from which it differs as a language which meets another from some distant quarter and in an opposite direction. If the doctrine that it is more Ugrian than either Mongol or Tungús be true, it must be a language of western rather than Eastern Asia.

The area for which the evidence of the Turk being intrusive is at its *minimum*, and (changing the expression) the area for which the evidence of its being indigenous is at its *maximum*, is Independent Tartary. On the other hand, it is little better than a desert.

Next to this comes Chinese Tartary. This, however, is unfavourable to its Ugrian and (I may add) its Yeniseian) affinities.

Next comes the Tshuvash and Tsherimis frontier.

To go in detail through the remainder of the groups would be to give a theory of the ethnology of Siberia. The conditions, however, which are required are the same throughout. Where can we prove intrusion ? Where is the residuary locality where it *cannot* be proved ? When this is obtained, how will it account for the affinities ? Such is the method. As far as I have been able to work it, I have been led to place the Mongol nucleus in the parts about the Ili and the lakes of its vicinity ; the Tungús on the Upper Amur, the Korean somewhat to the west of its present area ; and

the Aino to some portion of the districts now occupied by the Lamut. The Koriak, the Jukahiri, the Yeniseian, the Samoyed, the Vogul, and the Ostiak, I refer, one and all, to some point considerably to the south of their present northernmost localities. In this, however, there is a mixture of ethnological and philological considerations.

The best name for this class, and perhaps the commonest, is *Turanian*: a term which sometimes gives a larger and sometimes a smaller class than the one which we are now leaving, for India, Persia, and Caucasus.

CHAPTER XXV.

The Darahi (Denwar) and Kuswar.—The Paksya and Tharu.—The Kooch.

THE present section of the class now coming into notice is artificial. It is ambiguous. It is more than this. It is only equivocally ambiguous. The languages which it contains take their present place because they are, to some extent, both Bhot and Indian. Yet they may be so much more Bhot than Indian, or so much more Indian than Bhot, as to require no intermediate classification. Again, one of them may be Bhot, one Indian, and one truly ambiguous. They are so Tamul. What they really represent is the author's want of knowledge and leisure.

The class, then, is provisional. Thus much, however, may be said of its members.

1. That they are Indian in respect to their numerals, throughout; and Indian in a great many other words.

2. That, so far as they are other than Indian, they are Monosyllabic and Tamul.

The degree to which they are this varies with the language; and it is possible that, in some of them, the original element may be so thoroughly displaced, as to leave the other bases Monosyllabic and Tamul only in the way that a knife with a new blade and a new handle is still the same knife. But, again, the group is artificial, and the Hindú character of the numerals is, to a great extent, an arbitrary test.

The Darahi and Kuswar are spoken by two broken tribes (I use Mr. Hodgson's expression) in Nepaul.

English.	Darahi.	Kuswar.
<i>Man</i>	manas	gokchai chawai
<i>Head</i>	mud	kapa
<i>Hair</i>	bar	bar
<i>Eye</i>	ankhi	ankhi
<i>Ear</i>	kan	kan
<i>Mouth</i>	muhun	muhu
<i>Tooth</i>	dant	dant
<i>Hand</i>	hat	bath
<i>Foot</i>	god	gor
<i>Blood</i>	ragat	rakti
<i>Bone</i>	had	hadh
<i>Sky</i>	sarag	sarang
<i>Day</i>	din	dini
<i>Night</i>	rato	rathi
<i>Sun</i>	gama	suraj
<i>Moon</i>	janha	jun
<i>Star</i>	tirya	tarai
<i>Fire</i>	age	aghi
<i>Water</i>	hate	hani
<i>Earth</i>	mati	mati
<i>Mountain</i>	danda	pahar
<i>Stone</i>	pathar	pathar
<i>Bird</i>	chari	chari
<i>Dog</i>	kukur	kukol
<i>Egg</i>	anda	dimba
<i>Fish</i>	machha	jhain
<i>Flower</i>	phul	phul
<i>Horn</i>	sing	sinjek
<i>House</i>	ghar	ghara
<i>River</i>	khola	kosi
<i>Snake</i>	samp	samp
<i>Tree</i>	rak	gatch
<i>One</i>	ek	ek
<i>Two</i>	dwi	dwi
<i>Three</i>	tin	tin
<i>Four</i>	char	char
<i>Five</i>	panch	panch
<i>Six</i>	chah	chah
<i>Seven</i>	sat	—
<i>Eight</i>	ath	—
<i>Nine</i>	nou	—
<i>Ten</i>	das	—

The Denwar is nearly identical with the Darahi—differing, however, *inter alia*, in the following words.

English.	Denwar.	Darahi.
<i>Egg</i>	dimba *	anda
<i>Mother</i>	ambai *	uya
<i>Mountain</i>	pakha *	danda
<i>River</i>	lari	khola
<i>Road</i>	bat *	panya
<i>Stone</i>	donkho	pathar
<i>Tree</i>	gatch *	rak
<i>Water</i>	kyu	pati.

The Pakhya and Tharu, like the Darahi and Kuswar, are Nepalese in respect to their geography.

English.	Pakhya.	Tharu.
<i>Man</i>	manchha	manhai
<i>Head</i>	manto	mudi
<i>Hair</i>	rawa	bar
<i>Eye</i>	ankha	ankh
<i>Ear</i>	kan	kan
<i>Mouth</i>	mukha	mukha
<i>Tooth</i>	data	data
<i>Hand</i>	hatkela	tar-hatti
<i>Blood</i>	ragat	lohu
<i>Bone</i>	had	had
<i>Day</i>	duiso	dina
<i>Night</i>	rati	rati
<i>Sun</i>	ghama	rauda
<i>Moon</i>	chandramabel	chandramajun
<i>Fire</i>	ago	agi
<i>Water</i>	pani	pani
<i>Earth</i>	mato	mati
<i>Mountain</i>	pahar	parbat
<i>Egg</i>	phul	anda
<i>Fish</i>	machha	macheri
<i>Flower</i>	phul	phul
<i>Horn</i>	sing	sing
<i>House</i>	ghar	ghar
<i>River</i>	khola	khola
<i>Snake</i>	sapa	sapa
<i>Tree</i>	rukha	gatch
<i>One</i>	yek	yet
<i>Two</i>	dui	dui
<i>Three</i>	tin	tin
<i>Four</i>	char	char
<i>Five</i>	pach	pache
<i>Six</i>	chha	chha

* Agree with Kuswar.

English.	Pakhya.	Tharu.
<i>Seven</i>	sat	sat
<i>Eight</i>	ath	ath
<i>Nine</i>	nau	nau
<i>Ten</i>	das	das.

The Kooch belong to India (and Sikkim ?) rather than to Nepal; being occupants of the northern parts of Rungpur, Purnea, Dinajpur, and Mymangsing. The Bodo of their frontier call them Kooch; the more distant Bodo of Asam call them Hasa. The Dhimal call them Kamul, which, word for word, seems to be Dhimal. For the Brahminic Kooch the following is a vocabulary. For the Kooch, however, who are still the pagan occupants of the more impracticable forests, we have no specimens.

English.	Kooch.	English.	Kooch.
<i>Man (vir)</i>	beta choa	<i>Star</i>	tara
<i>Woman</i>	beti choa	<i>Fire</i>	agni
<i>Son</i>	beta	<i>Water</i>	jal
<i>Daughter</i>	beti	<i>River</i>	nodi
<i>Head</i>	mura	<i>Stone</i>	pathar
<i>Eye</i>	chakhu	<i>Wind</i>	batas
<i>Nose</i>	nak	<i>One</i>	ek
<i>Ear</i>	kan	<i>Two</i>	du
<i>Beard</i>	dadhi	<i>Three</i>	tin
<i>Mouth</i>	mukh	<i>Four</i>	char
<i>Tongue</i>	jivha	<i>Five</i>	panch
<i>Tooth</i>	dant	<i>Six</i>	choi
<i>Hand</i>	hath	<i>Seven</i>	sat
<i>Foot</i>	bhori	<i>Eight</i>	ath
<i>Blood</i>	lohu	<i>Nine</i>	nou
<i>Sun</i>	bela	<i>Ten</i>	das.
<i>Moon</i>	chand		

The Kooch, whose separation from the Bodo and Dhimal, is philological, rather than ethnological, and which, even philologically, is, to some extent, artificial, are bounded on the south by the Bengali area. The Bengali language, however, is not the nearest congener of the class to which the Kooch, though an outlying and equivocal member, belongs.

CHAPTER XXVI.

The Kol group.—Its Affinities with the Môn.

THE dialect, other than Bengali, which, in the way of geography, is nearest to the most southern language of the Tibetan, Burmese, or Nepalese group, is that of the natives of the Rajmahal hills; but this, for a reason which will appear in the sequel, is pretermitted for the present; instead of which we notice the *Kol* dialects of Ramgurh, Monghir, Chuta Nagpur, Gangpur, Sirgulah, and Sumbhulpur: which fall into divisions and subdivisions. The Sontals, indigenous to the parts about Palamow, have recently intruded themselves amongst the Rajmahalis, and, having so done, constitute the most northern section of the group. Still they are intrusive, and must be kept separate.

Ho, meaning *man*, is the true and native name for the Kol of Kolehan.

The Singbhum Kol is the same as the Sontal except that some of its forms are somewhat shorter, as *ho* = *horl*, *bo* = *buko*, *moya* and *turia* = *mone-gotang*, *turin-gotang*, &c. The same is the case with the Bhumij and Mundala dialects. In these, however, the numerals for 7, 8, 9, and 10 are Hindú—*sath*, *ath*, *nou* (*noko*), and *das* (*dasgo*).

English.	Sontal.	English.	Sontal.
<i>Man</i>	horh	<i>Foot</i>	suptijanga
<i>Head</i>	buho	<i>Blood</i>	myun
<i>Hair</i>	ub	<i>Bone</i>	jang
<i>Eye</i>	met	<i>Sun</i>	singmanal
<i>Ear</i>	lutu	<i>Moon</i>	chandü
<i>Hand</i>	thi	<i>Star</i>	ipil

English.	Sontal.	English.	Sontal.
<i>Fire</i>	sengel	<i>Five</i>	mone-gotang
<i>Water</i>	dah	<i>Six</i>	turin-gotang
<i>One</i>	midh	<i>Seven</i>	lair-gotang
<i>Two</i>	barria	<i>Eight</i>	iral-gotang
<i>Three</i>	apia	<i>Nine</i>	are-gotang
<i>Four</i>	ponia	<i>Ten</i>	gel-gotang.

An observation, and an important one, of Mr. Mason's, respecting the affinities of the MÔN of Pegu and the Kol, requires notice. The first numerals and several other words in the MÔN are also Kol. I cannot, however, with Mr. Mason, infer from this any affinity between the Kol and MÔN which is, at one and the same time, fundamental and direct. What I see is this—the chances of a considerable influence from the east coast of India upon Pegu and, perhaps, Cambojia at an early period. The MÔN are called by the Burmese *Talieng*; which is, word for word, *Telinga*. The number of the monosyllabic languages, which, in an early stage, had no numerals of their own beyond five, is considerable. The MÔN numerals, then, and the other words may have come from India—imported and incorporated. More than this is not necessary to explain the facts; which, on other grounds, will scarcely cover the inference of Mr. Mason.

The eastern coast, however, of India when the words in question were introduced (and, with them, the name *Talien*), must have been Kol rather than Telinga.

CHAPTER XXVII.

The Khond Class.—Khond.—Gadaba and Yerikala.—Savara.

THE Khonds come next ; belonging to Orissa rather than Bengal. The Khond calls his own country Kui Dina or Ku Pruti, and that occupied by the Uriyas Sasi Dina. The word *malo* is Uriya, and means a Highland. Within the Sircar of Ganjam (in which the Uriya and Telinga languages meet) lie the Zemindaries of Gúmsúr, Koradah, Souradah, and Kimidi. Each has its *malo*—and the Kimidi Malo is pre-eminently Sour. It falls into—

1. The Sano Kimidi Malo.
2. The Bodo Kimidi Malo. Observe the word *Bodo*.
3. The Parlah, or Porolah, Kimidi Malo.

In the Bodo Kimidi Malo the Khond and Sour are both spoken. The Parlah Kimidi Malo being chiefly (or exclusively) Sour.

On the south-east and east of the Kimidi Malo lies the Souradah—which seems to mean the Sour Country ; though Khond in population.

The smaller divisions of the *dina* are called in Khond *khand* = *piece*, or *part*. The *dina* is specified by the name of the chieftain ; thus Rogo Dina or Gune Dina is the fief (so to say) of Rogo or Guni. The people are Rogo Millaka, or Dina Millako, *i. e.* Children of Rogo. There is no collective name. The following is Khond, *eo nomine* ; the numerals being Indian—

English.	Khond.	English.	Khond.
<i>Man</i>	lokka	<i>Ear</i>	kirru
<i>Head</i>	tlavu	<i>Mouth</i>	sudda
<i>Eye</i>	kannuka	<i>Tooth</i>	ahami

English.	Khond.	English.	Khond.
<i>Hand</i>	kaju	<i>One</i>	rondi
<i>Foot</i>	vestamu	<i>Two</i>	jodeka
<i>Blood</i>	rakko	<i>Three</i>	*tini-gota
<i>Bone</i>	pasu	<i>Four</i>	*sari
<i>Sun</i>	bela	<i>Five</i>	*panchu
<i>Moon</i>	layadi	<i>Six</i>	—
<i>Star</i>	sukala	<i>Seven</i>	*sata
<i>Fire</i>	nade	<i>Eight</i>	*ata
<i>Stone</i>	viddi	<i>Nine</i>	*nogatta
<i>Tree</i>	mranu	<i>Ten</i>	*doso.

The following, viz. the Gadaba, belongs, I presume, to the *malo* of Gaddapur, one of the districts of Gúmsúr :—

English.	Gadaba.	English.	Gadaba.
<i>Man</i>	lokka	<i>Stone</i>	birel
<i>Head</i>	bo	<i>Tree</i>	sunabbo
<i>Eye</i>	ollo	<i>One</i>	vokati
<i>Ear</i>	nintiri	<i>Two</i>	rendu
<i>Mouth</i>	tummo	<i>Three</i>	muđu
<i>Hand</i>	titti	<i>Four</i>	nalugu
<i>Foot</i>	adugesananu	<i>Five</i>	ayidu
<i>Blood</i>	yignan	<i>Six</i>	aru
<i>Bone</i>	vondramgoyi	<i>Seven</i>	yedu
<i>Sun</i>	singi	<i>Eight</i>	yeni-mede
<i>Moon</i>	arke	<i>Nine</i>	torn-midi
<i>Star</i>	tsukka	<i>Ten</i>	pade.
<i>Fire</i>	sungol		

Of the following I am unable to give the exact locality.

English.	Yerukali.	English.	Yerukali.
<i>Man</i>	lokka	<i>Stone</i>	kellu
<i>Head</i>	talayi	<i>Tree</i>	chede
<i>Eye</i>	supan	—	marom
<i>Ear</i>	soyi	<i>One</i>	vonđu
<i>Mouth</i>	vayi	<i>Two</i>	rendu
<i>Tooth</i>	pallam	<i>Three</i>	mume
<i>Hand</i>	ky <i>Kol</i>	<i>Four</i>	nalu
<i>Foot</i>	keru	<i>Five</i>	anju
<i>Blood</i>	regam	<i>Six</i>	aru
<i>Bone</i>	yamaka	<i>Seven</i>	yegu
<i>Sun</i>	berule	<i>Eight</i>	yethu
<i>Moon</i>	tarra	<i>Nine</i>	ombadu
<i>Star</i>	tsukka	<i>Ten</i>	pothu.
<i>Fire</i>	nerupu <i>Tamil</i>		

* The numerals marked thus are Hindú.

The village is also named Millaka, preceded by the name of the founder. Thus Diggo Millaka is the village founded by Diggo. In Uriya it is a *gam* = Diggogam.

English.	Savara.	English.	Savara.
<i>Man</i>	mandra	<i>Fire</i>	togo
<i>Head</i>	abobumu	<i>River</i>	nayi
<i>Eye</i>	amu	<i>Stone</i>	aregna
<i>Ear</i>	luv	<i>Tree</i>	anebagna
<i>Mouth</i>	amuka	<i>One</i>	aboy
<i>Tooth</i>	ajagna	<i>Two</i>	bagu
<i>Blood</i>	mijamo	<i>Three</i>	yagi
<i>Bone</i>	ajagna	<i>Four</i>	vonjii
<i>Hand</i>	asi	<i>Five</i>	mollayi
<i>Foot</i>	aji	<i>Six</i>	kudru
<i>Day</i>	tamba	<i>Seven</i>	gulgi
<i>Sky</i>	agasa	<i>Eight</i>	tamuji
<i>Sun</i>	vuyu	<i>Nine</i>	tinji
<i>Moon</i>	vonga	<i>Ten</i>	galliji.
<i>Star</i>	tute		

The Savara numerals are Kol rather than either Khond or Tamul, though the Sours are, by no means, the nearest to the Kol area.

CHAPTER XXVIII.

The Ghonds.

THE barest part of the maps of India (and by *bare* I mean a district which the paucity of names, whether of villages or natural objects, proclaims to be *unexplored*) is a large space named Ghondwana—large and undefined, the occupancy of a population named Ghond. Word for word, this is Khond. Nothing, however, in the way of either affinity or difference between the Khonds and Ghonds is to be inferred from the similarity. Neither is a native name. Each is a name which certain Hindús apply to certain tribes which they consider ruder and more barbarous than themselves. Like other names of the same kind it may denote anything or nothing in the way of relationship. It may apply to tribes closely allied ; or it may apply to tribes, *toto caelo*, different.

The western frontier of the Khonds of the Gúmsúr Malo and the frontier of the most eastern Ghonds touch and run into each other. “ At Sarangaddah, the Uriya quarter is situated between a Khond village to the west, and a Ghond settlement to the east. In other places a Khond village aligns with it.

“ A few families of the Ghond race have emigrated from Kalahandi and Bastar at various times. Some have settled at Sarangaddah, while others have passed on into the Goomsur Malo, and penetrated as far to the eastward as Udyagiri, near the head of the Kúrminghia Pass, where a colony has established itself. They are also met with, as a few families, at Chachingudah, and Kiritingiah, of Goomsur, lying between the above points. These emi-

grations still continue in times of scarcity, but their numbers are very trifling. It is in the countries bordering this malo to the west that they are known as a people. The Patros of the frontier divisions of Lonkagodah and Bellagodah are of this race, as is also the Chief of Mohangiri, under Kalahandi, not to mention in this place other men of influence. The Gonds settled at Sarangaddah, receive land of the Patro in return for general service. They intermarry with the families of their race in Goomsur: they reside at the godah. With regard to their customs, their mythology differs from that of the Uriyas or Kondhs. They sacrifice animals, drink ardent spirits, eat flesh, but eschew that of the cow: they will not partake of food with any other class. Their feelings on the question of human sacrifice are not, as yet, accurately ascertained; but it is asserted that they do not perform the rite. The titles amongst them are Dalbehra and Magi. They esteem themselves of great purity of race, so that in former days they considered the approach of a Brahman to their dwellings as conveying an impurity to the spot; they are now, however, somewhat less rigid on this ground. The Uriyas of the hills, while they regard the Khonds as a distinct and inferior race, assign to the Ghonds a common origin with themselves. The tradition received at Sarangaddah is as follows:—

“A certain raja, named Sobhajo Singh, being unmarried, and desirous of issue, called to his bed four parties in succession. Those selected were the daughters of a washerman, a potter, a distiller of spirits, and a Brahman; and the respective issue was a Doholó or Dolo, a Kohouro, a Gond, and the Nolo Benso Patro—the progenitors of the four classes now met with in the Malo.”*

The details of the Kol frontier are not so well-known. Neither are those of the districts where the Ghond and

* Paper by Lieut. J. P. FRYE.—*Journal of the Royal Asiatic Society*, vol. xvii. part 1.

Mahratta, the Ghond and Bengali, the Ghond and Telugu, the Ghond and the Hindi forms of speech come in contact. These, however, are the languages by which it is bounded.

A short vocabulary by Mr. Manger, of the Ghond, is to be found in the 145th number of the *Journal of the Asiatic Society*, and a longer one in a previous number. The former gives the language of the parts about Ellich-poor, where the Mahratta is the language with which it is most in contact. The latter is from the district of Seonee; on or near the Kol frontier. The following extracts are from Mr. Manger's notice of it.

English.	Gúndi.	English.	Gúndi.
<i>Male</i>	mánda	<i>Back</i>	múrchúr
<i>Boy</i>	perga	<i>Arms</i>	kayik
<i>Infant</i>	chowa	<i>Thighs</i>	kúrki
<i>Young man</i>	pekúr	<i>Navel</i>	múd
<i>Old man</i>	séna	<i>Knees</i>	túngrú
<i>Woman</i>	maiju	<i>Legs</i>	potri
<i>Girl</i>	pergi	<i>Feet</i>	kal
<i>Young woman</i>	rayah	<i>Water</i>	er
<i>Married woman</i>	lunguriar	<i>Fire</i>	kis
<i>Head</i>	tulla	<i>Tree</i>	murra
<i>Forehead</i>	kuppar	<i>Flower</i>	púngar
<i>Eyebrows</i>	kunkúnda	<i>Firewood</i>	kuttia
<i>Eyelids</i>	mindí	<i>Salt</i>	sowur
<i>Eyes</i>	kunk	<i>Oil</i>	ní
<i>Nose</i>	mussúr	<i>Ghee</i>	pální
<i>Ears</i>	kohi	<i>Milk</i>	pál
<i>Cheeks</i>	korir	<i>Butter</i>	nenú
<i>Lips</i>	sewli	<i>Mare</i>	krúp
<i>Mouth</i>	túdhi	<i>Cow</i>	múra
<i>Tongue</i>	wunja	<i>Heifer</i>	kullor
<i>Teeth</i>	pulk	<i>Calf</i>	paia
<i>Chin</i>	townra	<i>Bullock</i>	koda
<i>Throat</i>	gúnga	<i>Udder</i>	tokur
<i>Neck</i>	wurrur	<i>Horns</i>	kor
<i>Shoulders</i>	sutta	<i>Buffalo</i>	urmi
<i>Nails</i>	tírris	<i>Horse</i>	perrál
<i>Armpit</i>	káukli	<i>Wheat</i>	gohuc
<i>Stomach</i>	pír	<i>Bread</i>	gohuc sari
<i>Loins</i>	nunni	<i>Rice</i>	paraik
<i>Entrails</i>	puddú	<i>She goat</i>	peti

English.	Gúndi.	English.	Gúndi.
<i>Dog</i>	naie	<i>Between</i>	nuddum
<i>Cat</i>	bhongal	<i>Behind</i>	pija
<i>Wild cat</i>	wurkar	<i>Above</i>	purro
<i>Fowls</i>	kúr	<i>Beneath</i>	sídi
<i>Cock</i>	gungúri	<i>On account</i>	lané
<i>Chickens</i>	chíwar	<i>Hither</i>	hikké
<i>Eggs</i>	mesuk	<i>Thither</i>	hukké
<i>Mice</i>	ulli	<i>Now</i>	indéké
<i>Serpents</i>	turrás	<i>When</i>	boppór
<i>Fish</i>	mink	<i>Here</i>	iga
<i>Tiger</i>	púlliál	<i>Thus</i>	ital átal
<i>Walk</i>	takána	<i>Daily</i>	ðink
<i>Run</i>	wittána	<i>One</i>	undí
<i>Laugh</i>	kowána	<i>Two</i>	rund
<i>Sing</i>	wúrána	<i>Three</i>	múnd
<i>Dance</i>	yendána	<i>Four</i>	nalo
<i>Speak</i>	wúnkana	<i>Five</i>	saiyan
<i>Fight</i>	turritána	<i>Six</i>	sárún
<i>Beat</i>	jittána	<i>Seven</i>	éro
<i>Weep</i>	urtána	<i>Eight</i>	armúr
<i>No</i>	hillé	<i>Nine</i>	urmah
<i>Yes</i>	hingé	<i>Ten</i>	pudth
<i>Near</i>	kurrún	<i>Twenty</i>	wísa
<i>Before</i>	nunné	<i>Fifty</i>	punnás
<i>Within</i>	rupper	<i>Hundred</i>	núr.

Kora	<i>a horse.</i>
Korana	} <i>of a horse.</i>
Korada	
Korát	} <i>to a horse.</i>
Korátún	
Korátsún	<i>by a horse</i>

Koránk	<i>horses.</i>
Koránkna	<i>of horses.</i>
Koránkún	<i>horses.</i>
Koránsún	<i>by horses</i>

Nák or nunna	<i>I</i>	Imma	<i>thou</i>	Wúr	<i>he</i>
Nowa	<i>my</i>	Niwa	<i>thy</i>	Wunna	<i>his</i>
Nakun	<i>me</i>	Nikún	<i>thee</i>	Wúnk	<i>him</i>
Náksún	<i>by me</i>	Niksún	<i>by thee</i>	Wúnksún	<i>by him</i>
Mák	<i>we</i>	Imát	<i>you</i>	Wúrg	<i>they</i>
Mowan	<i>our</i>	Miwat	<i>your</i>	Wúrran	<i>their</i>
Makún	<i>us</i>	Mekún	<i>you</i>	Wúrrún	<i>them</i>
Máksún	<i>by us</i>	Miksún	<i>by you</i>	Wúrránsún	<i>by them.</i>
Yirg	<i>this</i>	Búr	<i>who</i>	Ud	<i>he, she, it.</i>
Yenna	<i>of this</i>	Bona	<i>whose</i>	Ten	} <i>him, her, it,</i>
Yenk	<i>this</i>	Bonk	<i>whom</i>	Táne	
Yenksún	<i>by this</i>	Bonsún	<i>by whom</i>		

Yirg	<i>these</i>	Búrk	<i>who</i>	Tunna, <i>his, hers, theirs.</i>
Yirran	<i>of these</i>	Boran	<i>of whom</i>	
Yirkún	<i>these</i>	Bonk	<i>whom</i>	
Yirrúnsún	<i>by these</i>	Bonsún	<i>by whom</i>	

Bore, *some one.*Bara, *something.*Bora, *what?*Plural, Barauk, *what?*

Wunka

speak

Wunkunna

to speak

Wunki

speaking

Wunktúr

spoken

Wunksi

having spoken

Nunna wunki

I speak

Imma wunki

thou speakest

Wúr wunki

he speaks

Már wunki

we speak

Imar wunki

ye speak

Wúrg wunki

they speak.

Nunna wunkundán

Imma wunkundi

Wur wunkundúr

} *I was speaking, &c.*} Nunna, wunksi howe,
Imma, wunksi howe, &c.
} *same for all persons.*

Mar wunkundúm

Imar wunkundir

Wurg wunkundúrg

} *I shall have spoken.*Nunna wunktán, *I spoke.*

Imma wunkti

Wúr wunktúr

Wunka, *speak thou.*

Már wunktúm

Imar wunktir

Wúrg wunktúrg

Wunkar, *speak ye.*

Nunna wunksi

Imma wunksi

Wúr wunksi

Mar wunksi

Imar wunksi

Wurg wunksi

} *I had spoken, &c.*

Nunna wunkíka

Imma wunkíki

Wúr wunkanúr

Mar wunkíkúm

Imar wunkíkir

Wúrg wunkanúrg

} *I shall speak.*

Nunna wunkundán howe	}	<i>I shall be speaking.</i>
Imma wunkundi howe		
Wúr wunkundúr howe		
Már wunkundír howe		
Wúrg wunkundúrg howe		

1.

Mowa Dowíál budrut purro muddár-warré ; Níwa purrol dhurmát-má aie. Niwa rájpát waie. Niwár bichar itál budrít purro mundar atál durtit purro áud. Mowa piálda sarín neut mak punkfút : unde bahún már upnún reina dherrúm kisia-turrúm, atal imma mak dherúm kisiut, unde mákún miwa jhara-jherti te niuni wátnát unde burrotsún mak pisihát, báríke niwa rájpát, unni níwa bul, unni niwa dhurmát mal sudda mund ital ánd.

In English.

Our Father heaven above inhabitant ; Thy name hallowed be. Thy kingdom come. Thy will as heaven above is, so earth on be. Our daily bread to-day to us give : and as we our debtors forgive, so thou to us trespasses forgive, and us into thy temptations do not throw, and from evil us deliver, for thy kingdom and thy power and thy glory established remain, so be it.

2.

1. Kodawund níwa Purmesúr nunna ándúr, namúnné níwúr Deo boré hillé audúr.

2. Apun láne kítál penk, bore budde ai jins itál budráte nuni dhurtile, unni yeté mundar, atál miuni kemut imát wúrea kál minni kurmát, unde wúrrún rámakisní minni kemát ; iden laine lainé mák án mundur, únde dourana pápún sáte chawún purro sásiut dusta-tona, nati unni punti-lor purro, wurg admirun bor nowa bairi munda, undé mát awén—mén sun hazarón nakún mink púndatúrg, unde nowa wunktán purro taki-turg, nunna wurrún purro durmi kia tona.

3. Purmesúr-da parrol labarít purro minni yeumát, tin-lainun papi ainún wúrg mánwál bór Purmesúr-da parrol labarít purro yetanúr.

4. Purmesúr-da piál purriát unde tan swáf irát sarrún pialk bunni búta kimpl, unde sub miwa kám kimpl, át ernúda piál Purmesúr-da piál mundur, ud piál inma buttiái kám kemut, imma unni níwa pergál unni níwa pergól, unni níwa rútkawál unni níwa kúnda, unni niwa pownalúr rún mundúr ; tin laine Purmesúr sarún pialk né budra unni dherti unni sumdúr unni cheit-kunné jinsk iwíté mundatán, awén kítur, nude yerrún piál rúm túr, tuilaine id piáltún Purmesúr dhurmát-mal tane kítúr.

5. Imma upnón babonna unni awunna sewa kimpl, ten sún níwa yarbúl durtit purro Purmesér níkún sítúr, parál aud.

6. Imma máuwán minni jukmát.

7. Imma páp minni kema.

8. Imma kulwein minni kema.

9. Imma upnón biganún purro labari gohai minni sena.

10. Imma upnon biganún-ta rota lob minni kema. Imma upnón biganún-na maigú-na lob minni kema, únde wunna rútkawál únde wunna kúnda, innui wunnal guddál unde buttié-jins, upnon biganún-na mundar tan purro lob minni kema.

In English.

1. The Lord thy God I am, besides me thy gods not any shall be.
2. To yourselves graven images, any sort of creature such as in heaven and on earth, and in sea are, such do not make—you their feet do not embrace, and their obeisance do not perform; because to me jealousy is, and father's sins for children on, punishment inflict, grand children and great-grand children upon those men who my enemies are, and I from among those a thousand (who) me as a friend take, and my commands according to walk, I on them my shadows throw.
3. God's name in falsehood do not take, for guilty will be that man who God's name in falsehood shall take.
4. God's day remember and it holy keep; six days daily work do, and all thy labour perform, but seventh day God's day is, that day thou any kind of work do not make, thou and thy son, and thy daughter, and thy servants, and thy cattle, and thy stranger (thy) house dwelling; because God six days in, heaven, and earth, and sea, and each creature in them existing, them made, and seventh day rest took, therefore that day God hallowed established.
5. Thou thy father's and mother's service perform, therefore thy life, the land upon, God to thee has given, prolonged may be.
6. Thou a man not kill.
7. Thou adultery not do.
8. Thou theft not do.
9. Thou thy neighbour against false witness not give.
10. Thou thy neighbour's house covet not, Thou thy neighbour's wife covet not, and his house-servants, and his ox, and his ass, and anything, that thy neighbour's is it upon covetousness not make.

3.

Sandsumjee-na sáka kuyát, ro Bábán,
 Sark ask kítur, Sing-Baban hillé púttúr,
 Yirrún ask kítur, awíté Sing-Bábán autarietúr.
 Aulár yétana Baban púnwaké.
 Taksítún Baban, tunwa pari sumpté kiálé
 Bariké bouke aie penk putta sika.
 Hikké Sing-Baban putti-lé-ai latur.
 Loro askna sowatí, sarún mutta.
 Awítun, kotí annáté tulla dúrissí, "assun inga chawa putti,"
 Ud it, ahé kint annáté tullatún durritún,
 Unni Sing-Baban púrtúr,
 Sing-Baban techi urmí sarté michítun,
 Unni nai-píla taniga dussitún,
 Unni ittúr, nai-jula wattoni,
 Nai-pílla misáte; tánk kawál kédé kiáté taré kitún,
 Sing-Baban, urmi ittún, ké yenk borrhé minní jemát,
 Na tokar jémát, unni tordé pál púrsi ten úhát.
 Au sarúngé ásk whúr setún, pistúr ka sátúr?
 Sing-Baban gursundúr.
 Augrúl úndé téchi múra na sarkté nuchitun.

Múrai ittún Sing-Baban boré jarniut
Natokar jemát tordé pál pírsi ten úhát,
Agra kubbér tullick sétún, satur ke pislúr?
Sing-Baban gursundúr.
Agrál téchi kuán ruppa nuchitun.
Tisro dián hur sétún, satur ka pistur?
Sing-Baban aga úndé gursundúr.
Agrál úndé túnsi púllíá-na surrit purro.
Nuchíchi situn, Púllíál ásk mándsál wandurg ;
Sing-Baban na arana kinchturg.
Pullial mian trás lakt, naur murri aúdúr,
Ingi techi yét, Tunwa rúnd wot unni tunwa piláusún niaro írt,
Khandk tullana tunwa pílaúún thitana
Pillán hotíta, pál Sing-Babán uhnud
Thé kína kína ké, Sing-Baban húsiar atur.
Undí dián wúnna avarí tunwa pilánsún
Miláf kissichísí, unni pilánún indalat
Immer urpa mundana turrimát minni
Tisro diaú Sing-Baban ittúrke, mowa kaia désíta
Makun putchial, kor, pheta tuchim
Adungí hattúm surde ucchi raimát
Punkatur unni marratur maralur agdol passiturg
Techi wit, wurg tunwa guttri pótri nuchi surritárg
Ud téchi tucchit, Sing-Baban tumsi kursi yétún
Unni tunwa awarina kál kurtúr,
Munna munnaké úndé dián unde indalatur
Ki nak gúlléle tucchim ud hénhud
Ucchi raimát, Wúrrúr sipahi gullele-warré agdol pussitúr
Ud vit ktissi, Gúlléle nuchi surritúr.
Ud techi urriwat Sing-Baba sít ;
Sing-Baba tunna tummúr singné gursi latur,
Pittun púdúr tunna tummur tán tindúr
Thé kina ke, Sandsumjí niga subé wátúr
Unni Sandsumjí nída latur peuk bouk wandum ? lour ehat
Penk bóuké waiyun ? aga Sing-Baba úmhén kitun
Sing-Baba taksítúr tunna tummur sungue muttur
Wasiaautúr, uddam atur wúrrúr Bummenál
Wún Sing-Baba teta latur, Wur tedúr ;
Tunnarán gussalakt wur Bummenál tingietúr
Sing-Baba penk techietur.
Sube indalatúr ke imma boni andi ?
Wur ittur ke immer urmiúun unni múramúr keat
Unni tunwa tummán indalatur, hun dain kési terah
Wur vittar kesí tuttur.
Yen múnté jins unde punchatité puná atur
Jub Sing-Baba indalatur ké iwén pucho kimpit
Awen sun púché kial latur, yir búr áudúr?
Múnne urmi wunktun yir Sandsumjeénúr murri audur.

Wúrg indalatur, imma bane putti? Awittún
 Maiga rundidían mungi muttúr. Bahur mungí muttur
 Awittún niwa sarúnge ask tuttchi maiga pikkíle nuchi angí
 Unni igga hillé saíúr, to murana sarte nuchiche sítúr
 Awen púche kial atúr, Maiga Baban át?
 Múraitún ké, Maiga rund dián mungi muttur
 Awen sarúngi ask agral wosi kúánte nuchi sítún
 Aga úndé hille saíúr. To agrul tunki kójane bewatun
 Sing-Baban púché kial atúrké agrál imma behuth?
 Wúr ittur id nowa awan púche kimpt
 Wúnna awál púllían púché kia latur
 Imma bugga punné máti? Ud it
 Mowa surde awe sarúngé ask muchiché mutta
 Nunna techi urri watán, nowa pílán notíta
 Pál yén úthhán unni hinda húnda bala buttir
 Nowa chowanún thetán sube jánk púllíána
 Kál kúrtúr unni táne penk thaira kítúr.
 Unni awé sarúngé asknún áden púllían sítúrg.
 Udnetí tál Sing-Baban puttál atúr
 Unni pulliál núdé penk thairi mat
 Sandsumjee Babána id saka áud
 Bhirri báns-Bhirri-ta sáka áud.

In English.

Sandsumjee's song hear, O Father.
 Six wives he took, Sing-Baba not born,
 Seventh wife took, by her Sing-Baba was conceived.
 Of her pregnancy Father was not informed.
 Departed Father, his kinsfolk being assembled together
 For this reason to some one it happened to offer a sacrifice to a God.
 Hereupon Sing-Baba began to be born.
 Small wife was sleeping, the other six were there.
 Said they, grain basket's mouth into, her head let us introduce in our hous
 child is born,
 So said, so done, into mouth her head introduced,
 And Sing-Baba was born,
 Sing-Baba having taken up, into Buffaloes' stable threw,
 And a puppy instead placed,
 And said, a puppy is born,
 A puppy having brought forth, thence crows to frighten they set her,
 Sing-Baba, buffaloes said, that him let none hurt,
 Nor blow strike, and into his mouth milk having poured him suckled.
 The six wives said, let us go and see him, is he living or dead?
 Sing-Baba was playing.
 Thence indeed having taken him into cows' stable threw.
 The cows said Sing-Baba let no one hurt
 Or blow strike, into his mouth milk pouring him suckled,
 Therefore information they sent to seek, is he living or dead?

Sing-Baba was playing.

Thence having taken well into threw.

On the third day having gone to see, is he living or dead ?

Sing-Baba there indeed was playing.

Thence indeed having taken, Tiger's path upon.

They threw him, Tiger's female and male were coming ;

Sing-Baba's cries they heard.

Tigress compassion felt, "my child it is."

Having said so, took him away. Their den came to and their pups from
apart set,

Meat bringing their pups to feed

Their pups weaning, with milk Sing-Baba suckled,

So continuing to do, Sing-Baba grew up.

One day his mother her whelps

Together brought, and to whelps began to say

Yourselves among together stay, fight not.

The third day Sing-Baba said, my body is naked

To me a dhoty, dohur, and pugrey give.

She going Bazar road seated remained.

A muslin-maker and cloth-maker that way came

Having got up ran, they their bundles having thrown away fled,

She having taken up brought Sing-Baba took and put on

And his mother's feet kissed,

Staying staid then one day indeed began to say

That to me a bow give. She again went

Seated remained a sepoy armed with a bow that way came.

She ran having cried out. Bow thrown away, he fled.

She having it came and to Sing-Baba gave ;

Sing-Baba big brother little brother together played.

Birds shot big brother little brother to them gave to eat

So continuing to do, Sandsumjí home returned with his friends

And Sandsumjí began to say has any one become inspired, let him arise ;

God into one not entered ? Then Sing-Baba inspiration received.

Sing-Baba was coming, big brother little brother together were

Coming came, in the midst was a bráhman

Him Sing-Baba required to get up, he refused ;

Big brother became angry, the bráhman eat up

Sing-Baba the image took up.

All began to say, that you, who are you ?

He said that you the Buffaloes and cows ask

And to his little brother said, mother go and call.

He ran and called.

These three species before the punchaité assembled came.

Then Sing-Baba said that them question,

From them they asked, this one who is he ?

First the buffaloes said this Sandsumjee's son is.

They said, you how understand ? These said

In our house two days staid. How did he remain ?

These said thy six wives having taken into our house to kill threw
 And there not injured, then cows' house into threw
 From these asked, How into your house Baba came?
 The cows said, At our house two days stayed.
 These six wives thence having taken into well threw,
 There indeed not injured, thence taking I know not where took.
 Sing-Baba they questioned that thence you went where?
 He said of my mother ask.
 They mother-tigress asked
 You where found? She said
 On my road these six wives threw away;
 I having taken brought, my whelps weaning,
 Milk him suckled and here there with prey
 My young fed. All-understood, tigress'
 Feet embraced, and her a God established.
 And these six wives to this tigress gave.
 That day Sing-Baba illustrious became
 And Tigress indeed as a God established became.
 Of Sandsumjee Baba this song is,
 Of Bhirry bamboo-jungle Bhirri the song is.

Data for the Gúndi are pre-eminently deficient.

CHAPTER XXIX.

Uraon and Rajmahali.

It has already been stated that, though the Kol dialects, *eo nomine*, were the ones which were noticed next to those of the class represented by the Darahi and Kuswar, the form of speech, other than Hindú, which lay in the closest geographical proximity to the Himalayas was not, *eo nomine*, Kol.

The notice of it was postponed for the following reason—its affinities are believed to lie with Khond to the south, and with the Uraon to the west of the Kol area rather than with the Kol itself.

Such, at least, is the doctrine expressed in a work which, from both its merits and its circulation, is likely to influence the opinion of investigators—Mr. Caldwell's Grammar of the Dravirian Language—*Dravirian* meaning akin to the *Tamul* and its immediate congeners. That the *Tamul* is a language of the extreme south we have seen: whereas the language under notice, though scarcely one of the extreme north, is a northern one—northern enough to be spoken along a mountain-range, the foot of which is washed by the Ganges. Near to where this river is cut by the 25th degree of N. L. stand the Rajmahal Hills: where two forms of speech are used. One is the ordinary Sental of certain intrusive Kols. The other is an older, and apparently a native, dialect—which we may call the Rajmahali.

Now, Caldwell has committed himself to the doctrine that the Rajmahali is more Dravirian than the Kol—though further from the centre of the Dravirian area:

indeed, he excludes the Kol from the Dravirian class—or, at any rate, hesitates to admit it.

I treat, then, the Rajmahali as more Khond than Kol—only, however, provisionally and until further materials for forming a judgment are supplied.

In the following table the words marked are from the list in Caldwell's Grammar; the others from a vocabulary by Major Roberts in the fifth volume of the Asiatic Researches :—

English.	Rajmahali.	English.	Rajmahali.
<i>Man</i>	*male	<i>Nail</i>	uruk
<i>Head</i>	kúk	<i>Hand</i>	*sesu
—	*kupe	<i>Fingers</i>	angilli
<i>Hair</i>	tulli	<i>Foot</i>	tshupta
<i>Nose</i>	moi	—	*kev
<i>Blood</i>	kiss	<i>Arm</i>	tat budahi
—	*kesu	<i>Sun</i>	*ber
<i>Eye</i>	kun	<i>Moon</i>	*bilpe
<i>Eyebrow</i>	kunmudha	<i>Star</i>	badekah
<i>Ear</i>	kydule	—	bindeke
—	*khetway	<i>Fire</i>	tshutsha
<i>Tooth</i>	pul	<i>Water</i>	um
<i>Belly</i>	kutshah	<i>Stone</i>	tshatshar
<i>Bone</i>	*kochal	<i>Tree</i>	mún
—	kutshul	<i>Fish</i>	mín
<i>Back</i>	kukah	<i>Snake</i>	nfr.

The following (from Caldwell) is a comparison of the Rajmahali and Tamul pronouns :—

English.	Rajmahali.	Tamul.
<i>I</i>	en	en, nan
<i>Thou</i>	nin	nín
<i>He, she, it</i>	ath	âta
<i>We</i>	nam	nâm
—	om'	ôm
<i>Ye</i>	nina	nim
<i>They</i>	awar	avar
<i>This</i>	ih	î
<i>That</i>	âh	â
<i>Here</i>	îrio	inge
<i>There</i>	âno	ange.

The Uraon, compared, by Caldwell, with the Raj-

mahali, is placed by him in the same category. It is a language of western rather than the northern frontier of the Kol area, within which it is spoken. It is held, however, to be intrusive from the parts about Rotasghur near the junction of the Coylle and Soone.

Its position is provisional.

English.	Uraon.	English.	Uraon.
<i>Man</i>	alla	<i>Foot</i>	dappe
<i>Head</i>	kuk, M.	<i>Hand</i>	kekhah
<i>Hair</i>	chutti	<i>Sun</i>	dharmi
<i>Ear</i>	khebda	<i>Moon</i>	chando
<i>Eye</i>	khan	<i>Star</i>	binka
<i>Blood</i>	khens	<i>Fire</i>	chek
<i>Bone</i>	khochal	<i>Water</i>	um.

The words marked with an asterisk are from Caldwell.

CHAPTER XXX.

The Tamul Class.—Telugu or Telinga.—Tamul Proper.—Malayalim.—Canarese.—Tulu or Tulava.—Rude Tribes.—Tuda.—Budugur.—Iruhar.—Kohatar.

THE Telugu, or Telinga, is spoken from Chicacole to Pulicat, and extends westwards as far as the eastern boundary of the Marathi; being the chief language of the northern Circars as well as parts of Hyderabad, Nagpúr, and Gondwana.

English.	Telugu.	English.	Telugu.
<i>Man</i>	al	<i>Thou</i>	nivu
<i>Head</i>	tala	<i>He</i>	vadu
<i>Hair</i>	ventruka	<i>She</i>	ame
<i>Ear</i>	chevi	<i>It</i>	adi
<i>Eye</i>	kannu	<i>We</i>	memu
<i>Mouth</i>	noru	<i>Ye</i>	miru
<i>Tooth</i>	pallu	<i>They</i>	varu
<i>Bone</i>	emika	<i>Mine</i>	nadi
<i>Blood</i>	netturu	<i>Thine</i>	nidi
<i>Egg</i>	gaddu	<i>His</i>	vadidi
<i>Day</i>	pagalu	<i>Our</i>	madi
<i>Night</i>	reyi	<i>Your</i>	midi
<i>Sky</i>	minnu	<i>Their</i>	varidi
<i>Sun</i>	poddu	<i>One</i>	vokati
<i>Star</i>	chukka	<i>Two</i>	rendu
<i>Fire</i>	hippu	<i>Three</i>	muḍu
<i>Water</i>	nillu	<i>Four</i>	nalugu
<i>River</i>	eru	<i>Five</i>	ayidu
<i>Stone</i>	rayi	<i>Six</i>	aru
<i>Tree</i>	chettu	<i>Seven</i>	edu
<i>Village</i>	uru	<i>Eight</i>	enimidi
<i>Snake</i>	pamu	<i>Nine</i>	tommidi
<i>I</i>	nenu	<i>Ten</i>	padi.

The Tamul succeeds the Telinga about Pulicat, and is spoken along the coast of Coromandel as far as Cape Comorin. It then turns north; but is succeeded in the parts about Trevandrum by the Malayalim. Inland, it extends to the Ghauts and Nilgherries. It is spoken, also, in the north of Ceylon, and by numerous settlers and emigrants in Pegu, Penang, Singapore, and the Mauritius.

English.	Tamul.	English.	Tamul.
<i>Man</i>	al	<i>I</i>	nan
<i>Head</i>	talei	<i>Thou</i>	ni
<i>Hair</i>	mayir	<i>He</i>	avan
<i>Ear</i>	kadu	<i>She</i>	aval
<i>Eye</i>	kan	<i>It</i>	adu
<i>Mouth</i>	vayi	<i>We</i>	nam
<i>Tooth</i>	pal	<i>Ye</i>	nir
<i>Bone</i>	elumbu	<i>They</i>	avar
<i>Blood</i>	udiram	<i>Mine</i>	enadu
<i>Egg</i>	muttei	<i>Thine</i>	unadu
<i>Day</i>	págal	<i>His</i>	avanadu
<i>Night</i>	ira	<i>Our</i>	namadu
<i>Sky</i>	vanam	<i>Your</i>	umadu
<i>Sun</i>	pakalon	<i>Their</i>	avarudu
<i>Moon</i>	tingal	<i>One</i>	onru
<i>Star</i>	vanmin	<i>Two</i>	irandu
<i>Fire</i>	neruppu	<i>Three</i>	munru
<i>Water</i>	tanni	<i>Four</i>	nalu
<i>River</i>	aru	<i>Five</i>	anju
<i>Stone</i>	kal	<i>Six</i>	aru
<i>Tree</i>	sedi	<i>Seven</i>	ezhu
—	maram	<i>Eight</i>	ettu
<i>Village</i>	ir	<i>Nine</i>	ombadu
<i>Snake</i>	pambu	<i>Ten</i>	patta.

The Malayalim is the language of the western side of the coast of Malabar. On its east lies the Canarese; on its north the Tulava; on its south the Tamul. The Tamul touches it at Trevandrum; the Tulava and Canarese of Canara about Mangalore. It stretches over about six degrees of latitude, but only in a narrow strip between the Ghauts and the sea. It is the vernacular

of Cochin, and the northern and middle parts of Travancore. It is a separate substantive language, possibly more akin to the Tamul than its other congeners—but no Tamul dialect.

English.	Ma'ayalim.	English.	Malayalim.
<i>Man</i>	al	<i>I</i>	gnan
<i>Head</i>	tala	<i>Thou</i>	ni
<i>Hair</i>	talamudi	<i>He</i>	avan
<i>Ear</i>	kada	<i>She</i>	aval
<i>Eye</i>	kanna	<i>It</i>	ada
<i>Mouth</i>	vaya	<i>We</i>	gungal
<i>Tooth</i>	palla	<i>Ye</i>	ningal
<i>Bone</i>	ella	<i>They</i>	avara
<i>Blood</i>	chora	<i>Mine</i>	enre
<i>Egg</i>	mutta	<i>Thine</i>	ninre
<i>Day</i>	pagal	<i>His</i>	avanre
<i>Night</i>	rav	<i>Our</i>	nangade
<i>Sky</i>	manam	<i>Your</i>	ningade
<i>Sun</i>	surga	<i>Their</i>	avarude
<i>Moon</i>	tingal	<i>One</i>	onna
<i>Star</i>	minjawna	<i>Two</i>	rendu
<i>Fire</i>	tiyya	<i>Three</i>	munnu
<i>Water</i>	vellam	<i>Four</i>	nala
<i>River</i>	puzha	<i>Five</i>	anja
<i>Stone</i>	kalla	<i>Six</i>	ara
<i>Tree</i>	chedi	<i>Seven</i>	ezha
—	maram	<i>Eight</i>	etta
<i>Village</i>	tara	<i>Nine</i>	ombada
—	desam	<i>Ten</i>	patta.
<i>Snake</i>	pamba		

The *Canarese* touches the *Telंगा* in the north-east, and the *Tamul* in the south-east. *Mysore* is its centre. It touches the coast between *Goa* and *Mangalore*; where, however, it is intrusive.

English.	Canarese.	English.	Canarese.
<i>Man</i>	alu	<i>Tooth</i>	kallu
<i>Head</i>	tale	<i>Bone</i>	eluvu
<i>Hair</i>	kudala	<i>Blood</i>	netturu
<i>Ear</i>	kivi	<i>Egg</i>	tatti, motti
<i>Eye</i>	kannu	<i>Day</i>	hagalu
<i>Mouth</i>	bayi	<i>Night</i>	iralu

English.	Canarese.	English.	Canarese.
<i>Sky</i>	banu	<i>They</i>	avaru
<i>Sun</i>	hottu	<i>Mine</i>	nannadu
<i>Moon</i>	tingalu	<i>Thine</i>	ninnadu
<i>Star</i>	chukki	<i>His</i>	avanu
<i>Fire</i>	benki (<i>Sing.</i>)	<i>Our</i>	nammadu
<i>Water</i>	niru	<i>Your</i>	nimmadu
<i>River</i>	hole	<i>Their</i>	avaradu
<i>Stone</i>	kallu	<i>One</i>	ondu
<i>Tree</i>	gida, mara	<i>Two</i>	eradu
<i>Village</i>	halli, uru	<i>Three</i>	mururu
<i>Snake</i>	havu	<i>Four</i>	nalku
<i>I</i>	nanu	<i>Five</i>	ayidu
<i>Thou</i>	ninu	<i>Six</i>	aru
<i>He</i>	avanu	<i>Seven</i>	elu
<i>She</i>	avalu	<i>Eight</i>	entu
<i>It</i>	adu	<i>Nine</i>	ombhattu
<i>We</i>	navu	<i>Ten</i>	hattu.
<i>Ye</i>	nivu		

In Curgi the language changes, and is, as may be expected, of so transitional a character, that whilst Ellis calls it a dialect of the Tulu, Mögling of Mangalore states that it is more allied to the Tamul and Malayalim. It is called the Kodugu.

The Tulu, itself, is the most northern language of its class which touches the sea; and it is essentially a language of the coast. It has extended further north; having been encroached on by the Konkani dialect of the Marathi, which abounds in Tulu words, apparently derived from the earlier occupants. It is a language of not only a small area but a decreasing one: being pressed upon by the Canarese. It extends from the Nileswara on the south, in N.L. 13° 30', where it touches the Malayalim to the Bhahavara in N.L. 13° 30', four miles north of Upi, where it is succeeded by the Konkani. The German missionaries at Mangalore preach to the upper classes in Canarese, but to the lower in Tulu.

English.	Kodugu.	Tulu.
<i>Man</i>	manus	al
<i>Head</i>	mande	tare
<i>Hair</i>	orama	kudalu

English.	Kodugu.	Tulu.
<i>Tooth</i>	pall	kuli
<i>Eye</i>	ane	ane
<i>Ear</i>	kemi	kebi
<i>Mouth</i>	bayi	bayi
<i>Hand</i>	—	kai
<i>Foot</i>	—	hajji
<i>Blood</i>	chore	nettar
<i>Bone</i>	—	elu
<i>Day</i>	pagil	pogal
<i>Sun</i>	—	polutu
<i>Moon</i>	—	tingalu
<i>Star</i>	—	daraya
<i>Fire</i>	—	tu
<i>Water</i>	nir	nir
<i>Earth</i>	—	nela
<i>Mountain</i>	—	gudde
<i>River</i>	pole	tude
<i>Stone</i>	—	kalla
<i>Tree</i>	mara	mara
<i>Bird</i>	pakki	pakki
<i>Egg</i>	—	mutte
—	—	tetti
<i>Fish</i>	—	min
<i>Flower</i>	—	pu
<i>Horn</i>	—	kombu
<i>Snake</i>	pamb	parapunu
<i>I</i>	nan	en
<i>Thou</i>	—	i
<i>He</i>	—	aye
<i>She</i>	—	aval
<i>It</i>	—	av
<i>We</i>	—	enkliá
<i>Ye</i>	—	inukulu
<i>They</i>	—	akulu
<i>Mine</i>	—	ennow
<i>There</i>	—	innow
<i>His</i>	—	ayanow
<i>Ours</i>	—	enkulanow
<i>Yours</i>	—	inkulanow
<i>Theirs</i>	—	akulunow
<i>One</i>	—	onji
<i>Two</i>	—	erad
<i>Three</i>	—	muji
<i>Four</i>	—	nalu
<i>Five</i>	—	ayinu
<i>Six</i>	—	aji
<i>Seven</i>	—	el

English.	Kodugu.	Tulu.
<i>Eight</i>	—	ename
<i>Nine</i>	—	orambo
<i>Ten</i>	—	pattu.

The following are, according to Caldwell, the writer from whose Dravirian Grammar the preceding details are exclusively taken, the statistics of the above-mentioned languages ; one of which, apparently, includes the Cúrgi.

1. Tamul is spoken by	.	.	10,000,000
2. Telinga	„	.	14,000,000
3. Canarese	„	.	5,000,000
4. Malayalim	„	.	2,500,000
5. Tulu	„	.	150,000

—————
31,650,000

The previous forms of speech constitute a natural group—a natural group, and not a very large one. They all belong to the Dekhan. They are all spoken by populations more or less Hindú. They are all the languages of the civilized Indian. Their area is continuous ; in other words, they are all in contact with each other, and their frontiers join. There is nothing between the Telinga and the Tamul, the Tamul and the Canarese, the Tamul and the Malayalim. Their area is continuous.

The following are from the Nilgherry Hills. They are all rude dialects of the Canarese ; of the Canarese rather than the Tamul ; though not without Tamul elements.

English.	Tuda.	1.	English.	Tuda.
<i>Man</i>	al		<i>Foot</i>	kal
<i>Woman</i>	kuch		<i>Hand</i>	koi
<i>Head</i>	madd		<i>Day</i>	nal
<i>Eye</i>	kann		<i>Sun</i>	birsh
<i>Ear</i>	kevvi		<i>Moon</i>	teggal
<i>Tooth</i>	parsh		<i>Star</i>	—
<i>Mouth</i>	bor		<i>Fire</i>	nebb
<i>Blood</i>	bach		<i>Water</i>	nir
<i>Bone</i>	elf		<i>River</i>	pa.

		2.		
English.	Budugur.		English.	Budugur.
<i>Man</i>	manija		<i>Star</i>	—
<i>Woman</i>	hennu		<i>Fire</i>	kichchu
<i>Head</i>	mande		<i>Water</i>	niru
<i>Eye</i>	kannu		<i>River</i>	holla
<i>Ear</i>	kive		<i>One</i>	vondu
<i>Tooth</i>	hallu		<i>Two</i>	yeradu
<i>Mouth</i>	bai		<i>Three</i>	murū
<i>Blood</i>	netra		<i>Four</i>	nalku
<i>Bone</i>	yellu		<i>Five</i>	eidu
<i>Foot</i>	kalu		<i>Six</i>	aru
<i>Hand</i>	kei		<i>Seven</i>	yellu
<i>Day</i>	dina		<i>Eight</i>	yettu
<i>Sun</i>	hotu		<i>Nine</i>	vombattu
<i>Moon</i>	tiggalu		<i>Ten</i>	hattu.
		3.		
English.	Irular.		English.	Irular.
<i>Man</i>	manisba		<i>Fire</i>	tu, tee
<i>Woman</i>	ponnu		<i>Water</i>	dani
<i>Head</i>	tele		<i>River</i>	palla
<i>Eye</i>	kannu		<i>One</i>	vondu
<i>Ear</i>	kadu		<i>Two</i>	erndu
<i>Tooth</i>	pallu		<i>Three</i>	murū
<i>Mouth</i>	vai		<i>Four</i>	naku
<i>Blood</i>	latta		<i>Five</i>	eindu
<i>Bone</i>	yellambu		<i>Six</i>	aru
<i>Foot</i>	kalu		<i>Seven</i>	yettu
<i>Hand</i>	kei		<i>Eight</i>	yettu
<i>Day</i>	nalu		<i>Nine</i>	vombadu
<i>Sun</i>	podu		<i>Ten</i>	pattu.
<i>Moon</i>	nalavu			
		4.		
English.	Kohatar.		English.	Kohatar.
<i>Man</i>	ale, manija		<i>Moon</i>	tiggule
<i>Woman</i>	pemmage		<i>Water</i>	nire
<i>Head</i>	mande		<i>River</i>	pevi
<i>Eye</i>	kannu		<i>One</i>	vodde
<i>Ear</i>	kive		<i>Two</i>	yede
<i>Tooth</i>	palle		<i>Three</i>	munde
<i>Mouth</i>	vai		<i>Four</i>	nake
<i>Blood</i>	netra		<i>Five</i>	anje
<i>Bone</i>	yelave		<i>Six</i>	are
<i>Foot</i>	kalu		<i>Seven</i>	yeye
<i>Hand</i>	kei		<i>Eight</i>	yette
<i>Day</i>	nale		<i>Nine</i>	vorupade
<i>Sun</i>	potte		<i>Ten</i>	patte.

There is an old Literary, or High Canarese (as, indeed, there is an old Literary, or High Tamul, and (?) Malayalim), with a greater admixture of Sanskrit. It gives *p* rather than *h*, in which several of its modern congeners agree with it.

English.	Old Canarese.	New Canarese.	
<i>Day</i>	pagalu	hagalu	pagil— <i>Tulu</i>
<i>Flower</i>	puvvu	huvvu	puvvu— <i>Tuda</i>
<i>Horn</i>	pandi	handi	pandi— <i>Kodugu</i>
<i>Name</i>	pesaru	hesaru	pudar— <i>Tula</i>
<i>River</i>	pole	hole	pole— <i>Kodugu</i>
<i>Road</i>	pade	hadi	—
<i>Snake</i>	pavu	havu	pab— <i>Tuda</i>
<i>Tiger</i>	puli	huli	pivri— <i>Tuda</i>
<i>Tooth</i>	pallu	hallu	pall— <i>Kodugu</i> .

All the languages of this class may be grouped round the Canarese. This, says Mr. Reeve, is so like the Telugu that, in many cases, the change of an initial or inflection will make a complete correspondence. Still, if *many* initials or *many* inflections are changed, the difference will amount to a good deal. That the Tulu and Kodugu of Cúrg are mutually intelligible is beyond doubt, and it is not unlikely that, for short and simple sentences, the Tulu and Malayalim may be the same. The same is said to be the case with the Tamul and Malayalim. In this (the Malayalim) and the Telinga we have the two extremes ; one for the north-east, one for the south-east.

CHAPTER XXXI.

The Brahúi.

THE language which now comes under notice lies not only beyond the proper Tamul area but beyond the geographical boundaries of Hindostan. It is a language of Biluchistan—but not the Biluch itself. That the *Brahwi*, *Brahuiki*, or *Brahooi*, differed from the language of both the Biluches and the Afghans was known to both Elphinstone and Pottinger; for both state the fact. Both, however, treat the Brahúi as Biluches with certain differential characteristics; neither asking how far some of these may be important enough to make them other than Biluch. This is because the political term Biluchistan has concealed one of the most important and interesting affinities in ethnology.

A short specimen of the Brahúi language in Leach's Vocabularies commanded the attention of Lassen, who, after enlarging upon its difference from the Persian, Biluch, and Pushtú, drew attention to some notable similarities between the numerals and those of the South Indian dialects. Following up this suggestion, the present author satisfied himself that the Brahúi tongue was, in many respects, Tamul—an opinion which others have either recognized or been led to form from their own researches.

In the country, however, which they now occupy, the Brahúi consider themselves aboriginal; the Biluch, admitting that they are, themselves, of foreign origin. The rugged and impracticable nature of the Brahúi mountains favours this view.

It is from Leach's notice that the following paradigms are taken. They consist, however, solely of certain Brahūi forms and their English equivalents—grammatical terms, such as Case, Number, and the like, being avoided. They stand in the text of Leach—more, however, in deference to “old-established usage” than because the Brahūi and Latin grammars are believed to give parallel forms.

Extract.

To denote abstraction *ân* is introduced, as *viatân asit*=one from two, and *hullân ditar*=blood from the horse; *ustat duâ*=wishes from the heart.

To denote donation, *ne* or *e* is added, as *dâde yete*=give to him.

To make a noun the instrument of a circumstance, *ene* is added, as *zagh-mene*=with a sword, from *zaghm*=a sword; *latene*=with a stick, from *lat*=a stick.

To make a noun the cause of a circumstance, *ân* is added, as *tapân*=from a wound, the original case being *tap*=a wound.

To denote inclusion, *tî* is added to the noun, as *shartî*=in the city, from *shar*=a city; *jangatî kaskune*=died in battle, from *jang*=battle.

Position is denoted by adding *at* to the noun, as *dâ kasarât duzare*=there is a thief on that road, from *kasar*=a road, speaking of a road as a whole, or by adding *ai* as *kasarai pirû araghase*=there is an old man on the road, in the limited sense.

To denote approach or direction, *âi* is added to the noun, as *I' Haidrâ-badai kawâ*=I will go to *Hydrabad*.

Superposition is denoted by the addition of *â*; as *hull â*=on the horse; *katâ tikhakh*=put on the bed.

Companionship is denoted by the addition of *to*, to the inflected case of the pronouns; as *neto bafar*=I will not go with thee, from *nî*=thou.

A good Man.

sharangâ	narîna	sharangâ	narînaghâk
sharangâ	narînanâ	sharangâ	narînaghâta
sharangâ	narînaie	sharangâ	narînaghâte
sharangâ	narînaghân	sharangâ	narînaghâtîyân.

Dâ juwân e	<i>that is good</i>
Dâ juwânosite	<i>that is better</i>
Dâ kulân juwânosite	<i>that is better than all</i>
Dâ edân juwân e	<i>this is better than that</i>
Dâ kul meettyân doulatmand e	<i>He is richer than all the Meers.</i>

I	<i>I</i>	Nan	<i>we</i>
Kanâ	<i>my</i>	Nanâ	<i>ours</i>
Kane	<i>me</i>	Nane	<i>us</i>
Kanyân	<i>from me.</i>	Nanyân	<i>from us</i>

Ní	<i>thou</i>		Num	<i>ye</i>
Nà	<i>thy</i>		Numà	<i>yours</i>
Ne	<i>thee</i>		Nume	<i>you</i>
Nyàn	<i>from thee</i>		Numyàn	<i>from you</i>
Dà	<i>this</i>		Dàfk	<i>these</i>
Dànà	<i>of this</i>		Dàfta	<i>of these</i>
Dàde	<i>to this</i>		Dàfte	<i>to these</i>
Dadàn	<i>from this</i>		Dàftyàn	<i>from these</i>
Od or o	<i>that</i>		Ofk	<i>those</i>
Onà	<i>of that</i>		Oftà	<i>of those</i>
Ode	<i>to that</i>		Ofte	<i>to those</i>
Odàn	<i>from that</i>		Oftynà	<i>from those</i>
E or ed	<i>that</i>		Efk	<i>those</i>
Enà	<i>of that</i>		Eftà	<i>of those</i>
Ede	<i>to that</i>		Efte	<i>to those</i>
Edàn	<i>from that</i>		Eftyàn	<i>from those</i>
	Tenat			<i>self</i>
	Tenà			<i>of self</i>
	Tene			<i>to self</i>
	Tenyàn			<i>from self</i>
	Tenpaten			<i>among themselves (âpas = men)</i>
	Der			<i>who?</i>
	Dinnà			<i>whose?</i>
	Dere			<i>whom?</i>
	Deràn			<i>from whom?</i>
I' asitut	<i>I am alone</i>	Nan asitan	<i>We are one</i>	
Ní asitus	<i>Thou art alone</i>	Num asiture	<i>We are one</i>	
Od asite	<i>He is alone</i>	Dàfk asitur	<i>They are one</i>	
I' aret	<i>I am</i>	Nan aren	<i>We are</i>	
Ní ares	<i>Thou art</i>	Num areri	<i>You are</i>	
Od are	<i>He is</i>	Dàfk arer	<i>They are</i>	
I' asut	<i>I was</i>	Nan asun	<i>We were</i>	
Ní asus	<i>Thou wast</i>	Num asure	<i>You were</i>	
Od asak	<i>He was</i>	Dàfk asur	<i>They were</i>	
I' masasut	<i>I was being</i>	Nan masasun	<i>We were being</i>	
Ní masusus	<i>Thou wast being</i>	Num masasure	<i>You were being</i>	
Od masas	<i>He was being</i>	Dàfk masasú	<i>They were being</i>	
I' masunut	<i>I had been</i>	Nan masunun	<i>We had been</i>	
Ní masunus	<i>Thou hadst been</i>	Num masanure	<i>You had been</i>	
Od mas	<i>He had been</i>	Dàfk masunú	<i>They had been</i>	

I' marev	<i>I will now be</i>	Nan maren	<i>We will now be</i>
Ni mares	<i>Thou wilt now be</i>	Num mareri	<i>You will now be</i>
Od marek	<i>He will now be</i>	Dàfk marer	<i>They will now be</i>
I' marot	<i>I will hereafter be</i>	Nan maron	<i>We will hereafter be</i>
Ni maros	<i>Thou wilt hereafter be</i>	Num marode	<i>You will hereafter be</i>
Od maroi	<i>He will hereafter be</i>	Dàfk maror	<i>They will hereafter be</i>
Ni mares	<i>Be thou</i>	Num marere	<i>Be you</i>
Od mare	<i>Let him be</i>	Dàfk maror	<i>Let them be</i>

Preceded by *agar* = *if*.

I' masut	<i>If I might be</i>	Nan masun	<i>If we might be</i>
Ni masus	<i>If thou mightest be</i>	Num masude	<i>If you might be</i>
Od masuk	<i>If he might be</i>	Dàfk masur	<i>If they might be</i>

Infinitive or verbal substantive, harrafing.

I' harraffiva	<i>I ask</i>	Nan harrafon	<i>We ask</i>
Ni harraffisa	<i>Thou askest</i>	Num harrafore	<i>You ask</i>
Od harraffik	<i>He asked</i>	Dàfk harrafor	<i>They ask</i>
I' harraffenut	<i>I asked</i>	Nan harraffenun	<i>We asked</i>
Ni harraffenus	<i>Thou askedst</i>	Num harraffenure	<i>You asked</i>
Od harraffene	<i>He asked</i>	Dàfk harraffenur	<i>They asked</i>
I' harraffeta	<i>I was asking</i>	Nan harraffena	<i>We were asking</i>
Ni harraffesa	<i>Thou wast asking</i>	Num harraffere	<i>You were asking</i>
Od harraffek	<i>He was asking</i>	Ofk harraffera	<i>They were asking</i>
I' harrafesasut	<i>I had asked</i>	Nan harrafesasun	<i>We had asked</i>
Ni harrafesasus	<i>Thou hadst asked</i>	Num harrafesasure	<i>You had asked</i>
Od harrafesas	<i>He had asked</i>	Dàfk harrafesasú	<i>They will ask</i>
I' harrafot	<i>I will ask</i>	Nan harrafenun	<i>We will ask</i>
Ni harrafos	<i>Thou wilt ask</i>	Num harrafonure	<i>You will ask</i>
Od harrafot,i	<i>He will ask</i>	Dàfk harrofenú	<i>They will ask</i>
Harraf	<i>Ask thou</i>	Harrafbo	<i>Ask you</i>

Preceded by *agar* = *if*.

I' harrafut	<i>If I might ask</i>
Ni harrafus	<i>If thou mightest ask</i>
Od harrafuk	<i>If he might ask</i>
Nan hurrafuna	<i>We might ask</i>
Num harrafude	<i>You might ask</i>
Dàfk harrafur	<i>They might ask</i>
I' harrafiv	<i>I shall have asked</i>
Ni harrafos	<i>Thou shalt have asked</i>
Od harrafoi	<i>He shall have asked</i>
Nan harafina	<i>We shall have asked</i>
Num harrafere	<i>You shall have asked</i>
Dàfk harrafenure	<i>They shall have asked</i>

Adverbs.

<i>To-day</i>	amú	<i>On this side</i>	khudk
<i>To-morrow</i>	pagí	<i>Whence</i>	aràkà
<i>Day after to-morrow</i>	pàlme	<i>Above</i>	burzà
<i>Day after that</i>	kúde	<i>Below</i>	shéf
<i>Day after that</i>	kúdramàs	<i>Instead</i>	jágai
<i>Yesterday</i>	daro	<i>Every day</i>	harde
<i>Day before yesterday</i>	mulkhudú	<i>As far as</i>	iskà
<i>Day before that</i>	kúmulkhudú	<i>Again</i>	padà
<i>Day before that</i>	kúdir mulkhudú	<i>Wherever</i>	aràngí
<i>Formerly</i>	ewadaí	<i>Opposite</i>	moní
<i>Midday</i>	manjan	<i>Enough</i>	bas
<i>Afternoon</i>	digar (tire pare)	<i>Instead</i>	páráe
<i>Midnight</i>	nem shaf	<i>Successively</i>	pahnád, pahn datí
<i>Now</i>	dàsà	<i>Near me</i>	knear, as kanek
<i>After</i>	gudà	<i>When</i>	chi wakt
<i>Here</i>	dàde	<i>Yes</i>	hand on
<i>There</i>	ede	<i>No</i>	a hà
<i>Out</i>	peshan	<i>For sake</i>	mat
<i>In</i>	fahtí	<i>At first</i>	awal
<i>Beyond</i>	mur	<i>Quickly</i>	zú
<i>As far as</i>	harrànk	<i>In the evening</i>	begá
<i>Late</i>	madàna	<i>Sometimes</i>	asi asi wakt
<i>Near</i>	musti	<i>Slowly</i>	madà
<i>On all sides</i>	chàr mán kundî	<i>There</i>	hamengî
<i>On the left side</i>	chapá pàrán	<i>On the right side</i>	ràsta pàrán
<i>Also</i>	ham	<i>Even so</i>	ha mon
<i>But</i>	gudà	<i>Besides</i>	baghair
<i>According to</i>	mújibat	<i>Even so</i>	handoan
<i>Merely</i>	beera	<i>Without</i>	baghar
<i>Where</i>	aràde		

Glossary.

English	Brahúi.	English	Brahúi.
<i>Head</i>	katumb	<i>Face</i>	mon
<i>Hair</i>	pishkou	<i>Son</i>	mar
<i>Beard</i>	rísh	<i>Daughter</i>	masid
<i>Mustache</i>	barot	<i>Wife</i>	arwat
<i>Lip</i>	ba	<i>Brother</i>	celum
<i>Eye</i>	khan	<i>Father</i>	bav
<i>Ear</i>	hhaff	<i>Mother</i>	lumma
<i>Tongue</i>	duvi	<i>Sister</i>	id
<i>Tooth</i>	dandan	<i>Woman</i>	zaif
<i>Nose</i>	bamús	<i>Sun</i>	dey
<i>Foot</i>	nath	<i>Moon (new)</i>	nokh
<i>Nail</i>	zil	<i>Star</i>	istar
<i>Hand</i>	du	<i>Fire</i>	khakar
<i>Back</i>	baj	<i>Water</i>	dir

English	Brahúi.	English	Brahúi.
<i>Tree</i>	darahbt	<i>Three</i>	musit
<i>Stone</i>	khall	<i>Four</i>	tshar
<i>I</i>	I	<i>Five</i>	pandzh
<i>We</i>	nan	<i>Six</i>	shash
<i>Thou</i>	ni	<i>Seven</i>	haft
<i>Ye</i>	num	<i>Eight</i>	hast
<i>One</i>	asit	<i>Nine</i>	nu
<i>Two</i>	irat	<i>Ten</i>	dah.

Data, for the Brahúi, as for the Gúndi, are pre-eminently deficient.

CHAPTER XXXII.

Languages akin to the Hindí.—Its Dialects.—The Punjabi.—The Hindostani.
The Gujerathi.—The Marathi.—The Bengali, &c.—The Uriya.

OF the following languages all that need be said at present is, that they are akin to the (1) Hindí. They are—

- (2) The Gujerati, or Gujerathi, of Gujerat.
- (3) The Mahratta, or Marathi, of Aurungabad, &c.
- (4) The Bengali of the lower Ganges, the *valley* of Asam, and parts of Sylhet and Chittagong.
- (5) The Uriya of Orissa.

I give these divisions as I find them, adding that, though convenient, they are, by no means, unexceptionable. In the first place, the difference between a language and a dialect has never been satisfactorily explained: so that neither term has yet been defined. It will be seen, ere long, that there are several other forms of Indian speech, of each of which, though we may say with truth that it is more Hindí, more Bengali, or more Marathi than aught else, we cannot say that it is a Marathi, a Bengali, or a Hindí dialect. For this reason it is inexpedient to give the numbers of individuals by which each tongue is spoken. And it is also inconvenient to say whether such and such languages are mutually unintelligible. It is only certain, that whatever difference may exist between any two is exaggerated rather than softened down when they are written. This is due in a great degree to the difference between the alphabets. Though they are all of Sanskrit origin they differ from each other in detail.

Of the languages under notice, the Cashmiri the Gujerati and the Uriya, are spoken not only over the smallest areas but by the fewest individuals ; the largest areas being those of the Marathi and Hindí ; the largest mass of speakers being those of the Bengali language. It is the Bengali which has the greatest tendency to extend itself beyond the frontiers of India ; the Bengali of Asam and Chittagong being the form of speech which is more especially encroaching upon the Tibetan and Burmese areas.

The languages that lie in the closest geographical contact with the members of the Tamul group are the Marathi and Uriya. The affinities of the Cashmirian with the Dard tongues are decided.

I guard against the notion that the difference between the six tongues of the foregoing list is greater than it really is. A little more Sanskrit or a little less ; a little more Persian or a little less ; a Telinga or a Canarese element more or less ; an alphabet of more or less detail—in these points and the like of them consist the chief differences of the languages akin to the Hindí.

I guard, too, against the notion that the preceding list is exhaustive. Before Hindostan has been traversed we shall hear of such sectional and intermediate forms as the Jutki, the Sindi, the Punjabi, the Haruti, the Marwari, the Konkani, and others ; of all whereof thus much may be said—

1. That they are allied to each other and to the Hindí.

2. That they are not akin to the Sanskrit in the manifest and unequivocal way in which the Sanskrit, Pali, and Persepolitan are akin to each other.

3. That they are not Tamul or Telinga in the way that the Canarese, the Khond, &c., are Canarese, Tamul, and Telinga.

English.	Hindf.	English.	Hindf.
<i>Man</i>	manas	<i>Water</i>	pani
<i>Woman</i>	nari	<i>River</i>	nadi
<i>Head</i>	sar	<i>Stone</i>	pathar
<i>Eye</i>	ankh	<i>Tree</i>	ruk, &c.
<i>Ear</i>	kan	<i>Wood</i>	lakri
<i>Nose</i>	nak	<i>One</i>	ek
<i>Mouth</i>	mukh	<i>Two</i>	do
<i>Tooth</i>	dant	<i>Three</i>	tin
<i>Hand</i>	hath	<i>Four</i>	chhar
<i>Foot</i>	pan	<i>Five</i>	pane
<i>Blood</i>	lohu	<i>Six</i>	chah
<i>Sky</i>	nak	<i>Seven</i>	sat
<i>Sun</i>	suraj	<i>Eight</i>	ath
<i>Moon</i>	chand	<i>Nine</i>	nao
<i>Star</i>	tara	<i>Ten</i>	das.
<i>Fire</i>	ag		

X In Kumaon and Gurwhal this dialect takes the name of Khas; and in Nepaul, (where it is also spoken, *eo nomine*) there is another variety of it, the Purbutti.

These are essentially the same with the following: with Gadi (akin to the Handuri) for the parts between Gurwhal and Cashmir.

English.	Punjabi.	Gadi.
<i>Man (homo)</i>	—	manas
— (vir)	garwali	zanana
<i>Head</i>	—	muna
<i>Hair</i>	akh	akr
<i>Eye</i>	kan	kan
<i>Ear</i>	nak	nak
<i>Nose</i>	—	mu
<i>Mouth</i>	dand	dand
<i>Tongue</i>	hath	hath
<i>Tooth</i>	pao	par
<i>Hand</i>	—	ragat
<i>Foot</i>	—	amr
<i>Sun</i>	suraj	dera
<i>Moon</i>	chand	chandar
<i>Star</i>	tara	tara
<i>Fire</i>	ag	ag
<i>Water</i>	pane	pane
—	—	nai
<i>Stone</i>	patthar	nar
<i>Tree</i>	ruk	ruk

English.	Punjabi.	Gadi.
<i>Tree</i>	kath	chiri
<i>One</i>	—	ak
<i>Two</i>	—	do
<i>Three</i>	—	tre
<i>Four</i>	—	char
<i>Five</i>	—	panj
<i>Six</i>	—	chek
<i>Seven</i>	—	sat
<i>Eight</i>	—	ath
<i>Nine</i>	—	nao
<i>Ten</i>	—	das.

The following, from Leach, gives a rough sketch of the grammatical character of the Punjabi, *eo nomine*.

Ghodà	<i>a horse</i>	Ghode	<i>horses</i>
Ghodedà	<i>of a horse</i>	Ghodyàndà	<i>of horses</i>
Ghodenù	<i>a horse</i>	Ghodyànù	<i>horses</i>
Ghodeton	<i>from a horse</i>	Ghodyànton	<i>from horses</i>
Ghodì	<i>a mare</i>	Ghodiyan	<i>mares</i>
Ghodidà	<i>of a mare</i>	Ghoniyanà	<i>of mares</i>
Ghodinù	<i>a mare</i>	Ghodiyanù	<i>to mares</i>
Ghoditon	<i>from a mare</i>	Ghodiyannton	<i>from mares</i>
Hachà ghodà	<i>a good horse</i>	Hache ghode	<i>good horses</i>
Hache ghodedà	<i>of a good horse</i>	Hachyan ghodyàndà	<i>of good horses</i>
Hache ghodenù	<i>a good horse</i>	Hachyan ghodyànù	<i>good horses</i>
Hache ghodeton	<i>from a good horse</i>	Hachyan ghodyànton	<i>from good horses</i>
Main or màn	<i>I</i>	Asi	<i>we</i>
Medà or mendà	<i>my</i>	Asàdà sàdà	<i>our</i>
Menù or mainkù	<i>me</i>	Asànù sànù	<i>us</i>
Medekulon	} or {	maithon	<i>from me</i>
Medethon		maithin	
Mede pàson		mendekulon	
	Asàthon sàthon	} <i>from us</i>	
	Sàthi nasàthin		
Tùn	<i>thou</i>	Tusi, tusàn	<i>you</i>
Tedà, tendà, tondà	<i>thy</i>	Tuhàdà, tusàdà	<i>your</i>
Tenù, tunnù	<i>thee</i>	Tuhànnù, tusànnù	<i>you</i>
Tethon, tuthon	<i>from thee</i>	Tuhàthon, tusàthon	<i>from you</i>
E	<i>this</i>	E	<i>these</i>
Isdà	<i>of this</i>	Inhàndà	<i>of these</i>
Isnù	<i>this</i>	Inhànù	<i>these</i>
Iskulon, isthon	<i>from this</i>	Inhà kulon, inhà pàson	<i>from these</i>

O	<i>that</i>	O	<i>those</i>
Usdâ	<i>of that</i>	Onhândâ	<i>of thos</i>
Usnù	<i>that</i>	Onhanù, onhànù	<i>those</i>
Usthon	<i>from that</i>	Onâkulon	} <i>from those</i>
		Onhâthon	
		Onhâ pason	
A'pe		<i>self</i>	
A'pnâ		<i>of self</i>	
A'pnù		<i>to self</i>	
A'pthon		<i>from self</i>	
Kouna		<i>who?</i>	
Kisdâ		<i>whose?</i>	
Kisnù or kànù			
Kisthon		<i>from whom?</i>	
Kyâ or kî		<i>what?</i>	
Kisdâ or kâdâ		<i>of what?</i>	
Kisnù, kànù		<i>what?</i>	
Kisthon, kaithon		<i>from what?</i>	
Main hàn, an	<i>I am</i>	Asi hàn, àn	<i>we are</i>
Tùn hen, en	<i>thou art</i>	Tusi ho, o	<i>you are</i>
O hen, en	<i>he is</i>	O hain, ain	<i>they are</i>
Main haisàn, sàñ	<i>I was</i>	Asi haisàn, àhe	<i>we were</i>
Tùn haisen, sàen	<i>thou wert</i>	Tusi haisào, àhe	<i>you were</i>
O haisî sî, àhâ	<i>he was</i>	O haisin, sin	<i>they were</i>
Main hundâ sàñ	<i>I was being</i>	Asi hunde sàñ	<i>we were being</i>
Tùn hundâ sàen	<i>thou wert being</i>	Tusi hunde sâ, o	<i>you were being</i>
O hundâ sî	<i>he was being</i>	O hunde sàñ	<i>they were being</i>
Main hoyâ san	<i>I had been</i>	Asi hoye sàñ	<i>we had been</i>
Tùn hoyâ sàen	<i>thou hadst been</i>	Tusi hoye sâ, o	<i>you had been</i>
O hoyâ sî	<i>he had been</i>	O hoye sàñ	<i>they had been</i>
Main howangâ	<i>I shall be</i>	Azi howàngè	<i>we shall be</i>
Tùn howengâ	<i>thou shalt be</i>	Tusi hovoqe	<i>you shall be</i>
O hevegâ	<i>he shall be</i>	O ho ange	<i>they shall be</i>
Tùn ho, o	<i>be thou</i>	Tusi hovo, vo	<i>be you</i>
Main howàn	<i>I may be</i>	Asi hoviye	<i>we may be</i>
Tùn hoven	<i>thou mayst be</i>	Tusi hovo	<i>you may be</i>
O hove	<i>he may be</i>	O howan	<i>they may be</i>
Main hundàn	<i>I had been</i>	Asi hunde	<i>we had been</i>
Tùn hundon, hun-	<i>thou hadst been</i>	Tusi hunde	<i>you had been</i>
dâ			
O hundâ	<i>he had been</i>	O hunde	<i>they had been</i>

Ism i màhful hoyà	<i>been</i>
Ism i fàil honewàlà	<i>be</i>
Masdar honà	<i>to be</i>

Main àkhnà Tùn akhnain O àkhdai	<i>I speak thou speakest he speaks</i>	Asi àkhnayàn Tusà àkhde,o O àkhden	<i>we speak you speak they speak</i>
Main àkhyà Tùn àkhyai Us àkhyà	<i>I spoke thou spokest he spoke</i>	Asàn àkhyà Tusàn àkhyà Inà àkhyà	<i>we spoke you spoke they spoke</i>
Main àkhdà sàñ Tùn àkhdà sàñ O àkhdà sí	<i>I was speaking thou wast speaking he was speaking</i>	Asi àkhde sàñ Tusi àkhde sà,o O àkhde sin	<i>we were speaking you were speaking they were speaking</i>
Main àkhdà sí Tùn àkhà sí Us àkhyà sí	<i>I had spoken thou hadst spoken he had spoken</i>	Asàn àkhyà sí Tusàn àkhyà sí Inà àkhyà sí	<i>we had spoken you had spoken they had spoken</i>
Main àkhangà Tùn àkhangà O àkhegà	<i>I will speak thou wilt speak he will speak</i>	Asi àkhàñge Tusi àkhoge O àkhange	<i>we will speak you will speak they will speak</i>
Tùn àkh or akh	<i>speak thou</i>	Tusi àkho	<i>speak you</i>
Main àkhàn Tùn àkhen O àkhe	<i>I may speak thou mayst speak he may speak</i>	Asi àkhiye Tusi àkho O àkhan	<i>we may speak you may speak they may speak</i>
Main àkhdà, àkhdà Tùn àkhdo O àkhdà	<i>I might speak thou mightest speak he might speak</i>	Asi àkhde Tusi àkhde O àkhde	<i>we might speak you might speak they might speak</i>
Main kehni an Tùn kehni en O kehni e	<i>I am telling thou art telling she is telling</i>	Asi kehni àñ, kehndiyàn Tusi kehndiyàno O kehndiyà en, kehndiyàn	<i>we are telling you are telling they are telling</i>
Main ke, ai Tùn keai Usne keai	<i>I told thou toldst she told</i>	Asàn keai Tusàn ke, ai Unà keai	<i>we told you told they told</i>
Main kehndi sàñ Tùn kehndi sàñ O kehndi sí	<i>I was telling thou wast telling she was telling</i>	Asi kehndiyàn sàñ Tusi kehndiyàn sà,o O kehndiyàn sin	<i>we were telling you were telling they were telling</i>

Main kehà sî	<i>I had told</i>	Asàn kehà sî	<i>we had told</i>
Tùn kenà sî	<i>thou hadst told</i>	Tusàn kehà sî	<i>you had told</i>
Us kehà sî	<i>she had told</i>	Unà kehà sî	<i>they had told</i>
Main kahangî	<i>I will tell</i>	Asi kahanginyàn	<i>we will tell</i>
Tùn kahengî	<i>thou wilt tell</i>	Tusi kahogîyo	<i>you will tell</i>
O kahegî	<i>she will tell</i>	O kahanginyàn	<i>they will tell</i>
Tùn koh	<i>tell thou</i>	Tusi koho	<i>tell you</i>
Main kahàn	<i>I may tell</i>	Asi kahyye	<i>we may tell</i>
Tùn kahen	<i>thou mayst tell</i>	Tusi kaho	<i>you may tell</i>
O kahe	<i>she may tell</i>	O kehan	<i>they may tell</i>
Main kehandî	<i>I might tell</i>	Asi kehndiyàn	<i>we might tell</i>
Tùn kehandî	<i>thou mightest tell</i>	Tusi kehndiyo	<i>you might tell</i>
O kehndî	<i>she might tell</i>	O kehndiyàn	<i>they might tell.</i>

In Tirhut the language is transitional to the Hindî and Bengali.

The Multani of Multan graduates from the Punjabi to the Yutki, or *vice versâ*.

The Hindî of the Mahratta frontier is called *by the Mahrattas*, Rangri Basha; a contemptuous term, such as *barbarous* would be in the mouth of a Greek, meaning a language other than Mahratta. Being a negative term we can attach no very definite import to it.

The Marwari is the Hindî of Marwar—the chief dialect of Rajputana. The Bikanér is another Hindî dialect; *i. e.* it is a dialect of Northern India, which is not Gujerathi, not Marathi, not Bengali, and not Uriya; and which is more Hindî, *eo nomine*, than aught else.

In Rohilcund the blood is, more or less, Afghan; so that Hindî, in its full purity, is not to be found there. This must be sought in Delhi and Oude.

Bundelcund and Bahar are more Hindî than Bengali; though, to some extent, Bengali also. In Bahar, however, we are within the old Kooch area; and in Bundelcund on the Ghond, and Khond frontier.

The Hindustani, which means the language of Hindostan in general rather than that of any particular

population, and which differs from the Hindí, *eo nomine*, much as a *King of the French* differs from a *King of France*, is a language with a Persian, rather than an Indian, name. As such, it is a general, rather than a particular, term; and it was originally applied not by the Hindús themselves, but by a population on the Hindú frontier.

The Hindustani is a mixed tongue, scarcely, however, a *Lingua Franca* in the way of the Italian of Algiers and Anatolia. It is essentially Hindí, as may be seen from both the vocabulary and the paradigms. At the same time it contains much Persian, and some Arabic which is wanting in the true vernaculars. Above all, it is the language of the Mahometan rather than the Brahminic population of India; so much so, that in the Grammar of Mr. Hadley, in which we find either the first or an early attempt to reduce it to rule, it is called the *Moors*, *i. e.* the *Moorish*. It is written in the Arabic alphabet, and not in any alphabet derived from the Sanskrit.

The following details of its Accidence are from the Professor M. Williams' Grammar, in which the English alphabet, with certain modifications, is both used and recommended. The extreme simplicity of the declension should be noticed, as well as the postpositive character of the affixes by which the several relations which in Latin and Greek are rendered by *true cases*, are expressed. In *mardká*, &c., there is no true case at all, but only an approximation to one: in other words, there is merely a noun with a preposition—the *Preposition* itself being a *Post-position*.

Nouns.

Mard	<i>man</i>	mard	<i>men</i>
Mardká	<i>man's</i>	mard-on-ká	<i>men's</i>
—ke	—	—ke	—
—kí	—	—kí	—
Mardko	<i>man-to</i>	mard-on-ko	<i>men-to</i>
Mardse	<i>man-from</i>	mard-on-se	<i>men-from</i>
Mardmen	<i>man-in</i>	mard-on-men	<i>men-on</i>
Mardne	<i>man-by</i>	mard-on-ne	<i>men-by</i>

The oblique cases (or rather their equivalents) of the pronouns are formed in the same way. So are those of the adjectives.

Verbs.

1.

Main hún	<i>I am</i>	Ham hain	<i>we are</i>
Tú hai	<i>thou art</i>	Tum ho	<i>ye are</i>
Wuh häi	<i>he she it is</i>	We hain	<i>they are</i>

2.

Masculine.

Main thá	<i>I was</i>	Ham the	<i>we were</i>
Tú thá	<i>thou wast</i>	Tum the	<i>ye were</i>
Wuh thá	<i>he, or it was</i>	We the	<i>they were</i>

3.

Feminine.

Main thí	<i>I was</i>	Ham thín	<i>we were</i>
Tú thí	<i>thou wast</i>	Tum thín	<i>ye were</i>
Wuh thí	<i>she was</i>	We thín	<i>they were</i>

4.

Main már-ún	<i>I may strike</i>	Ham már-en	<i>we may strike</i>
tú már-e	<i>thou mayest strike</i>	Tum már-o	<i>ye may strike</i>
wuh máre	<i>he may strike</i>	We már-en	<i>they may strike</i>

5.

Masculine.

Main már-ún-gá	<i>I will strike</i>	Ham már-en-ge	<i>we will strike</i>
Tu már-e-gá	<i>thou wilt strike</i>	Tum már-o-ge	<i>ye will strike</i>
Wuh mar-e-gá	<i>he will strike.</i>	We már-en-ge	<i>they will strike</i>

Feminine.

Main már-un-gí	Ham már-en-gín
Tu már-e-gi	Tum már-o-gín
Wuh mar-e-gí	We már-en-gín

The participial character of these forms is apparent; the forms in *-a* and *-i* being as truly masculine and feminine as *amatus* and *amata*, *amaturus* and *amatura*, in Latin. Indeed, if a male, instead of *ego amaturus sum*, and a female, instead of *ego amatura sum*, said *ego amaturus*, or *ego amatura*, we should have a participle with the omission of the auxiliar taking the garb of a true tense. The same is the case with *main már-tá* and *main mártí*.

The equivalent to the infinitive ends in *-na*; as *márná* = *to strike* = *ferire* = *τύπτειν*.

English.	Hindustani.	English.	Hindustani.
<i>Man (homo)</i>	ādmi	<i>Hand</i>	hāth
— (<i>vir</i>)	mard	<i>Foot</i>	pānw
<i>Woman</i>	randī	<i>Sun</i>	sūraj
<i>Head</i>	sir	<i>Moon</i>	chānd
<i>Hair</i>	bāl	<i>Star</i>	tārā
<i>Eye</i>	ānkh	<i>Day</i>	din
<i>Ear</i>	kān	<i>Night</i>	rāt
<i>Nose</i>	nak	<i>Fire</i>	āg
<i>Mouth</i>	munh	<i>Water</i>	pāni
<i>Tongue</i>	jibh	<i>Tree</i>	per
<i>Tooth</i>	dānt	<i>Stone</i>	patthar.

The geographical boundaries of the Hindustani are indefinite; inasmuch as it is the language of a creed rather than a locality. It has been placed, however, next to the Hindī Proper because it is the Hindī Proper which has the best claim to be looked upon as its groundwork—the Hindī Proper meaning the Hindī of Delhi and Oude.

The affinities of the dialects that now come under notice are so thoroughly *reticular* (by which I mean that the connection between them resembles that of the meshes of a net rather than the links of a chain) that no arrangement of them can be strictly natural. In passing, then, from the Hindustani to the Gujerāti I consult convenience rather than aught else. On the south the Gujerāti is bounded by the Maráthi; and on the west by the Marwári dialect of the Hindī. It probably comes in contact with certain Bhil forms of speech, though the details upon this point are obscure. In Cutch it graduates into the Sindhi.

Sir E. Perry expressly states that the Gujerāti interpreters of the Supreme Court can understand the natives both of Sind and Cutch. At the same time there are certain dialects of which they can make little or nothing.

English.	Gujerāti.	English.	Gujerāti.
<i>Man (homo)</i>	jana	<i>Head</i>	māthum
— (<i>vir</i>)	mānus	<i>Hair</i>	nimālo
<i>Woman</i>	bāyadi	<i>Eye</i>	ānkh

English.	Gujeráti.	English.	Gujeráti.
<i>Ear</i>	kān	<i>Moon</i>	chānd
<i>Nose</i>	nāh	<i>Star</i>	tāro
<i>Mouth</i>	mohodum	<i>Day</i>	din
<i>Tongue</i>	jubh	<i>Night</i>	rāt
<i>Tooth</i>	dānt	<i>Fire</i>	āg
<i>Hand</i>	hāth	<i>Water</i>	pāni
<i>Foot</i>	pag	<i>Tree</i>	jhāda
<i>Sun</i>	sūraj	<i>Stone</i>	patthar.

In the Collectorate of Surat the passage from Gujeráti to Maráthi begins. In Durhampur and Bundsla, petty States to the south of the town itself, the Maráthi shows itself. In Penth, still further to the south, though north of Damaun, the language is "Maráthi with numerous Gujeráthi words." South of Damaun the Maráthi, *eo nomine*, and, in unequivocal forms, extends along the coast of Goa ; and, inland, as far as the Ghond, Telinga, and Canarese frontiers.

English.	Mahratta.	English.	Mahratta.
<i>Man (homo)</i>	maūsh	<i>Foot</i>	paie
— (<i>vir</i>)	purush	<i>Sun</i>	suria
<i>Woman</i>	baiko	<i>Moon</i>	tshundr
<i>Head</i>	doksheh	<i>Star</i>	tshandani
<i>Hair</i>	kes	<i>Day</i>	vuas
<i>Eye</i>	doleh	<i>Night</i>	vatr
<i>Ear</i>	kan	<i>Fire</i>	vistú
<i>Nose</i>	nakh	<i>Water</i>	panni
<i>Mouth</i>	l'hond	<i>Tree</i>	dzad
<i>Tongue</i>	jib	—	bruksh
<i>Tooth</i>	dant	<i>Stone</i>	duggud.
<i>Hand</i>	hat		

The limits of the Maráthi to the east are obscure. In Candeish it comes in contact with certain Bhil dialects, with their congeners. Aurungabad, Berar, and Poonah are pre-eminently Maráthi. Nagpur is Maráthi where it is not Ghond. About Berar the Maráthi, the Canarese, the Telinga and Ghond meet. In Bejapur and Satpura, Canarese and Maráthi villages alternate with each other. In the parts about Pandarpur lie the limits of the Canarese to the north.

Roughly speaking, the Konkani, a well-marked dialect of the Maráthi, stretches in a narrow strip, between the Ghauts and the sea, from Goa on the north to Mangalore on the south. The more minute details, as given, on sound authorities, by Sir Erskine, bring the Maráthi a little lower down and carry the Tulu a little further up. At Carwar, about 55 miles south of Goa, Konkani is the vernacular; but all the inhabitants can speak Maráthi. The limit to the *south* is a village about four miles from Udapi near Cúndapúr, where the Tulu begins.

In the Konkani there are differences; though not (perhaps) local ones. It is the mother-tongue of the Shenvi Brahmins in Bombay who pronounce certain words more fully than others. Thus:—

The Shenvi *udak* = water = the common *udik* ;
 ————— *vriksh* = tree = ————— *vrikh* ;
 ————— *trin* = grass = ————— *tan*.

For *á*, the sign of the masculine gender in Hindí and Maráthi, the Konkani gives *o*—as do the Marwári and the Gujeráti.

The Konkani contains numerous Tulu and Canarese words.

The Bengali, or the vernacular of Bengal as opposed to the Hindustani, is spoken by more individuals than any of its congeners—perhaps, by more than all of them put together. It is the Bengali, too, which more than any other dialect of India has encroached upon the area of the monosyllabic languages of the Bodo, Garo, and Kasia districts; upon Asam, Sylhet, and Tipperah.

		1.		
English.	Bengali.		English.	Bengali.
<i>Man</i>	manushya		—	chul
<i>Tooth</i>	danta		<i>Mouth</i>	mukh
<i>Head</i>	mastak		<i>Eye</i>	chhakhuyh
<i>Hair</i>	kesh		<i>Ear</i>	karna

English.	Bengali.	English.	Bengali.
<i>Hand</i>	hat	<i>Moon</i>	chandra
<i>Foot</i>	haa	<i>Star</i>	tara
<i>Blood</i>	rakta	<i>Fire</i>	agni
<i>Day</i>	din	<i>Water</i>	pani
<i>Night</i>	ratri	<i>Stone</i>	prastan
<i>Sun</i>	surjya	<i>Tree</i>	gachh.

2.

English.	Asam.	English.	Asam.
<i>Man</i>	manuh	<i>Day</i>	din
<i>Tooth</i>	dant	<i>Night</i>	rati
<i>Head</i>	mur	<i>Sun</i>	beli
<i>Hair</i>	suli	<i>Moon</i>	jun
<i>Mouth</i>	mukh	<i>Star</i>	tora
<i>Eye</i>	soku	<i>Fire</i>	jui
<i>Ear</i>	kan	<i>Water</i>	pani
<i>Hand</i>	hât	<i>Stone</i>	hil
<i>Foot</i>	bhori	<i>Tree</i>	gosh.
<i>Blood</i>	tez		

In Arakan the three following forms of speech are current ; all Indian. The Rúnga is used by the Mahometans ; the Rossawn by the Hindús.

English.	Rúnga.	Rossawn.	Banga S.
<i>Man</i>	manush	munusa	manu
<i>Woman</i>	mialaw	stri	zaylan
<i>Head</i>	mata	mustok	tikgo
<i>Mouth</i>	gab	bodon	totohan
<i>Arm</i>	bahara	baho	palpoung
<i>Hand</i>	hat	osto	hatkan
<i>Leg</i>	ban	podo	torua
<i>Foot</i>	pau	pata	zamkan
<i>Sun</i>	bel	suja	baylli
<i>Moon</i>	sawn	sundra	satkan
<i>Star</i>	tara	nokyotro	tara
<i>Fire</i>	amri	aagani	zi
<i>Water</i>	pannæ	dzol	panni
<i>Earth</i>	kul	murtika	mati
<i>Stone</i>	shil	shil	hil
<i>Wind</i>	bau	pawun	bo
<i>Rain</i>	jorail	bisti	buun
<i>Bird</i>	paik	pukyi	pakya
<i>Fish</i>	maws	mutseæ	mas
<i>Good</i>	gum	gum	hoba
<i>Bad</i>	gumnay	gumnay	hobanay

English.	Rúnga.	Rossawn.	Banga S.
<i>Great</i>	boddan	dangor	domorgo
<i>Little</i>	thuddi	tsuto	hurugu
<i>Long</i>	botdean	dingol	digul
<i>Short</i>	baniek	bati	bate.

The Udiya, or Uriya, of Orissa is bounded on the north by the Bengali, on the south by the Telinga, and on the west by certain Ghond and Khond dialects. It is spoken by few individuals and over a small area.

English.	Uriya.	English.	Uriya.
<i>Man (homo)</i>	minipo	<i>Moon</i>	chando
—	—	<i>Star</i>	tarā
<i>Woman</i>	maikiniya	<i>Fire</i>	ninā
<i>Head</i>	motha	<i>Water</i>	pāni
<i>Pair</i>	bālo	<i>Stone</i>	pothoro
<i>Eye</i>	akhi	<i>Tree</i>	gochcho
<i>Nose</i>	nāko	<i>One</i>	eko
<i>Mouth</i>	muho	<i>Two</i>	dui
<i>Tooth</i>	dāzto	<i>Three</i>	tini
<i>Tongue</i>	jibho	<i>Four</i>	chāri
<i>Hand</i>	hāto	<i>Five</i>	pancho
<i>Foot</i>	gōro	<i>Six</i>	chho
<i>Blood</i>	roкто	<i>Seven</i>	shāto
<i>Day</i>	dino	<i>Eight</i>	āltho
<i>Night</i>	rāti	<i>Nine</i>	nov
<i>Sun</i>	surjiyo	<i>Ten</i>	dosho.

With the Uriya we take leave of the languages of the eastern side of the Peninsula and the languages of the Khond and Kol frontiers, and pass to the other side of India.

The *Sindhi* (of Sind) falls into dialects and sub-dialects; the Kutch being treated as one of them. How this stands to the Gujerāthi has already been stated. The Siraiki is the dialect of Upper, the Lar of Lower, Sind: to which may be added a fourth, spoken in the Desert, as far east as Jessulmer.

English.	Siraiki.	Lar.
<i>Man</i>	maru	—
—	murs	—
<i>Woman</i>	zal	mihri
<i>Head</i>	matho	sis
<i>Hair</i>	war	jhonto

English.	Siraiki.	Lar.
<i>Hair</i>	choti	—
<i>Eye</i>	ak	—
<i>Ear</i>	kan	—
<i>Hand</i>	hath	kar
—	chambu	—
<i>Foot</i>	per	—
<i>Mouth</i>	wat	—
<i>Tooth</i>	dand	dandan
<i>Tongue</i>	jhibh	—
<i>Day</i>	dink	—
<i>Night</i>	rat	—
<i>Sun</i>	sijj	adit
<i>Moon</i>	chandrr	—
<i>Star</i>	taro	—
<i>Fire</i>	bar	jando
—	—	jeru
<i>Water</i>	pani	—
—	sandaro	—
<i>Tree</i>	wan-per	—
<i>Stone</i>	rahan	—
—	khod	—

On the south, and south-west, the Sindhi is bounded by the Biluch and Brahui.

As the Cashmirian (of Cashmir) belongs geographically to India, I place it in the present division: from which it leads to the next but one.

English.	Cashmir.	English.	Cashmir.
<i>Man</i>	manyu	<i>Water</i>	ab
<i>Woman</i>	zanana	—	pani
<i>Head</i>	kalah	<i>River</i>	kul.
<i>Eye</i>	ach	<i>Stone</i>	kain
<i>Ear</i>	kan	<i>Tree</i>	kulu
<i>Nose</i>	nast	<i>Wood</i>	zun
<i>Mouth</i>	aso	<i>One</i>	ak
<i>Tooth</i>	dand	<i>Two</i>	zih
<i>Hand</i>	atha	<i>Three</i>	trah
<i>Foot</i>	kor	<i>Four</i>	tsor
<i>Blood</i>	rath	<i>Five</i>	panz
<i>Sky</i>	nab	<i>Six</i>	shah
<i>Sun</i>	aftab	<i>Seven</i>	sat
<i>Moon</i>	tzandar	<i>Eight</i>	ath
<i>Star</i>	tarak	<i>Nine</i>	noh
<i>Fire</i>	nar	<i>Ten</i>	dah.
—	agan		

Such is the vernacular Cashmirian, or the Cashmirian of common life: the language of literature and polite society being Persian—Persian rather than either Cashmirian Proper, or Hindí. As far, however, as the Cashmirian Proper is written at all, it is written by means of an alphabet of Sanskrit, rather than Arabic, origin. In creed the Cashmirians are more Mahometan than Hindú.

CHAPTER XXXIII.

The Singalese.—The Rodiya.—The Maldivian.

THE nearest representatives of the aboriginal language of Ceylon must be sought for in the dialects of the analogues of the Khonds, Ghonds, Kols, Tudas, and the like: and these we expect to find in a rude state in the more impracticable parts of the island. We expect, too, to find them in a broken and fragmentary condition.

And such is the case. One population which, on the strength of its pagan, or semi-pagan barbarity, has commanded no little attention on the part of investigators, bears the name *Vaddah*, a name which is, more or less, general, and which is of Hindú origin. Whether, however, it represents the aborigines of the island, is uncertain. I know of no monograph that gives us the minute details of the *Vaddah* creed. I learn, however, from Dr. Rost, who has kindly favoured me with more than one valuable fact relating to the population under notice, that their language varies but little from the common Singalese. If so, however much they may represent the indigenous blood of Ceylon, they are no representatives of the aboriginal language, except so far as fragments of it may be preserved in their dialect. However, of the *Vaddah*, *eo nomine*, I have seen no specimens.

Still, there *is* a representative of the primitive tongue in Ceylon; and the *Rodiyas*, a broken and sporadic population, amounting to (perhaps) a thousand in all, give it.

English.	Rodiya.	English.	Rodiya.
<i>Man (vir)</i>	gäwâ	<i>Hand</i>	dagulu
<i>Woman</i>	gäwî	<i>Blood</i>	talû
<i>Head</i>	keradiya	<i>Sun</i>	îlay at teriyangé
<i>Hair</i>	kaluwâli	<i>Moon</i>	hapa teriyangé
<i>Eye</i>	lâwâte	<i>Star</i>	hâpangawal
<i>Ear</i>	irawuwé	<i>Fire</i>	dulumû
<i>Nose</i>	galla	<i>Water</i>	nîlatu
<i>Mouth</i>	galagewunu	<i>Tree</i>	uhâlla
<i>Tongue</i>	dagula	<i>Stone</i>	boraluwa.

The Singalese Proper is not only more Hindî than the Tamul, Malayalim, and their congeners, but more Hindî than most of the dialects of the preceding group. It is the language of a Buddhist as well as that of a Brahminic population—the sacred language of the Buddhists being Pali rather than Sanskrit.

English.	Singalese.	English.	Singalese.
<i>Man (homo)</i>	manushyayâ	<i>Blood</i>	rudhiraya
—	minihâ	<i>Day</i>	dawasa
— (<i>vir</i>)	purshayâ	<i>Night</i>	ratriya
—	pirimayâ	<i>Sun</i>	ira
<i>Woman</i>	stri	<i>Moon</i>	handa
—	gâni	<i>Star</i>	taruwa
<i>Head</i>	oluda ?	—	târuwaka
—	isa	<i>Fire</i>	ginna
<i>Hair</i>	isa kesas	—	gindara
<i>Eye</i>	âsa	<i>Water</i>	diya
—	akhsiya	—	diyara
—	net	—	watura
<i>Ear</i>	kana	<i>Tree</i>	gaha
<i>Nose</i>	nahe	<i>Stone</i>	gala
<i>Mouth</i>	kata	<i>One</i>	ek
<i>Tooth</i>	data	<i>Two</i>	de
<i>Tongue</i>	duva	<i>Three</i>	tun
<i>Hand</i>	ata	<i>Four</i>	hatara
—	hastlaya	<i>Five</i>	pas
<i>Foot</i>	patula	<i>Six</i>	ha
—	padâya	<i>Seven</i>	hat
<i>Bone</i>	ashiya	<i>Eight</i>	ata
—	âtiya	<i>Nine</i>	nama
<i>Blood</i>	le	<i>Ten</i>	daha.

The language of the Maldives and Laccadives is Singalese ; the alphabet Arabic.

English.	Maldive.	English.	Maldive.
<i>Man (homo)</i>	mihung	<i>Mouth</i>	aga
— (<i>vir</i>)	firihenung	<i>Eye</i>	lo
<i>Woman</i>	ang-henung	<i>Day</i>	duas
<i>Head</i>	bo— <i>Kol</i>	<i>Night</i>	re
<i>Hair</i>	istari	<i>Sun</i>	iru
<i>Hand</i>	aitila	<i>Moon</i>	hadu
<i>Foot</i>	fiyolu	<i>Star</i>	tari
<i>Tongue</i>	du	<i>Fire</i>	alifang
<i>Tooth</i>	dai	<i>Water</i>	feng
<i>Nose</i>	nefai	<i>Tree</i>	gas.

The following is a specimen of the language ; it is a copy of a letter written by the Maldive Malim of a boat at Columbo to his countrymen at Galle :—

At Galle stopping of the Maldives all to the people, Arab boat the Malim. The chief's salam ; now at this port are boats Arab boat Finladu boat offering boat Fadiyaru's boat Ahammá dídi's boat mándu house boat bitter-tree-corner-house boat ; now all people health in remain ; at your port you have news you must send ; at this port there is news I hereby send ; from Europe a new governor is come ; England's king is dead ; lacs many strings salams ; this port's fish we have sold Himiti fish seven tens seven dollars, Male atolu fish five twelves seven, Fading fulu weighed fish forty seven ; thus having sold it stopping for the price ; lacs many strings salams ; this is written here Thursday on the day. If God permits in fourteen days sailed I shall be ; desire is to me.

Gáligai tibi Diwehing-ge em,me kalungnag, Arabu odi Málímí. Kalégefánu salámen ; mifaharag mirarhugai hurhi odi faharhi Arabu-odi Finladu odi wedung odi Fadiyáru odi Aham,má dídí odi, mándu gé odi hiti gas darhu gé odi ; mifaharag em,me kalung gada weebe tibúwewe ; tiyá rarhugai hurhi kabareng fonuwáti ; mirarhugai hurhi kabaru mi fonuwié ; welátung au boda sáhibeng atuewe ; Wilátu rasge maruwejjewe ; lanka gina farhug salámen ; mirarhu mas vik,kí Himítí mas hang diha haí riyálayag, Mále atolu mas fas dolos hatakag, Fádíng fulu kirá mas sálís hatakag ; mihidang vik,kaigeng tibi agímiwewe ; lanka gina farhung salámen ; miliyuní mitangwí burásfati duwahung. Máí kalágerugsewíyái sauda duwahu alugadu furánemewe ; hitai hurbi mewe.

In ordinary English, thus :—

“The Malim of the Arab boat to all the people of the Maldives stopping at Galle.

The chief's greeting : the boats now at this port are the Arab boat of Finladu, the offering boats * of Fadiyaru and Ahammadidi, and the boats of

* These are the vessels which bring the annual presents to the Government of Ceylon.

Manduge and Hiti-gas-darhu-ge ; all the people are in good health ; send what news you have at your port ; I hereby send what news there is at this port. A new governor is come from Europe ; the king of England is dead. Very many greetings. We have sold at this port Himiti fish for seventy-seven dollars, Maleatolu fish for sixty-seven, and Fadingfulu fish weighed (?) for forty-seven ; having sold the fish we are waiting for the price. Very many greetings. This is written on Thursday. If God permits, I shall sail in fourteen days ; such is my wish."

CHAPTER XXXIV.

The Paropamisan Group.—The Dard Branch.—The Shina.—The Deer and Tirhai.—The Arniya or Kashkari.—The Cohistani or Lughmani and Pashai.—The Siaposh.

I NOW come to a class for which I propose the name *Paropamisan*; its chief area being the parts between the southern slope of the Hindukush, and either the main stream of the Indus itself, or that of its feeder, the Caubul river. To these drainages, however, it is by no means limited. Some of its members are on the water systems of the Oxus, some on that of the Yarkend river, some (perhaps) on that of the Amur. They are all mountaineers, most of them being independent, and some being either actual Kafirs (*i. e.* infidels) or imperfect converts to Mahometanism. Our knowledge of them is eminently imperfect.

The language of a Paropamisan is Indian rather than Persian. If so, the class under notice is transitional. I repeat, however, the statement, that it is one concerning which our details are of the scantiest.

If the district over which the languages of this class are spoken be (as I hold that it is) the country from which the Hindí elements of the Hindí Proper and its congeners was introduced, scanty as the details are, they are important. They are important even if this be *not* the case: inasmuch as they belong to Persia rather than Hindostan in the ordinary geographical and political sense of the word: and show how little the philological frontiers and the physical frontiers coincide. This, however, is no more than what we found to be the case with the Brahúi.

Again—Cashmir is quite as much Paropamisan as it is Indian in the strict sense of the term.

The dialect spoken due north of Cashmir, and in contact with the Bhot of Ladak and Little Tibet is the *Shina*, known through a Vocabulary of Captain Cunningham's; closely akin to which are the *Deer* and *Tirhai* Vocabularies of Leech. These latter are spoken in, or about, the Valley of Swaut, and may (perhaps) be called the representatives of the Swauti form of speech.

		1.		
English.	Shina.		English.	Shina.
<i>Man</i>	musha		Fire	phu
<i>Woman</i>	grin		<i>Water</i>	wahi
<i>Head</i>	shis		<i>River</i>	sin
<i>Eye</i>	achhi		<i>Stone</i>	bat
<i>Ear</i>	kund		<i>Tree</i>	tum
<i>Nose</i>	noto		<i>Wood</i>	katho
<i>Mouth</i>	anzi		<i>One</i>	ek
<i>Tooth</i>	duni		<i>Two</i>	do
<i>Hand</i>	hath		<i>Three</i>	che
<i>Foot</i>	pa		<i>Four</i>	chhar
<i>Blood</i>	lohel		<i>Five</i>	push
<i>Sky</i>	agahi		<i>Six</i>	shah
<i>Sun</i>	suri		<i>Seven</i>	sat
<i>Moon</i>	yun		<i>Eight</i>	ast
<i>Star</i>	taro		<i>Nine</i>	no
<i>Fire</i>	agar		<i>Ten</i>	dahi.

		2.		
English.	Deer.		Tirhai.	
<i>Man</i>	mish		—	
<i>Woman</i>	is		—	
<i>Head</i>	shish		—	
<i>Foot</i>	khor		—	
<i>Eye</i>	achhi		achha	
<i>Nose</i>	nistur		nasth	
<i>Tongue</i>	jib		zhibba	
<i>Tooth</i>	dand		danda	
<i>Hand</i>	thoho		hast	
<i>Lip</i>	dudh		—	
<i>Ear</i>	kan		kan	
<i>Day</i>	dus		das	
<i>Water</i>	wahe		wa	
<i>Milk</i>	shid		dudh	
<i>One</i>	yak		ik	

English.	Deer.	Tirhai.
<i>Two</i>	do	du
<i>Three</i>	shta	tra
<i>Four</i>	chor	tsor
<i>Five</i>	panch	pants
<i>Six</i>	sho	kao
<i>Seven</i>	shat	sat
<i>Eight</i>	pasht	akt
<i>Nine</i>	noh	nao
<i>Ten</i>	das	das.

I would call the sub-section to which these belong the *Dard* group. Captain Cunningham would include under this the Arniya of Chitral and Gilghit: which is nearly the Kashkari of Leech. I give, however, less generality to the word, and would simply call the group *Kashkari*.

English.	Arniya.	Kashkari.
<i>Man</i>	rag	moashi
<i>Woman</i>	kamri	kumedi
<i>Head</i>	sur	sur
<i>Eye</i>	ghach	ghach?
<i>Ear</i>	kad	kad
<i>Nose</i>	naskar	naskar
<i>Mouth</i>	diran	—
<i>Tooth</i>	dond	dond
<i>Hand</i>	hast	—
<i>Foot</i>	pang	pong
<i>Blood</i>	le	—
<i>Sky</i>	asman	—
<i>Sun</i>	—	—
<i>Moon</i>	—	—
<i>Star</i>	satar	—
<i>Fire</i>	ingar	ingar
<i>Water</i>	augr	ugh
<i>River</i>	sin	—
<i>Stone</i>	—	—
<i>Tree</i>	kan	—
<i>Wood</i>	jin	—
<i>One</i>	i	i
<i>Two</i>	ju	ju
<i>Three</i>	triu	trul
<i>Four</i>	chod	chod
<i>Five</i>	punj	punj

English.	Arniya.	Kashkari.
<i>Six</i>	chui	chui
<i>Seven</i>	sut	sut
<i>Eight</i>	ansh	ansh
<i>Nine</i>	neuhan	nehan
<i>Ten</i>	ash	jash.

The south-western sub-section (which we may call the *Cohistani*) is represented by the Lughman and Pashai of the Cohistan of Caubul.

English.	Lughman	Pashai.
<i>Man</i>	adam	panjai
<i>Woman</i>	masi	zaif
<i>Head</i>	shir	sir
<i>Nose</i>	matht	nast
<i>Tongue</i>	jub	jib
<i>Eye</i>	aneh	anch
<i>Ear</i>	kad	kad
<i>Hand</i>	atth	ast
<i>Tooth</i>	dan	dan
<i>Foot</i>	—	pae
<i>Sun</i>	thur	—
<i>Moon</i>	mae	mae
<i>Day</i>	lae	dawas
<i>Night</i>	vell	vyal
<i>Fire</i>	angar	angar
<i>Water</i>	warg	wark
<i>Tree</i>	kati	kadi
<i>Stone</i>	wad	wad
<i>Fish</i>	mach	macch
<i>One</i>	í	í
<i>Two</i>	do	do
<i>Three</i>	te	te
<i>Four</i>	char	char
<i>Five</i>	panj	panj
<i>Six</i>	khe	she
<i>Seven</i>	that	sat
<i>Eight</i>	akht	ash
<i>Nine</i>	no	no
<i>Ten</i>	de	de.

The populations hitherto mentioned are, one and all, Mahometan : though in different degrees. The nearer they are to Persia the more decided the creed. Some, however, are such imperfect converts that they are

denominated by their purer neighbours *Half Mahometans*.

But the tribes which now come under notice are not even Half Mahometans. They are, in the eyes of the true believers, actual infidels; so that Kafir is what they are called, and Kaferistan is their country.

That the difference of creed exactly coincides with a difference of dialect is unlikely. Hence, the Kafirs Proper may graduate into the Cohistanis on one side and into the Kashkaris on the other. The particular division for which we have a specimen of the dialect calls itself *Siaposh*; its occupancy being the right bank of the Kuner and the watershed which divides it from the eastern feeders of the Oxus. According to Dr. Gardiner* the typical Kafirs, *eo nomine*, as opposed to the Half Mussulmen, are—

The Kafirs of Esh, calculated at	15,000
,, Ushah ,,	12,000
	27,000

Now, whether Kafir, or half Kafir, this, at least, is certain of the western tribes; viz. that the fragments of their creed are Hindú.

It is also certain that several legends point to India; though not exclusively. They point to India on one side, and to Persia on another.

That they are Franks is believed in some quarters. There is, however, a Cohistani population which calls itself Purauncheh. It is just on the cards that this may have given rise to the word *Feringi* = *Frank*. Upon their setting on stools and chairs in preference to lying-down like the mass of orientals I lay but little stress. As little do I lay on the fact of their being notorious wine-bibbers. The grape grows in their

* Journal of the Asiatic Society of Bengal. Vol. xxii.

country, and they know how to convert it into wine. Under these conditions they may easily indulge in drink, without being, of necessity, Europeans in blood.

There is a tradition that they are descended from Alexander the Great.

A small pool, near a place called Door, to the east or north-east of Bamian, where there is an intrusive population of Kalzubi Turks, but where the aborigines are Therba and Shu Paropamisans, gives us the following legend.

It is believed to be bottomless. The water is bitter and bituminous, bubbling up with sulphuretted hydrogen, and surrounded by incrustations of sulphur. Lambent flames are said to occasionally play over its surface. Near it is a dark cave, and in this cave are the remains of idols—more than one. The chief of these represent Moh and his wife, Mábún, deities whom even the Mahometans of the district reverence. No one enters the cave with his shoes on.

Two other caves are dedicated to Sheh, the Destroyer, and Zhei, the God of Fire. At each new moon the Therba (who reckon by months rather than years) make a fire-offering to Zhei.

Two other caves are dedicated to Hersh and Maul. Small beads of gold and stone, found in these parts by natives who dig for them, are called Solomon's grains.

Moh created the earth, and his wife Mábún created the wilderness. From them sprang the first giant race. They slept alternately for 999 moons and reigned 450,000 moons. After this period, three sons rebelled, viz. Sheh, the life-destroyer, Zhei, the fire-god, and Maul, the earth-quaker; and, by their combined efforts, Moh was buried beneath the mountains. Confusion lasted 5000 moons, after which the three victors retired each to his own region for 10,000 moons. Maul was lost in darkness of his own creating, Sheh fled with his family towards the sun, which so much enraged Zhei, that he caused fire to spread over the earth; this was quenched by the spirit of Mábún, but not till the whole giant race was destroyed, and the earth remained a desert for 3000 moons. Then Hersh and Lethram, originally slaves of Moh, and great magicians, emerged from the north, and settled in these mountains. By some Lethram is considered as the incarnate spirit of Mábún and the Queen to whom Hersh was vizier. Hersh had three sons, Uz, Muz, and Alk. These he left in charge of all their families, while with a large army he travelled toward the sun in pursuit of Sheh, who was supposed to be still living. So the three sons of Hersh and their descendants reigned happily for 18,000 moons, till Khood (Cyrus?) invaded and conquered the country, but, after many years' struggle, they expelled the invader, and retained the name Koorskush (Cyrus killed), now Khirghiz. The descendants of Hersh continued to reign for 10,000 moons more, till Khoondroo (Alexander?)

invaded the country ; after which no separate legend of them seems to be recollected.

In the same district stands the fort of Khornúshí, to which you ascend by a series of steep steps on hands and feet. Then comes a narrow ledge of rock, from which a ladder of skin ropes, or a basket and windlass, takes the explorer upwards. At the top, a basin of bubbling brilliant water, hot in the winter and cold during the summer, always full, and never overflowing, gives rise to the following legend—an echo of remarkable clearness, adding to the mysterious character of the spot.

When Noah was at Mecca, Khor, the chief of the district, went to pay homage to him : thereat Noah was well pleased, and promised to grant him any favour for which he should ask. So Khor asked for water, but the voice in which he spoke was rough and loud, and his manner coarse. At this the patriarch was offended. So that instead of blessing the land of Khor he cursed it, and condemned it to become solid rock, nevertheless he kept his promise in the matter of the water, and sent his grandson Shur to carry it into effect. The grandson cried Nu Shu. Echo answered Nu Shu. The sound Nu Shu reached Mecca. And now Nu Shu is the sound which the water murmurs, and which Echo still conveys to Mecca ; the place retaining the name of the three parties concerned—Khor, the prince who spoke so rudely ; Noah, the patriarch who disliked Khor's manners ; and Shu, the grandson who did the work in opening the basin and calling out the words which Echo delighted in repeating.

As far as this belief in Alexander goes, the Paropamisans are simply in the position of the most western of the Bhots ; inasmuch as the same belief prevails in Bultistan or Little Tibet. Indeed, I believe that, at one time, the Paropamisan area extended further to the east. In the collection of ethnographical casts brought home by the brothers Schlagintweit, it was remarked by the collectors, and assented to by the present writer, that the faces from the extreme east, though the faces of Bhots, were, to a great extent, Persian in form and feature. If so, there are good grounds for holding that the blood and the language do not, very closely, coincide ; and that there is Paropamisan blood in the veins of men and women whose language is Bhot, and whose creed (in some cases) is Buddhist. And this is borne out by Dr. Gardner's tables—approximations as they are—wherein we find the following statistical catalogue, which is, evidently, to a very considerable extent, either inferential or conjectural.

(1.)		
Bu, or Buh,	calculated at	12,000
Kahuz, or Huhi	,,	12,000
Phah, or Phagi	,,	12,000
Aspah	,,	12,000
Kúlis	,,	12,000
Muklu	,,	12,000
Maha	,,	12,000
Ka-lesh	}	,,
Ma-lesh and		
Lesh		
		84,000

(2.)		
Chinese Subjects.		
Beh, or Bethel	,,	12,000
Plahi, or Plaaghii	,,	12,000
Bhoti (?)	,,	12,000
		36,000

In respect to the wine it should be noticed that one of the poetical, or rhetorical, names of the Paropamisus points towards the fact of the grape growing there. It is called in Persia and Cashmír the Wine-cellar of Afrasiab.

It should also be added that on the western frontier we have the *venue* of several of Rustam's exploits; Rustam being the great hero of Persia.

The Dangri (*i. e.* Dungen) of Vigne, is Paropamisan.

There are numerous architectural and sculptured remains in the Paropamisan country.

English.	Siah Pôsh.*	Sanskrit.*
<i>Star</i>	tarah	tara
<i>Sun</i>	sol	surya
<i>Moon</i>	mâs	mâs
<i>Fire</i>	ai	agnis

* From Prichard.

English.	Siah Pôsh.	Sanskrit.
<i>Rain</i>	wash	varsha
<i>Snow</i>	zuin	himd
<i>Spring</i>	vastink	vassanta
<i>Hot</i>	tapi	tap
<i>Man</i>	naursta	nara
<i>Woman</i>	mashi	manuschi
<i>Ear</i>	kar	karna
<i>Eye</i>	achán	akschan
<i>Nose</i>	nású	nasa
<i>Teeth</i>	dint	dante
<i>Finger</i>	agun	anguli
<i>One</i>	ek	eka
<i>Two</i>	du	dui
<i>Three</i>	tre	tri
<i>Four</i>	chata	chatur
<i>Five</i>	pich	pancha
<i>Eight</i>	asht	ashtan
<i>Nine</i>	nu	navan
<i>Ten</i>	dosh	dasan.

The *Puraunchehs* are mentioned by Elphinstone, who only knows them as a class of carriers, called Hindki or Indians. He adds, however, that Baber gave them a separate language. I have been told that this is still spoken by a few families.

CHAPTER XXXV.

The Languages of certain migratory Populations of India.

THERE are numerous forms of speech in India, which, like the Hindustani, belong to certain classes of individuals rather than to certain districts. They partake, more or less, of the nature of Cant or Slang. Of many of them a good account is given by Mr. Balfour.

The following are the *Thug* numerals.

English.	Thug.	Bagwan.
<i>One</i>	udanka	ungud
<i>Two</i>	sheluke	duke
<i>Three</i>	udanu	ruk
<i>Four</i>	poku	poke
<i>Five</i>	molu	but
<i>Six</i>	shely	dag
<i>Seven</i>	pavitrū	puyater
<i>Eight</i>	mungi	mung
<i>Nine</i>	tiosu	kone
<i>Ten</i>	avataru	sula
<i>Eleven</i>	ekpuru	ekla
<i>Twelve</i>	habru	jewla.

The *Taremuki* are wandering tinkers.

English.	Taremuki.	English.	Taremuki.
<i>Man</i>	lokro	<i>Hand</i>	hath
<i>Woman</i>	chali	<i>Foot</i>	pug
<i>Head</i>	mathoe	<i>Water</i>	pani
<i>Eye</i>	dolo	<i>Stone</i>	dugru
<i>Nose</i>	nak	<i>Earth</i>	mattri
<i>Ear</i>	kan	<i>Tree</i>	jhar.

The *Bhatūi* are jugglers, posture-makers, and exhibitors of feats of strength.

English.	Bhatáí.	English.	Bhatáí.
<i>Man</i>	míns	<i>Foot</i>	pae
<i>Woman</i>	jo	<i>Fire</i>	ugg
<i>Head</i>	múndhi	<i>Water</i>	pani
<i>Eye</i>	akhoe	<i>Stone</i>	pathar
<i>Nose</i>	luk	<i>Earth</i>	bhui
<i>Ear</i>	kunnu	<i>Tree</i>	jhar.
<i>Hand</i>	hut		

The *Korawi* are musicians, and basket-makers.

English.	Korawi.	English.	Korawi.
<i>Man</i>	amlun	<i>Stone</i>	kellay
<i>Woman</i>	punjeri	<i>Earth</i>	tirri
<i>Fire</i>	nerpu	<i>Tree</i>	muru.

The *Ramusis* are men of predatory habits in the Mahratta country, but Canarese or Telinga in origin.

English.	Ramusi.	English.	Ramusi.
<i>Eye</i>	kunnul	<i>Fire</i>	dhupa
<i>Tooth</i>	punnul	<i>Water</i>	nidul
<i>Sun</i>	goanda	<i>Stone</i>	ratul.
<i>Moon</i>	phakut		

So are the *Mangs* who also belong to the Mahratta country.

English.	Mang.	English.	Mang.
<i>Eye</i>	kewrja	<i>Fire</i>	dhupa
<i>Tooth</i>	chawur	<i>Water</i>	nir
<i>Sun</i>	goanda	<i>Stone</i>	upalla.
<i>Moon</i>	goanda		

There are seven castes of *Nuts*,* or *Bazighurs*, imperfect Mahometans, who dance and juggle in Bengal.

English.	Hindostanee.	Nut.	Nut.
<i>Fire</i>	ag	ga	kag
<i>Bamboo</i>	bans	suban	nans
<i>Oven</i>	chilum	limchi	nilum
<i>Breath</i>	dum	mudu	num
<i>Remembrance</i>	íad	daí	kíad
<i>Beggar</i>	fuqír	ríqífu	nuqír
<i>House</i>	ghur	rughu	rhur
<i>India</i>	Hindustan	Dusítanuk	Kindustan
<i>Here</i>	idhur	dhuri	bidhur

* Captain Richardson, in Asiatic Transactions, vol. viii.

English.	Hindustanee.	Nut.	Nut.
<i>When</i>	jub	buju	nub
<i>Who</i>	kon	onk	ron
<i>Long</i>	lumba	balum	kumba
<i>Mouth</i>	mas	samu	nas
<i>Sect of people</i>	nut	tunu	kut
<i>Age</i>	omr	mur	komr
<i>Saint</i>	pír	rípu	chír
<i>Fort</i>	qilla	laqeh	rulla
<i>Opposite</i>	ruburu	bururu	kuburu
<i>Gold</i>	sona	naso	nona
<i>A search</i>	tulash	lashtu	nulash
<i>Disagreement</i>	umbunao	nunbeh	kunbunao
<i>Heir</i>	waris	ruswa	quaris.

The *Katodi* are catechu gatherers in the Mahratta country.

English.	Katodi.	English.	Katodi.
<i>Call</i>	akh	<i>Hawk</i>	moregai
<i>Boiled rice</i>	anuj	<i>Take</i>	li
<i>Hedgehog</i>	ahida	<i>Give</i>	wope
<i>Kite</i>	alav	<i>Turban</i>	salú
<i>Crab</i>	kirlu	<i>Dog</i>	súna
<i>Fowl</i>	kukdai	<i>Boy</i>	sora
<i>Iguana</i>	gohur	<i>Girl</i>	sori
<i>Arrow</i>	chumboti	<i>Crow</i>	hadia
<i>Munjus</i>	nagulia	<i>Man</i>	hodus
<i>Crane</i>	bugad	<i>Woman</i>	hodis.

To these add the *Bowri* and *Gohuri*.

English.	Bowri.	Gohuri.
<i>Man</i>	mankhoe	gohur
<i>Woman</i>	manussi	gohurni
<i>Head</i>	goddo	mathoe
<i>Eye</i>	dolo	ankhi
<i>Nose</i>	nak	nak
<i>Ear</i>	kan	kan
<i>Hand</i>	hatha	hath
<i>Foot</i>	—	pae
<i>Water</i>	pani	pani
<i>Stone</i>	bhattu	bhatta
<i>Earth</i>	bhoe	jami
<i>Tree</i>	jhar	jharr.

Of the characteristic elements in these forms of speech some are purely artificial like those in the Nut Vocabulary); others of Tamul origin—Tamul meaning, not only the Tamul proper, but its congeners.

CHAPTER XXXVI.

The Gipsy.

WHEREVER we find a *Gipsy* who retains any portion of his original language, no matter where we find him, that primitive element, be it much or little, is Indian. It is also Indian of the Hindí, rather than Indian of the Tamul type. The first of the following short vocabularies of the Gipsy language of different countries, is from Persia, the next from Ægypt, the last from Norway.

The Gipsies of Persia are known under the names of Ghurbat (or Khurbat), Goabaz (probably the same word), Duman, and Kaoli.

English.	(1.) Khurbat.	Dumau.
<i>Head</i>	sir	murras
<i>Hair</i>	val	khalluf
<i>Ear</i>	kan	priuk
<i>Eye</i>	akki	jow
<i>Tooth</i>	dandeir	ghiólu
<i>Hand</i>	kustum	dast
<i>Sun</i>	gaham	gaham
<i>Moon</i>	heiuf	heiuf
<i>Star</i>	astara	astara
<i>Fire</i>	ag	ar
<i>Water</i>	pani	how
<i>I</i>	man	man
<i>Thou</i>	to	to
<i>He</i>	hui	hui
<i>One</i>	ek	ek
<i>Two</i>	di	di
<i>Three</i>	turrun	sih
<i>Four</i>	tshar	tshar
<i>Five</i>	penj	penj
<i>Six</i>	shesh	shesh
<i>Seven</i>	heft	heft
<i>Eight</i>	hest	hest
<i>Nine</i>	na	na
<i>Ten</i>	das	deh.

In Egypt they are known as Ghagar, Helebi, and Náwer ; the first being the least Arabic of the three.

(2.)

English.	Ghagar.	Helebi.	Náwer.
<i>Head</i>	sir	ras	—
—	shirit	—	—
—	kamokhli	—	—
<i>Hair</i>	bal	shara	—
<i>Eye</i>	hanka	hazara	—
<i>Ear</i>	kirkáwiyeh	wudu	—
<i>Teeth</i>	dandi	sinnan	—
—	sinnam	suvan	—
<i>Sun</i>	kam	shems	shems
—	karzi	—	—
—	kariéh	—	—
<i>Moon</i>	kano	kamr	mahtaweh
—	kariz	—	—
<i>Star</i>	astra	nejm	—
<i>Fire</i>	ag	megumdara	ag
<i>Stone</i>	path	hajjar	—
<i>Tree</i>	kerian	mishgareh	kannin.

(3.)

English.	Gipsy of Norway.	Tater.*
<i>One</i>	gikk	jek
<i>Two</i>	dy	dui
<i>Three</i>	trin	trin
<i>Four</i>	schtar	schtsaar
<i>Five</i>	pansch	pantsch
<i>Six</i>	sink	schoov
<i>Seven</i>	schuh	efta
<i>Eight</i>	okto	ochto
<i>Nine</i>	engya	enja
<i>Ten</i>	ty	desh.

To which add *astro* = *star*, *bal* = *hair* ; *si* = *heart* ; *sap* = *snake* ; *Rommano* = *Gipsy*.†

With these specimens for the two extremes we may easily believe that the Gipsy of the interjacent countries is truly Indian in its basis.

* A variety of the ordinary Gipsy, which, in Norway, is called *Fante*.

† Sundt. *Beretning om Fante eller Langstrygerfolket*.

CHAPTER XXXVII.

The Kajunah.

IN Cunningham's Ladak is a specimen of the language of Hunz-Nagar, to the north and north-east of the Chitrali: and in contact with it; with the Bhot; with the Turk of Chinese Turkestan; and, probably, with some Mongol form of speech. I cannot, like its collector, connect it, off-hand, with the Shina and Arniya. The following table shows too much difference for this.

English.	Shina.	Arniya.	Kajunah.
<i>Man</i>	musha	rag	hir, er
<i>Woman</i>	grin	kamri	gus
<i>Head</i>	shis	sur	yetis
<i>Eye</i>	achhi	ghach	ilchin
<i>Ear</i>	kund	kad	iltumal
<i>Nose</i>	noto	naskar	gomoposh
<i>Mouth</i>	anzi	diran	gokhat
<i>Tooth</i>	duni	dond	gume
<i>Hand</i>	hath	hast	gurengga
<i>Foot</i>	pa	pang	goting
<i>Blood</i>	lohel	le	multan
<i>Sky</i>	agahi	asman	ayesh
<i>Sun</i>	suri	—	sa
<i>Moon</i>	yun	—	halans
<i>Star</i>	taro	satar	asi
<i>Fire</i>	agar	ingar	—
—	phu	—	phu
<i>Water</i>	wahi	augr	chil
<i>River</i>	sin	sin	sindha
<i>Stone</i>	bat	—	dhan.

Besides which, the numerals are not only different from the Dard dialects, but from those of all other languages known to me.

<i>One</i>	hin	<i>Seven</i>	talo
<i>Two</i>	altas	<i>Eight</i>	altambo
<i>Three</i>	husko	<i>Nine</i>	huncho
<i>Four</i>	walto	<i>Ten</i>	tormo
<i>Five</i>	sundo	<i>Twenty</i>	altar
<i>Six</i>	mishando		
Ja ba = <i>I am.</i>		Hurtu bai = <i>we are.</i>	
Um ba = <i>thou art.</i>		Ma bau = <i>ye are.</i>	
Ai ba = <i>he is.</i>		Menig bau = <i>they are.</i>	

Meanwhile, the following forms are from the Shina ; the first being (apparently) Kajunah ; the second Indian ; the third Brahui.

1.

Bé = *be thou, being.*Bilo = *to be.*Boje = *being.*

2.

Mo hos = *I am.*Tu hao = *thou art.*A'h hao = *he is.*Bé há s = *we are*Tso hath = *ye are.*A'h há = *they are.*

3.

Mo asúlús = *I was.*Tu asulu = *thou wast.*Ah usulu = *he was.*Be asilis = *we were.*Tso asilit = *ye were.*Zé asili = *they were.*

The Kajunah is just more Paropamisan than aught else. Still, *provisionally* (and only *provisionally*), I separate it.

CHAPTER XXXVIII.

The Pushtu, Patan, or Afghan.

AFGHAN and Afghanistan are Persian names. The native name is *Pukhtu* in one, *Pushtu* in another dialect.

English.	Western Pushtu.	Eastern Pukhtu.
<i>God</i>	khoda	—
<i>Heaven</i>	asman	—
<i>Father</i>	plar	—
<i>Mother</i>	mor	—
<i>Son</i>	zoé	—
<i>Daughter</i>	lõör	—
<i>Brother</i>	wror	—
<i>Sister</i>	khor	—
<i>Husband</i>	meru	—
<i>Wife</i>	ourut	khizu
<i>Girl</i>	peghlu	—
<i>Boy</i>	zunki	huluk
<i>Man</i>	meru	—
<i>Head</i>	sur	—
<i>Nose</i>	puzu	pozu
<i>Nostril</i>	spuzhměn	spegme
<i>Hair</i>	veshtu	—
<i>Eyebrow</i>	wõõ rúdzěěe	wrúze
<i>Eyelashes</i>	bana	—
<i>Eye</i>	sturgi	—
—	lemu	—
<i>Forehead</i>	wuchwely	wuchwoly
<i>Beard</i>	zbiru	giru
<i>Neck</i>	tsut	tsut
—	mughzy	—
<i>Arm</i>	las	—
<i>Hand</i>	mungol	—
<i>Nail</i>	nook	—
<i>Belly</i>	nus	gera
<i>Back</i>	sha	—

English.	Western Pushtu.	Eastern Pukhtu.
<i>Flesh</i>	ghwushu	ghwukhe
<i>Bone</i>	hudúky	—
<i>Blood</i>	víni	—
<i>Heart</i>	ziru	—
<i>Ear</i>	gwuzh	ghwug
<i>Mouth</i>	khoolu	—
<i>Tongue</i>	zuba	zhebu
<i>Tooth</i>	gash	ghakh
<i>Foot</i>	pshu	khpu
<i>Day</i>	rwudz	—
<i>Night</i>	shpu	—
<i>Sun</i>	nmur	nwur
<i>Moon</i>	spozhmy	spogmi
<i>Star</i>	stori	—
<i>Fire</i>	or	—
<i>Water</i>	obu	—
<i>River</i>	rod	seen
<i>Sea</i>	deria	—
<i>Tree</i>	wunu	—
<i>Stone</i>	kane	—
<i>I</i>	zu	—
<i>We</i>	muzh	mungu
<i>Thou</i>	tu	—
<i>Ye</i>	tase	—
<i>One</i>	yo	—
<i>Two</i>	dwu	—
<i>Three</i>	dre	—
<i>Four</i>	tsulor	—
<i>Five</i>	pinza	—
<i>Six</i>	spuzh	—
<i>Seven</i>	owu	—
<i>Eight</i>	uti	—
<i>Nine</i>	nu	—
<i>Ten</i>	lus	—

In India the word *Pukhtu* becomes *Patan*.

CHAPTER XXXIX.

The Persian.—The Huzvaresh.—The Parsi.—The Modern Persian.—The Biluch.—The Kurd.—The Buruki.

I BEGIN the notice of the languages of *Persia* and its congeners with the following extract from Prichard.

The first appearance of the ancient Medes and Persians, during the sixth century before our era on the theatre of human affairs, was almost as sudden as that of the Huns, or Turks, or Mongoles, in a later age. Shortly before the period when they gained the mastery of the world, their name seems to have been unknown to Europe and to Western Asia. The Greeks of the Homeric age, and while the kingdom of Lydia was growing up in Asia Minor, appear never to have heard of the Persians; nor have we any proof that their existence was known except by the predictions of the Prophets to the ancient Hebrews. Even in the historical records referring to preceding times, which the Greeks afterwards found in the east, there is no trace of an ancient empire, or even of an independent nation, in the countries between the Tigris and the Indus, dating its existence many generations before Cyrus. The Assyrian kingdom of Ninus and Semiramis and their successors is said to have reached to the borders of India. Whence, then, came that great and powerful race, who suddenly overturned all the dynasties of Asia, subdued the civilized parts of Africa and of Europe? Were they one, perhaps the first, of those great swarms, who, from the remote regions of High Asia, have poured themselves down in different ages to overrun the Eastern world? or had they been, as it is generally supposed, the primeval inhabitants of some region in the vast extent of Iran, who, like the Arabs in later times, after remaining for ages in quiet obscurity, suddenly emerged, as if moved by some inward impulse, and like that people became almost universal conquerors?

Samples of the language of the Sassanian period have come down to us as inscriptions, as legends on coins, and as written compositions. As the dynasty reigned from the third to the seventh century, and as the reigns of both the earliest and the latest of the kings are illustrated by memorials of some kind, the presumption is against uniformity. So is the fact. There are divisions, sub-divisions, and cross-divisions in the criticism of the

Sassanian memorials. The older differ from the newer, both in respect to the language which they exhibit, and in respect to the alphabet in which they are embodied.

The notice of the inscriptions comes first. The chief are from Nakhsi-Rustam, Persepolis, Kirmanshah, and Hajiabad. They have long commanded the attention of Orientalists. The chief of the earlier memoirs upon them was by De Sacy, and it is a memoir to which later investigators have added but little. The inscriptions are neither numerous nor long: neither are they rich in forms and words. Titles, as in inscriptions in general, form a large part of them. Of verbs, there is no instance. The alphabet is Semitic; and, like the other Semitic alphabets, with the exception of the Æthiopian, is read from right to left. The alphabet is Semitic, and *lapidary*, i. e. it is, comparatively speaking, rectilinear and angular rather than curvilinear and round.

The older the coin, the more lapidary the character of the letters of its legend; a fact upon which Mordtmann has suggested the following classification; a classification which gives (1) coins with their legends in the lapidary alphabet; (2) coins with their legends in an alphabet more cursive than lapidary; (3) coins with their legends in an alphabet actually (or nearly) cursive. The first class represents a period from Artaxerxes to Narses, when the tendency to transition begins. All, or almost all, of the bilingual inscriptions belong to this period.

The second, of which the typical representatives are the coins of Varames IV., reaches from Sapor II. to Chosroes II.: the third from Chosroes II. to the end of the dynasty, and a little beyond it; a little beyond it inasmuch as some of the early Caliphs used the Sassanian alphabet in their legends. A series of coins from Taberistan belongs to this period. That the three classes graduate into each other is plain.

The same applies to the language, so far as our scanty data allow us to judge. Mordtmann suggests that the

earliest and the latest legends belong to different languages ; or rather to the same language in stages sufficiently different to be treated as such. Spiegel, on the other hand, refers them all to one language.

So much for the inscriptions and coins. It was necessary to begin with them, because they give us dates, which the literary compositions, though much more valuable as representatives of the language, do not.

The particular dialect that the Sassanian memorials represent is that of south-western Persia. The extent to which it is mixed with Semitic elements is in favour of this. So are the localities of the chief inscriptions ; especially those of Persepolis and Nakhsi-Rustam. The dynasty I believe to have been other than Persian ; so that it would take the language of the capital as it found it. The Semitic alphabet, also, lay near at hand. It was current in Syria, and Mesopotamia ; not to mention the fact of its having extended itself to Caubul some generations before. The use, however, of it was, as far as we can judge from negative evidence, an innovation—the legends of the Arsacidan coins having been Greek.

The common name for this form of speech, from the time of D'Anquetil du Perron until the last ten years, was Pehlevi. Spiegel, however, in the preface to his Parsi Grammar, a forerunner of his one upon that of the Sassanian compositions, has named it Huzvaresh ; and given fair reasons for doing so. At any rate, the name Pehlevi is inconvenient.

What Spiegel calls the Parsi is treated by him as either the actual Huzvaresh, or a near congener of it, in a newer form, and, as a kind of Huzvaresh of the early Mahomedan period, *i. e.* of the time between the last of the Sassanians and Firdusi who wrote under Mahmud of Ghuzni. The Parsi compositions are, one and all, translations from the Huzvaresh. Their alphabet is Huzvaresh. They are without either dates or names. The translations, however, of two works, the

Minokhired, and the *Shikand-gumâni*, are held to be older than that of a third, the *Patet Irani*. Finally, the language is held to be transitional to the Huzvaresh and the modern Persian.

A well-known statement from the *Ferheng-i-Jihângîrî* tells us, that when that work was written there were seven dialects of the Persian language, of which four were obsolete, and three in use. These seem to have been literary forms of speech; or, at any rate, forms of speech which had been subjected to a certain amount of cultivation. I imagine that there were written compositions in all of them, and that they were mentioned by the writer just as the Sicilian, the Bolognese, or the Milanese might be mentioned by an Italian critic as dialects of the Italian Peninsula. If so, they were provincial or local forms of speech. If so, they were forms of speech which were scarcely dialects in the strictest sense of the word; inasmuch as literary influence had, to some extent, acted upon them—such influences always having an assimilating tendency.

Of these, the four obsolete dialects were the Herevi, the Segzi, the Zavuli, and the Sogdi, *i. e.* the dialects of Herat, Seistan, Zabulistan, and Bokhara—the ancient Sogdiana. The three in use were the Pehlevi, the Parsi, and the Deri. Of these names four are not only geographical, but are visibly so. *Parsi* is ambiguous. It may mean either the dialect of the province Fars, or the dialect of certain books belonging to the Parsis. Pehlevi is, perhaps, the Huzvaresh—though the identification is not without its elements of uncertainty. *Deri* is a difficult term, being, apparently, word for word, the same as Deer, Tirhai, &c. If so, it is a geographical term. If so, however, is it geographical without being definite?—inasmuch as *D-r* means no particular place, but any place with certain physical characters. It means no more than the word *Highland*,

a word which may apply anywhere where the *Lands* are *High*.

Simply from finding that the vocabularies headed *Dêr*, *Tirye*, &c., come from Caubul, and the Indian frontier rather than from the western side of Persia, I am inclined to make the *Deri* an *Eastern* dialect. Whether it is that of *Firdusi* is another question ; indeed, the whole question concerning the seven dialects of the *Ferheng-i-Jihângîrî*, is rather one of exegesis than one of proper philology. That a language like the Persian, which is spoken over a vast area, should fall into dialects and sub-dialects, is no more than what we expect *à priori*. We expect, too, *à priori*, that some of these should be of sufficient importance to command the attention of native commentators. That any such commentator should give us either the whole details, or an accurate classification, is unlikely. It is only likely that he will give some extreme or well-marked forms.

Upon the actual details of the Persian dialects, as at present spoken, I can give nothing definite. The dialects of Ghilan, Mazenderan, and Aderbijan, are said to exhibit notable characteristics—indeed the statement may be found in good books, that *Pehlevi* is still spoken in certain parts of the last-named province. Whether this be the case or not, depends upon the meaning attached to the word. All that can safely be inferred from the assertion is the existence of some archaic dialect. Upon the dialects of the towns, and upon those of the country in general, the literary language, in its cultivated form, has had great influence ; in other words, the ordinary language of a great part of Persia approaches it in the way that the ordinary language of the towns of England approaches the English.

English.	Persian.	English.	Persian.
<i>Man (homo)</i>	admi	<i>Moon</i>	māh
— (<i>vir</i>)	mard	<i>Star</i>	sitārā
<i>Woman</i>	zan	<i>Fire</i>	eātāsh
<i>Head</i>	sar	<i>Water</i>	ab
<i>Hair</i>	mū	<i>Stone</i>	sang
<i>Eye</i>	chashm	<i>Tree</i>	darakht
<i>Nose</i>	bīnī	<i>One</i>	yak
<i>Mouth</i>	dahan	<i>Two</i>	do
<i>Tooth</i>	dandān	<i>Three</i>	sih
<i>Tongue</i>	zabān	<i>Four</i>	chāhār
<i>Hand</i>	dast	<i>Five</i>	pānch
<i>Foot</i>	pā	<i>Six</i>	shash
<i>Blood</i>	khūn	<i>Seven</i>	haft
<i>Day</i>	roz	<i>Eight</i>	hasht
<i>Night</i>	shab	<i>Nine</i>	nau
<i>Sun</i>	āftāb	<i>Ten</i>	das.

Of either the Persian *eo nomine*, or a language which differs from the Persian in name rather than in structure, spoken beyond the boundaries of Persia, the most important are—

1. The Persian of the Sarts of Bokhara, on the north-east.

English.	Bokhara.	English.	Bokhara.
<i>Head</i>	tser	<i>Sun</i>	aftab
<i>Hair</i>	mui	<i>Moon</i>	mah
<i>Hand</i>	dest	<i>Star</i>	sitara
<i>Foot</i>	pai	<i>Water</i>	ab
<i>Eye</i>	tshesm	<i>Stone</i>	tsenk.
<i>Ear</i>	qush		

2. The Biluch of Biluchistan, on the south-east.

English.	Biluch.	English.	Biluch.
<i>Hair</i>	phut	<i>Thou</i>	thau
<i>Eye</i>	tsham	<i>Ye</i>	shumā
<i>Tongue</i>	zawan	<i>One</i>	yak
<i>Tooth</i>	dathan	<i>Two</i>	do
<i>Nose</i>	phonz	<i>Three</i>	shai
<i>Foot</i>	path	<i>Four</i>	tshyar
<i>Moon (new)</i>	nokh	<i>Five</i>	pantsh
<i>Fire</i>	as	<i>Six</i>	shash
<i>Water</i>	aph	<i>Seven</i>	hapt
<i>Tree</i>	darashk	<i>Eight</i>	hast
<i>Stone</i>	sing	<i>Nine</i>	nu
<i>I</i>	ma	<i>Ten</i>	dah.
<i>We</i>	mā		

3. The Kurd of Kurdistan, falling into the Luristan, the Felleh, and other dialects.

English.	Kurd.	English.	Kurd.
<i>Man</i>	piaou	<i>Foot</i>	peh
<i>Head</i>	ser	<i>Blood</i>	khum
<i>Eye</i>	tshav	<i>Sun</i>	hatava
<i>Nose</i>	kuppu	<i>Moon</i>	mahang
<i>Ear</i>	gheh	<i>Star</i>	asteria
<i>Hair</i>	jakatani	<i>Day</i>	ruzh
<i>Mouth</i>	zar	<i>Night</i>	show
<i>Tooth</i>	didan	<i>Fire</i>	aghir
<i>Tongue</i>	ziman	<i>Water</i>	aw
<i>Beard</i>	rudain	<i>Stone</i>	bird
<i>Hand</i>	dest	<i>Tree</i>	dar.

In the following list (the Zaza is a Kurd dialect from the north-western frontier) observe the affix *min*. It is the possessive pronoun, upon which more will be said when the American and Kelænesian languages come under notice. In a vocabulary which I took from a gipsy in England, I found the same incorporation.

English.	Zaza.	English.	Zaza.
<i>Head</i>	sèrè- <i>min</i>	<i>Star</i>	sterrai
<i>Eyes</i>	tchime- <i>min</i>	<i>Mountain</i>	khoo
<i>Eyebrows</i>	burné- <i>min</i>	<i>Sea</i>	aho
<i>Nose</i>	zinjé- <i>min</i>	<i>Valley</i>	derèi
<i>Moustache</i>	simile- <i>min</i>	<i>Eggs</i>	hoiki
<i>Beard</i>	ardishé- <i>min</i>	<i>A fowl</i>	kerghi
<i>Tongue</i>	zoanè- <i>min</i>	<i>Welcome</i>	lebèxairomè
<i>Teeth</i>	dildonè- <i>min</i>	<i>Come</i>	bèiri
<i>Ears</i>	gushè- <i>min</i>	<i>Stay</i>	rōshè
<i>Fingers</i>	ingishtè- <i>min</i>	<i>Bread</i>	noan
<i>Arm</i>	paziè- <i>min</i>	<i>Water</i>	āwè
<i>Legs</i>	híngè- <i>min</i>	<i>Child</i>	katchimo
<i>Father</i>	pre- <i>min</i>	<i>Virgin</i>	keinima
<i>Mother</i>	mai- <i>min</i>	<i>Orphan</i>	lajekima
<i>Sister</i>	wai- <i>min</i>	<i>Morning</i>	shaurow
<i>Brother</i>	brai- <i>min</i>	<i>Tree</i>	dori
<i>The back</i>	pushtiai- <i>min</i>	<i>Iron</i>	asin
<i>Hair</i>	porè- <i>min</i>	<i>Hair</i>	aurish
<i>Cold</i>	serdo	<i>Greyhound</i>	taji
<i>Hot</i>	auroghermo	<i>Pig</i>	khooz
<i>Sun</i>	rojshwesho	<i>Earth</i>	ert
<i>Moon</i>	hashmè	<i>Fire</i>	adir

English.	Zaza.	English.	Zaza.
<i>Stone</i>	see	<i>Mare</i>	mahiné
<i>Silver</i>	sém	<i>Grapes</i>	eshkijshi
<i>Strength</i>	kote	<i>A house</i>	kè
<i>Sword</i>	shimshir	<i>Green</i>	kesk
<i>A fox</i>	krèvesh	<i>Crimson</i>	soor
<i>Stag</i>	kive	<i>Black</i>	siah
<i>Partridge</i>	zaraj	<i>White</i>	supèò
<i>Milk</i>	shut	<i>Sleep</i>	ransumè
<i>Horse</i>	istor	<i>Go</i>	shoori.

4. In Afghanistan and elsewhere, there are certain populations which the Afghans, or whoever may be the predominant population, separate from themselves, sometimes under the general name of Tadzhiik, Deggaun, or Parsiwan, and sometimes under some specific or particular denomination. Most (perhaps all) of these use a form of speech which is essentially Persian. Such is that of the Barakis, of Afghanistan, a population of which there are two divisions, one in the province of Lohgad, who speak Persian *eo nomine*, and one of the town of Barak, "who speak," writes Leach, "the language called Baraki." But this is Persian also—*i. e.* the Persian of Barak, though not of the purest kind. Possibly it contains an artificial element; at any rate, Leach's notice of it should be known.

It makes the Baraki originally inhabitants of Yemen, whence they were brought by Mahmud of Ghuzni, when he invaded India; the Sultan, pleased with their services, was "determined to recompense them by giving them in perpetual grant any part of the country they chose; they fixed upon the district of Kàñguram in the country of the Wazirìs, where they settled. There are 2000 families of the Ràjàn Barakîs, under Rasul Khán who receives 2000 rupees a year from Dost Muhammed Khán. The contingents of both these chiefs amount to 50 horsemen who are enrolled in the Ghulam Khána division of the Cabùl army. There are also 2000 families of Barakîs at Kàñguram under Sháh Malak, who are independent. The Barakîs of this place and of Barak

alone speak the Barakî language. We receive a warning, from the study of this vocabulary, not to be hasty in inferring the origin of a people merely from the construction of their language; for it is well known that the one now instanced was invented by Mir Yu'zu'f, who led the first Barakîs from Yemen into Afghanistan: his design was to conceal and separate his few followers from the mass of Afghans (called by them Kâsh), who would no doubt at first look upon the Barakîs with jealousy as intruders. The muleteers of Cabûl, being led by their profession to traverse wild countries and unsafe roads, have also invented a vocabulary of passwords."

English.	Baraki.	English.	Baraki.
<i>Head</i>	sar	<i>Village</i>	gram
<i>Nose</i>	neni	<i>House</i>	ner
<i>Eye</i>	tsimi	<i>Egg</i>	wolkh
<i>Ear</i>	goi	<i>Milk</i>	pikakh
<i>Tooth</i>	gishi	<i>Fish</i>	mahi
<i>Sun</i>	toavi	<i>One</i>	she
<i>Moon</i>	marwokh	<i>Two</i>	do
<i>Star</i>	stura	<i>Three</i>	ghe
<i>Day</i>	rosh	<i>Four</i>	tshar
<i>Night</i>	gha	<i>Five</i>	penj
<i>Fire</i>	arong	<i>Six</i>	ksha
<i>Water</i>	wokh	<i>Seven</i>	wo
<i>Stone</i>	gap	<i>Eight</i>	antsh
<i>Tree</i>	darakt	<i>Nine</i>	noh
<i>City</i>	kshar	<i>Ten</i>	das.

How far the dialects of Wokhan, Shugnan, and Roshan, are Persian rather than Paropamisan, or Paropamisan rather than Persian, or how far they are transitional to the two, is a point for which we want *data*.

NOTE.

At the risk of appearing unduly speculative and presumptuous, I venture on the following suggestion, viz. that the true name is *Husvadesh* rather than *Huzvaresh*. The preliminary remarks of Spiegel (pp. 22-23) supply the bases of this conjecture. Quatremère gives the following translation of a passage in the *Kitab-ul-fihrist*—" *Les Perses ont aussi un alphabet Zewaresh dont les lettres sont tantôt liées, tantôt isolées,*" &c. This gets rid of the

initial syllable. It also renders it probable that the *r* is a clerical error for *d*. If so, it is simply the language, or alphabet, of *Siwād*.

I also suggest, on the strength of Mohl's conjecture, that the root of the word *Pehlevi*=*boundary* or *march*, that the term, like the German *Marcomannic*, may be the language of any district which constituted a frontier, so that there may have been more *Pehlevi*s than one. One of these was the district named *Fehleh*, which comprised the five towns of Rei, Ispahan, Hamadan, Mah-nehavend, and Aderbijan. The authority for this is Ibn Hauqal, who travelled in Persia in the fifth century of the Hejira. Other statements (which may be found in Spiegel) confirm this by connecting the Pehlevi with the Ghilan dialect.

Geographically, then, the Pehlevi was a dialect of the north-west, the Deri (which was spoken with great purity in Balkh) being one of the north-east. But it was also used in a chronological sense, and meant (as Spiegel remarks) Old Persian.

The geographical Pehlevi, then, may be one dialect, the chronological or historical Pehlevi, another. It is this latter which is most especially connected with the Huzvaresh.

CHAPTER XL.

- The Iron.

IRON is the native name for a population which is called by its neighbours Osset: its occupancy being the parts about the Vladikaukasus, where it is bounded by the Georgian on the south, and certain Lesgian and Tshetsh dialects on the north, east, and west. Of all the languages of Caucasus, it is the one which nearest approaches the Persian, and (through it) its real or supposed congeners of what is called the Indo-European class: for which reason it has commanded more than ordinary attention. It cannot, however, be separated from the other languages of the great mountain-range to which it belongs.

English.	Iron.	English.	Iron.
<i>Man</i>	moi	<i>Hand</i>	kukh
<i>Head</i>	ser	<i>Foot</i>	kakh
<i>Eye</i>	tsaste	<i>Blood</i>	thuh
<i>Nose</i>	findzh	<i>Sun</i>	khor
<i>Ear</i>	khuz	<i>Moon</i>	mai
<i>Hair</i>	dzikku	<i>Star</i>	stal
<i>Mouth</i>	dzug	<i>Fire</i>	sing
<i>Tooth</i>	dendag	<i>Water</i>	dun
<i>Tongue</i>	awsag	<i>Stone</i>	dor.
<i>Beard</i>	botso		

The nearest congeners of the Iron are the Persian on the one side and the Armenian on the other, the relationships on each side being distant; or, at any rate, less near than the geographical relations of the three languages would lead us to expect.

Among the Persian forms of speech the Iron is nearest to the Kurd.

Next to the Georgians, the Iron is the population of Caucasus which is most thoroughly brought under Russia. Hence, the language, so far as it is written at all, is written in Russian characters. Such is the case with the Dictionary of Sjögren; in which the Russian alphabet, with the addition of several new signs, is the medium.

Of Iron dialects there are, at least, two—the ordinary Iron and the Dugorian. A third, quoted as the *Tagaurian*, may be one of two things. It may be a real fresh dialect or it may be another form for *Dugorian*.

Of the grammatical structure of the Iron, a short sketch (of which an abstract is given in the present writer's *Varieties of Man*) is published by Rosen.

That the Iron are the descendants of the Alani, who were, themselves, the descendants of certain Medes, by whom a district of Caucasus was colonized in the time of the Achæmenidæ, is a doctrine of Klaproth's, which has met with more approval than it deserves. It rests on a confusion between the name *As* (= *Osset*) as applied to the Iron by themselves, and the name *As* (= *Osset*) as applied to them by some one else.

The similarity of form between *Iron* and *Iran*, the name of a province of Persia, as well as the Sassanian for Persia in general, is more important. The true explanation, however, of this has yet to be given.

Upon the claims of the Iron to be placed in the same class with the Latin, Greek, German, Slavonic, and Lithuanic, more will be said in the sequel.

CHAPTER XLI.

The Armenian.

THE nearest congeners to the Armenian are the Iron on the one side, and the Georgian on the other: the relationships on each side being distant; or, at any rate, less near than the geographical relations of the three languages would lead us to expect.

English.	Armenian.	English.	Armenian.
<i>Man (homo)</i>	mart	<i>Tooth</i>	adamn
— (<i>vir</i>)	air	<i>Hand</i>	dzyern
<i>Head</i>	klukh	<i>Foot</i>	wot
<i>Hair</i>	hyer	<i>Tongue</i>	tyesu
—	lav	<i>Heart</i>	zird
—	mas	<i>Sun</i>	aryev
<i>Eye</i>	agn	<i>Moon</i>	luzin
—	atsk	<i>Star</i>	azdegh
<i>Nose</i>	untsh	<i>Fire</i>	hur
—	kit	—	grag
<i>Mouth</i>	pyeran	<i>Water</i>	tshur
<i>Ear</i>	ungn	<i>Snow</i>	ziun
—	agantsh	<i>Stone</i>	khar
<i>Beard</i>	morusk	<i>Hill</i>	sar
—	—	<i>Fish</i>	tsugn.
<i>Blood</i>	ariyun		

There are Armenians beyond the limits of Armenia. There is a colony in Persia near Isfahan, founded by Shah Abbas, the founder of the Georgian colony in Khorasan. There are Armenians in India, and many thousands in Constantinople. In *European* Russia their census is as follows:—

In the Government of Astrakan . .	5,272
_____ Bessarabia . .	2,353
_____ Ekaterinoslav . .	14,931
_____ St. Petersburg . .	170
_____ Stauropol . .	9,000
_____ Tauris	3,960
_____ Kherson	1,990
	<hr/>
Total	37,676

But the most important settlement is that of the Mechtarist monks on the Island of St. Lazarus, in Venice. Here is the centre of the Armenian literature ; with its library, rich in MSS., some published, some unpublished. Nine-tenths of the Armenian compositions that appear in print proceed from this Venetian press. The Armenian literature goes back to the fifth century, and the Armenian alphabet, which, as far as the relation of signs to sounds is concerned, is one of the completest in existence, has, in the form of its letters, deviated from its prototype (whatever that was) to a great degree. It affects straight lines and angles, and exhibits a *minimum* of curves. In the order and names of its letters it is Greek.

The languages that have more especially encroached on the Armenian are the Turk and the Persian.

CHAPTER XLII.

The Dioscurian Group.—Meaning of the Term.—Georgian Division.

So much is said and written about the *Caucasian* division of the human species, where the word is used in a general sense, that, when we come to the mountain-range of Caucasus itself, and find ourselves in the midst of details which are truly and strictly Caucasian, we are constrained to either repudiate the current meaning of the word, or to use it with a circumlocution, and talk of *Caucasus in the limited*, or *Caucasus in the geographical*, sense of the word.

We may do this, or we may coin a new term. The term, here and elsewhere, proposed by the present writer, is *Dioscurian*; Dioscurias being the name of one of those towns of the Caucasian sea-coast which is not only mentioned by ancient writers, but mentioned with reference to one of the most remarkable characteristics of modern, as it also was of ancient, Caucasus. This is the multiplicity of languages and dialects. The business, says Pliny, of Dioscurias had to be transacted through the medium of thirty interpreters. Now, the number that would be requisite for a similar function in modern Caucasus, is undoubtedly less, the Turkish being pretty generally understood, and serving as a kind of *lingua franca*. Nevertheless, the actual number of separate substantive languages, dialects, and sub-dialects, is, still, considerable, as will be seen when we come to the details. Meanwhile the leading groups are represented

by the following languages: (1.) the Georgian; (2.) the Lesgian; (3.) the Tshetsh; (4.) the Circassian.

The most northern, and at the same time the rudest, of the Georgian populations, are the descendants of the Suani, lying inland, at the head-waters of the Zkhenist-zkhali, Eguri, and Egrisi, between Sukhumkaleh and the Phasis. They call

Themselves . . .	<i>Suan.</i>
The Abkhas . . .	<i>Mibkhaz.</i>
— Kartuelians . . .	<i>Mkarts.</i>
— Mingrelians . . .	<i>Mimrel.</i>
— Karatshai . . .	<i>Ows.</i>
— Iron . . .	<i>Sawiar.</i>

The *Mingrelians* face the Euxine, belonging to the drainage of the Phasis; the upper portion of which is

Imerithi, the land of Imer, or Iber; word for word, the ancient Iberia. To the east of Imerethi lies the watershed of the Phasis and Kur, the occupancy of the

Kartuli, *Kartueli*, or *Kartulinians*, the Kartueli form of speech being the Georgian of Tiflis; the Georgian of the literature and alphabet.

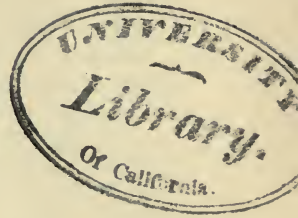
Guriel is connected, in the way of dialect, with Mingrelia, being, probably, transitional to the speech of that principality and

Lazistan, or the country of the Lazi. This extends along the sea-coast, from the parts about Batúm, at the mouth of the Tsorok, to Rizeh, east of Trebizond—perhaps further. Inland it extends over the country between Kars and the Black Sea. Its exact boundaries, however, are not known.

The Lazi are subject to Turkey, and are Mahometan in creed. The other Georgians are Christians, according to the church of Armenia, and subject to Russia. Like some of the Tsherkess, the Lazi were originally Christian; their conversion having been effected about the seventh

century. Even now, they abstain, to a great extent, from polygamy.

The Georgian alphabet, which, as far as the relation of signs to sounds is concerned, is one of the completest in existence, affects, in the form of its letters, curves, and eschews straight lines and angles. This places it in strong contrast with the Armenian. Yet it is from the Armenian that it was, most probably, derived. Indeed, the ecclesiastical alphabet (for the preceding remarks apply to the vulgar alphabet only) is evidently of Armenian extraction



CHAPTER XLIII.

The Dioscurian Group.—Lesgian Division.

THE Caucasians of the Koisu and Terek, rivers which fall into the Caspian, constitute the Lesgian group ; occupants of Eastern, rather than of Central or Western Caucasus ; occupants of parts of Daghestan and Tabasseran, and conterminous with Shirvan, a province of Persia. The Georgians call the Lesgians *Lekhi*, which is the Greek *Λήγαι*.

Daghestan, or Leghistan, the country of the Lesgi, is the ancient Albania ; the country conquered by Pompey.

Lesgian, like Circassian, is no native name ; for the Lesgians, like the Circassians, have no term which is at once native and collective. Its details are to be found in the hilly country out of which the rivers of Daghestan arise, the actual coast of the Caspian being Turk and Persian rather than Lesgian.

In the watershed between the Aksu and Koisu (Turkish terms) lie the Avar and Marulat tribes. Word for word, Marulat, the plural of Marul, from Mehr a hill, is the Greek *Μάνραλοι*. The Marulat tribes are—Khunsag, Kaseruk, Hidatle, Mukratle, Ansokul, Karakhle, Gumbet, Arrakan, Burtuna, Anzukh, Tebel, Tumurga, Akhti, Rutul, Tshari, Belakan.

The Andi and Kabutsh are outlying members of this group. So are the Dido and Unso, whose districts lie as far south as the upper Samur.

The Kasi-kumuk lie to the east of the Koisu, in the Kara-kaitak district, and in part of Tabasseran.

The Akush and Kubitsh lie between the Koisu, the upper Manas, and the Buam; the Kura in South Daghestan.

The Lesgians are called

By the Circassians . . . *Hannoatshe.*
 ——— Tshetsh . . . *Sueli.*

English.	Avar.	Antshukh.	Tshari.	Andi.
<i>Man (homo)</i>	báhardzh	tehi	tshi	——
—— (<i>vir</i>)	tshi	bahartsh	bahartsh	heka
<i>Head</i>	beter	beter	beker	mier
<i>Hair</i>	sab	sab	sab	zirgi
<i>Eye</i>	beer	——	beer	kharko
——	een	in	een	hanka
<i>Nose</i>	khomag	khumug	mushush	mahar
<i>Mouth</i>	kaal	kaal	kaal	kol
<i>Tooth</i>	sibi	sibi	sibi	solvol
<i>Tongue</i>	maats	maats	maats	mits
<i>Foot</i>	pog	pog	pog	tsheka
<i>Hand</i>	kwer	kwer	kwer	kazhu
<i>Sun</i>	baak	baak	baak	mitli
<i>Moon</i>	moots	moots	moots	horts
<i>Star</i>	zoa	zoa	zabi	za
<i>Fire</i>	tsa	tsa	tsa	tsa
<i>Water</i>	htlim	htlim	khim	tlen
<i>Stone</i>	itso	teb	khezo	linzo
<i>Tree</i>	guet	——	——	tketur
<i>One</i>	zo	zo	hos	zey
<i>Two</i>	kigo	kigo	kona	tshego
<i>Three</i>	shabgo	tavgo	khabgo	khlyobgu
<i>Four</i>	ukgo	ukkgo	ukhgo	boogu
<i>Five</i>	sugo	shogu	shugo	inshtugu
<i>Six</i>	antgo	antlo	ankhgo	ointlgu
<i>Seven</i>	antelgo	antelgo	antelgo	ot'khhltugu
<i>Eight</i>	mitlgo	mitlgo	mikgo	beitlgu
<i>Nine</i>	itshgo	itsgo	itshgo	hogotshu
<i>Ten</i>	anatsgo	antsgo	anzgo	khotsogu.

English.	Dido.	Akush.	Kusi Kumuk.
<i>Man (homo)</i>	——	murgul	vir
—— (<i>vir</i>)	tsekvi	adim	tshu
<i>Head</i>	tkin	bek	bek
<i>Hair</i>	kádi	ashme	tshara
<i>Eye</i>	ozurabi	uhli	ya
<i>Nose</i>	mali	kank	mai

English.	Dido.	Akush.	Kasi Kumuk.
<i>Mouth</i>	haku	moli	sumun
<i>Tooth</i>	kitsu	tsulve	kertshi
<i>Tongue</i>	mets	limtsi	maz
<i>Foot</i>	rori	kash	dzan
<i>Hand</i>	retla	kak	kua
<i>Sun</i>	buk	beri	barkh
<i>Moon</i>	butsi	baz	bars
<i>Star</i>	tsa	zuri	tsuka
<i>Fire</i>	tsi	tsa	tsha
<i>Water</i>	htli	shin	tshin
<i>Stone</i>	gul	kaka	tsheru
<i>Tree</i>	gurushed	kalki	mursh.

English.	Curali.	English.	Curali.
<i>God</i>	Kysser	<i>Horse</i>	belgan
<i>Man</i>	adam	<i>Dog</i>	byz
<i>Beard</i>	syrall	<i>Sheep</i>	langat
<i>Hand</i>	kill	<i>Finger</i>	tapalar
<i>Belly</i>	sarar	<i>Cow</i>	slavra
<i>Fox</i>	ihi	<i>Wolf</i>	willi
<i>Foot</i>	kokar	<i>Mouth</i>	damni.

I know of no grammar of any Lesgian form of speech.

CHAPTER XLIV.

The Dioscurian Group.—The Tshetsh Division.—Grammatical Structure of the Tushi.

THE tribes of the next group occupy the watershed between the Kuban and the Terek, being an inland and central population; a population with affinities in the way of language which connect it with both its eastern and its western neighbours.

This population is called by the Russians Tshetshents by the Turks, Tsherkes, and by the Andi Lesgians, Mizdzhedzhi. One of their tribes is named Kisti, the Georgian name for their area being Kistet. Guldenstadt has used this name as a general denomination for the whole group; for which he is blamed by Klaproth. The word, however, has the merit of being pronounceable, which is scarcely the case with the name of Klaproth's choice, Mizdzhedzhi. In the opinion of the present writer, Tshetsh, the Russian word divested of its non-radical elements, is the most eligible.

The Galga, Halha, or Ingush tribes of the Tshetsh, in contact with the Circassians of the Little Kabarda, are the most western members of the group. They call themselves Lamur, or Hillmen.

The second section is called

- | | |
|-------------------------|---------------------|
| By themselves . . . | <i>Arshte.</i> |
| — the Tshetshents . . . | <i>Aristoyai.</i> |
| — certain Turk tribes | <i>Kara-bulakh.</i> |

They occupy part of the valley of the Martan.

The third section is that of the Tshetsh, or Tshetshents Proper, in contact with and to the east of the Arshte.

English.	Tshetsh.	Ingush.
<i>Man (homo)</i>	steg	stag
— (<i>vir</i>)	maile	mairilk
<i>Head</i>	korte	korte
<i>Hair</i>	kazheresh	beshkenesh
<i>Eye</i>	berik	berg
<i>Ear</i>	lerik	lerk
<i>Nose</i>	mara	mirha
<i>Mouth</i>	bagga	yist
<i>Tooth</i>	tsargish	tsergish
<i>Tongue</i>	mot	motte
<i>Foot</i>	kok	kog
<i>Hand</i>	kuit	kulg
<i>Sun</i>	malkh	malkh
<i>Moon</i>	but	but
<i>Star</i>	seta	seta
<i>Fire</i>	tze	tze
<i>Water</i>	khi	khü
<i>Stone</i>	kera	kera
<i>Tree</i>	khie	keie
<i>One</i>	tza	tza
<i>Two</i>	shi	shi
<i>Three</i>	koe	koe
<i>Four</i>	di	di
<i>Five</i>	pkhi	pkhi
<i>Six</i>	yalkh	yalkh
<i>Seven</i>	uor	uor
<i>Eight</i>	bar	bar
<i>Nine</i>	ish	ish
<i>Ten</i>	itt	itt.

The Tushi lie on the upper Alasani, within, or on, the Georgian frontier. They are the only members of the Tshetsh group of whose language we know the grammatical structure; of which the following is a sketch.

The declension of the personal pronouns is as follows. With a slight modification it is that of the ordinary substantive as well.

Singular.	I.	Thou.	He.
<i>Nominative</i>	so	ho	o
<i>Genitive</i>	sai	hai	oxu
_____	_____	_____	oux
_____	_____	_____	oxuin
<i>Dative</i>	son	hon	oxun
_____	sona	_____	ouxna
<i>Instructive</i>	as	ah	oxus
_____	asa	aha	oxuse
_____	_____	_____	ouxse
<i>Affective</i>	sox	hox	oxux
<i>Allative</i>	sogo	hogo	oxugo
_____	_____	_____	ouxgo
<i>Elativ</i>	soxi	hoxi	ouxxi
_____	_____	_____	oxxi (?)
<i>Comitative</i>	soci	hoci	oxuci
_____	_____	_____	ouxci
_____	_____	_____	oxci (?)
<i>Terminative</i>	sogomci	hogomci	ouxgomci
<i>Adessive</i>	sogoh	hogoh	ouxgoh
<i>Ablative</i>	sogredah	hogredah	ouxgore
_____	_____	_____	ouxgoredah.

Plural.	We.		Ye.	Thou.
<i>Nominative</i>	wai	'txo	su	obi
<i>Genitive</i>	wai	'txai	šui	oxri
<i>Dative</i>	wain	'txon	šun	oxarn
_____	_____	_____	šuna	_____
<i>Instructive</i>	wai	a'txo	aiš	oxar
_____	_____	_____	aši	oxra
<i>Affective</i>	waix	'txox	šux	oxarx
<i>Allative</i>	waigo	'txogo	šugo	oxargo
<i>Illative</i>	wailo	'txolo	šulo	oxarlo
<i>Elativ</i>	waixi	'tzoxi	šuxi	oxarxi
<i>Comitative</i>	waici	'txoci	šuci	oxarci
<i>Adessive</i>	waigoh	'txogoh	šugoh	oxargoh
<i>Inessive (c)</i>	wailoh	'txoloh	šuloḥ	oxarloḥ
<i>Ablative (c)</i>	waigre	'txogre	šugre	oxargore
_____	_____	_____	_____	oxardah
<i>Elativ (c)</i>	wailre	'txolre	šulre	oxarlore
<i>Conversive</i>	waigoih	'txogoih	šugoih	oxargoih.

That some of these forms are no true inflections, but appended prepositions, is speedily stated in the text.

Cardinal.	Ordinal.	Cardinal.	Ordinal.
1. cha	duihre	8. barl	barloġe
2. ši	silġe	9. iss	issloġe
3. xo	xalġe	10. itt	ittloġe
4. ahew	dhewloġe	11. cha-itt	cha-ittloġe
5. pxi	pxilġe	12. si-itt	si-ittloġe
6. jetz	jeixloġe	19. tqeexç	iqeexçloġe
7. worl	worloġe	20. tqa	tqalġe.

This last word the author of the grammar connects with the word *tqo* = *also, over again* (*auch, wied, erum*); as if it were 10 doubled, which it most likely is. In like manner *tqeexç* is *one from twenty* = *undeviginti* :—

$$100 = \text{pxauztqa} = 5 \times 20.$$

$$200 = \text{içatatq} = 10 \times 20.$$

$$300 = \text{pxiiæatq} = 15 \times 20.$$

$$400 = \text{tquaziq} = 20 \times 20.$$

$$500 = \text{tquaziġ pxauztqa} = 20 \times 20 + 100.$$

$$1000 = \text{sac tqauziqa icaiqa} = 2 \times 400 + 200.$$

The commonest signs of the plural number are *-i* and *-si*. The suffixes *-ne* and *-bi*, the latter of which is found in Lesgian, is stated to be Georgian in origin. No reason, however, against its being native is given.

In verbs, the simplest form is the imperative. Add to this *-a*, and you have the infinitive. The sign of the conditional is *he* or *h*; that of the conjunctive *le* or *l*.

The tenses are—

(1.) Present, formed by adding *-a* or *-u* to the root : *i. e.* to the imperative form, and changing the vowel.

(2.) Imperfect, by adding *-r* to the present.

(3.) Aorist, formed by the addition of *-r* to the

(4.) Perfect; the formation of which is not expressly given, but which is said to differ from the present in not changing the vowel. However, we have the forms *xet* = *find*, *xeti* = *found* (perf.); *xetin* = *found* (aorist).

From the participle of the perfect is formed the

(5.) Pluperfect by adding *-r*.

(6.) The future is either the same as the present, or a modification of it.

I give the names of those moods and tenses as I find them. The language of the Latin grammar has, probably, been too closely imitated.

The first and second persons are formed by appending the pronouns either in the nominative or the instructive form.

The participle of the present tense is formed in *-in* ; as *dago* = *eat*, *dagu-in* = *eating*.

The participle of the preterite ends in *-no* ; as *xace* = *hear*, *xac-no* = *heard*.

There are auxiliary verbs, and no small amount of euphonic changes, of which one, more especially, deserves notice. It is connected with the gender of nouns. When certain words (adjectives, or the so-called verb substantive,) follow certain substantives, they change their initial. Thus, *hatxleen wa* = *the prophet is*, *hatxleensi ba* = *the prophets are*, *waso wa* = *the brother is*, *wasar ba* = *the brothers are*.

The nearest congeners of the Tshetsh are the Lesgians, and, without unduly raising the value of the group, they could be thrown in the same division. The same is probably the case with the populations who use the next forms of speech.

CHAPTER XLV.

The Dioscurian Group.—The Tsherkess, or Circassian, Division.

THE word *Circassian* is of Italian origin, and should be pronounced as if the initial *C* were *Tsh*—indeed, the word itself may be written (as it generally is written by foreign authors) *Tsherkess*. It is no native term; but one applied by the Turks and Russians. The really native names are Adigé and Absné; each denoting a different division of the population—no name at once collective and indigenous being known.

The Absné occupy the sea-coast between Sukhum-kaleh and the Straits of Yenikale, along with the valleys of the rivers that descend from the western slope of Caucasus. The Georgians call them Mibkhaz, and Abkhazi, their country being Abkhazeti. This ending in *-eti* appears and re-appears. It is the Georgian for *-land*; so that Abkhazeti is Abkhaziland. Word for word, Abkhazi is the Greek and Latin *Ἀβασσοί* and Abasci.

The Great Abaska-land, or Abkhazeti proper, extends from the frontier of the Adigé to Mingrelia and the Suan country—both Georgian. The six tribes of the Little Abaska-land call themselves Tepanta.

Word for word, *A-dig-é* is *Ζήχοι*, the name under which the author of the Periplus of the Euxine, written in the reign of the Emperor Hadrian, speaks of one of the tribes of the coast. In doing this, he places them east of their present locality; which is more inland, and lies to the north of the axis of Mount Caucasus, on the drainage of the Kuban.

The tribes of which the Adigé are the representatives, although now exclusively mountaineers, were, probably, once spread, more or less, over the plains to the north of the Caucasus, as well as over the hills and valleys of the great range itself. No wonder. Both Turks and Russians have encroached on their area, once larger than it is at present. More than one map of the fourteenth century carries a Circassian population from the Straits of Yenikale to the mouth of the Don, along the whole eastern coast of the Sea of Azof; and Klaproth believes that the present Kosaks of these parts are, more or less, Circassian in blood. Equally strong is the evidence to a Circassian population in the Crimea. The upper part of the river Belbek, in the south of that peninsula, is called Tsherkestüs, or the Circassian plain, to this day. On it stand the remains of the Tsherkes-kyerman, or Circassian fortress. But this may, possibly, represent an intrusion.

The *Adigé* dialects are (1.) the *Circassian Proper*; (2.) the *Besleneyevtsi*; and (3.) the *Kabardinian*.

English.	Tsherkess.	Absné.
<i>Man (homo)</i>	dzug	agn
— (<i>vir</i>)	tle	katzha
<i>Head</i>	shha	kah
<i>Hair</i>	shhats	kuakokh
<i>Eye</i>	nne	ullah
<i>Ear</i>	takumah	lemha
<i>Nose</i>	peh	pintsa
<i>Mouth</i>	dzhe	utsha
<i>Tooth</i>	dzeh	pitz
<i>Tongue</i>	bsa	ibz
<i>Foot</i>	tle	shepeh
<i>Hand</i>	ia	meppe
<i>Sun</i>	dgeh	marra
<i>Moon</i>	masah	mis
<i>Star</i>	vhagoh	yetshua
<i>Fire</i>	mapfa	mza
<i>Water</i>	pseh	dzeh
<i>Stone</i>	mivveh	kau
<i>Tree</i>	dzig	adz

English.	Tsherkess.	Absné.
<i>One</i>	se	seka
<i>Two</i>	tu	ukh-ba
<i>Three</i>	shi	khpa
<i>Four</i>	ptle	pshiba
<i>Five</i>	tkhu	khuba
<i>Six</i>	khi	ziba
<i>Seven</i>	ble	bishba
<i>Eight</i>	ga	akhba
<i>Nine</i>	bgu	ishba
<i>Ten</i>	pshe	zheba.

The languages of Caucasus have no near congeners ; or, rather, their nearest congeners are remote. This is the case both on the north and the south side of the range. The Tsherkess stands as much by itself as the Armenian ; the Armenian as the Tsherkess. No wonder. In the first place, the relations of the area are only bilateral ; *i. e.* there are no frontagers on the Euxine, and the intrusion has been inordinate.

And it began betimes on its northern side. Centuries before the time of Herodotus the influx of Asiatic tribes into Europe had set in ; and the level plains to the north of the Caucasus lay in their way, either as roads or as halting-places. The result of these movements was the enormous displacement represented by the term European *Scythia*. Concurrent with this would be the obliteration of anything in the shape of a northern prolongation of the Tsherkess and its congeners. Nor would any approach to the original *situs* be obtained until we reached the Mordvin frontier. Here we expect (and find) Caucasian affinities ; but they are (as we expect them to be) few and faint.

Hence, the apex of the Dioscurian area is what a botanist would call *truncate* ; *i. e.* it terminates abruptly along its whole northern boundary.

On each side, too, it ends abruptly. This is because it has the Caspian to the east, and the Black Sea to the west.

All the languages, however, are, there or thereabouts, *in situ*; a condition suggested by the mountainous character of the district.

On the south, the Persian, by which the Dioscurian area is bounded, is an encroaching language. On the south-east there is the Turk of Asia Minor, and, before that, there was the Greek. Originally, both the Georgian and Armenian must have extended much further in this direction. The ethnographical archæology, however, of Asia Minor is obscure.

With such geographical conditions the Dioscurian tongues seem much more isolated than they really are. Ugrian elements, however, have long been recognized in them; and lately Tibetan—this being what the *situs* and the displacements suggest.

On the other hand, the Persian affinities of the Iron have long been known; and it is possible that they are closer than the present writer makes them. Bopp has written upon those with the Georgian—though the conclusion at which he arrives, viz. that the latter language is what is called Indo-European, is denied by the present writer. If the Georgian be Indo-European, so many other tongues must be in the same category, as to raise the value of the class indefinitely, and to make it no class at all.

Upon the Persian and Armenian, more will be said in the sequel.

CHAPTER XLVI.

The Malay and its more immediate Congeners.—The Tshampa.—Samang.—Nicobar.—Silong.—Malay of the Malayan Peninsula.—Of Sumatra.—The Rejang and Lampong.—Of the Malagasi of Madagascar.—Of the small Islands off Sumatra.—From Java to Timor.

WE now return to the frontier of the Môn of Pegu, the Kam of Kambojia, and the Thay of Siam. The continuity, which once existed between the first two, has been broken by the intrusion of the third. Hence, the forms of speech belonging to the Malayan Peninsula have no longer their nearest congeners with which they can be compared. This gives them the appearance of comparative isolation—but only the appearance.

If we treat the Malayan Peninsula as an island, all the languages of the group now coming under notice are insular, or, at any rate, Oceanic : with the single exception of the Tshampa, spoken along a strip of land on the coast of Kambojia.

English.	Tshampa.	English.	Tshampa.
<i>Man</i>	orang	<i>Sky</i>	langi
<i>Head</i>	ako	<i>Fire</i>	apoi
<i>Eye</i>	mata	<i>Water</i>	aya
<i>Mouth</i>	chabui	<i>River</i>	sungai
<i>Sun</i>	naharai	<i>Sea</i>	laut
<i>Moon</i>	bulan	<i>Stone</i>	batāo.
<i>Star</i>	bintang		

Of the Peninsular forms of speech the most northern for which we have a specimen—is the *Samang*. It is also the rudest ; the men who speak it being so dark in respect to their complexion as to have been classed among the Negritos.

English.	Juru Samang.	Kedah Samang.
<i>Man</i>	teunkal	tunkal
<i>Woman</i>	mabei	badon
<i>Head</i>	kala	kay
<i>Eye</i>	med	med
<i>Nose</i>	muk	muk
<i>Mouth</i>	temut	ban
<i>Tongue</i>	litig	—
<i>Tooth</i>	lemun	yus
<i>Ear</i>	pol	anting
<i>Hand</i>	tong	chas
<i>Foot</i>	chau	—
<i>Blood</i>	koad	cheong
<i>Bone</i>	gehe	aieng
<i>Sky</i>	—	kael
<i>Sun</i>	mitkakok	mitkakok
<i>Moon</i>	bulan	kachik
<i>Star</i>	—	bintang
<i>Fire</i>	us	us
<i>Water</i>	hoh	bateac
<i>Tree</i>	kuing	chuk.

Then come the languages of the Nicobar Islands—Nicobar and Carnicobar; of which all that can be said is, that they have Malay elements. Their place here is provisional.

English.	Carnicobar.	Teresaa.	Nancowry.
<i>Man (homo)</i>	—	bayu	dzhubayu
<i>Head</i>	—	goëh	—
<i>Hair</i>	kheui	hehok	—
<i>Eye</i>	olnat	—	—
<i>Ear</i>	—	nang	—
<i>Nose</i>	ehelme	nihang	moah
<i>Mouth</i>	monoi	—	meno
<i>Hand</i>	—	—	genas
<i>Foot</i>	gundron	—	—
<i>Blood</i>	mam	—	vhoa
<i>Sun</i>	—	huik	—
<i>Moon</i>	tinget	hahæ	khaæt.

Then those of the Mergui Archipelago; *e. g.* that of Silong.

English.	Silong.	English.	Silong.
<i>Man</i>	mesa	<i>Ear</i>	tengah
<i>Head</i>	atak	<i>Tongue</i>	klek
<i>Hair</i>	dutak	<i>Tooth</i>	lepadn
<i>Eye</i>	matat	<i>Hand</i>	langan

English.	Silong.	English.	Silong.
<i>Foot</i>	kakai	<i>Fire</i>	apoi
<i>Sun</i>	matai-alai	<i>Water</i>	awaen
<i>Moon</i>	bulan	<i>Stone</i>	batoe
<i>Star</i>	bituek	<i>Tree</i>	ki.

The Malay Proper, as far as several important points in its grammar go, is by no means very widely separated from the languages of the stock to which the Thai and its congeners belong. As far as the absence of declension and conjugation are concerned, both are in the same predicament. The Malay denotes gender by the addition of words meaning *male* or *female*; number by that of terms signifying *many*; case by prepositions—many of which are themselves nouns. The degrees of adjectives are equally expressed by circumlocutions. Verbs exhibit, as the equivalent to the signs of tense and mood, numerous separable and inseparable particles. Sometimes a singular noun is made plural by simple reduplication, as *orang orang = men*.

The phonesis, however, which gives so monosyllabic a character to the languages of the Continent, changes its character in the Archipelago. The vowel sounds are simple. Like those of the consonants, they are clean and clear as far as they go—which is not far. The sounds of the so-called aspirates, *f*, *v*, *th*, *dh*, *sh*, *zh*, are wanting—though the latter exist as compound sibilants, *tsh* and *dzh*—a phenomenon found elsewhere. The semivowels and liquids are prominent. So is the nasal *ng* (as in *king*), and the Spanish ñ. The former is often initial—which it never is in English. A Malay, for instance, says *ang*; but he can also say *nga*—the sound of the *ng* remaining the same in both cases.

The concurrence of consonants, in the same syllable, when both are mutes, is avoided—just as it was in the Fin.

The majority of the themes are dissyllabic, with the accent on the penultimate. All this gives the conditions of a soft and melodious language, with an easy intonation, and few harsh combinations. At the same time (as aforesaid) the inflection is at a *minimum*.

I am unable to give the exact locality from which the Malay Proper was derived. It is believed to have spread from Menangkabaw in Sumatra; but Mr. Craufurd remarks that the Menangkabaw form of speech, though truly Malay, was somewhat less so than some of the dialects of the Peninsula. The difference, however, between the Malay of commerce spoken with a difference in a given locality and the true provincial dialects of the same, has not been sufficiently attended to. The Malay of commerce is certainly, in many senses, a *lingua franca*. In distinction to the proper languages of the islands, it is spoken in Java, in the Moluccas, in Borneo, in Celebes, and elsewhere. It does not seem to have altered much since the time of Pigafetta, who, as a companion of Magalhaens, collected a Malay vocabulary. Its literature is scanty, consisting of little more than songs, tales, and unimportant histories. The language, however, of all is the same; and few archaic words occur. There are no inscriptions, no old manuscripts, no native alphabet—the one in use being the Arabic.

Of foreign elements, the Sanskrit, the Arabic, and the Telinga are the most important. Though rich in little songs and lyrics, the Malay metres are few and rude: the poetical element consisting in the idea rather than in the versification. The language boasts no classic.

English.	Malay.	English.	Malay.
<i>Man (homo)</i>	orang	<i>River</i>	kali
— (<i>vir</i>)	lake laki	—	sungi
<i>Woman</i>	perempuan	<i>Hill</i>	gunung
<i>Head</i>	kapkala	—	bukit
<i>Eye</i>	matu	<i>Sun</i>	mata hari
<i>Nose</i>	idung	<i>Moon</i>	bulan
<i>Mouth</i>	mulut	<i>Star</i>	bintang
<i>Tooth</i>	gigi	<i>Day</i>	hari
<i>Ear</i>	talinga	<i>Night</i>	malam
<i>Hair</i>	rambut	<i>I</i>	aku
<i>Hand</i>	tangan	<i>Thou</i>	angkau
<i>Foot</i>	kaki	<i>One</i>	satu
<i>Land</i>	tanah	<i>Ten</i>	sapulu.
<i>Sea</i>	laut		

But though not a literary, the Malay is, as aforesaid, pre-eminently a commercial language. Hence, the details of the provincial dialects, as spoken by the *Orang Benua*, or the *Men of the Country*, in the Peninsula, though very important, are nearly unknown.

One of these is the Jakun.

English.	Jakun.	English.	Jakun.
<i>Head</i>	ulah	<i>Water</i>	yeho
<i>Hair</i>	bulu-ulah	<i>Earth</i>	bumi
<i>Hand</i>	kokot	<i>Shine</i>	shongkor
<i>Day</i>	trang	<i>Sun</i>	matu-hari
<i>Dead</i>	mago	<i>Moon</i>	hantu-jahat
<i>White</i>	balhut	<i>Star</i>	cheong.
<i>Black</i>	hedjeaow		

The gambier seekers, like the Katodi of India, have a sort of slang of their own.

The occupants of the extreme North of *Sumatra* are the Orang Achi, or men of Achin; a town once famous and powerful, but now reduced, though still independent of the Dutch. The political limits of the State are unknown, or undefined. It is only certain that they have been contracted. The Dutch have encroached on the West; whilst, on the East, small independent States have been formed—Langkat, Balu China, Dili Sirdang, Batu Bara, and Asahan. The nearer the town, the greater the population. Of all the Sumatrans, the Orang Achi, or Achinese, are the most Arab. I do not mean by this that their Mahometanism is either purer, or more exclusive than that of the other Malays; inasmuch as upon this point I have no accurate information. I only mean that Arab manners and Arab modes of thought are more conspicuous in Achin than elsewhere. The amount of Arab blood, in the way of intermixture, is probably in proportion to the other Arab elements.

South of the Orang Achi lie the Orang Batta, or Battas, a population which has commanded more of the

attention of ethnologists than any other occupants of Sumatra. This is because they are cannibals ; and cannibals of a peculiar kind, under peculiar circumstances. They are cannibals and yet not Pagans. They are cannibals, and yet not without an alphabet. They are cannibals with either the germ or the fragments of a literature.

In respect to creed, the Battas are in the same class with some of the Orang Benua, who have adopted a certain amount of Hindúism without abandoning their original pagan creed. The exact proportion of the two superstitions is not easily ascertained. The Battas, however, seem to be both more Indian, and more Pagan, than the Johore tribes.

English.	Atshin.	Singkal Batta.	Pakpak Batta.	Toba Batta.	Banjak Batta.
<i>Man</i>	orang	dyelma	delma	dyolma	atha
<i>Head</i>	uluy	takal	dagal	ulu	ulu
<i>Hair</i>	ook	buk	boé	obuk	bo
<i>Eye</i>	mata	mata	mata	mata	mata
<i>Nose</i>	idong	igung	ehgu	igung	igong
<i>Mouth</i>	bawa	bawa	baba	baba	baba
<i>Tooth</i>	gigoi	eppen	eppe	ngiengi	yeng
<i>Ear</i>	uluyung	tshopping	penggen	prengol	telinga
<i>Neck</i>	takui	gaharong	rau	kukong	lingau
<i>Breast</i>	dakda	tandan	tanden	andora	arop
<i>Arm</i>	dzharroé	tangan	tangan	botohon	gau
<i>Hand</i>	tappa dzharroe	tappa tangan	—	—	—
<i>Leg</i>	kakie	nehe	paha	haé-haé	—
<i>Foot</i>	udzhung, kakie	tappa néhé	palan paha	pat	—
<i>Blood</i>	darra	darro	daroh	moedar	—
<i>Bird</i>	tshitshim	manu	pedo	pidung	mauo
<i>Fish</i>	ilkait	ekan	ikan	dekee	ennas
<i>Dog</i>	assiu	biezang	pangeia	bieyang	assu
<i>Hog</i>	bui	babie	babie	babie	—
<i>Ox</i>	lemau	lembu	lembong	lomon	dzhawie
<i>Sand</i>	annu	grosiele	grassie	horsiek	—
<i>Stone</i>	batu	batu	batu	batu	batu
<i>Earth</i>	tano	tano	tano	tano	leppel
<i>Fire</i>	apui	apie	apie	apie	ahee
<i>Water</i>	yeyer	leiy	leiy	oek	oee
<i>Sky</i>	kilet	kilat	kilat	porhas	kilat

English.	Atshin.	Singkal Batta.	Pakpak Batta.	Toba Batta.	Banjak Batta.
<i>Sun</i>	matoroi	mato arie	mata harie	mata-ni-harie	mata bolal
<i>Star</i>	bintang	bintang	bintang	battang	bintau
<i>Moon</i>	buluan	bulan	bulan	bulan	bawa
<i>I</i>	ulun	aku	kam	aho	rehu
<i>Thou</i>	deku	rona	rene	ho	rio
<i>He</i>	dzhie	iya	—	yebana	dio
<i>We</i>	ulun ulun	rita	kamu	hamie	memainam bune
<i>Thy</i>	dzhie dzhie	adina	—	nasieda	—
<i>One</i>	sa	sada	sara	sada	assa
<i>Two</i>	duwa	duwa	dua	dua	dua
<i>Three</i>	lio	telu	telu	telu	telu
<i>Four</i>	pnet	ampet	ompat	opat	ampe
<i>Five</i>	liman	limai	liema	liema	lima
<i>Six</i>	nam	anam	enam	anam	anam
<i>Seven</i>	tudzhu	pitu	pitu	pitu	fitu
<i>Eight</i>	lappan	walu	ualok	ualu	walu
<i>Nine</i>	sekurung	siwa	siwa	siea	siwa
<i>Ten</i>	pulu	sapula	sapulu	sappulu	fulu.

The Singkal, Pakpak, and Toba of the preceding tables are dialects of the Batta. The Banjak is spoken by the aborigines of a small island off the coast, who must be distinguished from a concurrent population of settlers from Atshin.

The Malays of *Menangkabaw* occupy the most favoured parts of Sumatra; *viz.* the drainage of the Indrajiri and Lake Sinkara. In one portion of their area the population is reckoned at 128 to the square mile; in another at 300, and even 400; an estimate which gives 385,000 for the whole Menangkabaw district.

Continued southward the mountain range of the Menangkabaw Malays becomes more and more impracticable; so that the details of its population are unknown. It is only known that it is Malay; and that it is thinly spread. Willer makes a separate division of it, containing the *Malays of Sapulo Bua Bandar*, and the *Malays of Gunong Sungu Pagu*.

South of these lies the country of the *Korinchi*, who differ from the Battas in being Mahometans, and from the Menangkabaw Malays in using an alphabet of Indian, rather than Arabic, origin—an alphabet not

identical with that of the Battas, though not unlike it in detail, and evidently of the same general character.

Whether the following list represent a Malay ; a native Sumatran, dialect, pure and simple ; a native Sumatran dialect modified by Malay influences ; or, so much Malay modified in Sumatra, is uncertain. The want of *data* for the solution of this question has just been indicated. The difference of alphabet tends to disconnect it with the Malay proper.

English.	Korinchi.	English.	Korinchi.
<i>Head</i>	kapala	<i>Fire</i>	apui
<i>Eyes</i>	mata	<i>Water</i>	aiyah
<i>Nose</i>	idong	<i>Earth</i>	tana
<i>Teeth</i>	gigi	<i>Swine</i>	jukut
<i>Hand</i>	tangan	<i>Bird</i>	buhong
<i>Blood</i>	darah	<i>Egg</i>	tetur
<i>Day</i>	ari, hari	<i>Fish</i>	ikal
<i>Night</i>	mala	<i>Sun</i>	mata-awi
<i>Dead</i>	mati	<i>Moon</i>	bula
<i>White</i>	putih	<i>Star</i>	binta.
<i>Black</i>	ita		

The Southern Sumatrans, so far as they are of pure blood, are in the same category with the Korinchi ; *i. e.* they are Mahometans with alphabets different from that of the Koran, alphabets suggestive of a prior connection with India. Of these there are two ; the *Rejang* and the *Lamong*, allied in general character, yet different in detail ; allied, too, in general character to the Korinchi and Batta—different, however, in detail.

(1.)

English.	Rejang.	English.	Rejang.
<i>Head</i>	ulau	<i>Sun</i>	matti-bili
<i>Eyes</i>	matty	<i>Moon</i>	bulun
<i>Nose</i>	iong	<i>Fire</i>	opoay
<i>Hair</i>	bu	<i>Water</i>	beole
<i>Teeth</i>	aypiri	<i>Earth</i>	pita
<i>Hand</i>	tangan	<i>White</i>	putiah
<i>Day</i>	bili-beeng	<i>Black</i>	melu.
<i>Night</i>	bili-kalemun		

(2.)

English.	Lamong.	English.	Lamong.
<i>Head</i>	uluh	<i>Sun</i>	mata-ranni
<i>Eyes</i>	mattah	<i>Moon</i>	bulun
<i>Nose</i>	iong	<i>Fire</i>	appay
<i>Hair</i>	buho	<i>Water</i>	wye
<i>Teeth</i>	ipun	<i>Earth</i>	tanah
<i>Hand</i>	chulu	<i>White</i>	mandak
<i>Day</i>	ranni	<i>Black</i>	mallum.
<i>Night</i>	binghi		

The Rejang alphabet is used by the Orang Serawi, and the Orang Palembang; the latter being only partially Sumatran. Javanese settlements now become numerous and important; and it is Javanese blood with which the proper Palembang population is largely crossed.

According to Zollinger the Lampong language is no original tongue, but a mixture of all the languages of its neighbourhood on a Malay basis. I doubt whether this be the exact explanation of the fact of its containing a notable proportion of Sunda, Javanese, and Bugis words, and but few peculiar ones. It is, probably, more or less, a transitional form of speech. It is strongly accented; words which are totally different from each other in meaning being distinguished only by either the quantity of the syllables, or their tone. This makes it difficult to write in European letters.

We now ask whether analogues of the rudest Orang Benua are to be found in Sumatra. The answer will be in the affirmative. That there is something older than the civilization of the Mahometan Malays is clear. There are the influences suggested by the Batta, Korinchi, Rejang, and Lampong alphabets. More than this, there are half-Pagan and half-Indian elements in the creeds of the Battas themselves. This, however, is scarcely the exact parallel to the true aboriginal condition of the rudest—the very rudest—Peninsular tribes. What is there that represents Sumatra before the advent of the Indians? There are two wild populations, one in the northern, one in the southern parts of the island, unknown to each other, and probably speaking mutually unintelligible languages.

The men of the northern division are known under the name, which the Battas give them, of Orang Lubu. They are found up the Mandau river above Siak.

The southern aborigines are the Orang Kubu; so-called by the people of Palembang, occupants of the jungle, rude and naked.

For the former we have specimens in two dialects.

English.	Lubu.	Ulu.
<i>Man</i>	obang	orak
—	lokiloki	lokloki
<i>Woman</i>	paradusi	pedjussi
<i>Head</i>	kapolo	kopolo
<i>Eye</i>	moto	motto
<i>Nose</i>	hedong	idung
<i>Mouth</i>	muli	montshong
<i>Tooth</i>	gigi	—
<i>Ear</i>	talingo	leliengo
<i>Hair</i>	abok	ebo
<i>Hand</i>	palakpak	tangan
<i>Foot</i>	palakpak	tapa
<i>Land</i>	tana	—
<i>Sea</i>	loi	—
<i>River</i>	batang ao	aiyer
<i>Hill</i>	tandzhong	gunung
<i>Sun</i>	motobi	motori
<i>Moon</i>	bulen	bulet
<i>Star</i>	bintang	bientang
<i>Day</i>	obi	ari
<i>Night</i>	kalam	malle
<i>I</i>	oku	oku
<i>You</i>	aka	enka
<i>One</i>	satu	eso
<i>Ten</i>	sapulu	sepulu.

Now follow, for the small islands off Sumatra, the Maruwi and Nias (closely allied), and the Poggi, or Mantawi, forms of speech.

English.	Maruwi.	Nias.	Poggi.
<i>Man</i>	alla	niha	mantaow*
<i>Head</i>	ulu	huhguh	ootai
<i>Bye</i>	matta	mata	matah
<i>Nose</i>	iahong ¹	ighu	assak
—	ihong	—	—
<i>Hair</i>	bu	bu	ali

* Whence the name of the people and the islands.

English.	Maruwi.	Nias.	Poggi.
<i>Teeth</i>	ahéan	ifuh	chone
—	ahin	—	—
<i>Hand</i>	anaku	tanga	kavaye
<i>Blood</i>	—	ndoh	logow
<i>Day</i>	ballal	—	mancheep
<i>Night</i>	bangi	bongi	geb-geb
<i>White</i>	matti	mate	mataye
<i>Black</i>	uding	afusi	mablow
<i>Dead</i>	mutome	aituh	mapuchu
<i>Fire</i>	awal	alituh	ovange
<i>Water</i>	wai	idanau	jojar
<i>Earth</i>	wei	—	—
—	lansa	tanuh	polack
<i>Swine</i>	—	bachu	buku
—	—	bavi	babui
<i>Bird</i>	manno	manok	umah
—	—	fohfoh	—
<i>Egg</i>	antil	ajuloh	agoloh
<i>Fish</i>	nass	ia	eibah
<i>Sun</i>	matta	ballal	mata-luoh-chulu
<i>Moon</i>	bowah	bawa	lago
<i>Star</i>	bantun	onoh u'dufi	panyean.

The last of these minor islands is that of *Enganho*, on the southern side of the eastern end of Sumatra. It stands more alone than any of the preceding ones.

English.	Enganho.	English.	Enganho.
<i>Man</i>	taka	<i>Water</i>	lewo lewo
<i>Head</i>	oeloe	<i>Stone</i>	bakoe bakoe
<i>Hair</i>	boeloe	<i>Sand</i>	hawo hawo
<i>Eye</i>	bakka	<i>Fish</i>	kwau
<i>Ear</i>	kaleha	<i>Bird</i>	wéo wéo
<i>Nose</i>	fance	<i>I</i>	oeá
<i>Mouth</i>	haure	<i>Thou</i>	barèé
<i>Tooth</i>	kaa	<i>He</i>	bohej
<i>Hand</i>	afa	<i>One</i>	dahei
<i>Finger</i>	gaheho	<i>Two</i>	adoea
<i>Belly</i>	koedei	<i>Three</i>	agoloe
<i>Foot</i>	afo	<i>Four</i>	aopa
<i>Sun</i>	kahaa	<i>Five</i>	alima
<i>Moon</i>	moena	<i>Six</i>	akiakia
<i>Day</i>	ilopo	<i>Seven</i>	alimei-adoea
<i>Night</i>	tikodo ilopo	<i>Eight</i>	— agoloe
<i>Earth</i>	tehopo	<i>Nine</i>	— aôpa
<i>Sea</i>	parowa	<i>Ten</i>	tahapoeloe.
<i>Fire</i>	howi howi		

Now comes an area which, as a phenomenon in the distribution and dispersion of languages, is the most remarkable of all on the earth's surface. As a general rule, the populations and languages of islands are represented by those of the nearest continent. With the exception of Japan, where a continental congener of the Japanese is wholly wanting, and Iceland, which has taken its language from Norway rather than from Greenland, this is always the case. Britain dates from Gaul: the Canaries from the opposite coast of Africa: Sumatra from the Malayan Peninsula: Newfoundland from North America.

In conformance with this, Madagascar ought to have been peopled from Africa, and the Malagasi (or language of Madagascar) ought to find its nearest congeners on the coasts of Zanzibar and Mozambique. But it does not. The Malagasi is, essentially, a Malay language; and that it is so has long been known. The learned Reland knew it two centuries ago.

Whether it were the first language spoken on the island is another question.

There is no lack of statements to the effect that a second population, with black skins, crisp hair, and African features, is to be found in the island. But this may be found, to some extent at least, in the true Malay islands of the Indian Archipelago: and, in many cases where it is not found, it has been invented. I lay, then, but little stress on it.

Of African elements in the Malagasi none have been pointed out: though it should be added that few, with adequate knowledge, have made a search for them. Of the language itself, I *believe* that the dialects and sub-dialects are few. If so, we have a fact in favour of its comparatively recent introduction. This, however, is a point upon which our *data* are deficient.

The Malagasi grammar is much more complex and elaborate than the Malay, or (changing the expression) the Malay is much less elaborate and complex than the Malagasi. Humboldt has drawn attention to this, and

suggested that it is in the Philippine division of the Malay group that the origin of the Malagasi is to be sought. Mr. Craufurd has urged this as an argument against the reality of the affinity. It is, certainly, a fact which requires explanation—perhaps confirmation.

English.	Malagasi.	English.	Malagasi.
<i>Man</i>	ulu	<i>Swine</i>	lambu
<i>Head</i>	luha	<i>Bird</i>	vurong
<i>Eye</i>	maso	<i>Sun</i>	aduli
<i>Nose</i>	urong	<i>Moon</i>	fia
<i>Hair</i>	vulu	—	masso-anru
<i>Teeth</i>	nifi	—	vula
<i>Hand</i>	tango	<i>Star</i>	vinta
<i>Blood</i>	ra	<i>One</i>	issa
<i>Day</i>	anru	<i>Two</i>	rue
<i>Night</i>	halem	<i>Three</i>	telu
<i>Dead</i>	matti	<i>Four</i>	effat
<i>White</i>	futi	<i>Five</i>	lime
<i>Black</i>	mainti	<i>Six</i>	ene
<i>Fire</i>	afu	<i>Seven</i>	fitu
<i>Water</i>	ranu	<i>Eight</i>	valu
<i>Earth</i>	tane	<i>Nine</i>	siva
<i>Stone</i>	vatu	<i>Ten</i>	fulu.

The western third of *Java* is the area of the *Sunda* language; the language of the district which gives its name to the Sunda Straits. The little that is written in the Sunda is written in the Javanese alphabet: the language itself being less cultivated, less ceremonial, and less studied by Europeans than the Javanese.

The *Javanese*, closely allied to the Malay Proper, is the most cultivated of all the tongues of the Archipelago. It has long been written; and that in a native alphabet. At present the creed is Mahometan: yet the alphabet, along with the literary influences, is other than Arabic.

The *Ngoko*, however, or natural vernacular, is used only between equals in rank. For the purposes of ceremony there is an artificial form of speech called the *Bhasa Krama*. This, with most especial care, avoids such terms as are not merely vulgar in the ordinary

acceptation of the word but current in common life; for which it substitutes paraphrases, archaisms, introductions from the Kawi, the Malay, and the like. In epistolary correspondence the ceremonial language is used even by superiors addressing their inferiors. In books it is mixed up with the *Ngoko*.

English.	Sunda.	Ordinary Javanese.	Basá Kráma.
<i>Man (vir)</i>	manúsa	manúsa	jalmi
—	lalaki	lanang	jaler
—	pa-megat	—	—
—	jalma	uwong	tiang
<i>Woman</i>	awewek	wadon	istri
<i>Head</i>	pulu	andas	sirah
—	sirah	—	mustaka
—	mustaka	—	—
<i>Eye</i>	mata	mata	maripat
—	panon	—	tingal
<i>Ear</i>	cheuli	kuping	talingan
—	—	—	karha
<i>Nose</i>	irung	chungun	ru
—	pangembu	irung	grana
<i>Tooth</i>	untu	untu	waja
<i>Tongue</i>	letah	elat	lidah
<i>Hand</i>	panangan	tangan	astah
<i>Foot</i>	suku	sikil	suku
<i>Sky</i>	langit	langit	akasa
<i>Sun</i>	metapoek	srengenge	suria
<i>Moon</i>	bulan	wulan	sasi
—	—	rembutan	—
<i>Star</i>	benteung	lintang	—
<i>Earth</i>	taneu	bumi	buntala
<i>Stone</i>	batu	watu	sela
<i>Water</i>	chai	banui	toya
<i>Fire</i>	seuneu	geni	latu
—	—	—	brama.

The learned language of Java—the analogue of the Sanskrit in India and the Pali in Ava—is known under the name of *Kawi*; a language in which there are numerous inscriptions and, at least, one long poem—the *Bratayuda* founded on the Sanskrit *Mahabarata*. The opinion of Sir Stamford Raffles, who first gave prominence to this remarkable dialect, was that the Kawi

language was Sanskrit modified by the vernacular Javanese. The opinion of Wilhelm von Humboldt, an opinion in which Mr. Craufurd agrees, is exactly the reverse. It makes the Kawi neither more nor less than archaic Javanese with an inordinate intermixture of Sanskrit.

The island Madura gives another variety: a variety falling into two divisions, the *Madura* Proper and the *Sumenap*. The language of *Bali* is closely allied to the Javanese. The alphabet is Javanese also. Bali, however, differs both from Java, and all the other islands of the Archipelago, in being, at the present moment, what it was before the extension of Mahometanism to Sumatra—Braminic and Hindú. The Kawi language in Bali is what the Arabic—the language of the Koran—is in Java. Nor is the native literature unimportant. It is partly Kawi, partly Balinese—just as, in the middle ages, the literature of Italy was partly Latin, partly Italian.

English.	Madura.	Sumenap.	Bali.
<i>Man (vir)</i>	manósa	manúsa	manúsa
—	laki	lalaki	lanang
—	—	—	muani
—	oreng	oreng	janma
—	—	—	wong
<i>Woman</i>	bini	bibini	luh
—	—	—	histri
<i>Head</i>	chetak	chetah	tanggak
—	—	sirah	tandas
—	—	—	sirah
<i>Eye</i>	mata	mata	mata
—	—	socha	pening'alan
<i>Ear</i>	kopeng	kopeng	kaping
—	—	karna	karna
<i>Nose</i>	elong	elung	chunguh
—	—	grana	—
<i>Tooth</i>	gigi	gigi	gigi
—	—	waja	—
<i>Tongue</i>	jila	jila	layah
—	—	elad	elat
<i>Hand</i>	tanang	tanang	tanang

English.	Madura.	Sumenap.	Bali.
<i>Foot</i>	soko	soko	suko
<i>Sky</i>	lang'it	lang'e	lang'it
—	—	—	ankasa
<i>Sun</i>	ngareh	are	mata-nai
—	—	—	suria
<i>Moon</i>	bulan	bulan	bulan
—	—	—	sasih
<i>Star</i>	bintang	bintang	bintang
<i>Earth</i>	tana	tana	gumi
—	bumi	bumi	—
<i>Stone</i>	bato	batu	batu
<i>Fire</i>	apoi	apoi	api
—	—	—	geni
<i>Water</i>	aing	aing	yeh
—	—	—	toya.

The language of Lombok—the *Sasak*—belongs to the same group as the Bali. Lombok, however, is Mahometan. What the Sasak contains in the way of literature is unknown.

Sumbawa contains two written and one unwritten form of speech. The *Sumbawa* Proper is written in the Bugis character. So is the *Bima*. This latter language, however, has also an alphabet of its own—little known, embodying next to nothing of a literature and bearing a general resemblance to those of Celebes and Sumatra. In Sumbawa the decided Malay character undergoes a modification and Bugis elements become somewhat prominent. The Sumbawa, however, and the Bima are as little Bugis, as they are Malay or Javanese, dialects.

English.	Sasak.	Bima.	Sumbawa.
<i>Man (homo)</i>	kelépe	dho	tau
— (<i>vir</i>)	máma	dho-móne-móne	lake-laki
<i>Woman</i>	nina	dho-siwe	perampuan
<i>Head</i>	ótah	túta	ulu
<i>Eyes</i>	máta	máda	máta
<i>Nose</i>	irung	ilu	ing
<i>Hair</i>	bulu	hónggo	weluá
<i>Teeth</i>	gigi	woi	isi
<i>Belly</i>	tian	loko	baboa
<i>Hand</i>	ima	rima	umang
<i>Foot</i>	nai	ede	aje

English.	Sasak.	Bima.	Sumbawa.
<i>Blood</i>	geti	rah	dara
<i>Day</i>	kelelie	mrai	iso
<i>Sun</i>	mota-jelu	liroh	singhar
<i>Moon</i>	ulan	wurah	wulan
<i>Star</i>	bintang	ntára	bintoing
<i>Fire</i>	api	api	api
<i>Water</i>	ai	oi	jerie
<i>Stone</i>	batu	wadu	batu
<i>One</i>	satu	sabua	satu
<i>Two</i>	dua	lua	dua
<i>Three</i>	telu	toin	tiga
<i>Four</i>	mpat	opat	ampat
<i>Five</i>	lima	lima	lima
<i>Six</i>	nam	íni	ánam
<i>Seven</i>	pitu	pidu	túju
<i>Eight</i>	bálu	wáru	delapan
<i>Nine</i>	siwa	chéwi	sambelan
<i>Ten</i>	sapúlu	sampulu	sapulu.

The *Timbora* (perhaps, the same word as *Timor*) known only through a short vocabulary, is one of the first of languages of the Indian Archipelago in which Kelænesian elements were detected; several of its words being Australian.

English.	Timbora.	English.	Timbora.
<i>Man (homo)</i>	doh	<i>Star</i>	kingkong
— (<i>vir</i>)	sia-in	<i>Fire</i>	maing'ang
<i>Woman</i>	ónayit	<i>Water</i>	naino
<i>Head</i>	kokóre	<i>Stone</i>	ilah
<i>Eyes</i>	saing'óre	<i>One</i>	sina
<i>Nose</i>	saing kóme	<i>Two</i>	kalae
<i>Hair</i>	bulu	<i>Three</i>	ruh
<i>Teeth</i>	sontong	<i>Four</i>	kude-in
<i>Belly</i>	somore	<i>Five</i>	kutelin
<i>Hand</i>	taintu	<i>Six</i>	bata-in
<i>Foot</i>	maimpo	<i>Seven</i>	kumba
<i>Blood</i>	kiro	<i>Eight</i>	koneho
<i>Day</i>	kongkong	<i>Nine</i>	lali
<i>Sun</i>	inkong	<i>Ten</i>	sarene.
<i>Moon</i>	mang'ong		

Flores, or Ende, gives, according to Craufurd, no less than six forms of speech—the *Ende*, the *Mangarei*, the *Kio*, the *Roka*, the *Konga*, and the *Galeteng*. I only know the first two through any vocabulary. Like the

Timbora, the Mangarei has Australian elements. The Malay and Bugis words decrease. Neither is the language written. We are beyond the influences of Mahometanism as a predominant religion. We are (in the present state of our knowledge) beyond the influences of India, and its literature.

(1.)

English.	Ende.	English.	Ende.
<i>Man (homo)</i>	dau	<i>Star</i>	dala
— (<i>vir</i>)	uli-dau	<i>Fire</i>	api
<i>Woman</i>	ana-dau	<i>Water</i>	wai
<i>Head</i>	ula	<i>Stone</i>	batu
<i>Eye</i>	ana-mata	<i>One</i>	sa
<i>Nose</i>	niju	<i>Two</i>	zua
<i>Hair</i>	fu	<i>Three</i>	telu
<i>Teeth</i>	nihhi	<i>Four</i>	wutu
<i>Belly</i>	tuka	<i>Five</i>	lima
<i>Hand</i>	lima	<i>Six</i>	lima-a
<i>Foot</i>	wahi	<i>Seven</i>	lima-zua
<i>Blood</i>	raha	<i>Eight</i>	ruabutu
<i>Day</i>	giah	<i>Nine</i>	trasa
<i>Sun</i>	réza	<i>Ten</i>	sabulu.
<i>Moon</i>	wúlân		

(2.)

English.	Mangarei.	English.	Mangarei.
<i>Man</i>	amunu	<i>Swine</i>	bai
<i>Head</i>	jahe	<i>Bird</i>	olo
<i>Eye</i>	nana	<i>Egg</i>	asowa
—	mate	<i>Fish</i>	appi
<i>Nose</i>	mini	<i>Moon</i>	uru
<i>Hair</i>	jahe	<i>Star</i>	ipi-bérri
<i>Teeth</i>	wasi	<i>One</i>	isaku
<i>Hand</i>	tana-raga	<i>Two</i>	lolai
<i>Day</i>	usa	<i>Three</i>	lotitu
<i>Night</i>	gamu	<i>Four</i>	lopah
—	humu	<i>Five</i>	lima
<i>White</i>	buti	<i>Six</i>	daho
<i>Black</i>	metam	<i>Seven</i>	fitu
<i>Fire</i>	atta	<i>Eight</i>	apu
<i>Water</i>	ira	<i>Nine</i>	siwa
<i>Earth</i>	tana	<i>Ten</i>	туру.

The language of *Ombay* is known through a single vocabulary. It agrees with the Timbora and Mangarei

in the fact of Australian words having been detected in it.

Rotti, of which the language is known but imperfectly, is more Timor than aught else. It is, however, scarcely a dialect of that language.

The same applies to the *Solor*.

English.	Solor.	English.	Solor.
<i>Hair</i>	rata	<i>Tree</i>	pokang
<i>Head</i>	kotang	<i>Fire</i>	apeh
<i>Blood</i>	mejoe	<i>Man (homo)</i>	atadiekan
<i>Neck</i>	wulin	— (vir)	bailikej
<i>Hand</i>	liman	<i>Eye</i>	matan
<i>Sun</i>	rarak	<i>Ear</i>	tilong
<i>Moon</i>	wulan	<i>Tooth</i>	iepang.
<i>Star</i>	etak		

The same to the *Savu*.

English.	Savu. (1st dialect.)	Savu. (2nd dialect.)
<i>Head</i>	naka	katu
—	—	katu
<i>Eye</i>	naka-funu	matta
—	—	namata
<i>Nose</i>	nesi	ingutu
<i>Hand</i>	—	wulaba
—	—	wolaba
<i>Blood</i>	nah	—
<i>Day</i>	namanas	—
<i>Night</i>	mesinokan	—
<i>Black</i>	muti	dupudee
<i>Dead</i>	matin	bulla
<i>Fire</i>	hai	äee
<i>Water</i>	owai	aillei
<i>Earth</i>	nahieh	voorai
<i>Swine</i>	fatu	wovadoo
<i>Fish</i>	fafi	vave
<i>Bird</i>	koloh	doleelah
—	—	manoo
<i>Egg</i>	tainoh	dulloo
—	ekan	ika
<i>Sun</i>	nainoh	lodo
—	—	lodo
<i>Moon</i>	fulun	wurroo
—	—	weru
<i>Star</i>	fafnomi	—
—	—	wetu

English.	Savu. (1st dialect.)	Savu. (2nd dialect.)
<i>One</i>	aisa	usse
<i>Two</i>	nua	lhua
<i>Three</i>	tenu	tulloo
<i>Four</i>	hah	uppah
<i>Five</i>	lema	lumme
<i>Six</i>	naen	unna
<i>Seven</i>	petu	pedu
<i>Eight</i>	panu	arru
<i>Nine</i>	saioh	saio
<i>Ten</i>	boaisa	singooroo.

For *Timor* itself, although we have an amount of specimens of the most prevalent language, we are greatly in want of details, in the way of dialects. Yet there are few countries in which such details are more needed. Timor is the most eastern island of its range—as its name (which means *eastern*) implies. This makes it the nearest point in the ordinary Asiatic world to Australia. If this fact stood alone, it would be important. Still more important is it when taken in conjunction with the Australian elements in the Timbora, the Mangarei, and the Ombay vocabularies. For every one of them in these, we may expect two in Timor, *i. e.* in the languages which are the analogues to the Jakun in the Malay Peninsula, or the Ulu and Lobo in Sumatra. Such, doubtless, exist. What they are has to be learned.

English.	Timur.	Manatoto.	Rotti.
<i>Man</i>	aima	etobu	hahalohi
—	loh	—	—
<i>Head</i>	ulu	ulu	langa
—	naka	—	—
—	—	garain	—
<i>Eyes</i>	mata	matak	mata
<i>Nose</i>	enur	enol	pana
<i>Hair</i>	fuhk	garerun	langa-bulu
<i>Teeth</i>	nehan	nih	nesi
—	resiel	—	—
<i>Blood</i>	rahan	rahan	dah
<i>Day</i>	loron	lailon	laido-anok
<i>Night</i>	halan	hainin	makah-atuk
<i>Dead</i>	matai	matai	mati
<i>White</i>	mutin	rabuti	fulah
<i>Black</i>	maitan	mamaitan	mati

English.	Timur.	Manatoto.	Rotti.
<i>Fire</i>	ahi	amarin	hai
<i>Water</i>	vehi	vehi	owai
<i>Earth</i>	rahi	raia	dahai
<i>Stone</i>	fatuk	hahe	batu
<i>Swine</i>	fahi	hati	bafi
<i>Bird</i>	manoh	manoh	man
—	foheh	—	hoi
<i>Egg</i>	tolon	tailon	tolon
<i>Fish</i>	nahantasi	ehan	ehak
<i>Sun</i>	loroh	lairon	lailoh
—	nenó	—	—
<i>Moon</i>	fulan	•ulun	bulak
—	funan	—	—
<i>Star</i>	fetoen	atah	du
—	k'fun	—	—
<i>One</i>	eida	nehi	aisa
<i>Two</i>	rua	erua	dua
<i>Three</i>	tolo	etellu	tellu
<i>Four</i>	haat	ehaat	haa
<i>Five</i>	lema	lema	lema
<i>Six</i>	naen	naen	naen
<i>Seven</i>	hetu	hetu	hetu
<i>Eight</i>	walu	walu	falú
<i>Nine</i>	sioh	sioh	sioh
<i>Ten</i>	sapulu	sapulu	sapulu.

With the following specimens from the small islands east of Timor, I conclude the notice of the languages of the present division.

English.	Kissa.	Baba.	Keh Doulan.	Wokan.
<i>Man</i>	mohoni	amenmeni	bunran	lesi
<i>Woman</i>	mavek	wata	wat-waat	kodar
<i>Head</i>	ulu-wakhu	otone	uhu	fuku
<i>Hair</i>	murukon	murutne	morun	kuku
<i>Hand</i>	liman	liman	liman	lima
<i>Foot</i>	ehin	logami	chaa	ebahi
<i>Eyes</i>	makan	makne	matan	mata
<i>Nose</i>	iruni	irinne	mirun	juri
<i>Mouth</i>	nuran	norinne	ngoen	fafahi
<i>Ears</i>	kilin	telinne	arun	tahari
<i>Sun</i>	leri	leher	leher	larat
<i>Moon</i>	wolli	volle	huan	fulan
<i>Star</i>	kaleor	tiola	nahr	tawar
<i>Earth</i>	noha	noha	noho	fafa
<i>Fire</i>	ai	—	—	—
<i>Water</i>	oira	iera	wair	waya.

Of these, the Kissa has commanded attention from the character of its letter-changes when compared with the Malay.

English.	Malay.	Kissa.
<i>Stone</i>	batu	wahku
<i>Sea</i>	tase	kahe
<i>Eye</i>	mata	makan
<i>Dead</i>	mati	maki
<i>Heart</i>	ati	akin
<i>Heavy</i>	brat	werek
<i>Broken</i>	patah	pahki
<i>Ear</i>	telinga	kilin
<i>East</i>	timur	kimur
<i>Hog</i>	babi	wawr
<i>Feather</i>	bubi	wulu
<i>Hot</i>	panas	manah
<i>Wrong</i>	sala	hala
<i>Hard</i>	kras	kereh
<i>Milk</i>	susu	huhu
<i>Wash</i>	baso	baha
<i>New</i>	bharu	wohru.

In this prevalence of the sound of *k* we have a Polynesian characteristic.

CHAPTER XLVII.

Languages of Borneo, &c., to Ceram.

IN Timor (for reasons which will appear in the sequel) it is convenient to finish the present group; having done which we go back to the longitude of Java, and move along the line of the Equator; in other words, we begin with a series of languages and dialects, for which the great island of *Borneo* is our starting-point.

In Borneo there is no native alphabet; yet there are traces in the aboriginal creeds, not only of Indian influences, but of Mahometan as well.

In Borneo there are numerous foreign elements, which vary with the district. As a rule, they attach themselves to the coast; but they differ with the different parts of it. On the west the Malays, on the south-east the Bugis, on the north the Sulu populations have made settlements.

All that belongs to the natives is, roughly speaking, unlettered and pagan. Where they have contracted decided maritime habits, they are *Biajuks*, *Biajús*, or *Bajows*; these terms being (generally) equivalent to *Orang Laut* = the *Men of the Sea*. The rudest among them have been called *Sea Gipsies*. Where they are river boatmen or landmen they are *Dyaks*; though neither term can be taken absolutely. The division, then, between the two denotes a difference of habits rather than of blood.

The details for Borneo, until lately, were scanty. Since Labuan, however, has become English, they have increased. For the remainder of the island, the Dutch are our chief authorities; and it is probable (indeed certain) that the knowledge of what is to be found in Holland is, on the part of the present writer, very imperfect.

Dialects for the parts about Labuan from Sir J. Brooke.

(1.)

English.	Sangouw.	Biajuk.	Murung.	Kupuas.
<i>Man</i>	ulu	ulu	urun	icho'
<i>Head</i>	—	takulu	kohong	utok
<i>Eyes</i>	—	mata	mata	mata
<i>Nose</i>	ingher	urung	—	—
<i>Hair</i>	buk	balau	baru	buru
<i>Teeth</i>	ife	kasingye	kusing	kusing
<i>Hand</i>	tesa	lengye	rongo	renga
<i>Blood</i>	—	daha	doho	doho
<i>Day</i>	—	andau	onong	sunit
<i>Night</i>	—	malem	homoram	kaput
<i>Dead</i>	matty	matei	matoe	motoe
<i>White</i>	pute	bapute	putich	mitu
—	toete	brea	—	—
<i>Black</i>	menaram	babilem	mahuk	morim
—	apy	apui	apoi	bakok
—	danom	danum	bea	tuhasak
<i>Earth</i>	boenoe	petak	potak	tanak
—	—	batu	botu	botu
<i>Swim</i>	bawie	babui	boui	bowi
<i>Bird</i>	—	burong	burong	burong
<i>Egg</i>	—	tantelu	tolu	tolu
<i>Fish</i>	lauk	lauk	rouk	uchin
<i>Sun</i>	mata-sou	matan-andau	matan-onong	matan-onong
—	bolan	bulan	buran	pun-allah
—	bientang	bintong	bintong	bintong.

(2.)

English.	Suntah.	Sow.	Sibnow.	Sakarran.	Meri.	Millanow.	Malo.
<i>Man</i>	dari	dali	orang	orang	idek	tooli	babaka
<i>Head</i>	ubok	bok	bok	bok	fok	bok	bok
<i>Hair</i>	obak	bak	pala	pala	uho	ulow	ulu
<i>Ear</i>	kagit	kagit	pundin	punden	telinga	linga	telinga
<i>Eye</i>	buttok	button	mata	mata	mata	matta	mata
<i>Nose</i>	undong	indong	idong	idong	singote	udong	ingar

English.	Suntah.	Sow.	Sibnow.	Sakarran.	Meri.	Millanow.	Malo.
<i>Mouth</i>	bubbah	bubbah	mulut	mulut	munong	bah	baba
<i>Teeth</i>	jipuk	jipun	gigi	gnali	nipun	nipun	isi
<i>Tongue</i>	jurah	jurah	dila	dila	jillah	jullah	lela
<i>Hand</i>	tangan	tongan	lungan	tangan	tujoh	agum	tangan
<i>Sky</i>	rangit	longit	langit	langit	langit	rangit	suan
<i>Sun</i>	batundu	battun unde	mata'an	mata'an	mattadulow	mattalow	matasu
<i>Moon</i>	buran	bulan	bulan	bulan	tukka	bulan	bulan
<i>Star</i>	betang	betang	api undow	bintang	futtak	bintang	bintong
<i>River</i>	sungei	sungee	sungee	sungei	like	sungei	sungei
<i>Egg</i>	turo	tulo	tillo	tullo	tujjoh	tello	telui
<i>Stone</i>	batu	batu	batu	batu	batow	sanow	batu
<i>Fowl</i>	siok	ok	manuk	manuk	aal	siow	manuk
<i>Bird</i>	manuk	burong	bukong	burong	manuk	manuk	burong.

For the central parts of the island.

English.	Kayan.	English.	Kayan.
<i>Man</i>	laki	<i>Foot</i>	kasa
<i>Woman</i>	doh	<i>Sea</i>	kala
<i>Head</i>	kohong	<i>Earth</i>	tana lim
<i>Hair</i>	bok	<i>Sky</i>	langit
<i>Beard</i>	bulo	<i>Sun</i>	matin-dow
<i>Eye</i>	mata	—	bulan
<i>Ear</i>	apang	—	kraning
<i>Nose</i>	urong	<i>Fire</i>	apui
<i>Mouth</i>	ba	<i>Water</i>	atta
<i>Tongue</i>	jila	<i>Fish</i>	masik
<i>Teeth</i>	knipan	<i>Egg</i>	tilo.
<i>Hand</i>	kama		

Celebes, in respect to our knowledge of its philological details, is more like *Sumatra* than *Borneo*; in other words, we have a fair amount of *data* for its numerous dialects.

English.	Mandhar.	Macassar.	Bugis.
<i>Man(homo)</i>	tau	tau	tawu
— (<i>vir</i>)	chacho	borani	horoani
<i>Woman</i>	bahini	bahini	makonrai
<i>Head</i>	ul	uluna	ulu
<i>Eyes</i>	mata	matana	mata
<i>Nose</i>	eng'a	ing'a	ing'a
<i>Hair</i>	welua	rambut	welua
<i>Teeth</i>	isi	gigi	isi
<i>Belly</i>	porot	batan	babua
<i>Hand</i>	lima	liman	lima
<i>Foot</i>	aje	banuge	aji
<i>Blood</i>	dara	dara	dara

English.	Mandhar.	Macassar.	Bugis.
<i>Sun</i>	matahari	singhar	mataso
<i>Moon</i>	wulan	bulan	wulan
<i>Star</i>	binoin	bintoin	bitoin
<i>Fire</i>	api	pepe	api
<i>Water</i>	wai	jene	wai
<i>Earth</i>	tana	butah	tana
<i>Stone</i>	batu	batu	batu
<i>Bird</i>	manumanu	jang'anjang'an	manumanu
<i>Egg</i>	ndoh	bayu	iteloh
<i>Fish</i>	bale	juku	baleh.

The Bugis, like the Batta, the Korinchi, the Rejang, and the Lampong, has an alphabet, which, saving such exceptions as may be taken from the fact of its being common to five languages, is a native one, *i. e.* is neither decidedly Arabic like the Malay, nor decidedly Indian like the Javanese. It is Batta, &c. in its general character—not in its details. It embodies more of a literature than any of its congeners. I have before me a Bugis poem, on the hero of a recent war against the Dutch.

English.	Gunungtella.	Menadu.
<i>Man (homo)</i>	manusia	to
— (vir)	satulai	toama
<i>Woman</i>	tabua	wewone
<i>Head</i>	lunggongo'	ulu
<i>Eyes</i>	mata	waren
<i>Nose</i>	ulingo'	nirung
<i>Hair</i>	woho	wuhuk
<i>Teeth</i>	dang'eta	wahang
<i>Belly</i>	mbong'a	poot
<i>Hand</i>	otoho	leng'an
<i>Blood</i>	duhu	raha
<i>Sun</i>	mutuhari	ndoh
<i>Moon</i>	ulano	lelehon
<i>Star</i>	olipopo	tototian
<i>Fire</i>	tolu	api
<i>Water</i>	teloho	rano
<i>Earth</i>	huta	tana
<i>Stone</i>	batu	watu
<i>Bird</i>	burung	koko
<i>Egg</i>	putitor	atelu
<i>Fish</i>	tota	pongkor.

The Menadu falls into numerous dialects, and sub-dialects; though, probably, into no more than several of its congeners. Its *minutiae*, however, have been given in detail by A. J. F. Jansen, from whose paper the following short extract is taken as a specimen of the amount of variety which obtains in these parts.

English	<i>Man (homo)</i>	<i>Man (vir)</i>	<i>Sea</i>	<i>Wind</i>	<i>Rain</i>
<i>Tonsea</i>	touw	tuama	laur	reges	nuran
<i>Klabat-atas</i>	—	—	tasik	—	uran
<i>Likupang</i>	—	—	laur	—	—
<i>Aris</i>	—	—	—	—	—
<i>Negrijbaru</i>	—	—	—	—	—
<i>Klabat-bawa</i>	—	—	—	—	nuran
<i>Tondano</i>	—	—	lawanana	—	naro
<i>Rembokeng</i>	—	—	lour	—	uran
<i>Kakas</i>	—	—	—	—	nuran
<i>Langowan</i>	—	—	tasik	—	uran
<i>Saroinsoig</i>	—	—	lur	—	—
<i>Tournshon</i>	—	—	tasik	—	—
<i>Kakaskassing</i>	—	—	unner-untasik	—	—
<i>Tounbaririj</i>	—	—	laur	—	—
<i>Sonder</i>	—	—	taasik	reger	—
<i>Romohon</i>	—	—	laur	reges	—
<i>Tounbassian</i>	—	—	—	—	—
<i>Tounwasang</i>	—	—	salojon	kakab	tukam
<i>Tounpasso</i>	—	—	lur	reges	uran
<i>Kawangkoan</i>	—	—	—	—	—
<i>Ponosakan</i>	intouw	lolakij	balangan	sompot	ujan
<i>Passang</i>	tomata	maaniij	wolongan	sonsam	tihiti
<i>Ratahan</i>	—	mouaniij	wolongan	wahé	tahiti
<i>Bantik</i>	toumata	mahuanen	rawdouw	pipihi	tahiteij
<i>Sangij</i>	—	eseh	lauduk	anging	tahiti
<i>Tagulandang</i>	—	—	—	—	—
<i>Talaur</i>	kawenua	—	—	angin	uran
<i>Hotontalo</i>	tau	tololai	auhu	dupoto	didih
<i>Botango</i>	momata	rorach	augu	hibuto	huah
<i>Parigi</i>	tau	langai	tampanao	—	uda
<i>Taheang</i>	tau	nganemaini	—	—	—
<i>Bolong-mongondo</i>	intau	lolakij	dagat	tompot	ujan
<i>Bolong-itang-ota</i>	—	—	bolango	dupota	oha
<i>Kaidipang</i>	—	—	—	—	—
<i>Buol</i>	tau	maane	—	—	ulano
<i>Patos</i>	tona	langai	asih	pouri	udah.

In *Buton* and *Amboyna*, the variation of dialect is but slight; increasing in *Saparua*, *Ternati*, and *Ceram*.

1.

English.	Buton.	English.	Buton.
<i>Man (homo)</i>	tau	<i>Foot</i>	aje
— (<i>vir</i>)	tau	<i>Blood</i>	dara
<i>Woman</i>	makonrai	<i>Day</i>	aso
<i>Head</i>	ulu	<i>Sun</i>	matahari
<i>Eyes</i>	mata	<i>Moon</i>	wulah
<i>Nose</i>	ing'a	<i>Star</i>	bintoing
<i>Hair</i>	welu	<i>Fire</i>	api
<i>Teeth</i>	isi	<i>Water</i>	ayer
<i>Belly</i>	babrea	<i>Stone</i>	batu
<i>Hand</i>	liman	<i>Bird</i>	manuk.

2.

English.	Saparua.	English.	Saparua.
<i>Man (homo)</i>	túma-táwu	<i>Star</i>	humário
— (<i>vir</i>)	manáwau	<i>Fire</i>	hahúlo
<i>Woman</i>	pipináwa	<i>Water</i>	waélo
<i>Head</i>	uruni	<i>Stone</i>	hatuo
<i>Eye</i>	maáni	<i>One</i>	isahi
<i>Nose</i>	iríni	<i>Two</i>	rua
<i>Hair</i>	rhuwon	<i>Three</i>	óru
<i>Tooth</i>	nióni	<i>Four</i>	haan
<i>Belly</i>	tehúni	<i>Five</i>	rima
<i>Hand</i>	rimani	<i>Six</i>	noho
<i>Foot</i>	ahini	<i>Seven</i>	hitu
<i>Blood</i>	lalani	<i>Eight</i>	wáru
<i>Day</i>	kai	<i>Nine</i>	siwah
<i>Sun</i>	ria-ma-áno	<i>Ten</i>	úhutúhi.
<i>Moon</i>	hulano		

3.

English.	Ternati.	English.	Ternati.
<i>Man (homo)</i>	manusia	<i>Star</i>	úna-bintan
— (<i>vir</i>)	nonau	<i>Fire</i>	ukut
<i>Woman</i>	fohekeh	<i>Water</i>	aki
<i>Head</i>	dopólo	<i>Stone</i>	marih
<i>Eyes</i>	táko	<i>One</i>	rimoi
<i>Nose</i>	ídung	<i>Two</i>	romo-didi
<i>Hair</i>	rambut	<i>Three</i>	ra-angi
<i>Teeth</i>	gigi	<i>Four</i>	raha
<i>Belly</i>	hoot	<i>Five</i>	róma-tóha
<i>Hand</i>	tangan	<i>Six</i>	rara
<i>Foot</i>	kaki	<i>Seven</i>	tomdi
<i>Blood</i>	dara	<i>Eight</i>	tof-kangi
<i>Day</i>	modiri	<i>Nine</i>	siyu
<i>Sun</i>	máta-hári	<i>Ten</i>	yagimoi.
<i>Moon</i>	búlan		

4.

English.	Ceram.	English.	Ceram.
<i>Man (homo)</i>	tau-máta	<i>Stars</i>	butíung
— (<i>vir</i>)	esé	<i>Fire</i>	putung
<i>Woman</i>	babini	<i>Water</i>	áke
<i>Eyes</i>	mata	<i>Stone</i>	bátu
<i>Nose</i>	irung	<i>One</i>	sembua
<i>Hair</i>	úta	<i>Two</i>	darúa
<i>Teeth</i>	isi	<i>Three</i>	tátelu
<i>Belly</i>	tiang	<i>Four</i>	épa
<i>Hand</i>	tákiar	<i>Five</i>	lima
<i>Foot</i>	bisi	<i>Six</i>	nóng
<i>Blood</i>	dára	<i>Seven</i>	pítu
<i>Day</i>	eloh	<i>Eight</i>	wálu
<i>Sun</i>	eloh	<i>Nine</i>	sioh
<i>Moon</i>	búlan	<i>Ten</i>	mapuru.

Here ends the north-eastern line, from the extremity of which we return to the parts due north of Borneo, *i. e.* the Sulu Archipelago.

CHAPTER XLVIII.

The Languages of the Sulu Archipelago.—Philippines.—Formosa.

OF the dialects of the long island of Palawan, I know no specimens. They are probably *Sulu* like the following.

English.	Sulu.	English.	Sulu.
<i>Man</i>	ossoog	<i>White</i>	mapote
<i>Head</i>	oo	<i>Black</i>	maitom
<i>Eye</i>	mata	<i>Fire</i>	kalaryu
<i>Ear</i>	taingah	<i>Water</i>	tubig
<i>Nose</i>	ilong	<i>Stone</i>	bato
<i>Hair</i>	bohoc	<i>Bird</i>	manok
<i>Teeth</i>	nipun	<i>Egg</i>	iklúg
<i>Hand</i>	kamot	<i>Fish</i>	ista
<i>Blood</i>	dugu	<i>Sun</i>	adalow
<i>Belly</i>	tian	<i>Moon</i>	bulon
<i>Bone</i>	búkúg	<i>Star</i>	bitohon
<i>Foot</i>	siki	<i>Earth</i>	leopah
<i>Day</i>	hadlaou	<i>Black</i>	maitùm
<i>Night</i>	gabi	<i>Dead</i>	miatai nah.

In Mindanao the *Bissayan* falls into no less than five dialects. It changes again in Iolo, in Bohol, and in Samar where it approaches the *Tagala*. The Capul or Bissayan of the island of Abac falls into the Inabacnum dialect of the north, the Inagta of the south, and the General Language in which our authority Garcia de Torres preached and administered the sacraments.

The Bissayan of Panaz also falls into sub-dialects—one of which is the Hiligueina, the other the Haraya.

The Camarinos of the next group is the most

Bissayan of the class, and it is probably transitional. The Tagala is the language of the capital, Manilla. The Pampanga and the Iloco approach the Tagala. Of the Pangasinan I only know the name. The Zambali is a mountaineer, the Maitim a (so-called) Negrito, form of speech.

English.	Bissayan.	Iloco.	Cayagan.	Tagala.
<i>Man</i>	lalaqui	lalaqui	lalaqui	tauo
<i>Hair</i>	—	—	—	bohoc
<i>Head</i>	—	—	—	olo
<i>Tooth</i>	—	—	—	ngipin
<i>Tongue</i>	—	—	—	dilah
<i>Eye</i>	—	—	—	mata
<i>Ear</i>	—	—	—	tayinga
<i>Nose</i>	—	—	—	hilaga
<i>Hand</i>	—	—	—	camay
<i>Blood</i>	dugu	darat	daga	dugu
<i>Day</i>	adlau	adlan	aggao	arao
<i>Sun</i>	adlao	init	bilac	arao
<i>Moon</i>	bulan	bulan	fulan	buan
<i>Star</i>	—	—	—	bitoín
<i>Fire</i>	—	—	—	apuy
<i>Water</i>	tubig	danum	danum	tubig
<i>Bird</i>	mamuk	tumatayab	mamanu	ibon
<i>Fish</i>	isda	ikan	sira	isda
<i>Milk</i>	gatas	tubigtisoso	gatto	gatas
<i>Tree</i>	ponosacahuy	kago	kayu	cahuy
<i>Stone</i>	bato	bato	battu	bato
<i>One</i>	usa	meysa	tadday	ysa
<i>Two</i>	duha	dua	dua	dalaua
<i>Three</i>	tulo	tallo	talú	tatlo
<i>Four</i>	apat	eppat	appa	apat
<i>Five</i>	lima	lima	lima	limo
<i>Six</i>	unum	innem	anam	anim
<i>Seven</i>	pito	pito	pitu	pito
<i>Eight</i>	ualo	ualo	ualu	ualo
<i>Nine</i>	siam	siam	siam	siyam
<i>Ten</i>	napulo	sangapulo	mafulu	iangpono.

The following are said to be Negrito forms of speech.

1.

English.	Umiray.	St. Miguel.	St. Matheo.
<i>Man</i>	laqui	lacay	lacay
<i>Woman</i>	tuvanac	bacus	bacus
<i>Ear</i>	talinga	talinga	talinga

English.	Umiray.	St. Miguel.	St. Matheo.
<i>Blood</i>	saquo	dalaa	galaa
<i>Hand</i>	cumot	gumut	gavat
<i>Foot</i>	siquii	tecut	daadaa
<i>Sky</i>	langot	—	—
<i>Moon</i>	panuodan	bulan	bulan
<i>Star</i>	butatalaa	bitung	bitung
<i>Fire</i>	gagavas	nayan	nayan
<i>Water</i>	urat	vagut	lau
<i>Stone</i>	batu	batu	batu
<i>Tree</i>	pamutingueo	labat	labat
<i>Bird</i>	manoc	manoc	manoc
<i>Fish</i>	ican	ican	isda
<i>I</i>	yaco	tiyac	heyaco
<i>Thou</i>	icamo	hicamu	hica
<i>That</i>	edu	yiay	—
<i>We</i>	dicame	hicami	—
<i>Ye</i>	dicamu	decamu	hicamu
<i>They</i>	ediya	sediya	huya.

2.

English.	Dumagat.	English.	Dumagat.
<i>Hair</i>	ipede	<i>Moon</i>	bilande
<i>Eye</i>	mataade	<i>Star</i>	bitone
<i>Ear</i>	sugede	<i>Night</i>	alinde
<i>Beard</i>	baangde	<i>Sea</i>	dagat
<i>Hand</i>	alemade	<i>River</i>	sayogde
<i>Feet</i>	bitisde	<i>Earth</i>	limacde
<i>Knee</i>	bolongde	<i>Tree</i>	hapoyde
<i>Neck</i>	liog	<i>Forest</i>	cabutande.
<i>Sun</i>	piplunde		

For the *Bashí* islands, the following vocabulary is taken from E. Belcher's Voyage of the Samarang.

English.	Bashí.	English.	Bashí.
<i>Head</i>	ogho	<i>Moon</i>	bughan
<i>Hair</i>	buoc	<i>Earth</i>	madedah
<i>Eye</i>	mata	<i>Fire</i>	apui
<i>Ear</i>	titiduan	<i>Water</i>	danum
<i>Belly</i>	budek	<i>Egg</i>	ocloy
<i>Bone</i>	tughan	<i>Fish</i>	amon
<i>Foot</i>	cocon	<i>Black</i>	mabaghen
<i>Day</i>	arao	<i>Dead</i>	nadiman.

In *Formosa* we reach the end of the long series of languages akin to the Malay in this direction ; for to the

north of Formosa the Japanese dialects begin. That a Malay form of speech was spoken in Formosa was known to Klaproth. That there were more forms of speech than one on the island was also known. Whether they were all Malay was another question.

Between 1624, and 1661, the Dutch occupied the island, and attempted not without a partial success, to introduce Christianity. The result was the *data* for what, until lately, was the only Formosan vocabulary known: one of the *Sideia* dialect. About twenty years ago, however, a *Favorlang* dictionary by Gilbert Happast, A.D. 1650, was discovered and published. This gave a second dialect—almost a second language.

A MS. discovered at Utrecht, and published by Vander Vlis, has supplied a sub-dialect of the *Sideia*, which, *inter alia*, gives a regular letter change between *r* and *s*.

English.	Klaproth's Formosan (<i>Sideia</i> .)	Vander Vlis.
<i>Father</i>	rama	sama
<i>Mother</i>	rena	senā
<i>Water</i>	ralaum	salong
<i>Thunder</i>	rungdung	singding
<i>Tree</i>	parannah	pesanach
<i>Foot</i>	rahpal	sapal
<i>Great</i>	irang	isang
<i>Two</i>	ranka	(so) soa.

It is reasonably suggested by Gabelentz that this is a specimen of a dialect, elsewhere called *Sakam*.

The *Tackavis* and *Tiloes* are apparently dialects, or sub-dialects of the *Favorlang*.

Upon the Formosan languages, with the additions supplied to the original *Sideia data* by the *Favorlang*, we have a valuable monograph by Gabelentz; the authority for everything contained in the preceding notice, which is not found in Klaproth. Its main object is the fixation of the places of the Formosan in the Malay class. Gabelentz decides that its affinities are in-

definite and miscellaneous, *i. e.* that it is not so decidedly Philippine as its geographical relations suggest. From this work, I take the following tables, which give twenty-four words out of one hundred and twenty-six. In the present work they serve a secondary purpose, viz., the elucidation of the general characters of the affinities which bind the several languages of the present group together. With the exception of *Guaham*, *Chamori*, *Yap*, *Ulea*, and *Satawal*, all the names have already been met with; so that, if the reader will remember that these are names for certain dialects from the Ladrone and Caroline archipelagoes, he will be sufficiently master of the nomenclature.

English.	<i>Man</i>	<i>Head</i>	<i>Hair</i>	<i>Forehead</i>
<i>Favorlang</i>	bahosa, sjam	oeno	tâu, ratta	tees
<i>Sida</i>	paraigh	vaungo	vaukugh	—
<i>Tagala</i>	lalaqui	olo	bolo, bohoc	noo
<i>Bissayan</i>	lalaqui	olo	bolbol, bohoc	adtang
<i>Pampango</i>	lalaqui	buntuc	bulbul, icat	canuan
<i>Iloco</i>	lallaqui	olo	—	—
<i>Malay</i>	laki	ulu, kepala	rambut, bulu	dahi, batuk
<i>Javanese</i>	tijang djaler	sirah, kepolo	rambot, woeloe	bathok
<i>Bugis</i>	woroane	ulu	weluak	linroh
<i>Dayak</i>	olo hatuâ	takolok	bulu, balau	lingkau
<i>Sunda</i>	laki, pamegat	hoeloe, mastaka	boe-oek	tarang, taar
<i>Bali</i>	muwani, lanang	tandas, sirah	—	—
<i>Lampong</i>	bakas	hulu	buho	—
<i>Batta</i>	morah	ulu	obu	—
<i>Guaham</i>	lahe	oulou	gapoun oulou,	haï
<i>Chamori</i>	lahi	ulu	gapunulu	—
<i>Yap</i>	pimohn	elingeng	lalügel	—
<i>Ulea</i>	mâmoan	methackitim	timui	—
<i>Satawal</i>	mal, mar	roumaï, simoie	alerouma, timoe	man haï
<i>Malagasi</i>	ahy	loha	volo	handrina.

English.	<i>Eye</i>	<i>Nose</i>	<i>Ear</i>	<i>Mouth</i>
<i>Favorlang</i>	macha	not	chárrina	ranied, sabbacha
<i>Sida</i>	matta	gongos	tangira	motaus
<i>Tagala</i>	mata	ylong	tayinga	bibig
<i>Bissayan</i>	mata	ylong	talinga	baba
<i>Pampango</i>	mata	arung	talinga	asboc
<i>Iloco</i>	mata	—	—	—
<i>Malay</i>	mata	idung	talinga	mulut

English.	<i>Eye</i>	<i>Nose</i>	<i>Ear</i>	<i>Mouth</i>
<i>Javanese</i>	moto	grono, hiroeng	taliengngan	tjangkem, tjtjtjot
<i>Bugis</i>	mata	ingök	dachuling	timu
<i>Dayak</i>	mata	—	pinding	njama
<i>Sunda</i>	mata	hiroeng	tjeli, tjepil	soengoet
<i>Bali</i>	mata	kunguh	kuping, karna	bungut, changkam
<i>Lamong</i>	mata	egong, iong	chiuping	—
<i>Batta</i>	mahta	igung	suping	bawa
<i>Guaham</i>	mata	goui inn	talanha	pashoud
<i>Chamori</i>	mata	guihin	talanja	patjud
<i>Yap</i>	eauteg	busemun	ilig	langach
<i>Ulea</i>	matai	wathel	talengel	eol
<i>Satawal</i>	metal, messai	poiti, podi	talinhe	ewai
<i>Malagasi</i>	maso	orana	sofina	vava.

English.	<i>Tooth</i>	<i>Tongue</i>	<i>Beard</i>	<i>Neck</i>
<i>Favorlang</i>	sjien	tatsira	ranob	bokkir, arribörri- bon
<i>Sida</i>	waligh	dadila	—	taang
<i>Tagala</i>	ngipin	dila	gumi	lyig
<i>Bissayan</i>	ngipun, salat	dila	sulang, bungut	liog
<i>Pampango</i>	ipan	dila	baba	batal
<i>Iloco</i>	—	—	—	atingnged
<i>Malay</i>	gigi	lidah	janggut, ramos	leër, jangga
<i>Javanese</i>	wodjo, hoentoe	hilat	djenggot	djonggo, goeloe
<i>Bugis</i>	isi	lila	jangkok	ölong
<i>Dayak</i>	kasinga	djela	djanggut	ujat
<i>Sunda</i>	hoentoe, waos	leetah, ilat	djanggot	beheng
<i>Bali</i>	gigi, untu	layah, hilat	—	bahong
<i>Lamong</i>	ipon	ma	—	galah
<i>Batta</i>	ningi	—	—	—
<i>Guaham</i>	nifin	oula	—	agaga
<i>Chamori</i>	nifin	hula	atschai	hagaga
<i>Yap</i>	mulech	athaen	räp	lügenag
<i>Ulea</i>	nir	luel	elsäl	uel
<i>Satawal</i>	ni, gni	louei laouel	alouzai, alissel	faloui, ounougai
<i>Malagasi</i>	nify	lela	volom-bava	tenda, vozona.

English.	<i>Breast</i>	<i>Belly</i>	<i>Arm</i>	<i>Hand</i>
<i>Favorlang</i>	arrabis, zido	cháan	tea	rima
<i>Sida</i>	aváu	vauyl	pariau	rima
<i>Tagala</i>	dibdib, soso	tiyan	patay	camay
<i>Bissayan</i>	dughan, soso	tian	butecon	camot, camay
<i>Pampango</i>	salo, susu	attian	taedai	camat, camauo
<i>Iloco</i>	barucung, susu	—	—	ima
<i>Malay</i>	dada, susu	prut	tangan	asta, tangan
<i>Javanese</i>	djodjo, soesoe	pedahaarran	langngen	hastho, tangungan

English.	<i>Breast</i>	<i>Belly</i>	<i>Arm</i>	<i>Hand</i>
<i>Bugis</i>	aroh, susu	babuwa	—	lima
<i>Dayak</i>	usok, susu	knai	lengä	lengä
<i>Sunda</i>	dada, soesoe	betteng, lamboet	lengen	lengen, panangan
<i>Bali</i>	niu-niuh	basang, watang	—	lima, tangan
<i>Lamong</i>	susu-amah	batong	—	chiulok, chulu
<i>Batta</i>	—	boldok	tangan	tangan
<i>Guaham</i>	ha ouf, soussou	touiann	hious	kanai
<i>Chamori</i>	hauf, susu	tudjan	kanei	kanei
<i>Yap</i>	nüerungoren, thi-thi	thugunem	pach	karovinarine-pagh
<i>Ulea</i>	uwal, thithi	siel	bäi	humutel
<i>Satawal</i>	loupai, oupoual, ti, toussagai	segai oubouoi	rape lepei	ga leima, pra nema
<i>Malagasi</i>	tratra	kibo	sandry	tänana.

English.	<i>Finger</i>	<i>Foot</i>	<i>Heart</i>	<i>Blood</i>
<i>Favorlang</i>	apillo	asiél	totto, tutta	tagga
<i>Sida</i>	kagamos	rahpai, tiltil	tintin	amagh
<i>Tagala</i>	dali	paa	poso	dugo
<i>Bissayan</i>	torlo	teel, siqui	posoposo	dugo
<i>Pampango</i>	taliri	bitis	pusu, busal	daya
<i>Iloco</i>	—	—	naquem	dara
<i>Malay</i>	jari	kaki, pada	ati	darah
<i>Javanese</i>	derridji	soekoe, podo	batos, hati	rah
<i>Bugis</i>	jari	ajeh	ati	dara
<i>Dayak</i>	tundjuk	pai	atei	daha
<i>Sunda</i>	ramo	soekoe, dampal	djadjantoeng	gettih
<i>Bali</i>	jariji, hanti	chokor, suku	jantung	gath, rah
<i>Lamong</i>	jari	chiukot	jantung	rah
<i>Batta</i>	djidi muduk	—	—	mutter
<i>Guaham</i>	kalouloud	adin	—	—
<i>Chamori</i>	kalulud	adding	—	haga
<i>Yap</i>	pugelipagh	garovereven	—	ratta
<i>Ulea</i>	kasthel	petehl	—	ta
<i>Satawal</i>	attili pai	pera perai	—	atchapon
<i>Malagasi</i>	rantsan-tänana	tongotra	fo	ra.

English.	<i>Flesh</i>	<i>Bone</i>	<i>Milk</i>	<i>Skin</i>
<i>Favorlang</i>	bóá	oot	tach o zido	maram
<i>Sida</i>	wat	toural	hakey	validt
<i>Tagala</i>	laman	bot-ò	gatas	balat
<i>Bissayan</i>	onor, tayor	tulan	gatas	anit, panit
<i>Pampango</i>	laman, bulbul	butul	gatas, sabad	balat, catat
<i>Iloco</i>	dumara	—	—	—
<i>Malay</i>	daging	tulang	susu, ayar-susu	kulit

English.	<i>Flesh</i>	<i>Bone</i>	<i>Milk</i>	<i>Skin</i>
<i>Javanese</i>	dhaging	tosan, baloong	tojo soesoe	koelit
<i>Bugis</i>	juku	buku	susu	uli
<i>Dayak</i>	isi	tolang	djohon-tusu	upak
<i>Sunda</i>	laoek, daging	toelang	tji-soesoe	koelit
<i>Bali</i>	hisi, daging	tulang, balung	nyonyo	kulet
<i>Lampong</i>	dagaing	tulan	wai-susu	bawa
<i>Batta</i>	—	—	—	—
<i>Guaham</i>	—	tolan	—	—
<i>Chamori</i>	—	—	tsehugususu	—
<i>Yap</i>	—	—	lengirén	—
<i>Ulea</i>	—	—	fall	—
<i>Satawal</i>	fetougoul	roulou peï	—	pouai
<i>Malagasi</i>	nofo	taolana	ronono	hoditra.

Whether this be the language of the *aborigines* of Formosa is doubtful. All that can be said is, that no sample of any second language is known.

CHAPTER XLIX.

Micronesia.—Tobi.—The Pelew islands.—The Caroline and Marianne (or Ladrone) Archipelagoes.—The Polynesia.

By Micronesia is meant everything between Gilolo and the Philippines on one side, and the Navigator's Islands, or Samoan Archipelago, on the other. The first steps in the passage are long ones, and the group is, to some extent, artificial.

For Tobi, or Lord North's Island, and the Pelew group; important as these islands are for any investigation which, like the present, derives Polynesia from Micronesia, and Micronesia from either the Philippines or the parts about Tidore and Gilolo, we have but scanty *data*.

English.	Tobi.	English.	Tobi.
<i>Man</i>	amare	<i>Moon</i>	mokum
<i>Woman</i>	vaivi	<i>Star</i>	uitsh
<i>Head</i>	metshemum	<i>Fire</i>	yaf
<i>Hair</i>	tshim	<i>Water (fresh)</i>	taru
<i>Beard</i>	kusum	— (<i>salt</i>)	tat
<i>Hand</i>	kaimuk	<i>Stone</i>	vas
<i>Foot</i>	petchem	<i>Bird</i>	karum
<i>Bone</i>	tshil	<i>Fish</i>	ika.
<i>Sun</i>	yaro		

For the Pelew islands we have the following vocabularies, the first of which is from Marsden, the second from Keate's account of the islands.

English.	Pelew (1.)	Pelew (2.)
<i>Man</i>	arracat	masaketh
<i>Head</i>	pudeluth	botheluth
<i>Eye</i>	muddath	colsule
<i>Nose</i>	koyum	kiule
<i>Beard</i>	unwulel	ungelell
<i>Hand</i>	kurruel	kemarc

English.	Pelew (1).	Pelew (2).
<i>Blood</i>	—	arrasaack
<i>Day</i>	kuguk	eúeúk
<i>Night</i>	kapisongi	kaposingi
<i>Dead</i>	mathe	mathee
<i>White</i>	kalelu	kellelu
<i>Black</i>	kaletori	cattetou
<i>Fire</i>	ngaou	karr
—	miul	—
<i>Water</i>	ralm	arral
<i>Earth</i>	kutum	—
<i>Stone</i>	—	path
<i>Bird</i>	kochayu	cockiyú
—	malk	—
<i>Egg</i>	—	niese
<i>Fish</i>	nikel	neekel
<i>Sun</i>	kioss	coyoss
<i>Moon</i>	puyur	pooyer
<i>Star</i>	beduk	bethuck
<i>One</i>	tang	tong
<i>Two</i>	urung	oroo
<i>Three</i>	othay	othey
<i>Four</i>	awang	oang
<i>Five</i>	aim	aeem
<i>Six</i>	lollom	malong
<i>Seven</i>	awith	oweth
<i>Eight</i>	ai	tei
<i>Nine</i>	etteu	etew
<i>Ten</i>	truyuk	tricook
—	magoth	makoth.

Few languages are more important than those of the small islands hereabouts. They should be compared not only with the Philippine, but the Formosan—with which the Pelew has some remarkable coincidences.

The typical languages of Micronesia are the following.

English.	Guaham.	Chamori.	Yap.	Ulea.	Satawal.
<i>Man</i>	lahe	lahi	pimohn	mamoan	mal
<i>Woman</i>	palawan	palauan	wupin	tabut	rabout
—	aga	—	—	—	faifid
<i>Head</i>	oulou	ulu	elingeng	methackitim	roumai
—	—	—	—	—	simoie
<i>Hair</i>	gapoun-oulou	gapunulu	lalügel	timui	aleroumai
—	—	—	—	—	timoi

English.	Guaham.	Chamori.	Yap.	Ulea.	Satawal.
<i>Eye</i>	mata	mata	eauteg	matai	metal
<i>Nose</i>	gouiinn	guihin	busemun	wathel	poiti
<i>Tooth</i>	nifin	nifin	mulech	nir	ni, gni
<i>Tongue</i>	oula	hula	athaen	luel	laouel
<i>Beard</i>	—	atshai	rap	elsal	alouzai
<i>Neck</i>	agaga	hagaga	lügunag	uel	faloui
—	—	—	—	—	ounougai
<i>Ear</i>	talanha	talanja	ilig	talengel	talinhe
<i>Mouth</i>	pashoud	patjoud	langach	eol	ewai
<i>Breast</i>	haouf	hauf	nüerungoreng	uwal	loupai
—	susu	susu	thithi	thithi	ti
<i>Belly</i>	touiann	tudjan	thugunem	siel	segai oubouoi
<i>Arm</i>	hious	kanei	pach	bai	rape lepei
<i>Hand</i>	kanai	kanei	karovenarenepagh	humutel	galeima
—	—	—	—	—	pranema
<i>Finger</i>	kalouloud	kalulud	pugehpagh	kasthel	attilipai
<i>Foot</i>	adin	adding	garovereven	pethl	peraperai
<i>Blood</i>	—	haga	ratta	ta	achapon
<i>Sky</i>	—	langin	lang	lang	—
<i>Day</i>	—	haani	—	—	—
<i>Night</i>	—	poeni	kainep	ebong	poum
<i>Sun</i>	—	addau	al	al	ial, alet
<i>Moon</i>	—	pulan	moram	moram	maram
—	—	—	—	—	alig ouling
<i>Star</i>	—	putiun	tuv	fiss	fiez
<i>Cloud</i>	—	mapagahes	tharami	tharami	saronn
—	—	—	—	—	ieng manileng
<i>Wind</i>	—	mangeu	niveng	ääng	ianhe
<i>Rain</i>	—	utjan	nu	uth	oroo
<i>Water</i>	hanoum	kanum	munum	eliimi	ral
<i>River</i>	—	saddug	lull	eath	—
—	—	—	eatsh	—	—
<i>Sea</i>	tassi	tahsi	näo	lao	tati
—	—	—	—	—	amourek
<i>Fire</i>	goifi	quafi	—	eaf	iaf
<i>Smoke</i>	assu	athanenevi	aevi	oath	—
<i>Earth</i>	—	tahno	wunau	valli	merolo
<i>Stone</i>	ashou	atju	malang	vas	fahou
<i>Tree</i>	—	uddunhadju	pan	oluel	pelagoullouk
<i>Great</i>	—	dankulu	poga	eolep	etalai
<i>Little</i>	—	dikiki	wätich	edigit	emouromors
<i>Cold</i>	—	—	ollüm	isaleu	—
<i>Warm</i>	—	—	eatho	läss	issa pouërs
—	—	—	—	—	elief
<i>I</i>	—	quaho	igagk	ngang	—
<i>Thou</i>	—	—	hago	—	—

The Marianne islands are continued into the Kingsmill (Tarawan) group, and the Radaack and Ralik chains; our scanty *data* for these being due to Mr. Hale, the philologue under Captain Wilkes in the United States Exploring Expedition.

(1.)

English.	Mille.	English.	Mille.
<i>Man</i>	momarn	<i>Stone</i>	rukka
<i>Head</i>	borrum	<i>Bird</i>	pao
<i>Ear</i>	ladzhilligin	<i>Egg</i>	lip
<i>Eye</i>	middarn	<i>Fish</i>	ik
<i>Hand</i>	ban	<i>I</i>	i
<i>Foot</i>	nen	<i>He</i>	ia
<i>Mouth</i>	langwen	<i>One</i>	dzhuon
<i>Nose</i>	bathart	<i>Two</i>	rua
<i>Teeth</i>	nin	<i>Three</i>	tilu
<i>Nail</i>	agguk	<i>Four</i>	emen
<i>Sun</i>	al	<i>Five</i>	lailem
<i>Moon</i>	allung	<i>Six</i>	dildzheno
<i>Star</i>	edzhu	<i>Seven</i>	adzheno
<i>Fire</i>	kidzhaik	<i>Eight</i>	dzhurigol
<i>Water (fresh)</i>	reniun	<i>Nine</i>	me dzhuon
— (salt)	lajet	<i>Ten</i>	dzhuon.

(2.)

English.	Tarawan.	English.	Tarawan.
<i>Man</i>	umane	<i>I</i>	ngai
<i>Head</i>	atu	<i>Thou</i>	unggoe
<i>Beard</i>	buai	<i>He</i>	tena
<i>Ear</i>	taringa	<i>One</i>	te
<i>Eye</i>	mata	<i>Two</i>	ua
<i>Nose</i>	bairi	<i>Three</i>	teni
<i>Tongue</i>	newe	<i>Four</i>	a
<i>Sun</i>	tai	<i>Five</i>	nima
<i>Moon</i>	makainga	<i>Six</i>	ono
<i>Fire</i>	ai	<i>Seven</i>	iti
<i>Water (salt)</i>	taari	<i>Eight</i>	oanu
<i>Bird</i>	man	<i>Nine</i>	rua
<i>Fish</i>	ika	<i>Ten</i>	tegaun
<i>Stone</i>	atip		

My house
Thy house
His house
Our house
Their house
Whose house

im-arh
im-um
im-en
im-erro
im-derh
im-en-wen.

The following represent the dialect of De Peyster's Islands :—

English.	Fakaofu.	English.	Fakaofu.
<i>Man</i>	tangata	<i>Mouth</i>	ngutu
<i>Woman</i>	fafine	<i>Nose</i>	isu
<i>Eye</i>	mata	<i>Tongue</i>	alelo
<i>Ear</i>	talinga	<i>Sun</i>	la
<i>Hair</i>	ulu	<i>Moon</i>	masina
<i>Beard</i>	kumikumi	<i>Fire</i>	afi
—	talafa	<i>Bird</i>	manu
<i>Tooth</i>	nifo	<i>Fish</i>	ika
<i>Foot</i>	vae	<i>Stone</i>	fatu
<i>Hand</i>	lima	<i>Tree</i>	lakau.

With the Samoan Archipelago begins Polynesia Proper as opposed to Micronesia.

(1.)

English.	Marquesas.	Kanaka (of the Sandwich Islands).
<i>Man</i>	enama	kanaka
<i>Head</i>	upoho	poho
<i>Eyes</i>	mata	māka
<i>Nose</i>	ihu	ihu
<i>Mouth</i>	fafa	aha
<i>Ear</i>	puaina	pepeiac
<i>Tooth</i>	niho	nino
<i>Tongue</i>	eo	lelo, leo
<i>Back</i>	tua	kua
<i>Beard</i>	kumikumi	umiumi
<i>Blood</i>	toto	koko
<i>Bone</i>	ivi	iii
<i>Hand</i>	ima	limo
<i>Foot</i>	vae	vae
<i>Day</i>	a	la
<i>Night</i>	po	po
<i>Sun</i>	aomati	aomati
<i>Moon</i>	mahina	mahina
<i>Star</i>	fetu, hetu	hoku
<i>Earth</i>	henua	honua
<i>Sea</i>	tai	kai
<i>Fire</i>	ahi	ahi
<i>Water</i>	vai	vai
<i>Stone</i>	kea	pohaku
<i>Tree</i>	kaau	laau
<i>Bird</i>	manu	manu
<i>Fish</i>	ika	ia
<i>One</i>	tahi	kahi

English.	Marquesas.	Kanaka (of the Sandwich Islands).
<i>Two</i>	ua	lua
<i>Three</i>	tou, toru	kolu
<i>Four</i>	ha	ha
<i>Five</i>	uma	lima
<i>Six</i>	ono	ono
<i>Seven</i>	hita	hiku
<i>Eight</i>	vau	valu
<i>Nine</i>	iva	iva
<i>Ten</i>	onohuu	umi.

(2).

English.	Maori (of New Zealand).	English.	Maori (of New Zealand).
<i>Head</i>	upoho	<i>Nose</i>	ihu
—	huruhurie	<i>Day</i>	ao
—	makawe	—	mahana
—	mahunga	—	ra
—	whakahipa	<i>Sun</i>	ra
<i>Belly</i>	kopu	—	mamaru
—	mánawa	<i>Moon</i>	komaru
—	rui	—	marama
<i>Back</i>	tuara	<i>Star</i>	whelu
<i>Body</i>	tinana	<i>Stone</i>	kamaka
<i>Bone</i>	iwi	—	kohalii
<i>Ear</i>	taringa	—	toka
<i>Eye</i>	kanohi	—	nganga
—	kara	<i>Bird</i>	manu
<i>Mouth</i>	mangai	<i>Fish</i>	ika
—	waha	—	ngohi.
—	mawhera		

MISCELLANEOUS VOCABULARIES.

(1.)

English.	Rotuma.	English.	Rotuma.
<i>Woman</i>	hani	<i>Eye</i>	matho
<i>Head</i>	thilu	<i>Mouth</i>	nutsu
<i>Ear</i>	thalinga	<i>Blood</i>	toto
<i>Tooth</i>	ala	<i>Sun</i>	asa
<i>Tongue</i>	alele	<i>Day</i>	asa
<i>Foot</i>	afthia	<i>Moon</i>	hula
<i>Nose</i>	isu	<i>Star</i>	hethu
<i>Beard</i>	kumkum	<i>Fire</i>	rahi
<i>Hair</i>	levu	<i>Water</i>	vai

English.	Rotuma.	English.	Rotuma.
<i>Water (salt)</i>	sias	<i>Three</i>	—
— (<i>fresh</i>)	tan	<i>Four</i>	hake
<i>Stone</i>	hathu	<i>Five</i>	lima
<i>Bird</i>	manmanu	<i>Six</i>	—
<i>Egg</i>	kalodhi	<i>Seven</i>	hithu
<i>Fish</i>	ia	<i>Eight</i>	valu
<i>One</i>	esea	<i>Nine</i>	—
—	ta	<i>Ten</i>	pohe
<i>Two</i>	—	—	sanghulu.

(2.)

English.	Ticopia.	English.	Ticopia.
<i>Man</i>	tanhata	<i>Ear</i>	tarinha
<i>Woman</i>	fefinetapú	<i>Sun</i>	lera
<i>Beard</i>	tarafa	<i>Moon</i>	marama
<i>Mouth</i>	nhutu	<i>Star</i>	fetu
<i>Arm</i>	lima	<i>Fire</i>	afi
<i>Head</i>	ulu	<i>Water</i>	vai
<i>Hair</i>	raulu	<i>Sea</i>	moana
<i>Tooth</i>	nifo	<i>Fish</i>	ika
<i>Blood</i>	kefo	<i>Milk</i>	vaiu
<i>Tongue</i>	lelo	<i>Egg</i>	fouai
<i>Nose</i>	issu	<i>Bird</i>	manu
<i>Eye</i>	mata	<i>Stone</i>	fatu.

(3.)

English.	Cocos Island.	English.	Cocos Island.
<i>Eyes</i>	matta	<i>Moon</i>	massina
<i>Nose</i>	esou	<i>Star</i>	fittou
<i>Hair</i>	urug	<i>One</i>	taei
<i>Teeth</i>	nifo	<i>Two</i>	loa
<i>Hand</i>	fatinga-lima	<i>Three</i>	tolou
<i>Fire</i>	umu	<i>Four</i>	fa
<i>Water</i>	waij	<i>Five</i>	lima
<i>Earth</i>	kille	<i>Six</i>	houno
<i>Stone</i>	fattou	<i>Seven</i>	filou
<i>Swine</i>	wacka	<i>Eight</i>	walo
<i>Bird</i>	ufa	<i>Nine</i>	yvou
<i>Fish</i>	ica	<i>Ten</i>	ongefoula.
<i>Sun</i>	la		

(4.)

English.	Wahitaho.	English.	Wahitaho.
<i>Head</i>	houpoco	<i>Star</i>	ehani
<i>Eye</i>	matta	<i>One</i>	tahi
<i>Nose</i>	hihou	<i>Two</i>	houah
<i>Tongue</i>	houhoho	<i>Three</i>	tohou
<i>Tooth</i>	niho	<i>Four</i>	fah
<i>Hand</i>	mana	<i>Five</i>	himah
<i>Dead</i>	matte	<i>Six</i>	hono
<i>Swine</i>	boaca	<i>Seven</i>	fetto
<i>Fish</i>	eatou	<i>Eight</i>	vaho
—	ehika	<i>Nine</i>	hiva
<i>Sun</i>	eha	<i>Ten</i>	onohohou.
<i>Moon</i>	oumati		

(5.)

English.	Mayorga.	English.	Mayorga.
<i>Head</i>	hulu	<i>One</i>	taba
<i>Eye</i>	mata	<i>Two</i>	hua
<i>Nose</i>	yhu	<i>Three</i>	tolu
<i>Tongue</i>	loulu	<i>Four</i>	fa
<i>Tooth</i>	nifu	<i>Five</i>	nima
<i>Hand</i>	afi-nema	<i>Six</i>	ono
<i>Dead</i>	matte	<i>Seven</i>	fito
<i>Water</i>	bay	<i>Eight</i>	fatu
<i>Earth</i>	yuta	<i>Nine</i>	giba (?)
<i>Swine</i>	pauca	<i>Ten</i>	tongoa-fulu.
<i>Egg</i>	tomoa		

(6.)

English.	Paumotu.	English.	Paumotu.
<i>Man</i>	hakoi	<i>Sea</i>	takarari
<i>Woman</i>	erire	<i>Fire</i>	neki
<i>Head</i>	penu	<i>Water</i>	komo
<i>Tongue</i>	mangee	<i>Wind</i>	rohaki
<i>Bone</i>	keingi	<i>Fish</i>	paru
<i>Moon</i>	kawake	<i>Tree</i>	mohoki.
<i>Rain</i>	toite		

The practice of extending the *tabú* to words is Polynesian: *e. g.*, when a chief dies the use of such terms as are either identical with, or similar to, his name is forbidden. There is also, in the larger islands,

a kind of ceremonial language. That these are artificial elements is plain. They are elements, however, of which most languages show either the rudiments or the fragments.

In Basque we have a ceremonial conjugation. In South America there is more than one language where the women use one word, the men another; a fact which has been exaggerated into a pair of languages (one for each sex), with an explanatory hypothesis to match.

Bating, however, the facts of this kind, the Polynesian dialects are those wherein the artificial element is at zero. It is but lately that they have been written at all: nor were they, before the introduction of the present missionary influences, in either direct or indirect contact with any languages more cultivated than themselves. For the phenomena, then, of a thoroughly natural and spontaneous development they are materials of pre-eminent value.

CHAPTER L.

The Papua Class.—Guebe, &c.—New Guinea.—New Ireland, &c., to
New Caledonia.

IN making the Malay division end at Ceram, and the Papua begin at Guebe, I chiefly consult convenience ; inasmuch as, along the line of contact, there are notable signs of transition.

From the small Archipelago, at the north-western extremity of New Guinea, and from New Guinea itself, the line of Papua languages runs south and south-east, *viâ* New Britannia, New Hanover, New Ireland, the Solomon Islands, &c., Mallicollo, Erromango, Tana, Erromanan, Annatom, to New Caledonia. The Louisiade Archipelago is also Papua ; as are the islands in Torres Straits—*i. e.* they are Papua rather than Australian. Twenty years ago, the languages of this class were all but unknown, not one of them having ever been reduced to writing, or even learned by an educated European. That no Hollander ever spoke any of the dialects of the north-western coast of New Guinea cannot indeed be asserted unconditionally—though the doctrine *de non apparentibus*, &c., suggests that such was the case. Nothing, however, of any importance concerning them was communicated to the world at large. Of the Tana language, a MS. grammar by Mr. Heath had been inspected by Dr. Prichard, who stated that the language which it represented differed entirely from

the Polynesian. It abounded with inflections, and had a peculiar form by which *three* persons were spoken of—a form distinct from the dual, and distinct from the plural, a form for which the term *trinal* was suggested.

The little knowledge involved in these fragmentary facts, created a tendency to put a high ordinal value on the characteristics of the Papua grammar; a value in which there is, probably, a certain amount of exaggeration.

Beginning with the language of the small island of *Guebé*, which lies somewhat nearer to Gilolo than to New Guinea, we find in the following vocabulary, at least, a notable difference between it and the *Waigiú* spoken immediately under the Equator and within sight of the mainland of New Guinea itself.

English.	Guebé.	Waigiú.
<i>Man</i>	syniat	—
<i>Woman</i>	pine	—
<i>Head</i>	kouto	kagala
<i>Eye</i>	tam	—
* <i>Eyes</i> (?)	tadji	jadjiemouri
<i>Nose</i>	kassugnor	soun
<i>Mouth</i>	kapiour	ganganini
<i>Lips</i>	kapiondjais	—
<i>Teeth</i>	kapiondji	onalini
* <i>Tongue</i>	mamalo	—
<i>Ear</i>	kasseгна	—
<i>Cheek</i>	affoffo	—
<i>Beard</i>	ajangout	gangafoni
<i>Hair</i>	kalignouni	—
<i>Neck</i>	kokor	—
<i>Belly</i>	siahoró	synani
<i>Arm</i>	kamer	kapiani
<i>Hand</i>	fadlor	konkafeni
<i>Back</i>	—	kouaneteni
<i>Foot</i>	—	kourgnai
<i>Skin</i>	kinot	rip
<i>Sun</i>	astouol	—
* <i>Fire</i>	ap	—
<i>Sea</i>	tasfi	—

English.	Guebé.	Waigiú.
* <i>Water (fresh)</i>	aer omissi	—
* <i>Bird</i>	mani	—
* <i>Fish</i>	hin	—
<i>One</i>	pissa	—
<i>Two</i>	pilou	—
<i>Three</i>	pitoul	—
<i>Four</i>	piffat	—
<i>Five</i>	pileme	—
<i>Six</i>	pounnoun	—
<i>Seven</i>	piffit	—
<i>Eight</i>	poual	—
<i>Nine</i>	pissiou	—
<i>Ten</i>	otsha	—

The Papuan Proper is chiefly known from the parts about Port Dorey; where the first of the following vocabularies was collected by Forrest, as early as A.D. 1774—1776.

English.	Papuan.	Arago.
<i>Man</i>	sononman	snone
<i>Woman</i>	binn	biene
<i>Head</i>	—	vrouri
<i>Eye</i>	—	tadeni
—	—	grarour
<i>Mouth</i>	—	soidon
<i>Tooth</i>	—	nacoere
<i>Tongue</i>	—	ramare
<i>Ear</i>	—	kanik
<i>Hand</i>	—	konef
<i>Arm</i>	—	bramine
<i>Leg</i>	—	oizof
<i>Foot</i>	—	oibahene
<i>Blood</i>	—	riki
<i>Day</i>	—	ari
<i>Sun</i>	rass	rias
<i>Moon</i>	hyck	—
<i>Star</i>	mak	—
<i>Fire</i>	for	afor
<i>Water</i>	war	ouar
— (<i>salt</i>)	warmassin	—
— (<i>sweet</i>)	warimassin	—
<i>River</i>	warbike	—
<i>Sea</i>	—	sorene
<i>Rain</i>	—	meker
<i>Fish</i>	éen	iene

English.	Papuan.	Arago.
<i>Bird</i>	moorsankeen	man (?)
—	—	bourore
<i>Hog</i>	ben	baine
<i>Tree</i>	kaibus	—
<i>House</i>	rome	rouma
<i>Egg</i>	—	bolor
—	—	samoure
<i>Hill</i>	bon	—
<i>Sand</i>	yeau	iene
<i>White</i>	pepopor	—
<i>Black</i>	pyssin	—
<i>One</i>	oser	ossa
<i>Two</i>	serou	serou
<i>Three</i>	keor	keor
<i>Four</i>	tiak	tiak, fiak
<i>Five</i>	rim	rime
<i>Six</i>	onim	oneme
<i>Seven</i>	tik	sik, fik
<i>Eight</i>	war	ouar
<i>Nine</i>	siore	siore
<i>Ten</i>	samfoor	samefour.

Taking the numerals as a test, the Archipelago and the neighbourhood of Port Dorey give a multiplicity of sub-dialects.

(1.)

English.	Aropin.	Tandia.	Dasen.
<i>One</i>	wosio	nai	joser
<i>Two</i>	woroe-o	roesi	socroe
<i>Three</i>	woro	toeroesi	toroe
<i>Four</i>	woako	attesi	ati
<i>Five</i>	rimo	marasi	rembi
<i>Six</i>	rimo-wosie	marasinge	rimbi-oser
<i>Ten</i>	sagoero	oetin	arisa.

(2.)

English.	Jower.	Wandamin.	Arfak.
<i>One</i>	re-be	siri	woam
<i>Two</i>	re-doe	mondo	jan
<i>Three</i>	re-oe	toro	kar
<i>Four</i>	re-a	at	tar
<i>Five</i>	brai-a-re	rim	maswar
<i>Six</i>	brai-a-rebe	rimmasiri	kaswar
<i>Ten</i>	brai-a-redoe	rimmasoerat	marswar.

(3.)

English.	Omar.	Insam.	Amberbaki.
<i>One</i>	kotim	keteh	toe
<i>Two</i>	redis	roesi	ker
<i>Three</i>	etirom	korisi	noer
<i>Four</i>	eat	aka	boat
<i>Five</i>	matisi	rima	mer
<i>Six</i>	kolim	keteh	ebetoe
<i>Ten</i>	maptides	boek, roesi	onger.

(4.)

English.	Karon.	Pome.	Seroci.	Moor.
<i>One</i>	dik	korii	bo-iri	tata
<i>Two</i>	we	koiroe	bo-roe	roeroe
<i>Three</i>	gre	toro	bo-toro	oro
<i>Four</i>	at	at	bo-ah	ao
<i>Five</i>	mik	rim	rim	rimo
<i>Six</i>	mak	ona	boiri-kori	rimo-tata
<i>Seven</i>	fret	itoe	bor-kori	roeroe
<i>Eight</i>	ongo	waro	botd-kori	oro
<i>Nine</i>	masiwo	isioe	boa-kori	ao
<i>Ten</i>	mesoe	awrah	soerat	toverah.

(5.)

English.	Hillmen, to the West of Amsterdam, and Middleburgh.	Ron.	Beak & Mefur.
<i>One</i>	mele	joser	sai
<i>Two</i>	ali	noeroe	doei
<i>Three</i>	told	'ngo-kor	kior
<i>Four</i>	fak	fak	fiak
<i>Five</i>	mafoek	lim	lim
<i>Six</i>	maflenene	onim	onim
<i>Seven</i>	ane mele	onememaeroe	tiek
<i>Eight</i>	ali	onemegnokor	war
<i>Nine</i>	tolo	onenfak	siew
<i>Ten</i>	feh	onemerim	samfor.

(6.)

English.	Ansoes.	Salawatti.
<i>One</i>	koiri	sa
<i>Two</i>	korisi	roe
<i>Three</i>	todoe	tor
<i>Four</i>	moano	fat
<i>Five</i>	di	rim
<i>Six</i>	wona	onim
<i>Seven</i>	itoe	fiet
<i>Eight</i>	india toro	war
<i>Nine</i>	india ato	si
<i>Ten</i>	hoera	lafa.

The following vocabularies are from the south and west, being chiefly spoken on the coast.

English.	Lobo.	Utatanata.
<i>Man</i>	marrowane	marrowane
<i>Woman</i>	mawinna	—
<i>Cheeks</i>	wafiwiriongo	awanu
<i>Eyes</i>	matatongo	mame
<i>Hand</i>	nimangouta	toemare
<i>Head</i>	umun	oepauw
<i>Arms</i>	nimango	too
<i>Back</i>	rasukongo	urimi
<i>Belly</i>	kamborongo	imau
<i>Foot</i>	kaingo	mouw
<i>Hair</i>	monongfuru	oeirie
<i>Mouth</i>	oriengo	irie
<i>Nose</i>	sikacongo	birimboe
<i>Neck</i>	garang	ema
<i>Tongue</i>	kariongo	mare
<i>Teeth</i>	riwotongo	titi
<i>Sun</i>	orak	—
<i>Water</i>	malar	warini
<i>Rain</i>	komak	komak
<i>River</i>	walar nabetik	warari napettike
<i>Bird</i>	manoe	—
<i>Hog</i>	búi	oe
<i>Island</i>	nusu	—
<i>Tree</i>	akajuakar	kai
<i>Bow</i>	—	amuré.

English.	Triton Bay.	Mairassis.	Onim.
<i>Man</i>	marowana	iohanouw	—
<i>Head</i>	monongo	nangoewoe	onimpatin
<i>Hair</i>	monongfoero	nangoekatoe	ampoewa
<i>Eye</i>	matatongo	namboetoe	matapatin
<i>Nose</i>	sikaiongo	nambi	wirin
<i>Mouth</i>	oriengo	naros	soeman
<i>Tooth</i>	roewatongo	sifa	nifin
<i>Hand</i>	nimangoeta	okorwita	—
<i>Foot</i>	—	—	nimin kaki
<i>Sun</i>	orah	ongoerah	rera
<i>Moon</i>	foeran	foeran	poenono
<i>Earth</i>	ena	gengena	gai
<i>Fire</i>	iworo	api	—
<i>Water</i>	walar	wata	weari.

For the islands of Torres Straits, viz. : the Darnly

Islands (Erroob and Maer) and the Murray Islands, vocabularies in the appendix to Juke's Voyage of the Fly give somewhat full specimens. The tables in which they appear show the difference between the South Papua and the North Australian. It is a difference, however, which is easily exaggerated; as in the first seventeen words we find the following coincidences.

English.	Papua.	Australian.
<i>Cheek</i>	bag	bag
<i>Eye</i>	illcap	danacap
<i>Eyelid</i>	illcamush	—
<i>Eyelash</i>	—	dammuche
<i>Ear</i>	gereep	coora
<i>Nose</i>	peet	peechi.

The collective name for the Erroob, Maer, and Massied forms of speech is Miriam.

The Redscar Bay, Dufaure Island, and Brumer Island dialects are known through the vocabularies of the Rattlesnake, collected by Macgillivray. They are allied to each other—the latter being very closely allied to the Duchâteau Island of the Calvados, and the Brierly Island of the Louisiade, group.

English.	Erroob.	Redscar Bay.
<i>Man</i>	kaimeer	tau
—	lammar	—
<i>Woman</i>	koskeer	—
—	mada	ahine
<i>Child</i>	ka belli	mero
<i>Head</i>	kerim	kwara
<i>Eye</i>	irkeep	mata
<i>Ear</i>	laip	taiya
—	pell	—
—	gereep	—
<i>Nose</i>	peet	uda
<i>Mouth</i>	nuga	mao
—	tae	—
<i>Lips</i>	meet	pipina
<i>Teeth</i>	tirreg	isi
<i>Tongue</i>	werrút	mala

English.	Erroob.	Redscar Bay.
<i>Hair</i>	moos	hui
<i>Neck</i>	perreg	—
<i>Hand</i>	tag	ima
<i>Foot, or Leg</i>	taertar	—
—	gab	—
<i>Blood</i>	mam	—
<i>Sky</i>	baz	garewa
<i>Sun</i>	gegger	mahana
<i>Moon</i>	maeb	nowarai
<i>Star</i>	waer	—
<i>Fire</i>	úra	kaiwa
<i>Water (fresh)</i>	nea	goila
— (salt)	goor	arita
<i>Stone</i>	bakeer	weu
<i>Wind</i>	wag	—
<i>Sea</i>	carrem	—
<i>Sand</i>	wae	geragera
<i>Tree</i>	igger	—
<i>I</i>	cai	—
<i>Mine</i>	cara	—
<i>Thou</i>	ma	—
<i>Your</i>	mara	—
<i>One</i>	netat	ta
<i>Two</i>	naes	rua
<i>Three</i>	naesa netat	toi
<i>Four</i>	—	hani
<i>Five</i>	—	ima.

Here we leave the southern, and returning to the parts about Waigiú, follow the northern, eastern, or north-eastern line.

English.	New Ireland.	Port Praslin.
<i>Head</i>	púklúk	—
<i>Ear</i>	pralenhék	palalignai
<i>Eye</i>	matak	mata
<i>Hair</i>	iuk	epiu
<i>Beard</i>	kambissek	katissende
<i>Nose</i>	kambussuk	mbussu
<i>Mouth</i>	lok	mlo
<i>Tooth</i>	insek	ninissai
<i>Tongue</i>	karmea	kermea
<i>Arm</i>	limak	—
<i>Finger</i>	oulima	lima
<i>Neck</i>	kondaruak	kindurua
<i>Back</i>	taruk	plaru

English.	New Ireland.	Port Praslin.
<i>Foot</i>	balankeke	pekendi
<i>Sun</i>	kamiss	—
<i>Moon</i>	—	kalan
<i>Fire</i>	—	bia
<i>Water</i>	malum	molum
<i>Sea</i>	—	bun
<i>Bird</i>	manuk	—
<i>Fish</i>	siss	sis.

Bauro, or San Christoval, along with Guadalcanar, belongs to the Solomon Islands. The Rev. J. Patteson's First Attempt in the Bauro Language gives us our materials, which consist of the Lord's Prayer, two short prayers, and a catechism concerning the Fall of Man and his Redemption.

English.	Bauro.	English.	Bauro.
<i>Man (homo)</i>	inone	<i>Sky</i>	aro
— (<i>vir</i>)	sai	<i>Moon</i>	hura
<i>Woman</i>	urao	<i>Water</i>	wai
<i>Hand</i>	rima	<i>House</i>	oma
<i>Day</i>	dangi	<i>Tree</i>	hasiai.

English.	Guadalcanar.	English.	Guadalcanar.
<i>Man (homo)</i>	inoni	<i>Sit</i>	tooru
— (<i>vir</i>)	mane	<i>I</i>	inau
<i>Woman</i>	kene	<i>Thou</i>	io
<i>Father</i>	amma	<i>He</i>	ia
<i>Son</i>	gare	<i>Thine</i>	amu
<i>Child</i>	mare	<i>His</i>	ana
<i>Good</i>	siene	<i>One</i>	tai
<i>Bad</i>	tös	<i>Two</i>	arua
<i>Die</i>	mai	<i>Three</i>	oru.
<i>Hear</i>	noro		

In Vanikoro, three languages are spoken.

English.	Vanikoro.	Tanema.	Taneamu.
<i>Man</i>	lamoka	ranuka	amualigo
<i>Woman</i>	verume	ranime	vignivi
<i>Beard</i>	úngúme	kole	vingumia
<i>Arm</i>	me	menini	maini
<i>Tooth</i>	ugne	kole	indzhe

English.	Vanikoro.	Tanema.	Taneamu.
<i>Mouth</i>	ugrenili	—	—
<i>Tongue</i>	mea	mia	mimiae
<i>Hair</i>	wennbadzha	valanbadzha	valanbadzha
<i>Back</i>	dienhane	delenana	diene
<i>Leg</i>	kelenili	alenini	aeleda
<i>Moon</i>	mele	—	—
<i>Fire</i>	nebie	gnava	iaua
<i>Water</i>	wire	nira	ero.

The next two vocabularies are from the New Hebrides.

(1.)

English.	Mallicollo.	English.	Mallicollo.
<i>Man (homo)</i>	nebök	<i>Bird</i>	moero
— (<i>vir</i>)	bauenunk	<i>Fish</i>	heika
<i>Woman</i>	rambaiuk	<i>One</i>	sikai
—	rabin	<i>Two</i>	e-ua
<i>Father</i>	aramomau	<i>Three</i>	e-roi
<i>Child</i>	urare	<i>Four</i>	e-vatz
<i>Head</i>	basaine	<i>Five</i>	e-rima
<i>Eye</i>	maitang	<i>Six</i>	su-kai
<i>Ear</i>	talingan	<i>Seven</i>	whi-u
<i>Tooth</i>	rebohn	<i>Eight</i>	oroï
—	warrewuk	<i>Nine</i>	whi-vatz
<i>Nose</i>	noossun	<i>Ten</i>	singcap.
<i>Hair</i>	membrun baitang		

(2.)

English.	Tana.	English.	Tana.
<i>Man</i>	aremana	<i>Sea</i>	tasi
<i>Woman</i>	peran	<i>Good</i>	masan
<i>Father</i>	rumune	—	aumasan
<i>Son</i>	mati	—	ratutakat
<i>Body</i>	nupuran	<i>Bad</i>	ellaha
<i>Heart</i>	reren	<i>Holy</i>	ekenan
<i>Sun</i>	mere	<i>Great</i>	asori
<i>Moon</i>	maukua	<i>Many</i>	repuk
<i>Bird</i>	manu	<i>Eat</i>	ani
<i>Fish</i>	namu	<i>Speak</i>	mani
<i>Tree</i>	nei	—	mankeari
<i>Fire</i>	nāp	<i>Hear</i>	matareg.
<i>Earth</i>	tana		

The Gospel of St. Luke in *Annatom* was published in 1852, by the Rev. J. Geddie; and in 1853, that of St. Mark in Sydney. These, along with other external confluences, have introduced—

From the Greek.

Agelo	<i>angel</i>	Aprofeta	<i>prophet</i>
Areto	<i>bread</i>	Sito	<i>wheat</i>
Apeitome	<i>circumcision</i>	Baptizo	<i>baptize.</i>

From the English.

Süp	<i>sheep</i>	Pigad	<i>peg</i>
Flaur	<i>flour</i>	Leven	<i>leaven</i>
Mint	<i>mint</i>	Ru	<i>rue</i>
Waina	<i>wine</i>	Kot	<i>coat</i>
Mune	<i>money</i>	Apalse	<i>palsy.</i>
Wik	<i>week</i>		
English.	Annatom.	English.	Annatom.
<i>Man</i>	atimi	<i>Day</i>	adiat
<i>Husband</i>	atumnya	<i>Sun</i>	nagesega
<i>Wife</i>	ehgai	<i>Moon</i>	mahoc
<i>Woman</i>	takata	<i>Star</i>	moijeuw
<i>Head</i>	nepek	<i>God</i>	Atua
<i>Hair</i>	umri idjini	<i>Wind</i>	nimtinjop
<i>Eye</i>	esganimtai	<i>Rain</i>	incopda
<i>Ear</i>	intikgan	<i>Fire</i>	caup
<i>Nose</i>	ingedje	<i>Water</i>	wai
<i>Mouth</i>	nipjineucse	<i>Sea</i>	unjop
<i>Tongue</i>	namai	<i>Stone</i>	hat
<i>Tooth</i>	nijin	<i>Land</i>	obohtan
<i>Hand</i>	ikma	<i>Rock</i>	elcau
<i>Finger</i>	nupsikma	<i>Hill</i>	lo-la eduon
<i>Foot</i>	eduon	<i>Dog</i>	kuri
<i>Blood</i>	unja	<i>Bird</i>	man
<i>Sky</i>	nohatag	<i>Fish</i>	mu.

With the Polynesian and Malayan languages in general, the Annatom has, at least, the following words in common—

English.	Annatom.	
<i>Water</i>	wai	wai— <i>Endé</i>
<i>Fire</i>	caup	api— <i>Guebé</i>
<i>Bird</i>	man	mani— <i>Guebé</i>
<i>Tooth</i>	nijin	nih— <i>Endé</i>
<i>Foot</i>	eduai	ldi— <i>Bima</i>
<i>Die</i>	mas	mati— <i>Malay</i>
<i>House</i>	eom	umah— <i>Javanese</i>
<i>One</i>	ethi	aida— <i>Timor</i>
<i>Two</i>	ero	erua— <i>Manatoto, &c.</i>
<i>God</i>	Atua	Atua— <i>Polynesian, &c.</i>

English.	Annatom.	
<i>Hill</i>	eduon	wotang— <i>Solor</i>
<i>Stone</i>	hat	fatu— <i>Timor</i>
<i>Man</i>	atimi	atoni— <i>Timor</i>
<i>Hen</i>	jaa	jangjang— <i>Macassar</i>
<i>Dog</i>	kuri	kuri— <i>Ticopia</i>
<i>Kava</i>	kava	kava— <i>Polynesia</i> .

Words like *aktaktai*, *epto*, *eropse*, *esvi*, *inwai*, *inpas*, *inridjai*, *imtak*, *uctyi*, *imiisjis*, *intas*, *eucjeucjaig*, *injop*, &c., show that the Annatom phonesis is less vocalic than that of the other islands.

In Erromango there are, at least, two dialects; apparently three—the third the common language of the island at large, or its central districts.

English.	Northern Dialect.	Southern Dialect.
<i>Man (homo)</i>	neteme	yirima
<i>Woman</i>	nasivin	yarevin
<i>Sky</i>	unpokop	nimpokop
<i>Earth</i>	nemap	dena
<i>Sun</i>	nipminen	umangkam
<i>Moon</i>	itiis	iriis
<i>Star</i>	mose	umse
<i>Sea</i>	tâk	de
<i>Hill</i>	numpur	numbuwa
<i>Bush</i>	tebutui	undumburui
<i>Plant</i>	denuok	dokmus
<i>God</i>	nobu	uboh
<i>Chief</i>	natâmonok	yarumne
<i>Father</i>	itemin	rimin
<i>Mother</i>	dinemi	ihnin
<i>Word</i>	nam	novul
<i>Fire</i>	nom	nampevang
<i>Breadfruit</i>	nimara	nimal
<i>House</i>	nimo	nima
<i>Fruit</i>	nobuwan-ne	nimil.

English.	Erromango.	English.	Erromango.
<i>Man</i>	etemetallam	<i>Younger brother</i>	abmissai
—	neteme	<i>Son</i>	niteni
<i>Woman</i>	wasiven	<i>Head</i>	numpu
—	nahivin	<i>Eye</i>	nimmint
<i>Father</i>	etemen	<i>God</i>	Nobu
—	itemin	<i>Sky</i>	pokop
<i>Mother</i>	dineme	<i>Sun</i>	nitminen
<i>Wife</i>	retopon	<i>Moon</i>	tais
<i>Brother</i>	avongsai	<i>Star</i>	masi

English.	Erromango.	English.	Erromango.
<i>Wind</i>	mankep	<i>Hill</i>	numpua
<i>Fire</i>	nom	<i>Stone</i>	inevat
<i>Day</i>	kwaras	<i>Bird</i>	menuk
—	dan	<i>Fish</i>	nomu
<i>Night</i>	rumerok	<i>Tree</i>	nei
<i>Earth</i>	maap	<i>Fruit</i>	nobowane
<i>Sea</i>	tak	<i>Leaf</i>	ankalon
<i>Water</i>	nu	<i>House</i>	nimua.

For the language of *Lifu*, a language of the Loyalty group, we have but few *data*—viz., A Book for Boys and Girls; The Lord's Prayer; the Creed, Prayers, a Primer (?), A Book for showing the Rule of God; a few words; and the numerals.

English.	Lifu.	English.	Lifu.
<i>One</i>	chas	<i>Six</i>	chagemen
<i>Two</i>	luete	<i>Seven</i>	luegemen
<i>Three</i>	konite	<i>Eight</i>	konigemen
<i>Four</i>	eketse	<i>Nine</i>	ekegemen
<i>Five</i>	tipi	<i>Ten</i>	lnepi.

It is closely allied to the *Mare*.

English.	Mare.	English.	Mare.
<i>Man (homo)</i>	ngome	<i>Foot</i>	wata
— (<i>vir</i>)	chamhani	—	roata
<i>Woman</i>	hmenewe	<i>Blood</i>	dra
<i>Father</i>	chacha	<i>God</i>	Mackaze
<i>Mother</i>	ma	<i>Sky</i>	dwe
—	mani	<i>Sun</i>	du
<i>Son</i>	tei	<i>Moon</i>	jekole
—	tene	<i>Day</i>	rane
<i>Boy</i>	maichamhane	<i>Night</i>	bune
<i>Child</i>	wakuku	<i>Wind</i>	iengo
<i>Daughter</i>	mochenewe	<i>Fire</i>	iei
<i>Brother</i>	cheluaie	<i>Water</i>	wi
<i>Elder brother</i>	mama	<i>Earth</i>	rawa
<i>Younger brother</i>	achelua	<i>Hill</i>	weche
<i>Eye</i>	waegogo	<i>Stone</i>	ete
<i>Mouth (lip)</i>	tubenen-gocho	<i>Tree</i>	iene.
<i>Hand</i>	aranine		

In *New Caledonia*, the language of Cape Queen Charlotte is known under the name of *Baladea*; for

which Gabelentz would substitute the native name *Duaura*. A small tract published in Rarotonga, in 1847, gives us the main materials for this dialect; it consists of passages from the Bible, and either represents the language imperfectly or the language is inadequate to the translation. The sounds of *f*, *l*, *h*, and *s*, are wanting. Many of the roots are monosyllabic; many, apparently, dissyllabic, the concurrence of consonants being rare. Its proper inflection is of the scantiest. It uses prefixes as well as suffixes; suffixes as well as prefixes.

English.	Baladea.	English.	Baladea.
<i>Man</i>	ngauere	<i>God</i>	Intu
—	unie	<i>Sky</i>	okua
<i>Woman</i>	vio	<i>Sun</i>	ni
<i>Father</i>	chicha	<i>Day</i>	ni
<i>Mother</i>	nia	<i>Moon</i>	moe
<i>Child</i>	vanikore	<i>Star</i>	veo
<i>Son</i>	niao	<i>Night</i>	pune
<i>Daughter</i>	vanivio	<i>Fire</i>	dadi
<i>Hair</i>	ngo	<i>Water</i>	tei
<i>Face</i>	kaua'e	<i>Sea</i>	injo
<i>Eye</i>	eme	<i>Tree</i>	ngae
—	neme	<i>Good</i>	ade
<i>Ear</i>	uanea	<i>Bad</i>	die
<i>Mouth</i>	uange	—	puru
<i>Tongue</i>	nekune	<i>Great</i>	akae
<i>Neck</i>	gouka	<i>Many (all)</i>	chapi
<i>Hand</i>	imi	<i>Eat</i>	ki
<i>Foot</i>	ve	<i>Speak</i>	ni.
<i>Blood</i>	inte		

Compared with the other Oceanic languages it gives—

English.	Baladea.	
<i>Moon</i>	moe	mahoc— <i>Annatom</i>
<i>Night</i>	pune	bune— <i>Mare</i>
<i>Earth</i>	nu	ano— <i>Bauro</i>
<i>Land</i>	nonte	nonte— <i>Maro</i>
<i>Sea</i>	injo	injo— <i>Annatom</i>
<i>Sheep</i>	mamoe	mamoe— <i>Mare</i>
<i>Man</i>	unie	inoni— <i>Bauro</i>
<i>Eye</i>	neme	name— <i>Tana</i>
<i>Hand</i>	imi	lima— <i>Malay, &c. &c.</i>

English.	Baladea.	
<i>Blood</i>	inte	unja— <i>Annatom</i>
<i>Name</i>	vane	attavanim— <i>Erromango</i>
<i>Heart</i>	nue	mori— <i>Mare</i>
<i>Kingdom</i>	toku	doku— <i>Mare</i>
<i>House</i>	uma	oma— <i>Bauro</i>
<i>Clothing</i>	kui	kukui— <i>Mare</i>
<i>High</i>	toana	toane— <i>Mare</i>
<i>Live</i>	omoro	amurep— <i>Erromango</i> .

The following numerals are from the southern portion of the area under notice :—

	<i>One</i>	<i>Two</i>	<i>Three</i>	<i>Four</i>	<i>Five</i>
<i>Tupua</i>	touo	bouiou	bogo	mabeo	kaveri
<i>Fenua</i> } <i>Galaio</i> }	tchika	iou	too	djiva	djini
<i>Indeni</i> *	tedja	ali	adi	aboutai	naroune
<i>Fonofono</i>	nenqui	lelou	eve	ouve	idi
<i>Mami</i>	tat	loua	tolou	fa	lima
	<i>Six</i>	<i>Seven</i>	<i>Eight</i>	<i>Nine</i>	<i>Ten</i>
<i>Tupua</i>	{ kaveri } { ajouo }	vio	viro	reve	anharou
<i>Fenua</i> } <i>Galaio</i> }	tchouo	timbi	ta	toudjo	nhavi
<i>Indeni</i>	teiamoua	edouma	ebouema	napou	ekatoa
<i>Fonofono</i>	poulenqui	polelou	pole	polohoue	nokolou
<i>Mami</i>	ono	fitou	parou	iva	kadoua.

English.	Isle of Pines.	Yengen.
<i>One</i>	ta	hets
<i>Two</i>	vo	heluk
<i>Three</i>	veti	heyen
<i>Four</i>	beu	pobits
<i>Five</i>	tahue	nim
<i>Six</i>	nota	nimwet
<i>Seven</i>	nobo	nimweluk
<i>Eight</i>	nobeti	nimweyen
<i>Nine</i>	nobeu	nimpobit
<i>Ten</i>	nokau	painduk,

Uea, though one of the Loyalty Islands, is not altogether like the rest of the Papuan districts. Its name, even, is foreign; *Uea* being the native term for Wallis's Island. From this, one of its three languages is

* Or *Nitendi*.

stated to have been introduced; the present speakers of it being the descendants of settlers of uncertain date. Of the two other forms of speech, one is from New Caledonia the other (that of the following specimen) native.

English.	Uea.	English.	Uea.
<i>One</i>	pacha	<i>Six</i>	lo-acha
<i>Two</i>	lo	<i>Seven</i>	lo-ala
<i>Three</i>	kun	<i>Eight</i>	lo-kunn
<i>Four</i>	thak	<i>Nine</i>	lo-thak
<i>Five</i>	thabumb	<i>Ten</i>	te-bennete.

In like manner *Fotuna*, though belonging to the New Hebrides, is Polynesian, rather than Papuan, in speech; the language being more especially akin to that of Rarotonga. Again—in some parts of *Fate*, or Sandwich Island, a Polynesian dialect is spoken. Thirdly, in *Mau*, to the north-east of *Fate*, the people speak the Maori, *i. e.* the language of New Zealand.

CHAPTER LI.

The Viti, or Fiji, Group.—Its Relations to the Polynesian and the Papua.

FOR reasons which will appear in the sequel, the *Fiji* or *Viti* is given in a chapter by itself.

The Fiji or Viti Archipelago extends from 16° to 2° S. L. and from 177° to 182° W. L. The islands themselves amount to more than 200: of which not less than 100 are inhabited. Vanua Levu and Viti Levu are supposed to contain 40,000 individuals each. The remaining population, spread over the smaller islands, may amount to 90,000 more. The language, however, is the same throughout: though dialects and sub-dialects are to be expected. The chief of these are those of Lakemba, or the Windward Islands, Somosomo, Vewa, Inbau, and Rewa.

The following list, from Gabelentz, shows the extent to which its vocabulary agrees with the Malay and Polynesian.

English.	Fiji.	Malay and Polynesian.
<i>Sky</i>	lagi	<i>p. langi, m. langit</i>
<i>Moon</i>	vula	<i>m. bulan</i>
<i>Clouds</i>	o	<i>p. ao, m. awan</i>
<i>Rain</i>	uca	<i>p. usa, m. ujan</i>
<i>Storm</i>	cava	<i>p. afa, awa</i>
<i>Wind</i>	cagi	<i>p. angi, m. angin</i>
<i>East Wind</i>	tokalau	<i>p. tokelau</i>
<i>Lightning</i>	liva	<i>p. uila</i>
<i>Flame</i>	udre	<i>p. ura</i>
<i>Night</i>	bogi	<i>p. pongi</i>

English.	Fiji.	Malay or Polynesian.
<i>Shade</i>	malumalu	<i>p. malu</i>
<i>Earth</i>	vanua	<i>p. fanua, m. benua</i>
<i>Land</i>	qele	<i>p. kele</i>
<i>Stone</i>	vatu	<i>p. fatu, m. batu</i>
<i>Hill</i>	bukebuke	<i>p. puke, m. bukit</i>
<i>Bank</i>	taba	<i>p. tafa, tapa, m. tepi</i>
<i>Reef</i>	cakau	<i>p. hakau</i>
<i>Way</i>	sala	<i>p. hala, ara, m. djalan</i>
<i>Ashes</i>	dravu	<i>p. lefu</i>
<i>Dust</i>	umea	<i>p. umea</i>
<i>Water</i>	wai	<i>p. wai</i>
<i>Fresh water</i>	dranu	<i>p. lanu</i>
<i>Sea</i>	wasa	<i>p. vasa</i>
<i>Man (homo)</i>	tamata	<i>p. tangata</i>
— (<i>vir</i>)	tagane	<i>p. tane</i>
<i>Father</i>	tama	<i>p. tama</i>
<i>Mother</i>	tina	<i>p. tina</i>
<i>Elder brother</i>	tuaka	<i>p. tuakana</i>
<i>Younger brother</i>	taci	<i>p. tasi</i>
<i>Son-in-law</i>	vugo	<i>p. hungoni</i>
<i>King</i>	sau	<i>p. hau</i>
<i>Lord</i>	tui	<i>p. tui</i>
<i>Head</i>	ulu	<i>p. ulu, m. ulu</i>
<i>Ear</i>	daliga	<i>p. talinga, m. telinga</i>
<i>Eye</i>	mata	<i>p. m. mata</i>
<i>Nose</i>	ucu	<i>p. isu, m. idong</i>
<i>Mouth</i>	gusu	<i>p. ngutu</i>
<i>Beard</i>	kumi	<i>p. kumikumi, m. kumis</i>
<i>Hand</i>	liga	<i>p. lima</i>
<i>Breast</i>	sucu	<i>p. m. susu</i>
<i>Belly</i>	kete	<i>p. kete</i>
<i>Leg</i>	yava	<i>p. avae, wawae</i>
<i>Knee</i>	duru	<i>p. tuli, turi</i>
<i>Heart</i>	loma	<i>p. uma</i>
<i>Vein</i>	ua	<i>p. uaua</i>
<i>Bone</i>	sui	<i>p. sivi</i>
<i>Blood</i>	dra	<i>m. darah</i>
<i>Dog</i>	koli	<i>p. kuli</i>
<i>Bat</i>	beka	<i>p. peka</i>
<i>Bird</i>	manumanu	<i>p. manu, m. manuk</i>
<i>Pigeon</i>	ruve	<i>p. lupe</i>
<i>Snake</i>	gata	<i>p. ngata</i>
<i>Fish</i>	ika	<i>p. ika, m. ikan</i>
<i>Lobster</i>	urau	<i>p. kura, ula, m. udang</i>
<i>Butterfly</i>	bebe	<i>p. pepe</i>
<i>Ant</i>	lo	<i>p. lo</i>
<i>Fly</i>	lago	<i>p. lango, m. langau</i>

English.	Fiji.	Malay or Polynesian.
<i>Midge</i>	nana	<i>p.</i> naonao
<i>Louse</i>	kutu	<i>p. m.</i> kutu
<i>Tree</i>	kau	<i>p.</i> kau, <i>m.</i> kaju
<i>Root</i>	waka	<i>p.</i> aka, <i>m.</i> akar
<i>Bark</i>	kuli	<i>p.</i> kili, <i>m.</i> kulit
<i>Leaf</i>	drau	<i>p.</i> lau, <i>m.</i> daun
<i>Fruit</i>	vua	<i>p.</i> fua, <i>m.</i> buah
<i>Banana</i>	vudi	<i>p.</i> futi
<i>Cocanut</i>	niu	<i>p.</i> niu, <i>m.</i> nior
——— <i>milk</i>	lolo	<i>p.</i> lolo
<i>Yam</i>	bulu	<i>p.</i> pulu, bulu
<i>Cane</i>	uvi	<i>p.</i> ufi, <i>m.</i> ubi
<i>Sugar-cane</i>	gasau	<i>p.</i> kaso, kaho
<i>Hedge</i>	dovu	<i>p.</i> to, tolu, <i>m.</i> tubbu
<i>Canoe</i>	ba	<i>p.</i> pa, <i>m.</i> pagar
<i>Mast</i>	waqa	<i>p.</i> vaka
<i>Rudder</i>	vana	<i>p.</i> fana
<i>Sail</i>	voce	<i>p.</i> fose
———	laca	<i>p.</i> la, <i>m.</i> layer
<i>Nail</i>	kie	<i>p.</i> kie
<i>Comb</i>	vako	<i>p.</i> fao, <i>m.</i> paku
<i>Bag</i>	seru	<i>p.</i> selu, heru, <i>m.</i> sisir
<i>Basket</i>	taga	<i>p.</i> tanga
<i>Girdle</i>	kato	<i>p.</i> kato
<i>Holy</i>	vau	<i>p.</i> fau
<i>Soft</i>	tabu	<i>p.</i> tabu
<i>Tame</i>	malua	<i>p.</i> malie
<i>Right</i>	lasa	<i>p.</i> lata
<i>Ready</i>	donu	<i>p.</i> tonu
<i>Ripe</i>	otí	<i>p.</i> oti
<i>Easy</i>	matua	<i>p.</i> matua
<i>Empty</i>	mamada	<i>p.</i> mama
<i>Weak</i>	maca	<i>p.</i> maha
<i>Little</i>	malumu	<i>p.</i> malu
<i>New</i>	lailai	<i>p.</i> lahilahi
<i>Hot</i>	vou	<i>p.</i> fou
<i>Red</i>	katakata	<i>p.</i> kasa
<i>Hear</i>	kulakula	<i>p.</i> kula, kura
<i>See</i>	rogo	<i>p.</i> rongo, longo, <i>m.</i> dangar
<i>Cry</i>	sarasara	<i>p.</i> araara
<i>Eat</i>	tagi	<i>p.</i> tangi, <i>m.</i> tangis
<i>Drink</i>	kana	<i>p.</i> kaina, kainga
<i>Bite</i>	unuma	<i>p.</i> inu, <i>m.</i> minum
<i>Spit</i>	kati	<i>p.</i> kati
<i>Taste</i>	lua	<i>p.</i> lua
<i>Stand</i>	tovolea	<i>p.</i> tofo
	tu	<i>p.</i> tu

English.	Fiji.	Malay or Polynesian.
<i>Lie</i>	koto	<i>p. takoto</i>
<i>Come</i>	coa	<i>p. tau</i>
<i>Go</i>	se	<i>p. se</i>
<i>Enter</i>	curu	<i>p. uru, sulu</i>
<i>Creep</i>	dolo	<i>p. tolo</i>
<i>Sleep</i>	moce	<i>p. mose, mohe.</i>
<i>Grow</i>	tubu	<i>p. tupu, m. tumbuh</i>
<i>Die</i>	mate	<i>p. mate, m. mati</i>
<i>Know</i>	kila	<i>p. ilo</i>
<i>Enjoy</i>	reki	<i>p. reka</i>
<i>Possess</i>	rawa	<i>p. rauka, rawa</i>
<i>Hold</i>	kuku	<i>p. kuku</i>
<i>Bring</i>	kau	<i>p. kau</i>
<i>Loose</i>	talu	<i>p. tala</i>
<i>Bore</i>	coka	<i>p. hoka</i>
<i>Shoot</i>	vana	<i>p. fana</i>
<i>Turn</i>	wiri	<i>p. viri, vili, m. pilni</i>
<i>Enclose</i>	bunu	<i>p. puni</i>
<i>Rub</i>	solo	<i>p. holo</i>
<i>Sweep</i>	tavi	<i>p. tafi</i>
<i>Cut</i>	sele	<i>p. sele</i>
—	koti	<i>p. koti</i>
—	tava	<i>p. tafa, m. tabang</i>
—	vaci	<i>p. fasi</i>
<i>Divide</i>	wase	<i>p. vase</i>
<i>Dig</i>	kelia	<i>p. keli, m. gali</i>
<i>Fall</i>	ta	<i>p. ta</i>
<i>Peel</i>	voci	<i>p. fohe</i>
<i>Wash</i>	vuluvulu	<i>p. fulu, pulu</i>
<i>One</i>	dua	<i>p. taha, tai</i>
<i>Two</i>	rua	<i>p. lua, rua, m. dua</i>
<i>Three</i>	tolu	<i>p. tolu, toru</i>
<i>Four</i>	va	<i>p. fa, wa</i>
<i>Five</i>	lima	<i>p. lima, rima, m. lima</i>
<i>Six</i>	ono	<i>p. ono, m. anam</i>
<i>Seven</i>	vitu	<i>p. fitu, witu</i>
<i>Eight</i>	walu	<i>p. valu, waru</i>
<i>Nine</i>	ciwa	<i>p. iva, hiva</i>
<i>Ten</i>	tini	<i>p. tini</i>
<i>Hundred</i>	drau	<i>p. lau, rau.</i>

With the Annatom it has the following amount of likeness.

English.	Fiji.	Annatom.
• <i>Sun</i>	sigā	nagesega
• <i>Night</i>	bogi	epeg
• <i>Water</i>	wai	wai
• <i>Stone</i>	vatu	hat
• <i>Man (homo)</i>	tamata	atimi
• — (vir)	atagane	atamaig
• <i>Father</i>	tama	etmai
• <i>Tongue</i>	yame	namai
• <i>Name</i>	yadha	idai
• <i>Bird</i>	manumanu	man
• <i>Dove</i>	rupe	nalaupa
• <i>Dog</i>	koli	kuri
• <i>Bag</i>	kato	cat
• <i>Ale</i>	kedhega	asega
• <i>Dark</i>	buto	aupat
• <i>Narrow</i>	warowaro	ehroehro
• <i>Right</i>	matau	matai
• <i>Left</i>	mawi	moui
• <i>Dry</i>	madha	mese
• <i>Deep</i>	nubu, titobu	obou
• —	bukete	opouc
• <i>Hide</i>	tabo-naka	adahpoi
• <i>Turn</i>	saumaka	adumoj
• <i>Open</i>	salia	asalage
• <i>Sit</i>	tiko	ateuc
• <i>Week</i>	tagi	taig
• <i>Sleep</i>	modhe	umjeg
• <i>Drink</i>	unuma	umni
• <i>Die</i>	mate	mas
• <i>Two</i>	rua	ero
• <i>Who</i>	dhei	di
• <i>They</i>	era	ara
• <i>To</i>	vei	vai.

Upon the grammatical relations of this important language more will be said in the sequel.

CHAPTER LII.

The Australian Group.

THE isolation of the Australian languages has often been insisted on. Yet they have not only miscellaneous affinities but three vocabularies (1.) the Ombay; (2.) the Mangarei; and (3.) the Timbora, have, for some years, been pointed* out as vocabularies from the Malay area with decided Australian affinities.

The definite line of demarcation which is drawn between them and the Papuan of New Guinea is impeached by the Erroob and Darnly Island vocabularies of Jukes; not to mention those of Macgillivray from the Louisiade Archipelago.

The fact that, notwithstanding the mutual unintelligibility of the majority of the forms of speech of which we have specimens, combined with the fact of these being numerous, the languages for the whole of Australia form but one class, has been urged by Grey, Thredkeld, the present writer, and others—by all upon independent researches. Upon the *value*, however, of the class, but little criticism has been expended.

Affinities, especially in respect to grammatical structure, with the Tamul languages have been indicated by Norriss. I doubt, however, whether they are the nearest—indeed, I think that indirect relationship and a

* Appendix to Jukes's Voyage of the *Fly* by the present writer.

real or apparent partial coincidence in respect to the stage of their development is all that the comparisons warrant.

The numerals are on the low level of those of South America—rarely reaching *five*; generally stopping at *three*.

Beginning with the north, and more particularly with the parts about the Gulf of Carpentaria, we have—

(1.)

English.	Cape York.	Massied.	Gudang.	Kowrarega.
<i>Head</i>	—	—	pada	quiku
<i>Eye</i>	dana	dana	dana	dana
<i>Ear</i>	carúsa	cúra	ewunya	kowra
<i>Nose</i>	píchi	péchi	eye	piti
<i>Mouth</i>	anca	anca	angka	guda
<i>Teeth</i>	dang	danga	ampo	danga
<i>Tongue</i>	nay	nay	untara	nai
<i>Hair</i>	múchi	—	—	—
—(of head)	yal	eeal	odye	yal
<i>Neck</i>	kurka	kercuk	yuro	mudul
<i>Hand</i>	geta	geta	arta	geta
<i>Sun</i>	—	—	inga	gariga
<i>Moon</i>	—	—	aikana	-kissuri
<i>Star</i>	—	—	onbi	titure
<i>Fish</i>	wapi	wapi	wawpi	wawpi.

Then, for the eastern coast—

(2.)

English.	Moreton Bay.	Sidney.	Jervis Bay.	Muruya.
<i>Man</i>	—	kure	mika	yuen
<i>Woman</i>	—	dyin	kala	wangen
<i>Head</i>	—	kabara	hollo	kapan
<i>Hair</i>	cubboaeu	kitong	tirar	tiaur
<i>Eye</i>	mil	mebarai	ierinn	mabara
<i>Nose</i>	moral	nokoro	nokoro	—
<i>Mouth</i>	—	karka	kame	ta
<i>Teeth</i>	dear	yira	ira	yira
<i>Tongue</i>	dalan	dalan	talen	talang
<i>Ear</i>	bidne	kure	kouri	guri
<i>Hand</i>	morrah	damora	maramale	mana
<i>Foot</i>	—	—	tona	dana
<i>Sun</i>	baga	gan	ore	bogorin
<i>Moon</i>	galan	gibuk	tahouawan	dawara.

Inland—

(3.)

English.	Peel River.	Bathurst.	Wellington.	Mudji.
<i>Man</i>	iure	mauung	gibir	kolir
<i>Woman</i>	inor	balan	inur	—
<i>Head</i>	hura	balang	budyang	ga
<i>Hair</i>	taikul	gian	uran	—
<i>Eye</i>	mil	mekalait	mil	mir
<i>Nose</i>	murū	—	murung	—
<i>Mouth</i>	ngankai	nandarge	ngan	—
<i>Teeth</i>	yira	irang	irang	yira
<i>Tongue</i>	tale	—	talan	talai
<i>Ear</i>	bina	benangarei	uta	bina
<i>Hand</i>	ma	—	mura	mara
<i>Foot</i>	tina	dina	dinang	dina
<i>Sun</i>	toni	mamady	irai	murai
<i>Moon</i>	palu	daidyū	—	kilai.

The Kamilaroi (of which the Wellington and Mudji are dialects) is spoken over a district between 400 and 500 miles, and 50 broad: chiefly towards the head-waters of the Hunter river.

(4.)

English.	Kamilaroi.	English.	Kamilaroi.
<i>Man</i>	giwir	<i>Sun</i>	do
<i>Native</i>	murri	<i>Moon</i>	gille
<i>Head</i>	kaoga	<i>Star</i>	mirri
—	ga	<i>Fire</i>	wi
<i>Eye</i>	mil	<i>Water</i>	kolle
<i>Nose</i>	muro	<i>Rain</i>	yuro
<i>Teeth</i>	yira	<i>One</i>	mal
<i>Ear</i>	binna	<i>Two</i>	bularr
<i>Tongue</i>	tulle	<i>Three</i>	guliba
<i>Chin</i>	tal	<i>Four</i>	bularrbularr
<i>Neck</i>	nun	<i>Five</i>	bulaguliba
<i>Foot</i>	dinna	<i>Six</i>	gulibaguliba.
<i>Day</i>	yarai		

Conterminous with the Kamilaroi are the—

(5.)

English.	Wiradurei.	Witouro.
<i>Man</i>	gibir	gole
<i>Woman</i>	inar	bagorook
<i>Head</i>	balang	moornyook
<i>Eyes</i>	mil	mirrook
<i>Ears</i>	uta	wingook
<i>Nose</i>	murung	karnyook
<i>Bone</i>	dabal	goorook

English.	Wiradurei.	Witouro.
<i>Blood</i>	kuangi	goortanyook
<i>Teeth</i>	irang	leanyook
<i>Tongue</i>	talain	tallanyook
<i>Hand</i>	mura	munangin
<i>Foot</i>	dinang	tinnamook
<i>Sun</i>	irai	mirri
<i>Moon</i>	—	menyan
<i>Stars</i>	—	toortbaram
<i>Fire</i>	win	wing
<i>Water</i>	kaling	moabeet
<i>Earth</i>	takun	dar
<i>Stone</i>	walang	lar
<i>One</i>	wakol	koen moet
<i>Two</i>	buloara	bullait
<i>I</i>	ngatoa	bangeek
<i>You</i>	nngintoa	bangen.

(6.)

English.	Lake Hindmarsh.	Lake Mundy.	Molonglo.
<i>Head</i>	boropepinack	—	kotagong
<i>Hand</i>	mannyah	—	marroula
<i>Feet</i>	jinnerr	—	jinygy
<i>Eyes</i>	mer	meerrang	magalite
<i>Nose</i>	kar	karbung	noor
<i>Tooth</i>	—	tungan	—
<i>Sun</i>	narwee	tharrerong	eurroga
—	—	—	buggarang
—	—	—	mummaid
<i>Moon</i>	yarrekudyeah	bambourk	cobboton
<i>Star</i>	toura	yeeringminap	ginaga
<i>Fire</i>	wheey	wheein	kanby
—	wanyup	—	—
<i>Water</i>	gartyin	barreet	naijjon
—	allangope	—	—

(7.)

English.	Jhongworong.	Pinegorine.	Gnurellean.
<i>Head</i>	morromgnata	poko	tongognena
<i>Eyes</i>	meringgnata	ma *	meregnena
<i>Nose</i>	kawinggnata	kowo	tandegnena
<i>Foot</i>	gnenonggnata	gena	genongbegnena
<i>Sun</i>	nowan	yourugga	nowwer
<i>Moon</i>	yambuk	yourugkuda	torongi
<i>Star</i>	fort	tutta	tortok
<i>Fire</i>	—	peda	wembe
<i>Water</i>	—	—	kordenok.

(8.)

English.	Woddowrong.	Koligon.	Dau'gart.
<i>Head</i>	morroknetok	morrokgrunok	benianen
<i>Eye</i>	mergnetok	mergnetok	mergnanem
<i>Nose</i>	kanugnetok	kongnetok	—
<i>Foot</i>	genongnetok	kenongnetok	—
<i>Sun</i>	mere	na	derug
<i>Moon</i>	yern	bardbard	barinannen
<i>Star</i>	fotbarun	karartkarart	bommaramorug
<i>Fire</i>	weang	wean	—
<i>Water</i>	gnobet	kan	baret.

(9.)

English.	Boraiper.	Yakkumban.	Aiawong.
<i>Head</i>	poorpai	—	petpoga
<i>Hand</i>	mannangy	—	mannourko
<i>Foot</i>	tshinnangy	—	dtun
<i>Eye</i>	merringy	—	kollo
<i>Nose</i>	cheengi	—	roonko
<i>Tooth</i>	leeangy	—	ngenko
<i>Sun</i>	nauwingy	yuko	ngankur
<i>Moon</i>	mityah	paitchoway	kakkirrah
<i>Star</i>	tootte	poolle	pille
<i>Fire</i>	wannappe	whenje	kabungo
—	wolpool	koonnea	—
<i>Water</i>	tarnar	tinbomma	ngookko
—	könene	—	—
<i>I</i>	yetwa	—	ngappo
<i>Thou</i>	ninwa	nimba	ngurru
<i>She</i>	niyala	—	nin
<i>We</i>	yangewer	innowa	ngenno
<i>Ye</i>	—	—	nguno
<i>They</i>	wootto	—	ngauo
<i>One</i>	keiarpe	neetchar	meiter
<i>Two</i>	poolette	parkooloo	tangkul
<i>Three</i>	pooleckwia	parkool-netcharri	tangku-meiter.

(10.)

English.	Parnkalla.	Head of Bight.	Western Australia.
<i>Head</i>	kakka	karga	katta
<i>Hand</i>	marra	merrer	myrea
<i>Feet</i>	idna	jinna	jeena
<i>Eye</i>	mena	mail	mail
<i>Nose</i>	mudla	mullah	moolya
<i>Tooth</i>	ira	era	nelgo
<i>Sun</i>	yurno	tshindu	nganga
—	—	—	batta

English.	Parnkalla.	Head of Bight.	Western Australia.
<i>Moon</i>	perra	perar	meki
<i>Star</i>	purle	kalga	milyarm
<i>Fire</i>	gadla	kalla	kalla
<i>Water</i>	kapi	gaippe	—
—	kauo	kauwe	kowwin
<i>I</i>	ngai	ajjo	nganya
—	ngatto	janna	bal
<i>Thou</i>	ninna	—	nginnee
<i>She</i>	panna	—	ngangeel
<i>We</i>	ngarrinyalbo	—	nganneel
—	—	—	arlingul
<i>Ye</i>	nuralli	—	nurang
<i>They</i>	yardna	—	balgoon
<i>One</i>	kuma	gumera	kain
<i>Two</i>	kuttara	kootera	karclura
<i>Three</i>	kappo	—	ngarril.

(11.)

English.	Port Philip.	English.	Port Philip.
<i>Man</i>	meio	<i>Foot</i>	tenna
<i>Woman</i>	ammaik	<i>Sky</i>	poulle
<i>Tongue</i>	tatein	<i>Moon</i>	kaker
<i>Head</i>	iouk	<i>Star</i>	poulle
<i>Beard</i>	molda	<i>Sun</i>	tendo
<i>Mouth</i>	ta	<i>Tree</i>	ara
<i>Nose</i>	modla	<i>Fire</i>	alla
<i>Arm</i>	aondo	<i>Water</i>	kawi
<i>Eye</i>	mennha	<i>Sea</i>	kopoul
<i>Hair</i>	iouko	<i>Bird</i>	pallo
<i>Ear</i>	ioure	<i>Stone</i>	poure
<i>Tooth</i>	ta	<i>Fish</i>	rouia
<i>Nail</i>	perre	<i>One</i>	mangorut
<i>Finger</i>	malta	<i>Two</i>	pollai.
<i>Hand</i>	malla		

(12.)

English.	King George's Sound.	English.	King George's Sound.
<i>Woman</i>	iok	<i>Tongue</i>	talin
<i>Head</i>	kat	—	tarlin
<i>Hand</i>	mal	<i>Eye</i>	mehal
—	mar	<i>Nail</i>	piak
<i>Beard</i>	annok	—	perre
—	narnak	<i>Foot</i>	kean
<i>Mouth</i>	taa	—	dien
<i>Arm</i>	marok	—	teal
<i>Hair</i>	kaat	—	tchen
—	tchao	<i>Blood</i>	oop
<i>Tooth</i>	ollog	<i>Sky</i>	marre
—	orlok	<i>Moon</i>	meok

English.	King George's Sound.	English.	King George's Sound.
<i>Star</i>	tehindai	—	pouai
<i>Sun</i>	kiat	<i>Bird</i>	kierd
<i>Fire</i>	kal	<i>Stone</i>	poie
—	karl	—	boiel
<i>Water</i>	kepe	<i>One</i>	ken
<i>Sea</i>	mamorot	<i>Two</i>	kadien
<i>Tree</i>	tarevelok	<i>Three</i>	taan.
<i>Egg</i>	kirkai		

Some (at least) of the Australian languages are named after the word meaning *No*; so that the *Kamilaroi*, the *Wolaroi*, the *Wailwun*, the *Wiralhere*, and the *Pikabul*, take their designations from their negatives; these being *kamil*, *wol*, *wail*, *wira*, and *pika*, respectively. If this nomenclature be native it is remarkable. In Italy and France the same principles prevailed in the twelfth century. In the early stages, however, of rude languages it has yet to be discovered beyond the area now under notice.

The following are paradigms for the Kamilaroi:—

mute, an opossum.

mutedu, an opossum (agent).

mute-ngu, of an opossum.

mute-go, to an opossum.

mute-di, from an opossum.

mute-dā, in an opossum.

mute-kunda, with an opossum.

ngaiā, I.

ngai, my.

ngaiago, to me.

ngaiadi, from me.

ngaiada, in me.

ngaiakūnda,

with me.

ngununda, me.

inda, thou.

inda-ngu, } thy.
or *nginnu*, }

inda-go, to thee,

&c.

ngirmā, he, she, or that.

numma or *ngubbo*, this. *ngūruma*, that (iste).

andi? who?

mīnnīma? which?

ngaragēdūl or *ngaragē*, another.

indale-go,

&c.

ngulle-go, to you and me,

&c. &c.

indālē, ye two.

indale-ngu.

ngulle, thou or you, and I.

ngullina, he and I.

ngulle-ngu, belonging to
you and me.

ngullina-ngu, belonging
to him and me.

ngēānē, we.

ngeane-ngu, of us.

ngeane-go, to us.

ngeane-di, from us.

ngeane-da, in us.

ngeane-kunda, with us.

ngindai, ye.

ngindai-ngu,

&c.

ngārmā, they.

ngirma or } that (ille).
ngutta }

mīnna or *mīnya*? what?

kānungo, all.

gīr bumalngē, did beat *to-day*.
gīr bumalmñēn, did beat yesterday.
gīr bumallēn, did beat some days ago.

bumalda, is beating.
bumalle, will beat.
bumalngāri, will beat *to-morrow*.

bumaldai, beat (as *yelle inda*
bumaldai, if you beat).
bumallago, to beat.

bumalla, strike.
bumallawā, strike (emphatic and earnest).
bumalmia, strike (ironical—"if you dare").

bumaldendai, beating; *bumalngendai*,
 having beaten; *bumalmiendai*,
 having beaten yesterday; *bumal-
 lendai*, going to beat.

In a systematic and general work like the present, wherein it is scarcely possible for the writer to treat each part of the subject with the care demanded by a special monograph, I may be excused for giving some extracts from certain papers, of comparatively distant dates, bearing upon certain parts of the subject—papers written when our *data* were scantier than they are at present, and papers of which the object was less to prove certain points, than to prepare the way to the breaking-down of several arbitrary lines of separation and to draw attention to the over-valuation of certain isolated characters.

And first in respect to the affinities between the Australian languages taken in mass among themselves.

That the Australian languages are one (at least in the way that the Indo-European languages are one), is likely from henceforward to be admitted. Captain Grey's statement upon the subject is to be found in his work upon Australia. His special proof of the unity of the Australian languages is amongst the unprinted papers of the Geographical Society. The opinions of Threlkeld and Teichelmann go the same way. The author's own statements are as follows:—

(1.) For the whole round of coast there is, generally speaking, no vocabulary of sufficient length that, in some word or other, does not coincide with the vocabulary of the nearest point, the language of which is known to us. If it fail to do this it agrees with some of the remoter dialects. Flinder's Carpentarian, compared with the two vocabularies of the Endeavour River, has seventeen words in common. Of these, three (perhaps four) coincide. Eye, *meal*, C.; *meul*, E. R.: hair, *marra*, C.; *morye*, E. R.: fingers, *mingel*, C. *mungal bah*, E. R.: breast, *gummur*, C.: *coyor*, E. R.

Endeavour River.—Two vocabularies.—Compared with the vocabularies generally of Port Jackson, and the parts south and east of Port Jackson :—*Eye*, *meul*, E. R.; *milla*, Limestone Creek : nose, *emurda*, E. R.: *morro*, L. C.: ears, *mulkah*, E. R.; *moko*, Port Macquarie : hair, *morye*, E. R.: *mundah*, Burra Burra : breast, *coyor*, E. R.: *kowul*, Port Jackson : fingers, *mungal bah*, E. R.: *maranga*, B. B.: elbow, *yeerwe*, E. R.: *yongra*, Menero Downs : nails, *kolke*, E. R.; *karungun*? P. J.: beard, *wollar*, E. R.: *walo*, Jervis's Bay; *wollak*, Port Macquarie.—The number of words submitted to comparison—twenty two.

Menero Downs (Lhotsky), and *Adelaide* (G. W. Earl).—Thirteen words in common, whereof two coincide.

English.	Menero Downs.	Adelaide.
<i>Hand</i>	morangan	murra
<i>Tongue</i>	talang	taling.

Adelaide (G. W. Earl) and *Gulf St. Vincent* (Voyage de l'Astrolabe).

English.	Adelaide.	Gulf St. Vincent.
<i>Beard</i>	mutta	molda
<i>Ear</i>	iri	ioure
<i>Foot</i>	tinna	tenna
<i>Hair</i>	yuka	iouka
<i>Hand</i>	murrah	malla
<i>Leg</i>	irako	ierko
<i>Nose</i>	mula	mudla
<i>Teeth</i>	tial	ta.

Gulf St. Vincent (Voyage de l'Astrolabe) and *King George's Sound* (Nind and Voyage de l'Astrolabe); fifty words in common.

English.	Gulf St. Vincent.	King George's Sound.
<i>Wood</i>	kalla	kokol
<i>Mouth</i>	ta	taa
<i>Hair</i>	iouka	tchao
<i>Neck</i>	mannouolt	wolt
<i>Finger</i>	malla	mal
<i>Water</i>	kawe	kepe
<i>Tongue</i>	talein	talen
<i>Foot</i>	tenna	tchen
<i>Stone</i>	poure	pore
<i>Laugh</i>	kanghin	kaoner.

(2.) The vocabularies of distant points coincide; out of sixty words in common we have eight coincident.

English.	Jervis's Bay.	Gulf St. Vincent.
<i>Forehead</i>	holo	ioulo
<i>Man</i>	mika	meio
<i>Milk</i>	awanham	ammenhalo
<i>Tongue</i>	talen	talein

English.	Jervis's Bay.	Gulf St. Vincent.
<i>Hand</i>	maramale	malla
<i>Nipple</i>	amgnann	amma
<i>Black</i>	mourak	pouilloul
<i>Nails</i>	berenou	pere.

(3.) The most isolated of the vocabularies, *e. g.* the Carpentarian, if compared with the remaining vocabularies, taken as a whole, has certain words to be found in different and distant parts of the island.

English.	Carpentarian.	Limestone Creek.
<i>Eye</i>	mail	milla
<i>Nose</i>	hurroo	morro.

The following is a notice of certain words coinciding, though taken from dialects far separated :—

<i>Lips</i>	tambana, Menero Downs	tamande, G. S. V.
<i>Star</i>	jingi, ditto	tehindai, K. G. S.
<i>Forehead</i>	ullo, ditto	ioullou, G. S. V.
<i>Beard</i>	yernka, ditto	{ arnga, } K. G. S.
		{ nanga, }
<i>Bite</i>	paiandi, ditto	badjeen, ditto
<i>Fire</i>	gaadla, ditto	kaal, ditto
<i>Heart</i>	karlto, ditto	koort, ditto
<i>Sun</i>	tindo, ditto	djaat, ditto
<i>Tooth</i> }		
<i>Edge</i> }	tia, ditto	dowal, ditto
<i>Water</i>	kauwe, ditto	kowwin, ditto
<i>Stone</i>	pure, ditto	boye, ditto.

(4.) The extent to which the numerals vary, the extent to which they agree, and the extent to which this variation and agreement are anything but coincident with geographical proximity or distance, may be seen in the following table :—

English.	<i>One</i>	<i>Two</i>	<i>Three</i>
<i>Moreton Bay</i>	kamarah	bulla	mudyan
—— <i>Island</i>	karawo	poonlah	madan
<i>Bijenelumbo</i>	warat	ngargark	2+1
<i>Limbakurajia</i>	erat	ngargark	do.
<i>Terrutong</i>	roka	oryalk	do.
<i>Limbapyu</i>	immuta	lawidperra	2+1
<i>Kowrarega</i>	warapune	quassur	do.
<i>Gudang</i>	epiamana	elabaio	do.
<i>Darnley Island</i>	netat	nes	do.
<i>Raffles Bay</i>	loca	orica	orongarie
<i>Lake Macquarie</i>	wakol	buloara	ngoro
<i>Peel River</i>	peer	pular	purla

English.	One	Two	Three
Wellington	ngungbai	bula	bula-ngungbai
Corio	koimoil	—	—
Jhongworong	kap	—	—
Pinegorine	youa	—	—
Gnurelleian	lua	—	—
King George's Sound,	keyen	cuetrel	murben
Karaula	mal	bular	culeba
Lachlan, Regent Lake	nyoonbi	bulia	bulongonbi
Wollondilly River	medung	pulla	colluerr.

(5.) In respect to the *vocabularies*, the extent to which the analysis which applies to the grammar applies to the vocables also may be seen in the following instance. The word *hand* Bijenelumbo and Limbapyu is *birgalk*. There is also in each language a second form—*anbirgalk*—wherein the *an* is *non-radical*. So, also, is the *alk*; since we find that *armpit*=*ingamb-alk*, *shoulder*=*mundy-alk*, and *fingers*=*mong alk*. This brings the root=*hand* to *birg*. Now this we can find elsewhere by looking for. In the Liverpool dialect, *bir-il*=*hand*, and at King George's Sound, *peer*=*nails*. The commonest root=*hand* in the Australian dialects, is *m-r*, e.g.:-

Moreton Bay	murrah	Corio	far-ongnetok
Karaula	marra	Jhongworong	far-okgnata
Sydney	da-mora	Murrumbidje	mur-rugan
Mudje	mara	Molonglo	mar-rowla
Wellington	murra	Head of Bight	merrerr
Liverpool	ta-mura	Parnkalla	marra.

All this differs from the Port Essington terms. *Elbow*, however, in the dialects there spoken=*waare* and *forearm*=*am, ma-woor*; *wier*, too=*palm*, in Kowrarega.

English.	<i>Hand</i>	English.	<i>Foot</i>
Terrutong	manawiye	Gnurelleian	gen-ong-begnen-a
Peel River	ma	Moreton Bay	chidna
Raffles' Bay	manciya.	Karaula	tinna
English.	<i>Foot</i>	Lake Macquarie	tina
Moreton Island	tenang	Jhongworong	gnen-ong-gnat-a
Peel River	tina	Corio	gen-ong-gnet-ok
Mudje	dina	Colack	ken-ong-gnet-ok
Wellington	dinnung	Bight Head	jinna
Liverpool	dana	Parnkalla	idna
Bathurst	dina	Aiawong	dtun
Boraipar	tchin-nang-y	K. George's Sound	tian
Lake Hindmarsh	jin-nerr	Gould Island	pinyun and pinkan.
Murrumbidje	tjin-nuk	English.	<i>Hair, beard</i>
Molonglo	tjin-y-gy	Moreton Island	yerreng
Pinegorine	gena	Bijenelumbo	yirka

English.	<i>Hair, beard</i>
<i>Regent's Lake</i>	ooran
<i>Lake Macquarie</i>	wurung
<i>Goold Island</i>	kiaram
<i>Wellington</i>	uran
<i>Karaula</i>	yerry
<i>Sydney</i>	yaren
<i>Peel River</i>	ierai
<i>Mudje</i>	yarai.

English.	<i>Eye</i>
<i>Moreton Island</i>	mel
<i>Moreton Bay</i>	mill
<i>Gudang</i>	emeri=eyebrow
<i>Bijenelumbo</i>	merde=eyelid
<i>Regent's Lake</i>	mil
<i>Karaula</i>	mil
<i>Mudje</i>	mir
<i>Corio</i>	mer-gnet-ok
<i>Colack</i>	mer-gnen-ok
<i>Dautgart</i>	mer-gna-nen
<i>Jhongworong</i>	mer-ing-gna-ta
<i>Pinegorine</i>	ma
<i>Gnurellean</i>	mer-e-gnen-a
<i>Boraipar</i>	mer-ring-y
<i>Lake Hindmarsh</i>	mer
<i>Lake Mundy</i>	meer-rang
<i>Murrumbidje</i>	mit
<i>K. George's Sound</i>	mial.

English.	<i>Tooth</i>
<i>Moreton Island</i>	tiya
<i>Moreton Bay</i>	deer
<i>Lake Macquarie</i>	tina
<i>Sydney</i>	yera
<i>Wellington</i>	irang
<i>Murrumbidje</i>	yeeran
<i>Goold Island</i>	eera.

English.	<i>Tongue</i>
<i>Moreton Bay</i>	dalan
<i>Regent's Lake</i>	talleng
<i>Karaula</i>	talley
<i>Goold Island</i>	talit
<i>Lake Macquarie</i>	talan
<i>Sydney</i>	dalan
<i>Peel River</i>	tale
<i>K. George's Sound</i>	talien.

English.	<i>Ear</i>
<i>Kowrarega</i>	kowra
<i>Sydney</i>	kure
<i>Liverpool</i>	kure
<i>Lake Macquarie</i>	ngureong
<i>Moreton Bay</i>	bidna
<i>Karaula</i>	binna
<i>Peel River</i>	bine
<i>Bathurst</i>	benang-arei
<i>Goold Island</i>	pinna.

The main evidence, however, of the fundamental unity of the Australian languages lies in the wide diffusion of identical names for objects like *foot, eye, tooth, fire*, and the like.

CHAPTER LIII.

Van Dieman's Land, or Tasmania.

THE earliest vocabulary we have for Van Dieman's Land is nine words in Cook. Then follows one by La Billardière, then one by Allan Cunningham, collected in 1819, then one by Gaimard taken from the mouth of a Tasmanian woman with an Englishman as an interpreter, at King George's Sound, then one by Mr. Geary, published by Dr. Lhotsky in the transactions of the Geographical Society (vol. ix.); and lastly one, procured by R. Brown, representing nearly the same dialect as that of La Billardière.

The following, however, from the Tasmanian Journal of Natural History, contains more than all put together, and, for practical purposes, all we have. For which reason it is given *in extenso*.

English.	East.	West.	South.	North.	Uncertain.
<i>Albatross</i>	—	—	—	tarrina	—
<i>Arm</i>	—	altree	—	—	<i>gouna houana</i>
<i>Bad</i>	—	—	{ carty peindriga }	—	—
<i>Badger</i>	publedina	—	—	—	{ probaluthin probylathany
<i>Bandicoot</i>	padina	—	—	lennira	—
<i>Bark</i>	—	—	—	—	toliné
<i>Basket</i>	—	—	—	—	terri
<i>Beach</i>	—	—	minna	—	quenitigna
<i>Beard</i>	—	—	—	—	canguiné
<i>Belly</i>	minlean	cawereeny	—	{ lomongui tamongui morangui }	mackalenna
<i>Belonging to</i>	—	—	—	—	patourana

English.	East.	West.	South.	North.	Uncertain.
<i>Bird</i>	---	---	---	---	<i>mouta-mouta</i>
<i>Blackman</i>	---	---	palewardia	---	---
<i>Blacken</i>	---	---	---	---	langnoiri
<i>Bleed</i>	---	---	kenna teewa	---	---
<i>Blush</i>	wadebeweanna	---	---	---	---
<i>Boat</i>	luirapeny	lallaby	---	---	luiropay
— (native)	---	---	pokak	---	{ luiropay picanini
<i>Bone</i>	---	---	Teewandrick	---	---
<i>Boy</i>	plerenny	---	---	---	---
— (little)	{ cuckana ludawinna }	---	---	---	---
<i>Bread</i>	towereela	---	---	---	---
<i>Breast</i>	wagley	---	---	---	{ workalenna lere-laidené
<i>Brother</i>	pleragenana	---	---	---	---
<i>Bullocks</i>	---	backalow	---	---	bacala
<i>Burn</i>	---	---	maranneck	---	---
<i>Bush or grass</i>	---	---	---	---	womy
<i>Cape Grimm</i>	---	pilree	---	---	---
<i>Cat</i>	largana	noperena	---	---	---
<i>Cave</i>	---	---	pootark	---	---
<i>Cheek</i>	---	---	nobittaka	---	---
<i>Chief</i>	bungana	---	---	---	---
<i>Child</i>	badany	---	leewoon	---	<i>pagarai</i>
<i>Children</i>	---	---	---	{ looweinna pickaninny }	---
<i>Chin</i>	camena	---	---	---	<i>anaba haouba</i>
<i>Circular</i> }	---	---	---	---	---
<i>Head</i> }	---	martula	---	---	---
<i>Cloud (white)</i>	---	---	pona	---	---
— (black)	---	---	roona	---	---
<i>Coal</i>	---	---	---	---	<i>conora</i>
<i>Coal dust</i>	---	---	---	---	<i>loira</i>
<i>Cockatoo</i>	---	---	---	eribba	---
<i>Cold</i>	---	---	---	---	{ tenna ranana
<i>Come</i>	tepera	ganemerara	tarrabilyie	---	togannera
<i>Corrobory</i> (v)	---	---	---	terra gomna	---
<i>Country</i> }	---	{ wallantanal- inany }	---	---	---
<i>round</i> }	---	---	---	---	---
<i>Covering</i>	legunia	---	---	---	---
<i>Cow</i>	cateena	---	---	---	---
<i>Crackle</i>	---	---	---	---	tanina
<i>Crooked</i>	powena	---	---	---	---
<i>Crow</i>	---	nanapalla	---	lind	---
<i>Cry</i>	---	---	---	targa	---
<i>Crystal</i>	---	---	keeka	heka	---
<i>Day</i>	lanena	---	loina	loyowibba	---

English.	East.	West.	South.	North.	Uncertain.
<i>Day (a)</i>	magra	—	—	—	moogara
— (<i>to</i>)	waldeapowel	—	—	—	—
— (<i>fine</i>)	lutregala	—	—	—	—
<i>Dead</i>	—	—	{ lowatka, v. lowatka, p. }	{ — — }	—
<i>Devil</i>	comtena	patanela	{ rargeropper namneberick }	{ talba — }	—
<i>Die</i>	—	—	—	—	<i>mata</i>
<i>Dive</i>	—	—	—	—	bugueó
<i>Dog (native)</i>	—	loputallow	lowdina	—	—
— (<i>British</i>)	—	—	mooboa	—	—
<i>Door</i>	—	—	temminoop	—	—
<i>Drake</i>	lamilbena	—	—	—	—
— (<i>wild</i>)	malbena	—	—	—	—
<i>Dress</i>	legunia	—	—	—	—
<i>Drink</i>	leguna	—	—	—	<i>laina laima</i>
<i>Drops of rain</i>	—	—	—	rinadena	—
<i>Dry</i>	catrebuteany	—	—	—	—
<i>Ear</i>	pelverata	lewlina	towrick	cowanrigga	{ blatheraway cuegnilia vaiguiouagui coantana tuwie, <i>dodoni</i> malquera <i>topani</i>
<i>Earth</i>	gunta	—	—	—	—
<i>Eat</i>	—	—	meenawa	{ newinna (gibbee) palinna	—
<i>Eggs</i>	—	—	—	—	—
<i>Elbow</i>	rowella	—	—	—	—
<i>Emu</i>	rekuna	—	—	—	—
<i>Evacuate</i>	legana	—	—	—	<i>laedaé</i>
<i>Evening</i>	—	—	—	—	crowdo
<i>Eye</i>	lepena	pollatoola	leemanrick	namericca	{ <i>nubere</i> <i>nubamibere</i>
<i>Eyelash</i>	—	—	leelberrick	—	—
<i>Eyebrow</i>	—	—	bringden	—	—
<i>Face</i>	—	manrable	—	—	—
<i>Family</i>	—	—	—	—	<i>tagarilia</i>
<i>Fare</i>	niparani	—	—	—	—
<i>Father</i>	munlamana	tatana	—	—	<i>ardoungui</i>
<i>Feathers</i>	munwaddia	—	—	—	—
<i>Fetch</i>	—	—	—	—	ringeny
<i>Figli</i>	—	memana	—	—	—
<i>Finger</i>	—	—	—	—	<i>lorildri beguia</i>
<i>Finger (fore)</i>	—	—	motook	—	<i>logui</i>
<i>Fire</i>	patarola	lopa	{ unee } { lopa }	leipa	{ wighana or popper, <i>nubé</i>
<i>Fish</i>	—	—	—	—	{ penunina penungana
<i>Fist</i>	trew	reannemara	—	—	—

English.	East.	West.	South.	North.	Uncertain.
<i>Flame</i>	—	—	lopatin	—	—
<i>Flower</i>	—	—	—	paraka	—
<i>Fly</i>	—	—	—	—	weealeena oelle
— (<i>blow</i>)	—	—	mounga	mounga	—
<i>Flying</i>	pinega	—	—	—	—
<i>Fœtus</i>	leward	—	—	—	—
<i>Fog</i>	muna	—	—	—	—
<i>Foot</i>	langana	lula	labittaka	labrica	lugna pere
<i>Frog</i>	pulbena	—	—	—	—
<i>Frost</i>	ulta	—	—	—	—
<i>Girl</i>	ludineny	—	—	—	—
— (<i>little</i>)	{ cuckana ludineny }	—	—	—	—
<i>Give me</i>	—	—	—	{ mulu manginie }	{ tringena mara teannie mare- doungui
<i>Go on</i>	tabelty	—	—	—	{ jackay (?) tangara
<i>Go home</i>	—	—	tackany	haku-tettiga	—
<i>Good</i>	naracoopa	—	pandorga	—	—
<i>Goose</i>	robenganna	—	—	—	—
<i>Grass</i>	rodidana	myria or megra	neena	—	{ wome roonina poëne niméné
<i>Grass tree</i>	comthenana	—	—	—	—
<i>Great</i>	—	—	—	—	lackrana
<i>Ground</i>	gunta	nala	—	longa	—
<i>Gull</i>	rowenanna	—	—	—	—
<i>Gun</i>	lila	lola	—	—	—
<i>Hair</i>	cethana	{ palanina or pareata }	—	parba	{ keelana petiloguëni petiogirigoni
<i>Hand</i>	anamana	—	—	rabalga	{ henimenna rilia reegna ri riri
<i>Hawk</i>	pueta	—	—	—	—
— (<i>eagle</i>)	eugenana	—	cowenna	cockinna	—
<i>Head</i>	pathenanaddi	pulbeany	awittaka	ewucka	—
<i>Here</i>	—	—	—	—	lomi
<i>High</i>	—	—	—	—	weeticita
<i>Hill</i>	—	—	neika	—	—
<i>Horse</i>	baricutana	—	—	—	parwothana
<i>Hunt</i>	—	—	poopu	—	mulaga
<i>Hut</i>	leprena	—	{ temma poporook }	tama lebirinna	—
<i>I</i>	—	—	{ mena manga }	—	{ meena mana
<i>Island</i>	leurewagera	—	—	—	leareaway

English.	East.	West.	South.	North.	Uncertain.
<i>Island</i> } (<i>large</i>) }	laibrenala	—	—	—	—
<i>Kangaroo</i> } (<i>male</i>) }	—	—	lemmook	lalliga	{ lathakar { leigh lenna
— (<i>female</i>)	—	—	lurgu	—	—
— (<i>pouch</i>)	kigranana	—	—	—	—
— (<i>rat</i>)	reprenana	—	—	—	—
— (<i>skin</i>)	—	—	—	—	boira tara
<i>Kill</i>	—	—	wanga	—	manglie
<i>King</i>	bungana	—	—	—	—
<i>Knee</i>	nannabenana	—	—	—	{ ragualia { rouga rouga
<i>Know</i>	—	—	{ tunapee { manga-namraga }	—	{ tunapry { labberie
<i>Lad</i>	plerenny	—	—	—	—
<i>Large</i>	—	—	marinook	—	—
<i>Laugh</i>	—	—	—	tenalga	—
<i>Leg</i>	lathanama	leea	—	—	{ lagana { erai
<i>Lie (verb)</i>	—	—	katenna	—	towlangang
<i>Light</i>	—	—	—	—	tretetea
<i>Lightning</i>	—	—	nammorgun	—	—
<i>Lips</i>	—	—	—	—	mogudelia
<i>Little</i>	{ canara or curena }	—	—	—	—
<i>Lobster</i>	—	—	—	—	nuele
<i>Long way</i> } or <i>time</i> }	—	—	manta	—	relbia
<i>Love</i>	—	—	—	—	loyetea
<i>Low</i>	—	—	—	—	lewter
<i>Magpie</i>	canara	—	—	—	—
<i>Make</i>	—	—	—	—	pomale
<i>Man</i>	ludowing	—	penna	penna (wybra)	—
— (<i>old</i>)	{ lowlobengang { or pebleganana }	—	—	—	—
<i>Many</i>	—	—	nanwoon	—	tagalinga
— <i>spears</i>	—	—	—	—	prennatagaling
<i>Mersey River</i>	—	paranaple	—	—	—
<i>Moon</i>	lutand	weena	weipa	webba	luina weedina
<i>Mosquito</i>	—	—	redpa	—	—
<i>Mother</i>	powamena	pamena	—	—	—
<i>Mountain</i>	truwalla	—	—	—	—
<i>Mouth</i>	youtantalabana	canea	—	—	{ weenina { mougui
<i>Muscles</i> } (<i>shell fish</i>) }	—	—	—	—	mire, mine-mine
<i>Mutton (bird)</i>	youla	—	laninyua	—	—

English	East.	West.	South.	North.	Uncertain.
<i>Nails</i>	—	—	—	—	<i>pereloki</i>
<i>Navel</i>	—	—	—	—	<i>lue</i>
<i>Neck</i>	lepera	denia	—	—	—
<i>Night</i>	leware	—	rorook	crowrowa	leewarry
<i>No</i>	—	—	pootsa	—	poobyer, <i>nudi</i>
<i>Nose</i>	—	mena	rowick	rawarriga	<i>mongui mongui</i>
<i>Nurse</i>	—	—	{ makrie meenamru }	{ — — }	—
<i>Oak</i>	lemana	—	—	—	—
<i>Oar</i>	—	—	panna	—	—
<i>Old</i>	petibela	—	—	—	—
<i>One</i>	—	—	—	—	<i>parmery</i>
<i>Opossum</i>	milabena	—	—	—	paunera
<i>Other</i>	—	—	naba	—	—
<i>Oysters</i>	taralangana	—	—	—	<i>louba or toba</i>
<i>Parrot</i>	—	—	murrock	caracca	<i>mola</i>
<i>Pelican</i>	trewdina	—	—	lanaba	—
<i>Pillow</i>	—	—	—	—	<i>roere</i>
<i>Pipe</i>	mena	—	—	—	—
<i>Plant</i>	—	—	—	—	<i>terre</i>
<i>Plenty</i>	—	—	nanwoon	—	<i>cardia</i>
<i>Porcupine</i>	trewmena	—	menna	milma	—
<i>Porpoise</i>	—	—	—	parappa	—
<i>Port Sorrel</i>	—	panatana	—	—	—
<i>Put away</i>	—	—	—	—	parragoa
<i>Rain</i>	—	—	taddiwa	talawa	—
<i>River</i>	warthanina	nabowla	—	—	—
— (<i>large</i>)	waddamana	—	—	—	—
<i>Rivulet</i>	montumana	—	—	—	—
<i>Rocks</i>	—	—	—	—	magog
<i>Rope</i>	—	—	—	—	pathana
<i>Round (turn)</i>	mabea	—	—	—	—
<i>Run (verb)</i>	moltema	mella	—	tagowawinna	reugnie
<i>Sand</i>	—	emita	—	—	—
<i>Say</i>	—	—	—	—	carne
<i>Scold</i>	—	—	kenweika	—	—
<i>Scorches (it me)</i>	—	—	—	—	peun-meena
<i>Scrape (wood)</i>	—	—	—	—	{ rina-rinigri rouigri }
<i>Sea</i>	—	—	nirripa	neethoba	—
<i>Sea-weed</i>	—	—	roorga	—	—
<i>See</i>	—	—	{ lapree manga namraja }	lamunika	lapey
<i>Seal</i>	—	cartela	—	—	—
<i>Sharpen</i>	—	—	keekawa	—	—
<i>Sheep</i>	nemiwaddinana	rulemena	—	—	—
<i>Shew</i>	—	—	—	—	<i>rina</i>

English.	East.	West.	South.	North.	Uncertain.
<i>Ship</i>	luiuropy	—	—	—	—
<i>Shoulders</i>	—	—	—	—	<i>bagny bagny</i>
<i>Shout</i>	carney	cawella	—	—	—
<i>Sick</i>	—	—	meena	—	meenattie
<i>Side (one)</i>	—	—	—	—	maubia
<i>Sit</i>	crackenicka	meevenany	crackena	—	<i>megri mere</i>
<i>Sit you down</i>	—	—	—	—	<i>medi</i>
<i>Sky</i>	—	loila	—	—	—
<i>Sleep</i>	—	—	roroowu	—	{ <i>malouyna or lo-</i> <i>gouan</i>
<i>Small</i>	—	—	teeboack	—	—
<i>Snake</i>	—	—	—	powranna	—
<i>Snow</i>	oldina	—	—	—	—
<i>Soon</i>	—	—	poiranapry	—	—
<i>Spear</i>	—	—	rugga	raccah (s)	prenna (v & s)
<i>Stars</i>	palana	marama	moorden	murdunnah	—
— (<i>little</i>)	lenigugana	—	—	—	—
<i>Stone</i>	lenicarpny	nannee	longa	—	lonna <i>loine</i>
<i>Stop</i>	neckaproiny	—	crackena	—	—
<i>Strike</i>	—	—	—	—	rogueri toidi
<i>Strong</i>	kalipianna	—	—	—	—
<i>Sulky</i>	ratairareny	—	—	—	—
<i>Sun</i>	petreanna	nabageena	loina	loyna	{ <i>workalenna</i> <i>pajanooboya</i> <i>panubere</i>
<i>Swan</i>	{ <i>robigana</i> } { <i>wubia</i> }	publee	—	cocha	catagunya
<i>Swiftly</i>	—	—	—	—	{ <i>woorangitie</i> <i>penutita</i>
<i>Tattoo</i>	—	—	—	—	<i>palere</i>
<i>Teeth</i>	yanna	yannolople	—	cawna	<i>pegui canan</i>
<i>Tell</i>	—	—	—	—	carne
<i>They (he, her, them or that)</i>	—	—	nara	—	avare
<i>Thigh</i>	—	tula	—	—	—
<i>This</i>	—	—	nicka	—	—
<i>Throw away</i>	—	—	—	—	{ <i>paraway</i> <i>pegara paguera</i>
<i>Thumb</i>	—	—	wan	—	—
<i>Thunder</i>	—	—	nawaun	—	—
<i>Tiger</i>	—	—	—	lowerinna	—
<i>Tongue</i>	mena	tullana	—	mamana	<i>mene</i>
<i>Tree</i>	—	—	toronna	—	<i>peragui</i>
<i>Two</i>	—	—	—	—	calabawa boula
<i>Waddy</i>	—	—	lerga	rocah	runna
<i>Wake</i>	—	—	lowenruppa	—	—
<i>Walk</i>	(tabelty)	—	—	—	tawie mogor

English.	East.	West.	South.	North.	Uncertain.
<i>Walking</i>	—	—	—	{ teiriga } { tablee }	<i>tolo magara</i>
<i>Wallaby</i>	—	tablety	—	—	—
<i>Was</i>	—	—	—	tanah	tara lo cougane
<i>Warm</i>	—	—	—	—	crackne
<i>Water (fresh)</i>	legani lerui	mogo	—	moka	{ lini mocha } { roti }
—(salt)	—	—	nitipa	—	—
<i>Water-bag</i>	—	—	—	—	mocha carty
<i>White-man</i>	—	—	numeraredia	—	<i>regaa</i>
<i>Wind</i>	—	—	leewan	loyoranna	—
<i>Wing</i>	—	—	lappa	—	<i>inan</i>
<i>Woman</i>	(lubia)	—	(lubia) lurga	lolna (lubia)	<i>quani patarana</i>
—(old)	lowlapewanna	—	—	—	—
<i>Wombat</i>	—	—	—	—	—
<i>Wood</i>	moomara	weela	watka	{ quoiba } { walliga }	—
<i>Yes</i>	—	—	—	—	—
<i>Yonder</i>	—	—	—	—	renave
<i>You</i>	—	—	{ nena } { ninga }	—	{ narapa nina } { neenie. }

The following, like the extracts of the preceding chapter, are from an earlier paper (indeed from the one which gave the others), and are inserted upon the same principle, and with the same excuse for their incompleteness.

Port Dalrymple and King George's Sound (Nind and Astrol. :)—Wound, *barana*, P. D. ; *bareuk*, N. : wood, *moumbra*, P. D. ; *pourn*, N. ; hair, *kide*, P. D. ; *kaat*, N. : thigh, *degagla*, P. D. ; *tawal*, N. : kangaroo, *taramei*, P. D. ; *taamour*, N. : lips, *mona*, P. D. ; *mele*, K. G. S. : no, *poutie*, P. D. ; *poualt*, *poort*, K. G. S. : egg, *komeka*, P. D. ; *kierkee*, K. G. S. : bone, *pnale*, P. D. ; *nouil*, K. G. S. (bone of bird used to suck up water) N. : skin, *kidna*, P. D. ; *kiao?* K. G. S. : two, *katebouere*, P. D. ; *kadjen*, K. G. S. (N.). Fifty-six words in common.

Port Dalrymple and Gulf St. Vincent.—Mouth, *mona*, P. D. ; *tamonde*, G. S. V. (a compound word, since *taa* is mouth, in K. G. S.) : drink, *kible*, P. D. ; *kawe*, G. S. V. : arm, *anme*, P. D. ; *aondo* (also shoulder), G. S. V. : hawk, *gan henen henen*, P. D. ; *nanno*, G. S. V. : hunger, *tigate*, P. D. ; *takiou*, G. S. V. : head, *eloura*, P. D. ; *iouullo*, G. S. V. : nose, *medouer (mula)*, P. D. ; *modla*, G. S. V. : bird, *iola*, *pallo*, G. S. V. : stone, *lenn parenne*, P. D. ; *poure?* G. S. V. : foot, *dogna*, P. D. ; *tenna*, G. S. V. : sun, *tegoura* (also moon), P. D. ; *tendo*, G. S. V. Seventy words in common.

Port Dalrymple and Jervis's Bay.—Wound, *barana*, P. D. ; *karanra*, J. B. : tooth, *iane*, P. D. ; *ira*, J. B. : skin, *kidna*, P. D. ; *bagano*, J. B. : foot, *dogna*, P. D. ; *tona* (*tjenne*, *tidna*, *jeena*), J. B. : head, *eloura*, P. D. ; *hollo*, J. B. Fifty-four words in common.

What follows is a notice of some miscellaneous coincidences between the Van Dieman's Land and the Australian.

English.	Van Dieman's Land.	Australia.
<i>Ears</i>	cuengilia, 1803	gundugeli, Menero Downs
<i>Thigh</i>	tula, Lh.	dara, Menero Downs
<i>Stone</i>	{ pure, Adel. } { voye, K. G. S. }	lenn parene, P. D.
<i>Breast</i>	pienenana, Lh.	voyene, Menero Downs
<i>Skin</i>	kidna, P. D.	makundo, Teichelman
<i>Day</i>	megra, Lh.	nangeri, Menero Downs
<i>Run</i>	mella, Lh.	monri, Menero Downs
<i>Feet</i>	perre, D. C.	birre, <i>generally toe-nail</i>
<i>Little</i>	bodenevoued, P. D.	baddoeen, Grey
<i>Lip</i>	mona, P. D.	tameno (<i>upper lip</i>), ditto. [man
<i>Egg</i>	komeka, P. D.	muka, <i>egg</i> , <i>anything round</i> , Teichel-
<i>Tree</i>	moumra, P. D.	worra (<i>forest</i>), Teichelman
<i>Mouth</i>	{ kamy, Cook. } { kane, P. D. }	kame { <i>speak</i> } { <i>mouth</i> } { <i>cry</i> } Jervis's Bay
<i>Tongue</i>		
<i>Tooth</i>		
<i>Speak</i>		
<i>Leg</i>	darra, P. J.	lerai
<i>Knee</i>	gorook, ditto.	ronga, D. C.
<i>Moon</i>	tegoura, P. D.	kakirra, Teichelman
<i>Nose</i>	medouer, P. D.	{ mudla, ditto } { moolya, Grey }
<i>Hawk</i>	gan henen henen, P. D.	gargyre, ditto
<i>Hunger</i>	tegate, P. D.	taityo, Teichelman
<i>Laugh</i>	pigne, P. D.	mengk, Grey
<i>Moon</i>	vena, 1835	yennadah, P. J.
<i>Day</i>	megra, 1835	karmaroo, ditto
<i>Fire</i>	une, 1803	yong, ditto
<i>Dew</i>	manghelena, <i>rain</i>	menniemoolong
<i>Water</i>	boue lakade	{ neylucka, Murray, P. D. } { bado, ditto } { lucka, Carpenterian. }

Papuan affinities of the Tasmanian.

<i>Feet</i>	{ perre } { perelia (<i>nails</i>) }	petiran, <i>Carteret Bay</i>
<i>Beard</i>	kongine	{ gangapouni, <i>Waigiã</i> } { yenga, <i>Mallicollo</i> }

<i>Bird</i>	mouta	manouk, <i>Mallicollo</i>
<i>Chin</i>	kamnena	gambape, <i>Waigiú</i>
<i>Tooth</i>	{ canan iane yane }	{ gani, <i>mouth</i> , <i>Waigiú</i> insik, <i>teeth</i> , <i>Port Praslin</i> , <i>Mallicollo</i>
<i>Sand</i>	gune	coon, yeau
<i>Wood</i>	{ gui	kaibus, <i>Pap.</i> and <i>Mallicollo</i>
<i>Tree</i>		
<i>Ear</i>	koyge	gaaineng, <i>New Caledonia</i>
<i>Mouth</i>	mougui	wangue and mouanguia
<i>Arm</i>	houana, gouna	pingue
<i>Shoulders</i>	{ bagny baguy }	bouheigha
<i>Fire</i>	nuba	afi, hiepp, nap, <i>Mallicollo</i>
<i>Knees</i>	{ rangalia rouga }	banguiligha
<i>Dead</i>	mata	mackie
<i>No</i>	neudi	nola
<i>Ears</i>	cuegni-lia	guening
<i>Nails</i>	pereloigni	pihingui
<i>Hair</i>	pelilogueni	bouling, poun ingue
<i>Teeth</i>	pegui	{ penoungha paou wangue
<i>Fingers</i>	beguia	badouheigha
<i>Nose</i>	mongui	mandec, vanding
<i>Sleep</i>	makunya	kingo.

The Tasmanian, with its four dialects, is spoken by fewer than fifty individuals, occupants of Flinders Island, to which they have been removed.

CHAPTER LIV.

Review of the preceding Class.—Its Characteristics, Divisions, and Value.—
The so-called Negritos.

THE details of a large group being now done with we may take a retrospect of the class at large.

The first thing which commands attention is its thorough insular or oceanic character; on the strength of which those who choose to give it a general name may call it the *Oceanic* class. Subordinate to this is the remarkable distribution of some of its members; even when treated as Oceanic. Easter Island is nearer to America, Madagascar nearer to Africa than to Asia. Formosa, on the other hand, is in the latitude of China and on the verge of the Japanese waters. The small islands that lie immediately to the North of it end in a compound of *sima*, which, in Japanese, means *island*.

In no one out of the thousand and one islands and islets in which the preceding dialects are spoken, are there any *clear and undoubted* signs of any older population than the speakers of the present languages, dialects and subdialects, in their oldest form. I say *clear and undoubted*, because, in some, they have been either inferred or presumed—it may be on reasonable grounds. The strongest presumptions (not unaccompanied by evidence) in favour of anything of this kind are in Formosa.

In one great division of the group (*i. e.* in Polynesia Proper) the diffusion has been decidedly recent; this

being an inference from the great uniformity with which the language is spoken from the Sandwich Islands to New Zealand, from Easter Island to Ticopia.

That the line of migration for Micronesia and Polynesia was *round* the Papuan area rather than *across* it was suggested by Forster. His suggestion, however, has been but imperfectly recognized, so that some writers have unconsciously re-discovered it, and others have speculated from a point of view which they would never have taken had the investigations of that able man been familiar to them. In blaming others for this neglect the present writer by no means exculpates himself.

Of the difference between the Oceanic tongues and those continental forms of speech which lie nearest to them, in the way of geography, too much has been made. Of the continental languages those which are the most monosyllabic, accentuate, and (to European ears) cacophonous, (such as the Burmese and the Chinese,) are those which are the best known in Europe, while, on the other hand, it is the Malay and the Javanese, with their soft sounds, their dissyllabic and polysyllabic vocables, and their liquid articulations, which have commanded the most attention. In the Manillas and Madagascar a comparatively complex grammar adds to the elements of contrast.

That the difference is considerable cannot be denied. The remark, however, upon the extinction of the nearest congener to the Malay, which was made at the beginning of our exposition, helps to account for it.

Another series of facts that calls for a few remarks lies in the domain of the ethnologist rather than in that of the pure philologue—a series of facts suggested by a term that has been used more than once—viz. *Negrito*. That the Papuans, and that the Australians are of that colour which the name *Negro*, as applied to the African, suggests, is well known. As they are not *yellow*, and as *brown*, *maroon*, *chocolate*, and the like, are by no

means current terms in Geography, we call them somewhat laxly, and somewhat too generally, *Blacks*. And *Black* let them—largely and generally—be called. The main fact connected with their colour lies in the real or supposed existence of men and women of the same dark hue, not only in New Holland and New Guinea, but in certain islands of the Indian Archipelago. In what particular islands they are to be found, and what shade of darkness those that are found actually exhibit, is a matter upon which it is difficult to obtain precise information. Twenty or thirty years ago, these individuals—individuals who may conveniently be called the Blacks of the Malay area—were ascribed to almost every island in the Archipelago with the exception of Java. As the islands, however, have become better known, the Blacks have become conspicuous from their non-existence; the real fact being that in certain localities certain tribes are, at one and the same time, ruder than the rest, more pagan than the rest, darker-skinned, and (in some cases) worse-fed, than the rest. Of the Blacks of the Philippines (the only group wherein their absolute non-existence has not been demonstrated) this is (in all probability) the most that can be said—in other words, it may safely be stated, that the existence of a variety of mankind forming a class to which the term *Negrito* can either scientifically or conveniently apply is imaginary. How far the same applies to the Samangs of the mainland remains to be seen. Of the Andaman islanders, for the philology of the present group, no cognizance need be taken. *Their* affinities are with the Môn and Burmese.

Now, however unreal this Negrito element in the Indian Archipelago may be, it is clear that, so long as it is assumed, it must serve as a basis for a good deal of hypothetical speculation. In the first place, the languages which go with it run a great chance of being separated from their geographical neighbours on *à priori*

grounds. And on *à priori* grounds this separation has been imagined. After what has been stated, it is needless to add that it has no existence. The Umiray, the San Matheo, and the Dumagat forms of speech are, *eo nomine*, Negrito, and *eá linguá* akin to the Tagala or the ordinary Philippine: as may be seen by either the cursory inspection of them supplied by the present work, or a reference to the fuller vocabulary of Steen Bille's Voyage of the Galathée, from which (the only authority for the class) they are taken.

In respect to the relations borne by the Papuan languages to the Australian, and those borne by the languages of the two groups (taken together) with the Malay and Polynesian (in the ordinary sense of the terms), this same difference of physical conformation (which is to a great extent real) has had a similar effect in engendering guess-work. The statement that, between the Black tongues and the Brown or Yellow there is no affinity, is simply a crudity uttered upon *à priori* grounds by authorities who ought to have been more cautious. There are plenty of affinities. What they are worth is another question. Whatever the Papuan and Australian languages may be like, or unlike, they are more like one another than aught else; they are, also, more like the Malay and Polynesian, however little or great that likeness may be. Whether great or small, however, there is *some* likeness.

And, in like manner, whether the likeness be little or much, the Malay languages are liker to the southern members of the monosyllabic class than to any other forms of speech. Indian affinities they may have, and Turanian affinities they may have, but they have only these so far as they have them through the interjacent tongues, or else through being in either the same, or a similar, stage of development. Common sense suggests this, and observation verifies it.

That the class is a natural one is admitted; the

only doubt being whether it be not too large a one. In other words, it may be a congeries of three or two classes rather than a single group. The present writer, whilst he insists upon its being single, admits that it is a class of a high ordinal value ; what that value is being undetermined. It falls into two primary divisions :—

The first contains the *Malay*, the word being used so as to include everything from the Siamese frontier to Formosa on the north and the islands beyond Timor to the east. In this, the Malagasi and Formosan are extreme, or aberrant, divisions: the remainder being grouped round Flores, round Celebes, and round Mindoro, as centres, and the principle of classification being that of type rather than definition. The ordinary way of taking the Malay as a starting-point is inconvenient: inasmuch as, the Malay is an extreme rather than a central form of speech.

The second division of the group begins with Lord North's Island, and ends in the parts between the Kingsmill group and the Samoan Archipelago, containing, *inter alia*, the Ladrões and Carolines, *i. e.* Micronesia. That the Tobi and Pelew languages (the former apparently with special affinities to the Ulea) belong to this rather than to the Philippines is an inference from the few *data* we possess: the Pelew being a very outlying language. That the class ends exactly at the Navigators' Islands is scarcely a safe assertion. That the Kingsmill (or Tarawan) dialects belong to it, and that the Samoan does *not*, is all that is absolutely certain. It may be added that, in other respects, *i. e.* on ethnological grounds, the group is a natural one. It is one, however, for which we are greatly in want of *data*. I know of no grammar for Micronesia; and, although it is nearly certain that more is known in Spain about the Ladrone and Caroline dialects than is current amongst philologists, I know of no written compositions or carefully-constructed vocabularies.

With the Navigators' Islands, or the Samoan Archipelago, the third class, or that containing Polynesia Proper, begins: the Nukahivan being more especially Samoan, and the Hawaian of the Sandwich Islands being more particularly Nukahivan. Then come the Society and Friendly Islands, forming the central mass, from which Paumoto (Dangerous Archipelago), Easter Island, Rarotonga, the Austral Islands, and New Zealand—each in their several directions—seem to have been peopled; with Ticopia, Rotuma, Uea, &c., as offsets in the West. The minute detail of all this has been carefully investigated by able philologues, missionary and lay; indeed the amount of material collected for Polynesia Proper stands in a favourable contrast to the scantiness of our *data* for Micronesia.

The ordinal value of the Polynesian class is as low as that of the Turk; and, if we allow for the difference between a wide diffusion over a continent and a wide diffusion over an ocean, it is with the Turks that the Polynesians must be compared. They have spread both recently and rapidly. In the Micronesian and Malay groups there must be some five or six sections, each of which is of as high an ordinal value as all Polynesia. On the other hand, it is possible that the oldest island beyond the Samoan Archipelago has received its population from the Navigators' Islands subsequent to the date of the settlement of the Norwegians in Iceland.

The second grand class may be called *Kelenonesian*, (a term which is preferable on etymological grounds to *Melanesian*,) or the class appertaining to the islands with a dark-skinned population. Of this enough has been said already. It falls into two or three primary divisions as the case may be—certainly into the Papuan and Australian, perhaps into the Papuan, the Australian, and the Tasmanian.

The Polynesians went *round* Kelenonesia; and, according to many good authorities, the Fijis give us an

area where the two streams met. Individually, I think that the Papuan element in their dialects has been over-valued. I commit myself, however, to no decided opinion. The Fiji group was, therefore, dealt with by itself, and the chief Papuan affinities (taken wholly from Gabelentz) which its vocabularies exhibited were given somewhat fully.

Each of the Kelenonesian groups (even if we take in the Tasmanian as a primary one) is of high ordinal value, especially when it is compared, or contrasted, with the Polynesian Proper, to which it stands much in the same relation as the Ugrian does to the Turk, Mongol, or Tungús. This is an inference not only from certain extreme forms but from the decided contrasts which certain languages of islands in close geographical relations to each other present. That certain phenomena of transition will occur when the forms of speech from the central parts of New Guinea become known is what may reasonably be expected. Still, the extremes will remain as distant from one another as before; and so will the chasms in the interjacent area. As it is, the New Guinea languages appear to constitute a group equivalent to all the rest put together; beyond which the Soloman Islands, the New Hebrides, the Loyalty Islands, and New Caledonia, form three subordinate divisions of a second class, themselves falling into sections and sub-sections. With *data*, however, so scanty as those which we possess, no arrangements can be other than provisional; so that it is only on the principle that truth comes more easily out of error than out of confusion that the previous classification has been suggested.

That the grammatical structure of the Papuan languages has been credited with certain remarkable characteristics—characteristics of sufficient importance to be set against a considerable amount of glossarial coincidence—has already been stated. I think, however, that much of their value depends upon their novelty.

Gabelentz, with whom any investigator must differ with hesitation, lays manifest stress upon two points—the quinary character of the Papuan numeration and the system of personal pronouns. But the former is a negative, rather than a positive, character—all the more so from the fact of the five numerals as far as they go, being undeniably and admittedly both Malay and Polynesian.

With the personal pronouns the matter is less simple. They present two phenomena; (1) the so-called Exclusive and Inclusive forms, and (2) the so-called Trinal number.

Of these the Annatom gives a fair example; where

Ainyak = <i>I</i>	Aijumtaij = <i>you three - I</i>
Akaijan = <i>you two + I</i>	Akaija = <i>you + I</i>
Ajumrau = <i>you two - I</i>	Aijama = <i>you - I</i> .
Akataij = <i>you three + I</i>	

That these are rare ways of speaking cannot be denied. Few persons in English care to say how many persons they address, or yet to say whether they are themselves included in what is said. What, however, are such expressions as *nos otros, vos otros*, in Spanish, and *nui altri, vui altri* in Sardinian, but plurals, which (whatever they may be at the present time) are *exclusive* in their origin? It can scarcely, however, be said that these are inflections.

And the same applies to the so-called trinal number. Who calls *we three*, in English, a Number at all, *i. e.* a Number in the technical and grammatical sense of the word? Who even calls *us two* a Dual? Yet that the Papuan Trinal is neither more nor less than this is plain from the following forms in the Mallicollo: —

Inau = <i>I</i>	Kha-mühl = <i>you two</i>
Khai-im = <i>you</i>	Na-taroi = <i>you three</i>
Na-ii = <i>he</i>	Na-tavatz = <i>you four</i>
Na-mühl } = <i>we two</i> { <i>exclusive</i>	Dra-tin = <i>we three</i>
Drivan } = <i>we two</i> { <i>inclusive</i>	Dra-tovatz = <i>we four</i> .

As points, then, of grammar, or, at any rate, as points of *inflection*, I submit that the Quinary Numeration, the Exclusive and Inclusive Pronouns, and the Trinal Number be eliminated from the consideration of the Papuan characteristics; and I add that, even if they were grammatical they would scarcely be characteristic; inasmuch as they may be found elsewhere, and that not only sporadically, or among the languages of the world at large, but within the Malay and Polynesian area itself.

Other points of criticism connect themselves with the *phonesis*. The Polynesian languages are pre-eminently vocalic. They are vocalic if we look to the paucity of separate consonantal sounds; *b, d, g, s,* and *r,* being generally wanting. They are vocalic if we look to the fact of few or no words ending in a consonant. They are vocalic if we look to the non-existence of two concurrent consonants in the same syllable.

Now, in all these matters the Papuan tongues present *some* contrast. In some of the islands there are consonantal endings; in some concurrent consonants; in all of them more elementary consonants than are to be found in any language of Polynesia. Yet they differ among themselves in the extent to which they are thus consonantal; some having many, others but few, words, where a consonant is final. *None* are more vocalic than the most vocalic of the Malay tongues; and among the Malay tongues themselves some are more consonantal than others. Above all, it is not with the Polynesian that the Papuan tongues are, in the first instance, to be compared—still less exclusively.

As has already been stated, the ordinal value of the Polynesian class is *nil*, or nearly so. The real point of contact between the Papuan and Noni-papuan tongues lies in the parts about Ceram. From these I think that New Guinea was peopled at a period anterior to the peopling of Micronesia; at a time when the remote

ancestors of the Eastern Moluccas were ruder, more undersized, and darker-skinned (for in this sense the term Negrito may have an ethnological import), than they are now; at a time when they were chiefly pagan; at a time when the useful arts were in their very rudiments; at a time when the numeration went no further than the five fingers of a single hand. If so, the Polyynesians should give us the extremities of two chains, rather than any link between them.

The relations of the Papuans to the Australians is more equivocal. I once suggested, on the strength of certain New Caledonian affinities, that Tasmania was peopled by means of a migration that came *viá* the Papuan islands, *i. e.* round Australia, rather than across it; a doctrine which at present I am prepared neither to abandon nor assert.

In like manner Australia may have been peopled from New Guinea, or from Timor: if from Timor, at a period of greater rudeness and barbarity than even that which (by hypothesis) prevailed in the Eastern Moluccas when New Guinea was first occupied. When Australia was first trod numeration had not even reached *five*.

The numerals are preceded by prefixes (as may be seen in the specimen) throughout the Papuan languages; and in comparatively distant localities these prefixes coincide—*e. g.* in the Louisiade and New Caledonia.

<i>English</i>	<i>One</i>	<i>Two</i>
Brierly Island	<i>paihe-tia</i>	<i>pahi-wo</i>
Cook's New Caledonia	<i>wa-geeaing</i>	<i>wa-roo</i>
La Billardiére's do.	<i>oua-nait</i>	<i>oua-dou</i>
<i>English</i>	<i>Three</i>	<i>Four</i>
Brierly Island	<i>paihe-tuan</i>	<i>paihe-pak</i>
Cook's New Caledonia	<i>wa-teen</i>	<i>wa-mbaeek</i>
La Billardiére's do.	<i>oua-tguien</i>	<i>oua-tbait</i>
<i>English</i>	<i>Five</i>	<i>Six</i>
Brierly Island	<i>paihe-lima</i>	<i>paihe-won</i>
Cook's New Caledonia	<i>wa-nnim</i>	<i>wa-nnim-geeek</i>
La Billardiére's do.	<i>oua-nnaim</i>	<i>ou-naim-guik</i>

<i>English</i>	<i>Seven</i>	<i>Eight</i>
Brierly Island	<i>pahe-pik</i>	<i>paihe-wan</i>
Cook's New Caledonia	<i>wa-nnim-noo</i>	<i>wa-nnim-gain</i>
La Billardière's do.	<i>oua-naim-dou</i>	<i>ou-naim-guein</i>
<i>English</i>	<i>Nine</i>	<i>Ten</i>
Brierly Island	<i>paihe-siwo</i>	<i>paihe-awata</i>
Cook's New Caledonia	<i>wa-nnim-baeek</i>	<i>wa-nnoon-aiuk</i>
La Billardière's do.	<i>oua-naim-bait</i>	<i>oua-doun-hic.</i>

Traces of this, however, may be found within the Malay area.

Another point worth noticing is the following; a point best illustrated by certain American languages, *e. g.* amongst others by those of the following table:—

(1.)

English.	Mbaya.	Abiponian.	Mokobi.
<i>Head</i>	<i>na-guilo</i>	<i>ne-maiat</i>	—
<i>Eye</i>	<i>ni-gecoge</i>	<i>na-toele</i>	<i>ni-cote</i>
<i>Ear</i>	<i>na-pagate</i>	—	—
<i>Nose</i>	<i>ni-onige</i>	—	—
<i>Tongue</i>	<i>no-gueligi</i>	—	—
<i>Hair</i>	<i>na-modi</i>	<i>ne-etignic</i>	<i>na-ccuta</i>
<i>Hand</i>	<i>ni-baagadi</i>	<i>na-pakeni</i>	<i>na-poguena</i>
<i>Foot</i>	<i>no-gonagi</i>	—	—

(2.)

English.	Moxa (1).*	Moxa (2).	Moxa (3).
<i>Head</i>	<i>nu-ciuti</i>	<i>nu-chuti</i>	<i>nu-chiuti</i>
<i>Eye</i>	<i>nu-chi</i>	—	<i>nu-ki</i>
<i>Ear</i>	<i>nu-cioca</i>	—	—
<i>Nose</i>	<i>nu-siri</i>	<i>nu-siri</i>	—
<i>Tongue</i>	<i>nu-nene</i>	<i>nu-nene</i>	<i>nu-nene</i>
<i>Hand</i>	<i>nu-bore</i>	<i>nu-boupe</i>	<i>nu-bore</i>
<i>Foot</i>	<i>ni-bope</i>	—	<i>ni-bope.</i>

Here the prefix is the possessive pronoun, so that *na-guilo* = *my head*, &c.; the capacity of the speaker for separating the thing possessed from the possessor being, apparently, so small as to make it almost impossible to disconnect the noun from its pronoun.

The Papuan and (?) Tasmanian give the same amalgamation.

* These are three different dialects.

Upon what may be called the Ablative Subject, more will be said in the sequel.

What follows is an extract from three very short vocabularies, illustrating the statement, made some chapters back, that the *Ombay*, the *Mangarei*, and the *Timbora*, had Kelenonesian affinities.

Arm=*ibarana*, Ombay ; *porene*, Pine Gorine dialect of Australia.

Hand=*ouivue*, Ombay ; *hingue*, New Caledonia.

Nose=*imouni*, Ombay ; *maninya*, *mandeg*, *mandeinne*, New Caledonia ; *mena*, Van Dieman's Land, western dialect ; *mini*, Mangarei ; *meoun*, *muidge*, *mugui*, Macquarie Harbour.

Head=*imocila*, Ombay ; *moos* (=hair), Darnley Islands ; *moochi* (=hair), Massied ; *immoos* (=beard), Darnley Islands ; *eta moochi* (=beard), Massied.

Knee=*icici-bouka*, Ombay ; *bowka*, *boulkay* (=forefinger), Darnley Islands.

Leg=*iraka*, Ombay ; *horag-nata*, Jhongworong dialect of the Australian.

Bosom=*ami*, Ombay ; *naem*, Darnley Island.

Thigh=*itena*, Ombay ; *tinna-mook* (=foot), Witouro dialect of Australian.

The root, *tin*, is very general throughout Australia in the sense of *foot*.

Belly=*te-kap-ana*, Ombay ; *coopoi* (=navel), Darnley Island.

Stars=*ipi-berre*, Mangarei ; *bering*, *birrong*, Sydney.

Hand=*tanaraga*, Mangarei ; *taintu*, Timbora ; *tamira*, Sydney.

Head=*jahé*, Mangarei ; *chow*, King George's Sound.

Stars=*kingkong*, Timbora ; *chindy*, King George's Sound, Australia.

Moon=*mang'ong*, Timbora ; *meuc*, King George's Sound.

Sun=*ingkong*, Timbora ; *coing*, Sydney.

Blood=*kero*, Timbora ; *gnoorong*, Cowagary dialect of Australia.

Head=*kokore*, Timbora ; *gogorrah*, Cowagary.

Fish=*appi*, Mangarei ; *wapi*, Darnley Island.

Of these affinities nearly all are Australian. In those with the Papuan dialects the parts about Ceram and Gilolo are the most abundant.



CHAPTER LV.

Languages of America. — The Eskimo. — The Athabaskan dialects. — The Kitunaha. — The Atna. — The Haidah, Chemmesyan, Wakash, and Chinuk.

THE languages of the New World now come under notice ; languages of which the origin some few years back was obscure. This was because most of our *data* for the ethnology of America were derived from the Indians of Canada and the United States rather than from those of the Hudson's Bay Territory and Russian America. As long as the parts between the Rocky Mountains and the Pacific were insufficiently explored, the nearest congeners to the populations of the north-eastern parts of Asia were insufficiently known. With the improvements in this respect the mystery has diminished—so much so that, even before we leave Asia, decided affinities between the languages of Siberia and the languages of the northern coast of the Pacific present themselves.

The lines by which America might be peopled from Asia are three—the first, *viâ* Behring's Straits ; the second, *viâ* the Aleutian chain of islands—lands running from Kamtshatka to the Peninsula of Aliaska ; the third, *viâ* the Kurile islands, from either Korea or the Peninsula of Sagalin. Of these, though the presumptions may be in favour of the first, the phenomena in the present state of our knowledge, favour the second.

For Europe and Asia the Circumpolar forms of speech

belong to different genera, if not to different orders ; and they are comparatively numerous. Above all, they have (every one of them) decided southern affinities—so much so as to give them the appearance of being intrusive. With the Norwegian and Russian this is not only the case, but it is known to be so. Of the Lap and Samoyed the southern origin is less decided. On each side, however, there are southern affinities. With the Tungús these southern affinities are more decided still. The nearest approach (after the Lap) to anything like an original Arctic *situs* is supplied by the Yukahiri and Tshuktshi. Yet even here it is only an approach.

In America, on the other hand, the Arctic region is mainly covered by dialects of a single language—the Eskimo ; the intrusion from the south being inconsiderable. Hence, the Eskimo area is horizontal rather than vertical ; broad rather than deep ; and running, in its extension, from east to west rather than from north to south. The language of Greenland and Labrador is Eskimo. The language of the eastern extremity of Asia is Eskimo. The language of the Aleutian islands is Eskimo. The language of the interjacent regions is Eskimo also.

So much for the breadth and continuity of the Eskimo area.

In respect to its depth, it has its *maximum* on the Atlantic, where it reaches the latitude of Newfoundland.

It is on the side of the Atlantic* that the contrast between the Eskimo and the ordinary Indian of North America—the *Red* Indian as he is often called—is most

* It is often useful (not to say necessary) to speak thus ; indeed, we must occasionally write *Atlantic* and *Pacific* instead of *West* and *East*. This is because we have occasionally to shift our position. The Eskimos of Greenland are an Eastern, and the Konægi of Kadiak a Western, population, only, when we look at them from Europe. When we begin with the Namollos of the Asiatic side of Behring's Straits, and go on with the Aleutians, and the Konægi, East becomes West, and *vice versa*.

decided. Hence, as long as the phenomena of transition which are exhibited on the side of the Pacific were unknown, the connection between the aborigines with both the Siberians and the Americans was not only doubtful, but the line of demarcation which was drawn between the Eskimo and the Indian was exaggerated.

The Eskimo is the only language common to the two continents; and this it is in two ways. The Aleutian dialects are in *situ*, and, as such, actually transitional. But, besides these, there is, in the parts about the Anadyr and Tshuktshi Noss, a population of comparatively recent origin, occupant of the parts between the most western of the true Tshuktshi of Behring's Straits—a population which seems (so to say) to have been reflected back from America upon Asia. On the other hand, however, no true Asiatic language is spoken in any part of America.

The best known of the *Aleutian* forms of speech, which probably represent a group of the ordinal value of all the others put together, is the *Unalashkan*.

English.	Unalashka.	Kadiak.	Kuskutshewak.	Labrador.
<i>Man</i>	tayaho	shúk	tatshu	inuit
<i>Woman</i>	anhahenak	aganak	—	—
<i>Head</i>	kamhek	naskok	kamikuk	niakko
<i>Hair</i>	imlín	neoet	nuiat	nuiat
<i>Nose</i>	anhazin	kinaga	nikh	kingat
<i>Mouth</i>	ahílrék	kanot	kanik	kannerk
<i>Ear</i>	tutusak	khiune	tshuutuik	suit
<i>Ears</i>	tutasakín	khiudok	—	sintik
<i>Eye</i>	thak	inhalak	vitatuik	aíiga
<i>Tongue</i>	ahnak	ulue	alianuk	okak
<i>Hand</i>	khianh	taleha	yagatshutuik	aggait
<i>Foot</i>	kitok	looga	ígut	itigak
<i>Tooth</i>	kiahuzin	hudeit	kuutuik	kiutit
<i>Blood</i>	amak	aúk	—	aúk
<i>Sky</i>	innyak	keliok	kiilyak	killek
<i>Sun</i>	ahhapak	madzak	—	sekkinek
<i>Moon</i>	tuhedak	yalok	tangek	takkek
<i>Star</i>	stan	ageke	mittit	ubloriak
<i>Fire</i>	keyhnak	knok	knuik	ikoma
<i>Water</i>	tanak	tanak	muek	immek

English.	Unalashka.	Kadiak.	Kuskutshewak.	Labrador.
<i>Rain</i>	khetak	ketok	—	—
<i>River</i>	khehanok	kuik	kvak	kok
<i>Sand</i>	khoohok	kabea	kaguyak	—
<i>Sea</i>	allauk	ímak	immakh-pik	immak
<i>Snow</i>	kannek	annue	kanikh-ohak	kannek
<i>Stone</i>	kuvvanak	yamak	tkalhk-uk	—
<i>Tree</i>	yakak	kobohaktsbalakua	—	—
<i>One</i>	atoken	ataudzek	atuuchik	attousek
<i>Two</i>	arlok	azlha	ainak	marruk
<i>Three</i>	kanku	píngasvak	painaivak	pingasat
<i>Four</i>	sikhin	stamék	tshanuk	sittamat
<i>Five</i>	khaan	talímik	talemek	tallek
<i>Six</i>	atún	ahoilune	akhvinok	arvanget
<i>Seven</i>	úkún	malehónhén	ainaakhvanam	pingasullo
<i>Eight</i>	kankheen	inglulun	pinaiviakhvanam	pinaiuik
<i>Nine</i>	sikheen	kólnúhin	chtameakhvanam	tellimella
<i>Ten</i>	atek	kúlen	tamemiakhvanam	tellimayoktut.

It is to the Eskimo of this latter, larger, and more complex group that the *Namollo*, or Eskimo of the Asiatic continent belongs.

English.	Tshuktshi Nos.	Mouth of the Anadyr.
<i>Head</i>	nashko	nashkok
<i>Hair</i>	nuyak	nuyet
<i>Nose</i>	tatük	khünggak
<i>Eye</i>	ük	ük
<i>Ear</i>	tshintak	tshiftukhk
<i>Blood</i>	auku	auka
<i>Sky</i>	kiülah	keilak
<i>Sun</i>	shekkinak	matshak
<i>Moon</i>	tankuk	iralluk
<i>Star</i>	igalgak	iralikatak
<i>Fire</i>	annak	eknok
<i>Water</i>	mok	emak
<i>Tree</i>	unakhtsik	unaktshek
<i>Fish</i>	salyuk	ikahlük
<i>River</i>	kuik	kuigütt
<i>Sand</i>	kannäk	kaujak
<i>Snow</i>	annu	anighu
<i>One</i>	attashek	attazhkh
<i>Two</i>	malgok	malgukh
<i>Three</i>	pegayut	pingayu
<i>Four</i>	ishtamat	ishtama
<i>Five</i>	tatlemat	taklima
<i>Ten</i>	küllä	kulle.

Next to the Eskimo comes the great *Athabaskan* family, stock, group, or class.

The Athabaskan area touches Hudson's Bay on the one side, the Pacific on the other.

With the exception of the Eskimo, the Athabaskan forms of speech are the most northern of the New World.

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 which 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 Takulli, Nagail, or Chin 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 Ntaauo-*tin*.

Sir John Richardson has shown, what was before but suspected, that the Loucheux Indians of Mackenzie River are Athabaskan; the Loucheux being a tribe known under many names—under that of the Quarrellers, under that of the Squinters, under that of the Thycothi and Digothi, under that of Kutshin. 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 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 *Teystse-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*. 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* by that of the Kenay, and made both Kolush. He would now reverse the process and make both Athabaskan (in the widest sense of the word), as Sir John Richardson has also suggested.

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 must either rest satisfied with the testimony of writers or rely on inference. In some cases, too, we have the same population under different names. Without, then, 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-tsa-wot-*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.

Hare-Indians and *Strong-bows* are also Athabaskan names. The *Hare-Indians* are called *Kancho*. The *Nehanni* and some other populations of less importance are also, to almost a certainty, Athabaskan.

English.	Kenay.	Kutshin.	Slave.	Dog-rib.
<i>Man</i>	tinna	'tinne	—	—
<i>Woman</i>	mokelan	tshekwe	—	—
<i>Head</i>	shange	—	saykwí	ta
<i>Hair</i>	stseahu	—	sakwígah	theoya
<i>Mouth</i>	shnaan	—	kwaríchí	—
<i>Teeth</i>	shríkka	—	saygú	baighu
<i>Tongue</i>	stsilue	—	—	eththadu
<i>Ear</i>	stsfllu	—	settzay	bedzegai
<i>Eye</i>	snasha	—	sentah	mendi
<i>Hand</i>	shkuna	—	siulah	mila
<i>Sun</i>	channu	sakh	sah	sa
<i>Moon</i>	nee	thun	sah	tethesa
<i>Star</i>	skin	—	fwun, them	thiu
<i>Fire</i>	taaze	—	khun	khun
<i>Water</i>	vílní	to	tí	tu
<i>River</i>	katnu	deshh	—	—
<i>Rain</i>	—	dsha	chon	tshon
<i>Day</i>	chaan	tzinna	—	—
<i>Night</i>	kaak	hetleghe	—	—
<i>Snow</i>	ajjah	—	jeah	yah, teill
<i>Stone</i>	kaliknike	—	—	thai
<i>I</i>	su	si	—	—
<i>Thou</i>	nan	nin	—	—
<i>Father (my)</i>	stukta	se-tsay	—	—
<i>Son (my)</i>	ssi-ja	se-jay	—	—

English.	Kenay.	Kutshin.	Slave.	Dog-rib.
<i>One</i>	tsílgtan	tilagga	thelgai	*enclai
<i>Two</i>	nútna	nakhei	olkie	*nakha
<i>Three</i>	toluke	thieka	tadette	*ttagha
<i>Four</i>	tanke	tanna	tinghi	*tting
<i>Five</i>	tskílu	illakonelei	sazelle	*sasúllai
<i>Six</i>	kújtoní	—	etseute	*utkettai
<i>Seven</i>	kantsehe	—	thlazadie	*khosingting
<i>Eight</i>	ltakule	—	etzandie	*etzenting
<i>Nine</i>	lkítsíthu	—	eththleihulai	*khakúli
<i>Ten</i>	klujún	—	kennatai	*honana

The *Beaver* Indian is transitional to the Slave and the Chepewyan Proper.

The *Sikani* and *Sussi* tongues, 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.

English.	Chepewyan.	Takulli.
<i>Man</i>	dinnie	dini
<i>Woman</i>	chequois	tsheko
<i>Father</i>	zitah (<i>my</i>)	apa
<i>Mother</i>	zinah (<i>my</i>)	unnungcool
<i>Son</i>	ziázay (<i>my</i>)	eyoze
<i>Daughter</i>	zilengai	eacha
<i>Head</i>	ed thie	bitsa
<i>Hair</i>	thiegah	ozega
<i>Ear</i>	—	otso
<i>Eye</i>	nackay	beni
<i>Nose</i>	—	paninsrhis
<i>Tongue</i>	edthu	tsoola
<i>Tooth</i>	goo	ohgoo
<i>Hand</i>	law	la
<i>Feet</i>	cuh	osha
<i>Blood</i>	dell	skai
<i>House</i>	cosen	kukh
<i>Axe</i>	thynle	shashill
<i>Knife</i>	bess	teish
<i>Shoes</i>	kinchee	keskut
<i>Sun</i>	sah	tso
<i>Moon</i>	sah	tso
<i>Star</i>	—	shlum

* The words marked thus are either a second dialect or a second vocabulary of the *Slave*.

English.	Chepewyan.	Takulli.
<i>Fire</i>	counn	kwun
<i>Water</i>	toue	too
<i>Rain</i>	thynnelsee	naoton
<i>Snow</i>	yath	ghies
<i>River</i>	tesse	akokh
<i>Stone</i>	thaih	tse
<i>Meat</i>	bid	utson
<i>Dog</i>	sliengh	tkli
<i>Beaver</i>	zah	tsha
<i>Bear</i>	zass	sus
<i>Great</i>	unshaw	tsho
<i>Cold</i>	edzah	hungkaz
<i>Black</i>	dellzin	dulkuz
<i>Red</i>	delicouse	dulkun
<i>I</i>	ne	si
<i>Thou</i>	nee	yin
<i>One</i>	slachy	etkhla
<i>Two</i>	naghur	nangkakh
<i>Three</i>	taghy	ta
<i>Four</i>	dengky	tingti
<i>Five</i>	sasoulachee	skunlai
<i>Six</i>	alkitachy	ulkitaki
<i>Seven</i>	—	takalte
<i>Eight</i>	olkideinghy	ulkinggi
<i>Nine</i>	cakinahanothna	lanizi etkhlakhula
<i>Ten</i>	canothna	lanizi.

The *Atna* at the mouth of the Copper River, the *Koltshani* higher up the stream, and the *Ugalents* around Mount St. Elias, are all Athabaskan—not, indeed, so decidedly as the Beaver, the Dog-rib, or the Proper Chepewyan; 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*, and we raise it still more when we include the Kolush.

English.	Ugalents.	Atna.	Kolstshani.
<i>Eye</i>	—	snyga	tshintagi
<i>Hair</i>	—	stsega	stshjga
<i>Teeth</i>	—	gu	nogu

English.	Ugalents.	Atna.	Kolstshani.
<i>Nose</i>	—	sontshis	santshis
<i>Hand</i>	—	sla	kun
<i>Head</i>	—	ttsa	sla
<i>Ear</i>	—	stsega	stsi
<i>Sun</i>	kaketlkh	naai	naaitshete
<i>Moon</i>	kakha	goltsei	sattshetle
<i>Star</i>	tlakhekl	zzhun	son
<i>One</i>	tlkinke	shelkae	ilite
<i>Two</i>	loate	natekka	laken
<i>Three</i>	totlkoa	taakei	takei
<i>Four</i>	kalakakya	tünki	tani
<i>Five</i>	tsoane	altshen	taltshan
<i>Six</i>	tsun	kastaan	kistan
<i>Seven</i>	laatetsun	kontsegai	kontshagai
<i>Eight</i>	katetsun	tkkhladenki	tan
<i>Nine</i>	kutkte	tklakolei	takolei
<i>Ten</i>	takakkh	plazha	natitlya.

The Athabaskan is broadly and definitely separated from the language of its frontiers in proportion as we move from the Pacific towards the Atlantic.

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

Mr. Hale showed that the Umkwa, Kwaliokwa, and Tlatskanai dialects of a district so far south as the mouth of the Columbia, and the upper portion of the Umkwa, were outlying members of the Athabaskan stock, which dialects were afterwards shown, by a discovery of Professor Turner's, to be only *penultimate* ramifications; inasmuch as in California, New Mexico, Sonora, and even in Chihuhua, as far south as 30° north latitude, Athabaskan forms of speech were to be found; viz. the Navaho, the Jecorilla, the Pinalero, along with the Apatsh of New Mexico, California, and Sonora. To these add the Hoopah of California, which is also Athabaskan.

(1.)

English.	Tlatskanai.	Kwaliokwa.	Umkwa.
<i>Man</i>	khānane	—	titson
—	taitsen	—	tone
<i>Woman</i>	tseokeia	oat	ekhe
—	tseake	—	—
<i>Head</i>	khostoma	nin	suga
—	stsie	—	si
<i>Hair</i>	khotsosea	soaktlane	suga
—	stsose	—	sala
<i>Ear</i>	khotskhe	khonade	tzige
—	stsakhai	—	tzuge
<i>Eye</i>	nakhai	—	nage
<i>Nose</i>	khointsus	dalainstzetze	ziz
<i>Mouth</i>	khokwaitzaale	—	ta
—	wunaya	—	—
<i>Tongue</i>	khotzotkhltzitzkhlttsaha	uotaa	lasom
—	seqinakal	—	santkhlo
<i>Tooth</i>	khotsiakatatkhltsan	koute	uo
—	—	—	cugu
<i>Hand</i>	kholaa	—	zlaa
—	sla	—	zila
<i>Foot</i>	khoakhastlsokai	—	zkhe
—	nokatkh	—	—
<i>Sun</i>	taose	—	za
—	szlakhalakha	—	khangze
<i>Moon</i>	taose	—	igaltzi
<i>Star</i>	—	—	khatlatze
<i>Fire</i>	tkhlkane	—	khong
<i>Water</i>	to	—	tkho.

(2.)

English.	Navaho.	Apatsh.	Pinalero.
<i>Man</i>	tennai	ailee	payyahnah
<i>Woman</i>	estsonnee	eetzan	etsunni
<i>Head (my)</i>	hutzeetsin	seczee	—
<i>Hair (my)</i>	hutzee	seesga	setzezil
<i>Face (my)</i>	hunnee	streenee	—
<i>Ear (my)</i>	hutjah	sectza	sitzchar
<i>Eye (my)</i>	hunnah	sleeda	tshindar
<i>Nose (my)</i>	hutchih	sectzee	chinchii
<i>Mouth (my)</i>	huzzai	sheeda	—
<i>Tongue (my)</i>	huttso	sheedare	—
<i>Tooth (my)</i>	hurgo	sheegeo	—
<i>Sky</i>	eeyah	eah	—

English.	Navaho.	Apatsh.	Pinalero.
<i>Sun</i>	chokonoi	skeemai	yahehe
<i>Moon</i>	klaihonoí	clanai	ílsonsayed
<i>Star</i>	sonh	suns	ailsonsatyou
<i>Day</i>	cheen-go	eeska	—
<i>Night</i>	klai-go	cla	—
<i>Light</i>	hoascen-go	skee	—
<i>Rain</i>	naheltinh	nagostee	—
<i>Snow</i>	yas	zahs	—
<i>Hail</i>	neelo	heeloah	—
<i>Fire</i>	konh	kou	—
<i>Water</i>	tonh	toah	to
<i>Stone</i>	tsai	zeyzay	tshaiér
<i>One</i>	tlahee	tahse	—
<i>Two</i>	nahkee	nahkee	—
<i>Three</i>	tanh	tau	—

(3.)

English.	Hoopah.	Jecorilla.
<i>Head</i>	okheh	it-se
<i>Forehead</i>	hotsintah	pin-nay
<i>Face</i>	haunith	—
<i>Eye</i>	huanah	pindah
<i>Nose</i>	huntchu	witchess
<i>Teeth</i>	howwa	egho
<i>Tongue</i>	sastha	ezahte
<i>Ear</i>	hotcheweh	wickyah
<i>Hair</i>	tsewok	itse
<i>Neck</i>	hosewatl	wickcost
<i>Arm</i>	hoithlani	witse
<i>Hand</i>	hollah	wislah.

The *Kitunaha*, *Kutani*, *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.

On the west, the Kutani country is bounded by that of the Shuswap and Selish; on the north by the Sussí, 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, it is a district likely to be an ancient occupancy. The languages of the frontiers are referable to four different families—the Athabaskan, the Atna, the Algonkin, and the Sioux; from all of which the Kutani differs notably; 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 that of the Loucheux, whom Richardson calls *Kutshin*, deserves notice.

The Kútani vocabulary of Mr. Hale was obtained from a Cree Indian, and is not to be depended on. This being the case it is fortunate that it is not the only specimen of the language. There is an earlier one of Mr. Howse's, published in the Transactions of the Philological Society. It is as follows; being given in full as representing all that is known of the language:—

English.	Kútani.	English.	Kútani.
<i>One</i>	hook cain	<i>This Indian</i>	in nai ah quels mah kin nic
<i>Two</i>	ass	<i>That Indian</i>	co ah quels mah kin nic
<i>Three</i>	calle sah	<i>These Indians</i>	wai nai ah quels mah kin nic nin tie
<i>Four</i>	had sah	<i>Which man?</i>	cath lah te te calt?
<i>Five</i>	yea co	<i>Which Indians?</i>	cah lah ah quels mah kin nic nin tie?
<i>Six</i>	in ne me sah	<i>Which gun?</i>	cah lah tah vow?
<i>Seven</i>	whist taw lah	<i>Who</i>	cath lah
<i>Eight</i>	waw ah sah	<i>My son</i>	cah mah hat lay
<i>Nine</i>	ky yie kit to	<i>His son</i>	hot lay is
<i>Ten</i>	aye to vow	<i>He is good</i>	sook say
<i>An Indian</i>	ah quels mah kin nic	<i>It is good</i>	sook kin nai
<i>A man</i>	te te calt	<i>He is arrived</i>	swan hah
<i>A woman</i>	balle key	<i>I love him</i>	hones selah kilt
<i>A shoe</i>	cath lend	<i>He loves me</i>	selah kilt nai
<i>A gun</i>	tah vow		
<i>I</i>	cah min		
<i>Thou</i>	lin coo		
<i>He</i>	nin co is		
<i>We (thou and I)</i>	cah min nah lah		

English.	Kútani.	English.	Kútani.
<i>I see him</i>	hones ze caught	<i>Brother, youngest</i>	
<i>I see his son</i>	hones ze caught ah calttis	(<i>by brothers</i>)	cats zah
<i>He sees me</i>	ze caught tene	<i>Brother, youngest</i>	
<i>He steals</i>	i in ney	(<i>by sisters</i>)	cah ze ah
<i>I love him</i>	hones slash kilt ney	<i>Sister, eldest</i>	cats sous
<i>I do not love him</i>	cah slash kilt nai	<i>Sister, youngest</i>	cah nah nah
<i>My husband</i>	can no claw kin nah	<i>Uncle</i>	cath ah
<i>He is asleep</i>	come ney ney	<i>Aunt</i>	cah tilt tilt
<i>I am a man</i>	te te calt ne ne	<i>Grandfather</i>	cah papa
<i>I am a woman</i>	balle key ne ne	<i>Grandmother</i>	cah de de
<i>Where?</i>	cas kin ?	<i>Thy husband</i>	in claw kin nah nis
<i>Where is my gun?</i>	cass kin cah tah vow?	<i>My wife</i>	cah tilt nah mo
<i>Where is his gun?</i>	cass kin tah vow is?	<i>Thy wife</i>	tilt nah mo nis
<i>A lake</i>	ah co co nook	<i>Son</i>	can nah hot lay or ah calt
<i>How much?</i>	cack sah ?	<i>Daughter</i>	cass win
<i>It is cold weather</i>	kis caw tit late	<i>Come here</i>	clan nah
<i>A tent</i>	ah caw slash co hoke	<i>Go away</i>	cloon no
<i>My tent</i>	cah ah kit lah	<i>Take care</i>	ill kilt we in
<i>Thy tent</i>	ah kit lah nis	<i>Get out of the way</i>	you vaw
<i>His tent</i>	ah kit lah is	<i>Come in</i>	tie cath ah min
<i>Our (thy and my)</i>	cah ah kit lah nam	<i>Go out</i>	slash nah ah min
<i>tent</i>		<i>Stop</i>	mae kaek
<i>Yes</i>	ah ah	<i>Run</i>	sin naek kin
<i>No</i>	waw	<i>Slowly</i>	ah nis cah zin
<i>Men</i>	te te calt nin tie	<i>Miserly</i>	o per tin
<i>Women</i>	balle key nin tie	<i>Beggarly</i>	coke co mae kah kan
<i>Girl (in her teens)</i>	nah oh tit	<i>I give</i>	hone silt ah mah tie sis ney
<i>Girls (in their</i>	nah oh tit nin tie	<i>Thou givest</i>	kin nah mah tie zey
<i>teens)</i>	stalt	<i>He gives</i>	slash mah tie zey
<i>Boy</i>	stalt nin tie	<i>He gave</i>	cah mah tie cates
<i>Boys</i>	stalt nah nah	<i>I beat</i>	hone cah slash tea
<i>Little boy</i>	cah mo	<i>Thou beatest</i>	kin cah slash leat
<i>Child</i>	cah mo nin tie	<i>He beats</i>	kis kilt cone slash leat
<i>Children</i>	cah de doo	<i>Give me</i>	ah mah tie kit sous
<i>Father (by the</i>	cah sous	<i>He gave me</i>	nah mah tie kit sap pe ney
<i>sons)</i>		<i>I love you</i>	hone slash kilt ney
<i>Father (by the</i>	cah mah	<i>He loves</i>	slash kilt
<i>daughters)</i>	cah tat	<i>Do you love me?</i>	kin slash slap ?

English.	Kútani.	English.	Kútani.
<i>I hate you</i>	hone cah slash kilt ney	<i>Red pine</i>	he mos
<i>Thou hatest</i>	kin cah slash kilt	<i>Cedar</i>	heats ze natt
<i>He hates</i>	cah slash kilt	<i>Poplar</i>	ac cle mack
<i>I speak</i>	hones ah ney	<i>Aspen</i>	ac co co zle mack
<i>Thou speakest</i>	kins ah	<i>Fire</i>	ah kin ne co co
<i>He speaks</i>	kates ah	<i>Ice</i>	ah co wheat
<i>We speak</i>	hones ah nah slash	<i>Charcoal</i>	ah kits cah kilt
<i>You speak</i>	talk e tea leat	<i>Ashes</i>	ah co que me co
<i>They speak</i>	seals ah	<i>Kettle</i>	yeats skime
<i>I steal</i>	hone i he ne	<i>Mat tent</i>	tah lalt ah kit lah nam
<i>I sleep</i>	hone come ney ney	<i>Head</i>	ac clam
<i>We sleep</i>	hone come ney nah lah ney	<i>Eyes</i>	ac cack leat
<i>I die</i>	hones alt hip pe ney	<i>Nose</i>	ac coun
<i>Thou diest</i>	kins alt hip	<i>Mouth</i>	ac calt le mah
<i>We die</i>	hone ah o co noak nah slash ney	<i>Chin</i>	ac cah me zin ne cack
<i>Give me to eat</i>	he shoe	<i>Cheeks</i>	ac que ma malt
<i>Eat</i>	he ken	<i>Hair</i>	ac coke <i>que slam</i>
<i>My gun</i>	cah tah vow	<i>Body</i>	ac co no cack
<i>Thy gun</i>	tah vow nis	<i>Arms</i>	ac sglat
<i>His gun</i>	tah vow is	<i>Legs</i>	ac sack
<i>Mountain</i>	ac co vo <i>cle it</i>	<i>Belly</i>	ac co womb
<i>Rocky mountain</i>	ac co vo <i>cle it</i> nook key	<i>Back</i>	ac cove cah slack
<i>Snowy mountain</i>	ac co vo <i>cle it</i> ac clo	<i>Side</i>	ac kin no cack
<i>Road or track</i>	ac que mah nam	<i>Ears</i>	ac coke co what
<i>Large river</i>	cath le man me took	<i>Animals</i>	yah mo
<i>Small river</i>	hah cack	<i>Horse</i>	kilt calt law ah shin
<i>Creek</i>	nis cah took	<i>Stallion</i>	cass co
<i>Large lake</i>	will caw ac co co nook	<i>Mare</i>	stougalt
<i>Small lake</i>	ac co co nook nah nah	<i>Bull</i>	neel seek
<i>Rapid</i>	ah cah hop <i>cle it</i>	<i>Cow</i>	slouke copo
<i>Fall</i>	wheat taw hop <i>cle it</i>	<i>Birds</i>	to coots cah min nah
<i>Shoals</i>	ah coke you coo nook	<i>Blue jay</i>	co quis kay
<i>Channel</i>	hah cath slaw o weak	<i>Crow</i>	coke kin
<i>Wood or trees</i>	ah kits slash in	<i>Raven</i>	nah nah key
		<i>Snakes (rattle- snake)</i>	wilt le malt
		<i>Garter snake</i>	ah co new slam
		<i>Roots (camass)</i>	hap pey
		<i>Bitter root</i>	nah cam me shou
		<i>Tobacco root</i>	mass mass
		<i>Sweet potatoes</i>	ah whis sea
		<i>Moose berry</i>	ac co mo
		<i>Strawberry</i>	ac co co

English.	Kútani.	English.	Kútani.
<i>Pipe</i>	couse	<i>Red deer</i>	kilt caw sley
<i>Pipe stem</i>	ac coot lah	<i>Moose deer</i>	snap pe co
<i>Axe</i>	ah coot talt	<i>Woolvereen</i>	ats po
<i>Tobacco</i>	yac ket	<i>Wolf</i>	cack kin
<i>Flesh</i>	ah coot lack	<i>Beaver</i>	sin nah
<i>Calf</i>	ah kin co malt	<i>Otter</i>	ah cow oh alt
<i>Tiger</i>	s'vie	<i>Mink</i>	in new yah
<i>Bears of all kinds</i>	cap pe tie	<i>Martin</i>	nac suck
<i>Black or brown</i>		<i>Musquash</i>	an co
<i>bears</i>	nip pe co	<i>Small grey plain</i>	
<i>Grizzle bear</i>	kít slaw o slaw	<i>wolf</i>	skin koots.
<i>Rein deer</i>	neats snap pie co		

West of the Kutanis and south of the Takulli Athabaskans lie the northernmost members of a great class, which extends as far south as the Sahaptin frontier. It has been named by Hale and Gallatin *Tsihaili-Selish*. It contains the Shushwap or Atna Proper, Kuttelspelm (or Pend d'Oreilles), Selish, Spokane (or Kettle Fall), Okanagan, Skitsuish (or Cœur d'Alène), Piskwaus, Nusalum, Kawitchen, Cathlascou, Skwali, Chechili, (Tsihaili,) Kwaintl, Kwenaiwtl, (Kowelitsk,) Nsietshawus (or Killamuk), and Billechula, spoken at the mouth of Salmon River; a language to which a vocabulary from Mackenzie's Travels of the dialect spoken at Friendly Village is referable.

English.	Atna.*	Piskaws.	Skwali.	Kowelitsk.
<i>Man</i>	kulmukh	skaltamikko	stumsh	nawetkhlamakh
<i>Woman</i>	sumotkhlitshk	sumaém	stkhladai	kawitkhl
<i>Father</i>	katsa	läaus	baa	koma
<i>Mother</i>	kekha	shkui	sokho	kota
<i>Son</i>	skusää	ashkusas	nimuda	numan
<i>Daughter</i>	stumkäält	stumkas	nibada	tsunuman
<i>Head</i>	skapkhun	khumukum	skhiaus	khomut
<i>Hair</i>	khaitun	skhiaukun	skhatso	kuskus
<i>Ear</i>	tkhlanu	tana	kholane	khoolan
<i>Eye</i>	khukukhlóstan	sinatkhlo- shomun }	khalom	mos
<i>Nose</i>	spusaks	muksin	makusin	mukusun
<i>Mouth</i>	spulutsin	skhumtshin	kamukh	kunikh
<i>Tongue</i>	tikhwatsk	milik	tkhlalab	tekhusitkhl
<i>Teeth</i>	khalakhu	khalekhu	tsunis	yënis
<i>Hand</i>	lakhaleakst	kälikh	tshalash	lakhaiaka

* From Hale, in Gallatin.

English.	Atna.	Piskaws.	Skwali.	Kowelitsk.
<i>Fingers</i>	lakhaleakst	kälikh	tshalash	lakhaiaka
<i>Feet</i>	leakhin	stsoohin	tsushin	tsotkhl
<i>Blood</i>	metikhea	mitkhlkaia	stulikwan	skwaitkhl
<i>House</i>	tshitukh	stuhul	alutkhl	khakh
<i>Axe</i>	tkhlumen	khaweskhan	khamatn	khustn
<i>Knife</i>	khutkhlakst	mikhamun	snokh	kwakhomun
<i>Shoes</i>	shitkhlts	skhaiuhin	ialshin	tsutkhlshin
<i>Sky</i>	skhleakhut	khumomtaskhut	—	tkhltalakun
<i>Sun</i>	skwokwaws	khoshum	tkhlukhatkhl	tkhlokhwakin
<i>Moon</i>	makhen	suakhaam	stkhluhwawun	tkhlokhwatkh
<i>Star</i>	sukoshint	pukhpukhaiauit	stshishus	kase
<i>Day</i>	pakhiauit	skhulkhult	skhlakhel	skhaiekh
<i>Night</i>	khutshitshoi	shtsowi	tkhlakh	kwaiekh
<i>Fire</i>	teekwu	shtshiatkup	hot	moksip
<i>Water</i>	shawitkhlkwu	shauitkhlkwa	kho	kal
<i>Rain</i>	klakstan	stau	skhalum	sukwu
<i>Snow</i>	makha	shmaa	makho	skhlakhwu
<i>Earth</i>	tkhlokakulh	umaumit	suatiukhtin	tumukh
<i>River</i>	tsuakh	npukwatkw	stulakwu	skewitkhko
<i>Stone</i>	shkhanikh	khutkhlot	tshetkhla	tukalis
<i>Tree</i>	tsighap	shuopt	—	iamuts
<i>Meat</i>	tshee	skattk	maiat	kos
<i>Dog</i>	skakha	khukhutk- hltshin }	skobai	kakha
<i>Beaver</i>	skalau	skalau	—	—
<i>Bear</i>	shkumkhaes (black) }	mikhatkhl	—	—
<i>Bird</i>	spiou	huhuiui	tkhlitknaalkum	—
<i>Fish</i>	shuauwitkhl	nacauitkhlkwa	—	—
<i>Great</i>	khaiom	kwutunt	hekhwo	tuwutkh
<i>Cold</i>	tshuatkhl	shtshilt	tus	tkhle
<i>White</i>	peukh	paiakh	khokkhukh	kskhwokh
<i>Black</i>	kwaiokhwaiil	khwaii	khaimetsh	ksnukhu
<i>Red</i>	tshiukhwu	kwil	khaikwitshlu	uktseakhu
<i>I</i>	ntshatshua	intsha	utsu	untsa
<i>Thou</i>	anuwl	inui	duthwe	nuwé
<i>He</i>	unuwis	tsunil	tsunitkhl	tsuné
<i>One</i>	nkho	náksh	nutsho	ots
<i>Two</i>	siselu	tkhauus	sale	sale
<i>Three</i>	ketkhles	katkhes	tkhlikho	katkhle
<i>Four</i>	mos	mushus	mos	mos
<i>Five</i>	tshelikst	tshilikst	tsilats	tshelatsh
<i>Six</i>	takhamakst	hotshimakst	tsilatshe	takham
<i>Seven</i>	tshütstitkhlka	shispulkh	tsook	tsops
<i>Eight</i>	nkoops	tuwin	takatshe	tshamos
<i>Nine</i>	tumtkhlin wkokaä }	khakhanot	khoun	tookhu
<i>Ten</i>	opukst	ópanikst	panutshs	panutsh.

The Tsihaili-Selish languages reach the sea in the parts opposite Vancouver's Island. Perhaps they touch it to the north also. Perhaps, too, some of the Takulli forms of speech still further north do the same. 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. These are, beginning from the north—

1. The *Kolush*.

2. The *Haidah*, spoken by the Skittegats, Massets, Kumshahas, and Kyganie of Queen Charlotte's Islands and the Prince of Wales' Archipelago.

3. The *Chemmesyan*, spoken along the sea-coast and islands in north latitude 55°;

4. The *Hailtsa*, containing the dialects of the sea-coast between Hawkesbury Island and Broughton's Archipelago; also those of the northern part of Vancouver's Island.

From the Piskwaus, in the preceding group, the transition, in the opinion of the present writer, who only attempts a provisional and approximate arrangement, lies through the Billechula (which he makes Atna) to the Hailtsa and its congeners of the present group.

English.	Kolush of Sitka.	Skittegats.	Chemmesyan.	Hailtsa.
<i>Man</i>	chakleyh	keeset	tzib	numus
<i>Woman</i>	shavvot	kna	unnaach	kanum
<i>Head</i>	ashaggee	—	—	hete
<i>Hair</i>	koshahao	cutts	—	—
<i>Ear</i>	kakook	—	—	—
<i>Nose</i>	kaclu	coon	—	—
<i>Mouth</i>	kake	—	—	—
<i>Tongue</i>	katnoot	—	—	—
<i>Tooth</i>	kaoh	—	—	—
<i>Hand</i>	kacheen	—	—	haiasi
<i>Feet</i>	kahoos	—	—	—
<i>Sun</i>	kakkaan	tzue	kiumuk	tkhlikshualit
<i>Moon</i>	tees	kuhn	kiumugumaatuk	nusikh
<i>Star</i>	kootahanaha	kaaldha	pialust	—

English.	Kolush of Sitka.	Skittégats.	Chemmesyan.	Haitlsa.
<i>House</i>	tasenáwin	tkwutkhle	—	mukatee
<i>Axe</i>	tkhlakatstum	khuestun	—	taawish
<i>Day</i>	—	koondlain	tseicoosah	—
<i>Fire</i>	haan	tsinoo	—	tsultila
<i>Water</i>	ieen	huntle	use	waum
<i>Rain</i>	sevva	tull	waash	yukhwa
<i>Snow</i>	kleyt	tull hatter	moaks	kwispish
<i>Stone</i>	te	tlaha	loap	—
<i>Tree</i>	shaak	kyet	kunagun	—
<i>I</i>	chat	cagen	newyo	nuka
<i>Thou</i>	—	tingkyah	noone	tsu
<i>He</i>	—	anhest	qua	—
<i>One</i>	tlekh	skwansun	kaak	manuik
<i>Two</i>	teeh	stung	tupchaat	maluik
<i>Three</i>	nezk	thkoonweelh	gundh	yukhtuk
<i>Four</i>	taakun	stunsun	tuchaalpuch	mouk
<i>Five</i>	kejetschin	kleith	kuhdhoouis	shiowk
<i>Six</i>	kletuschu	ktonell	coald	ketkhlionk
<i>Seven</i>	tachate uschu	tseekwah	tupooald	matkhlius
<i>Eight</i>	nesket uschu	stansanghah	kundh	yukhtaksimus
<i>Nine</i>	kuschok	klathshskwasunha	kustamoas	mumiskumea
<i>Ten</i>	tschinkat	klath	kippio	koljushun.

Next come the languages of Quadra's and Vancouver's Island and a small portion of the opposite continent. Then the *Tshinúk* and its congeners.

English.	Nsietshawus.*	Watlala (<i>Tshinúk</i>).	Nátka.
<i>Man</i>	taailaho	tkhlekala	checkup
<i>Woman</i>	suitkhlat	tkhllakilak	klootzmah
<i>Father</i>	ulua	tkhlukhlam	noowexa
<i>Mother</i>	ulua	waiak	hoomahexa
<i>Son</i>	tunuwon	itshikhan	tanassis checkup
<i>Daughter</i>	txlunuwun	ukukhan	tanassis klootsmah
<i>Head</i>	takhen	kakhstakh	towhatsetel
<i>Hair</i>	tkhluákhen	ukushshu	hapscup
<i>Ear</i>	tuné	amentsha	parpee
<i>Eye</i>	taskhatkhl	iakhot	kassee
<i>Nose</i>	tiwakhisun	imiktshi	neetsa
<i>Mouth</i>	shinuotsins	emekushkhat	ictla-tzul (<i>sing.</i>)
<i>Tongue</i>	tikhitsas	mankhutkonuma	choop
<i>Teeth</i>	tkhlasáwin	tkhllbekatsh	cheechee
<i>Hand</i>	tshalás	tumekshi	kookaniksa
<i>Fingers</i>	kukutsatsha	tumekshi	uc-tza

* Or Killamuk ; a language of the Selish, or Atna, group.

English.	Nsietshawus.	Watlala (<i>Tshinúk</i>).	Nútka.
<i>Feet</i>	nikheicwus	tumepsh	kliskin
<i>Blood</i>	skiuo	tkhlkawulkt	atzi-mis
<i>Knife</i>	tukhaiotkhl	khawekhe	chiltayek
<i>Shoes</i>	mucinasutun	tkaitkhlpa	—
<i>Sky</i>	taskhukhun	koshakh	sieyah
<i>Sun</i>	tataukhtun	katkhlakh	oophelth
<i>Moon</i>	tukhoshutun	uktkhumen	oophelth
<i>Star</i>	nukhikhiaikhia	tkhlkhekhanama	tartoose
<i>Day</i>	hunuwus	iotshoktigh	nas-chitl
<i>Night</i>	hultul	aikap	atajai
<i>Fire</i>	tkhlaskhokh	watotkhl	eennuksee
<i>Water</i>	tkhlakhiyo	tkhltshokwa	chahak
<i>Rain</i>	tkhlasilotkhl	ishketkhlti	meetla
<i>Snow</i>	tkhlaskhunun	tkhtuka	queece
<i>Earth</i>	tawekh	welkh	klatturniss
<i>River</i>	nisatintshi	tkhlokhonek	tzac
<i>Stone</i>	tashunsh	khalamut	maoksee
<i>Tree</i>	tkhlaaskhi	tkamonak	soochis
<i>Meat</i>	tatse	ipkhalewa	chis-qui-mis
<i>Dog</i>	tsaskhakhea	khotkhot	aemitl
<i>Beaver</i>	tatokhwoso	ikhwakhwa	—
<i>Bear</i>	tatontshiesho	kanokh	chi-mitz
<i>Bird</i>	tkhlaskhokha	tkalalabakh	kaenne
<i>Fish</i>	—	—	keesapa
<i>Great</i>	tuwutkh	iakaitkhl	asco
<i>Cold</i>	tatsuwafi	tsometigh	ate-quitzi-majas
<i>White</i>	tahakhi	tkhop	atit-tzutle
<i>Black</i>	tsuwulukhi	tkhlul	—
<i>Red</i>	tkhlakul	tklpal	—
<i>I</i>	untsu	naika	chelle
<i>Thou</i>	unaike	maika	sua
<i>He</i>	tsunitkhl	iakhka	ahkoo
<i>One</i>	tuheike	ikht	sahwank
<i>Two</i>	tkhlasale	makusht	attla
<i>Three</i>	tshanat	tkhlom	katsa
<i>Four</i>	tkhlawos	laket	mooh
<i>Five</i>	tsukhus	kwanan	soochah
<i>Six</i>	tsiilukhatshi	takhum	nochoo
<i>Seven</i>	tutshoos	sunumakust	attlepool
<i>Eight</i>	tukatshi	ksotken	atlahquelth
<i>Nine</i>	tkhleio	kweos	sawwaukquelth
<i>Ten</i>	tkhlaahantshs	tatkheelikma	hyo.

The class to which the Nútka and its congeners belong is called the *Wakash*. The Tlaquatsh and Wakash Proper belong to it.

CHAPTER LVI.

Languages of Oregon and California.—Cayús, &c.—Lutuami, &c.—Ehnek.—Weitspek.—Kulanapo.—Copeh.—Pujuni, &c.—Costano, &c.—Eslen.—Netela.—San Diego, &c.

ALL the preceding languages belong to the Hudson's Bay Territory and to British Oregon rather than to California. Those that follow belong to California and American Oregon. Though the minute details of the frontier are not accurately known there seems to be a notable change in the parts about it. The nature of this, in a rough way, may be illustrated by the following table.

Contrast the two columns. How smoothly the words on the right run, how harshly sound (when they can be sounded) those of the left. Not, however, that they give us the actual sounds of the combination *khl*, &c. All that this means is that there is some extraordinary sound to be expressed which neither any existing sign nor any common combination will represent. In Mr. Hale's vocabularies it is represented by a special letter.

English.	Selish.	Tshinúk.	Shoshoni.
<i>Man</i>	skaltamekho	tkhlekala	taka
<i>Woman</i>	sumaám	tkhläkél	kwuu
<i>Boy</i>	skokosea	tklkaska	natsi
<i>Girl</i>	shautum	tklalekh	naintsuts
<i>Child</i>	aktult	etshanúks	wa
<i>Father</i>	luáus	tkhliamáma	ápui
<i>Mother</i>	skúis	tkhlianáa	pia
<i>Wife</i>	makhonakh	iuakhékal	wépuí
<i>Son</i>	skokosea	etsokha	natsi
<i>Daughter</i>	stumtshäält	okwukha	nanai
<i>Brother</i>	katshti (elder)	kapkhu	tamye
<i>Sister</i>	tklkikee	tkhliau	namei.

As a general rule the harsher phonesis lies to the north, the softer to the south, of the Californian frontier. That the difference, however, is, by no means, absolute, may be seen from the following list :—

(1.)

English.	Wishok.	Weiyot.
<i>Boy</i>	ligeritl	kushama
<i>Married</i>	wehowut'l	haqueh
<i>Head</i>	wutwetl	metwet
<i>Hair</i>	pah'tl	pah'tl
<i>Face</i>	kahtsouetl	sulatek
<i>Beard</i>	tseh'pl	ch eh'pl
<i>Body</i>	tah	hit'l
<i>Foot</i>	wehlih	wellich'tl
<i>Village</i>	mohl	katswah'tl
<i>Chief</i>	kowquéh'tl	kaiowuh
<i>Axe</i>	mahtl	mehtl
<i>Pipe</i>	maht'letl	mahtlel
<i>Wind</i>	rahtegut'l	ruktagun
<i>Duck</i>	hahalitl	hahahlih.

(2.)

English.	Dieguno.	Cuchan.
<i>Leg</i>	cwith'l	—
<i>To-day</i>	enyat'l	—
<i>To-morrow</i>	matinyat'l	—
<i>Bread</i>	meyut'l	—
<i>Ear</i>	hamat'l	smyth'l
<i>Neck</i>	—	n'yeth'l
<i>Arm</i> }	selh	iseth'l
<i>Hand</i> }		
<i>Friend</i>	—	nyet'l
<i>Feather</i>	—	sahwith'l.

And the mixture may be seen on the frontier. The Tshinúk, a harsh tongue, has for its nearest congeners the Killamuk on one side and the Lutuami (apparently soft) on the other.

The *Cayús*, or *Molele*, group is, apparently, transitional.

English.	Cayús.	Willamet.
<i>Man</i>	yúant	atshánggo
<i>Woman</i>	pintkhlkaiu	pummaike
<i>Father</i>	píntet	sima
<i>Mother</i>	penín	sinni
<i>Son</i>	wái	tawakhai
<i>Daughter</i>	wái	tshitapinna
<i>Head</i>	talsh	tamutkhl
<i>Hair</i>	tkhlokot	amutkhl
<i>Ear</i>	taksh	pokta
<i>Eye</i>	hákamush	kwalakkh
<i>Nose</i>	pitkhloken	unan
<i>Mouth</i>	sumkhaksh	mandi
<i>Tongue</i>	push	mantshutkhl
<i>Tooth</i>	tenif	púti
<i>Hand</i>	epip	tlakwa
<i>Fingers</i>	épip	alakwa
<i>Feet</i>	tish	puíf
<i>Blood</i>	tiweush	méëuu
<i>House</i>	nisht	hammeih(=fire)
<i>Axe</i>	yengthokinsh	khueshtan
<i>Knife</i>	shekt	hekemistāh
<i>Shoes</i>	taitkhlo	ulumóf
<i>Sky</i>	adjalawaia	amiank
<i>Sun</i>	huewish	ampiun
<i>Moon</i>	katkhltop	utap
<i>Star</i>	tkhlikhlish	atuininank
<i>Day</i>	eweiu	umpium
<i>Night</i>	ftalp	atitshikim
<i>Fire</i>	tetsh	hamméih
<i>Water</i>	iskkainish	mampuka
<i>Rain</i>	tishtkitkhlmiting	ukwíi
<i>Snow</i>	poi	nukpeik
<i>Earth</i>	lingsh	hunkhalop
<i>River</i>	lushmi	mantsal
<i>Stone</i>	ápit	andi
<i>Tree</i>	lauik	huntawatkhl
<i>Meat</i>	pithuli	umhók
<i>Dog</i>	náapang	mantal
<i>Beaver</i>	pieka	akaipi
<i>Bear</i>	limeaksh	alotufan
<i>Bird</i>	tianiyiwa	pókalfuna
<i>Great</i>	yaúmua	pul
<i>Cold</i>	shunga	pángkafiti
<i>White</i>	tkhlaktkhláko	kommóu
<i>Black</i>	shkupshkúpu	maieum
<i>Red</i>	lakaitlakaitu	tshal

English	Cayús.	Willamet.
<i>I</i>	ining	tshii
<i>Thou</i>	niki	máha
<i>He</i>	nip	kak
<i>One</i>	na	wáán
<i>Two</i>	leplin	kéén
<i>Three</i>	matnin	upshin
<i>Four</i>	piping	táope
<i>Five</i>	táwit	húwan
<i>Six</i>	nóiná	taf
<i>Seven</i>	nóilip	pshinimua
<i>Eight</i>	nōimát	kēēmúa
<i>Nine</i>	tanáuiaishimshin	wanwaha
<i>Ten</i>	ningitelp	tínifia.

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.

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 coincidences. We find some, however.

English.	Lutuami.	Shasti.	Palaik.	Jakon.
<i>Man</i>	hishuātsus	awatikoa	yātiū	kalt
<i>Woman</i>	shnāwats	taritsi	umtēwitsen	tkhlaks
<i>Father</i>	kauktishap	—	waii	sunta
<i>Mother</i>	ankompkisup	milatkhi	taii	tkhla
<i>Son</i>	—	—	yaúitsa	sinmaats
<i>Daughter</i>	—	—	lumauitsa	—
<i>Head</i>	nus	uiak	lah	tkhlokia
<i>Hair</i>	lak	inakh	tiyi	sinutkhlosin (<i>my</i>)
<i>Ear</i>	mumóutsh	isak	kumumúats	kwolkwutsa
<i>Eye</i>	lólup	oi	asu	skikisu
<i>Nose</i>	pshísh	éri	iami	tusina
<i>Mouth</i>	shum	au	ap	khai
<i>Tongue</i>	pāwus	ehēna	ipili	tulela
<i>Tooth</i>	tut	itsau	itsa	stelieliki
<i>Hand</i>	nap	apka	il	—

English.	Lutuami.	Shasti.	Palaik.	Jakon.
<i>Fingers</i>	kopó	akhasik	il	kwotkhl
<i>Feet</i>	pats	akwes	tsiko	—
<i>Blood</i>	poits	íme	áhati	pouts
<i>House</i>	latsush	uma	tilúts	tsitsaiskia
<i>Axe</i>	lakótsish	aniakidi	shlakotkis	pakhtiu
<i>Knife</i>	wate	atsirai	shatikh	kiai
<i>Shoes</i>	wakshna	atsukh	kelala	skanaiksealuista
<i>Sky</i>	paishish	wukwe	usehelá	laa
<i>Sun</i>	sapas	tsoare	tsul	pitskom
<i>Moon</i>	wokaukash	apkhátsu	tsul	okhon
<i>Star</i>	tshol	—	tsamikh	tkhlalt
<i>Day</i>	—	—	matikh ^t si	—
<i>Night</i>	pshin	apkha	mahektsa	kaeche
<i>Fire</i>	lóloks	imá	malis	kilita
<i>Water</i>	ámpo	átsa	as	kilo
<i>Rain</i>	kutólshas	útshik	enwaetsa	tkh ^l akos
<i>Snow</i>	kais	khæ	ti	limit
<i>Earth</i>	kaela	tarak	kéla	onitstuh
<i>River</i>	kokai	asuraháua	atsuma	haiu
<i>Stone</i>	kotai	itsa	ulish ^t i	kelih
<i>Tree</i>	—	—	tsaúashta	—
<i>Meat</i>	—	—	mishuts	—
<i>Dog</i>	watsak	hápo	watsakha	tskekh
<i>Beaver</i>	pum	tawai	pum	kaatsilawa
<i>Bear</i>	tokunks	haukidai	lokhoa	kotiimamo
<i>Bird</i>	lálak	tararákh	lauitsa	kukuaia
<i>Fish</i>	—	—	alish	—
<i>Great</i>	móónis	kémpe	wawá	haihaiat
<i>Cold</i>	kátaks	isikáto	ustse	kwutitukhunu
<i>White</i>	pálpal	itaiu	tiwitsi	kwakhalt
<i>Black</i>	posposli	epkhotárahke	hakutshi	kaitsht
<i>Red</i>	taktákali	eákhti	tákh ^l ákhe	pahalut
<i>I</i>	no	íaa	it	kone
<i>Thou</i>	i	mai	pikhká	nikh
<i>He</i>	hot	hina	pikhká	kwoutsi
<i>One</i>	nátshik	tshiánu	umis	khum
<i>Two</i>	lapit	hoka	káki	tsokhwakhwa
<i>Three</i>	ntani	hatski	tsúshti	pusuntkhlkha
<i>Four</i>	wonip	irahaia	hatami	tsuikikhatsokhwakia
<i>Five</i>	tonapni	étsha	molósi	holatkhlkha
<i>Six</i>	nakskishuptane	tahaia	—	—
<i>Seven</i>	tapkishuptáne	hokaikinis	—	—
<i>Eight</i>	ndanekishuptáne	hatsikiri	—	—
<i>Nine</i>	natskaiakish	kirihariki-ikriu	—	—
<i>Ten</i>	taunip	etsehéwi	hamish	saunitustu.

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

Ear=*mumutsh* Lutuami=*ku-mumuats* Palaik=*mutsawi* 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=*lapt* Lutuami=*lapit* Sahaptin=*n* Cayús.

The Lutuami seems somewhat the most Sahaptin of the three; and this is what we expect from its geographical position. It is also, like the Palaik, conterminous with the Wihinast; both Palaik and Lutuami, along with the Shasti, having Shoshoni (for which see the sequel) affinities.

English.	Shoshoni.
<i>Nose</i>	<i>moui=i</i> ami, <i>Palaik</i> .
<i>Mouth</i>	<i>timpa=shum</i> , <i>Lutuami</i> .
<i>Ear</i>	<i>inana=isak</i> , <i>Shasti</i> .
<i>Sun</i>	<i>tava=sapas</i> , <i>Lutuami</i> .
<i>Water</i>	<i>pa=ampo</i> , <i>Lutuami</i> .
<i>I</i>	<i>ni=no</i> , <i>Lutuami</i> .
<i>Thou</i>	<i>i=i</i> , <i>Lutuami</i> .
<i>He</i>	<i>oo=hot</i> , <i>Lutuami</i> .
<i>One</i>	<i>shimutsi=tshiamuu</i> , <i>Shasti</i> ; <i>umis</i> , <i>Palaik</i> .

The latter of the following vocabularies, which, with those that follow, belong to California, was taken from a *Seragoin* Indian, *i. e.* from an Indian to whom it was *not* the native tongue. We are warned of this by the collector—the inference being that the *Tahlewah* vocabulary is not wholly trustworthy.

English.	Ehnek.	Tahlewah.
<i>Man</i>	<i>ahwunsh</i>	<i>pohlusan'h</i>
<i>Boy</i>	<i>anak'hocha</i>	<i>kerrhn</i>
<i>Girl</i>	<i>yehnipahoitch</i>	<i>kerníhl</i>
<i>Indian</i>	<i>ahrah</i>	<i>astowah</i>
<i>Head</i>	<i>akhoutshhoutsh</i>	<i>astinthah</i>
<i>Beard</i>	<i>merruhw</i>	<i>semerrhperrh</i>

English.	Ehnek.	Tahlewah.
<i>Neck</i>	sihn	ichonti
<i>Face</i>	ahve	wetawaluh
<i>Tongue</i>	upri	so'h
<i>Teeth</i>	wu'h	shti
<i>Foot</i>	fissi	stah
<i>One</i>	issah	titskoh
<i>Two</i>	achhok	kitchnik
<i>Three</i>	keurakh	kltchnah
<i>Four</i>	pees	tshahanik
<i>Five</i>	tirahho	schwallah
<i>Ten</i>	trah	swellah.

The junction of the Rivers Klamatl and Trinity gives us the locality for the *Weitspek*. Its dialects, the *Weiyot* 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. From the *Weitspek* they differ much more than they do from each other.

English.	Weitspek.	English.	Weitspek.
<i>Man</i>	pagehk	<i>Moon</i>	ketnewahr
<i>Woman</i>	wintsuk	<i>Star</i>	haugets
<i>Boy</i>	hohksh	<i>Day</i>	tehnep
<i>Girl</i>	wai inuksh	<i>Dark</i>	ketutski
<i>Head</i>	tegueh	<i>Fire</i>	mets
<i>Hair</i>	leptaitl	<i>Water</i>	paha
<i>Ear</i>	spèhguh	<i>I</i>	nek
<i>Eye</i>	mylih	<i>Thou</i>	kehl
<i>Nose</i>	metpí	<i>One</i>	spinekoh
<i>Mouth</i>	mihlutl	<i>Two</i>	nuehr
<i>Tongue</i>	mehpl'h	<i>Three</i>	naksa
<i>Teeth</i>	merpetl	<i>Four</i>	tohunne
<i>Beard</i>	mehperch	<i>Five</i>	mahrotum
<i>Arm</i>	mehshel'	<i>Six</i>	hohtcho
<i>Hand</i>	tsewush	<i>Seven</i>	tchewurr
<i>Foot</i>	metské	<i>Eight</i>	k'hehwuh
<i>Blood</i>	happ'l	<i>Nine</i>	kerr
<i>Sun</i>	wánoushleh	<i>Ten</i>	wert'hlehwerh.

Mendocino 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*, &c.—*Northern* meaning to the north of the settlement of Ross. The particular tribe, of which we have a vocabulary, called itself *Khwakhlamayü*.

(1.)

English.	Khwakhlamayü.	English.	Khwakhlamayü.
<i>Head</i>	khommo	<i>Moon</i>	kalazha
<i>Hair</i>	shuka	<i>Star</i>	kamoi
<i>Eye</i>	iiu	<i>Fire</i>	okho
<i>Ear</i>	shuma	<i>Water</i>	aka
<i>Nose</i>	pla	<i>One</i>	ku
<i>Mouth</i>	aa	<i>Two</i>	koo
<i>Tooth</i>	oo	<i>Three</i>	subo
<i>Tongue</i>	aba	<i>Four</i>	mura
<i>Hand</i>	psha	<i>Five</i>	tysha
<i>Foot</i>	sakki	<i>Six</i>	lara.
<i>Sun</i>	ada		

(2.)

English.	Kulanapo.	English.	Kulanapo.
<i>Man</i>	kaah	<i>Moon</i>	luëlah
<i>Woman</i>	dah	<i>Star</i>	uiyahoh
<i>Boy</i>	kahwih	<i>Day</i>	dahmul
<i>Girl</i>	dahhats	<i>Dark</i>	petih
<i>Head</i>	kaiyah	<i>Fire</i>	k'hoh
<i>Hair</i>	musuh	<i>Water</i>	k'hah
<i>Ear</i>	shímah	<i>I</i>	hah
<i>Eye</i>	ui	<i>Thou</i>	ma
<i>Nose</i>	labahbo	<i>One</i>	k'hahlih
<i>Mouth</i>	katsédeh	<i>Two</i>	kots
<i>Tongue</i>	bal	<i>Three</i>	homeka
<i>Teeth</i>	yaóh	<i>Four</i>	dol
<i>Beard</i>	katsutsu	<i>Five</i>	lehmah
<i>Arm</i>	tsuah	<i>Six</i>	tsadi
<i>Hand</i>	biyyah	<i>Seven</i>	kulahots
<i>Foot</i>	kahmah	<i>Eight</i>	kokodohl
<i>Blood</i>	bahlaik	<i>Nine</i>	hadarolshum
<i>Sun</i>	lah	<i>Ten</i>	hadorutlek.

The *Copeh* is spoken at the head of Putos Creek. How far this will eventually turn out to be a convenient name for the group, or how far the group itself will be natural, is uncertain. A vocabulary in Gallatin from the Upper Sacramento, and one from Mag Readings, in the south of Shasti county, belong to the group.

English.	Copeh.	Mag Readings.	Upper Sacramento.
<i>Man</i>	pehtluk	winnoke	—
<i>Woman</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	—
<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	—

About eighty or a hundred miles from its mouth, the river Sacramento is said to form a division between two languages, one using *mom*i, the other *kik*, for *water*.

For the former 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.

English.	Pujuni.	Sekumne.	Tsamak.
<i>Man</i>	çune	mailik	mailik
<i>Woman</i>	kele	kele	kule
<i>Child</i>	—	maidumonai	—
<i>Daughter</i>	—	eti	—
<i>Head</i>	tçutçul	tsol	tçultçul
<i>Hair</i>	oi	ono	oi

English.	Pujuni.	Sekumne.	Tsamak.
<i>Ear</i>	onó	bono	orro
<i>Eye</i>	watça	il	hil
<i>Nose</i>	henka	suma	—
<i>Mouth</i>	moló	sim	—
<i>Neck</i>	tokotók	kui	kulut
<i>Arm</i>	ma	wah	kalut
<i>Hand</i>	tçapai	ma	tamsult <i>or</i> tamtçut
<i>Fingers</i>	tçikikup	biti	teikikup
<i>Leg</i>	pai	podo	bimpi
<i>Foot</i>	katup	pai	pai
<i>Toe</i>	tap	biti	—
<i>House</i>	hē	hē	—
<i>Bow</i>	ōlumni	—	—
<i>Arrow</i>	huiā	—	—
<i>Shoes</i>	—	solum	—
<i>Beads</i>	—	hawūt	—
<i>Sky</i>	hibi	—	—
<i>Sun</i>	oko	oko	—
<i>Day</i>	oko	eki	—
<i>Night</i>	—	po	—
<i>Fire</i>	ça	sa	ça
<i>Water</i>	momi, mop	mop	momi
<i>River</i>	lókolók	mumdi	munti
<i>Stone</i>	o	o	—
<i>Tree</i>	tça	tça	—
<i>Grapes</i>	—	muti	—
<i>Deer</i>	wil	kut	kut
<i>Bird</i>	—	tsit	—
<i>Fish</i>	—	pala	—
<i>Salmon</i>	mai	mai	—
<i>Name</i>	—	ianó	—
<i>Good</i>	huk	wenne	huk
<i>Bad</i>	—	tçoç	maidik
<i>Old</i>	—	hawil	—
<i>New</i>	—	be	—
<i>Sweet</i>	—	sudúk	—
<i>Sour</i>	—	oho	—
<i>Hasten</i>	—	iewa	—
<i>Run</i>	tshel	gewa	—
<i>Walk</i>	iyē	wiyē	—
<i>Swim</i>	pi	—	—
<i>Talk</i>	wiwina	enun	—
<i>Sing</i>	—	tsol	—
<i>Dance</i>	—	paio	—
<i>One</i>	ti	wikte	—
<i>Two</i>	teene	pen	—
<i>Three</i>	shupui	sapui	—

English.	Pujuni.	Sekumne.	Tsamak.
<i>Four</i>	pehel	tsi	—
<i>Five</i>	mustic	mauk	—
<i>Six</i>	tini, o (<i>sic</i>)	tini, a (<i>sic</i>)	—
<i>Seven</i>	tapui	pensi (?) <i>sic</i>	—
<i>Eight</i>	petshei	tapau (?) <i>sic</i>	—
<i>Nine</i>	matshum	mutsum	—
<i>Ten</i>	tshapanaka	aduk	—

Hale's vocabulary of the *Talatui* belongs to the group for which the name *Moquelumne* is proposed; a Moquelumne Hill 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; viz. (1.) the Mumaltachi; (2.) the Mulateco; (3.) the Apangasi; (4.) the Lapappu; and (5.) the Siyante or Typoxi bands speak this language.

(1.)

English.	Talatui.	San Raphael.
<i>Man</i>	sawe	lamantiya
<i>Woman</i>	esuu	kulaish
<i>Father</i>	tata	api
<i>Daughter</i>	tele	ai
<i>Head</i>	tikit	molu
<i>Ear</i>	alok	alokh
<i>Eye</i>	wilai	shuta
<i>Nose</i>	uk	huke
<i>Mouth</i>	hube	lakum
<i>Hand</i>	iku	ak
<i>Foot</i>	subei	koio
<i>Sun</i>	hi	hi
<i>Day</i>	hi umu	hi
<i>Night</i>	ka-wil	walayuta
<i>Fire</i>	wike	waik
<i>Water</i>	kik	kiik
<i>Stone</i>	sawa	lupoi
<i>Bird</i>	lune, ti	kakalis
<i>House</i>	kodja	koitaya
<i>One</i>	kenate	kenai
<i>Two</i>	oyo-ko	oza
<i>Three</i>	teli-ko	tula-ka

English.	Talatui.	San Raphael.
<i>Four</i>	oiçu-ko	wiag
<i>Five</i>	kassa-ko	kenekus
<i>Six</i>	temebo	patirak
<i>Seven</i>	kanikuk (?) <i>sic</i>	semlawi
<i>Eight</i>	kauinda	wusuya
<i>Nine</i>	ooi	umarask
<i>Ten</i>	ekuye	kitshish.

(2.)

English.	Tshokoyem.	English.	Tshokoyem.
<i>Man</i>	tai-esse	<i>Star</i>	hittish
<i>Woman</i>	kuleh-esse	<i>Day</i>	hiahnah
<i>Boy</i>	yokeh (<i>small</i>)	<i>Night</i>	kawul
<i>Girl</i>	koyah	<i>Fire</i>	wikih
<i>Head</i>	moloh	<i>Water</i>	kikh
<i>Ear</i>	ahlohk	<i>River</i>	polah
<i>Eye</i>	shut	<i>Stone</i>	lepeh
<i>Nose</i>	huk	<i>I</i>	kahni
<i>Mouth</i>	lapgup	<i>Thou</i>	mih
<i>Tongue</i>	lehntip	<i>He</i>	ikkoh
<i>Tooth</i>	kuht	<i>They</i>	mukkam
<i>Neck</i>	helekke	<i>All</i>	mukkam
<i>Foot</i>	koyok	<i>Who</i>	mahnti
<i>Blood</i>	kichawh	<i>Eat</i>	yohlomusih
<i>Sky</i>	lihlih	<i>Drink</i>	ushu
<i>Sun</i>	hih	<i>Run</i>	hihchiah
<i>Moon</i>	pululuk	<i>See</i>	ellih.

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 Romonan tribe.

English.	Costano.	English.	Costano.
<i>Man</i>	imhen	<i>Ear</i>	tuoros
<i>Woman</i>	ratichma	<i>Eye</i>	rehin
<i>Boy</i>	shínismuk	<i>Nose</i>	ús
<i>Girl</i>	katra	<i>Mouth</i>	werper
<i>Head</i>	úlc	<i>Tongue</i>	tassek

English.	Costano.	English.	Costano.
<i>Tooth</i>	sít	<i>River</i>	orush
<i>Neck</i>	lan	<i>Stone</i>	erek
<i>Foot</i>	kolo	<i>I</i>	kahnah
<i>Blood</i>	payan	<i>Thou</i>	mene
<i>Sky</i>	reneme	<i>He</i>	wahche
<i>Sun</i>	ishmen	<i>They</i>	nekumsah
<i>Moon</i>	kolma	<i>All</i>	kete
<i>Star</i>	agweh	<i>Who</i>	mato
<i>Day</i>	puhe (<i>light</i>)	<i>Eat</i>	ahmush
<i>Night</i>	moor (<i>dark</i>)	<i>Drink</i>	owahto
<i>Fire</i>	roretao	<i>Run</i>	akamtoha
<i>Water</i>	sii	<i>See</i>	atempimah.

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.

The *Tulare*, akin to it, is probably conterminous with the Mohave of the San Bernard and the Santa Barbara forms of speech.

English.	Coconoons.	Tulare.
<i>Head</i>	oto	utno
<i>Hair</i>	tolus	celis
<i>Ear</i>	took	took
<i>Nose</i>	thedick	tunec
<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
<i>Day</i>	hial	tahoh
<i>Fire</i>	sottol	ossel
<i>Water</i>	illeck	illick.

For the counties (missions) which touch the sea, we have, to the south of the Costanos, the following vocabularies :—

(1.)

English.	Eslen.	Ruslen.	Soledad.	San Miguel.	San Antonio.
<i>Man</i>	ejenntek	muguyamk	mue	loai	—
<i>Woman</i>	tamitek	latrayamank	shurishme	tlene	—
<i>Father</i>	ahay	appan	nikana	tata	tele

English.	Eslen.	Ruslen.	Soledad.	San Miguel.	San Antonio.
<i>Mother</i>	azia	aan	nikana	apai	epjo
<i>Son</i>	panna	enshinsh	nikinish	paser	—
<i>Daughter</i>	tapana	kaana	nika	paser	—
<i>Head</i>	—	—	tshop	tobuko	traako
<i>Hair</i>	—	—	worokh	teasakho	—
<i>Ears</i>	—	—	otsho	tentkhito	tishokolo
<i>Nose</i>	—	—	us	tenento	—
<i>Eyes</i>	—	—	hün	trugento	—
<i>Mouth</i>	—	—	hai	treliko	—
<i>Sky</i>	imita	terraj	—	—	napalemak
<i>Moon</i>	tomanisaashi	orpetuei-ishmen	—	—	tatsoopai
<i>Day</i>	asatza	ishmen	—	—	trokana
<i>Light</i>	jetza	shorto	—	—	—
<i>Night</i>	tomanis	orpetui	—	—	—
<i>Fire</i>	manamenes	hello	—	—	—
<i>Water</i>	azanax	ziy	—	—	tsha
<i>Bow</i>	payunay	laguan	—	—	kakheia
<i>Arrow</i>	lottes	teps	—	—	tatoyen
<i>Great</i>	putuki	ishac	—	—	katsha
<i>Small</i>	ojask	pishit	—	—	—
<i>More</i>	nitscha	ka	—	—	—
<i>There</i>	nimetaha	me	—	—	—
<i>One</i>	pek	enjala	himitsa	tohi	kitol
<i>Two</i>	ulhaj	ultis	utshe	kugsu	kakishe
<i>Three</i>	julep	kappes	tkapka	tlubahi	klap'hai
<i>Four</i>	jamajus	ultizim	utjit	kesa	kisha
<i>Five</i>	pemajala	hali izu	paruash	oldrato	ultraoh
<i>Six</i>	peguatanoi	hali shakem	iminuksha	piaite	painel
<i>Seven</i>	jula jualanai	kapkamai shakem	uduksha	tepa	t'eh
<i>Eight</i>	julep jualanai	ultumai shakem	taitemi	sratel	shaanel
<i>Nine</i>	jamajas jualanai	packe	watso	teditrup	tetatsoi
<i>Ten</i>	tomoila	tamchajt	matsoso	trupa	tsoeh.

(2.)

English.	Santa Barbara.	San Luis Obispo.
<i>Sky</i>	alapai	tikhis
<i>Sun</i>	alishakua	s'maps
<i>Moon</i>	aguai	tabua
<i>Stars</i>	akehun	k'shihimu
<i>Water</i>	oh	to
<i>House</i>	ahpa	—
<i>Man</i>	ehey	h'lmono
<i>Woman</i>	ehnek	tasiyuhl
<i>Child</i>	tupneesh	tschuilmono
<i>Stone</i>	kheup	tkhenp
<i>Day</i>	husiee-esini	t'chashin

English.	Santa Barbara.	San Luis Obispo.
<i>One</i>	paka	tskhumu
<i>Two</i>	shkoho	eshin
<i>Three</i>	masekh	misha
<i>Four</i>	skumu	paksi
<i>Five</i>	yiti-paka	tiyehui
<i>Six</i>	yiti-shkome	ksuhuasya
<i>Seven</i>	yiti-masekh	kshuamishhe
<i>Eight</i>	malahua	sh'komo
<i>Nine</i>	spa	shumotchi-makhe
<i>Ten</i>	keshko	tuyimili
<i>Eleven</i>	keilu	tihuapa
<i>Twelve</i>	masekh-eskumu	takotia
<i>Thirteen</i>	kel-paka	huakshumu
<i>Fourteen</i>	kel-ishko	huaklesin
<i>Fifteen</i>	kel-masekh	huaklmishe
<i>Sixteen</i>	peta	peusi
<i>Lake</i>	eukeke	—
<i>Sea</i>	skahamihui	t' shnekhan
<i>Mountain</i>	oshlomohl	tspu
<i>Bow</i>	akha	takha
<i>Arrow</i>	yah	tslehui
<i>Chief</i>	huot	—
<i>Bad</i>	—	tsohuis
<i>Earth</i>	iti-kiala-kaipi	—
<i>River</i>	shtejeje	tslimi
<i>Salt</i>	tipi	tepu
<i>Light</i>	neuk	tina
<i>Night</i>	sulcuhu	teh' khime
<i>Cold</i>	sokhton	—
<i>Hot</i>	sientseuk	—
<i>White</i>	ohuokh	—
<i>Black</i>	akemai	—
<i>Door</i>	ekeipe	—
<i>Body</i>	hekiampium	—
<i>Father</i>	hokonosh	sapi
<i>Mother</i>	khoninash	tuyu
<i>Brave</i>	akhauishash	—
<i>Much</i>	—	tsekhu
<i>Little</i>	—	tsihuisnin
<i>Head</i>	—	p'sho
<i>Heart</i>	—	nokhop
<i>Hand</i>	—	nupu
<i>Ear</i>	—	p'ta
<i>Friend</i>	—	tsakhshi
<i>Enemy</i>	—	tsinayihlm u.

(3.)

English.	Netela.	Kij.
<i>Man</i>	yiits	woroit
<i>Woman</i>	sungwal	tokor
<i>Father</i>	nana	anak
<i>Mother</i>	noyo	aok
<i>Son</i>	nakam	aikok
<i>Daughter</i>	nasuam	aiarok
<i>Head</i>	nuyu	apoam
<i>Ear</i>	nanakuum	anana
<i>Eye</i>	nopulum	atshotshon
<i>Nose</i>	nomuum	amepin
<i>Mouth</i>	—	atongin
<i>Tongue</i>	—	anongin
<i>Teeth</i>	noto	atatatum
<i>Hand</i>	natakalom	aman
<i>Fingers</i>	watshkut	—
<i>Feet</i>	nee	—
<i>Blood</i>	noo	akhain
<i>House</i>	niki	kitsh
<i>Sun</i>	temet	tamet
<i>Moon</i>	moil	moār
<i>Star</i>	suol	suōt
<i>Day</i>	teme	oronga
<i>Night</i>	tuknut	yauket
<i>Fire</i>	mughat	tshawot
<i>Water</i>	pal	bar
<i>Rain</i>	kwast	akwakit
<i>Snow</i>	yuit	yoat
<i>Earth</i>	—	touanga
<i>Stone</i>	toi	tota
<i>Dog</i>	aghwai	wausi
<i>Bear</i>	hunot	hunar
<i>Bird</i>	cheymat	amasharot
<i>Fish</i>	mughut	kwaiing
<i>Great</i>	oboloo	yoit
<i>Cold</i>	—	atsho
<i>White</i>	kwaiknot	arawatai
<i>Black</i>	youatkhnnot	yupikha
<i>Red</i>	koiakuiet	kwanokha
<i>I</i>	no	noma
<i>Thou</i>	om	oma
<i>He</i>	wanal	ahe
<i>One</i>	puku	puku
<i>Two</i>	wehe	wehe
<i>Three</i>	pahe	pahe

English.	Netela.	Kij.
<i>Four</i>	watsa	watsa
<i>Five</i>	mahar	—
<i>Six</i>	pauahe	—
<i>Seven</i>	aghwohuitsh	—
<i>Eight</i>	weheswatsa	—
<i>Nine</i>	pehelenga	—
<i>Ten</i>	wehkun-mahar	—

The *Yuma* Indians occupy each side of the Colorado both above and below its junction with the Gila. They are also called *Cuchans*, and are a fierce predatory nation, encroaching equally on tribes of their own language and on aliens.

(1.)

English.	Cuchan.	Cocomaricopa.	Dieguno.
<i>Man</i>	epatsh	apatch	{ àycutcht epatch
<i>Woman</i>	sinyak	seniact	sun
<i>Indian</i>	metepaie	—	—
<i>Head</i>	{ ecoutsucherowo and umwelthoocouo }	—	estar
<i>Hair</i>	eetche	—	hiletar
<i>Ear</i>	smythl	—	—
<i>Nose</i>	—	—	hu
<i>Mouth</i>	—	—	ah
<i>Tongue</i>	epulche	—	—
<i>Tooth</i>	aredoche	—	—
<i>Beard</i>	yahboineh	—	—
<i>Hand</i>	eesalche	issalis	selh
<i>Foot</i>	emetchslipaslapya	amétche	hamulyay
<i>Sky</i>	ammai	—	—
<i>Sun</i>	nyatch	—	—
<i>Moon</i>	huthlya	—	—
<i>Star</i>	klupwalaie	—	—
<i>Snow</i>	halup	—	—
<i>Fire</i>	aawoh	house	—
<i>Water</i>	aha	haache	kha
<i>I</i>	nyat	—	nyah
<i>He</i>	habritzk	—	—
<i>One</i>	sin	sandek	hina
<i>Two</i>	havick	haveka	hawue
<i>Three</i>	hamuk	hamoka	hamuk
<i>Four</i>	chapop	champapa	chapop
<i>Five</i>	serap	sarap	suap.

(2.)

English.	Mohave.	English.	Mohave.
<i>Man</i>	ipah	<i>Moon</i>	hullya
<i>Woman</i>	sinyax	<i>Star</i>	hamuse
<i>Head</i>	cawawa	<i>Fire</i>	awa
<i>Hair</i>	imi	<i>Water</i>	aha
<i>Face</i>	ihalimi	<i>I</i>	nyatz
<i>Forehead</i>	yamapul	<i>Thou</i>	mantz
<i>Ear</i>	esmailk	<i>He</i>	pepa
<i>Nose</i>	ihn	<i>One</i>	setto
<i>Eye</i>	idotz	<i>Two</i>	havika
<i>Mouth</i>	ia	<i>Three</i>	hamoko
<i>Tongue</i>	ipailya	<i>Four</i>	pinepapa
<i>Tooth</i>	ido	<i>Five</i>	serapa
<i>Arm</i>	isail	<i>Six</i>	sinta
<i>Foot</i>	imilapilap	<i>Seven</i>	vika
<i>Blood</i>	niawhut	<i>Eight</i>	muka
<i>Sky</i>	amaüga	<i>Nine</i>	pai
<i>Sun</i>	nyatz	<i>Ten</i>	arapa.

The *Cocomaricopa* 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 *Cocomaricopa* Indians differ in language.

CHAPTER LVII.

Old California.

SAN DIEGO lies in $32\frac{1}{2}^{\circ}$ north latitude, a point at which the philology diverges. I first follow it in the direction of Old California. 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* = *ammi* in the Cuchan vocabulary.

Cochimi of San Xavier.

	<i>father</i>		<i>sky</i>	
Pennayu makenambà yaa ambayujui miyà mo ;				
	<i>name</i>	<i>men</i>	<i>confess and love</i>	<i>all</i>
Buhu mombojua tamma gkomendà hi nogodoño demuejueg gkajim ;				
			<i>and sky</i>	<i>earth favour</i>
Pennayùla bogodoño gkajim, gui hi ambayujup maba yaa keammete decuiny : mo puegiñ ;				
			<i>sky</i>	<i>earth</i>
Yaa m blihula mujua ambayup mo dedahijua, amet ê nõ guilugui ei pag- kajim ;				
	<i>this day</i>			<i>day</i>
Tamadà yaa ibo ejueg quiluguiqui pemijich ê mdu ibo yanno puegiñ ;				
	<i>and man</i>			<i>evil</i>
Guihi tamma yaa gambuegjula kepujui ambinyijua pennayala dedaudugùjua, giulugui pagkajim ;				
	<i>and</i>		<i>although</i>	<i>and</i>
Guihi yaa tagamuegla hui ambinyijua hi doomo puhuegjua, he doomo pogonunyim ;				

and earth bless evil

Tagamuegja guihi usimahel keammet è decuinimo, guihi yaa hui ambinyi
yaa gambuegpea pagkaudugum.

Of recent notices of any of the languages of Old California, *eo nomine*, I know none. In the *Mithridates* the information is pre-eminently scanty.

According to the only work which I have examined at first hand, the *Nachrichten von der Americanischen Halbinsel Kalifornien* (Mannheim, 1772; in the *Mithridates*, 1773), the anonymous author of which was a Jesuit missionary in the middle parts of the peninsula, the languages of Old California were—

1. The *Waikur*, spoken in several dialects.
2. The *Utshiti*.
3. The *Layamon*.
4. The *Cochimi*, north, and
5. The *Pericu*, at the southern extremity of the peninsula.
6. A probably new form of speech used by some tribes visited by Linck.

This is what we learn from what we may call the Mannheim account; the way in which the author expresses himself being not exactly in the form just exhibited, but to the effect that, besides the *Waikur* with its dialects, there were five others.

The *Waikur* Proper, the language which the author under 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 Ficós 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. Angukwaros, | |

and you have a list of the tribes with which a missionary for those parts of California where the Waikur language 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 Co-chimi 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.	San Xavier.	San Borgia.	Loretto.	Waikur.
<i>Sky</i>	ambayujub	ambeink	—	terereka-datemba
<i>Earth</i>	amet	amate-guang	—	datemba ✓
<i>Fire</i>	—	usi	ussi	—
<i>Man</i>	tämma	tama	tamma	ti ✓
<i>Father</i>	käkka	iham	keneda	—
<i>Son</i>	—	uisaham	—	tshanu.

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

Waikur Paternoster, with the German Interlineation, from the Mithridates.

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

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=	{	ego ludo
Ei				tu ludis
Tutáu				ille ludit
Catè				nos ludimus
Petè				vos luditis
Tucáva			}	illi ludunt
Bè	}	amukiririkeri=	{	ego lusi
Ei				tu lusisti
Tutáu				ille lusit
Catè				nos lusimus
Petè				vos lusistis
Tucáva			}	illi luserunt.

Amukirimè=*ludere.*

Amukiri tei=*lude.*

Amukiri tu=*ludite.*

Bè-ri	}	amukiririkarikara=	}	<i>I wish I had not played</i>
Ei-ri				<i>Thou, &c.</i>
Tutáu-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.

With this concludes the notice of the languages of *Old California*; languages belonging to the most neglected class in philology; languages of which our *data* are pre-eminently fragmentary; above all, languages which (from the probably approaching extinction) are destined to be but imperfectly known. All that can be said of them is, that they appear to graduate into each other, and that, at the neck of the peninsula, they certainly graduate into those of the mainland. That they are all *Yuma* is probable. What value is impressed upon the class by making them so is another question.

CHAPTER LVIII.

Languages of Sonora.—Mexico.—Guatemala.—Honduras.—
Nicaragua, &c.

WITH the neck of the peninsula; the southern boundary of California; the northern boundary of Sonora; and the line of contact between the Cocomaricopas and the Pima Indians, begins a new division. Upon the difference between the Pimas and the Cocomaricopas, there is no want of decided statements. Many notices of the two populations are accompanied by comparative vocabularies, in which the difference is manifest—all the more so from the contrast it supplies to their topographical contact, and the similarity of their habits. They “agree in everything but their languages, and in this they differ” is the common (and true) statement concerning them.

But though the distinction is real, it must not be overvalued. At the same time the *Pima* class (of undetermined value) is a real one.

That it contains the *Pima* Proper, the *Opata*, and the *Eudeve*, may be seen from the *Mithridates*.

English.	Pima.	English.	Pima.
<i>Man</i>	huth	<i>Sun</i>	tahs
<i>Woman</i>	hahri	<i>Moon</i>	mahsa
<i>Indian</i>	huup	<i>Star</i>	uon
<i>Head</i>	mouk	<i>Snow</i>	chiah
<i>Hair</i>	ptmuk	<i>Fire</i>	tahi
<i>Ear</i>	ptnahauk	<i>Water</i>	suutik
<i>Nose</i>	tahnk	<i>I</i>	ahan
<i>Mouth</i>	chinits	<i>He</i>	yeutah
<i>Tongue</i>	neuen	<i>One</i>	yumako
<i>Tooth</i>	ptahan	<i>Two</i>	kuak
<i>Beard</i>	chinyo	<i>Three</i>	vaik
<i>Hand</i>	mahahtk	<i>Four</i>	kiik
<i>Foot</i>	tetaght	<i>Five</i>	puitas.
<i>Sky</i>	ptchuwik		

In Spanish America the character of our material changes, and we get *Artes* rather than vocabularies—the *Artes*, concerning which more will be found in the sequel.

Opata.

Tamo mas teguiacachigua cacame;
Amo tegua santo à ;
Ame reino tame macte ;
Hinadeia iguati terepa ania teguiacachivèri ;
Chiama tamo guaco veu tamo mac ;
Guatame neavere tamo cai naideni acà api tame neavere tomo opagua ;
Gua cai tame taotitudare ;
Cai naideni chiguadu—Apita cachià.

That the language of the Papagos, Papagocotam, 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.

The Ibequi belongs to the same class—slightly enlarged.

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 veherim
Caitom butia huenacuchi cativiri betana ;
Aman itom-yeretua.

So, also, the

Tubar.

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

So, also, the

Tarahumara.

Tami nondò, mamù reguì guamí gatiki ;

Tami noinéruje mu regua ;

Telimea rekijena ;

Tami neguaruje mu jelaliki henná, guetshiki, mapu hatschibe reguega guami ;

Tami nututuge hipeba ;

Tami guecanje *tami* guikeliki, matamé hatschibe reguega *tami* guecanje putse *tami* guikejameke ;

Ke ta *tami* satuje ;

Telegatigemeke mechka hulà. *Amen.*

So, also, the

Cora.

Ta yaoape *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 vaehe teatcai havobereni xanacat hetze huabachreaca tecai tahemi ruta-huaga tehai eu ene.

Che-enhuatahua.

With these end our *data*, but not our lists of dialects ; the names Maya, Guazave, Heria, Sicuraba, Xixiine, Topia, Tepeguana, and Acaxee all being, either in Hervas or elsewhere, 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*, just as *Huimi* is the same as *Yuma*, and *Zaque* as *Hiaqui*. Of the *Guazave* a particular dialect is named as the *Ahome*. Add to these the *Zoe* and *Huitcole*, which are 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.

These languages lead us to the Mexican Proper ; of which it is difficult to give the true *situs*. This is because it is a pre-eminently intrusive tongue. It is, probably, spoken beyond its original boundaries in every direction ; sometimes (as in Central America) in isolated patches. Again—there are in many of the districts which, originally, belonged to the Mexican empire, local names of Mexican origin which are as strange to the spot on which they appear as the German or Russian names in Estonia, or Livonia. Thirdly, the ordinary name for the language—*Astek*—seems to be, word for word, the same as the Maya term *Huasteca* ; a fact which suggests that the Mexicans were only Asteks in the way that the English are Britons, *i. e.* not at all, except so far as they took possession of a country originally British. The nearest approach to a true Mexican name,—a name which, in opposition to *Astek*, is Mexican in the way that *English* is English as opposed to *British*—is Nahuatl. At any rate, *Astek* is an inconvenient synonym for Mexican.

Of all the languages hitherto named, the one to which the Mexican is nearest allied, is the Tarahumara, through which it graduates, through the Cora, into the Sonora tongues, and through them to California, &c., &c.

That the sound expressed by *tl* is Mexican, may be seen from even the shortest vocabularies.

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 satisfied himself with stating what others had 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 elsewhere 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.

Hence, 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 quasi-monosyllabic character of other American languages, *e. g.* the Athabaskan and the Attacapa.

Of the *Pirinda* and *Tarasca* we have grammatical sketches, with abstracts of them, by Gallatin. The following are from the *Mithridates*.

Pirinda.

Cabutumtaki ke exjehori pininte ;
 Niboteachatii tucathi nitubuteallu ;
 Tantoki hacacovi nitubutea pininte ;
 Tarejoki nirihonta manicatii ninujami propininte ;
 Boturimegui dammuce tupacovi chii ;
 Exgemundicovi boturichochii, kicatii pracavovi kuentumundijo boturicho-
 chijo ;
 Niantexechichovi rumkuentuvi 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 umengave ixu
 excherendo.
 Huchaeveri curinda hanganari pakua intzcutzini yaru ;
 Santzin wepovacheras huchaeveri hatzingakuareta, izki huchanac wepochacu-
 vanita haca huchàveri hatzingakuaechani ;
 Ca hastzin teruh tazema teruniguta perakua himbo ;
 Evapentztatzini yaru catzingurita himbo. Isevengua.

Totonaca.

Quintlatcané nac tiayan huil ;
 Tacollalihucahuanli ò mi maocxot ;
 Niquiminanin ò mintacacchi
 Tacholahuanla ò min pahuat
 Cholei ix caenitiet chalchix nac tiayan ;
 O quin chouhean lacalliya
 niquilaixquiuh yanohue ;
 Caquilamatzancaniuh quintacallitcan
 Chonlei ò quitnan lamatzancaniyauh
 ò quintalac allaniyan ;
 Ca ala quilamactaxtoyauh
 Nali yojauh naca liyogni
 Chontacholacahuanla.

The same, from Hervas.

Kintaccan ò nitiayan huill ;
 Tacotllali huacahuanla o min pexca maocxot
 Camill omintagchi,
 Tacholaca huanla ixcaenitiet ot
 skiniau chon cholacan ocnatiayan ;
 Alyanohue nikila ixkiu ki lacali chaocan ;

Kilamatzancaniau kintacagllitean
 Kintalacatlanian ochonkinan iclamatzen—
 Caniau kintalacatlanian ;
 Nikilamapotaxtou ala nieliyolau
 Lacotlanacatalit nikilamapotexto
 Lamatzon lacacoltana.
 Chontacholacahuanla.

Mixteca Paternoster.

Dzutundoo, zo dzicani *andihui* ;*
 Naca cuneihuando sasanine ;
 Nakisi santoniisini ;
 Nacahui fiuñahui saha yocuhui inini dzahuatnaha yocuhui *andihui* ;*
 Dzitandoo yutnaa yutnaa tasinisindo hiutni ;
 Dzandooni cuachisindo dzaguatnaha yodzandoondoonhi hindo suhani sin
 Huasi kihui ñahani nucuítandodzondo kuachi ;
 Tahui ñahani ndihindo sahañavvhuaka dzahua ;
 Nacuhui.

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

The *Maya* stands in contrast to the Mexican Proper (how it comports itself to the less known languages of its frontier is uncertain), by having a milder phonesis—such, at least, being the inference from the ordinary specimens.

The *Maya*, in the limited, or proper sense of the word, is the language of Yucatan. It is also the name of a group ; *i. e.* it is used as a general, as well as a particular, term. Mr. Squier, who has done so much for the class that he ought to be allowed to fix its nomenclature, suggests the name *Tzendal*. I believe, however, that this is simply another form of *Chontal* ; a name which will re-appear in the sequel. *Maya*, too, is the older term. The *Maya* phonesis, in some of the dialects at least, is that of the Sahaptin and Shoshoni rather than the Atna and Tshinúk.

No tongue has more dialects (for they all seem to be this) which are designated by separate names and (as such) wear the garb of separate languages than the *Maya*.

* Possibly the *Masya dehmahu*.

Some may be so. I think, however, that they are dialects with independent names. The distribution of them is remarkable. There is a northern section, spoken in the parts about Tabasco, which in the present state of our knowledge is isolated. This is—

The *Huasteca*—word for word, *Astek*. The termination *-eca*, is Maya. The speculations which arise out of this similarity of name, as well as those which are suggested by the prevalence of the termination *-eca* in Mexican narratives, form no part of our present inquiries.

The *Kachiquel* is Maya : the Kachiquel being one of the chief languages of Guatemala.

So is the *Quiche*, called also the *Utlateca*.

So is the *Zutugil*, called also the *Zacapula*, with the *Atiteca*.

So is the *Poconchi*, or *Pocoman*.

So is the *Chorti*.

The *Mam* is, probably, the same. Is *Manche* another form of *Mam* ?

So, perhaps, is the *Popoluca*.

So is the *Tzendal*, spoken in Chiapas.

The *Lacandona*, spoken by some still independent tribes in Vera Paz, is, probably, in the same category with the Mam. No specimens, however, are known.

The *Ache*.—Of this Fray Francisco Gomez Torquemada writes that, “en a quella tierra (Guatemala) aprendio brevemente la Lengua *Ache* : que es la de sus Naturales y muy difficultuosa de aprender, porque le avia comunicado Dios el don de lenguas, que refiere su Apostol S. Pablo, y en ella aprovecho algunos años.” Is it the same as the *Atiteca* ?

In the *Mithridates* is the notice of a *Zapoteca* language, but nothing more. Squier suggests that it may be the *Zacapula* or *Zutugil*,—at least his notice of a work by Fray Luis Cancer runs thus—

Varias Cancionies en Verso *Zapoteca* (*Zacapula?*) sobre los Misterios de la Religion, para el uso de los Neofitos de la Vera Paz.

Vera Paz is the *Zapoteca* locality as given by Adelung.

The displacement in Honduras, Nicaragua, &c., has been great. Hence of the languages other than Maya little is known; many of them being extinct.

The *Lenca* language is represented by four vocabularies from the four Pueblos of Guajiquiro, Opatoro, Intibuca, and Sirmlaton; that 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 edition being without them.

Honduras.

English.	Guajiquiro.	Opatoro.	Intibuca.
<i>Man</i>	—	taho	amashe
<i>Woman</i>	—	move	napu
<i>Boy</i>	—	guagua	hua
<i>Head</i>	toro	tohoró	cagasi
<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	—

English.	Guajiquiro.	Opatoro.	Intibuca.
<i>Seven</i>	huis-ca	—	—
<i>Eight</i>	teef-ca	—	—
<i>Nine</i>	kaiapa	—	—
<i>Ten</i>	isis	isis	—

Nicaragua.

(1.)

English.	Masaya.	Subtiabo.
<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-ahcoun
<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 edi	goochemo
<i>Hair</i>	tu'su	membe
<i>Face</i>	enu	grote
<i>Forehead</i>	gnitu	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 esenu	nugo
<i>I</i>	ic-u	—
<i>Thou</i>	ic-a	saho
<i>He</i>	ic-a	sumusheta
<i>We</i>	hechel-u*	—
<i>Ye</i>	hechel-u*	semehmu
<i>They</i>	icanu	—
<i>This</i>	ca-la	—

* Compare with the Tarascan *uchaveri*.

(2.)

English.	Wulwa (<i>Chontai</i>).	English.	Wulwa (<i>Chontai</i>).
<i>Man</i>	all	<i>Head</i>	tunni
<i>Woman</i>	y-all	<i>Eye</i>	minik-taka
<i>Son</i>	pau-ni-ma	<i>Nose</i>	magni-tuk.
<i>Daughter</i>	pau-co-ma		

(3.)

English.	Waikna (<i>Moskito Coast</i>).	English.	Waikna (<i>Moskito Coast</i>).
<i>Man</i>	waikna	<i>Head</i>	let
<i>Woman</i>	mairen	<i>Eye</i>	nakro
<i>Son</i>	lupia-waikna	<i>Nose</i>	kamka.
<i>Daughter</i>	lupia-mairen		

The following is spoken in Costa Rica, between the river Zent, and the Bocca del Tauro.

English.	Talemenca.	English.	Talemenca.
<i>Ear</i>	su-kuke	<i>Star</i>	bewue
<i>Eye</i>	su-wuaketei	<i>Fire</i>	tshuko
<i>Nose</i>	su-tshukoto	<i>Water</i>	ditzita
<i>Mouth</i>	su-'kuwu	<i>One</i>	e-tawa
<i>Tongue</i>	es-kuptu	<i>Two</i>	bo-tewa
<i>Tooth</i>	sa-ka	<i>Three</i>	magna-tewa
<i>Beard</i>	as-karku mezili	<i>Four</i>	ske-tewa
<i>Neck-joint?</i>	tzin	<i>Five</i>	si-tewa
<i>Arm</i>	sa-fra	<i>Six</i>	si-wo-ske-le
<i>Hand</i>	sa-fra-tzin-sek	<i>Seven</i>	si-wo-wora
<i>Finger</i>	fra-wuata	<i>Eight</i>	si-wo-magnana
<i>Nail</i>	sa-krasku	<i>Nine</i>	si-wo-ske-tewa
<i>Sun</i>	kanhue	<i>Ten</i>	sa-flat-ka.
<i>Moon</i>	tulu		

St. Salvador—

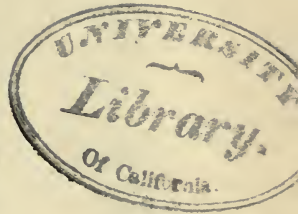
English.	Savaneric.	Bayano.
<i>Woman</i>	auich	purra
<i>Hair</i>	chugags	saglaga
<i>Nose</i>	vasé	asagua
<i>Eyes</i>	signacva	iviá
<i>Mouth</i>	ca	cagüqüi
<i>Teeth</i>	dajù	nugala
<i>Ears</i>	olò	ouja
<i>Hand</i>	covare	arcana
<i>Foot</i>	sera	naca
<i>Sun</i>	chuhi	—
<i>Moon</i>	datu	—
<i>Stars</i>	behugupa	—
<i>One</i>	—	quenchique

English.	Savaneric.	Bayano.
<i>Two</i>	—	povuar
<i>Three</i>	—	pavuar
<i>Four</i>	—	paquevuar
<i>Five</i>	—	atate
<i>Six</i>	—	nercua
<i>Seven</i>	—	cugle
<i>Eight</i>	—	pavaque
<i>Nine</i>	—	paquevaque
<i>Ten</i>	—	ambuc.

Darien—

English.	Cunacuna.	Darien.
<i>One</i>	quensa-cua	conjungo
<i>Two</i>	vo-cua	poquah
<i>Three</i>	paa-cua	pauquah
<i>Four</i>	paque-cua	pake-quah
<i>Five</i>	atale	eterrah
<i>Six</i>	ner-cua	indricah
<i>Seven</i>	cugle	coogolah
<i>Eight</i>	vau-agua	paukopah
<i>Nine</i>	paque-hague	pakekopah
<i>Ten</i>	ambegui	anivego.

We now leave the Isthmus in order to take cognizance of three other groups, which have, apparently, been pretermitted in the preceding notices. These are the languages akin to the Sahaptin; the languages akin to the Shoshoni; and the languages of the Pueblo Indians—the groups being, to some extent, artificial.



CHAPTER LIX.

Sahaptin, Paduca, and Pueblo Languages.

THE reason why these languages, with their comparatively northern *situs*, have been left until the very frontier of South America is touched, lies in their geographical relations to the languages of the next division. As far as it has been practicable, we have, hitherto, kept to the west of the Rocky Mountains, having begun with the coast of the Pacific, because it was there that lay the nearest points of contact between America and Asia, and we have kept to the west, because, though different in its character under different circumstances, there has always been a connection between even such extreme languages as those of Central America and those of the Arctic Circle. Of course, this does not exclude a similar connection with the languages on the other side of the Rocky Mountains. Two chains of affinity, however, cannot be followed out at the same time. Meanwhile, that to which the preference has been given is, to say the least, a convenient, as well as a natural, one. The line, however, of the Rocky Mountains, themselves, is, by no means, purely and simply, a line from north to south. In Utah and New Mexico it takes us in the direction of the Atlantic.

This turns our attention to the parts about the Great Salt Lake, and (as the dialects there spoken have definite and decided affinities which run as far north as the

River Columbia) to certain districts in Oregon as well. Here present themselves several dialects referable to two groups. (1.) The *Sahaptin*, and (2.) the *Paduca*.

(1.)

(From Dr. Scouler.)

English.	Sahaptin.	Wallawalla.	Kliketat.
<i>Man</i>	nama	winsh	wins
<i>Boy</i>	naswae	tahnutshint	aswan
<i>Woman</i>	aiat	tilahi	aiat
<i>Girl</i>	piten	tohauat	pitiniks
<i>Wife</i>	swapna	asham	asham
<i>Child</i>	miahs	isht	mianash
<i>Father</i>	pishd	pshit	pshit
<i>Mother</i>	pika	ptsha	ptsha
<i>Head</i>	hushus	tilpi	palka
<i>Arm</i>	atim	kamkas	—
<i>Eyes</i>	shilhu	atshash	atshash
<i>Nose</i>	nathnu	nathnu	nosnu
<i>Ears</i>	matsaia	matsiu	—
<i>Mouth</i>	him	em	am
<i>Teeth</i>	tit	tit	—
<i>Hands</i>	spshus	spap	alla
<i>Feet</i>	ahwa	waha	waha
<i>Legs</i>	wainsh	tama	—
<i>Sun</i>	wishamtuksh	au	au
<i>Moon</i>	—	ailhai	ailhai
<i>Stars</i>	witsein	haslu	haslo
<i>Clouds</i>	spalikt	pashst	—
<i>Rain</i>	wakit	sshhaut	tohtoha
<i>Snow</i>	maka	poi	maka
<i>Ice</i>	tahask	tahauk	toh
<i>Fire</i>	ala	sluksh	sluks
<i>Water</i>	tkush	tshush	tshaush
<i>Wood</i>	hatsin	slukas	slukuas
<i>Stone</i>	pishwa	pshwa	pshwa
<i>Ground</i>	watsash	titsham	titsham
<i>Good</i>	tahr	skeh	shoeah
<i>Bad</i>	kapshish	milla	tshailwit
<i>Hot</i>	sakas	sahwaih	sahweah
<i>Cold</i>	kenis	kasat	tewisha kasat
<i>Far</i>	waiat	wiat	wiat
<i>Near</i>	keintam	tsiwas	tsa
<i>High</i>	tashti	hwaiam	hweami
<i>Low</i>	ahat	smite	nit

English.	Sahaptin.	Wallawalla.	Kliketat.
<i>White</i>	naihaih	koik	olash
<i>Black</i>	sunuhsimuh	tshimuk	tsimuk
<i>Red</i>	sepilp	sutsha	sutsa
<i>Here</i>	kina	tshna	stshiuak
<i>There</i>	kuna	kuna	skone
<i>Where?</i>	minu?	mina?	mam?
<i>When?</i>	mana?	mun?	mun?
<i>What?</i>	mish?	mish?	mish?
<i>Why?</i>	manama?	maui?	—
<i>Who?</i>	ishi?	skiu?	skiu?
<i>Which?</i>	ma?	mam?	—
<i>How much?</i>	mas?	milh?	milh?
<i>So much</i>	kala	kulk	skulk
<i>How far?</i>	miwail?	maal?	—
<i>So far</i>	kewail	kwai	—
<i>How long?</i>	mahae?	maalh	—
<i>Too long</i>	kohae	kwalk	—
<i>This</i>	ki	tshi	tshi
<i>That</i>	joh	kwa	skwa
<i>I</i>	su	su	suk
<i>You</i>	sui	su	suik
<i>He, she, it</i>	ipi	ipin	pink
<i>We</i>	nun	nama	nemak
<i>Ye</i>	ima	ena	imak
<i>They</i>	ema	ema	pamak
<i>To go</i>	kusha	winasha	winasha
<i>To see</i>	hakesha	hoksha	—
<i>To say</i>	heisha	nu	nu
<i>To talk</i>	tseksha	siniwasa	sinawasa
<i>To walk</i>	wenasa	winashash	—
<i>To read</i>	wasasha	wasasha	wasasha
<i>To eat</i>	wipisha	kwatashak	—
<i>To drink</i>	makosha	matshushask	—
<i>To sleep</i>	pinimiksha	pinusha	—
<i>To wake</i>	waksa	tahsbisask	tahshasha
<i>To love</i>	watanisha	tkeshask	tkehsah
<i>To take</i>	paalsa	apalashask	—
<i>To know</i>	lukuasa	ashakuashash	shukuasha
<i>To forget</i>	titolasha	slakshash	—
<i>To give</i>	inisha	nishamash	—
<i>To seize</i>	inpisha	shutshash	wanapsha
<i>To be cold</i>	iswaisa	sweashash	iswaiska
<i>To be sick</i>	komaisa	painshash	painsha
<i>To hunt</i>	tukuliksa	salaitisas	nistewasa
<i>To lie</i>	mishamisha	tshishkshash	tshiska
<i>To steal</i>	pakwasha	pakwashash	pakwasha.

The *Paduca* forms of South Oregon and Utah seem to be *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 between 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, the Arapahos, and the Shyennes. It would begin in California and end in the parts about Tampico.

(1.)

English.	Shoshoni.	Wihinashit.
<i>Man</i>	taka	naná
<i>Woman</i>	kwuu	moghoni
<i>Head</i>	pampi	tsopigh
<i>Hair</i>	tupia	ikuo
<i>Ear</i>	inaka	inako
<i>Eye</i>	pui	pui
<i>Nose</i>	moui	moui
<i>Mouth</i>	timpa	tupa
<i>Tongue</i>	aku	eghu
<i>Teeth</i>	tangwa	tama
<i>Foot</i>	nampa	kuki
<i>Sun</i>	tava	tava
<i>Moon</i>	mushha	musha
<i>Star</i>	putsihwa	patuzuva
<i>Day</i>	tashun	tavino
<i>Night</i>	tukwun	tokano
<i>Fire</i>	kuna	koso
<i>Water</i>	pa	pa
<i>Stone</i>	timpi	tipi
<i>Tree</i>	shuwi	—
<i>I</i>	ni	ni
<i>That</i>	i	i
<i>He</i>	oo	oo.

(2.)

English.	Uta.	Comanch.
<i>Man</i>	tooonpayah	toovishchee
<i>Woman</i>	naijah	wyapee
<i>Sun</i>	tap	taharp
<i>Moon</i>	mahtots	mush
<i>Star</i>	quahlantz	táarch
<i>Boy</i>	ahpats	toanickpee
<i>Girl</i>	mahmats	wyapeechee
<i>Head</i>	tuts	páaph
<i>Forehead</i>	muttock	—
<i>Face</i>	koelp	koveh
<i>Eye</i>	puttyshoe	nachich
<i>Nose</i>	mahvetah	moopee
<i>Mouth</i>	timp	teppa
<i>Teeth</i>	tong	tahnee
<i>Tongue</i>	aboh	ahako
<i>Chin</i>	hannockquell	—
<i>Ear</i>	nink	nahark
<i>Hair</i>	suoh	parpee
<i>Neck</i>	kolph	toyock
<i>Arm</i>	pooir	mowa
<i>Hand</i>	masseer	mowa
<i>Breast</i>	pay	toko
<i>Foot</i>	namp	nahap
<i>Horse</i>	kahvah	teheyar
<i>Serpent</i>	toeweroe	noher
<i>Dog</i>	sahreets	shardee
<i>Cat</i>	moosah	—
<i>Fire</i>	coon	koona
<i>Food</i>	oof	—
<i>Water</i>	pah	pahar.

(3.)

English.	Piede (or Pa-uta).	English.	Piede (or Pa-uta).
<i>One</i>	soos	<i>Six</i>	navi
<i>Two</i>	weioone	<i>Seven</i>	navikavah
<i>Three</i>	pioone	<i>Eight</i>	nanneëtsooïn
<i>Four</i>	wolsooing	<i>Nine</i>	shookootspenkermi
<i>Five</i>	shoomin	<i>Ten</i>	tomshooïn.

(4.)

English.	Chemuhuevi.	Cahuillo.*
<i>Man</i>	tawat	nahanes
<i>Woman</i>	maruqua	nikil

* The affinity between the Netela and Kij with the Shoshoni, suggested by Hale and Gallatin, has been enlarged on by Buschmann. The Cahuillo has affinities on each side. It is not *in situ*. At the same time, it is *only by raising the value of the class, that all may be made Paduca*.

English.	Chemuhuevi.	Cahuillo.
<i>Head</i>	mutacowa	niyuluka
<i>Hair</i>	torpip	piiki
<i>Face</i>	cobanim	nepush
<i>Ear</i>	nancaba	nanocka
<i>Eye</i>	puoui	napush
<i>Nose</i>	muvi	nemu
<i>Mouth</i>	timpouo	netama
<i>Tongue</i>	ago	nenun
<i>Tooth</i>	towwa	metama
<i>Hand</i>	masiwanim	nemohemosh
<i>Foot</i>	nampan	neik
<i>Bone</i>	maiigan	neta
<i>Blood</i>	paipi	neo
<i>Sky</i>	tuup	tuquashanica
<i>Sun</i>	tabaputz	tamit
<i>Moon</i>	meagoropitz	menyil
<i>Star</i>	putsih	chehiam
<i>Fire</i>	cun	cut
<i>Water</i>	pah	pal
<i>One</i>	shuish	supli
<i>Two</i>	waii	mewi
<i>Three</i>	paii	mepai
<i>Four</i>	watchu	mewitchu
<i>Five</i>	manu	nomequadnun
<i>Six</i>	nabai	quadnunsupli
<i>Seven</i>	moquist	quanmunwi
<i>Eight</i>	natch	quanmunpa
<i>Nine</i>	uwip	quanmunwichu
<i>Ten</i>	mashu	nomachumi.

The Kioway is, apparently, more Paduca than aught else.

English.	Kioway.	English.	Kioway.
<i>Man</i>	kiani	<i>Blood</i>	um
<i>Woman</i>	mayi	<i>Bone</i>	tonsip
<i>Head</i>	kiaku	<i>Sky</i>	kiacoh
<i>Hair</i>	ooto	<i>Sun</i>	pai
<i>Face</i>	caupa	<i>Moon</i>	pa
<i>Forehead</i>	taupa	<i>Star</i>	tah
<i>Ear</i>	taati	<i>Fire</i>	pia
<i>Eye</i>	taati	<i>Water</i>	tu
<i>Nose</i>	maucon	<i>I</i>	no
<i>Mouth</i>	suroi	<i>Thou</i>	am
<i>Tongue</i>	den	<i>He</i>	kin
<i>Tooth</i>	zun	<i>We</i>	kime
<i>Hand</i>	mortay	<i>Ye</i>	tusa
<i>Foot</i>	onsut	<i>They</i>	cuta

English.	Kioway.	English.	Kioway.
<i>One</i>	pahco	<i>Six</i>	mosso
<i>Two</i>	gia	<i>Seven</i>	pantsa
<i>Three</i>	pao	<i>Eight</i>	iatsa
<i>Four</i>	iaki	<i>Nine</i>	cohtsu
<i>Five</i>	onto	<i>Ten</i>	cokhi.

The comparative civilization of the Pueblo Indians has always attracted the attention of the philologue. 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.

Of the Pueblo languages two (the *Moqui* and *Zuni*) belong to the drainage of the Rio Colorado, and four (the *Tesuque*, the *Taos*, the *Jemez*, and the *Acoma*) to that of the Rio Grande.

(1.)

English.	Tesuque.*	English.	Tesuque.
<i>Man</i>	sae	<i>Snow</i>	poh
<i>Woman</i>	quie	<i>Fire</i>	tah
<i>Boy</i>	enouh	<i>Water</i>	poh
<i>Girl</i>	aguuh	<i>Ice</i>	ohyeh
<i>Head</i>	pto	<i>Stone</i>	kuh
<i>Hair</i>	po	<i>I</i>	nah
<i>Face</i>	tzae	<i>Thou</i>	uh
<i>Ear</i>	oyez	<i>He</i>	ihih
<i>Eye</i>	tzie	<i>She</i>	ihih
<i>Nose</i>	heu	<i>They</i>	ihnah
<i>Mouth</i>	so	<i>Ye</i>	nahih
<i>Tongue</i>	hae	<i>We (inclusive)</i>	tahquireh
<i>Tooth</i>	mouaei	— (<i>exclusive</i>)	nihyeuboh
<i>Beard</i>	hompō	<i>One</i>	guih
<i>Hand</i>	maho	<i>Two</i>	quihyeh
<i>Foot</i>	auh	<i>Three</i>	pohyeh
<i>Bone</i>	haehun	<i>Four</i>	ionouh
<i>Blood</i>	uh	<i>Five</i>	pahnouh
<i>Sun</i>	tah	<i>Six</i>	sih
<i>Moon</i>	pho	<i>Seven</i>	chae
<i>Star</i>	ahgoyah	<i>Eight</i>	kuhbeh
<i>Day</i>	tahn	<i>Nine</i>	kuaenouh
<i>Night</i>	kuriri	<i>Ten</i>	taheh.
<i>Rain</i>	kuohn		

* More Pima than aught else.

(2.)

English.	Acoma.*	Cochetimi.	Kiwomi.
<i>Man</i>	hahtratse	hachthe	hatshthe
<i>Woman</i>	cuhu	coyoni	cuyauwi
<i>Hair</i>	hahtratni	—	hatre
<i>Head</i>	nushkaine	—	nashke
<i>Face</i>	howawinni	—	skeewa
<i>Eye</i>	hoonaine	—	shaana
<i>Nose</i>	ouisuine	—	wieshin
<i>Mouth</i>	ouicani	—	chiaca
<i>Tongue</i>	watchhuntni	—	watshin
<i>One</i>	—	ishka	isk
<i>Two</i>	—	kuomi	'tuomi
<i>Three</i>	—	chami	tshabi
<i>Four</i>	—	kiana	kiana
<i>Five</i>	—	tama	taoma
<i>Six</i>	—	chisa	chisth
<i>Seven</i>	—	maicana	maichana
<i>Eight</i>	—	cocomishia	cocumshi
<i>Nine</i>	—	maeco	maieco
<i>Ten</i>	—	'tkatz	cahtz.

The Moqui has decided Paduca affinities.

* Perhaps, more Sioux than aught else.

CHAPTER LX.

Languages between the Athabaskan, the Rocky Mountains, and the Atlantic.—The Algonkin.—The Sioux.—The Iroquois.—The Catawba, Woccon, Uche, Natchez, Chetimacha, Adahi, and Attacapa Languages.—The Pawni, Riccari, and Caddo.—The Languages of Texas.

UNLIKE the Eskimo and the Athabaskan, the *Algonkin* area touches the Ocean on one side only—being bounded on the west by the Rocky Mountains. Nevertheless, it is of great magnitude, being spoken in Labrador, and in North Carolina; on the Saskatshewan and the Potomac; in both the Canadas, in Nova Scotia, in New Brunswick, in the Hudson's Bay Country, and in every one of the United States north of Georgia. On the north it is bounded by the Athabaskan, the eastern half of the area whereof it subtends. The whole question, however, of its magnitude, along with that of the direction in which it extended itself, can scarcely be entertained until the main details of the two classes that succeed it, the Sioux and Iroquois, have been gone into.

Though the *Blackfoot* is one of the most recent additions to this class; in other words, though the Blackfoot is one of the languages which were the last to be recognized as Algonkin, I take it first—the Blackfoot being in contact with the Kutani and certain forms of the Athabaskan already named.

(1.)

English.	Blackfoot.	Menomeni.
<i>Man</i>	matape	enainniew
<i>Woman</i>	aquie	metamo
<i>Boy</i>	sacomape	ahpayneesha
<i>Girl</i>	aquecouan	kaykaw
<i>Head</i>	otocan	maish
<i>Hair</i>	otocan	maynaynunn
<i>Face</i>	otochris	oshkayshayko
<i>Scalp</i>	c'otokan	menainhquon
<i>Ear</i>	otokis	maytahwoc
<i>Eye</i>	× wapespi	maishkayshaick
<i>Nose</i>	mocquisis	maycheosh
<i>Mouth</i>	naoie	maytone
<i>Tongue</i>	natsini	maytainnonniew
<i>Tooth</i>	nogpeki	maypet
<i>Beard</i>	× mongasti	maynaytonankonnuck
<i>Neck</i>	nogquoquini	maykegekou
<i>Arm</i>	otttis	maynainh
<i>Shoulder</i>	× catsiquin	ohpaykeko nainh kum
<i>Back</i>	okaquin	oppainhquon
<i>Hand</i>	otttis	ohnainkonnon
<i>Finger</i>	inaquiquitsi	ohainnohaykon
<i>Nail</i>	teotenouits	meshkanshcon
<i>Breast</i>	oquiquini	ohpaun
<i>Body</i>	stomi	mayeow
<i>Leg</i>	× osicsina	maykaut
<i>Foot</i>	ocatsi	mayshait
<i>Bone</i>	× osicsi	ohkonne
<i>Blood</i>	apani	mainhkee
<i>Sun</i>	natos	kayshoh
<i>Moon</i>	× natoscoucoui	taypainhkayshoh
<i>Star</i>	cacatos	ahnanhkoek
<i>Day</i>	× apinacoush	kayshaykots
<i>Night</i>	coucoui	wahretopaykon
<i>Fire</i>	sti	ishkotawe
<i>Water</i>	ocquie	naypaywe
<i>Stone</i>	× sococotosc	ahshen
<i>Tree</i>	mistes	meanshab
<i>Bird</i>	picsi	waishkaynonh
<i>Egg</i>	wouaou	wahwon
<i>I</i>	nistoa	naynanh
<i>Thou</i>	cristoa	kaynanh
<i>He</i>	× hume	waynanh
<i>She</i>	hume	aynanh
<i>They</i>	—	wanonanh
<i>Ye</i>	—	keenwoah
<i>We</i>	—	kaynanh (<i>inclusive</i>).
—	—	oshneeshayak (<i>exclusive</i>).

(2.)

English.	Ojibwa.	Ottawa.	Potawatami.
<i>Head</i>	ne ostegwon	ondip (<i>his</i>)	—
<i>Hair</i>	mistekiah	nisis (<i>my</i>)	winsis
<i>Ear</i>	ottowug	tawag	—
<i>Eye</i>	oskingick	tehkijik	neskesick
<i>Nose</i>	schanguin	tehaje	ottschass
<i>Mouth</i>	oton	tône	indoun
<i>Tongue</i>	otainini	tenanian	—
<i>Tooth</i>	meput	put	webit
<i>Hand</i>	nenintchen	—	neninch
<i>Feet</i>	ozia	sit (<i>sing.</i>)	nesit (<i>sing.</i>)
<i>Sun</i>	kisis	kisis	kesis
<i>Moon</i>	tepeki kisis	tipiki kisis	kesis
<i>Star</i>	anang	anang (<i>pl.</i>)	anung
<i>Day</i>	kigik	kijig	—
<i>Night</i>	tipik	tipik	—
<i>Fire</i>	ishkoda	ashkote	scutah
<i>Water</i>	neebe	nipish	nebee
<i>Stone</i>	ossin	—	—
<i>Tree</i>	metik	—	—
<i>Fish</i>	kekon	—	—
<i>I</i>	neen	—	neenah
<i>Thou</i>	keen	—	keen
<i>He</i>	ween	—	weene
<i>One</i>	paizhik	ningotchau	n'godto
<i>Two</i>	neezhwand	ninjwa	neish
<i>Three</i>	nisswaid	niswa	n'swoah
<i>Four</i>	newin	niwin	nnaeou
<i>Five</i>	nahnun	nanau	n'yawnun
<i>Six</i>	gotoasso	ningotwaswi	n'godto wattso
<i>Seven</i>	neezhwawsee	ninjwaswi	nouk
<i>Eight</i>	shwawswe	nichwaswi	schwatso
<i>Nine</i>	shongguswe	shang	shoocktso
<i>Ten</i>	medoswe	kwetch	metato.

(3.)

English.	Old Algonkin.	Knistinaux.
<i>Man</i>	alissinap	—
<i>Woman</i>	ichweh	esqui
<i>Head</i>	oostikwan	istegwen
<i>Hair</i>	ussis	mistekiah
<i>Eye</i>	ooskirishek	eskisoch
<i>Nose</i>	yash	miskeewon
<i>Tongue</i>	ooton	otoyaneec
<i>Teeth</i>	tibit	meepit
<i>Blood</i>	mishweh	mithcoo
<i>Sun</i>	kisis	pesim

English.	Old Algonkin.	Knistinaux.
<i>Moon</i>	debikatikisis	tipiscopesim
<i>Star</i>	alank	attâck
<i>Day</i>	okonogat	kesecow
<i>Night</i>	debikat	tipiscow
<i>Fire</i>	skootay	esquittu
<i>Water</i>	nipi	nepee
<i>Rain</i>	kimiwan	kemeroon
<i>Snow</i>	—	mispoon
<i>Earth</i>	ackey	askee
<i>Noon</i>	sispin	—
<i>Stone</i>	assin	assene
<i>Tree</i>	metseeh	{ mislick achemusso (<i>wood</i> standing upright)
<i>Bird</i>	piley	peasis
<i>Fish</i>	kikons	kenosee
<i>I</i>	nir	nitha
<i>Thou</i>	kir	kitha
<i>He</i>	wir	—
<i>One</i>	peygik	pauck
<i>Two</i>	ninsh	nishûh
<i>Three</i>	nisswey	nishto
<i>Four</i>	neyoo	nayo
<i>Five</i>	nahran	nayahnun
<i>Six</i>	ningootwassoo	negoto ahsik
<i>Seven</i>	ninshwassoo	toboocop
<i>Eight</i>	nisswassoo	ianânaon
<i>Nine</i>	shangasso	kagâtemetâtut
<i>Ten</i>	metassoo	mitatat.

(4.)

English.	Sheshatapoosh.	Skoffi.
<i>Man</i>	napew	nabouw
<i>Woman</i>	schquow	schow
<i>Head</i>	stoukooau	oostookoohan
<i>Hair</i>	peeshquahan	teepishquoouhn
<i>Tongue</i>	tellenee	eelayleenee
<i>Tooth</i>	mepeethex	weeepich
<i>Hand</i>	teekechee	mestichee
<i>Feet</i>	neeshetch	meshetch
<i>Sky</i>	washeshquaw	walk
<i>Sun</i>	beshung	beeshoon
<i>Moon</i>	toposhabeshung	teepeeshowbeshum
<i>Star</i>	johokata	woochahaykatak
<i>Day</i>	jeeshekere	jeeshekow
<i>Night</i>	tapishkow	tapishkakow
<i>Fire</i>	schootoo	schkootow
<i>Water</i>	nepeee	nepee
<i>Stone</i>	ashenee	ashenee
<i>Tree</i>	mistookooah	meshtooquah.

(5.)

English.	Micmac.	Etchemin.	Abenaki.
<i>Man</i>	tchinem	oskitap	seenanbe
<i>Woman</i>	epit	apet	phānien
<i>Head</i>	unidgik	neneagan	metep
<i>Hair</i>	—	—	nepicsumar
<i>Ear</i>	hadougan	chalkse	netauaku (<i>my</i>)
<i>Eye</i>	pouogul	n'siscol	tsesiku
<i>Nose</i>	nchickun	nitou	kitan
<i>Mouth</i>	—	neswone	nedun (<i>my</i>)
<i>Tongue</i>	willenonk	nyllal	mirasu
<i>Teeth</i>	uabidul	—	nepit
<i>Hand</i>	kpiten	petin	nezetsi (<i>my</i>)
<i>Foot</i>	ukkuat	n'sit	nesit
<i>Sky</i>	mooshkoon	tumoga	kisukn
<i>Sun</i>	nakaugot	asptaiasait	kizus
<i>Moon</i>	topanakoushet	kisos	kisous
<i>Star</i>	kmaaokoonich	psaisam	uatauessu
<i>Day</i>	naakok	kisuok	kizeuku
<i>Night</i>	pishkeeaikh	—	kizuku
<i>Fire</i>	bukteu	skut	skutai
<i>Water</i>	chabuguan	somaquone	nabi
<i>Stone</i>	kundau	panapsqu	nimangan naz
<i>Tree</i>	neepeejeesh	apas	abassi
<i>I</i>	nil	nel	—
<i>Thou</i>	kil	—	—
<i>He</i>	negeum	wurt	—
<i>One</i>	nest	naiget	pezeku
<i>Two</i>	talu	nes	niss
<i>Three</i>	chicht	nih	nass
<i>Four</i>	neu	naho	ieu
<i>Five</i>	nan	nane	bareneshu
<i>Six</i>	achigopt	gamatchine	negudaus
<i>Seven</i>	atumoguenok	alohagannak	tanbauaus
<i>Eight</i>	sgomolchit	okemulchine	ntsausek
<i>Nine</i>	pechkunadck	asquenandake	nuriwi
<i>Ten</i>	ptolu	neqdensk	mtara.

(6.)

English.	Minsi.	Nanticok.	Mohikan.
<i>Man</i>	lenni	wohacki	neemanaoo
<i>Woman</i>	ochqueu	acquahique	p'ghainoom
<i>Head</i>	wilustican	nulahammou (<i>the</i>)	weensis (<i>his</i>)
<i>Hair</i>	weicheken	nee-eesquat	weghaukun
<i>Eye</i>	wichtawah	nucksskeneequat	ukeesquan (<i>his</i>)
<i>Nose</i>	wuschginqual	nickskeeu	okewon
<i>Tongue</i>	wichkiwon	neeannow	—
<i>Mouth</i>	w'doon	huntowey	otoun

English.	Minsi.	Nanticok.	Mohikan.
<i>Tooth</i>	wichput	neeput	wepeeton
<i>Hand</i>	wanachk	nuluutz	oaniskan
<i>Foot</i>	wichyat	nist	ussutin
<i>Sun</i>	gischuck	aquiquaqueahquak	keesogh
<i>Moon</i>	nipahump	atupquonihauque	nepauhauck
<i>Star</i>	alank	pumioije	anauquant
<i>Day</i>	gieschku	nucotucquon	waukaumauw
<i>Night</i>	tpocheu	toopquow	t'pochk
<i>Fire</i>	tendei	nip	stauw
<i>Water</i>	ruby	pamptuckquah	thocknaun
<i>Stone</i>	achsum	kawscup	thaunaumku
<i>Tree</i>	nichtuk	peluicque	machtok.

(7.)

English.	Massachusetts.	Narragansetts.
<i>Man</i>	wosketomp	nnin
<i>Woman</i>	mittamwosses	squaws
<i>Head</i>	puhkuk	uppaquontup
<i>Hair</i>	meesunk	wesheck
<i>Ear</i>	wehtaug	wuttowwug
<i>Eye</i>	wuskesuk	wuskesuck
<i>Nose</i>	wutch	—
<i>Mouth</i>	nuttoon	wuttone
<i>Tongue</i>	meenannoh	weenat
<i>Tooth</i>	meepit	wepit
<i>Hand</i>	nutcheg	wunnicheke
<i>Foot</i>	wusseet	wussette
<i>Sky</i>	kesak	keesuck
<i>Sun</i>	nepauz	nippawuz
<i>Moon</i>	nepaushat	manepaushat
<i>Star</i>	annogs	anockgus
<i>Day</i>	kesukod	wompau
<i>Night</i>	nukon	tuppaco
<i>Fire</i>	nootai	squtta
<i>Water</i>	nippe	nip
<i>Tree</i>	mehtug	mintuck
<i>I</i>	neen	neen
<i>Thou</i>	ken	keen
<i>He</i>	noh	ewo.

(8.)

English.	Miami.	Illinois.	Sauki.	Shawni.
<i>Man</i>	hetaniah	inim	neneo	ileni
<i>Woman</i>	metamsah	ickoe	kwyokih	equiwa
<i>Head</i>	indepekoneh	wupip	weshi	weelekeh
<i>Hair</i>	nelissah	nississah	nenossoueh	welathoh
<i>Ear</i>	tawakeh	nittagai	nektowakye (my)	towakah

English.	Miami.	Illinois.	Sauki.	Shawni.
<i>Eye</i>	keshekweh	iskengicon	neskisekwih	skisseeqwa
<i>Nose</i>	kekiwaneh	—	nekkivanuek	ochali
<i>Mouth</i>	lonenneh	—	wektoneh	—
<i>Tongue</i>	wehlaneh	wilei	nennaneweh	weelinwie
<i>Teeth</i>	weepitah	—	nepitan	weepeetalee (<i>his</i>)
<i>Hand</i>	oneksah	nich	nepakurnetcheh	niligie
<i>Feet</i>	katah	wissit	nckatcheh (?)	kussie
<i>Sky</i>	kesheweh	kisik	apemekeh	menquotwe
<i>Sun</i>	—	kisipol	kejessoah	kesathwa
<i>Moon</i>	—	kesis	tepakeeskejes	{ tepethaka- kesathwa
<i>Star</i>	alangwa	rangkhoa	anakwakeh	alagwa (<i>pl.</i>)
<i>Day</i>	wasekhe	kisik	keeshekeh	keeshqua
<i>Night</i>	pikkuntahkewe	peckonteig	tapakeh	tepechke
<i>Fire</i>	kohteweh	scotte	eskwatah	scoote
<i>Water</i>	nepéh	nipi	neppi	neppee
<i>Stone</i>	saaneh	—	asenneh	—
<i>Tree</i>	mistaakuck	toauane	namateh	metequeghke (<i>pl.</i>)
<i>I</i>	neelah	nira	neenah (<i>me</i>)	nelah
<i>Thou</i>	keelah	kira	—	kelah
<i>He</i>	weelah	onira	—	welah.

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.

English, son.

Bethuck, *mageraguis*.

Cree, *egussis*.

Ojibbeway, *ningwisis*

— *negwis*

} = my son.

Ottawa, *kwis*.

Micmac, *unquece*.

Passamaquoddy, *n'kos*.

Narragensetts, *nummuckiese* = my son.

Delaware, *quissau* = his son.

Miami, *akwissima*.

— *ungwissah*.

Shawnoe, *koisso*.

Sack and Fox, *nekwessa*.

Menomeni, *nekeesh*.

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

English, mouth.
Bethuck, *mamadhun*.
Nanticoke, *mettoon*.
Massachusetts, *nuttoon*.
Narragansetts, *wuttoon*.
Penobscott, *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.
Cree, *kesecow* = day.
Ojibbeway, *kijik* = day and light.
Ottawa, *kijik* = do.
Abenaki, *kiseoukou* = do.
Delaware, *gieshku* = do.
Illinois, *kisik* = do.
Shawnoe, *heeshqua* = do.
Sack & Fox, *keeshkekeh* = do.

English, fire.
Bethuck, *boobeeshawt*.
Cree, *esquitti*, *scoutay*.
Ojibbeway, *ishkodai*, *skootae*.
Ottawa, *ashkote*.
Old Algonkin, *skootay*.
Sheshatapoosh, *schootay*.
Passamaquoddy, *skeet*.
Abenaki, *skoutai*.
Massachusetts, *squitta*.
Narragansetts, *squitta*.

English, white.
Bethuck, *wobee*.
Cree, *wabisca*.
—— *wapishkawo*.
Ojibbeway, *wawbiskaw*.
—— *wawbizee*.
Old Algonkin, *wabi*.
Sheshatapoosh, *wahpou*.
Micmac, *ouabeg*, *wabeck*.
Mountaineer, *wapsiou*.
Passamaquoddy, *wapiyo*.
Abenaki, *wanbighenour*.
—— *wanbegan*.
Massachusetts, *wompi*.
Narragansetts, *wompesu*.
Mohican, *waupaaeck*.

Montaug, *wampayo*.
 Delaware, *wape*, *wapsu*, *wapsit*.
 Nanticoke, *wauppauyu*.
 Miami, *wapekinggek*.
 Shawnoe, *opee*.
 Sack & Fox, *wapeskayah*.
 Menomeni, *waubish keewah*.

English, black.
 Bethuck, *mandzey*.
 Ojibbeway, *mukkudaiwa*.
 Ottawa, *mackateh*.
 Narragansetts, *movesu*.
 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, *kawween*.

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

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

English, bad.
 Bethuck, *muddy*.
 Cree, *myaton*.
 Ojibbeway, *monadud*.
 ——— *mudji*.
 Ottawa, *matche*.
 Micmac, *matoualkr*.
 Massachusetts, *matche*.
 Narragansetts, *matchit*.
 Mohican, *matchit*.
 Montaug, *mattateayah*.
 Montaug, *muttadeeaco*.
 Delaware, *makhtitsu*.
 Nanticoke, *mattik*.
 Sack & Fox, *notchie*.
 ——— *matchathie*.

The *Shyenne* language was 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 either Sioux, or significant in the Sioux language. It was not unreasonable to consider this as *primâ-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 as far as the numerals went. Afterwards a full vocabulary, collated by Gallatin, 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."*

English.	Arapaho.	Other Algonkin Languages.
<i>Man</i>	enanetah	enainneew, <i>Menomeni</i> .
<i>Father, my</i>	nasonnah	nosaw, <i>Miami</i> .
<i>Mother, my</i>	nanah	nekeah, <i>Menomeni</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>	naeachtaiaah	nekoshaymank, <i>Menomeni</i> .
<i>Indian</i>	enenitah	ah wainhukai, <i>Delaware</i> .
<i>Eye</i>	mishishi	maishkayshaik, <i>Menomeni</i> .
<i>Mouth</i>	netti	may tone, <i>Menomeni</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> .
<i>Foot</i>	nauthaitah	ozit, <i>Delaware</i> .
<i>Bone</i>	hahunnah	ohkonne, <i>Menomeni</i> .
<i>Heart</i>	battah	maytah, <i>Menomeni</i> .
<i>Blood</i>	bahe	mainhki, <i>Menomeni</i> .
<i>Sinew</i>	anita	ohtah, <i>Menomeni</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>Menomeni</i> .
<i>Star</i>	ahthah	allangwh, <i>Delaware</i> .

* Transactions of the American Ethnological Society, vol. ii. p. cxi. 1848.

English.	Arapaho.	Other Algonkin Languages.
<i>Day</i>	ishí	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>Menomeni.</i>
<i>Water</i>	nutch	nape, <i>Miami.</i>
<i>Ice</i>	wahhu	mainquom, <i>Menomeni.</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>Menomeni.</i>
<i>That (in)</i>	hinnah	aynaih, <i>Menomeni.</i>
<i>Who</i>	unnahah	ahwahnay, <i>Menomeni.</i>
<i>No</i>	chinnani	kawn, <i>Menomeni.</i>
<i>Eat</i>	mennisi	mitishin, <i>Menomeni.</i>
<i>Drink</i>	bannah	maynaan, <i>Menomeni.</i>
<i>Kill</i>	nauaiut	osh-nainhaiay, <i>Menomeni.</i>

Arapaho 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 Arapahos. 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. Another name is *Big-belly*, in French *Gros ventre*. This has given rise to some confusion; *Gros-ventre* being a name given to the Minetari of the Yellow-stone River, who 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. 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 enquiries were simply to the effect that the language had certain miscellaneous affinities. A vocabulary in Schoolcraft

tells us more ; viz. not only that the Arapaho language is the same as the Fall Indian of Umfreville, but that it has definite and preponderating affinities with the Shyenne, and, through it, with the Algonkin class in general, especially with the Menomeni.

English.	Arapaho.	Shyenne.
<i>Scalp</i>	mithash	metake
<i>Tongue</i>	nathun	vetunno
<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>	chassah	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.

The *Sioux*, second in respect to the magnitude of its area to the Algonkin only, lies west and south, rather than east or north, and belongs to the prairie States, rather than to those of the sea-board.

Sioux vocabularies.

(1.)

English.	Mandan.	Crow.
<i>God</i>	mahhopeneta	sakahbocatta
<i>Sun</i>	menakha	a'hhhiza
<i>Moon</i>	esto menakha	minnatatche
<i>Stars</i>	h'kaka	ekieu
<i>Rain</i>	h'kahoost	hannah

English.	Mandan.	Crow.
<i>Snow</i>	copcaze	makkoupah (<i>hail</i>)
<i>River</i>	passahah	ahesu
<i>Day</i>	hampah	maupah
<i>Night</i>	estogr	oche
<i>Dark</i>	hampaheriskah	chippusheka
<i>Light</i>	edayhush	thieshe
<i>Woman</i>	meha	meyakatte
<i>Wife</i>	moorse	moah
<i>Child</i>	sookhomaha	bakkatte
<i>Girl</i>	sookmeha	meyakatte
<i>Boy</i>	sooknumohk	shakkatte
<i>Head</i>	pan	marshaa
<i>Legs</i>	doka	buchoope
<i>Eyes</i>	estume	meishta
<i>Mouth</i>	ea	ea
<i>Nose</i>	pahoo	buppa
<i>Face</i>	estah	esa
<i>Ears</i>	nakoha	uppa
<i>Hand</i>	onka	buschie
<i>Fingers</i>	onkaha	buschie
<i>Foot</i>	shee	busche
<i>Hair</i>	hahhee	masheah
<i>Canoe</i>	menanko	maheshe
<i>Fish</i>	poh	boeah
<i>Bear</i>	mahto	duhpitsa
<i>Wolf</i>	haratta	chata
<i>Dog</i>	mones waroota	biska
<i>Buffalo</i>	ptemday	bisha
<i>Elk</i>	omepah	eitchericazzse
<i>Deer</i>	mahmanacoo	ohha
<i>Beaver</i>	warrappa	biruppe
<i>Shoe</i>	hoompah	hoompe
<i>Bow</i>	warraenoopah	bistuheeah
<i>Arrow</i>	mahha	ahnailz
<i>Pipe</i>	ehudka	ompsa
<i>Tobacco</i>	mannasha	hopa
<i>Good</i>	shushu	itsicka
<i>Bad</i>	k'hecush	kubbeek
<i>Hot</i>	dsasosh	ahre
<i>Cold</i>	shineehush	hootshere
<i>I</i>	me	be
<i>Thou</i>	ne	de
<i>He</i>	e	na
<i>We</i>	noo	bero
<i>They</i>	eonah	mihah
<i>One</i>	mahhannah	amutcat
<i>Two</i>	nompah	noomcat

English.	Mandan.	Crow.
<i>Three</i>	namary	namenacat
<i>Four</i>	tohha	shopecat
<i>Five</i>	kakhoo	chihhocat
<i>Six</i>	kemah	ahcamacat
<i>Seven</i>	koopah	sappoah
<i>Eight</i>	tatucka	noompape
<i>Nine</i>	mahpa	ahmuttappe
<i>Ten</i>	perug	perakuk.

(2.)

English.	Yankton.	Winebago.	Dahcota.	Osage.
<i>Man</i>	weechasha	wongahah	weetshahsktah	neka
<i>Woman</i>	weeah	nogahah	weenowkhindgah	wako
<i>Father</i>	atcucu	chahchikal	atag	indajah
<i>Mother</i>	hucoc	chahcheekah	eenah	enauah
<i>Son</i>	cheecheeteoc	eeneek	{ meetshingshee } { (my) }	weeshinga (my)
<i>Daughter</i>	weetchong	heenuk'hahhah	meetshoongshee	—
<i>Head</i>	pah	nahsuhhah	pah	watatereh
<i>Hair</i>	paha	—	pahkee	pauha
<i>Ear</i>	noukopa	nahchahwahhah	pohe	naughta
<i>Eye</i>	ishtah	ischuhsuhhah	ishta	eghtaugh
<i>Nose</i>	pasoo	pahhah	poaghay	pau
<i>Mouth</i>	e-e-e	eehah	ea	ehaugh
<i>Tongue</i>	chaidzhee	dehzeehah	tshayzhee	—
<i>Teeth</i>	hee	—	—	—
<i>Hand</i>	napai	nahbechah	nahmpay	numba
<i>Fingers</i>	napchoopai	naap	shake	shagah
<i>Feet</i>	ceeha	seehah	seehah	see (sing.)
<i>Blood</i>	uoai	wahechah	wey	—
<i>House</i>	teepee	cheehah	tea	tiah
<i>Axe</i>	—	mahs	onspa (axe)	—
<i>Knife</i>	meena	mahhee	eesahng	mauah
<i>Shoes</i>	—	waukootshey (sing.)	hanipa (sing.)	analahah
<i>Sky</i>	—	mahkheehah	mahkpeea	mahagh
<i>Sun</i>	ouuee	{ haunip (day), weeah (sun) }	weeahnipayatoo	{ haunip (day), meah (sun) } weerah
<i>Moon</i>	hayaitoowee	{ hahnip (night), weehah (sun) }	weehyayahatoo	{ hanip (night), meumboh (sun) } weerah
<i>Star</i>	weechahpee	{ weehah (sun) kohshkeh (sus- pended) }	weeweetheestin	{ weerah (sun), kohshkeh (suspended) }
<i>Day</i>	aungpa	haumpechah	anipa	hompape
<i>Night</i>	hahaippee	—	hiyetoo	hene
<i>Fire</i>	paita	pedhah	paytah	pajah
<i>Water</i>	meenee	nihah	minee	neah

English.	Yankton.	Winebago.	Dahcota.	Osage.
<i>Rain</i>	mahajou	neezhuh	magāzhoo	neighshee
<i>Snow</i>	wah	wuhhah	tahtey	pau
<i>Earth</i>	mongca	mah'nan	mahkah	monekah
<i>River</i>	wacopa	ohsunwah	watapañ	wauchiscah
<i>Stone</i>	eeyong	eenée	ceang	—
<i>Tree</i>	chaongeena	nahnan	tschang	—
<i>Meat</i>	tado	chahhah	tando	taudocah
<i>Dog</i>	saonka	chohnkeehah	shoomendokah	shongah
<i>Beaver</i>	chapa	nahapah	tschawpah	shabah
<i>Bear</i>	wahunkcaiceecha	—	wauhunkseetshah	wasaubah
<i>Bird</i>	zeecanoo	wahnigohhah	zitka	—
<i>Fish</i>	hohung	hohhah	hoa-ahug	hough
<i>Great</i>	—	—	tungkah	grondah
<i>Cold</i>	snee	seeneehee	snee	nubatcha
<i>White</i>	scah	skah	skah	skah
<i>Black</i>	sapah	sebhāh	sahpah	saubah
<i>Red</i>	shah	shoosh	shah	shugah
<i>I</i>	—	neeah	meeah	veca
<i>Thou</i>	—	ney	neeah	deea
<i>He</i>	—	neeah	eeah	aar
<i>One</i>	wanche	jungkitkhk	wajitah	minche
<i>Two</i>	nopa	nōmpiwi	nompah	nombaugh
<i>Three</i>	yameenee	tanniwi	yahmani	laubenah
<i>Four</i>	topah	tshōpiwi	tōpah	tobah
<i>Five</i>	zapta	sahtshkh	zāhpate	sattah
<i>Six</i>	shakpai	ahkéwé	shakkopī	shapah
<i>Seven</i>	shakoe	shahko	shakkopī	panompah
<i>Eight</i>	shakundohuh	a-oo-ongk	shahundohah	kelatobaugh
<i>Nine</i>	{ nuhpeet chee- wungkuh }	jungkitshooshkooni	noptshī wonghah	shankah
<i>Ten</i>	weekcheeminuh	kahapahni	wiketshimani	krabra.

(3.)

English.	Omaha.	Minetari.
<i>Man</i>	noo	mattra
<i>Woman</i>	wao	meeyai
<i>Father</i>	dadai	tantai
<i>Mother</i>	eehong	eeka
<i>Son</i>	ee jinggai	mooorishai
<i>Daughter</i>	ee jonggai	macath
<i>Head</i>	pah	antoo
<i>Hair</i>	pahee	arra
<i>Ear</i>	neetah	lahockee
<i>Eye</i>	ishtah	ishtah
<i>Nose</i>	pah	apah
<i>Mouth</i>	cehah	ee-ee-eepchappah

English.	Omaha.	Minetari.
<i>Tongue</i>	theysee	neigh jee
<i>Teeth</i>	e-e-e- (<i>sing.</i>)	ee-ee
<i>Hand</i>	nomba	shantee
<i>Fingers</i>	shagai	shanteeichpoo
<i>Fect</i>	see (<i>sing.</i>)	itsee
<i>Blood</i>	wamee	eehree
<i>House</i>	tee	atee
<i>Axe</i>	mazzapai	wee-eepsailangai
<i>Knife</i>	mahee	matzee
<i>Shoes</i>	—	opah
<i>Sun</i>	meenacajai	mahpemeenee
<i>Moon</i>	meeombah	ohseamene
<i>Star</i>	meecaai	eekah
<i>Day</i>	ombah	mahpaih
<i>Night</i>	hondai	ohseeus
<i>Fire</i>	paidai	beerai
<i>Water</i>	nee	meenee
<i>Rain</i>	naunshee	harai
<i>Snow</i>	mah	mahpai
<i>Earth</i>	moneeka	amah
<i>River</i>	watishka	angee
<i>Stone</i>	ee-eeh	mee-ee
<i>Tree</i>	herabaimee	beeraiechtoet
<i>Meat</i>	tanoka	cuructschittee
<i>Dog</i>	sheenoota	matshuga
<i>Bear</i>	jabai	meerapa
<i>Beaver</i>	wassabai	lahpeetzee
<i>Bird</i>	washingguh	sacanga
<i>Fish</i>	hohoo	boa
<i>Cold</i>	snee	ceereei
<i>White</i>	ska	hoteechkee
<i>Black</i>	sahbai	shupeesha
<i>Red</i>	jeedai	ishshee
<i>I</i>	—	mee-ee
<i>He</i>	—	nee
<i>One</i>	meeachchee	lemoisso
<i>Two</i>	nomba	noopah
<i>Three</i>	rabeenee	namee
<i>Four</i>	tooba	topah
<i>Five</i>	satta	cheehoh
<i>Six</i>	shappai	acamai
<i>Seven</i>	painumba	chappo
<i>Eight</i>	hraitabainai	nopuppee
<i>Nine</i>	shonka	nowassappai
<i>Ten</i>	kraibaira	peeragas.

The *Iroquois* falls into a northern and a southern division, separated from one another by a mass of apparently intrusive Algonkin.

(1.)

English.	Mohawk.	Cayuga.	Tuscarora.	Nottoway.
<i>Man</i>	oonquich	najina	aineehau	eniha
<i>Woman</i>	oonhechlien	konheghtie	aitsrauychkaneaweah	ekening
<i>Head</i>	anoonjee	onowaa	ohtahre	setarake
<i>Hair</i>	oonooquiss	ononkia	oowaara	howerac
<i>Ear</i>	wahunchta	honta	ohhuhneh	suntunke (<i>pl.</i>)
<i>Eye</i>	ookoria	okaghha	ookawreh	unkoharac (<i>pl.</i>)
<i>Nose</i>	geneuchsa	onyohsia	ohtchyusay	oteusag
<i>Mouth</i>	wachsacarlunt	sishakaent	oskawruhweigh	eskaharant
<i>Tongue</i>	oonachsa	aweanaghsa	auwuntawsay	darsunke
<i>Tooth</i>	cuhnoojah	onojia	otoatseh	olosag (<i>pl.</i>)
<i>Hand</i>	oochsoochta	eshoghtage	oheneh	nunke
<i>Foot</i>	oochsheeta	oshita (<i>sing.</i>)	uhseh (<i>sing.</i>)	saseeke
<i>Sun</i>	kelanquaw	kaaghkwa	heetay	aheeta
<i>Moon</i>	kilanquaw	soheghkakaaghkwa	heetay	tethrake
<i>Star</i>	cajestuck	ojishonda	otcheesnoohquay	deeshu
<i>Day</i>	wawde	onirate	auwehneh	antyeke (<i>time</i>)
<i>Night</i>	aghsonthea	asohe	oosottoo	asunta (<i>time</i>)
<i>Fire</i>	ocheerle	ojista	stire	auteur
<i>Water</i>	oochnecanos	onikanos	auwuh	awwa
<i>Stone</i>	oonoyah	kaskwa	owrunuay	ohhoutakh
<i>Tree</i>	kerlitte	krael	oughruheh	geree
<i>Fish</i>	keiyunk	otsionda	kuhtchyuh	kaiuntu
<i>I</i>	ni	I	ie	ee
<i>Thou</i>	esse	ise	tsthauwuh	—
<i>He</i>	longwha	aoha	hearoo	—
<i>One</i>	oohskot	skat	euhche (R.)	unte
<i>Two</i>	tekkinih	tekni	nakte (R.)	dekanee
<i>Three</i>	ohson	segh	ahsunk (R.)	arsa
<i>Four</i>	kupyayrelih	kei	kuntoh (R.)	hentag
<i>Five</i>	wissk	wis	weesk (R.)	whisk
<i>Six</i>	yahyook	yei	oohyok (R.)	oyag
<i>Seven</i>	chahtakh	jatak	chechnoh (R.)	ohatag
<i>Eight</i>	soytayhhko	tekro	nakreuh (R.)	dekra
<i>Nine</i>	tihooton	tyohto	nereuh (R.)	deheerunk
<i>Ten</i>	weeayhrleh	waghsea	wathth'sunk (R.)	washa.

(2.)

English.	Wyandot.	English.	Wyandot.
<i>God</i>	tamaindezue	<i>Fingers</i>	eyingia
<i>Wicked Spirit</i>	degshurenoh	<i>Nails</i>	ohetta
<i>Man</i>	aingahon	<i>Body</i>	—
<i>Woman</i>	utehkeh	<i>Belly</i>	undeerentoh
<i>Boy</i>	omaintsentehah	<i>Feet</i>	ochsheetau
<i>Girl</i>	yaweetsutho	<i>Bone</i>	onna
<i>Infant, child</i>	cheahhah	<i>Heart</i>	yootooshaw
<i>Father</i>	hayesta	<i>Blood</i>	ingoh
<i>Mother</i>	aneheh	<i>Town, village</i>	onhaiy
<i>Wife</i>	azuttunohoh	<i>Warrior</i>	trezue (<i>war</i>)
<i>Son</i>	hoomekauk (<i>his</i>)	<i>Friend</i>	nidanbe (<i>brother</i>)
<i>Daughter</i>	ondequieu	<i>House, hut</i>	nematzezue
<i>Brother</i>	haenyeha (<i>my</i>)	<i>Kettle</i>	yayanetch
<i>Sister</i>	aenyaha	<i>Axe, hatchet</i>	ottoyaye (<i>axe</i>)
<i>An Indian</i>	iomwhen (<i>pl.</i>)	<i>Knife</i>	weneashra
<i>Head</i>	skotau	<i>Canoe, boat</i>	gya
<i>Hair</i>	arochia	<i>Indian shoes</i>	araghshu
<i>Face</i>	aonchia	<i>Bread</i>	datarah
<i>Forehead</i>	ayeutsa	<i>Sky, heaven</i>	caghroniate
<i>Ear</i>	hoontauh	<i>Sun</i>	yaandeshra
<i>Eye</i>	yochquiendoch	<i>Moon</i>	waughsuntayandeshra
<i>Nose</i>	yaungah	<i>Star</i>	teghshu (<i>pl.</i>)
<i>Mouth</i>	esskauhereeh	<i>Day</i>	ourheuha
<i>Tongue</i>	undauchsheean	<i>Night</i>	asontey
<i>Tooth</i>	uskoonsheean (<i>pl.</i>)	<i>Morning</i>	asonravoy
<i>Beard</i>	ochquieroot	<i>Evening</i>	teteinret
<i>Neck</i>	ohoura	<i>Spring</i>	honeraquey.
<i>Hand</i>	yorreessaw		

(3.)

English.	Onondago.	Seneca.	Oneida.
<i>Man</i>	etshinak	unguoh	loonkquee
<i>Woman</i>	echro	yehong	acunhaiti
<i>Head</i>	anuwara	oonooen	onoonjee
<i>Hair</i>	onuchquire	onunkaah	onanquis
<i>Ear</i>	ohucta	waunchta (<i>pl.</i>)	ohuntah
<i>Eye</i>	ogachra	kaka	ohkunlau
<i>Nose</i>	oniochsa	cagonda	{ onoo-oohsahonoo-ooh- sah
<i>Mouth</i>	ixhagachrahuta	wachsagaint	yesaook
<i>Tongue</i>	enachse	wanuchsha	owinaughsoo
<i>Tooth</i>	onotschia	kaunujow	onouweelah
<i>Hand</i>	luiages	hashrookta	snusagh
<i>Feet</i>	ochsita	oochsheeta (<i>sing.</i>)	—
<i>Sky</i>	tioarate	kiunyage	ochsheecht

English.	Onondago.	Seneca.	Oneida.
<i>Sun</i>	garachqua	kachqua	escalter
<i>Moon</i>	garachqua	kachgua	konwauantegeak (?)
<i>Star</i>	otschischtenocqua	cajeshanda	yoojistoqua
<i>Day</i>	wochuta	unde	weeneeslaat
<i>Night</i>	achsonata	nehsoha	kawwossonneak
<i>Fire</i>	otschischta	ojishta	ojisthteh
<i>Water</i>	ochnecanos	onekandus	oghnacauno
<i>Stone</i>	onaja	cosgua	—
<i>Tree</i>	garonta	kaeet	—
<i>I</i>	I	ee	—
<i>Thou</i>	his	ees	—
<i>He</i>	rauh	ahwha	—
<i>One</i>	skata	skaut	kuskat
<i>Two</i>	tekinu	ticknee	teghia
<i>Three</i>	achso	shegh	hasin
<i>Four</i>	gajeri	kaee	cayeli
<i>Five</i>	wisk	wish	huisse
<i>Six</i>	achiak	yae	yahiack
<i>Seven</i>	tsocatak	jawdock	tziadac
<i>Eight</i>	tekiro	tikkeugh	tagheto
<i>Nine</i>	watiro	teutough	wadehlo
<i>Ten</i>	wasshe	wushagh	woyehli.

The Woccon and *Catawba* are two languages of the same group, spoken in North Carolina; and they are the only two languages of that State, for which we have specimens—both short.

English.	Catawba.*	English.	Catawba.
<i>Man</i>	yabrecha	<i>Feet</i>	hepapeeah
<i>Woman</i>	eeyauh	<i>Blood</i>	eeh
<i>Father</i>	yahmosa	<i>House</i>	sook
<i>Mother</i>	yascu	<i>Axe</i>	pot-tateerawah
<i>Son</i>	koorewa	<i>Knife</i>	seepah
<i>Daughter</i>	enewah	<i>Shoe</i>	weedah
<i>Head</i>	iska	<i>Sky</i>	wahpeeh
<i>Hair</i>	gitlung	<i>Sun</i>	nooteeh
<i>Eye</i>	doxu	<i>Moon</i>	weechawanooteeh
<i>Ear</i>	peetoooh	<i>Star</i>	wahpeeknee
<i>Nose</i>	eepeesooch	<i>Day</i>	yahbra
<i>Mouth</i>	esomo	<i>Night</i>	weechawa
<i>Tongue</i>	peesoomoseh	<i>Fire</i>	epee
<i>Tooth</i>	heeaup	<i>Water</i>	eyau
<i>Hand</i>	ecksapeeah	<i>Rain</i>	cooksoreh
<i>Finger</i>	eekseeah	<i>Snow</i>	wauh

* Slightly more akin to the Cherokee, and the Uchee, on the one side, and the Sioux dialects on the other, than aught else.

English.	Catawba.	English.	Catawba.
<i>Earth</i>	munn	<i>I</i>	derah
<i>River</i>	esauh	<i>Thou</i>	yayah
<i>Stone</i>	eedee	<i>He</i>	ouwah
<i>Tree</i>	yup	<i>One</i>	dupunna
<i>Meal</i>	weedeeyoyundee	<i>Two</i>	naperra
<i>Dog</i>	tauntsee	<i>Three</i>	namunda
<i>Beaver</i>	chaupee	<i>Four</i>	purrepurra
<i>Bear</i>	nomeh	<i>Five</i>	puhte-arra
<i>Bird</i>	koching	<i>Six</i>	dip-karra
<i>Fish</i>	ye	<i>Seven</i>	wassinen
<i>Great</i>	paukteherd	<i>Eight</i>	tubbosa
<i>Cold</i>	chehuhchard	<i>Nine</i>	wunchah
<i>White</i>	saukchuh	<i>Ten</i>	pechuna.
<i>Black</i>	haukchuh		

The old languages of the Carolinas, Georgia, and Florida were—

1. The Wataree.*
2. The Eeno—Compare this name with the Texian Ini ;
3. The Chowah, or Chowan ;
4. The Congaree ;*
5. The Natchee—Compare with Natchez ; word for word ;
6. The Yamassee ;
7. The Coosah—Compare (word for word) with Coosada, and Coshatta.

In the south lay the Timuacana—of which a few words beyond the numerals are known.

In West Florida and Alabama, the evidence (I still follow the *Mithridates*) of Du Pratz scarcely coincides with that of the account of Nuñez de Vaca. This runs thus.

In the island of Malbado were spoken languages of

1. The Caoques ;
2. The Han.

On the coast—

3. The Choruico—Cherokee ?

* The name Riccaree, probably, belongs to these parts.

4. The Doguenes.
5. The Mendica.
6. The Quevenes.
7. The Mariames.
8. The Gualciones.
9. The Yguaces.
10. The Atayos—Adahi? This seems to have been a native name—“*die sich Atayos nennen.*”
11. The Acubadaos.
12. The Quitoles.
13. The Avavares—Avoyelles?
14. The Muliacone.
15. The Cutalchiche.
16. The Susola.
17. The Como.
18. The Camole.

Of migrants from the east to the west side of the Mississippi, the *Mithridates* gives—

1. The Pacana, conterminous with the Attacapas.
2. The Pascagula? Muscogulge.
3. The Biluxi? Apalach.
4. The Appalach? Apelousa.

The Taensa are stated to be a branch of the Natchez.

The Caoutas are, perhaps, word for word, the Conchattas; also the Coosa, Coosada, Coshatta.

The Stincards are, word for word, the Tancards = Tuncas = Tunicas.

The *Cherokee* is spoken, at the present moment, by more individuals than any other Indian tongue. Many of the Cherokees have taken up a portion of the American civilization; cultivate land, hold slaves, and increase in numbers. The language is also spoken by many who are other than Cherokee in blood. It is written, and that in a syllabic alphabet, excogitated by a native Cherokee, in Africa, named *Sequoyah*, or *Guess*. Like the

Vei, however, it is no evidence to the truly indigenous independent growth of an alphabet. Guess knew the English alphabet, *i. e.* he knew that languages could be reduced to writing, and the principles on which an alphabet could be formed. In this lies the real invention of an alphabet; an invention which the present writer maintains has only been made once.

English.	Cherokee.	Chocktaw.*	Muskogulge (or Creek).
<i>Man</i>	askaya	hottok nokni	istahouanuah
<i>Woman</i>	ageyung	kottok ohyo	hoktie
<i>Head</i>	askaw	nushkobo	ikah
<i>Hair</i>	gitlung	panshě (<i>his</i>)	isti
<i>Ear</i>	gule	hoksibbsh	huchko
<i>Eye</i>	tikata	mishkin	tolltlowah
<i>Nose</i>	koyoungsahli (<i>my</i>)	ibichulo	yōpō
<i>Mouth</i>	tsiawli	ishtě	chaknōh
<i>Tongue</i>	gahnogah	issunlūsh	tolasoah
<i>Tooth</i>	tetsinatutawgung (<i>my</i>)	notě	nottě (<i>pl.</i>)
<i>Hand</i>	agwoeni (<i>my</i>)	ibbūk (<i>his</i>)	inkke
<i>Feet</i>	tsulahsedane (<i>his</i>)	iyě (<i>his</i>)	eili (<i>sing.</i>)
<i>Sun</i>	nungdohegah	hashe	hahsie
<i>Moon</i>	nungdohsungnoyee	hushmunokaya	halhisie
<i>Star</i>	nawquisi	fichik	kōotso Isonibah
<i>Day</i>	ikah	nittok	nittah
<i>Night</i>	sungnoyee	ninnok	neilli
<i>Fire</i>	atsilung	liuok	toťkah
<i>Water</i>	ahmah	oka	wyvah
<i>Stone</i>	nungyah	tüllě (<i>metal stone</i>)	chatto
<i>Tree</i>	uhduh	itte	ittah
<i>Fish</i>	atsatih	nūně	tlakklo
<i>I</i>	ayung	unno	unneh
<i>Thou</i>	ne	chishno	chameh
<i>He</i>	naski	—	muh
<i>One</i>	saquoh	achofee	hommaye
<i>Two</i>	talee	tuklo	hokko
<i>Three</i>	tsawi	tuchina	totcheh
<i>Four</i>	nunggih	ushta	osteh
<i>Five</i>	hiskee	tahlape	chahgkie
<i>Six</i>	soodallih	hanali	ebbah
<i>Seven</i>	gulgwaugih	untuklo	koolobah
<i>Eight</i>	tsunelah	untuchina	chinnabah
<i>Nine</i>	sohonhailah	chokali	ostabah
<i>Ten</i>	uhskohhieh	pokoli	pahlen.

* The Chikkasah belongs to this division.

English.	Uchee.*	Natchez.†	Adaihe.	Chetemacha.†
<i>Man</i>	cohwita	tomkuhpena	haasing	pautchehase
<i>Woman</i>	wauhnehung	tahmahl	quaechuke	kithia
<i>Father</i>	chitung	abishnisha	kewanick	hineghie
<i>Mother</i>	kitchunghaing	kwalneshoo	amanie	haille
<i>Son</i>	tesunung (<i>my</i>)	akwalnesuta	tallehennie	hicheyahanhase
<i>Daughter</i>	tereyunung (<i>my</i>)	mahnoonoo	quolasinic	hicheyahankithia
<i>Head</i>	ptzeotan	tomne apoo	tochake	kutte
<i>Hair</i>	ptsasong	etene	calatuck	kutteko
<i>Ear</i>	cohchipah	ipok	calat	urahache
<i>Eye</i>	cohchee	oktool	analca	kane
<i>Nose</i>	cohtemee	shamats	wecoccat	chiche
<i>Mouth</i>	teaishhee	heche	wacatcholak	cha
<i>Tongue</i>	cootincah	itsuk	tenanat	huene
<i>Tooth</i>	tekeing	int	awat (<i>pl.</i>)	hi
<i>Hand</i>	keanthah	ispeshe	secut	unachiekaithie
<i>Fingers</i>	coonpah	—	okinsin (<i>sing.</i>)	unache kitset
<i>Feet</i>	tetetah	hatpeshé (<i>sing.</i>)	nocat (<i>sing.</i>)	sauknuthe (<i>sing.</i>)
<i>Blood</i>	wace	itsh	pchack	unipe
<i>House</i>	—	hahit	coochut	hanan
<i>Axe</i>	—	ohyaminoo	—	—
<i>Knife</i>	eoutchee	pyhewish	—	—
<i>Shoes</i>	tethah	popatse	—	—
<i>Sky</i>	houpoung	nasookta	ganick	kahieketa
<i>Sun</i>	ptso	wah (<i>fire</i>)	naleen	thiaha
<i>Moon</i>	shafah	kwasiip	nachaoat	pautne
<i>Star</i>	yung	tookul	otat	pacheta
<i>Day</i>	uckkah	wit	nestach	wacheta
<i>Night</i>	pahta	toowa	arestenet	timan
<i>Fire</i>	yachtah	wah	nang	teppe
<i>Water</i>	tsach	koon	holcut	ko
<i>Rain</i>	chaäh	nasnayobik	ganic	kaya
<i>Snow</i>	stahae	kowa	towat	nactepeche
<i>Earth</i>	ptsah	wihih	caput	nelle
<i>River</i>	tauh	wöl	gawichat	koneatineshe
<i>Stone</i>	—	ohk	eksēka	nonché
<i>Tree</i>	yah	tshoo	tanaek	conche
<i>Meat</i>	colahntha	wintsé	hosing	kipi
<i>Dog</i>	ptsenah	waskkōp	—	—
<i>Beaver</i>	samkkeing	—	culawa	—
<i>Bear</i>	ptsaka	tso kohp	solang	hacuneche
<i>Bird</i>	psenna	shankolt	washang	thia
<i>Fish</i>	potshoo	henn	aesut	makche
<i>Great</i>	—	lehkip	tocat	hatekippe
<i>Cold</i>	—	tzitakopana	hostalga	kasteke

* Slightly more akin to the Catawba and Cherokee than aught else.

† Slightly more akin to each other and Muskogulge than aught else.

English.	Uchee.	Natchez.	Adaihe.	Chetemacha.
<i>White</i>	quecah	hahap	testaga	mechetineche
<i>Black</i>	ishpe	tsokokop	hatoua	nappchequineche
<i>Red</i>	tshulhuh	pahkop	pehasat	pinnoneche
<i>I</i>	'te	tukehah	hicatuck	utecheca
<i>Thou</i>	—	uhkehah	—	utietmhi
<i>He</i>	coheetha	akoonikia (<i>this here</i>)	nassicon	hatche
<i>One</i>	sāh	witahu	nancas	hongo
<i>Two</i>	nowāh	ahwetic	nass	hupau
<i>Three</i>	nokah	nayetic	colle	kahitie
<i>Four</i>	taltlah	ganooetic	tacache	mechchant
<i>Five</i>	chwanhah	shpedee	seppacan	hussa
<i>Six</i>	chtoo	lahono	pacanancus	hatcha
<i>Seven</i>	latchoo	ukwoh	pacaness	micheta
<i>Eight</i>	peefah	upkutepish	pacalcon	kueta
<i>Nine</i>	'tah'thkah	wedipkatepish	sickinish	knicheta
<i>Ten</i>	'tthklahpee	ōkwah	neusne	heihitie.

Allied one to another, the Pawni and Riccari are Caddo languages.

English.	Pawni.	Riccari.
<i>Woman</i>	tsapat	sapat
<i>Boy</i>	peeshkee	weenatch
<i>Girl</i>	tchoraksh	soonahcht
<i>Child</i>	peeron	pera
<i>Head</i>	pakshu	pahgh
<i>Ears</i>	atkaroo	tickokite
<i>Eyes</i>	keereekoo	cheereecoo
<i>Hair</i>	oshu	pahi
<i>Hand</i>	iksheeree	tehonare
<i>Fingers</i>	haspeet	parick
<i>Foot</i>	ashoo	ahgh
<i>God</i>	thouwahat	tewaroohteh
<i>Devil</i>	tsaheekshkakooraiah	kakewaroohteh
<i>Sun</i>	shakoro	shakoona
<i>Fire</i>	tateetoo	tekieeht
<i>Moon</i>	pa	wetah
<i>Stars</i>	opeereet	saca
<i>Rain</i>	tatsooroo	tassou
<i>Snow</i>	toosha	tahhau
<i>Day</i>	shakoorooeshairet	shacona
<i>Night</i>	eraishnaitee	eenahgt
<i>Light</i>	shushieगत	shakoonah
<i>Dark</i>	éeraishuaite	tekatistat
<i>Hot</i>	touetstoo	towarist
<i>Cold</i>	taipeechee	teepse
<i>Yes</i>	nawa	neecoola
<i>No</i>	kakee	kaka

English.	Pawni.	Riccari.
<i>Bear</i>	kookooksh	keahya
<i>Dog</i>	ashakish	hohtch
<i>Bow</i>	teeragish	nache
<i>Arrow.</i>	leekshoo	neeche
<i>Hut</i>	akkaroo	acare
<i>Canoe</i>	lakohoroo	lahkeehoon
<i>River</i>	kattoosh	sahonnee
<i>I</i>	ta	nanto
<i>One</i>	askoo	asco
<i>Two</i>	peetkoo	pitco
<i>Three</i>	touweet	towwit
<i>Four</i>	shkeetish	tcheetish
<i>Five</i>	sheekooksh	tcheetishoo
<i>Six</i>	sheekshabish	tcheetishpis
<i>Seven</i>	peetkoosheeshabish	totchapis
<i>Eight</i>	touweetshabish	tochapiswon
<i>Nine</i>	looksheereewa	totchapishnahenewon
<i>Ten</i>	looksheeree	nahen
<i>Twenty</i>	petouoo	wetah
<i>Thirty</i>	luksheereewetouoo	sahwee
<i>Hundred</i>	sheekooksharoo	shontan.

In a country like Texas, 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 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.

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, Adaizi (or Adahi), 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 Choktahs.

Concerning the philology of the Washas, the Bedies, the Acoressesaws, 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, as has been seen, samples of three more—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.

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 ran northwards, and were with the Shoshoni.

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 later writers 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*, a 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) Aliche or Eyish; (5) Acosse-saws; (6) Navaosos; (7) Mayes; (8) Cances; (9) Toncahuas; (10) Tuhuktukis; (11) Unataquas or Anadarcos; (12) Mascovie; (13) Iawanis 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, Choktahs, 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 Choktah,
2. The Caddo,
3. The Adahi,
4. The Attakapa,

5. The Cumanch, and

6. The Witshita 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 :—

<i>Tribes.</i>	<i>Numbers.</i>
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* connection, 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 used is *stock*, his statement being that the Waco, the Tawacani, the Towiash, the Aynic, the San Pedro Indians, the Nabaduches, and the Nacodochets 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 *Tonkarways*, 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 *Choktah* 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 *Witshita* is probably one of these:—

English.	Caddo.	Witshita.
<i>Head</i>	cundo	etskase
<i>Hair</i>	beunno	deodske
<i>Eye</i>	nockkochun	kidahkuck
<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	shercheke ite
<i>Ten</i>	binnah	skedorash.

Probably, also, the following—

English.	Kichai.	Hueco.
<i>Man</i>	caiuquanoquts	todekitz
<i>Woman</i>	chequoike	cahheie

English.	Kichai.	Hueco.
<i>Head</i>	quitatso	atskiestacat
<i>Hair</i>	itscoso	ishkesteatz
<i>Face</i>	itscot	ichecoh
<i>Ear</i>	atikoroso	ortz
<i>Eye</i>	guideeco	kidik
<i>Nose</i>	chuscarao	tisk
<i>Mouth</i>	hokinnik	ahcok
<i>Tongue</i>	hahtok	hotz
<i>Tooth</i>	athnesho	ahtk
<i>Hand</i>	ichshene	ishk'ti
<i>Foot</i>	usinic	os
<i>Fire</i>	yecenieto	hatz
<i>Water</i>	kiokoh	kitsah
<i>One</i>	arishco	cheos
<i>Two</i>	chosho	witz
<i>Three</i>	tahwithco	tow
<i>Four</i>	kithnucote	tahquitz
<i>Five</i>	xs'toweo	ishquitz
<i>Six</i>	napitow	kiash
<i>Seven</i>	tsowetate	kiownitz
<i>Eight</i>	naikinukate	kiatou
<i>Nine</i>	taniorokat	choskitte
<i>Ten</i>	x'skani	skittewas.

I conclude with a language which is decidedly Texian
—the Attakapa.

English	Attakapa.	English.	Attakapa.
<i>Man</i>	iōl	<i>Sun</i>	nagg
<i>Woman</i>	nickib	<i>Moon</i>	tegidlesh
<i>Father</i>	shau	<i>Star</i>	ish
<i>Mother</i>	tegn	<i>Day</i>	iggl
<i>Son</i>	shka	<i>Night</i>	tegg
<i>Daughter</i>	tegu	<i>Fire</i>	cam
<i>Head</i>	ashhat	<i>Water</i>	ak
<i>Hair</i>	taesh	<i>Rain</i>	caucau
<i>Ear</i>	ann	<i>Snow</i>	aalesat
<i>Eye</i>	uill	<i>Earth</i>	ne
<i>Nose</i>	idst	<i>River</i>	aconstuchi
<i>Mouth</i>	katt	<i>Stone</i>	wai
<i>Tongue</i>	nedle	<i>Tree</i>	kagg
<i>Tooth</i>	ods	<i>Meat</i>	oged
<i>Hand</i>	uish	<i>Bear</i>	stigne
<i>Finger</i>	nishagg	<i>Bird</i>	tsorlagst
<i>Feet</i>	tippel	<i>Fish</i>	iagghan
<i>Blood</i>	iggh	<i>Great</i>	uishik
<i>House</i>	ank	<i>Cold</i>	tsamps
<i>Sky</i>	tagg	<i>White</i>	cobb

[English.	Attakapa.	English.	Attakapa.
<i>Black</i>	ianu	<i>Four</i>	tsets
<i>Red</i>	ofg	<i>Five</i>	nilt
<i>I</i>	ne	<i>Six</i>	latst
<i>Thou</i>	natt	<i>Seven</i>	paghu
<i>One</i>	hanneck	<i>Eight</i>	tsikuiiau
<i>Two</i>	happalst	<i>Nine</i>	teghuiaie
<i>Three</i>	batt	<i>Ten</i>	heissigu.

The *Attakapa* 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.

The Adahi or Adaize (? Yatassi) and the Attakapa are the two most isolated languages of North America, each having, however, miscellaneous affinities.

As the languages to the west of the Attakapa have already been noticed, so those of South America now come under consideration.

CHAPTER LXI.

Languages of South America.—New Grenada.—The Quichua.—The Aymara.
—The Chileno.—The Fuegian.

It may safely be said that there is no part of the world, of which the Comparative Philology is more uncertain and obscure than South America. That there are vast tracts elsewhere, for which our *data* are scantier, is not denied. Scanty, however, as they may be, they are, generally, better arranged ; for in South America, though our materials are by no means deficient, our classification is at its *minimum*. The notices of the *Mithridates* were chiefly taken, either at first hand or through Hervas, from the Jesuit missionaries, whose communications were all of the same character. They gave us almost always a Paternoster, occasionally a hymn, sometimes the numerals, more rarely a full and copious general vocabulary. They also, for the most part, gave us a very compendious grammar or *Arte* ; a grammar or *Arte*, in which the principles of the ordinary Latin Grammar of Europe were applied to forms of speech to which they are wholly unsuited. Besides their inherent imperfections, these *Artes* have the additional demerit of being amongst the scarcest of philological works. They are, for American books, old ; the majority being of the

seventeenth century. They are printed in Lima and other Transatlantic towns, rather than in Madrid or Lisbon. Finally, they are often in MS. That many of these were known to Adelung, is shown in almost every page of his great work. Perhaps he knew of most of them. Nevertheless, as a mere matter of bibliography some have been noticed, and that for the first time, since his death. So far, then, as this is the case, they give us new materials. That the main mass, however, of our fresh *data* consists of fresh observations is no more than what we expect; no more than the actual fact. Still, compared with what has been done elsewhere, they are few. Whoever goes over the elaborate bibliographical work of Ludwig may see this. He may see that the number of languages for which there are few or no authorities later than Hervas is inordinately large; so large, as to convince us that, whether by investigators on the spot or by enterprising travellers, the philology of South America has been (as compared with that of other countries) greatly neglected. He will see that, for all that has been done in recent times, the names of Spix and Martius, Prince Maximilian of Neuwied, Castelnau, D'Orbigny, Sir Robert Schomburgh, and Wallace (each in his own special area), give a monopoly of authority. Where these writers have either observed or collected, we have a fairly-illustrated district. Elsewhere there is sad barrenness.

The parts, then, where the most has been done, are Brazil (a vast area), the Missions of Moxos and Chiquitos, along with parts of Peru, British Guiana, and the parts to the west of the Rio Negro; more especially the valley of the Uapés. In New Grenada also, of the languages whereof the information of the *Mithridates* is of the scantiest, we have a fair mass of new details collected by the occupants of the republic itself. They are, however, from the fact of their being chiefly published in Bogota, pre-eminently

inaccessible. To the present writer at the present time, the very existence of them is known almost wholly through Ludwig's notices.

The parts for which our knowledge is most pre-eminently stationary are, Venezuela, Peru, Chili, the Argentine Republics, Paraguay, and Patagonia.

Again; as the organization of the Missions is less complete amongst the Portuguese than it is (or was) amongst the Spanish populations of the New World, the difference between the amount of research bestowed upon the aborigines of New Grenada, Peru, &c. and those of Brazil, is considerable.

The details, then, of Portuguese America are more unsatisfactory than those of Spanish. In those parts of the continent which belong to England or Spain, or which have been Dutch, the philology has been left to accident—so that in respect to them we are in no better position than we are with the languages of the Hudson's Bay Territory and the English portion of Oregon—a worse position than we are in with respect to those of the United States; where a partial investigation has been undertaken by the Government. This means that a list of words has been prepared which is filled up as new languages present themselves; a plan which, whilst it stimulates and directs inquiry, makes classification a simple matter of inspection.

The natural road from North to South America is by the way of the Isthmus. At the same time the fact of the West-India Islands forming a second chain of communication must not be overlooked.

In the present chapter, the plan adopted in North America will be followed, *i. e.* the languages to the west of the Andes will be treated first. The great block of land drained by the Orinoco, the Amazons, and the Rio de la Plata will follow; and Brazil will come last.

There are affinities in both directions. The first line, however, is the one which is most conveniently taken.

For New Grenada, but few vocabularies are known to me—the *Artes*, &c., referred to by Ludwig, being difficult of access.

Beginning with the parts to the south of the *Chol* and *Muysca* (now called *Chibcha*) areas for which a few words only are known to me, we come to the—

English.	Correguage.	Andaqui.
<i>Man</i>	emuid	—
<i>Woman</i>	dome	—
<i>Head</i>	sijope	quinaji
<i>Hair</i>	dana	—
<i>Eye</i>	nancoco	sifi
<i>Ear</i>	cajoroso	sunguajo
<i>Nose</i>	jiniquapui	quifi
<i>Teeth</i>	cojini	sicoga
<i>Foot</i>	coapi	soguapana
<i>Heart</i>	decocho	—
<i>Tongue</i>	—	sonae
<i>Hand</i>	—	sacaa
<i>Sky</i>	queneme	—
<i>Sun</i>	ense	caqui-kebin
<i>Moon</i>	paimia	mitae-kede
<i>Star</i>	manoco	fisona-ivine
<i>River</i>	siacha	jiji
<i>Water</i>	oco	—
<i>Earth</i>	choa	mijinae
<i>Stone</i>	cata	—
<i>Egg</i>	cuejepi	guasos.

The title of the earliest grammar of the *Peruvian* is *Gramatica ò arte general de la lengua de los Indios del Peru ; nuevamente compuesto por el Maestor Fray Domingo de San Thomas de la order de Santa Domingo en dichos reynos*. The precise date of this is A.D. 1560. In the Dictionary, however, bearing the same date, the language is called the *Lengua General de la Peru, Llamada Quichua*. The particular tribe with which this term originated was that of the Quichua on the Aymara frontier and conterminous with the Collas.

Of the dialects, the most northern is the Quiteno of Quito. Then follow, the Chinchasuya, between 11° and 13° S. L.; the Cauki of certain districts to the south of Lima; the Lamano of the parts about Truxillo; the Cuzcucano of Cuzco; and, finally, the Calchaqui of Tucuman.

The *Aymara* area has its historical centre in the parts about the Lake Titicaca, where the famous Peruvian legislator, Mango Capac, first made his appearance. The monuments of Tiaguanaco and Carangas belong to it. So do those numerous tombs containing the artificially flattened skulls upon which so much has been written by ethnologists. According to Garcillasso de la Vega it was the third Inca, Llogue Yupanqui, who brought the Aymaras under the Quichua dominion. They lie between 15° and 20° S. L., occupants of the highest range of the Andes, on both sides. Some of them belong to the drainage of the La Plata, being found on the upper part of the Pilcomayo. This brings them in contact with Chaco tribes; whilst in the direction of Bolivia they touch the Chiquitos. As a general rule, however, they are surrounded by the Quichua dialects, by which they have, to all appearance, being encroached on; indeed, the capital Cuzco, Quichuan as it is in many respects, is a town upon Aymara ground. So is Potosi; so also a great portion of the Provinces of Tinto, Arequipa, La Paz, and Chuquisaca, with considerable parts of Tarapaca and Atacama.

The *Mithridates* names the Lupaca as the commonest, and the Pacase as the most refined of the Aymara dialects; amongst which are enumerated the Canchi, the Cana, the Colla, the Collagua, the Caranca, and the Charca; this last being conterminous with the Guarani Chiriguanos.

English.	Quichua.	Aymara.	Araucanan.
<i>Man (homo)</i>	runa	hake	che
— (<i>vir</i>)	ccari	—	huento
<i>Woman</i>	huarmi.	—	—
<i>Head</i>	uma	pegke	lonco
<i>Eye</i>	ñain	naira	nge
<i>Ear</i>	rinri	—	—
<i>Nose</i>	cenca	nasa	yu
<i>Tongue</i>	kallu	lagra	gehuun
<i>Hair</i>	chuccha	nacuta	lonco
<i>Hand</i>	maqui	ampara	cuugh
<i>Foot</i>	chaqui	cayu	namon
<i>Sky</i>	<i>hananpacha</i>	—	huenu
<i>Earth</i>	allpa	urakke	tue
<i>Sun</i>	inti	inti	antuigh
<i>Moon</i>	quilla	pagsi	cuyem
<i>Fire</i>	nina	nina	k'tal
<i>Water</i>	unu	huma	ko
—	yacu	—	—
<i>One</i>	huc	mai	quigne
<i>Two</i>	ycau	paya	epu
<i>Three</i>	quinza	kimsa	cula.

Mainas.—The Paternoster.

Papampoa ya-uranso *inapake*; apurì nen kema mucharinso-ni; kema inapa keyavei; kema lovanturanso lelinso-ni mompuye *inapake*; napupontinati isse-ke-nta; cus-saru-mpoa taveri rosa nanni ketuke ipure; huchampontana anis uke mompupe campoanta aloyotupe saya-pita amsere campo-anta; co apukesne tentacioneke co anotakeve; ina-kerà ateeke campu kera co loyave pita.

The exact place of the *Puquina* of Hervas and the Mithridates, as well as that of the *Yunga* (or) *Mochika*, is uncertain; all we have of them being a Paternoster in each, which runs thus:—

Puquina.

Señiki, hanigo pacas cunana ascheno pomana upalli suhanta po capaca aschano señguta huachunta po hatano callacaso hanta kiguri hanigopa casna ehe cahu cohucacasna hamp. Kaa gamenke ehe hesuma: Señguta camen sen tanta señ hochahé pampache sumao 'kiguiri señ, señguta huchachas keno gata hampachanganch cagu: Ama ehe acrosumo huchaguta señ hotonavà enahata entonana keipina sumau.

Yunga (Mochika).

Muchef, acazloo cuzianqiüc; Zunkoc licum apmucha; Pücan ñof zunguzias; eyipmang zung polengnum mo uzicapuc cuziangüic mun; Ayoineng inengo much sollon piicam ñof allò molur; Ef kecan ñof ixlllis acan mux efcò, xllang museyo much ziomun; Amus tocum ñof xllamgmuse iz puzereric namnum; Lesnam efcò ñof pissin kich.

Languages of the Pampas—

English.	Puelche.	English.	Puelche.
<i>Man</i>	chia	<i>Bow</i>	aeke
<i>Woman</i>	yamcat	<i>Arrow</i>	quit
<i>Head</i>	cacaa	<i>Young</i>	yapelgue
<i>Cheek</i>	yacalere	<i>Old</i>	ictza
<i>Eyes</i>	yatitco	<i>I, me</i>	kia
<i>Ears</i>	yaxyeæhe	<i>He, she</i>	sas
<i>Hand</i>	yapaye	<i>Give me</i>	chutaca
<i>Sun</i>	apiucuc	<i>Eat</i>	akenec
<i>Moon</i>	pioo	<i>Sleep</i>	meplamum
<i>Fire</i>	aquacake	<i>I will</i>	kemo
<i>Water</i>	yagup	<i>I will not</i>	canao.
<i>Mountain</i>	atecq		

From Tierra del Fuego—

English.	Alikhùlip.	Tekeenika.
<i>Man</i>	ackinish	oha
<i>Head</i>	ofchoeka	lukabe
<i>Nose</i>	nohl	cushush
<i>Hair</i>	ayu	oshta
<i>Hand</i>	yuccaba	marpo
<i>Teeth</i>	cauwash	tuun
<i>Eye</i>	telkh	della
<i>Ear</i>	teldil	ufkhea
<i>Foot</i>	cutliculcul	coeea
<i>Sky</i>	accuba	howucca
<i>Day</i>	anoqual	—
<i>Earth</i>	barbe	tann
<i>Sun</i>	lum	lum
<i>Moon</i>	conakho	anoco
<i>Star</i>	conash	appernish
<i>Fire</i>	tettal	poshaky
<i>Water</i>	chauash	shamea
<i>One</i>	towquiddow	ocoale
<i>Two</i>	telkeow	combabe
<i>Three</i>	cupeb	mutta.

It is needless to state that the Fuegian has affinities in one direction only; and that, there, it is the point of a pyramid.

CHAPTER LXII.

Languages of the Orinoko, Rio Negro, and northern bank of Amazons.—
 Yarura, &c.—Baniwa.—Juri.—Maipur.—Carib.—Salivi.—Warow.—
 Taruma.—Iquito.—Mayoruna.—Peba.—Ticuna, &c.

WE now move towards the head-waters of the Orinoko. Furthest to the west and north lie the Yarura, Betoï, and Otomaka.

English.	Yarura.	Betoï.	Otomaka.
<i>Man</i>	pumme	umasoi	andua
<i>Woman</i>	ibi, ain	ro	ondua
<i>Father</i>	aya	babi	—
<i>Mother</i>	aini	mama	—
<i>Head</i>	pacchù	rosaca	—
<i>Eye</i>	joride	ufoniba	—
<i>Nose</i>	nappe	jusaca	—
<i>Tongue</i>	topono	ineca	—
<i>Hair</i>	keun	rubuca	—
<i>Hand</i>	icchi	rumcosi	—
<i>Foot</i>	tao	remoco	—
<i>Day</i>	do	munila	—
<i>Sky</i>	ande	tencucu	caga
<i>Earth</i>	dabu	dafibu	poga
<i>Water</i>	ui	ocudu	ia
<i>Fire</i>	conde	futu	nua
<i>Sun</i>	do	teo-umasoi	—
<i>Moon</i>	goppe	teo-ro	—
<i>Beard</i>	tambe	—	perega
<i>One</i>	caneame	edojojoi	—
<i>Two</i>	noeni	edoi	—
<i>Three</i>	tarani	ibutu	—

Word for word, *Baniwa* is, probably, *Maniwa*, *Maniva*, *Poignavi*, and *Guipoignavi* of other writers—especially does it seem to be, word for word, the

Guipoignavi of Humboldt. Now the Baniwa districts are those through which runs the frontier between Brazil and Venezuela. There are also those which give us the point where the researches of Mr. Wallace from the South, and of Humboldt from the North, respectively terminated; the former having moved upwards from the Rio Negro, the latter downwards from the Orinoco. Now as Humboldt names the language for the parts in question *Poignavi*, giving two words of it, one of which (*oueni* = *water*) coincides with the *uni* and *weni* of Wallace's *Baniwa*, the identification under notice is legitimate.

There are (at least) three dialects of the Baniwa, *eo nomine*—the Baniwa of the river Isanna, the Baniwa of the Tomo and Maroa rivers, and the Baniwa of the Javita; this last being spoken beyond the boundary, *i. e.* in Venezuela.

The affinities between the *five* forms of speech under notice appear to run just as Mr. Wallace has arranged his specimens of them, *i. e.* Tariana, *Baniwa* of the Isanna, *Barree*, Baniwa of the Tomo and Maroa, and Baniwa of the Javita. Between the extremes there is a considerable difference: a fact which should lead us to reflect upon what would be our opinion if, instead of being preserved, the intermediate forms had been lost. This would depend, to a great extent, upon the way in which these extremes were represented; it being certain that, if our specimens represented those parts of the two forms of speech which differed rather than those which agreed with each other, we should pronounce them to be separate languages.

English.	Baniwa (Isanna).	Barrec.	Baniwa (Javita).	Baniwa (Toma and Maroa).
<i>Man</i>	atchinali	henul	henume	catenemuni
<i>Woman</i>	inaru	ineitutu	neyau	thalinafemi
<i>Boy</i>	mapen	hantetchule	irlubeḡlib	mathicoyou
<i>Girl</i>	mapeni	heineitutchi	neyaufferium	mathicoyou

English.	Baniwa (Isanna).	Barree.	Baniwa (Javita).	Baniwa (Toma and Maroa).
<i>Head</i>	nhuhideu	nodusia	nobie	washio
<i>Mouth</i>	nonuma	nonuma	enoma	wanoma
<i>Eye</i>	nuiti	nuita	nofurli	waholisi
<i>Nose</i>	nitueu	nuti	nuyapeu	wasiwi
<i>Teeth</i>	noyeihe	nahei	nasi	wathi
<i>Belly</i>	noshada	nodullah	paneni	wahnwiti
<i>Arm</i>	nozete	nodana	nanu	wacano
<i>Hand</i>	nucapi	nucabi	nappi	wacavi
<i>Fingers</i>	nucapi	nucabi heintibe	naphibre	wacavitheani
<i>Toes</i>	nuhipa	nisi heintibe	geiut sisinè	watsisiculoasi
<i>Foot</i>	nupepa	nisi	nuitsiphabe	watsisi
<i>Bone</i>	noapi	nabi	nopuina	waçlanuku
<i>Blood</i>	naira	niya	miasi	wathanuma
<i>Sun</i>	camui	camu	namouri	—
<i>Moon</i>	keri	the ^h ke	narhita	enoo
<i>Star</i>	iweri	wenadi	uiminari	—
<i>Fire</i>	tidge	cameni	arsi	cathi
<i>Water</i>	uni	uni	weni	weni.

The *Chimanos* is nearer to these than to aught else.

English.	Chimanos.	English.	Chimanos.
<i>Head</i>	nuhla	<i>Sun</i>	somanlu
<i>Eye</i>	nullata	<i>Moon</i>	uanu
<i>Nose</i>	intshiuongeu	<i>Earth</i>	tocke
<i>Mouth</i>	numa	<i>Fire</i>	oeje
<i>Tongue</i>	nehna	<i>Water</i>	uhu
<i>Tooth</i>	nihi	<i>One</i>	aphulla
<i>Hand</i>	gabi	<i>Two</i>	biagma
<i>Foot</i>	nou	<i>Three</i>	mabaagmamacke.

The *Uaenambeu*, or *Humming-Bird Indians*, lie beyond the districts personally visited by Mr. Wallace, *i. e.* on the Lower Japurá. He met, however, with some of them on the Rio Negro, and obtained some information concerning them, as well as a vocabulary of their language. He connects them more especially with the *Coretu* and the *Juri*. The point, however, of most importance concerning this *Uaenambeu* vocabulary is the fact of its representing the language of a group of tribes already known to us—already known to us under the name *Mauhé*.

The *Coretu* lie on the *Apaporis*, between the *Uapés* and the *Japurá*. The *Tucano* belong to the same rivers :

the Cobeu to the main stream of the Uapés. The Cobeu, Tucano, and Coretu, are members of the same class; the exact value of it being uncertain. The Cobeu bore their ears, and enlarge the hole until it will take in a bottle-cork; hereby illustrating our remarks on the word *Orejones*. The reason for writing *Coretu of Wallace* lies in the fact of there being in Balbi another Coretu vocabulary: which, with the exception of one word (*haie = aoue = sun*) is *not* the language of the vocabularies more especially under notice.

The *Juri* lie between the Ica and the Japurá, and are called, also, Juripixunas = Black Juri, and Bocaprietos = Blackmouths from the custom of tattooing the parts about the mouth in such a manner as to resemble the black-mouthed squirrel-monkeys (*Callithrix sciureus*). A portion of them has migrated to the Rio Negro, settled there, and become more or less civilized.

English.	Uaenambeu.	Juri.	Coretu.
<i>Man</i>	achijari	tchoucu	ermeu
<i>Woman</i>	inaru	tchure	nomi
<i>Boy</i>	maishu	raiate	ingĩgu
<i>Girl</i>	maishu	nitemi	nomi amanga
<i>Head</i>	eribida	tchokireu	culri
<i>Mouth</i>	erinuma	tchoia	düshi
<i>Eye</i>	eridoe	tchoit	yealluh
<i>Nose</i>	nuetacu	youcone	ergilli
<i>Tceth</i>	nuaei	tchatikou	gohpecu
<i>Belly</i>	nucutu	turaeh	tohtono
<i>Arm</i>	eribedo	tchoua	dicah
<i>Hand</i>	erikiapi	tchoupumau	muhu
<i>Fingers</i>	nucapi	tchoupei	muetshu
<i>Toes</i>	nuipamena	tchoupomoru	giapa muetshu
<i>Foot</i>	eripa	tchouoti	giapa
<i>Bone</i>	nuapi	tchouino	gnueh
<i>Blood</i>	nuiri	echonieri	dii
<i>Sun</i>	camui	iye	auoue
<i>Moon</i>	cari	noimo	iamimiaga
<i>Star</i>	ibidji	ouca	omoari
<i>Fire</i>	itchipa	ü	piulre
<i>Water</i>	una	coora	deco.

That neither Juri nor Juripixunas are native names will be seen in the sequel.

The following is the *Coretu of Bulbi*.

English.	Coretu.	English.	Coretu.
<i>Eye</i>	siroho	<i>Foot</i>	namaigo
<i>Head</i>	caumeo	<i>Sun</i>	haie
<i>Nose</i>	lüssapo	<i>Moon</i>	haio-pucku
<i>Mouth</i>	hiamolocko	<i>Earth</i>	gaira
<i>Tongue</i>	coahuro	<i>Water</i>	cootabu
<i>Tooth</i>	simahapo	<i>Fire</i>	aegace.
<i>Hand</i>	coholo		

The Baniwa of the Tomo and Maroa is more especially Maipur; that of the Isanna Carib; whilst that of the Javita leads, more especially towards the languages of Ecuador. Meanwhile, it is generally recognized that (whether the affinity be great or small) there has always been one between the *Maipur* and the Carib, *en masse*.

English.	Maipur.	English.	Maipur.
<i>God</i>	purruna-minari	<i>River</i>	ueni
<i>Man</i>	cajarrachini	<i>Lake</i>	cavia
<i>Woman</i>	tiniochi	<i>Mountain</i>	japa
<i>Sky</i>	eno	<i>Rock</i>	chipa
<i>Earth</i>	peni	<i>Tree</i>	aa
<i>Sun</i>	chie	<i>Head</i>	nuchibucu
<i>Moon</i>	chejapi	<i>Ear</i>	nuachini
<i>Star</i>	urrupe	<i>Eye</i>	nupurichi
<i>Day</i>	pecumi	<i>Nose</i>	nuchirri
<i>Night</i>	jatti	<i>Mouth</i>	nunumacu
<i>Wind</i>	chipucu	<i>Tooth</i>	nati
<i>Cloud</i>	tamana	<i>Tongue</i>	nuare
<i>Rain</i>	tia	<i>Arm</i>	nuana
<i>Fire</i>	catti	<i>Hand</i>	nucapi
<i>Water</i>	ueni	<i>Foot</i>	nuchii.

The *Achagua* is akin to this.

English.	Maipur.	Achagua.
<i>I</i>	nura or cana	nuya
<i>Thou</i>	pia — capi	qiya
<i>He</i>	ia — he	piya
<i>She</i>	yyya — cau	ruya
<i>We</i>	uaya — cavi	quaya
<i>Ye</i>	nia — cani	iya
<i>They</i>	nia — cani	naya.

So is the Pareni. The next twenty vocabularies belong to the great *Carib* group.

(*In New Grenada.*)

English.	Guaque.	English.	Guaque.
<i>Head</i>	jutuye	<i>Tongue</i>	inico
<i>Hair</i>	jutuyari	<i>Hand</i>	ninare
<i>Eye</i>	emuru	<i>Sun</i>	vehi
<i>Ear</i>	janari	<i>Moon</i>	nuna
<i>Nose</i>	onari	<i>Star</i>	chirique
<i>Teeth</i>	yeri	<i>Fire</i>	majoto
<i>Foot</i>	ijupuru	<i>Earth</i>	nenó
<i>Bone</i>	yetije	<i>Stone</i>	jefu
<i>Mouth</i>	indare	<i>Egg</i>	ismu.

(*In Demerara and Venezuela.*)

English.	Wapisiana.	English.	Wapisiana.
<i>Head</i>	unruai-aitana	<i>Earth</i>	emu
<i>Eye</i>	ungwawhen	<i>Fire</i>	tegherre
<i>Nose</i>	ungwiitippa	<i>Water</i>	tuna
<i>Mouth</i>	untaghu	<i>Bow</i>	sumara
<i>Hand</i>	ungwaipanna	<i>Arrow</i>	urreghuri
<i>Foot</i>	unketewi	<i>Dog</i>	arimaragha
<i>Sun</i>	kamo	<i>One</i>	peiteieppa
<i>Moon</i>	keirrh	<i>Two</i>	tiatang
<i>Star</i>	weri	<i>Three</i>	itikineita.

English.	Waiyamera.	Guinau.	Maionkong.	Woyawai.
<i>Head</i>	ipawa	intshebu	hohuha	igteburi
<i>Eye</i>	yenuru	nawisi	uyenuru	eoru
<i>Nose</i>	yonari	intshe	yoanari	younari
<i>Mouth</i>	tshuaduru	noma	andati	emdare
<i>Hand</i>	yanaroru	inkabe	yamutti	yamore
<i>Foot</i>	kiporu	intshibe	ohutu	horori
<i>Sun</i>	weyu	kamuhu	tshi	kamu
<i>Moon</i>	numa	kewari	nuna	nuni
<i>Star</i>	serrika	yuwinti	yetika	serego
<i>Earth</i>	nono	kati	nono	roön
<i>Fire</i>	wata	tsheke	wato	wetta
<i>Water</i>	tuna	oni	tuni	knishamina
<i>Bow</i>	urahaberagha	tshimari-tshebi	tsimare-huru	klaffa
<i>Arrow</i>	parau	tshimari	tsimarei	woiyu
<i>Dog</i>	okheri	kwashi	tsefete	tsawari
<i>One</i>	tuwine	pareita	toni	tioni
<i>Two</i>	asare	yamike	ake	asake
<i>Three</i>	ware	piampatyam	airtuaba	soroau.

English.	Caribisi.	Accaway.	Macusi.	Arécuna.	Socrikong.
<i>Head</i>	yububo	yubobo	pupei	opuwei	ipei
<i>Eye</i>	yenuru	yenum	uyenu	yenuru	itaána
<i>Nose</i>	yenetari	yen	uyeuna	uyeuna	akone
<i>Mouth</i>	—	yubotarri	hunta	undek	—
<i>Hand</i>	yennan	yenarru	huyenya	uyena	omamiara
<i>Foot</i>	pupu	yubobo	hupu	uta	itua
<i>Sun</i>	wehu	weyeyu	weh	wae	—
<i>Moon</i>	nuno	nuno	kapoi	kapui	—
<i>Star</i>	siriko	irema	siriko	serrika	—
<i>Earth</i>	yoporo	ito	nung	nunk	—
<i>Fire</i>	watto	watu	apo	apok	—
<i>Water</i>	tuno	tuna	tuna	tuna	—
<i>Bow</i>	húrapa	ureba	hurapa	urapa	—
<i>Arrow</i>	purrewa	pulewa	parau	purrau	—
<i>Dog</i>	keikutshi	piro	arimagha	arimaragha	—
<i>One</i>	owe	tigina	tiwing	tauking	—
<i>Two</i>	oco	asakre	sakene	atsakane	—
<i>Three</i>	orwa	osorwo	etseberauwani	eserewe	—

English.	Mawakwa.	Pianoghotto.	Tiverighotto.
<i>Head</i>	unkaua	—	oputpa
<i>Eye</i>	ngnoso	yenei	oneama
<i>Nose</i>	ngndewa	yoanari	—
<i>Mouth</i>	ngnomiti	yefri	opota
<i>Hand</i>	ngnkowa	yenari	—
<i>Foot</i>	ungeopa	putu	upti
<i>Sun</i>	kamu	weh	weh
<i>Moon</i>	kirsu	nuna	niano
<i>Star</i>	wishi	siriko	seriko
<i>Earth</i>	tshimari	—	—
<i>Fire</i>	tshikasi	matto	apoto
<i>Water</i>	wune	tuna	tuna
<i>Bow</i>	thseye	urapa	—
<i>Arrow</i>	kengye	purau	—
<i>Dog</i>	—	keikue	—
<i>One</i>	apaura	—	—
<i>Two</i>	woaraka	—	—
<i>Three</i>	tamarsi	—	—

English.	Atoria.	Daurai.
<i>Head</i>	unruai-eterna	wauunbarra
<i>Eye</i>	wawanumte	wauuni
<i>Nose</i>	wauüni	opebe
<i>Mouth</i>	otaghu	otagho
<i>Hand</i>	unkuai	okei
<i>Foot</i>	unkheti	okheti
<i>Sun</i>	kamoi	tamoi
<i>Moon</i>	kéirrhe	káirra

English.		Atoria.		Daurai.
<i>Star</i>		watsieirhe		wonari
<i>Earth</i>		tari		dari
<i>Fire</i>		tegherre		tekeri
<i>Water</i>		tuna		onabo
<i>Bow</i>		parauri		parauri
<i>Arrow</i>		peiiri		werakure
<i>Dog</i>		teni		teni
<i>One</i>		peitaghpa		weitappa
<i>Two</i>		pauiteitegh		peitategh
<i>Three</i>		ipiketaub		hikeitaba.
English.	Tamanak.	Carib.	Jaii.	Arawak.
<i>Man (homo)</i>	—	oquiri	—	lukku
— (<i>vir</i>)	nuani chivacane	yon	—	—
<i>Woman</i>	aica	—	—	hiaru
—	puti	apouitime	—	—
<i>Head</i>	prutpi	upupu	boppe	—
<i>Eye</i>	januru	enuru	voere	—
<i>Ear</i>	parani	pana	pannai	—
<i>Nose</i>	jonnari	enetali	hoenali	—
<i>Tongue</i>	nuru	nuru	—	—
<i>Hair</i>	cipoti	—	—	ubarrahu
<i>Hand</i>	janignari	amecu	—	ukkabuhu
<i>Foot</i>	ptari	ipupu	—	—
<i>Sky</i>	capu	cabo	capu	munti
—	—	—	—	kassaku
<i>Earth</i>	nono	nono	soye	wunnabu
<i>Sun</i>	—	wey	weyo	haddalli
<i>Moon</i>	—	nuno	nonna	—
<i>Fire</i>	—	wato	uapoto	elelulun
<i>Water</i>	—	tuna	—	wuniabu
<i>One</i>	ovin	aunik	tewyn	abba
<i>Two</i>	oco	wecu	tage	biarna
<i>Three</i>	ooro	wua	terewaid	kabbuin.

For these latter dialects our chief authority is Sir R. Schomburgh. The number of vocabularies as collected by him during his expeditions into the interior, is eighteen, none of which, he states, bear a closer affinity to each other than the French and Italian. This statement, however, is one which the present writer is not prepared to adopt. Of these eighteen vocabularies, only one or two have been published *in extenso*. From the report, however, of the British Association for the Advancement of Science, A.D. 1848, the foregoing short extracts have been taken.

(1.)

English.	Salivi.
<i>Sky</i>	mumeseche
<i>Sun</i>	mumeseche cocco
<i>Moon</i>	vexio
<i>Star</i>	sipodi
<i>Earth</i>	seche
<i>Water</i>	cagua
<i>Fire</i>	equssa
<i>Man</i>	cocco
<i>Woman</i>	gnacu
<i>Bird</i>	gnendi
<i>Fish</i>	paji
<i>River</i>	ochi
<i>Lake</i>	iboopu
<i>Tree</i>	nonhue

English.	Salivi.
<i>Eye</i>	pacute
<i>Ear</i>	aicupana
<i>Nose</i>	inam
<i>Mouth</i>	aaja
<i>Neck</i>	uncua
<i>Arm</i>	ichechee
<i>Hand</i>	immomo
<i>Finger</i>	endecece
<i>Belly</i>	teacce
<i>Heart</i>	omagnaa
<i>Thigh</i>	icooco
<i>Knee</i>	gnujui
<i>Leg</i>	injua
<i>Foot</i>	caabapa.

(2.)

English.	Warow.
<i>Man</i>	níbúru
<i>Woman</i>	tida
<i>Boy</i> }	noboto
<i>Girl</i> }	
<i>Head</i>	makwau
<i>Neck</i>	mahaabey
<i>Eyes</i>	maamu
<i>Nose</i>	mayhecaddy
<i>Mouth</i>	maroho
<i>Hair</i>	maaheo
<i>Ear</i>	mahohoko
<i>Arms</i>	mahaara
<i>Hand</i>	maamuhoo
<i>Fingers</i>	mamuhoo
<i>Bone</i>	muhu
<i>Skin</i>	mahoro
<i>Flesh</i>	matumuh
<i>Back</i>	maahuh
<i>Belly</i>	mobunuh
<i>Breast</i>	maameyhu
<i>Thighs</i>	marolo
<i>Leg</i>	maahah

English.	Warow.
<i>Fleet</i>	múmú
<i>Blood</i>	hotuh
<i>Sun</i>	yah
<i>Moon</i>	wánehuh
<i>Star</i>	keorah
<i>Rain</i>	naahaa
<i>Wind</i>	ahaaka
<i>Fire</i>	ikkunuh
<i>Water</i>	he
<i>Earth</i>	hotah
<i>Sky</i>	nahaamútuh
<i>Hill</i>	hotaquay
<i>Wood</i>	daunah
<i>Rock</i>	hoeyu
<i>Sand</i>	kahemrah
<i>Island</i>	bulohoh
<i>One</i>	hesacha
<i>Two</i>	monamu
<i>Three</i>	dínamu
<i>Five</i>	mahabass
<i>Ten</i>	moreycooyt.

(3.)

English.	Taruma.
<i>Head</i>	atta
<i>Eye</i>	atzi
<i>Nose</i>	assa
<i>Mouth</i>	merukukanna

English.	Taruma.
<i>Hand</i>	ahu
<i>Foot</i>	appa
<i>Sun</i>	ouang
<i>Moon</i>	piwa

English.	Taruma.	English.	Taruma.
<i>Star</i>	wingra	<i>Arrow</i>	kupa
<i>Fire</i>	hua	<i>Dog</i>	hi
<i>Water</i>	tza	<i>One</i>	oshe
<i>Earth</i>	toto	<i>Two</i>	tyuwa
<i>Bow</i>	tzeika	<i>Three</i>	ungkehah.

(4.)

English.	Mura.	English.	Mura.
<i>Head</i>	abbaih	<i>Foot</i>	aai
<i>Eye</i>	gossa	<i>Sun</i>	hoase
<i>Nose</i>	itauhaing	<i>Moon</i>	cahaiiang
<i>Mouth</i>	abbassah	<i>Earth</i>	mettie
<i>Tongue</i>	abboa	<i>Fire</i>	huaing
<i>Tooth</i>	aithoa	<i>Water</i>	pae.
<i>Hand</i>	uhna		

The next three lists from the occupancies bearing the names at the head of the several columns, represent the dialects *not* of the Juri of Wallace (who seem to be the true *Juripixunas* or *Blackmouths*) but of the people who apply that name and in whose language it is significant.

English.	S. Pedro & Almeida.	S. Pedro.	Almeida.
<i>Man</i>	apiaba	apuava	—
<i>Woman</i>	cunha	cunha	—
<i>Head</i>	acang	nhacang	—
<i>Hair</i>	aba	java	ava
<i>Eye</i>	ceca	ceca	—
<i>Ear</i>	namby	namby	—
<i>Mouth</i>	<i>juru</i>	<i>juru</i>	—
<i>Foot</i>	py	iporong ava	—
<i>Arm</i>	iyba	juva	—
<i>Hand</i>	po	ipoha	—
<i>Sky</i>	ybake	yuvacca	—
<i>Star</i>	jaeytata	chacauma	—
<i>Fire</i>	tata	tata	—
<i>Water</i>	yge	yge	yge
<i>Tree</i>	ymyra	vuyra	—
<i>House</i>	oca	joca	—
<i>Wind</i>	ybutu	ynutu	evatu
<i>Black</i>	<i>pixunauna</i>	sum	sun
<i>One</i>	oyepe	oyepenho	oyepe
<i>Two</i>	mocoi	moca	—
<i>Three</i>	mozapyr	mozapu	—

The *Iquito*, akin to the preceding—

English.	Iquito.	English.	Iquito.
<i>Man</i>	icouan	<i>Ear</i>	quiatoum
<i>Woman</i>	icouan	<i>Hand</i>	yanamaca
<i>Head</i>	manaca	<i>Foot</i>	quiainoi
<i>Eye</i>	panami	<i>Sun</i>	yanamia
<i>Nose</i>	cachirica	<i>Moon</i>	cashi
<i>Mouth</i>	kainga	<i>Water</i>	aqua.

Of the *Xumano* or *Chomano*, I only know the following words.

English.	Xumano.
<i>Sun</i>	sima
<i>Moon</i>	vueta
<i>Star</i>	vuete.

For the *Mayoruna* Castelnau has given two vocabularies, one representing the language of the converted, the other that of the unconverted, tribes.

English.	Mayoruna (1).	Mayoruna (2).
<i>Man</i>	dara	dara
<i>Woman</i>	shirawa	tirahua
<i>Head</i>	moho	macho
<i>Eye</i>	bedo	—
<i>Nose</i>	dehan	dizan
<i>Mouth</i>	ibi	ira
<i>Ear</i>	pabauan	pahiuran
<i>Hand</i>	macou	poro
<i>Foot</i>	tacu	tahi
<i>Sun</i>	bari	bari
<i>Moon</i>	oueu	houiji
<i>Water</i>	waca	houaca.

Mayoruna is a name which occurs in the *Mithridates*; the *Mayoruna* language being said to belong, with the *Barbudo*, *Iturale*, and *Musimo* forms of speech, to the *Urarina* class.

It is safe to say that the *Peba*, *Yagua*, and the *Orejones* forms of speech are more closely connected with each other than any of them is with anything else. The exact amount of affinity is uncertain, though there can

be but little doubt that the three languages are mutually unintelligible. The Aissuari, the Yurumagua, and the Cahumari languages, mentioned in the *Mithridates*, but not represented by any specimen, are likely to have belonged to this class. It may easily, however, be imagined that the distribution of unrepresented languages over classes like those before us is doubtful. What may probably have been Peba, or Urarina, may, with nearly equal probability, have been Omagua, Iquito, or aught else.

As *Orejones* means *large-eared*, it must be dealt with as a common rather than a proper name. If so, it may occur in more quarters than one; *i. e.* whenever ears are either naturally large or artificially enlarged along with a language in a neighbourhood where *orejo* = *ear*. The same applies not only to *Barbudo*, *Encabellado*, (?) *Zapara* (*Xeberro* ?), and other names of European, but to many of even American origin; as may be seen by paying attention to the manner in which (*inter alia*) certain words ending in *-mayo*, and *-agua*, present themselves at long distances from each other—these words being Guarani.

English.	Oregones.	Peba.	Yagua.
<i>Man</i>	comai	comoley	huano
<i>Woman</i>	erigno	watoa	huatarunia
<i>Head</i>	huha	raina	frignio
<i>Eye</i>	oi	vinimichi	huirancai
<i>Nose</i>	hoho	vinerro	unirou
<i>Mouth</i>	huai	rito	huicama
<i>Ear</i>	kinoleo	mitiwa	ontisini
<i>Hand</i>	onokui	vinitaily	huijanpana
<i>Foot</i>	etaiboi	vinimotay	moumoumatou
<i>Sun</i>	idoma	wana	ini
<i>Moon</i>	hiutsara	remelane	alemare
<i>Water</i>	ainoe	ain	haha.

Wherever the *ticuna* poison is used, with a population in the neighbourhood which uses the name, *Ticuna* Indians may be expected; and any two groups of such may be in any degree of relationship. One of Cas-

telnau's vocabularies gives us a language under this name. It stands well apart from the ones that have already been noticed ; but, as the samples are short, we should remember that Hervás states that the Peba and Ticuna. (also called Xumano) are connected.

English.	Ticunas.	English.	Ticunas.
<i>Man</i>	iate	<i>Ear</i>	nachinai
<i>Woman</i>	niai	<i>Hand</i>	tapamai
<i>Head</i>	nahairou	<i>Foot</i>	nacoutai
<i>Eye</i>	nehaitai	<i>Sun</i>	iakai
<i>Nose</i>	naran	<i>Moon</i>	tahuaimaika
<i>Mouth</i>	naha	<i>Water</i>	aaoitchu.

Further south on the frontier of the Quichua we have, from a longer list of Osculati's, the following words for the *Zapara*.

English.	Zapara.	English.	Zapara.
<i>Man</i>	taucko	<i>Sun</i>	janockua
<i>Head</i>	anackaka	<i>Star</i>	naricka
<i>Ear</i>	taurike	<i>Moon</i>	cacikua
<i>Eye</i>	namisia	<i>Fire</i>	anamicukucia
<i>Nose</i>	mihucua	<i>Water</i>	muriccia
<i>Tongue</i>	ririccia	<i>Tree</i>	nackuna
<i>Teeth</i>	icaré	<i>Sand</i>	hiocka
<i>Mouth</i>	atuapama	<i>Bird</i>	piscko
<i>Beard</i>	amu	<i>Egg</i>	ickuqua
<i>Arm</i>	curemasaca	<i>Belly</i>	marama
<i>Hand</i>	hickoma	<i>Foot</i>	hinocka
<i>Day</i>	nuackate	<i>Blood</i>	nunacke.
<i>Night</i>	nignacka		

To these parts belongs the following Paternoster of the—

Yamea.

Neike ahen arrescunia abecin ; termò atiahua renumucha hoe tanla ; habecia nei-nin ; anto nein arresiuma hoe baceiada renuma nanca naerrà iño popo nin ; mirlè termò pahoinlama nei amiziarà aintanei errama ; halayan nei nei huchanla tierra nei holayan lobua remorezio-nei ; lara hiamuerra nei han hucha-nen ; tiarre ala ninze harramale nei.

These languages belong to Ecuador ; south of which is a great gap. Hence the next chapters begin on the

eastern Andes at the sources of the Beni and Mamore, and (crossing the watershed) of the Vermeyo and Pilcomayo. The division of these into the languages of (1.) the Missions, and (2.) the Chaco, is, more or less, artificial; as is the secondary division of the Missions into those of (a) Moxos, and (b) Chiquitos. For the Peruvian affinities of this class the Aymara, from its being *in situ*, is more important than the Quichua.

CHAPTER LXIII.

The Moxos, Chiquitos, and Chaco Languages.

IN the following list, the first language is in contact with the Quichua and Aymara, with which it is, probably, more closely allied than the present classification makes it. Here it is treated as transitional to the Peruvian and the languages of the Missions.

English.	Yuracares.	English.	Yuracares.
<i>Man</i>	suñe	<i>Bow</i>	mumuta
<i>Woman</i>	yee	<i>Arrow</i>	tomete
<i>Head</i>	dala	<i>Young</i>	sehebonte
<i>Cheek</i>	puñe	<i>Old</i>	calasuñe
<i>Eyes</i>	tanti	<i>I, me</i>	se
<i>Ears</i>	meye	<i>He, she</i>	lati
<i>Hand</i>	bana	<i>Give me</i>	timbucke
<i>Sun</i>	puine	<i>Eat</i>	tiai
<i>Moon</i>	subi	<i>Sleep</i>	atesi
<i>Fire</i>	aima	<i>I will</i>	cusu
<i>Water</i>	sama	<i>I will not</i>	nis cusu.
<i>Mountain</i>	monono		

The Sapiboconi has similar relations.

English.	Sapiboconi.	English.	Sapiboconi.
<i>Man (homo)</i>	reanci	<i>Day</i>	chine
<i>Woman</i>	anu	<i>Sky</i>	euacuepana
<i>Head</i>	echuja	<i>Earth</i>	mechi
<i>Eye</i>	etuachuru	<i>Moon</i>	bari
<i>Nose</i>	evi	<i>Fire</i>	cuati
<i>Tongue</i>	eana	<i>Water</i>	eubi
<i>Hair</i>	echau	<i>One</i>	carata
<i>Hand</i>	eme	<i>Two</i>	mitia
<i>Foot</i>	ebbachi	<i>Three</i>	curapa.

(1.)

Moxos Languages.

English.	Saraveca.	English.	Saraveca.
<i>Man</i>	echeena	<i>Bow</i>	echote
<i>Woman</i>	acunechu	<i>Arrow</i>	maji
<i>Head</i>	noeve	<i>Young</i>	inipia
<i>Cheek</i>	nunaapa	<i>Old</i>	vuchijari
<i>Eyes</i>	nol	<i>I, me</i>	nato
<i>Ears</i>	nuniije	<i>He, she</i>	echeche
<i>Hand</i>	aniquaichi	<i>Give me</i>	ich a munazii
<i>Sun</i>	caame	<i>Eat</i>	inucha
<i>Moon</i>	cache	<i>Sleep</i>	itie meia
<i>Fire</i>	tikiai	<i>I will</i>	areaca nojajai
<i>Water</i>	une	<i>I will not</i>	maicha nojari.
<i>Mountain</i>	uti		
English.	Chapacura.	English.	Chapacura.
<i>Man</i>	kiritian	<i>Bow</i>	parami
<i>Woman</i>	yamake	<i>Arrow</i>	chininie
<i>Head</i>	upachi	<i>Young</i>	isohuem
<i>Cheek</i>	urutarachi	<i>Old</i>	itaracun
<i>Eyes</i>	tucuche	<i>I, me</i>	huaya
<i>Ear</i>	taitataichi	<i>He, she</i>	aricau
<i>Hand</i>	umichi	<i>Give me</i>	miapache
<i>Sun</i>	huapirito	<i>Eat</i>	cahuara
<i>Moon</i>	panato	<i>Sleep</i>	huachiaé
<i>Fire</i>	isse	<i>I will</i>	mosichacum
<i>Water</i>	acum	<i>I will not</i>	masichacum.
<i>Mountain</i>	pecun		
English.	Movima.	Cayuvava.	
<i>Man (home)</i>	itlacua	jadsi	
<i>Woman</i>	cucya	itorene	
<i>Head</i>	bacuacua	abaracama	
<i>Eye</i>	chora	iyocori	
<i>Nose</i>	chini	ebarioho	
<i>Tongue</i>	rulcua	ine	
<i>Hair</i>	—	apotacame	
<i>Hand</i>	chopa	arue	
<i>Foot</i>	zoipoh	ahei	
<i>Day</i>	emes	iriarama	
<i>Sky</i>	benra	idah	
<i>Earth</i>	llacambu	idatu	
<i>Sun</i>	mossi	itoco	
<i>Moon</i>	ychcho	yrare	
<i>Fire</i>	vee	idore	
<i>Water</i>	tomi	ikita	
<i>One</i>	—	pebbi	
<i>Two</i>	—	bbera	
<i>Three</i>	—	kimisa.	

English.	Moxos.
<i>Man (homo)</i>	acciane
<i>Woman</i>	eseno
<i>Head</i>	nuciuti
<i>Eye</i>	nuchi
<i>Ear</i>	nicioca
<i>Nose</i>	nusuri
<i>Tongue</i>	nunene
<i>Hand</i>	nubu
<i>Foot</i>	nibope
<i>Day</i>	saccerei

English.	Itonama.
<i>Man</i>	umo
<i>Woman</i>	caneca
<i>Head</i>	uchu
<i>Cheek</i>	papapana
<i>Eyes</i>	icachi
<i>Ear</i>	mochtodo
<i>Hand</i>	malaca
<i>Sun</i>	apache
<i>Moon</i>	tiacaca
<i>Fire</i>	bari
<i>Water</i>	huanuve
<i>Mountain</i>	iti

English.	Canichana.
<i>Man</i>	enacu
<i>Woman</i>	ikegahui
<i>Head</i>	eucucu
<i>Cheek</i>	eicokena
<i>Eyes</i>	eutot
<i>Ear</i>	eucomete
<i>Hand</i>	eutijle
<i>Sun</i>	nicojli
<i>Moon</i>	nimilacu
<i>Fire</i>	nichucu
<i>Water</i>	nese
<i>Mountain</i>	coméé

English.	Pacaguara.
<i>Man</i>	uni
<i>Woman</i>	yucha
<i>Head</i>	mapo
<i>Cheek</i>	tamo
<i>Eyes</i>	huiro
<i>Ear</i>	paoki

English.	Moxos.
<i>Sky</i>	anumo
<i>Earth</i>	moteji
<i>Sun</i>	sacce
<i>Moon</i>	coje
<i>Fire</i>	une
<i>Water</i>	jucu
<i>One</i>	etona
<i>Two</i>	apina
<i>Three</i>	mopona.

English.	Itonama.
<i>Bow</i>	hualichkut
<i>Arrow</i>	chere
<i>Young</i>	tiètiè
<i>Old</i>	viayachne
<i>I, me</i>	achni
<i>He, she</i>	oni
<i>Give me</i>	macuno
<i>Eat</i>	ape
<i>Sleep</i>	conejna
<i>I will</i>	ichavaneve
<i>I will not</i>	huachichvaco.

English.	Canichana.
<i>Bow</i>	niescutop
<i>Arrow</i>	ichuquera
<i>Young</i>	ecokelege
<i>Old</i>	enimara
<i>I, me</i>	ojale
<i>He, she</i>	enjale
<i>Give me</i>	sichite
<i>Eat</i>	alema
<i>Sleep</i>	agaja
<i>I will</i>	huarehua
<i>I will not</i>	noimach.

English.	Pacaguara.
<i>Hand</i>	mupata
<i>Sun</i>	vari
<i>Moon</i>	oche
<i>Fire</i>	chi
<i>Water</i>	jene
<i>Mountain</i>	machiva

English.	Pacaguara.	English.	Pacaguara.
<i>Bow</i>	canati	<i>Give me</i>	ekiahue
<i>Arrow</i>	pia	<i>Eat</i>	hihue
<i>Young</i>	huakehue	<i>Sleep</i>	ochahuan
<i>Old</i>	chaita	<i>I will</i>	akekia
<i>I, me</i>	ea	<i>I will not</i>	ojeamakea.
<i>He, she</i>	aa		
English.	Iténès.	English.	Iténès.
<i>Man</i>	huataki	<i>Bow</i>	pari
<i>Woman</i>	tana	<i>Arrow</i>	kivo
<i>Head</i>	mahin	<i>Young</i>	iroco
<i>Cheek</i>	buca	<i>Old</i>	ucuti
<i>Eyes</i>	to	<i>I, me</i>	miti
<i>Ear</i>	iniri	<i>He, she</i>	comari
<i>Hand</i>	uru	<i>Give me</i>	huiti
<i>Sun</i>	mapito	<i>Eat</i>	caore
<i>Moon</i>	panevo	<i>Sleep</i>	upuiira
<i>Fire</i>	iche	<i>I will</i>	imerè
<i>Water</i>	como	<i>I will not</i>	inimere.
<i>Mountain</i>	pieo		

(2.)

Chiquitos Languages.

English.	Paioconeca.	English.	Paioconeca.
<i>Man</i>	uchanenuve	<i>Bow</i>	tibopo
<i>Woman</i>	esenunuve	<i>Arrow</i>	coriruco
<i>Head</i>	ipe	<i>Young</i>	umono
<i>Cheek</i>	ipiki	<i>Old</i>	ectia
<i>Eyes</i>	ihuikis	<i>I, me</i>	neti
<i>Ear</i>	iseñoke	<i>He, she</i>	piti
<i>Hand</i>	iruake	<i>Give me</i>	pipanira
<i>Sun</i>	isèsè	<i>Eat</i>	ninico
<i>Moon</i>	kejerè	<i>Sleep</i>	pimoco
<i>Fire</i>	chaki	<i>I will</i>	nikenino
<i>Water</i>	ina	<i>I will not</i>	isiñi kinovo.
<i>Mountain</i>	* iyepè		
English.	Chiquito.	Zamucu.	
<i>Man (homo)</i>	noneis	nani	
<i>Woman</i>	pais	cheke	
<i>Head</i>	taanis	yatoitae	
<i>Eye</i>	sutos	yede	
<i>Ear</i>	umapus	---	
<i>Nose</i>	iñas	yucunachu	
<i>Tongue</i>	otus	---	
<i>Hair</i>	taanis	---	
<i>Hand</i>	ees	yumanai	

English.	Chiquito.	Zamucu.
<i>Foot</i>	popéz	irie
<i>Day</i>	anenez	dire
<i>Sky</i>	apez	gnieate
<i>Earth</i>	quüs	nup
—	—	numi
<i>Sun</i>	suus	guedde
<i>Moon</i>	paas	hetoxei
<i>Fire</i>	tuus	yot
<i>Water</i>	peez	pioc
<i>One</i>	—	chomara
<i>Two</i>	—	gar
<i>Three</i>	—	gadioc.

English.	Otuké.	English.	Otuké.
<i>Man</i>	vuani	<i>Bow</i>	revica
<i>Woman</i>	vuaneti	<i>Arrow</i>	tehua
<i>Head</i>	ikitao	<i>Young</i>	ichaoro
<i>Cheek</i>	irenara	<i>Old</i>	eadi
<i>Eyes</i>	ichaa	<i>I, me</i>	iki chaocho
<i>Ear</i>	ichaparara	<i>He, she</i>	iki chaano
<i>Hand</i>	seni	<i>Give me</i>	iyura
<i>Sun</i>	neri	<i>Eat</i>	oaketa
<i>Moon</i>	ari	<i>Sleep</i>	anutake
<i>Fire</i>	rera	<i>I will</i>	wia sike
<i>Water</i>	uru	<i>I will not</i>	oraebiescate.
<i>Mountain</i>	batari		

In 1831 the number of the *Cayuvava* was 2073, all of whom were Christians of the Mission of Exaltacion. Their original locality lay about 12° S. L. where they were conterminous with the Movima, and Itenes.

In 1830, the number of the *Movima* was 1238, all of whom were Christians in the Mission of Santa Anna. Their original locality was about 14° S. L. where they were conterminous with (*inter alios*) the Cayuvava and the Moxos.

In 1830, the number of the Itonama was, at	
The Mission of Magdalena	2831
————— San Ramon	1984
	—————
Total	4815

All Christian.

At the junction of the Iténès, with the Mamoré, the

Iténès language is spoken by 1000, or 1200 individuals, whose name (*Iténès* or *Itè*) is native.

Chiquitos is no native, but a Spanish name; the name which the chief divisions of the group give themselves being *Nagiuñañeis* = *men*. It is from them that the Mission of Chiquitos takes its name, in the centre of which the *Chiquito* Proper is spoken by some 14,000 souls. The language is important now, and was important originally. At the present time it serves as a sort of *Lingua Franca*, being the form of speech which numerous other tribes who, without learning Spanish have unlearned their own language, have adopted. It was important in the time of Hervas, when it fell into two dialects, three older ones having previously become extinct, or nearly so. Of these one was the *Manaz*; the tribes that spoke it being—

The Manzica	The Quimomoca
— Yuracareca	— Tapacuraca
— Sibacca	— Yirituca.
— Cuzica	

The existing dialect of the *Tao* is spoken by—

The Tao	The Peguica
— Boro	— Bocca
— Tabüca	— Tubaciaca
— Tañepica	— Aruporeca.
— Xuhereca	

and part of the *Piococo*—the *Piñoco* being the language of

The Piñoco Proper	The Poxisoco
— Quimeca	— Motaquica
— Guapaca	— Zamaquica
— Quitaxica	— Taumtoca

and part of the *Piococo*.

The termination *-ca* is specially stated to be a Chiquito plural. It does not, however, follow that every tribe bearing it was Chiquito. All that is actually

needful to account for the term is a Chiquito neighbourhood in which the name may have originated.

Of the tribes that speak the language known by the general name of *Zamucu*, or *Samucu* (this particular form of speech being only one out of several) some are settled in the Missions of San Giovanni, San Iago de Chiquiti, and San Ignacio, while some run wild in the more impracticable districts of the forest country around them—conterminous in some part, at least, of their frontier with the Chiriguanos. Hervas gives us three main dialects.

1. The *Zamucu*, in the limited sense of the term, spoken by the *Zamucu Proper*, the *Satienos*, and perhaps, the *Ugaraños*—the testimony as to these last being doubtful; since, according to some, they have a peculiar language of their own.

2. The dialects of the *Caipotocado*, *Tunachas*, *Imomos*, and *Timinahas*.

3. The *Morotoco* of the *Morotocos Proper*, the *Tamoenos*, the *Cucurates*, or *Cucutades*, the *Panonos*, and (perhaps) the *Careras* and the *Ororebates*.

Such is the list of Hervas of the *Zamucu* tribes as they stood in his time. The names that I find in D'Orbigny are *Zamucu*, *Morotoco*, *Potarero*, and *Guaraneco*.

(3.)

Chaco Languages.

English.	Mataguaya.	English.	Mataguaya.
<i>Man</i>	inoon	<i>Bow</i>	luchang
<i>Woman</i>	kiteis	<i>Arrow</i>	lotec
<i>Head</i>	litec	<i>Young</i>	magse
<i>Eyes</i>	notelo	<i>Old</i>	chiut
<i>Ears</i>	nokeote	<i>I, me</i>	yam
<i>Hand</i>	noquec	<i>He, she</i>	atachi
<i>Sun</i>	ijuaba	<i>Give me</i>	maletuec
<i>Moon</i>	guela	<i>Eat</i>	tec
<i>Fire</i>	itag	<i>Sleep</i>	nobina
<i>Water</i>	guag	<i>I will not</i>	ykite.
<i>Mountain</i>	lesug		

Toba Paternoster.

Co-taa adoonatà keda *piguem* ;
 Yaiiateton adenagati ;
 Llaca-anac comi abogot ;
 Contidi-neco kedà *piguem* nacaeno enà alua ;
 Canadena cadimeza naax sinaax ocom uadom
 Caditca mantiguema aditi-ogoden emeke comi scaüema sitiogodenax
 Tacame catiño
 Calac sanem comi.

English.	Mbaya.	Abiponian.	Mbokobi.	Vilela.	Lule.
<i>Man (homo)</i>	uneleigua	joale	yoale	nitemoi	pele
— (<i>vir</i>)	—	—	cualegzac	quima	cumueptito
<i>Woman</i>	igualo	—	aalo	kisle	vacae
—	—	canelma	coenac	—	lucueptito
<i>Head</i>	naguilo	napanik	icaic	niscone	tocco
<i>Eye</i>	nigecogee	natoele	nicote	toque	zu
<i>Ear</i>	napagate	— [gat	—	maslup	culp
<i>Nose</i>	nionigo	ncaatagan-	yimic	limic	nus
<i>Tongue</i>	nogueligi	—	lagra	lekip	lequi
<i>Hair</i>	namodi	neetequic	naccuta	—	caplhe
<i>Hand</i>	nibaagadi	napakena	napoguena	isip	is
—	—	—	ycaelgrat	—	—
<i>Foot</i>	nogonagi	—	capiate	ape	elu
<i>Sky</i>	ytitipigime	ipigem	ipiguem	laue	—
—	—	chajenk	—	—	—
<i>Earth</i>	—	—	—	basle	a
<i>Sun</i>	alilega	grabaulai	daazoa	olo	ini
<i>Moon</i>	epenai	grauek	chidaigo	copi	alit
<i>Fire</i>	nuledi	nkaatek	anodek	nie	icue
<i>Water</i>	niogodi	enarap	ebagyac	ma	to
<i>One</i>	uninitegui	—	iñiateda	yaguit	alapea
<i>Two</i>	itoata	—	iñabaca	uke	tamop
<i>Three</i>	dagani	—	iñabacacaocaini	nipeluei	tamlip.

Of the Chaco languages, the Mataguaya is the most akin to the Chiquitos ; the Vilela and Lule to the Aymara.

CHAPTER LXIV.

Languages of Brazil.—Guarani.—Other than Guarani.—Botocudo, &c.—Languages neither Guarani nor Botocudo.—The Timbiras.—The Sabuja, &c.

THE *Lingua Geral*, or current Indian of the Empire, is Guarani; a language which is not only spoken by many Portuguese, but one for which several native tribes of comparatively small importance have exchanged their own. Little, however, will be said about the Guarani, the general phenomena connected with its remarkable distribution being commonly known. A form of speech akin to it is spoken on, or even within, the frontier of Ecuador; whilst others are spoken on the Rio Negro, on the lower Amazons, along the coast of the Pacific as far as the neighbourhood of Monte Video, in Paraguay, and by the Chiriguanos and Sirionos on the frontier of Peru. That the tribes which use this tongue are numerous we readily believe: nor are there wanting long lists of them. The present writer has collected more than forty. The statement, however, that such and such populations speak the same language is one thing; an actual specimen of the language itself, *eo nomine*, is another. This is often wanting, or, at any rate, the specimen is a short one. Yet it may consist of only a single word and still have its value. The chief Guarani languages are—

1. The Omagua.
- 2, 3, 4. The Tupi, Tupinambi, and Tupinaquin.
5. The Guarani Proper of Paraguay and the South-west.

6. The Chiriguano of the South-west on and within the frontier of Peru.

English.	Guarani.	Tupi.
<i>Man (homo).</i>	aba	aba
— (<i>vir</i>)	me	—
<i>Woman</i>	cugna	cunha
<i>Head</i>	acang	acanga
<i>Eye</i>	tesa	teca
<i>Ear</i>	namby	—
<i>Nose</i>	te, tu, hu	un
<i>Tongue</i>	cu	apecu
<i>Hair</i>	og	oca
<i>Hand</i>	po	pu
<i>Foot</i>	pi	pi
<i>Day</i>	ara	ara
<i>Sky</i>	ibag	ibaca
<i>Earth</i>	ibi	ibi
<i>Sun</i>	quarassi	coaracy
<i>Moon</i>	yasi	iacy
<i>Fire</i>	tata	tata
<i>Water</i>	i	i.

English.	Omagua.	English.	Omagua.
<i>Man (homo)</i>	ava	<i>Sky</i>	ehuatemai ritama
— (<i>vir</i>)	mena	<i>Earth</i>	tujuca
<i>Woman</i>	huaina	<i>Sun</i>	huarassi
<i>Head</i>	yacae	<i>Moon</i>	yase
<i>Eye</i>	ssissa zaicama	<i>Fire</i>	tata
<i>Ear</i>	nami	<i>Water</i>	uni
<i>Nose</i>	ti	<i>One</i>	uyepe
<i>Tongue</i>	cumuera	<i>Two</i>	mucuica
<i>Hand</i>	pua	<i>Three</i>	iruaca.
<i>Foot</i>	pueta		

East of the Murus on the Madera, extending eastwards still in the direction of the Tapajoz, lie the *Mundrucus*.

English.	Mundrucu.	English.	Mundrucu.
<i>Eye</i>	ueta	<i>Foot</i>	worcanaputa
<i>Head</i>	ija	<i>Sun</i>	uashi
<i>Nose</i>	heinampo	<i>Moon</i>	uashiat
<i>Mouth</i>	woropi	<i>Earth</i>	ipu
<i>Tongue</i>	waico	<i>Water</i>	hu
<i>Tooth</i>	worno	<i>Fire</i>	tasha.
<i>Hand</i>	woipo		

I connect the Mura with the Mundrucu, notwithstanding its place in a previous chapter. I also make them both Guarani (raising the value of the class)—but Guarani with Carib affinities. The following vocabularies from Castelnau, evidently, represent languages of the great Guarani class; though their exact place in it is uncertain.

English.	Apiaca.	Cayowa.
<i>Man</i>	couimahe	awa
<i>Woman</i>	cogna	coniah
<i>Head</i>	ai-acana	siakan
<i>Hair</i>	ai-ava	siawou
<i>Eye</i>	ai-re-coara	chercisa
<i>Nose</i>	a-si-gna	chanl
<i>Tooth</i>	ai-ragna	ioway
<i>Tongue</i>	ai-cona	iocalike
<i>Ear</i>	ai-nembia	—
<i>Hand</i>	ai-pore	—
<i>Foot</i>	arpi	—
<i>Sun</i>	—	quara-ou
<i>Moon</i>	jahi	yaseu
<i>Star</i>	—	yotete
<i>Fire</i>	tatan	tata
<i>Water</i>	equat-daramau	—

To the *Botocudo* class belong (1.) the *Botocudo* Proper, spoken between 18° and 20° S. L. (2.) The *Jupuroca*, spoken on the Mucury near the town of Caravellas, apparently, but not necessarily, falling into six sub-divisions. Such at least is the inference from the statement that the names of the heads of the several *Jupuroca* chiefs are (1.) Guiparoca, (2.) Potica, (3.) Tupi, (4.) Mechmech, (5.) Megwi Megu, (6.) Uroue. (3.)? Mucury.

(1.)

English.	Botocudo.	Jupuroca.	Mucury.
<i>Man</i>	onaba	—	—
<i>Woman</i>	jokounang	giaecana	—
<i>Brother</i>	kgipack	euquijacca	—
<i>Hair</i>	kerang	carenqueti	—
<i>Head</i>	—	enelem	crene

English.	Botocudo.	Jupuroca.	Mucury.
<i>Eye</i>	ketom	equitongh	—
<i>Ear</i>	uniaknom	gioni	—
<i>Tooth</i>	kiiomir	—	—
<i>Beard</i>	giakiiot	—	—
<i>Blood</i>	comtjáack	—	—
<i>Hand</i>	po	impó	impó
<i>Foot</i>	po	impó	impó
<i>Bone</i>	kiöck	—	—
<i>Belly</i>	conang	—	—
<i>Moon</i>	conang-eion	caratuti	—
<i>New</i>	etran-him	—	—
<i>Star</i>	more	—	—
<i>Fire</i>	ghompeck	giömpequi	jampec
<i>Water</i>	magnar	ninhanga	—
<i>Tree</i>	tachouu	—	—
<i>Egg</i>	bacan-nigcon	—	—
<i>Fish</i>	impock	eimpoca	ep
<i>Devil</i>	lantchong	—	lanchou
<i>One</i>	mekenum	—	—

(2.)

English.	Naknanuk.	English.	Naknanuk.
<i>Head</i>	kraine	<i>Tooth</i>	küjounne
<i>Nose</i>	kujink	<i>Hand (foot)</i>	po.

About the languages of the next class little is said in the *Mithridates*; more in the Travels of Spix and Martius, and of Prince Maximilian of Neuwied. Balbi throws them all into a single group, which he calls the Machacari-Camacan. The area of this group is conterminous with that of the Botocudos; whilst the author from whom these vocabularies are taken, commits himself to the statement that the Machakali bears a decided similarity to the Botocudo, having both a guttural and a nasal pronunciation. At any rate the Rio Mucury is occupied by both the Proper Mucury tribes and the Machakali, or Machakaris; though the present writer, who, without hesitation, treats the Machacari-Camacan of Balbi and the Botocudo as separate sections of the same group, considers that the nearest congeners to the Botocudo are the Mongoyos and Malali.

(1.)

English.	Mongoyos.	Maconi.	Machakali.
<i>God</i>	—	amieto, toupa	toupa
<i>Man</i>	hoiema	atempoop	idijun
<i>Woman</i>	—	aiento	abation
—	—	—	etation
<i>Head</i>	hero	epotoi	—
<i>Hair</i>	ke	endaen, acu	—
<i>Eye</i>	kedo	idcai	idcai
<i>Ear</i>	nikobko	impei	—
<i>Hand</i>	ninkre	aimke	aquitktain
<i>Arm</i>	nikhona	agnim	niponoi
<i>Foot</i>	—	ingpata	idapata
<i>Beard</i>	nikhran	aquedhum	—
<i>Blood</i>	kedio	inken	kechiniong
<i>Sun</i>	hoiseu	abcaai	—
<i>Fire</i>	diakhkeo	coen	chechan
<i>Water</i>	sa	counaan	counaana
<i>River</i>	—	—	idakeng
<i>Tree</i>	hanoufe	abooi	abaa
<i>Egg</i>	—	amnetim	nipitim
<i>White</i>	hoai	—	crebran
<i>Black</i>	khokada	immetan taranou	tapagnon
<i>Fish</i>	hona	maan	—

(2.)

English.	Patacho.	Camacan.
<i>God</i>	nimissoum	—
<i>Man</i>	monactün	cahe
<i>Woman</i>	—	achoun
<i>Head</i>	totsa	inro
<i>Hair</i>	epotoi	iningé
<i>Eye</i>	angona	inglento
<i>Ear</i>	—	incoca
<i>Hand</i>	—	incrour
<i>Arm</i>	aguipeaton	igihia
<i>Beard</i>	—	loghe
<i>Blood</i>	eughem	iso
<i>Sun</i>	mayon	chiou
<i>Fire</i>	—	jaron
<i>Water</i>	—	sin
<i>Tree</i>	mawmpticau	he
<i>Egg</i>	petitieng	—
<i>White</i>	—	hai
<i>Black</i>	tomeningna	—
<i>Fish</i>	micai	—

English.	Menieng.	Malali.
<i>Head</i>	inro	akeu
<i>Eye</i>	imgutu	keto
<i>Nose</i>	inchivo	aseie
<i>Mouth</i>	iniatago	aietoco
<i>Tongue</i>	—	gnocgno
<i>Tooth</i>	io	aio
<i>Hand</i>	iniru	aümke
<i>Foot</i>	—	apao
<i>Sun</i>	chioii	hapem
<i>Earth</i>	e	am
<i>Fire</i>	iaru	couia
<i>Water</i>	sin	keche.

Of the languages neither Guarani nor Botocudo, I begin with those on the drainage of the Tocantins.

English.	Timbiras.	English.	Timbiras.
<i>Head</i>	jora	<i>Sun</i>	puttu
<i>Eye</i>	intho	<i>Moon</i>	putturagh
<i>Nose</i>	ingniakra	<i>Earth</i>	pia
<i>Mouth</i>	sharicoa	<i>Fire</i>	cochto
<i>Tongue</i>	ingnoto	<i>Water</i>	co
<i>Tooth</i>	itzoa	<i>One</i>	itaputshitti
<i>Hand</i>	ingniucrahy	<i>Two</i>	ipiacruttu
<i>Foot</i>	balalnecrahuk	<i>Three</i>	ingere.

English.	Ge.	English.	Ge.
<i>Head</i>	grangbla	<i>Sun</i>	chughera
<i>Eye</i>	alepuh	<i>Moon</i>	paang
<i>Nose</i>	aenocpioh	<i>Earth</i>	chgku
<i>Mouth</i>	aingco	<i>Fire</i>	ping
<i>Tongue</i>	aenetta	<i>Water</i>	aeco
<i>Tooth</i>	aijante	<i>One</i>	gumtung
<i>Hand</i>	senaenong	<i>Two</i>	uaeu
<i>Foot</i>	aepahno	<i>Three</i>	balipe.

English.	Caraja.	Apinages.
<i>Man</i>	abou	ipriè
<i>Woman</i>	awkeu	iprom
<i>Head</i>	woara	—
<i>Hair</i>	woara-day	—
<i>Eye</i>	wa-a-rouwai	—
<i>Tooth</i>	wa-a-djou	—
<i>Tongue</i>	wa-darato	—
<i>Hand</i>	wa-debo	—
<i>Foot</i>	wa-awa	—

English.	Caraja.	Apinages.
<i>Water</i>	beai	piacom
<i>Fire</i>	eatou	couconoou
<i>Sun</i>	—	burè
<i>Moon</i>	—	burua.

English.	Tocantins.	Caraho.	Cherente.	Chavante.
<i>Man</i>	papay	—	ambeu	ambei
<i>Woman</i>	mentija	meca-ouare	picon	picon
<i>Head</i>	iscran	icran	dicran	dicran
<i>Hair</i>	itki	ikei	—	—
<i>Eye</i>	into	—	datoi	datoi
<i>Nose</i>	—	—	danescri	danescri
<i>Tooth</i>	ninhlou	itchoua	daguoi	daguoi
<i>Tongue</i>	gnoto	ioto	—	—
<i>Hand</i>	gnouera	—	danicra	dai-iperai
<i>Foot</i>	it-pari	—	dapra	dapra-canou
<i>Water</i>	inko	ko	—	—
<i>Fire</i>	couvou	—	congeu	congeu
<i>Sun</i>	kathoa	put	biuden	—
<i>Moon</i>	budouvrou	—	oua	oua.

English.	Chuntaquiro.	English.	Chuntaquiro.
<i>Eye</i>	weari	<i>Sun</i>	katchi
<i>Nose</i>	weiri	<i>Moon</i>	ceri
<i>Tooth</i>	weii	<i>Star</i>	catahiri
<i>Foot</i>	waiti	<i>Water</i>	une.

Spoken in Bahia.

English.	Kiriri.	Sabuyah.
<i>Head</i>	tzambu	zabuk
<i>Eye</i>	po	poh
<i>Nose</i>	nembi	nabitzeh
<i>Mouth</i>	waridga	oriseh
<i>Tongue</i>	nunu	nunu
<i>Tooth</i>	dza	zah
<i>Hand</i>	mysa-buanghe	mussoh
<i>Foot</i>	by	puih
<i>Sun</i>	uche	utshesh
<i>Moon</i>	cayacu	gayacu
<i>Day</i>	cayapri	—
<i>Earth</i>	rada	rattah
<i>Fire</i>	isu,iuw	essu
<i>Water</i>	dzu	tzoh
<i>One</i>	bihe	—
<i>Two</i>	wachana	—
<i>Three</i>	wachanidikie	—

Spoken in Rio Janeiro and Minas Geraes.

English.	Purus.	Coroato.	Coropo.
<i>Head</i>	n'gue	gue	pitao
<i>Eye</i>	miri	mere	ualim
<i>Nose</i>	nhe	nhe	shirong
<i>Mouth</i>	jora	tshore	tshore
<i>Tongue</i>	tope	tompe	tupe
<i>Tooth</i>	dje	tshe	shorim
<i>Hand</i>	core	tshopre	tshambrim
<i>Foot</i>	jupre	kakora	tshambrim
<i>Sun</i>	ope	hope	nasceun
<i>Moon</i>	petara	petahra	nashe
<i>Day</i>	bricca	—	—
<i>Earth</i>	aje	uasche	hame
<i>Fire</i>	pote	pohe	ke
<i>Water</i>	nhama	nhaman	teign
<i>One</i>	omi	scombriuan	nam
<i>Two</i>	curiri	tshiri	gringrim
<i>Three</i>	prica	patapakon	patehackon(?).

Spoken in Matagrosso and in the direction of the Chaco.

English.	Guana.	English.	Guana.
<i>Man</i>	tahanan	<i>Ear</i>	guiaihaino
<i>Woman</i>	zeeno	<i>Hand</i>	no
<i>Head</i>	kom baipoi	<i>Foot</i>	djahawai
<i>Hair</i>	dooti	<i>Sun</i>	kathai
<i>Eye</i>	onguei	<i>Moon</i>	kohaivai
<i>Nose</i>	agueiri	<i>Star</i>	ickerai
<i>Tooth</i>	onhai	<i>Water</i>	houna.
<i>Tongue</i>	nahainai		

English.	Guato.	English.	Guato.
<i>Man</i>	matai	<i>Tongue</i>	chagi
<i>Woman</i>	monnagai	<i>Ear</i>	mavi
<i>Head</i>	dokeu	<i>Hand</i>	ida
<i>Hair</i>	maeu	<i>Foot</i>	apoo
<i>Eye</i>	marei	<i>Fire</i>	mata
<i>Nose</i>	taga	<i>Water</i>	maquen.
<i>Tooth</i>	maqua		

English.	Guachi.	English.	Guachi.
<i>Man</i>	chacup	<i>Hair</i>	ioatriz
<i>Woman</i>	outie	<i>Eye</i>	iataya
<i>Head</i>	iotapa	<i>Nose</i>	ianote

English.	Guachi.
<i>Tooth</i>	iava
<i>Tongue</i>	iteche
<i>Ear</i>	irtanmete
<i>Hand</i>	iolaimason
<i>Foot</i>	iacalep

English.	Guachi.
<i>Sun</i>	oes
<i>Moon</i>	oalete
<i>Star</i>	aate
<i>Water</i>	euak.

English.	Bororo.
<i>Eye</i>	itai
<i>Nose</i>	kinamalo
<i>Mouth</i>	noiri
<i>Tooth</i>	ita
<i>Hand</i>	chetara
<i>Foot</i>	igoulai

English.	Bororo.
<i>Sun</i>	cuerou
<i>Moon</i>	ari
<i>Star</i>	ikai
<i>Fire</i>	tolu
<i>Water</i>	ikotowai.

English.	Payagua.
<i>God</i>	haasúm
<i>Father</i>	íralgwah
<i>Brother</i>	yagúwah
<i>Child</i>	dúawat
<i>Mother</i>	yosawsah
<i>Wife</i>	elmhirah
<i>Sister</i>	yagubíra
<i>Face</i>	igwetshogra
<i>Hand</i>	sumahyah
<i>Foot</i>	sewú
<i>Finger</i>	igutsán

English.	Payagua.
<i>Leg</i>	yehega
<i>Water</i>	waaac
<i>Bread</i>	asyah
<i>Bow</i>	súfú
<i>Truth</i>	sahc
<i>Pretty</i>	laaa
<i>Ugly</i>	thlak
<i>One</i>	petshaah
<i>Two</i>	seracá
<i>Four</i>	pegas.

The Guanans of Martius live between the Paraguay and the Sierra de Chainez and are stated to be related to the Caháns, Coahunas, or Men of the Wood, whom the Guacurus call Cayubabas. To this add that the *Guana* vocabulary of Castelnau is given by Ludwig to these same Guanans. If so, we may compare it to the Cayubaba, or Cayuvava, of the mission of Moxos. Doing this we shall find that the resemblance is of the slightest, consisting chiefly (perhaps wholly) in that between

English.
Tongue

Guana.
na-hanai

Cayubaba.
inè

But what if there are two Cayubabas?

on a mere cursory and superficial inspection. The Eskimo is a definite class, with its maximum of difference on the side of the Atlantic. The Athabaskan is also a definite class when compared with the Algonkin, which underlies it when we pass the Rocky Mountains. On the side, however, of the Pacific, the phenomena of transition present themselves. The Kenay was not generally recognized as Athabaskan, until compared with the Loucheux ; and, as long as the Kenay was unfixed, the Ugalents and its congeners were unfixed also. As it is, they form a definite sub-class, with Eskimo affinities on one hand, and Atna affinities on the other ; the Kolush being truly transitional. The Chesmesyan, the Hailtsa, the Wakash, and the Chinuk, are connected through their miscellaneous affinities, and are all characterized by their harsh phonesis. The Jakon and Kalapuya lead to the languages of the Sahaptin and Shoshoni phonesis—among the congeners of which the sound of *tl* appears and reappears. In the Mexican, this becomes prominent ; and in the Maya, to say the least, has no inordinate prominence.

Between the Rocky Mountains and the Pacific, the Algonkin, with its intrusive character and wide diffusion, has done so much in the way of the displacement and obliteration of such forms of speech as may have shown signs of transition that it is the best-marked class on the continent. Its spread, however, appears to have been from west to east, and the result of it has told most on the fragmentary and isolated languages of the Iroquois family, which it has affected in the way that the Turk and Russian have affected the Ugrian. In its ordinal value, it is, apparently, higher than the Turk, the Mongol, or the Túngus ; lower than the Fin. Taking it along with the Athabaskan and its congeners as far as American Oregon, and with the Eskimo, it probably forms a class to which the Iroquois, the Sioux, the Catawba, the Uche (with its congeners), and (perhaps) the Caddo, form a

CHAPTER LXV.

General Remarks on the American Languages.

THE primary division is that between North and South America ; the difference between them being partly real and partly what may be called *subjective*. It is real, because the Isthmus of Darien is a narrow neck of land, and the points of contact between the two peninsulas are few ; nor are they notably increased by taking in the West-Indian Islands as a second passage.

It is *subjective* (by which I mean that it is referable to our want of knowledge) through the scantiness of our materials for Nicaragua, Costarica, Honduras, and St. Salvador on the one side, and for New Grenada on the other. There is, then, a true want or deficiency of investigation, and there is, also, the fact of the displacement and obliteration of the native tongues having been great. Nevertheless, the coincidences between the two classes are numerous.

In North America the connection with Asia is decided. Through the Aleutian dialect of the Eskimo, and the Kamtshatkan, it is direct. Through the Yukahiri and other tongues it is indirect. That this affinity was concealed so long as we took the Eskimo in the Atlantic portion of its area, and compared, or contrasted, it with the Algonkin—itself on its Atlantic side also—has already been stated ; and it may be added that, even on the side of the Pacific, it is, by no means, apparent

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co-ordinate. At any rate, the Athabaskan and Algonkin, the Sioux and Iroquois, belong to the same class with one another, and to different ones when compared in mass—whatever the value of those classes may be.

The South Oregon languages graduate into the Californian, and the Californian into those of the Paduca class and those of Sonora; until we come to the two great divisions of the Mexican and Maya; the former of the greater historical importance, the latter important from the multiplicity of its dialects—dialects which simulate separate substantive languages.

The Moqui, a Pueblo language, has decided Paduca affinities.

If the Attakapa seem to be pre-eminently isolated, the vast displacements which have occurred all around may account for it. It has, for an American language, a monosyllabic look. So has the Otomi, which has been compared with the Chinese. So have some of the Athabaskan tongues. So have some of the Algonkin, in certain vocabularies; their congeners, meanwhile, being as polysyllabic as the American languages in general. This leads to the consideration of certain doctrines concerning what is called the general grammatical structure of the languages of the New World; in which, we are told, that they all agree in grammatical, though differing in glossarial, detail. The term expressive of this general character is *polysynthetic*. What is its import?

It is a fact that in an American sentence the term denoting the object coalesces with the verb; so that, while a Roman delivered the equivalent to *I call* in the single word *voco*, the American can, in a single word, say *I call him, her, or them*, as the case may be.

It is also a fact that there are certain very long words expressive of what in Europe is expressed by short ones, and that out of these long words compounds may be made which are no longer than either of the single elements. This looks as if each were picked

to pieces, and a part alone taken. There is something in each (*à fortiori* in both) of these processes which bears out the term polysynthetic. *Valeat quantum.*

The former process is quite as European as American, and is, to a certain extent, a piece of printer's philology. In *catch 'em*, in *je l'aime*, &c., there is a true incorporation of the objective pronoun with the verb: which, in the Norse, Lithuanic, and other languages, has given us a passive voice developed out of a middle, itself developed out of the amalgamation of the verb with the pronoun. In the Magyar this incorporation has commanded no little attention.

In respect to the other phenomenon—the phenomenon of a composition with a decomposition to precede it—it would be important if proven. The fact, however, of the decomposition is more than doubtful. It is not out of the full-formed pair of primary compounds that the secondary compound is made, but out of the original parts which existed while they—the apparent primary compounds—were merely compounds *in posse*.

Another fact which suggests the term is the incorporation of the personal pronoun with the names of certain parts of the body, as shown in the difficulty there is in getting an American to say *eye* or *head*, &c. purely and simply. He always says *my-eye*, *your-head*, or something of the kind.* But this is Papuan, not to say Kurd and Gipsy, as well.

The same criticism applies to the inclusive and exclusive plurals; which are, by no means, American: nor even Asiatic. The Spanish *nosotros* has already been alluded to.

Still there is polysyntheticism to a certain degree—though much of it is of the grammarian's making. Existing, however, as it does, it may occur in every degree.

* This may be seen in almost any one of the vocabularies, wherein the most cursory inspection tells us that the parts of the human body nearly always begin with either the same syllable or the same letter.

Where the amalgamation is perfect we have such vocabularies as the Iroquois and such paternosters as the Tarasca. Where it is incomplete we have the show of a monosyllabic language.

The doctrine, then, that the differences in grammatical structure are differences of degree rather than of kind, and that there is nothing in one language which, either as a fragment or a rudiment, is not to be found in another, is contravened by nothing from America.

The languages to which those of America are the nearest equivalents in the way of development are, by no means, their nearest congeners in the way of actual affinity. These are the languages of the Papuan and Australian areas; and, to a certain extent, those of Polynesia. The limited numeration and the concrete view of plurality are points in which they have a decided likeness; and it is scarcely necessary to add that the culture of the two families is on a like low level.

In North America the phenomena in the way of distribution and diffusion which presented themselves in Asia re-appear; and in South, there is a re-appearance of the phenomena of North, America. Small areas with a multiplicity of mutually unintelligible forms of speech stand in strong contrast to large ones with a *minimum* of dialectual difference. What the Athabaskan and the Algonkin are in the one peninsula, the Quichua, the Carib, and, above all, the Guarani, are in the other. From the want, however, of details, the direction of the several movements by which they spread is, for the most part, undetermined.

With any South American vocabulary of adequate length, some North American root presents itself—some, indeed, from the extreme north, *e. g.* the Eskimo area. Now, as borrowing is out of the question (whilst the words are not of the sort to be independently excogitated by distant speakers), this, along with the phenomena of transition, is the chief philological argument

in favour of the fundamental unity of the two classes. That the transitions are obscure is, from the scantiness of our *data* for the most important points, what we expect, *à priori*.

When well within South America—for New Granada gives us but few materials—however difficult it may be to give a systematic classification of definitely affiliated languages, it is much more difficult to find a language wherein miscellaneous affinities are wanting. The student from Peru finds Quichua words in every vocabulary he lights upon: whilst the student from Brazil finds Guarani ones. These languages are, certainly, the most widely spread of any: but the same coincidences—allowance being made for the difference in the number of the words compared—occur in all the other tongues; even those of which our knowledge is the slightest.

The details of the classification are given in the preliminary table. The ordinal value, however, of the whole American class requires a brief notice. I doubt whether, on the whole, it is higher than that of the so-called Indo-European in its most restricted form, *i. e.* in the form to which it is limited in the forthcoming chapters of the present work.

However, in order that this statement may not pass for a paradox, it must be remembered that the value of a class depends not upon the number of the minor divisions and sub-divisions which it may contain, but upon the amount of difference between the extremes. If, (the limits of the English, the German, the Russian, the Latin, the French, and their congeners being limited to areas no larger than the county of York,) the remainder of Europe were filled-up with some scores or hundreds of languages, each as different (and not *more* different) from one another as the above-named languages are among themselves, the value of the class at large would be the same; though that of its subordinate sections would be less. Instead of some three primary

divisions with a mass of divisions there would be some scores of genera consisting of either a single species or of few. There would be, in short, a hundred languages resembling the Russian and the German in their difference from each other, but not resembling them in being spoken over large areas. Tested by the difference between its extreme members (say the Eskimo and the Fuegian) the American class, in my mind, is one of a very moderate ordinal value ; for, with a view to the *time* required to effect change, a little consideration tells us that the period which will modify one form of speech may just as easily modify a hundred.

CHAPTER LXVI.

The Semitic Languages.—The Phenician and Punic.—The Hebrew and Samaritan.—The Assyrian and Chaldee.—The Syriac.—The Æthiopic and Amharic.—Gafat.—Arabic.—Hururgi, The Amazig or Berber.

THE *Phenician* of Tyre and Sidon and the parts around is known only by inscriptions; and as these are without date the exact state of language which they indicate is uncertain. They are spread over a wide tract of country; a tract which agrees with the notions suggested by the ordinary historical accounts of the commercial and colonial relations of those two cities. They are either rare or non-existent beyond the range of Mount Taurus. They are rare or non-existent along the eastern parts of Africa. They are numerous in Spain, and they have been found in Sicily and Malta. Between those which represent Carthage and those that represent Phenicia the line of demarcation is partly uncertain, partly conventional. Nevertheless, it is convenient to separate, so far as it can be done, the Phenician from the Punic—allied or identical as they may be.

In the way of *language* the Phenician inscriptions are unimportant. In the history of the alphabet they are of interest. It was from Phenicia that the Greeks took their letters: the Old Italians theirs; and from these two all the alphabets of the West have originated. Those of the East (in the mind of the present writer) have, also, a like origin. The proof, however, is less patent.

The Phœnician alphabet consisted of signs for the mutes and liquids. Then comes what are considered signs for certain breathings, as *h* and its congeners; along with certain semi-vowels and nasals. In the Phœnician itself, and in its immediate eastern descendants, these are treated as consonants—so that the alphabets under the ordinary doctrine are alphabets without *vowels*. If so, such a word as *milk* is written *mlk*; the context being held sufficient to say whether the actual word was *melek*, or *milik*, or *muluk*, or *melik*, or *milek*, or *milk*, or *melk*, or *mlik*, or *mlek*, or what not. Meanwhile, the semi-vowels, in many instances, were vowels also, so that *swl* might stand for *sûl*, or *syl* for *sil*. In like manner the sound of what, as a consonant (or rather as a non-vowel), has been compared with the lene breathing of the Greeks is, in certain cases, represented by the equivalent of *a*.

In the Phœnician stage, then, of the alphabet all that can be said of certain letters is that they were occasionally vowels. In the Greek and Latin, however, they became real ones. This is a definite fact. Whatever difficulties we may have in reconciling the powers of certain letters on the Phœnician inscriptions with the doctrine that they partook so much of the nature of consonants, and so little of the nature of vowels as to be equivalent to the lene and aspirate breathings of the Greeks (‘ and ’), the *semi-vowels* of the English (*y* and *w*), and the nasals of the Portuguese (*a* *ô*), it is beyond all doubt that in the Greek and Latin they became *a*, *η*, *ε*, and *ο*, all trace of their consonantal power having been lost at an early period. This change, however, they underwent only in their progress westward.

They also underwent another—this, too, in their progress westward. In Phœnicia they were written from right to left; in Greece and Italy (after a time) from left to right.

Again—the Phœnician alphabet, as far as it is known

to us, is known to us from inscriptions only. Hence, it consists of capital letters only, and these in a form that suits the carver on stone rather than the writer on paper or parchment.

The Phenician of Carthage is conveniently called Punic, and, like the Phenician Proper, it is known through inscriptions. Unlike the Punic it is known by something more than inscriptions. In the *Little Carthaginian* (*Pœnulus*) of Plautus one of the characters is a Carthaginian, who speaks his own Punic.

On the east the Phenician, in the limited sense of the term, came in contact with the Galilean, into which it probably graduated; as the Galilean itself did into the Syrian, the dialects of the country beyond Jordan, and (on the south) the Samaritan. That there was some difference between the Galilean and the Hebrew of Jerusalem we learn from the New Testament: the Galilean being, nevertheless, a Hebrew dialect; indeed, between the Phenician and the Hebrew the difference was political rather than philological. It is the Hebrew into which the Punic of the *Pœnulus* has been more especially transliterated.

Concerning the *Samaritan*, of which the chief original speakers were of the tribe of Ephraim, we know that it wanted the Hebrew sound of either *sh* or *th*; so that *Sibboleth*, *Shibbolet*, or *Sibboleth*, was the Samaritan form of *Shibboleth*.

The Samaritan alphabet was older, and more like the Phenician than the Hebrew. That a copy of the Pentateuch is written in it, that it still exists, and that it gives some important variations from the Hebrew text, is well-known, though its age is uncertain. The remainder of the literature consists in a chronicle and some private letters, written in Arabic with Samaritan characters. In the neighbourhood of Nablûs, fragments of the Samaritans still exist; some others, I believe, in Cairo. It is the Samaritan characters that give the

legends of the Maccabean coins. That the blood in Samaria differs notably from the language, is an inference from the statement in Ezra, that the men and women who returned to Samaria after the removal of the population by Nebuchadnezzar, were (amongst others) Babylonians, Susanites, and Elamites : *i. e.* Assyrians, or Arabs, or Persians, or a mixture.

The *Hebrew* of Judea now follows ; the slight difference between which and the Samaritan is enhanced by the difference of alphabet.

The fundamental date in our criticism of the Hebrew language in respect to its history is the second year of the reign of Darius II., in which were delivered the prophecies of Haggai and Zechariah. Though Malachi, as the last of the prophets, is generally, and perhaps rightly, held to follow these two in time, we have no exact dates for him. On the other hand, those of Haggai and Zechariah (more or less) are precise. Their compositions cannot be older, though they may be later. This coincides with the time of Thucydides, and Aristophanes in Greece, the culmination of the Attic period. The language of these is essentially that of the oldest composition in the New Testament. Such being the case, one of three things is the inference.

1. That the older writings, in their transcription, were accommodated to the newer medium, just as was the case with the older compositions in English, where we have not only differences of dialect, but differences of time as well.

2. That the newer writings were written upon the model of the old, just as Ciceronian Latin is written by late Italians.

3. That the language actually remained unchanged, just as, to some extent, and for some time, and as, compared with certain other languages which changed quickly, the Old Norse of Iceland did. It is unsafe to lay down any general rule for particular cases of this kind. Each

must be tried on its own merits; and it belongs to the great Biblical and Semitic scholars to investigate the one under notice. The question of permanence is one which is, more or less, regulated by circumstances. A language which resists influences for a century may fail to do so for a millennium; or a language, which, with no alterative influences to touch it, may remain unchanged for a century, may, under conditions unfavourable to its permanence, transform itself into something else in a generation or two.

Haggai, then, and Zechariah are *loci standi* for the typical, historical Hebrew of the Jewish Scriptures, with its massive quadrate alphabet, with Jerusalem as its local centre, with the tribes of Benjamin and Judah as its speakers, with Jewish or Hebrew as its name, and with the middle of the fifth century B.C. as its date. It covers everything in the Old Testament with the exception of Ezra and Daniel, and gives us nothing beyond; *i. e.* nothing which exactly coincides with the standard it exhibits.

From the names of the families or tribes in Ezra, some of which are named from the localities which they inhabited before the Captivity, it was the language of Jerusalem and something more—as is to be expected. That it did not all go back to Jerusalem we learn from the subsequent notices of the Jews in various parts of the Persian Empire, not to mention those of Egypt.

That Hebrew was the name for the language of the Holy Land at the time of our Saviour's Crucifixion, we learn from the trilingual inscriptions over the cross—in Greek, in Latin, and in Hebrew: and that the Galilean was a well-marked dialect of it, we learn from the answer of the woman to Peter, whose "speech betrayed him."—*St. Matthew* xxvi. 73.

In no part of the world do small differences in the way of speech appear greater than they do about Judæa. The ordinal value of the whole Semitic class

itself is of the smallest; but in Judæa and on the Hebrew frontier everything creates distinctions. To differences in nationality and religion differences of alphabet are added; and, out of all these combined, come names like Hebrew, Samaritan, and Phenician—names through which dialects take the guise of languages.

That these complications increase as we proceed we shall soon find. How the Hebrew comported itself to the Syrian on the north, to the forms of speech on the Tigris and Euphrates on the east, and to the Arabic on the south, is a difficult question: for it must be remembered that, over and above the differences of name, alphabet, and nationality, there was a difference of time; the newest Hebrew being older than the oldest Syriac, and much older than the oldest Arabic.

As far, at least, as name went, the *Aramaic* of the time of the kings of Judah was recognized as a different language from the Hebrew, both before the Captivity and afterwards. "Then said Eliakim, Speak, I pray thee, to thy servants in the Aramaic language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall." "Then Rabshakeh stood and cried with a loud voice in the Jews' language, and spake," &c. (2 Kings xviii. 26, 28.) Then they cried "in the Jews' speech unto the people that were on the walls," &c. (2 Chron. xxxii. 18.) This applies to an address of Rabshakeh, on the part of the King of Assyria, who, as speaking to Jews, addressed them in *their* language—not in his. I do not look, however, upon this answer as conclusive to the fact that, on all occasions and under all circumstances, the Syrian was unintelligible to a Jew. All that it tells is, that Eliakim, who understood Syrian, considered that Rabshakeh, who was unnecessarily departing from the use of his own mother tongue, would do well in using, out of two languages, the one which, besides being his own, was less patently

plain to the common people than the one he was using. A latent wish too, to let Rabshakeh know that he (Eliakim) could speak Aramaic is not to be overlooked. All that Eliakim said to Rabshakeh might be said by a Dane who spoke Swedish to a Swede unnecessarily talking Danish, or by a Portuguese to a Spaniard under similar circumstances. This means, that I do not look upon the passage as conclusive to the Aramaic and the Judæan having been mutually unintelligible languages; which I think they were not.

In thus calling these two forms of speech *Judaic* and *Aramaic* I give the original terms of the Jews themselves. The Greek, Latin, and ordinary equivalent of Aramaic is *Syrian*. Here it applies to the Assyrian, *i. e.* the language of the subjects of Sennacherib rather than those of Benhadad.

In Ezra we find a similar distinction, the date being the time of Artaxerxes; when the notification that the re-constitution of Jerusalem was going on, and that it ought to be stopped, is written in Aramaic; as were other documents appertaining to the administration of Judea. But too much stress must not be laid on this; inasmuch as a slight difference between the languages would be enhanced by the difference between the alphabets.

In Daniel we get a new term, and it is because this name is an important one; an obscure one; one which, from its ambiguity, has created no little confusion; and one of which the history is mixed up with that of the Aramaic and Jewish, that the preceding *minutiae* have been indulged in. Along with Shadrach, Meshach, and Abednego, Daniel is brought up under the master of the eunuchs to be taught "the learning and the tongue of the *Chasdim* (*Chaldees*)." Elsewhere the Chasdim and Arameans (Chaldees and Syrians or Assyrians) are associated. Now, it is only in the latter half of the book of Daniel, and only when the kingdom of which Babylon was the capital is con-

trasted with that of the Medes and Persians, that *Chasdim* is a national name. In the earlier chapters, and when the contrast is between the Babylonians and Jews, it means *astrologer*.

The Aramaic that was spoken by Rabshakeh was the language of Assyria rather than Syria. It was also the language of Nineveh rather than Babylon. The Aramaic of Ezra and the earlier chapters of Daniel was also Assyrian rather than Syrian; but it was the Assyrian of Babylon rather than Nineveh.

It is from the Assyrian of Babylon that *Chaldee*, as a name of the later Hebrew, is taken, and it is from Nineveh that we get *Caldani*, as a name of the existing Christians of the parts about Urumiah.

Of the true *Syriac* of Damascus, Emesa, and Edessa, the literary history begins no earlier than the fourth century.

It is Christian. It is embodied in an alphabet which, though it agrees with the Hebrew in the number, order, and names of its letters, differs from it in the form of them: the language itself being in contact with the Greek and encroached upon by it. If it were really spoken in Cappadocia it was the most northern dialect of its class. The Palmyrene, known only by inscriptions of the third century, is either a peculiar alphabet or the ordinary alphabet adapted to lapidary purposes.

In the third century, as now, Irak and Khuzistan were districts in which the Persian and the Arab populations came in contact; and in the third century (and even earlier) the Syrian language was widely current in both Arsacidan and Sassanian Persia. In his life of Antony, Plutarch tells us how Mithridates, a cousin of Moneses, asked for some one who could communicate with him in either Parthian or Syrian. In the seventh century a Syrian abstract of Aristotle's *Dialectic* is said to have been made for Chosroes Nushirvan. More than

this, the geographical details of the Semitic tribes of south-western Persia are known. The particular population which occupied Khuzistan and Irak was that of the Nabatheans; so-called by both the Arabian and Persian historians; though the name has a wide as well as a limited signification. Masudi writes that Ardeshir Babegan besieged a Nabathean king in Sevad. The date, however, is too early for this to pass as actual history. Tabari, however, states that "at this present time the Nabatheans who dwell in Sewad are descended from the Arameans."

That these Nabatheans were of the rudest is likely enough; indeed, it is specially stated that such was the case. Nevertheless, they could mix up their language with that of the traders, the soldiers, and the common people as well as more learned men. Meanwhile but a little beyond them was the alphabet, the literature, and the civilization of Palmyra—largely Greek; but, at the same time, Semitic as well. It is to the Palmyrene that the lapidary Sassanian most closely approaches.

It is not for nothing that I have gone into these details. With the multiplicity of names and alphabets, the differences between the languages under notice have been exaggerated. Let any one who doubts about their being essentially dialects of a single language prepare himself for the investigation by a due valuation of the extreme differences between the different dialects of Germany, France, or Italy. If he come to the conclusion that such an examination proves too much, and that the result of it is a splitting up of several French, Italian, and German dialects into so many separate substantive languages, I have nothing to say against his conclusion. I have only to ask him to suppose the Arabic, the Syriac, and Hebrew all written in the same alphabet, and compared with one another in the same stage. Unless this be done, differences will be exaggerated and names will mislead.

If this uniformity be admitted, the conclusion must give the comparative recent diffusion of the forms of speech in which it appears—either this or a great indisposition to change. Of the two alternatives, the former is the more likely, though I do not press it as the only one.

The direction in which the stream of language moved is obscure; all that can be said is, that there are none of the languages on the Asiatic side of the Red Sea into which they graduate. The converse is the case in Africa. This induces me to leave the Arabic for the present, and to begin at the other side of the Semitic area, and, having first considered the extremes, to proceed to the consideration of the middle ground.

The *Gheez* is the language of the earliest Æthiopic translation of the canonical Scriptures, of more than one apocryphal portion of them, and of a few writings on ecclesiastical subjects. It is read, at the present time, in the churches, in the way that the Latin is read in the Roman Catholic countries, and the Old Slavonic in Russia. Its alphabet is syllabic, and the writing runs from left to right, and not from right to left, as is the case with the Hebrew, Syriac, and Arabic. The details of its origin we cannot give, nor name its immediate prototype.

Of the descendants of the Gheez, the nearest is that of the present province of Tigré; indeed, the *Tigré* is generally looked upon as modern Gheez, the Gheez as ancient Tigré—the Tigré being a written language; its alphabet, the Gheez with modifications. Of its dialects and sub-dialects we know nothing. The parts about the ancient city of Axum are the probable localities of these two varieties of the Æthiopic.

Gondar, on the other hand, and the southern provinces of Abyssinia, give the *Amharic* area: the Amharic language being spoken at the present time by the majority of the southern Abyssinians; and being written in an alphabet of Gheez origin.

The *Gafat* lies in contact with the Amharic and Agaw

on the north, and the Galla on the south; by both of which it has been encroached on—by the former first, by the latter recently: indeed, the Galla encroachment is still going on: Bruce has given a specimen of it, so has Dr. Beke: who remarks that his own vocabulary is more Amharic than his predecessor's.

English.	Gafat (1).	Gafat (2).
<i>Man (homo)</i>	sabush	sebew
— (<i>vir</i>)	tabátish	—
<i>People</i>	sáboach	—
<i>Woman</i>	ánsit	anset
<i>Boy</i>	bushán	—
<i>Girl</i>	áskharai	—
<i>Head</i>	dámoa	demow
<i>Hair</i>	tságera	chegur
<i>Eye</i>	yena	ein
<i>Ear</i>	ankwagi	ankwagi
<i>Nose</i>	áunfwa	anfu
<i>Mouth</i>	simóta	semota
<i>Lip</i>	kanfarish	semota
<i>Tongue</i>	melásish	melasi
<i>Tooth</i>	sínna	sená
<i>Hand</i>	tsátan	edzhedzhe
<i>Foot</i>	chámme	chama
<i>Bone</i>	damush	—
—	átsemo	atsant
<i>Sky</i>	samáí	—
<i>Sun</i>	dzhémber	cheber
<i>Moon</i>	chéreka	tserakit
<i>Star</i>	kókab	kokeb
<i>Fire</i>	esátsh	satawi
<i>Water</i>	éga	ege
<i>Stone</i>	dzhindzish	denguish
<i>Tree</i>	zafi	mazafash
<i>One</i>	édzhe	—
<i>Two</i>	helitta	—
<i>Three</i>	sósta	—
<i>Four</i>	arbátta	—
<i>Five</i>	hámista	—
<i>Six</i>	sédista	—
<i>Seven</i>	sebátta	—
<i>Eight</i>	semínta	—
<i>Nine</i>	zatéñá	—
<i>Ten</i>	asser	—

It is into the Amharic that Dr. Beke believes that the Gafat is gradually merging. The special Gafat locality is

a small district in the south of Damot. It apparently falls into dialects, or sub-dialects; since the language of Dr. Beke's informants varied according to the district from which it came. Some gave to almost every word the termination *-ish*; others *-oa*; others no addition at all. The former of these affixes is truly Gafat: the latter is Agaw as well.

The alphabet of the present Arabic is closely akin to that of the Syriac; from an early form of which, the Cufic, it seems to have been derived. But the Arabic of the Koran is not the oldest language of which we find memorials in Arabia. Neither does it give us the only Arabic dialect. Certain valleys in the south-east abound in inscriptions to which the name Himyaritic has been applied. The alphabet of these is the Æthiopic, which differs from all the other Semitic alphabets in being not only written from right to left, but in being syllabic. Whether this give us a new language in the strictest sense of the term is uncertain. It is certain that it gives us as much of one as is given by the Phenician, or even the Syriac. At any rate, it gives us a dialect of the south-east rather than one of the parts about Mecca; a dialect of the fourth century, rather than one of the seventh; and, finally, a dialect which, in its literary aspect, at least, connects Arabia with Æthiopia.

In favour of Æthiopic elements thus introduced upon the cognate Arabic, the Himyaritic inscriptions only give us a presumption. Arabic elements, however, in Africa are important realities. That the present language of Ægypt, Barbary, and large tracts elsewhere, is Arabic is well-known. In all these cases, however, the analysis is, comparatively, easy—the mixture being heterogeneous. Arabic, however, introduced into Æthiopia would be like Dutch introduced into England; in which case it would, with certain words, be hard to say to which language they belonged. Even if the language were, for all practical purposes, Dutch, there might still be a basis in the older tongue.

Mutatis mutandis, this applies to several forms of speech on the Æthiopic frontier—in all of which analysis is required ; in all of which, amid much which is Semitic, there is something that is Æthiopic rather than Arabic. When the Arabic has overlaid two languages instead of one the analysis becomes more intricate.

The languages of Hurur and Adaiel are of this kind.

English.	Tigré.	Amharic.	Arkiko.	Hurur.	Adaiel.
<i>Man</i>	saboi	wond	nas	abbok	adma
<i>Woman</i>	saboite	set	eseet	edok	barra
<i>Head</i>	—	ras	ras	roos	mooiya
<i>Hair</i>	tsuqure	tsequer	—	tsequer	—
<i>Eye</i>	aire(ou)	ain	en	ain	—
<i>Nose</i>	—	afintcha	anf	oof	—
<i>Mouth</i>	—	af	af	adde	aof
<i>Teeth</i>	sinne	ters	inob	sin	—
<i>Tongue</i>	melhas	melas	—	arrat	—
<i>Ear</i>	izne	djoro	izun	ut'hun	—
<i>Beard</i>	tchame	tim	dimne	dubun	—
<i>Hand</i>	eed	eedgekind	—	—	—
<i>Leg</i>	iggere	—	igger	igger	—
<i>Foot</i>	—	tschamá	—	—	—
<i>God</i>	esger	igzer	—	goeta	alla
<i>Sun</i>	tsai	tsai	tsai	eer	airo
<i>Moon</i>	werhe	tcherka	werhe	werhe	alsa
<i>Star</i>	—	quokub	kokub	toowee	urtoochta
<i>Fire</i>	howwe	a'sat	essaat	issat	gira
<i>Water</i>	mi	waha	mi	mi	li
<i>Wind</i>	nefás	nefás	nefás	doof	arhoo
<i>Rain</i>	—	zinam	—	zenab	rooboo
<i>River</i>	kolle	bahr	—	zer	—
<i>Earth</i>	midre	mider	midur	diche	baro
<i>Hill</i>	amba	amba	dubr	—	—
<i>Mountain</i>	—	tarara	—	sare	alli
<i>Stone</i>	hemne	dengea	—	un	daha
<i>Fountain</i>	ain	mintch	—	ain	—
<i>Fish</i>	—	assa	assur	tulum	kullum
<i>Horse</i>	f'ras	feras	feras	feras	ferasa
<i>One</i>	adde	and	ante	ahad	—*
<i>Two</i>	killete	quillet	killi	kout	—
<i>Three</i>	selaste	sost	selass	sheeste	—
<i>Four</i>	erbahte	arrut	ubah	harrut	—
<i>Five</i>	aumishte	aumist	amoos	hammest	—
<i>Six</i>	sedishte	sedist	soos	sedcest	—

* Numerals said to be the same as the Danakel.

English.	Tigré.	Amharic.	Arkiko.	Hurur.	Adaiel.
<i>Seven</i>	shubarte	subhat	subhu	sate	—
<i>Eight</i>	shumunte	semint	theman	sut	—
<i>Nine</i>	tisháte	zetti	tse	zeythan	—
<i>Ten</i>	ashur	assin	assur	assir	—

Another language of this kind is the

English.	Gindzhar.	English.	Gindzhar.
<i>Man</i>	rádzhil	<i>Leg</i>	kurah
<i>Woman</i>	marra	<i>Foot</i>	kafat kurái
<i>Boy</i>	dzhénna	<i>Day</i>	mahar
<i>Girl</i>	bint	<i>Night</i>	liél
<i>Father</i>	ábu	<i>Morning</i>	sóbahh
<i>Mother</i>	um	<i>Evening</i>	ashir
<i>Brother</i>	ákhu	<i>Earth</i>	wóta
<i>Sister</i>	okht	<i>Water</i>	álma
<i>Head</i>	ras	<i>Grass</i>	gesh
<i>Hair</i>	shar	<i>Mountain</i>	gállah
<i>Eye</i>	éin	<i>River</i>	hor
<i>Nose</i>	adán	<i>Good</i>	sámmi
<i>Mouth</i>	shamak	<i>Bad</i>	fassil
<i>Neck</i>	raggaba	<i>Black</i>	áswad
<i>Hand</i>	id	<i>White</i>	ábiad
<i>Arm</i>	derah	<i>Red</i>	áhmar.

Of the following, the former is the dialect which most approaches the Himyaritic; the latter that of the island of Sokotra.

English.	Mahari.	Sokotran.
<i>Back</i>	dara mothan	tadah
<i>Belly</i>	djof	—
<i>Cow</i>	bakarét	—
<i>Donkey</i>	heir	—
<i>Eyebrow</i>	ahajor	hajhar
<i>Fire</i>	sheewot	sheiwat
<i>Father</i>	heb	—
<i>Fish</i>	seit	sodah
<i>Frog</i>	dthafzat	—
<i>God</i>	bal	—
<i>Hair</i>	shof	shif
<i>Knee</i>	barak	—
<i>Milk</i>	ishakhof	huf
<i>Mouth</i>	warak	—
<i>Nose</i>	nakhrir	nahir
<i>Red</i>	aufar	aufar
<i>Rice</i>	hiraz	arhaz
<i>Sun</i>	heiom	shohum
<i>Star</i>	kabkob	kokab.

We now return to the Hebrew and Syriac in the newer forms. The language of the Talmud, written in a modification of the Hebrew alphabet, represents the language of the Jews after the destruction of Jerusalem. It has largely influenced the Hebrew of common life in conjunction with other causes ; so much so that it may be doubted whether this latter be a true vernacular ; by which I mean, that is it to be compared with Latin as spoken by a mass of individuals who have learned it either directly or indirectly through books rather than with the Italian or Spanish which have developed themselves freely and spontaneously. In all languages the continual reference to written works develops an artificial element. In the modern Jewish this is believed to be considerable. It is a matter, however, upon which no one but a learned and critical Jew can speak with confidence.

The same applies, in a still greater degree, to the fragmentary Samaritan.

The same, too, to the modern Syriac. It is said to be spoken by a few individuals in the Lebanon. It would, perhaps, be better to say that there are some individuals in the Lebanon who can speak it.

Further north, the evidence of either it or an allied dialect being a true vernacular improves ; it being specifically stated that most of the Nestorians, though they use their own language in intercourse with each other, are able to speak the so-called Tartar of the Turks around them with ease and fluency. Very few, however, have any tincture of literature ; their MSS. being scarce, and printed works, up to A.D. 1829, non-existent. In that year, however, the Gospels were printed from a copy, obtained from Bishop Mar Johanna, through Dr. Wolff, by the British and Foreign Bible Society. In 1840, the American missionaries introduced a printing-press ; so that, over and above some important translations from the Scriptures, a series of tracts, from the Dairyman's Daughter to Dr. Watts's hymns, has been published. In

thus adapting an ancient language to the spiritual wants of a poor and illiterate community of oppressed Christians, the names Perkins, Halliday, Grant and Stoddart, to the preface of whose grammar of the Modern Syrian the foregoing facts are due, are honourably conspicuous. The schools of the mission have gradually increased in number, and in 1853 they amounted to eighty.

We can scarcely consider either the modern Syriac or the modern Hebrew as a true spontaneous development of the old language. Literary influence has engendered an artificial element in them; and the fact of every community where either is spoken using a second language has taken them out of conditions under which true philological growth proceeds. What they *do* illustrate is, the laws by which such forces as the ones just noticed act—and, in this respect, they deserve all the attention that has been awarded them.

Even the Arabic is scarcely a language that has been left to its own natural growth. Except in the ruder dialects of Arabia itself, of which we know little or nothing, the Koran has always exercised a conservative influence; whilst, in Malta, where there is no Koran, there is a second language.

*	*	*	*	*	*
English.	Arabic.		Syriac.		Hebrew.
<i>Head</i>	ras		rish		rosh
<i>Hair</i>	saro		shar		sear
<i>Eye</i>	ayn		eyn		ayn
<i>Ear</i>	adzn		adno		ozen
<i>Nose</i>	anph		hhatm		aph
<i>Mouth</i>	pbam		phum		pi
<i>Tooth</i>	sen		sheno		shen
<i>Tongue</i>	lishan		leshono		lashon
<i>Hand</i>	yad		yad		yad
<i>Foot</i>	rigl		reglo		regel
<i>Sun</i>	shams		shemsho		shemesh
<i>Star</i>	kaukab		kukbo		kokab'
<i>Day</i>	yawm		yeum		yom
<i>Night</i>	laila		lailo		laila
<i>Fire</i>	anisat		eshotto		esh
<i>Water</i>	ma		mayo		mayim

English.	Arabic.	Syriac.	Hebrew.
<i>One</i>	akhad	hhad	ehhad
<i>Two</i>	thuna	tharin	shanim
<i>Three</i>	thaleth	tholth	shelosh
<i>Four</i>	arbat	arba'	arba'
<i>Five</i>	hhams	hhamesh	hhamesh
<i>Six</i>	sit	sheth	shesh
<i>Seven</i>	sab'	sheba'	sheba
<i>Eight</i>	samāra	thmon	shemoneh
<i>Nine</i>	tish	tsha	tesha'
<i>Ten</i>	ashar	'sar	'asar.
*	*	*	*

The *Amazig* (or Berber) area is the largest in Africa, extending from the confines of Egypt to the Atlantic Ocean. More than this—the Canary Islands, until the extermination or fusion of their aborigines, were Amazig.

Again—the ancient Mauritanians and Gætulians were not only the occupants of the Amazig area, but of Amazig blood. Of Amazig blood were the native tribes with which the Greeks of the Cyrenaica came in contact. Of Amazig blood were the native tribes with which the Phenicians of Utica and Carthage came in contact. The subjects of Masinissa and Jugurtha occupied localities of which the ancient names are explained by means of the modern Amazig.

At the present time there are five names for five divisions of the Amazig populations, and seven names for the Amazig forms of speech. How far either series is natural is another question.

(1.) The *Kabails*—who speak the Kabail language, are the Amazig of the northern part of Algiers rather than Morocco.

(2.) The *Showiah* are the Amazig of Morocco rather than Algiers. They occupy, however, some of the central districts of Algiers; their language being the Showiah.

(3.) The *Shiluk* lie to the south of Morocco, their language being the Shiluk.

(4.) The *Berbers* belong to the south-eastern parts of Algiers, to Tunis, to Tripoli, and the corresponding

parts of the Sahara. Their dialects are the *Larua* and *Zenaitia*.

The extent to which the few fragments of the Lancerotta and Fuerteventura dialects of the Canary Islands agree with the Shelluh may be seen from the following table :—

English.	Canary.	Shelluh.
<i>Barley</i>	temasin	tunzeen
<i>Sticks</i>	tezzezes	tezezerat
<i>Palm-tree</i>	taginaste	taginast
<i>Petticoat</i>	tahuyan	tahuyat
<i>Water</i>	ahemon	amen
<i>Priest</i>	faycag	faquair
<i>God</i>	acoran	mkoorn
<i>Temple</i>	almogaren	talmogaren
<i>House</i>	tamoyanteen	tigameen
<i>Hog</i>	tawaeen	tamouren
<i>Green fig</i>	archormase	akermuse
<i>Sky</i>	tigot	tigot
<i>Mountain</i>	thener	athraar
<i>Valley</i>	adeyhaman	douwaman.

The Canary Islanders were called Guances, and their language the Guanch.

CHAPTER LXVII.

The Agau, Agaw, or Agow, and Falasha.—The Gongga dialects.—The Kekuafi.

Agaumidr = *Agau-land*, and one of the vocabularies of Dr. Beke, is headed *Agau of Agaumidr*: a name which suggests the notion that one part of the Agau area was more decidedly Agau than the remainder. And this seems to have been the case; since *Agaw* is either an Amharic or a Gheez term; *Aghagha* being the native name.

English.	Waag.	Faslaha.	Agaumidr.
<i>Man (homo)</i>	egir	ira	aghi
— (<i>vir</i>)	gelua	garwa	ngardzhi
<i>People</i>	yek	—	aghi
<i>Woman</i>	yehona	yewina	hona
<i>Boy</i>	ashkir	korri	ansai
<i>Girl</i>	yehon-ashkir	korra	ansagha
<i>Head</i>	aur	agher	ngari
<i>Hair</i>	tsábka	aghet	tsitsifi
<i>Eye</i>	yel	ili	el
<i>Ear</i>	keretz	anko	ankwagi
<i>Nose</i>	yassin	komba	san
<i>Mouth</i>	miya	af	kambi
<i>Lip</i>	kifar	kanfer	kanfar
<i>Tooth</i>	erruk	írku	arkui
<i>Tongue</i>	lakh	lanah	tsangi
<i>Hand</i>	nen	nan	taf
<i>Foot</i>	tsab	—	chappi
—	chafu	lukkochám	chammi
<i>Bone</i>	ngas	ngach	ngats
<i>Blood</i>	bir	karbat	beri
<i>Sun</i>	kwora	kuara	awas
<i>Moon</i>	arba	serk	arfa
<i>Star</i>	tsegaloa	chingaroa	bewa

English.	Waag.	Faslaha.	Agamidr.
<i>Wind</i>	figia	—	nefas
<i>Rain</i>	suwa	sua	heri
<i>Fire</i>	líá	eá	ag
<i>Water</i>	ákwo	agho	agho
<i>Hill</i>	aróa	debba	kan
<i>Plain</i>	shuwa	wulágha	wutághi
<i>Stone</i>	karnga	kringá	karing
<i>Tree</i>	zaf	chafa	—
—	—	—	satsi
—	haa	kana	kani
<i>Rivers</i>	wirba	kura	beni
<i>Lake</i>	bahár	—	bar
<i>One</i>	lowa	lagha	laghu
<i>Two</i>	linga	linga	langa
<i>Three</i>	shakwa	sigha	shuga
<i>Four</i>	siza	sigha	shuga
<i>Five</i>	akwa	ankua	ankua
<i>Six</i>	walta	wolta	walta
<i>Seven</i>	langata	langatta	langatta
<i>Eight</i>	sohota	saghotta	saghatta
<i>Nine</i>	tsaicha	sessá	sesta
<i>Ten</i>	tsikka	chikka	tsikka.

The *Agaw* is bounded on the east, north, and north-east by the Tigré; being spoke in the province of Lasta, and along the banks of the Tacazze. The particular dialect of the district named Waag is called Hhamara—which, word for word, seems to be Χαμάρα and Amhara; the former term being as old as the time of Agatharchides, who uses the expression Χαμάρα λέξις for one of the languages of these parts. In the southern parts of Lasta, the Agaws are genuine mountaineers. In Waag, and along the Tacazze, the land lies somewhat lower. As a general rule, however, the Agau districts lie in the more impracticable parts of Abyssinia, and the dialects, *pro tanto*, take the appearance of aboriginal forms of speech. The Agaws of Waag are the Tsherats Agaws of Bruce.

Gonga is a name found in Ludolf: who places the tribes to which he applies it in the Bahr-el-Abiad, about 10° N. L. Dr. Beke has supplied as vocabularies for the forms of speech referable to this class; (1.)

the Kaffa; (2.) the Woraita; (3.) the Wolaita; (4.) the Yangaro. Word for word, I imagine that *Yangaro* is *Zinzero* or *Gingero*, a name which in the old maps denotes one of the most southern provinces of Abyssinia. To this district belongs Enarea, believed to have been once a Christian kingdom. Now, however, it is overrun by the Galla.

The name *Gonga* is native. In the western parts of the valley of Bahr-el-Abiad, visited by Dr. Beke, and named in the native dialect *Shinasha*, in Agáwi, *Tsintsi*, in Amharic and Gafat *Shinasha*, and converted by the Portuguese into *Chinchon*, the natives believe that, before the invasion of the Gallas, their country was both populous and powerful, and their language was spoken far, to both the south, and the west. They also apply the name *Gonga* to a large tract of country to the south.

English.	Gonga.	Kaffa.	Woratta.	Yangaro.
<i>Man (homo)</i>	aso	—	asso	assu
— (<i>vir</i>)	lugsho	—	atuma	gunagúsha
<i>People</i>	asachi	—	—	—
<i>Woman</i>	macha	—	machoa	nawase
<i>Boy</i>	lolo	—	naha	nangoto
<i>Girl</i>	na	—	machenat	keredzho
<i>Head</i>	toko	tommo	kommo	—
<i>Hair</i>	chig	fungilla	kommo (?)	—
<i>Eye</i>	abo	afi	afo	—
<i>Ear</i>	wadzho	wamo	aitsa	—
<i>Nose</i>	sicho	sullia	sidi	—
<i>Mouth</i>	nono	nona	nona	—
<i>Lip</i>	lelfo	nono	mitharsa	—
<i>Tooth</i>	gasso	gasho	acha	—
<i>Tongue</i>	elbeto	milaso	intsarsa	—
<i>Hand</i>	kiso	kusha	kushia	—
<i>Foot</i>	chammi	—	—	—
<i>God</i>	Yiko	Yero	Tsossa	Balamo
<i>Sky</i>	daro	—	—	bidáni
<i>Sun</i>	aba	abo	awa	ánwa
—	ainehei	—	—	—
<i>Moon</i>	azicha	agino	agena	kita
—	gumbehei	—	—	—
<i>Star</i>	keno	kurchihe	tsolentsa	garkamo

English.	Gonga.	Kaffa.	Woratta.	Yangaro.
<i>Earth</i>	decho	showo	saha	donokamo
—	affareni	—	—	—
<i>Wind</i>	dzhongo	—	agatsa	kocho
<i>Rain</i>	amso	—	ira	iro
<i>Fire</i>	tamo	kako	tammo	gea
<i>Water</i>	acho	acho	hatsa	akka
<i>Stone</i>	suco	hechehence	shucha	shuha
<i>Tree</i>	mitto	mitto	mitsa	ihho
<i>One</i>	ikko	ikka	itta	isso
<i>Two</i>	gitta	gutta	laha	hep
<i>Three</i>	kedzha	kedzha	hezza	kes
<i>Four</i>	auda	haudda	hoida	achech
<i>Five</i>	hucha	hucha	huchesa	huch
<i>Six</i>	shirta	shirita	husupona	isson (?)
<i>Seven</i>	sabata	shebata	lapona	nafun
<i>Eight</i>	seminta	shiminta	hospona	nangiri
<i>Nine</i>	dzheta	yidea	hodupona	izgin
<i>Ten</i>	tacha	ashiri	tama	assir.

Word for word, *Kekuafi* is Eloi kob. Let us see how this can be. Eloi kob is the native name: the name which certain tribes of the part of Africa now under notice give themselves. Their neighbours, the Wakamba, who lie between them and the coast, and from whom the term has been taken, change it into *Akabi*, for the singular, and *Mukabi*, for the plural, number. A further change converts it into *Mkuafi*, and *Wakuafi*. The Eloi kob, or Kekuafi, area, lies, then, in contact with that of the Wakamba

English.	Ukuafi.
<i>Man</i>	ortaba
<i>Nose</i>	orldungnana
<i>Head</i>	eluginia
<i>Hair</i>	orlbabid
<i>Face</i>	engomon
<i>Ear</i>	engiok
<i>Eye</i>	engon
<i>Tooth</i>	orlala (?)
<i>Tongue</i>	orlala (?)
<i>Back</i>	orl-gúnim
<i>Beard</i>	osirfrimi
<i>Blood</i>	osarge

English.	Ukuafi.
<i>Bone</i>	orl-oido
<i>Hand</i>	engaina
<i>Foot</i>	engeju
<i>Day</i>	engorlon
<i>Sky</i>	engadambo
<i>Sun</i>	engorlon
<i>Moon</i>	orlaba
<i>Star</i>	orlogirai
<i>Earth</i>	engurlu
<i>Bird</i>	enkeni
<i>Fish</i>	esingeri.

CHAPTER LXVIII.

The Coptic.—The Bishari.—The Nubian Languages.—The Shilluk, Denka, &c.—The Mobba and Darrunga.—The Galla Group.—The Dizzela, Dalla, Shankali or Shangalla.

THE language of Ægypt in its oldest form is that of the oldest hieroglyphic inscriptions. Upon the details of the interpretation of the hieroglyphics themselves I can form no independent opinion. I can only remark that the strictest test of a deciphered cypher, viz. that of enabling the master of it to apply it according to the rules of its decipherers and to obtain a result of literal and self-apparent accuracy, is one which in the existing transliterations is not come up to. If otherwise, why have we not a series of old Ægyptian texts in the ordinary Coptic alphabet, of which an ordinary Coptic student could judge?

The language in its newer form is written in an alphabet derived from the Greek, and embodies an early translation of the New Testament, parts of the Old, and several ecclesiastical compositions. It falls into three dialects: the Sahitic, or Thebaic, of Upper, the Memphitic of Middle, Ægypt, and the Bashmuric of the Delta; all giving a considerable mixture of Greek words: which, in the Bashmuric, are the most numerous.

As a true vernacular it is extinct; at least, though I have heard of its being still spoken, I have not succeeded in finding the details of the evidence. Neither would the mere fact of its being spoken make it a true verna-

cular. It might be spoken merely as any other literary language might be used in conversation. It is the Arabic that has superseded it; in the case of which language the difference, in Ægypt, between the blood and the speech is considerable.

In structure the Coptic is more simply agglutinate than the full Semitic tongues, with which it chiefly agrees in the personal and possessive pronouns. It is often (perhaps generally) treated as Sub-semitic; though in the application of this name ethnographical reasons have, either consciously or unconsciously, been mixed up with philological ones. That it is, to some extent, Semitic is true; but it is inconsistent to make it this to the exclusion of other languages that are more so. It will be noticed again in the sequel when a language from a very different quarter—the Basque—comes under notice.

It is the valley of the Nile which gives us Egypt; the plateaux and hills between the river and the Red Sea being other than Egyptian. This is what they are now. This is what they seem to have been at the beginning of the historical period. That the Arabic prevails largely in these districts is well-known: indeed, in the northern half it prevails exclusively. The blood, however, is less Arab than the language: while the language itself, as we proceed southwards, becomes other than Arabic. In the parts about Kosseir, the *Bishari*, or *Beja*, is spoken; the Bishari tribes being the conquerors of the Ababde; the Ababde being Bishari, and the Bishari Ababde, with this difference—the Bishari speak their own language, the Ababde have exchanged it for the Arabic. Such, at least, is the common statement; the presumptions being in favour of it. At the same time the evidence is capable of improvement. That the Ababde are other than Arabs is shown by their colour and by the texture of their hair. They may, however, have been other than Arab, and yet not, necessarily, Bishari. The presumptions, however, as aforesaid, are in

favour of the common doctrine. The Ababde lie nearer to the Nile; the Bishari to the sea. Both extend into Nubia; both into Egypt.

The country about Suakin is the occupancy of the Adareb, of whose language, *eo nomine*, I have seen no specimen. A *Suakin* vocabulary, however, *eo nomine*, is Bishari.

No Bishari compositions are known; nor is it known that the Arabic alphabet has been applied to the language—though the tribes that speak it are, with few or no exceptions, real or nominal Mahometans. For the Haden-doa and Hallenga languages, vocabularies, *vis nominibus*, are wanted. They are spoken between the Mareb and the Tacazze; the few words known as *Taka* or *Boje* (? *Beja*) probably represent them.

In language, as well as in physical form, and in geographical position, the nearest neighbours to the Bishari are the *Nubians*.

Nubia begins where Egypt ends, *i. e.* at Assuan, or Syene; and where Nubia begins a new language presents itself. We may call it *Nubian*: subject to the necessity of remembering that the term has a wide and a restricted sense. There is the name of the class and there is the name of a special dialect.

The Nubian class falls into two divisions of uncertain value; (1.) the *Nubian Proper*, (2.) the *Koldagi*.

The Nubian Proper is spoken along the Nile, from Egypt to Sennaar; falling into three dialects, (1.) the *Kensy* of Kenúz on the north, (2.) the *Noub*, or Nubian, in the limited sense of the word, in the middle districts, and (3.) the *Dongolawy* of Dongola. The Nubians are also called Berbers, Berberins, or Barabbra; a term which, from being applied to the Amazig tribes, has occasionally created confusion. It is the Nubians, however, to whom it applies with the least impropriety.

One of the numerous languages of Kordovan is named the *Koldagi*, and I believe that it is the language of the

capital. It is, however, only one form of speech out of many. Like the Nubian, it is known through vocabularies only. Like the Nubian, it is the language of a rude and imperfectly Mahometan population. Its Nubian affinities were pointed out by Ruppell.

English.	Bishari.	Nubian.	Koldagi.
<i>Man</i>	otak	itga	kordu
<i>Woman</i>	tataket	ideynga	—
<i>Head</i>	ogurma	urka	oar
<i>Hair</i>	tamo	shigertyga	—
<i>Eyes</i>	tilyly	mainga	kale
<i>Nose</i>	ogenuf	soringa	hein
<i>Tongue</i>	medabo	—	—
<i>Mouth</i>	oyaf	akka	aul
<i>Teeth</i>	tongrek	nyta	gehl
<i>Ear</i>	tongy	okiga	uilge
<i>Beard</i>	hamoi	sameyga	—
<i>Foot</i>	ragad	oyga	kuddo
<i>Sky</i>	otryk	sema	—
<i>Sun</i>	toyn	mashakka	es
<i>Moon</i>	ondzhim	inatiga	nundo
<i>Star</i>	—	windzhega	ondu
<i>Fire</i>	toneyt	ika	eka
<i>Water</i>	ayam	amanga	otu
<i>Tree</i>	—	dzhollaga	saleg
<i>Stone</i>	away	—	kagen
<i>One</i>	engaro	werka	—
<i>Two</i>	molobo	onogha	—
<i>Three</i>	mehay	toskoga	—
<i>Four</i>	fadyg	kemsoga	—
<i>Five</i>	eyyib	didzha	—
<i>Six</i>	essagour	gordzhoga	—
<i>Seven</i>	essarama	kolodga	—
<i>Eight</i>	essambay	idonoga	—
<i>Nine</i>	ogambay	oskoda	—
<i>Ten</i>	togaserama	dimaga	—

To the south of Obeyd, the capital of Kordovan, the geography is obscure. In Africa, however, we may often procure specimens of a language where we fail in finding the place where it is spoken. This is because it is the land of slavery; and because residents in any of the great centres of the traffic may generally find representatives of even very distant languages. The vocabularies may be relied on; because when a man says that such

or such a word means *horse*, *man*, and whatever else it may be, he is to be believed. Their geography, however, is to be criticized; because when we hear that such or such a place lies so many miles west of so and so, the likelihood of error, both in respect to distance and in respect to the points of the compass, is considerable.

I find it difficult to say where Kordovan ends and Sennaar begins. Sennaar, pre-eminently an African—not to say a Negro—country, is also the occupancy of the Sheyga Arabs; and where Arabic is the current language, the indigenous dialects stand a fair chance of being neglected. Such is the case with Sennaar. Of non-Arab vocabularies brought from Sennaar, in the limited sense of the term, I know none. All I know is certain vocabularies brought from certain frontier districts, which may reasonably be believed to belong to Sennaar forms of speech. The proportion that the *indigenæ* bear to the Arabs is unknown. The chief native population, however, is called Funge. But who has ever seen a specimen of the Funge, *eo nomine*?

That some, however, of the languages spoken to the south of Obeyd represent the Funge is probable. Of these we have samples in Ruppell, and others. Thus—

The *Shabun* is said to be spoken to the south of both the Kordovan and the Sennaar frontiers. It is not *very* closely allied to anything. It is nearest, however, to the *Fertit*—the most southern of the languages of Ruppell.

The *Shilluk*, whose name, from the fact of its appearing elsewhere, I imagine to be Arab rather than native, lie on the Bahr el Abiad, and, like the Denka, their frontagers, are Pagans.

The *Fazoglo* language is the same as the Qanamyl of Caillaud, and—less like the Shilluk than is the Denka—apparently belongs to the same class; that class being one of small dimensions.

There is an imperfect Mahometanism in Darfur, the country of the *Furian* language; of which only one

language (probably one out of many) is known by vocabularies.

(1.)

English.	Furian.	Takeli.	Fertit.	Shabun.
<i>Man</i>	duedeh	ead	koshi	le
<i>Head</i>	tobu	aik	kummu	eldah
<i>Eye</i>	kuli	undik	allah	leg
<i>Nose</i>	dormi	endir	alu	nagul
<i>Mouth</i>	udo	engiarr	ammah	keing
<i>Tooth</i>	kaki	nim	ensi	engar
<i>Tongue</i>	dali	auga	timi	denkela
<i>Ear</i>	dilo	hennu	utai	neni
<i>Hand</i>	donga	ora	adgianas	nimel
<i>Foot</i>	taroh	dakaak	tibrenu	ongi
<i>Fire</i>	utu	ebe	ouwe	yah
<i>Water</i>	kori	ek	ongou	knaf
<i>Sun</i>	dulle	ani	aloh	kwedyude
<i>Moon</i>	dual	oar	ibue	eiwah
<i>Star</i>	uri	lain	berabe	robah
<i>Tree</i>	kurne	fa	donzu	yareh
<i>Stone</i>	dete	arnan	ekbur	kokol.

(2.)

English.	Shilluk.	Denka.	Fazoglo.
<i>Man</i>	uguilu	moed	meloko
<i>Head</i>	uidzh	nam	allo
<i>Eye</i>	uang	ninu	are
<i>Nose</i>	ung	oum	kara
<i>Mouth</i>	dok	tok	antu
<i>Tooth</i>	lek	ledzh	dovidit-ufuti
<i>Tongue</i>	leb	leb	halla
<i>Ear</i>	yib	yet	ilai
<i>Hand</i>	kiam	ruib	raba
<i>Foot</i>	lustiella	kwen	—
<i>Fire</i>	maidzh	maid	mo
<i>Water</i>	fi	fiou	fi
<i>Sun</i>	kiong	akol	mondzo
<i>Moon</i>	goi	fai	shig
<i>Star</i>	kielo	kuol	iso
<i>Tree</i>	yad	tiem	engoule
<i>Stone</i>	niarkiddi	kur	bele.

The following are to the south of the Denka and Shilluk areas.

(3.)

English.	Dor.	English.	Dor.
<i>Man</i>	boodoo	<i>Hair</i>	biddoo
<i>Woman</i>	koomara	<i>Forehead</i>	hickomoo

English.	Dor.
<i>Eye</i>	komo
<i>Nose</i>	homogi
<i>Lip</i>	taragi
<i>Beard</i>	betara
<i>Foot</i>	umbundo
<i>Fire</i>	fudoo
<i>Sky</i>	hitero

English.	Dor.
<i>Sun</i>	kade
<i>Star</i>	kir
<i>Water</i>	mini
<i>Wood</i>	ungor
<i>Fish</i>	gooboo
<i>Bird</i>	umboroam.

(4.)

English.	Nyamnam.
<i>Man</i>	koombai
<i>Boy</i>	godee
<i>Girl</i>	umbagadda
<i>Slave</i>	buroo
<i>Chief</i>	mumba kindoo
<i>Woman</i>	meckeri
<i>Hut</i>	beia
<i>Elephant</i>	omburra
<i>Buffalo</i>	jari
<i>Antelope</i>	ombuddi
<i>Fowl</i>	kundoo
<i>Ivory</i>	rinda omburra

English.	Nyamnam.
<i>Flower</i>	mooma
<i>Shield</i>	abrooda
<i>Lance</i>	baasoo
<i>Trombash ?</i>	gangoo
<i>Knife</i>	sali
<i>Pig</i>	akoroo
<i>Fire</i>	yaw
<i>Wood</i>	naaki
<i>Pipe</i>	cabunga
<i>Tobacco</i>	goondoa
<i>Come here</i>	moicundoora
<i>Go</i>	mundo.

The *Mobba*, *Maba*, or *Bóra Mábang* is the language of Waday Proper, and the chief tongue of Dar-saleh : being understood by many populations to whom it is not vernacular. It is known by a few specimens in the *Mithridates*, and by a longer vocabulary of Burchardt's. Barth, too, has collected more than two thousand words of it, along with some phrases and a translation of the Lord's Prayer, a part only of which is published. The tribes who speak it are—

- | | | |
|------------------|----------------|-----------------|
| 1. The Kelingen. | 7. Kumo. | 13. Bili. |
| 2. Kajanga. | 8. Jambo. | 14. Bilting. |
| 3. Malána. | 9. Abúe Gedam. | 15. Ain Gamara. |
| 4. Madaba. | 10. Ogodongda. | 16. Koromboy. |
| 5. Madala. | 11. Kawak. | 17. Girri. |
| 6. Kodoyi. | 12. Ashkiting. | 18. Sheferi. |

Mararit and *Menagon* are the names of two tribes of the Abu Sharib, who are specially stated to speak the same language—a language in which Barth has collected, but not published, about 200 words, along with a trans-

lation of the Lord's Prayer. The Tama speak an allied dialect. As for the remainder of the group, it is said to consist of numerous tribes whose dialects differ so much, that one can scarcely understand the other without recourse to the Mobba. The *Mimi* are said to speak a peculiar language, so are the *Kaudard*: as also the *Koringa*, about 17° N. L.

(1.)

English.	Mobba.	English.	Mobba.
<i>Head</i>	kidjy	<i>Sun</i>	anyk
<i>Hair</i>	soufa	<i>Moon</i>	ayk
<i>Eye</i>	kapak	<i>Stars</i>	meniet
<i>Nose</i>	kharsounak	<i>Day</i>	dealka
<i>Cheek</i>	ghambilanak	<i>Night</i>	kosonga
<i>Beard</i>	gamur	<i>Fire</i>	wossyk
<i>Mouth</i>	kana	<i>Water (rain)</i>	andjy
<i>Teeth</i>	saateni	<i>Stone</i>	kodak
<i>Tongue</i>	adalmek	<i>Mountain</i>	—
<i>Ear</i>	kozah	<i>Wood</i>	songou
<i>Neck</i>	bitik	<i>River</i>	bettak
<i>Arm</i>	galma	<i>Bird</i>	abyl
<i>Hand</i>	kara	<i>Fish</i>	hout
<i>Foot</i>	djastongoly	<i>Milk</i>	sila.
<i>Blood</i>	ary		

(2.)

English.	Dar-runga.	English.	Dar-runga.
<i>Man</i>	kamere	<i>One</i>	kadenda
<i>Woman</i>	mimi	<i>Two</i>	embirr
<i>Eye</i>	khasso	<i>Three</i>	attik
<i>Ear</i>	nesso	<i>Four</i>	mendih
<i>Hand</i>	tusso	<i>Six</i>	sabotikeda
<i>Foot</i>	itar	<i>Seven</i>	ow
<i>Sun</i>	agning	<i>Eight</i>	sebateis
<i>Water</i>	tta	<i>Nine</i>	atih
<i>Fire</i>	nissiek	<i>Ten</i>	bûf.

The Bishari (for it is to them that we must now return) are succeeded by the most northern members of the great *Galla* class.

Next to the Caffre and Berber this is the largest of all the African groups. It is also a complete one; at any rate, it falls into three well-marked divisions: (1.) the *Danakil*; (2.) the *Somauli*; (3.) the *Ilmormo*, or

Galla Proper. It has a vast *known* extent from north to south. It has a vast *unknown* extent from east to west. It has an irregular outline, being deeply indented by the languages of the Abyssinian class; or, rather, it, itself, cuts deeply and irregularly into Abyssinia—for the Galla tribes have long encroached upon the southern provinces of that empire; and much that was once Semitic is now Galla. Bounded on the north by the Bishari and Nubian, and on the east by the sea, it is limited by the Tigré, Amharic, and other languages in the north-west. South, however, of the latitude which coincides with the southern boundary of Abyssinia, it extends indefinitely inland. In the parts about Hurur the Semitic forms of speech protrude themselves largely and irregularly. To the south-east it comes in contact with the northernmost members of the Kaffir family: the boundary lying near, but not on, the Equator. The Ukuafi seem to touch it on the interior.

The Galla population is pastoral rather than agricultural, and African rather than either Negro or Arab in physiognomy; *i. e.* the colour is more brown than black, the features more prominent than depressed, the hair long and twisted, rather than woolly. Paganism is still rife amongst the southern, or pure Galla (or Ilmormo) tribes: an imperfect Mahometanism is adopted by the Danakil. Fragments of an early Christianity—Abyssinian in its origin—are believed to be discoverable. The language is known both by grammars and vocabularies. It is unwritten; *i. e.* there is no native alphabet, and no application of the Arabic.

The *Danakil* call themselves *Afer*, and it is not improbable that the term *Africa* comes from them. The Egyptians may have diffused it. *Danakil* itself is, like so many others, a word strange to the language to which it applies. I cannot but think that, word for word, it is *Dongola*, yet the Dongolawy are Nubians. Probably, some third population gave them both the same name.

The Danakil begins between Suakin and Arkiko, and extends from the Red Sea to the frontiers of Abyssynia.

The *Somauli* area begins near the straits of Babel-mandel, and runs southward and inland; Berbera, the great slave mart being the chief Somauli town: the Somauli tribes, too, being the occupants of the parts about the Semitic town of Hurur.

The *Galla Proper*, or *Ilmormo*, belong to the interior rather than the coast, their area being one of great, but unknown magnitude, with a sinuous outline, and an encroaching frontier. Sometimes this encroachment is effected at the expense of the Danakil: sometimes (perhaps oftener) at that of the Abyssinians. The former, for instance, has given way before the Asubu, the latter before the Edjow, tribes. The kingdoms of Shoa and Efat are, now, more Galla than Abyssinian. The town of Ankober is a Galla capital: though mixed in respect to its population. No tribe in Africa has the discredit of being ruder and more savage in its warfare than the Gallas. Their physical appearance is that of the Bishari rather than the Negro.

English.	Galla.	Danakil.	Shiho (about Arkiko).*
<i>Man</i>	nama	—	—
<i>Woman</i>	rete	—	—
<i>Head</i>	mata	ammo	ammo
<i>Hair</i>	refensa	—	—
<i>Eye</i>	hedzha	inte	inte
<i>Nose</i>	funyan	san	san
<i>Tongue</i>	arruba	—	—
<i>Mouth</i>	affan	afa	afa
<i>Teeth</i>	ilkae	budena	ekok
<i>Ear</i>	gura	—	—
<i>Beard</i>	arreda	—	—
<i>Foot</i>	fana	—	—
<i>Sun</i>	addu	aero	airo
<i>Moon</i>	dzhea	alsa	alsa
<i>Star</i>	urdzhe	ettukta	ittuk
<i>Fire</i>	ibiddeh	gira	gera
<i>Water</i>	veshan	leh	le
<i>Tree</i>	mouka	—	—

* The Arkiko of the town is Amharic.

English.	Galla.	Danakil.	Shiho (about Arkiko).
<i>Stone</i>	dagga	data	dak
<i>One</i>	toko	inneke	inek
<i>Two</i>	lumma	lumma	lamma
<i>Three</i>	sedde	sudde	adda
<i>Four</i>	affur	feré	afur
<i>Five</i>	shur	konoyoie	kon
<i>Six</i>	dzha	lelehe	leh
<i>Seven</i>	turbah	melhene	melhen
<i>Eight</i>	seddet	bahara	vahr
<i>Nine</i>	suggul	segala	suggai
<i>Ten</i>	kudun	tubban	tummum.

The following are languages, more or less isolated, of the Abyssinian frontier.

(1.)

English.	Dizzela.	English.	Dizzela.
<i>Man</i>	gunza	<i>Tree</i>	gea
<i>Woman</i>	kwa	<i>One</i>	metama
<i>Head</i>	illukoma	<i>Two</i>	ambanda
<i>Eyes</i>	illikumah	<i>Three</i>	kwokaga
<i>Nose</i>	kotuma	<i>Four</i>	zaacha
<i>Ear</i>	tsema	<i>Five</i>	mankús
<i>Teeth</i>	kuusma	<i>Six</i>	wata
<i>Tongue</i>	kotettuma	<i>Seven</i>	linyeta
<i>Sun</i>	woka	<i>Eight</i>	sugguata
<i>Moon</i>	bega	<i>Nine</i>	sasa
<i>Star</i>	bega	<i>Ten</i>	chik'ka.
<i>Water</i>	iah		

(2.)

English.	Dalla.	English.	Dalla.
<i>Man</i>	kwa	<i>One</i>	illa
<i>Woman</i>	dukka	<i>Two</i>	bella
<i>Head</i>	annasunga	<i>Three</i>	sette
<i>Eyes</i>	wa	<i>Four</i>	salle
<i>Nose</i>	bubuna	<i>Five</i>	bussume
<i>Ear</i>	ukuna	<i>Six</i>	erde
<i>Sun</i>	wah	<i>Seven</i>	varde
<i>Moon</i>	terah	<i>Eight</i>	kwon kweda
<i>Stars</i>	shunda	<i>Nine</i>	kwuuntelle
<i>Fire</i>	tuma	<i>Ten</i>	kwuullakudde.
<i>Stone</i>	uga		

(3.)

English.	Shankali.	Agawmidr.
<i>Seven</i>	langitta	langata, &c.— <i>Agaw</i>
<i>Sun</i>	oka	—
<i>Sky</i>	—	wak— <i>Galla</i>

English.	Shankali.	Agawmidr.
<i>Star</i>	bawa	bewa— <i>Agaw</i>
<i>Water</i>	aya	ahu— <i>Agaw</i>
<i>Rain</i>	dema	—
<i>Cloud</i>	—	dimna— <i>Agaw</i>
<i>Smoke</i>	tukwa	tikki— <i>Tigré</i>
<i>Clay</i>	tukwa	dhoke— <i>Galla</i>
<i>Tree</i>	mugha	muka— <i>do.</i>
<i>Shade</i>	gisa	chiso— <i>Gonga</i>
<i>Spring</i>	aimusa	mincha— <i>Agaw</i>
<i>Market</i>	gabea	gebaia— <i>Galla</i>
<i>Bridle</i>	sugha	lughwam— <i>Agawi</i>
<i>Whip</i>	jilanda	halinga— <i>do.</i>
<i>Mouth</i>	sima	simota— <i>Gafat</i>
<i>Tooth</i>	kussa	gasso— <i>Gonga</i>
<i>Rainy season</i>	chiña	gana— <i>Galla.</i>

In Salt, the Dalla and Dizzela, like the language represented by the third vocabulary, are given as Shangalla. They are all spoken by Negroes rather than true Abyssinians.

CHAPTER LXIX.

The Kaffir Class of Languages.

WITHIN a degree or two of the Equator the Galla and Ukuafi are succeeded by that large class of languages, which those who have no dislike to double names call *South African*, whilst others, who have no objection to using a word in a general as well as a particular sense, call *Kaffre* or *Kaffir*; a word which is both the name of a class and the name of a particular division.

On the western coast the languages of this group appear *north* of the Equator, and, with the exception of the Hottentot area, they cover all the intervening space.

Their peculiarities of grammar have been carefully studied and illustrated.

(1.) If a new word be introduced into the language of the Amakosa Kaffres, it takes an inseparable prefix before it can become naturalized. *Priest*, for instance, becomes *um-priest*; *Pharisee*, *Um-pharisee*. In the words *um-tu* = *person*; *i-hashe* = *horse*; *in-kosi* = *captain*; *isi-caca* = *servant*; *u-sana* = *infant*; *um-lambo* = *river*; *u-buso* = *face*; *aku-tya* = *force*; *aba-ntu* = *people*; *ama-zwe* = *words*; *in-komo* = *cattle*; *imi-ti* = *trees*, &c., the syllables in Italics are wholly foreign to the root. Adventitious, however, as they are, the system of prefixing them is general.

(2.) When two words come into certain syntactic relations, one of them changes its initial letter according to that of the other, just as if, in English, we said, for

sunbeam or *white man*, *bunbeam* (or *sunseam*) for *whiteman* (or *miteman*).

(3.) The prefix, however, is part of the word; whence it follows that, for the purposes of determining the change which one word, in these syntactic relations, impresses on another, we must look to the initial letter (or letters) of the prefix rather than to those of the words to which it is united. A word (no matter how it begins) takes *um* as its prefix; the rule being that when one word begins with *um* the other begins with *w*. The Kaffre for a *man of the people* is *um-tu wa-bantu*, whereas a *captain of the people* is *in-kosi ya-bantu*.

In this way the System of Prefixes and the System of Alliteration, in the Amakosa Kaffre at least, are connected.

That facts of this kind should tell upon the phraseology of the grammarian is only natural. They give him his declensions; for it is clear that according to the nature of the prefix we may arrange the nouns to which they are united into classes. Doing this, we may talk of the Classification of Nouns, just as Latin scholars talk of the Declensions.

Again—the form of the Plural is often determined by the prefix. Thus, in Bakeli:—

First Declension.

SINGULAR.	PLURAL.
<i>a-vata=chest</i>	<i>bi-vata=chests</i>
<i>a-bobi=hat</i>	<i>bi-bobi=hats</i>
<i>i-eli=tree</i>	<i>je-li=trees.</i>

Second Declension.

SINGULAR.	PLURAL.
<i>di-kaki=stone</i>	<i>ma-kaki=stones</i>
<i>di-eki=lav</i>	<i>m-eki=lavs.</i>

And so on for seven other classes or declensions; the number of classes in the Bakeli being nine. In other languages, however, they are more numerous; *e. g.* in the Herreo they are eighteen.

The origin of these prefixes is another question. They are noticed here for the sake of ascertaining their value as characteristics.

The forms of speech which immediately underlie the Galla and Ukuafi are the following—belonging to the inland districts rather than to the coast. On the coast the language is the Suaheli, Suwaheli, or Sohili, containing numerous Arabic elements and partaking of the nature of a *Lingua Franca*.

English.	Wanika.	Wakamba.	Msambara.	Sobili.
<i>Man</i>	muta	muntu	mgossi	mtu
<i>Woman</i>	mtsheta	muka	mdere	mtunke
<i>Head</i>	dzitzoa	mutue	mtoe	kitoa
<i>Eye</i>	dzityo	ido	yisso	dshito
<i>Nose</i>	pula	embola	pum	pua
<i>Tongue</i>	lammi	uimi	uraka	ulimi
<i>Tooth</i>	dzino	ino	zino	dzhino
<i>Ear</i>	sikiro	idu	gutui	shikio
<i>Hand</i>	mukono	mukono	mukono	makono
<i>Foot</i>	gulu	mudumu	emrondi	gu
<i>Sun</i>	dzua	kua	zua	dzhua
<i>Moon</i>	muesi	moi	muesi	muesi
<i>Star</i>	nioha	nioa	niniesi	niota
<i>Fire</i>	muotto	muagi	muotto	muotto
<i>Water</i>	madyi	mandzi	mazi	madzhi
<i>Stone</i>	dziwe	dziwe	ziwe	dzhiwe
<i>Tree</i>	muhi	mutte	muti	mti
<i>One</i>	emmenga	umue	mosi	emmodsha
<i>Two</i>	embiri	ili	kaidi	embili
<i>Three</i>	tahu	itatu	katatu	tatu
<i>Four</i>	enne	inna	kanna	enne
<i>Five</i>	tyano	idano	kashano	tano
<i>Six</i>	tandaho	dandatu	ententatu	setta
<i>Seven</i>	fungahe	mama	fungate	sabaa
<i>Eight</i>	nane	munda	nane	nani
<i>Nine</i>	kenda	kenda	kenda	kenda
<i>Ten</i>	kumi	kumi	kumi	kumu.

The Makua extends, at least, as far as Quilimani.

The Monjú, Muntu, or Makoa, is spoken to the back of the Mozambik coast; of which the Maravi of Kölle's Polyglotta is, perhaps, the most inland dialect. In Inhambane, where Portuguese influences succeed to Arabic,

such differences as exist are, probably, political rather than philological. At any rate, the dialects seem to graduate into each other. South of Inhambane and Sofala begins the Kaffraria of the British and Dutch frontiers with, *vis nominibus*, the Zulu, the Kaffre Proper, and the Bechuana as important and well-illustrated languages—the last in contact with the Hottentot; to the north of which the Heriro, a true Kaffir tongue, appears in the parts about Walwisch Bay. To this, on the north, succeed the Benguela, the Angola, the Congo, and, on the Equator, the Rungo, or Orungo, of the Gabún. For the parts about Corisco Bay, we have evidence that the language is essentially the same; whilst for Fernando Po and the Cameroons we have abundant details—the languages being the Ediya of Fernando Po and the Isubu and Dualla (little more than dialects) of the Cameroons.

At the head waters of the Gabún lie the districts of the Bakele, estimated by the missionaries at about 100,000—lighter coloured than the tribes between them and the sea; darker than those of the mountains behind them. Compared (as it is by either the author or the editor of the grammar) with the *Mpongwe* of the Gabún it differs very materially; the verbal resemblances being about one in ten. The present list, however, makes them more.

English.	Mpongwe.	Bakele.
<i>Man</i>	kadia	makalie
<i>Woman</i>	owanto	miali
<i>Child</i>	onwana	mana
—	erumbe	ndenbishili
<i>White man</i>	otangani	ntanga
<i>Head</i>	ewonjo	langaka
<i>Hair</i>	orue	lashoi
<i>Tongue</i>	onleme	lathem
<i>Mouth</i>	ogwana	gwana
<i>Tooth</i>	ina	dishoa
<i>Eye</i>	intya	dishi
<i>Ear</i>	oroi	gwale

English.	Mpongwe.	Bakele.
<i>Nose</i>	inyoi	dioi
<i>Beard</i>	ilelu	jeli
<i>Blood</i>	ntyina	dikitha
<i>Belly</i>	iwumu	mai
<i>Bone</i>	epa	avesha
<i>Heart</i>	ntyondo	lema
<i>Foot</i>	ntyozyo	dibo
<i>Arm</i>	oga	mbo
<i>Neck</i>	ompele	kinh
<i>Nail</i>	ntyanga	landaka
<i>Milk</i>	ambeningo	manyadibo
<i>House</i>	nago	mbank
<i>Hill</i>	nomba	mbeka
<i>Sun</i>	nkombe	dioba
<i>Moonlight</i>	ilanga	mieli
<i>Star</i>	ogegeni	vietch
<i>Cloud</i>	evindi	avingi
<i>Flower</i>	olonda	tapesha
<i>Tree</i>	erere	jeli
<i>Sand</i>	intya	dishi
<i>Fire</i>	inu	du
<i>Water</i>	angingo	madiba
<i>Wind</i>	ompunga	punga
<i>Eat</i>	nye	dia
<i>Burn</i>	pia	dika
<i>Bite</i>	noma	kiële
<i>Dig</i>	tumba	kwete
<i>Write</i>	tenda	lenda
<i>Fill</i>	jonia	lonisha
<i>Speak</i>	kamba	lubila
<i>Drink</i>	jonga	nata
<i>Run</i>	pula	punda
<i>Die</i>	juwa	shasha
<i>Boil</i>	benla	taka
<i>Kiss</i>	samba	viba.

The following are miscellaneous illustrations of the languages on the north-western portion of the Kaffir area.

(*From the Polyglotta Africana.*)

English	<i>Man</i>	<i>Woman</i>	<i>Head</i>
<i>Kisama</i>	diala	muhata	muntue
<i>Songo</i>	diala	mehetu	mutue
<i>Runda</i>	ekiunds	mbant	umodsh
<i>Lubalo</i>	diyala	muhetu	muntue

English	<i>Man</i>	<i>Woman</i>	<i>Head</i>
<i>Basunde</i>	bakala	kento	tu
<i>Nyombe</i>	iyakala	nkelo	ntu
<i>Kasange</i>	diala	muketu	motue
<i>Bumbete</i>	balera	okasu	modsue
<i>Babuma</i>	balga	mokas	modsue
<i>Mutsaya</i>	lebalaka	mukeat	motsue
<i>Ntere</i>	bara	mokas	motsue
<i>Kanyika</i>	muanumulon	muanumekas	motu
<i>Mbamba</i>	balera	okas	otue
<i>Musentando</i>	yakala	kento	ntu.
English	<i>Nose</i>	<i>Eye</i>	<i>Ear</i>
<i>Kisama</i>	dizolu	diso	ditue
<i>Songo</i>	dizunu	liso	litu
<i>Runda</i>	mushor	liz	didsh
<i>Lubalo</i>	lizulo	liso	litue
<i>Basunde</i>	mbombo	odiz	kutu
<i>Nyombe</i>	dizulu	liso	kutu
<i>Kasange</i>	dizolu	aso	kutue
<i>Bumbete</i>	yolo	odisu	ledsue
<i>Babuma</i>	yulo	dsis	dsue
<i>Mutsaya</i>	yul	dsiz	dsui
<i>Ntere</i>	yilo	dsis	dsue
<i>Kanyika</i>	muol	diz	ditu
<i>Mbamba</i>	yolo	diz	tue
<i>Musentando</i>	luzunu	dizu	kutu.
English	<i>Mouth</i>	<i>Tooth</i>	<i>Tongue</i>
<i>Kisama</i>	dikanu	diso	demi
<i>Songo</i>	ndikanon	lizo	lemi
<i>Runda</i>	mulam	dizeu	ardim
<i>Lubalo</i>	likano	lizo	limi
<i>Basunde</i>	noa	dinu	ludimi
<i>Nyombe</i>	monu	dieno	ludimi
<i>Kasange</i>	kanua	lizu	limi
<i>Bumbete</i>	moyu	dinu	ukumonyua
<i>Babuma</i>	monyua	dsino	lelim
<i>Mutsaya</i>	monyua	dseni	lilim
<i>Ntere</i>	monyua	dsina	limi
<i>Kanyika</i>	mosuk	din	ludim
<i>Mbamba</i>	onyun	dini	lelemi
<i>Musentando</i>	nua	dinu	ludimi.
English	<i>Fire</i>	<i>Water</i>	<i>Sun</i>
<i>Kisama</i>	tuwia	menya	de kombi
<i>Songo</i>	tubia	menya	moanya
<i>Runda</i>	kash	menyi	muten

English	Fire	Water	Sun
<i>Lubalo</i>	tibia	mema	moanya
<i>Basunde</i>	mbazu	nlangu	muini
<i>Nyombe</i>	mbazu	nlangu	tangu
<i>Kasange</i>	tubia	meya	likombi
<i>Bumbete</i>	mba	andsa	ntangu
<i>Babuma</i>	mbaa	madsa	mi
<i>Mutsaya</i>	mba	madsa	mui
<i>Ntere</i>	mba	madsa	tari
<i>Kanyika</i>	mudil	moaz	munyenyi
<i>Mbamba</i>	mba	andsa	nyango
<i>Musentando</i>	tiwia	maza	tango.

To these add the numerals of the *Fan*, of which so much is made in Mr. Du Chaillu's work. They belong to the same class as the rest.

English.	Fan.	English.	Fan.
<i>One</i>	fo	<i>Six</i>	shémé
<i>Two</i>	véi	<i>Seven</i>	zangoua
<i>Three</i>	là	<i>Eight</i>	moúm ouam
<i>Four</i>	nè	<i>Nine</i>	iboum ibou
<i>Five</i>	tani	<i>Ten</i>	woúm aboum.

On the Old Calabar the change is somewhat greater. Still, the so-called Kaffir or South-African characters have long been recognized in these parts; and the nearest congeners of the *Otam*, *Udom*, or Old Calabar, are the *Isubu* and *Dualla*.

(*Languages with Otam, Isubu, Bakele, and Nufi, affinities from the Polyglotta Africana.*)

English.	Afúu.	Mfut.	Mbe.	Nso.
<i>Nose</i>	idsion	nkodiu	etsoei	dzui
<i>Eye</i>	edsi	dsit	ero	ze
<i>Ear</i>	kato	ti	atone	ketor
<i>Mouth</i>	akuan	ndum	etsou	su
<i>Tooth</i>	edsin	dedson	ason	son
<i>Tongue</i>	nyuam	derim	inemi	kendemi.

English.	Murundo.	Undaza.	Ndob.	Tumu.	Nkele.	Konguan.
<i>Nose</i>	mofiki	dsolu	dsu	edsu	diodsu	nyuen
<i>Eye</i>	diso	diz	dziet	dzid	dis	nies
<i>Ear</i>	ditoi	eloi	inyu	eyu	ore	atu
<i>Mouth</i>	mombo	madumba	num	num	wuana	nyu
<i>Tooth</i>	disonga	dini	min	dzen	disuna	nenyan
<i>Tongue</i>	woena	lelimi	demog	demo	lawem	deler.

English.	Mbarike.	Tiwi.	Boritsu.
<i>Nose</i>	ruan	ehinga	geu
<i>Eye</i>	ayip	asie	egi
<i>Ear</i>	aton	ator	atu
<i>Mouth</i>	ndso	itsoa	onu
<i>Tooth</i>	anyi	inyik	odun
<i>Tongue</i>	odsia	nomboro	omien.

English.	Yala.*	English.	Yala.
<i>Man</i>	onuro	<i>Tongue</i>	ugblenye
<i>Woman</i>	onya	<i>Fire</i>	ola
<i>Head</i>	lefu	<i>Water</i>	yenyi
<i>Hair</i>	ndsirehu	<i>Sun</i>	yeno
<i>Nose</i>	leni	<i>One</i>	osi
<i>Eye</i>	eyi	<i>Two</i>	epa
<i>Ear</i>	woro	<i>Three</i>	eta
<i>Mouth</i>	okono	<i>Four</i>	ene
<i>Tooth</i>	anuro	<i>Five</i>	erua.

English	<i>Mouth</i>	<i>Tooth</i>	<i>Tongue</i>	<i>Nose</i>	<i>Eye</i>	<i>Ear</i>
<i>Bayon</i>	ndsu	sona	lem	dsi	li	eton
<i>Pati</i>	nso	nzou	lim	adsi	all	aton
<i>Kum</i>	ndso	son	den	nkontse	tse	ton
<i>Bagba</i>	ndsu	aso	alo	atse	ali	aton
<i>Balu</i>	nsud	nzon	lem	le	le	ntud
<i>Bamon</i>	ndsot	nson	alem	edyi	ele	atot
<i>Ngoala</i>	atsor	ason	andio	esuye	ndi	atonuri
<i>Momenya</i>	ndsue	son	lam	dzoti	litab	tonti
<i>Papiah</i>	nsu	esan	alam	nqerse	arse	tonule
<i>Param</i>	ndzue	izon	titep	atsi	eti	eton.

English	<i>Fire</i>	<i>Water</i>	<i>Sun</i>
<i>Bayon</i>	mu	ndsib	nyum
<i>Pati</i>	mu	ndsi	nyu
<i>Kum</i>	mu	ndsab	nyam
<i>Bagba</i>	mu	ndsab	no
<i>Balu</i>	mu	nke	ngam
<i>Bamon</i>	mu	nke	nyam
<i>Ngoala</i>	mu	nki	muno
<i>Momenya</i>	mu	ndsob	no
<i>Papiah</i>	mu	nsi	nyam
<i>Param</i>	mo	nzi	minoch.

English.	Ngoten.	Melon.	Nhalemoe.
<i>Nose</i>	dio	dio	do
<i>Eye</i>	dis	dek	deih
<i>Ear</i>	eto	eto	eto
<i>Mouth</i>	nsiol	nsol	nsear
<i>Tooth</i>	esyon	eson	ason
<i>Tongue</i>	egeam	egiem	egiem.

* See page 588.

English.	Ekamtulufu.	Udom.	Mbofon.	Eafen.
<i>Man</i>	manum	manu	manun	nindun
<i>Woman</i>	manka	manka	manka	nike
<i>Head</i>	esi	esi	esi	idsi
<i>Hair</i>	nny	nny	nyu	ndu
<i>Nose</i>	min	ntanaman	ntanamin	nnui
<i>Eye</i>	amar	lemar	amoramer	ayet
<i>Ear</i>	eton	eton	etun	otun
<i>Tooth</i>	aman	leman	nemen	eyin
<i>Tongue</i>	liliwi	leliwe	neriwe	erib
<i>Sun</i>	no	ndsol	ndon	ndsudsi
<i>Fire</i>	ngon	ngun	ngon	ngun
<i>Water</i>	alap	alap	aneb	ayib.

The languages akin to the Otam have been so thoroughly recognized as Kaffir, or South African, that they are given in the present chapter; though they are, really, transitional. Of those that next come under notice all that can be said is that they have, generally, been associated with their congeners to the north rather than the south. They have, however, affinities on either side.

CHAPTER LXX.

The Bonny, Brass Town, Ibo, and Benin languages.—The Mandingo, Accra, Krepi, Kru, &c.—Remarks on the Mandingo class.—The Begharmi.—Mandara.—Kanuri.—Hawssa.—Sungai.—Kouri.—Yoruba.—Tapuá or Nufi —Batta.—Fula, &c.—The Serawulli—Woloff, &c.—Hottentot.

THE Okuloma and Udso are *Obane* (or *Bonny*), the Aro and Mbofia, *Brass Town* (*Oro* or *Ejo*), dialects. The remainder belong to the interior of the Delta of the Niger ; the Isoama and Isiele being *Ibo* Proper, or Ibo in the limited sense of the term. It is a name, however, which may be given to the whole class.

English.	Okuloma.	Udso.	Aro.	Mbofia.	Sobo.
<i>Man</i>	oubo	owebo	nowoke	unyoka	osale
<i>Woman</i>	erebo	yorobo	unwai	nuame	aye
<i>Head</i>	dsibe	tebe	isi	isi	uhiomi
<i>Hair</i>	nume	dime	abosi	ebesi	eto
<i>Nose</i>	nini	nine	imi	imi	unwe
<i>Eye</i>	toru	toro	anya	enya	ero
<i>Ear</i>	beli	beri	nte	nte	eso
<i>Tooth</i>	aka	aka	eze	ezie	ako
<i>Tongue</i>	bele	belo	ile	ile	ereme
<i>Sun</i>	erua	erei	anyano	enyan	ore
<i>Fire</i>	fene	fene	oko	oko	esale
<i>Water</i>	minqi	beni	mmeli	min	ame.

English.	Egbele.	Bini.	Olomo.	Isoama.	Isiele.
<i>Man</i>	omoi	okpea	asi	nuoke	onyeke
<i>Woman</i>	ogbutso	ogwoho	asame	ndiom	onyui
<i>Head</i>	usumi	ohunu	qika	isi	isi
<i>Hair</i>	eto	eto	ehu	asi	edsi
<i>Nose</i>	issue	ihue	iso	imi	imi
<i>Eye</i>	eloe	aro	ilogo	anya	enya
<i>Ear</i>	eo	eho	goso	nte	anti
<i>Tooth</i>	ako	ako	ako	eze	esi

English.	Egbele.	Bini.	Olomo.	Isoama.	Isicle.
<i>Tongue</i>	olemi	oneme	ore	ile	ile
<i>Sun</i>	ele	ufore	ahoni	anyanu	enyanu
<i>Fire</i>	itari	etare	igesane	oko	oko
<i>Water</i>	ame	ame	ame	mmeli	mmi.

I now come to a group, which, in the present state of our knowledge, must be treated as the Bhot and Burma group was treated in Asia. It is a large one in every respect: large in respect to its geographical area; large in respect to the members of which it consists. It is a complex one as well: inasmuch as it falls into divisions and sub-divisions. And it is also a wide one; *i. e.* its extremities differ greatly from each other. Lastly, it is provisional, and, more or less, artificial. I shall exclude from it the Woloff and some other tongues on the north. I have excluded from it the Ibo and some other tongues on the south. Yet, I fail to find a clear line of demarcation. The class, in short, is certainly either too large or too small. It stands, however, as it is, because it is valid as far as it goes; because it is convenient; and, finally, because any misconception as to its character, any possibility of mistaking it for a natural instead of an artificial one, has been guarded against.

Roughly speaking, it extends from the Niger to the Gambia, and includes the numerous dialects and subdialects of the *Slave, Gold, Ivory, Pepper, and Grain Coasts*, along with the *Mandingo* languages. Towards the interior its extent is uncertain; whilst, on the coast, there is a strip of low land not belonging to it: so that, in tracing it along the Atlantic, we first lose and then find it again.

At the mouth of the Formosa the Yebu dialect of the Yoruba touches the sea with the Benin at its back stretching inland. The main language, however, is that of Dahomey, spoken (there or thereabouts) from Lagos to the Volta, and extending far inland, with the *Anfue*, the

Dahomey Proper, and the *Mahí* as its chief dialects; each with divisions and subdivisions. The numerous vocabularies headed *Fot*, *Popo*, *Widah*, *Atye*, *Mahí*, and *Badagry*, &c., belong to this great group.

English.	Widah.	Dahomey.	Mahí.
<i>Man</i>	sunu	sunu	nyaneou
<i>Woman</i>	nyoni	nyonu	iyon
<i>Head</i>	ota	ta	onta
<i>Hair</i>	da	da	oda
<i>Nose</i>	awoti	asti	awote
<i>Eye</i>	nuku	nuku	onuku
<i>Ear</i>	oto	to	otogue
<i>Tooth</i>	adu	adu	adu
<i>Tongue</i>	ede	de	ede
<i>Sun</i>	ohwe	pewesiwo	uque
<i>Fire</i>	ozo	zo	uzo
<i>Water</i>	zi	zi	ezi.

The *Accra*, *Inkra*, or, as the natives call it, the *Gha* language, is nearly related to the *Otshi*, being spoken near Cape Castle; the *Adampí* being a dialect of it.

The *Kerrapay* is spoken in *Abiraw*, *Odaw*, *Aokugwa*, *Abonse*, *Adukrum* and *Apiradi*, villages or towns of *Akwapim*, other than *Otshi*; in which, however, the *Otshi*, as the language of the dominant population, is generally understood.

Date and *Kubease*, like *Abiraw*, &c., are *Akwapim* villages, whereof the language is other than the *Otshi*. It is, also, other than the *Kerrapong*, *Kerrapay*, *Kerrapi*, or *Krepee*; what it is being uncertain.

(1.)

English.	Adampí.	Anfue.
<i>Man</i>	nuzu	nutsu
<i>Woman</i>	nýoru	lonu
<i>Head</i>	eta	ita
<i>Hair</i>	eda	eda
<i>Nose</i>	noti	anati
<i>Eye</i>	onku	anku

English.	Adampi.	Anfue.
<i>Ear</i>	eto	eto
<i>Tooth</i>	adu	adu
<i>Tongue</i>	ade	ade
<i>Sun</i>	ewo	oudo
<i>Fire</i>	ezo	itso
<i>Water</i>	ezi	edsi.

(2.)

English.	Accrah.	Adampi.	Krepee.
<i>God</i>	mah'u	mah'wu	mah'nu
<i>Devil</i>	bo'san	az'zā	baiya
<i>Man</i>	bom'ma	nu'mu	u'chu or amn.ā
<i>Woman</i>	yo	ye'o	yonno
<i>Boy</i>	lākā	jho'quā	deyvé
<i>Girl</i>	ob'bli'o	yā'yo	tubboquā
<i>Infant</i>	abbe'fah'o	jho'quā-borbio	vévé'ahjā
<i>White man</i>	blofonyo	blofon'o	yovo
<i>Wife</i>	n'yah	ā'yo	sun'no
<i>Head</i>	échu or écho	yé	tah
<i>Hair</i>	echawē	yébuoh	dah
<i>Eye</i>	emay or hingmā	hingmāi	unku
<i>Nose</i>	gungo	gugon	watté
<i>Mouth</i>	narbo	n'y'am	numé
<i>Teeth</i>	něoneěng	lūn'go	addu
<i>Tongue</i>	lillā	lillā	addā
<i>Ear</i>	toē or toy	toē	etto
<i>Sun</i>	un	pun	āwa
<i>Moon</i>	yon'che'lé	ū'rammé	wāā
<i>Star</i>	ou'rahme	ū'rammé dodo'ē	rotev'e
<i>Air</i>	koy'ah	koīyo	av'vuvoh
<i>Fire</i>	lah	lah	edjo
<i>Water</i>	noo	n'yu	éché
<i>Sky</i>	n'wa	ē'om	jimmā
<i>One</i>	eku'me	kok'ka	dek'kah
<i>Two</i>	en'yo	en'yo	ā'vā
<i>Three</i>	ettā	et'tā	ātong
<i>Four</i>	edj'wā	ād'j'way	en'nā
<i>Five</i>	en'nu'mo	en'nuo	atton
<i>Six</i>	ek'pah	ek'pah	ād'dā
<i>Seven</i>	pah'wo	m'pah'go	adderré
<i>Eight</i>	pah'no	pahn'yo	en'yé
<i>Nine</i>	nā'ing	na	en'yeda
<i>Ten</i>	nu'mah	nu'mah	ā'wo.

The *Otshi* is the language of the Gold Coast; such, at least, is the name given by the chief authority for

its grammatical structure—Riis. The numerous vocabularies of Bowdich named *Inta* belong to this class. Another general name, (and perhaps) the best, is *Fanti*.

The Ashanti of Coomasee, the capital, along with the Coromantin and the Boroom, belongs to this group. So do the numerous vocabularies of the *Mithridates* headed Akkim, Akripon, Fetu, &c.

For the Ivory coast the following vocabulary of the *Avekvom* is the only one I know.

English.	Avekvom.	Other Languages.
<i>Arm</i>	ebo	ubok, <i>Efik</i> .
<i>Blood</i>	evie	eyip, <i>Efik</i> ; eye, <i>Jebu</i> .
<i>Bone</i>	ewi	beu, <i>Fanti</i> .
<i>Box</i>	ebru	brânh, <i>Grebo</i> .
<i>Canoe</i>	edie	tonh, <i>Grebo</i> .
<i>Chair</i>	fata	bada, <i>Grebo</i> .
<i>Dark</i>	eshim	esum, <i>Fanti</i> ; ekim, <i>Efik</i> .
<i>Dog</i>	etye	aja, ayga, <i>Jebu</i> .
<i>Door</i>	eshinavi	usuny, <i>Efik</i> .
<i>Ear</i>	eshibe	esoa, <i>Fanti</i> .
<i>Fire</i>	eya	ija, <i>Fanti</i> .
<i>Fish</i>	etsi	eja, eya, <i>Fanti</i> .
<i>Fowl</i>	esu	suseo, <i>Mandingo</i> ; edia, <i>Jebu</i> .
<i>Ground-nut</i>	ngeti	nkatye, <i>Fanti</i> .
<i>Hair</i>	emu	ihwi, <i>Fanti</i> .
<i>Honey</i>	ajo	ewo, <i>Fanti</i> ; oyi, <i>Jebu</i> .
<i>House</i>	eva	ifi, <i>Fanti</i> ; ufong, <i>Efik</i> .
<i>Moon</i>	efe	hábo, <i>Grebo</i> ; ofiong, <i>Efik</i> .
<i>Mosketo</i>	efo	obong, <i>Fanti</i> .
<i>Oil</i>	inyu	ingo, <i>Fanti</i> .
<i>Rain</i>	efuzumo-sohn	sanjio, <i>Mandingo</i> .
<i>Rainy season</i>	eshi	ojo, rain, <i>Jebu</i> .
<i>Salt</i>	etsa	ta, <i>Grebo</i> .
<i>Sand</i>	esian-na	utan, <i>Efik</i> .
<i>Sea</i>	etyu	idu, <i>Grebo</i> .
<i>Stone</i>	desi	sia, shia, <i>Grebo</i> .
<i>Thread</i>	jesi	gise, <i>Grebo</i> .
<i>Tooth</i>	enena	nyeng, <i>Mandingo</i> ; gne, <i>Grebo</i> .
<i>Water</i>	esonh	nsu, <i>Fanti</i> .
<i>Wife</i>	emise	muso, <i>Mandingo</i> ; mbesia,
<i>Cry</i>	yaru	isu, <i>Fanti</i> . [<i>Fanti</i>
<i>Give</i>	nae	nye, <i>Grebo</i> ; no, <i>Efik</i> .
<i>Go</i>	le	olo, <i>Jebu</i> .
<i>Kill</i>	bai	fa, <i>Mandingo</i> ; pa, <i>Jebu</i> .

That the *Kru* languages are either actually Mandingo, or members of a closely-connected class, is certain. Dr. Kölle, indeed, separates them. The present writer did so in 1847; the *data* being, at that time, both insufficient and imperfectly known to him. Soon, however, after the publication of his treatise Mr. Dupuis informed him that he held the two groups to be intimately allied; if, indeed, they, really, were two. Dr. Bleek has expressed himself (and I believe he is the first writer who has done so in print) to the same effect:—"The Mena" (Mandingo) "family which includes the dialects spoken by the Krumen," &c.

(From the *Polyglotta Africana*.)

English.		Dewoi.		Bassa.
<i>Man</i>		gae		gae
<i>Woman</i>		nyero		ma
<i>Head</i>		duru		tru
<i>Hair</i>		mi		mi
<i>Nose</i>		mera		mola
<i>Eye</i>		gire		gire
<i>Ear</i>		lo		lo
<i>Tooth</i>		mire		nire
<i>Tongue</i>		mia		mio
<i>Sun</i>		owu		giro
<i>Fire</i>		nae		nye
<i>Water</i>		ni		ni.
English.	Kru.	Grebo.		Gbe.
<i>Man</i>	nyiyu	nyebeyu		gandsie
<i>Woman</i>	nyiro	nyire		nyiro
<i>Head</i>	debo	lu		duru
<i>Hair</i>	nui	pumle		mi
<i>Nose</i>	mera	mia		mra
<i>Eye</i>	gie	ye		girie
<i>Ear</i>	nogu	nua		dohu
<i>Tooth</i>	nye	nye		nyire
<i>Tongue</i>	me	mme		meo
<i>Sun</i>	giro	unwe		giro
<i>Fire</i>	ne	na		nasuru
<i>Water</i>	ni	ni		ni.

The Mandingo Proper is the language of the Mahometan Blacks of Medina and the Lower Gambia. Being occasionally written in the Arabic character, it has a

tincture of cultivation. Though we can scarcely call it classical, the Mandingo of Medina is the standard dialect of the group.

If we look to the *Polyglotta Africana* for the proper Mandingo forms of speech we find the following thirteen:— 1. Mandingo = Kalbunga, Toronka, Jallunka, Kankanka; 2. Bambarra; 3. Kono; 4. Vei; 5. Soso (Súsú, or Soosoo) = Solima and Kisekise; 6. Tene; 7. Gbandi; 8. Landoro; 9. Mendi; 10. Gbese; 11. Toma; 12. Mano; 13. Gio.

The differences between the Mandingo, Jallunka, and Bambarra, have always been considered small. The Kono is an allied form of speech under a new name. The Vei is more like the Mandingo Proper than its geographical position suggests.

The Súsú, probably, includes the Tene.

In Jallonkadu the language is in contact with the Fulah of Futa-torro.

In Bambarra, the language is said to be mixed with the Woloff and Fulah.

In Bambarra, too, it has departed considerably from the strict Mandingo type, and becomes either a well-marked dialect, or a fresh language. Between Segó and Jenné (both on the Niger) it is replaced by the Sunghai.

More divergent than the Jallunka and Bambarra, but, still, visibly Mandingo, the Susu is spoken over a large unexplored tract at the back of Sierra Leone, of which the best-known tribes are the Sulimas, described by Major Laing. Bounded on the north by the Fulahs of Futa-dzhallo, they are Black Pagans, with warlike dispositions, and commercial aptitudes.

The *Kissi* lies to the south of the Sulima; being, probably, a dialect of the Susu.

Between the Vei district about Cape Mount and the Kissi country, lies the *Mendi*.

The *Vei*, spoken over a small tract of country, extends

from the Gallinas to Cape Mount: extending inland 40 or 50 miles. It seems to be intrusive; and there is a belief amongst the Vei themselves that they migrated from the Mani country under the captainship of two brothers Fabule and Kiatamba. When this took place is uncertain.

The existence of a native alphabet has given prominence to the Vei language. The first notice of it was given by Lieut. Forbes, in 1849, who inquired whether the missionaries of Sierra Leone had ever heard of a written language amongst the natives of the parts about Cape Mount. He also showed a MS. which was soon afterwards in England and in the hands of Mr. Norriss, who deciphered and translated it. Meanwhile the missionary committee appointed Mr. Kölle to visit the country referred to by Lieut. Forbes and to make inquiries on the spot. This led him into the presence of a Vei native, named Doalu Bukere, about forty years old; who, assisted by five of his friends, invented the alphabet in question.

Without undervaluing Doalu Bukere's ingenuity, we must remember that, as a boy, he had learned to read English, and afterwards, Arabic. When grown-up to be a man he was all but a regular letter-carrier. His masters, who were slavers, and traders, despatched him to distant places as a messenger, and he told Mr. Kölle that the communication of distant events by means of the letters he conveyed struck him forcibly. "How is this, that my master knows everything I have done in a distant place? He only looks at the book, and this tells him all. Such a thing we ought to have, by which we could speak to each other even though separated by a great distance."

The *Sokko* is associated with the Jallonka in the *Mithridates*; and when we remember how scanty were our *data* when that great work was composed,

we may readily infer that its affinity is pretty palpable. It probably belongs to the most eastern division of the proper Mandingo class; since it must be looked for in the district of the Kong Mountains, with their direction from west to east, and their parallelism with the coast of the Gulf of Guinea. Whether it lie to the back of the Grain Coast, where the Kru prevails, is uncertain. It is more likely to be found to the north of the Ivory Coast. At any rate Oldendorp, who took his information from three individuals of three tribes, states that their country bordered on that of the Amina—the Amina belonging to the Fanti class, the Fanti class of which the Gold Coast is the special occupancy. I have enlarged upon this, because the extent to which an undoubted Mandingo tongue comes in contact with both the Fanti and the Kru areas is a point in favour of the affiliation of the three groups.

I now give a sketch of eleven languages which are conveniently taken together. They form as natural a group as circumstances permit; and are as follows:—

1. Begharmi, the most eastern of the group.
2. The Mandara.
3. The Kanuri of Bornú.
4. The Hawsa.
5. The Sunghai.
6. The Kouri.
7. The Yoruba.
8. The Tapua or Nufi.
9. The Batta.
10. The Fula.
11. The Tibbu.

Their general order is from east to west; and the district to which they belong reaches from Lake Tshad to the Niger. It is pre-eminently an inland district. It is an intertropical one. It is, to a great extent, destitute of great rivers; without being a desert. It is subtended by the parts below 9° N. L., or, the *terra incog-*

nita, for the northern half of Africa; from which it follows that, whether the languages under notice have or have not affinities on their southern frontiers, such affinities as may exist are unknown. This is much the same as saying that the further we go south, the further we recede from Mahometan, and advance into Pagan, Africa.

So much for its southern limit. On the north it underlies the Sahara in respect to its geography, and the Arab and Amazig areas in respect to its ethnology and philology — the Arab and Amazig areas both being Mahometan. It may be added (though the remark is in anticipation of what will appear as we proceed) that it is nearly co-extensive with the ground covered by the Fula conquests.

It is a zone, or band, and, though some of its occupants have comparatively light-coloured skins, it is, as contrasted with the broader zone to the north, a Black Band. It has been called Nigritia. It has been called Sudania. But it is a Black Band only when contrasted with northern Africa.

All the above-named languages are, in the present state of our knowledge, separated from each other by definite lines of demarcation. It may, perhaps, be added that they are all equi-distant from each other, *i. e.* the first on the list is (about) as like or unlike the second as the second is like or unlike the third. They have all miscellaneous affinities; though the special ones are less than the geographical relations suggest. At the same time, as far as they go, it is with the geographical relations that the affinities coincide. The intrusive Fula, with its wide and irregular distribution, is, perhaps, an exception to this rule.

To the north of Lake Tshad, along with the Tibbu of Kanem, the Arabic of the Beni Suliman and other tribes, is spoken; whilst farther to the west lies Darsaleh, Waday, or Borgho, of which notice has already been taken.

(1.) The *Begharmi* is conterminous with the Tibbu, the Bornui, and the Mandara on the north, west, and south, the details of its eastern frontier being unknown. It may or may not touch the Mobba and Dar-runga areas. It is known by vocabularies only, of which Denham's is the chief.

(2.) The Mandara is the nearest approach we have to a language of the interior of Africa, being the only one spoken south of the tenth degree of latitude in any part of the continent equally central. Indeed, the tenth degree on each side of the equator bounds the *terra incognita*. Towards the eastern and western extremities of the zone thus described, Burton, Livingstone, and others have explored; but for the interior Denham and Barth are our only authorities. The Mandara is one of the languages given in the forthcoming list of the languages of Adamowa, Hamarua, and the parts around. (See p. 589.)

English.	Begharmi.	Mandara.
<i>Man</i>	gaba	geela
<i>Woman</i>	nee	mugsa
—	—	gala (<i>girl</i>)
<i>Head</i>	geujo	erey
<i>Eye</i>	kammoo	echey
<i>Teeth</i>	nganah	—
<i>Mouth</i>	tara	okay
<i>Nose</i>	amo	ukteray
<i>Feet</i>	njanja	—
<i>Sun</i>	kaja	—
<i>Fire</i>	heddo	—
<i>Water</i>	mane	yowah
<i>Wind</i>	belee	—
<i>Wood</i>	cheree	—
<i>One</i>	keddy	mtague
<i>Two</i>	sub	sandah
<i>Three</i>	mattah	highah
<i>Four</i>	soh	fuddah
<i>Five</i>	mee	elibah
<i>Six</i>	meeka	n'quaha
<i>Seven</i>	chilly	vouhay
<i>Eight</i>	marta	teesa
<i>Nine</i>	doso	musselman
<i>Ten</i>	dokemy	klaon.

(3.) It is a current statement that as many as thirty different tongues are spoken in Bornú. This we get from a notice by Lucas whose informant was an official of that country. Seetzen throws a little light upon this; his informant having been a negro of Affadeh. The first language enumerated by him is—

1. The *Mana Birniby*, or speech of *Bornú* itself.
2. The *Amszigh Mpade*, a country six days' journey northwards.
3. The *Mszam mkalone Kamma*, or the speech of a country seven days east of Affadeh, called by the Arabs *Kalphey*.
4. The *Amszigh Affadeh*.

Towards our knowledge of the other twenty-six, the following list was obtained by Seetzen from a negro of Mobba, whom he met at Cairo.

5. The *Kajenjeh*. 6. The *Upderrak*. 7. The *Alih*.
8. The *Mingon*. 9. The *Mararet*. 10. The *Massalit*.
11. The *Szongor*. 12. The *Kuka*. 13. The *Dadshu*.
14. The *Bandalah*. 15. The *Masmajah*. 16. The *Njorga*.
17. The *Dembe*. 18. The *Malangæ*. 19. The *Mime*.
20. The *Koruboik*. 21. The *Gonuk*. 22. The *Kabka*.
23. The *Guranguk*. 24. The *Dshellaba*.

Of these the *Amszigh Mpade* may be the Amazigh, a language of the Sahara rather than Bornú itself. In like manner some of the others may belong to the Bornú Empire rather than to the district so-called. Of the Affadeh, however, we have, *eo nomine*, short specimens. It is closely akin to the *Mana Birniby*, the Proper Bornui, or *Kanuri*.

The Arabic alphabet has been applied to the Kanuri; the *data* for Norriss's Kanuri Grammar having been a collection of dialogues from Madame de Genlis's *Manuel de Voyageur*, a translation of two chapters of the New Testament, and the draft of an agreement to be made with one of the petty kings of the interior of Africa. These were written at Tripoli, and sent to England by the late Mr. Richardson; there was a similar translation into

the Hawsa. The author was an Arab. Kölle's grammar was framed upon conversations with a native of the province of Gazir whom the author found at Sierra Leone.

Mr. Norriss, enlarging upon the extent to which the Kanuri differs from the other languages, compares its structure with that of the Turk dialects. Its roots are not subject to any modification; it forms its plural by adding a syllable, and it has a somewhat full inflection, consisting wholly of postpositions.

(Bornú dialects.)

English.	Bode.	Ngodzen.	Dodi.
<i>Man</i>	gemsenen	gemseg	amsey
<i>Woman</i>	game	ama	uma
<i>Head</i>	adatka	ada	ada
<i>Hair</i>	dadsin	yat	yad
<i>Nose</i>	iskinen	ten	stan
<i>Eye</i>	dat	da	ida
<i>Ear</i>	gutanen	aqut	quat
<i>Tooth</i>	yanuanen	yanou	nayou
<i>Tongue</i>	muret	marinyi	—
<i>Sun</i>	afan	afa	afa
<i>Fire</i>	akan	aka	aka
<i>Water</i>	amu	am	aam.

English.	Kanuri.	Munio.	Nguru.	Kanem.
<i>Man</i>	koa	kangoa	kangoa	koa
<i>Woman</i>	kamu	kamu	kamu	kamu
<i>Head</i>	kala	kala	kala	kela
<i>Hair</i>	kanduli	gazi	kanduli	kundali
<i>Nose</i>	kentsa	kindsa	kindsa	kenza
<i>Eye</i>	sim	sim	sim	asim
<i>Ear</i>	sumo	sumo	sumo	tsumo
<i>Tooth</i>	timi	temi	temi	temi
<i>Tongue</i>	telam	telam	tetam	tatam
<i>Sun</i>	kau	kau	kau	kengal
<i>Fire</i>	kanu	kanu	kanu	kanu
<i>Water</i>	nki	engi	ngi	ngi.

English.	Buduma.	English.	Buduma.
<i>Man</i>	hagoei	<i>Ear</i>	homogu
<i>Woman</i>	ngèrèm	<i>Tooth</i>	haneni
<i>Head</i>	kodagu	<i>Tongue</i>	talamdagu
<i>Hair</i>	ndsige	<i>Sun</i>	adsi
<i>Nose</i>	dsenegu	<i>Fire</i>	ou
<i>Eye</i>	yelegu	<i>Water</i>	amei.

English.	Logone.*	Mobba.*
<i>One</i>	teku	tek
—	serédiā	—
<i>Two</i>	ksdē	bar
<i>Three</i>	gáxkir	kungāl
<i>Four</i>	gāde	asāl
<i>Five</i>	sēsi	tor
<i>Six</i>	venáxkir	settāl
<i>Seven</i>	kātul	mindrí
<i>Eight</i>	venyāde	īya
<i>Nine</i>	díxsiēn	adoi
<i>Ten</i>	xkán	atúk.

(4.) Whatever may be the areas for the (?) twenty-seven unknown languages of Bornú, they are not on any of the explored portions of the *Hawsa* frontier, inasmuch as the two languages meet. The *Hawsa*, like the Bornú, has been written in Arabic characters, whilst from Schön's grammar we learn the details of its structure. It gives either the germ or the fragment of a peculiarity, of which more will be said when the Yoruba comes under notice.

(5.) Roughly speaking, the *Sunghai* area is bounded by 13° N. L. and the Niger; the line of demarcation being a chord and an arc. The line of latitude runs straight, whilst the river, which meets it at both its extremities, approaches N. L. 18°. Between these lies the great mass of the *Sunghai* area, though not exclusively. On the north it is bounded by the Arabic and the Amazig, both encroaching languages; on the west by the Serawulli (?) and the Bambarra; on the East by the Fula and *Hawsa*; on the south by the Kouri of Tombo, Mosi, and Gurma; the line of demarcation here being pre-eminently obscure. All along the northern frontier there is great intermixture—men of *Sunghai* blood using the Fula, *Hawsa* (?), Amazig, Arabic, Serawulli (?), and Mandingo dialects, and *vice versá*. Gógó, the ancient capital of a kingdom, stands in *Sunghai* ground. Timbuktu, more famous

* For the explanation of these two columns see the appendix.

still, does the same. To the south of Timbuktú the Iregenaten Tuariks have intruded far in the direction of the Kouri frontier; between whom and the Niger lie several independent tribes; amongst whom, it is probable, that foreign admixture is at the *minimum*. Their land, however, is a *terra incognita*. Of their language I only know one sample from the extreme west, and one from the parts about Timbuktú.

(6.) The chief districts of the *Kouri* area are Gurma, Tombo, and Mosi. Of these, the former is less Kouri than the other two; this is because Gurma is on both the Sunghai and the Bambarra frontiers, from each of which there have been pressure and encroachment. Pressure, too, and encroachment have also been effected by the Fulas. That Gurma is a Sunghai name, as suggested by Barth, is probable. At any rate, it is not native. The Gurma people call the Hawsa people Jongoy. The Tombo, like Gurma, has been encroached upon by the Fulas, so that Mosi is the district which is most especially Kouri. It is Pagan, and broken up into small principalities. The Bambarra name for the Mósi is *Móreba*. The Mosi themselves call—

The Fulas	Chilmigo,
— Sunghai	Marenga,
— Gurma	Bimba,
— Wangara	Taurearga,
— Hawsa	Zángoró,
— Ashantis	Santi.

Kölle calls it the North-Eastern High Soudanian, but the present writer, in 1855, suggested the name under notice on the strength of a vocabulary of Mrs. Kilham's, representing the same language with the Tembu of the *Mithridates*. In the *Polyglotta Africana* there is also a Kaure, as well as a Kiamba, Dzhamba, or Tem specimen.

The members of this group, according to Kölle, are

1. Mose ; 2. Dselana ; 3. Guren ; 4. Gurma ; 5. Le-gba ; 6. Kaure ; 7. Kiamba ; 8. Koama ; 9. Bagba-lan ; 10. Yula ; 11. Kasm. Of all of these forms of speech Kölle gives specimens.

To this we may add the Yngwe, and Dagwhumba numerals of Bowdich.

In Clarke we get the following additions:—1. Yana ; 2. Brinni ; 3. Nibulu ; 4. and no less than 4 Tshambas.

Yana is stated to be near Appa and Tshamba. It is, probably, a transitional dialect, with Inta, Mandingo, Yoruba, and Ibo affinities.

The Brinni are called a tribe of the Fula race in the interior, not far from Umwalum and Tshamba. Bangsa and Pumpluna are near to Tshamba. This statement as to the Fula affinity is exceptionable. They are decidedly in the same class with the Nibulu.

Nibulu is simply said to be in the Tshamba country.

When we look to the word *Tshamba* itself, we learn that there are three or more places of this name, 1st, near Igarra, on the river Odu ; 2nd, between Mandingo and the Kong Mountains ; 3rd, near Corisco Bay at Nibulu. Now as *Tshamba* is the word of salutation at this place, some confusion may have arisen, which future researches will explain. At any rate, the combination *mb* preceded by *k*, *t*, *sh*, &c., is common. There is the Timbu country on the Senegambia, Kimbo, Timbu-ctu, Aquimbo, Adampi. In Balbi there is a Tjembu or Kassenti. The Tambu of Oldendorp is the *Tdampi* of the Gold Coast. Whatever may be the explanation of all this, it is clear that the word as a name of the class under consideration is inconvenient. Whether *Kouri* (the term proposed by the present writer) be the best name is another question. It is less ambiguous than Tshamba ; shorter than North-Eastern High Sudanian.

The watershed, marked in the map as the Mountains

of Kong, between the rivers which empty themselves into the Gulf of Guinea (the Volta, &c.) and the feeders on the right bank of the Niger, belongs to the Kouri country, which, in some parts, touches the Niger itself. It lies in the longitude of Greenwich, and (perhaps) 8 degrees on each side of it, and in 10 N. L. It is certainly a broken and mountainous country with a pagan population.

The question which now arises touches the accuracy of the boundary by Kölle, who limits the group under notice to the forms of speech enumerated by him. I would add to it, at least, two of his South African languages, the Barba, and the Boko. The Barba he identifies, from memory, with the Borgu of the Hawsa. Boko touches Busa on the Koara.

English, head, hair.

Barba, *wiru*, *siru*.

Mose, *zuru*.

Legba, *nyoro*.

Kaure, *nyoro*.

Kasm, *yuru*.

Aku, &c., *oru*.

English, face.

Barba, *wusoa*.

Legba, *esa*.

Kaure, *esa*.

Kiamba, *esanda*.

Aku, *odsu*.

Kambali, *lisu*.

English, nose.

Barba, *nueru*.

Mose, *nyore*.

Guresa, *nyor*.

English, eye.

Barba, *noni*.

Mose, *nini*.

Guresa, *nun*.

English, ear.

Barba, *so*.

Boko, *zea*.

Guresa, *tui*.

English, mouth.

Barba, *no*.

Legba, *noio*.

Koama, *ni*.

Kasm, *ni*.

That the Boko and Barba should be Kouri is only what we expect from their geographical situation.

Is there any other class besides the Kouri for the unexplored parts between the Kong Mountains and the Niger? In other words, do we, when we get the Kouri class, get a class that completes our ethnographic and philologic knowledge for these parts? We do. No unplaced language is likely to be discovered. This is inferred from the fact of the limits of the Kouri class, being formed, on all sides, by some known language. Thus :

1. On the north, it touches, and, perhaps, graduates into, the Mandingo, Sunghai, and Hawsa.

2. On the south, it touches the Kru, the Avekvom, the Inta, the Dahomey, and Yoruba groups of the Grain, Ivory, Gold, and Slave coasts.

3. On the east it reaches the Hawsa, and

4. On the east, and south-east, the Nufi.

With all of which it has miscellaneous affinities.

If the Kouri has relations to the Mandingo and the Nufi on one side, it has also relations to the Sunghai of Timbuktú on the other. Perhaps, it is the language to which the Sunghai of Timbuktú is most especially like. The pronoun of the first person singular is *ai*, or *a* in both the Timbuktú of Kölle, and his Yula and Kasm; to say nothing of other definite glossarial likeness.

That the so-called South-African characteristics were likely to be found in the Kouri is stated in the paper of April 27, 1855. I now add that *abalo* = *man*. The name of a Kouri population is *nibalu*; probably = *men*. Should this be shown to be the case, we have the Kaffir-like plurals in a fresh language.

(*Kouri dialects.*)

English.	Koama.	Bagbalan.
<i>Man</i>	mbal	bala
<i>Woman</i>	hal	hala
<i>Head</i>	nyun	nyi
<i>Hair</i>	nyipose	nyupun
<i>Nose</i>	mese	misari
<i>Eye</i>	se	sian
<i>Ear</i>	dera	deral
<i>Tooth</i>	kele	nila
<i>Tongue</i>	mandelem	dendelman
<i>Sun</i>	iya	iwia
<i>Fire</i>	nien	nyin
<i>Water</i>	le	uen.
English.	Kasm.	Yula.
<i>Man</i>	nokio	baro
<i>Woman</i>	kam	kam
<i>Head</i>	yiru	yuru
<i>Hair</i>	iye	yua
<i>Nose</i>	moe	mui
<i>Eye</i>	yi	yibu
<i>Ear</i>	ze	zoa

English.		Kasm.		Yula.
<i>Tooth</i>		nyal		iyele
<i>Tongue</i>		dendele		dendele
<i>Sun</i>		iya		we
<i>Fire</i>		men		men
<i>Water</i>		na		na.
English.	Kambali.		English.	Kambali.
<i>Man</i>	wale		<i>Ear</i>	atsuvu
<i>Woman</i>	waha		<i>Tooth</i>	uno
<i>Head</i>	adsin		<i>Tongue</i>	anga
<i>Hair</i>	honsi		<i>Sun</i>	urana
<i>Nose</i>	vuun		<i>Fire</i>	ahina
<i>Eye</i>	lisu		<i>Water</i>	moni.
English.	Mose.	Dzelana.	Guresa.	Gurma.
<i>Man</i>	dawa	do	nedo	odso
<i>Woman</i>	para	pora	pura	wopua
<i>Head</i>	zuru	zoh	zu	yuli
<i>Hair</i>	kodwdo	zuih	su	tiyudi
<i>Nose</i>	nyore	mer	nyuara	amiare
<i>Eye</i>	nine	nump	nun	numu
<i>Ear</i>	towre	tepar	tui	tuwili
<i>Tooth</i>	nyena	nor	nanbana	nyawu
<i>Tongue</i>	zilamd	dselenk	gingelona	lamba
<i>Sun</i>	nuende	gmint	wumbr	oyenu
<i>Fire</i>	burum	borom	bolam	omu
<i>Water</i>	kom	nyam	nylam	nyima.
English.	Legba.	Kaure.	Keamba.	
<i>Man</i>	abalo	abalo	ebalo	
<i>Woman</i>	alo	alo	alo	
<i>Head</i>	nyoro	nyoro	kudyo	
<i>Hair</i>	nyos	nyos	nyoz	
<i>Nose</i>	mire	moro	numbon	
<i>Eye</i>	esire	esire	esire	
<i>Ear</i>	mungbanuro	tingbanu	eligbamu	
<i>Tooth</i>	noio	nor	noa	
<i>Tongue</i>	isuromule	nsolumere	esuromo	
<i>Sun</i>	elim	wes	woze	
<i>Fire</i>	koko	gmin	nimin	
<i>Water</i>	lam	lem	lem.	

(7.) The *Yoruba* area lies, there or thereabouts, between 2° and 6° W. L., and 6° and 10° N. L., being bounded by the Dahomey, the Kouri (?), the Nufi, and the Ibo languages and the sea. The Fula has encroached upon it. It has a well-defined boundary, and the

language is well defined also: indeed, few African languages are better capable of being definitely limited. So is it geographically, so philologically. Its nearest congeners are the Kouri, Nufi, and Ibo, and it has miscellaneous affinities besides. Until the publication of Crowther's grammar, the author of which, himself a native of the country, is a clergyman of the Church of England, little was known of it beyond a few vocabulary specimens. It has now been studied with more than average attention. A paper upon it by D'Avezac in the Transactions of the French Ethnological Society enlarged upon the extent to which it was what was called a *monosyllabic* language. . But are not all languages, when we get to the roots, something of the kind? The real fact is this—without being more monosyllabic than many other tongues, the Yoruba is more easily than many others reducible to its elements. The best analysis of it is by Bishop Vidal the editor of Crowther's second edition. He enlarges upon the extent to which it is deficient of inflection. This means that the relations of time and place are expressed by separate words. He takes note of the important part played by accents.

He notes, too, what he calls the *Vocalic Euphony*. Let the vowels be separated into two classes, and let *o*, *e*, *i*, *ĩ*, *u*, and *ũ* be called *open*; whilst *o*, *e*, *a*, and *a*, are *close*. Let the full forms of the pronouns be *eme* = *I*, *iwo* = *thou*, *on* = *he*, *she*, or *it*. When these precede verbs like *ko*, *shi*, *she*, *shĩ*, *ku*, or *lũ*, they are *mo*, *o*, and *ó*, i. e. *open*. Whereas if they precede verbs like *ko*, *fe*, *la*, or *ka*, they are *close*. The same is the case with the negative particle which is *ki*, *ko*, or *ko*, according to the vowel of the verb. He indicates either a germ or a fragment of a like system in the Hawsa.

Another remarkable phenomenon—by means of a regular system of prefixes we get from a root like *she* = *sin*, the following derivatives:—

a. Prefix *i*, and the root becomes either an infinitive verb, or something closely akin to it, *i. e.* if *she = do*, *fe = love*, *mo = know*, or *lo = go*, *ise*, *ife*, *imo*, *ilo = the act of doing, loving, &c.*

b. A more concrete meaning is given by substituting *a* for *i*. Thus, *afe = a state of loving*, *alo = a going*.

c. *Ali* gives an inchoative sense; thus *atilo = the act of going*; *atife = the act of loving*, considered as not yet in full exercise, but about to be so.

d. *A* is a negative; hence, *a-imo = not knowing*, or *ignorance*.

e. *A* also denotes an agent; thus, from *pejja = fish*, and *konrin = sing*, we get *a-pejja = a fisherman*, *akonrin = a singer*.

f. *Ni = have*; and, as a prefix, implies the possession of the attribute suggested by the verb. Thus, *idajọ = judgment* comes *nidajọ = to possess judgment*. In certain cases in which the vocalic euphony plays a part, this *n* becomes *l*, as it is in the example of the table.

g. Prefix, where *ni* is retained, *o*, and, in other cases, the initial vowel of the word which it precedes, and it gives a noun like *onidajọ = one who judges*, or *judge*.

Vocabularies headed (1) Ota, (2) Egba, (3) Idsesa, (4) Yagba, (5) Eki, (6) Dsumu, (7) Oworo, (8) Dsebu, (9) Ife, (9) Ondo, (10) Dsekiri, in addition to the Yoruba Proper, are all to be found in Kölle, as sub-dialects of the Aku: followed by one of the Igala as a separate dialect—falling, however, into no sub-dialects.

(8.) *The Nufi Class*.—*Mutatis mutandis*, the criticism which applies to Kölle's North-Eastern High Sudanian, applies to his Niger-Tshadda, class. It may more conveniently be called Nufi, from its chief language.

Additions are to be made to it from the pages of the *Polyglotta Africana* itself; viz.:—

1. The Yala, an unclassified language, is Nufi.

2. The Dsuku and Eregba, which Kölle makes South African, are Nufi.

In the *Polyglotta Africana*, the Dsuku, along with the Eregba, forms the third section of the eighth group, headed *Atam Languages*; whilst the first of Part 2 contains *South African Languages, distinguished by an initial inflection*. As such, it is separated from 1. Nupe; 2. Kupa; 3. Esitako; 4. Musu; 5. Goali; 6. Basa; 7. Ebe; 8. Opanda; 9. Egbira-Hima. To these, however, the vocabulary connects it, at least, as much as to any other group.

English.	Appa.	Eregba.	Dsuku.
<i>One</i>	uniieen	unye	atsu
<i>Two</i>	ifa	ifa	apiana
<i>Three</i>	ita	ita	atsala
<i>Four</i>	ini	ini	anyera
<i>Five</i>	itun	ithu	tsoana
<i>Six</i>	teniieh	itinye	tsindse
<i>Seven</i>	tifa	itafa	atsumpi
<i>Eight</i>	tita	itita	tsuntsa
<i>Nine</i>	tini	itini	tsunyo
<i>Ten</i>	ubo	ubo	atsue.

If we now look back upon the details of these two classes, we find them to run as follows:—

1. In the Kouri, we have the Kouri of Mrs. Kilham, the Tembu of Oldendorp, and the *Mithridates*, the Hio, Yrgwe, and Dagumba of Bowdich, the Mose, Dselana, Guren, Gurma, Legba, Kauri, Kiamba, Koama, Bagbalan, Barba, and Boko of Kölle; the Yana, Brinni, Nibulu, and 4 Tshambas of Clarke.

2. The Nufi contains the forms of speech illustrated by the following vocabularies: Nupi, Appa, Kupa, Esitako, Musu, Goali, Basa, Ebe, Opanda, Egbira-Hima, Ergeba, Dsuku, Tapua (Tappa), Biyanni, Shabbie, Kankanda, Nupaysi.

Apparently, a language of Kölle's, called the Kambali, is intermediate to the Nufi and the Kouri.

(9.) The preliminary remarks of Dr. Barth on the Batta language are as follows :—“The Batta-ntshi is spoken from Garrua, a place three days E. of Yóla, in the district of Kókorni, as far as Bátshàma, three days E. of Hammárua. To this language belong the names of the two large rivers of Adamawa, Fáro, ‘the river,’ and Bénoé, ‘the mother of waters.’

“The other languages are the following :—The Búma-ntshi, spoken by the Umbúm and in Baia ; the Dama-ntshi, the language of Bobanjidda ; the Buta-ntshi ; the Tekar-tshi ; the Munda-ntshi ; the Fala-ntshi ; the Marga-ntshi ; the Kilba-ntshi ; the Yangur-tshi ; the Guda-ntshi, spoken by a very learned people, the Gudu, living on a plain surrounded by mountains, near Song ; the Tshamba-ntshi ; the Kótofa-ntshi, spoken by the Kótofo, whose large river, the Déwo, comes from Koutsha and joins the Benue ; the Wera-ntshi ; the Dura-ntshi ; the Woka-ntshi ; the Toga-ntshi : the Lekam-tshi ; the Parpar-tshi ; the Kankam-tshi ; the Nyang-eyáre-tshi ; the Musga-ntshi ; the Mandara-ntshi ; the Gizaga-ntshi ; the Ruma-ntshi ; the Gidar-ntshi ; the Daba-ntshi ; the Hina-ntshi ; the Maturna-ntshi ; the Sina-ntshi ; the Momoyee-ntshi ; the Fáni-ntshi ; the Nyega-ntshi ; and finally the Dewa-ntshi ; all these languages being so widely different from each other, that a man who knows one of them does not at all understand the others.”

English.	Batta.	English.	Batta.
<i>Sun</i>	motshe	<i>Water</i>	be
<i>Heaven</i>	kadé	<i>Fire</i>	die
<i>Star</i>	motshe kan	<i>People</i>	manope
<i>Wind</i>	koé	<i>Man</i>	mano
<i>Rain</i>	bolé	<i>Woman</i>	metshe
<i>Dry season</i>	púa	<i>Mother</i>	nogi or noi
<i>Rainy</i>	bolé basí	<i>Father</i>	bagir
<i>Day</i>	motshé	<i>Child, boy</i>	labai
<i>Night</i>	motshekén	<i>Daughter</i>	jetshe
<i>Yesterday</i>	zodo	<i>Brother</i>	labénno
<i>To-day</i>	fido	<i>Sister</i>	jetshono
<i>To-morrow</i>	tua	<i>Friend</i>	dawai

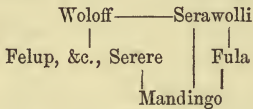
English.	Batta.	English.	Batta.
<i>Enemy</i>	kawe	<i>Mountain</i>	fáratshe
<i>Sultan, king</i>	homai	<i>Valley</i>	kádembe
<i>Slave</i>	keze	<i>River</i>	be-noe, fero
<i>Female slave</i>	kezametshe	<i>River overflowing</i>	be-bake
<i>Head</i>	bódashí	<i>Garden</i>	wadi
<i>Eye</i>	bashí	<i>Well</i>	búlambe
<i>Nose</i>	ikilo	<i>Tree</i>	kade ?
<i>Ear</i>	kákkilo	<i>Grass</i>	} tshame
<i>Mouth</i>	bratshi	<i>Herbage</i>	
<i>Tooth</i>	nesudabtshé	<i>Small</i>	kéng
<i>Tongue</i>	ateazido	<i>Large</i>	baka
<i>Arm</i>	bóratshe	<i>Far, distant</i>	bóng
<i>Heart</i>	téleshe	<i>Near</i>	abóng
<i>Leg</i>	bora	<i>Good</i>	ízedo
<i>Milk</i>	pámde	<i>Bad</i>	ázedo
<i>Butter</i>	mare	<i>Warm</i>	tenibo
<i>Ghussub</i>	lámashe	<i>I hear</i>	hákkeli
<i>Ghafuli</i>	kákashe	<i>I do not hear</i>	takeli
<i>Rice</i>	hoíyanga	<i>I see</i>	hille
<i>Baseen</i>	dabtshé	<i>I do not see</i>	tale
<i>Honey</i>	móratshe	<i>I speak</i>	nabawata
<i>Salt</i>	fite	<i>I sleep</i>	bashino
<i>Meat</i>	lue	<i>I eat</i>	nazumu
<i>Fruit</i>	nawa dókade	<i>Eat, imp.</i>	zuazum, zuengosso
<i>Shirt</i>	úrkute	<i>I drink</i>	nasa
<i>Spear</i>	kube	<i>Drink, imp.</i>	zuabasa
<i>Sword</i>	songai	<i>I go</i>	nawado
<i>Bow</i>	rie	<i>Go, imp.</i>	jóado
<i>Arrow</i>	galbai	<i>I come</i>	nábasi
<i>Quiver</i>	kóssure	<i>Come, imp.</i>	sua
<i>Boat</i>	damagere	<i>Give, imp.</i>	tenigo
<i>Hut, house</i>	finai	<i>Take, imp.</i>	zuángura
<i>Nat</i>	kaje	<i>I</i>	hénnebo
<i>Cooking-pot</i>	bórashe	<i>Thou</i>	mano
<i>Basket</i>	shilai	<i>One</i>	hido
<i>Horse</i>	duai	<i>Two</i>	pe
<i>Mare</i>	dometshi	<i>Three</i>	makin
<i>Ox</i>	nakai	<i>Four</i>	fat
<i>Cow</i>	metshe nakai	<i>Five</i>	tuf
<i>Camel, donkey</i>	do not exist	<i>Six</i>	tokuldaka
<i>Sheep</i>	bagámre	<i>Seven</i>	tokulape
<i>Goat</i>	bagai	<i>Eight</i>	farfat
<i>Dog</i>	bárashe	<i>Nine</i>	támbido
<i>Lion</i>	turum	<i>Ten</i>	bu
<i>Fish</i>	rufai	<i>Eleven</i>	bu úmbidí hido
<i>Bird</i>	yaro	<i>Twelve</i>	bu úmbidí pe
<i>A plain</i>	yolde	<i>Thirteen</i>	bu úmbidí makin

English.	Batta.	English.	Batta.
<i>Twenty</i>	mánobupe	<i>Eighty</i>	manobu farfat
<i>Twenty-one</i>	mánobupe hido	<i>Ninety</i>	manobu támbido
<i>Thirty</i>	mánobumakin	<i>One hundred</i>	aru
<i>Forty</i>	manobufat	<i>One thousand</i>	debu (Hausa)
<i>Fifty</i>	manobutíf	<i>Forms of Salutation.</i>	
<i>Sixty</i>	manobutokuldaka		hókuda yo
<i>Seventy</i>	maonbu tókulape		yalabare bide.

(10.) A few remarks may now be made upon another language: one of greater political and geographical importance than any of the preceding class; a language hitherto uncultivated, but one which is, by no means, unlikely to develop itself as the medium of an imperfect native literature, nor yet likely to be overlooked by the missionary and merchant for religious and commercial purposes. I mean the *Fula*, Fulah, Felletta, Fellata, Fulani, Fulanie, Filani, and Filanie tongue. A native conqueror, scarcely a generation back, named Danfodio, spread the Fula conquests as far west as Bornú and the frontier of Waday. He carried them far into the Hawsa, Yoruba, Sunghai, and Kanuri countries. He was a Mahometan, and, as such, the leader of a population strongly contrasted with the native pagans of the true and typical Negro conformation. From this the Fula physiognomy departed, though not always to the same extent. As a general rule, however, the Fula skin was lighter; so much so, that one section has long been known as the Red Peuls or Fulas.

The chief languages with which the Fula was at first compared, were those of the countries into which it intruded; the Hawsa, Yoruba, Bornui, &c. It was not likely to show very decided affinities with these; inasmuch as they lay beyond the pale of its proper and original *situs*. What this original *situs*, however, was is easily investigated. The home of the race seems to have been the highlands that form the watershed of the Senegal and Gambia; so that the languages with which it originally came in the closest contact were the Woloff and Mandingo. But as the Mandingo itself has en-

croached on the forms of speech in its neighbourhood, much displacement and obliteration of such intermediate forms of speech as may have originally existed has been effected. We do not, then, expect very decided affinities even here. It is the opinion of the present writer, however, that, whether great or small, they are greater in this direction, than any other; the Woloff being the nearest congener, and the nearest approach to a transitional tongue being the Serawulli. The very scanty specimens of the *Mithridates* are enough to suggest this—these making the Serawulli partly Woloff, partly Mandingo, partly Fula. If so, the affinities are thus :



This, however, is in anticipation of the languages of another group.

(11.) The Tibbu will be noticed in the Appendix.

The first language of the next class is the *Serawulli* or *Seracolet*, conterminous with the Arabic on the north, and the Woloff on the west, and spoken over an extensive, but imperfectly-explored district towards the south-western frontier of the Sahara. Parts of Ludamar, Galam, Kaarta, and the Bambarra country, are Serawulli. Külle states that there are six Serawulli tribes, the Gadsaga, the Gidemara, the Hanyaga, the Dzafuna, the Haire, and the Gangari. Their physical form is that of the Woloff, and Sereres; their Mahometanism equally imperfect. Their energy and intelligence have been extolled.

The area given to the Azeriye, Aswarek, or Swaninki, by Barth, is of considerable size and importance: extending from the parts about Sangsangdi, which he particularly says was, originally, an Aswarek town, to Wamad, in N. L. 21°. Now this is the most northern spot where a Negro population is found *in situ*. The language is, of course, in contact with the Arabic and

Amazig, or with the Arabic by which the Amazig has been replaced, no Negro language being at this degree of latitude in contact with it. On the south, it is met by the Wolof, the Sungai, the Fula, and the Mandingo of Bambarra: possibly by some of the Kouri dialects. The blood of many a man who speaks Arabic must be more or less Azeriye.

The great centre of the Aswarek seems to have been El Hodh; Baghena being the district wherein, at present, they are most numerous.

The *Sereres* is spoken about Cape Verd, the Wolof being spoken all round it. It is isolated, but has miscellaneous affinities. We have no grammar of it and but few vocabularies.

The *Wolof*, or *Jolof*, is spoken between the Senegal and the Gambia; not, however, continuously. It is interrupted in the parts about Cape Verd. On the north it is bounded by the Arabic of Ludamar.

It is the first true Negro language of the seaside which is met with on the western coast of Africa. The States or kingdoms of Walo, Baol, and Kayor (this last being to the *north* of the Senegal), are Wolof. Kajaga, or Galam, is partly so.

A grammar by Dard (*Grammaire Ouloff*) is our chief authority for its structure; in which the peculiarity which has attracted most attention is the initial change of the article. It begins with the consonant of the noun to which it belongs; whatever that consonant may be.

Such congeners as the Wolof may have had to the north have been swept away by the Arabic of the Moors; so that on one side, at least, it is an isolated language. Neither are its other affinities either very decided or very numerous; but, on the contrary, few and miscellaneous. They are greatest, however, with the languages with which it is conterminous. On the west, it is cut off by the ocean. In the direction of Cape Verd it seems to have encroached.

Now comes a group of a miscellaneous, artificial, and provisional character; consisting of certain true Negro languages spoken between the Wolof and Mandingo areas and the Ocean.

Padsade is the name of a vocabulary in Kölle, taken from a native of a town called Udadsa three or four days' journey from the sea.

English.	Padsade.	English.	Padsade.
<i>Man</i>	usia	<i>Ear</i>	kunofe
<i>Woman</i>	udsafe	<i>Tooth</i>	manye
<i>Head</i>	pofa	<i>Tongue</i>	pulema
<i>Hair</i>	pasads	<i>Sun</i>	pudyade
<i>Nose</i>	nyasin	<i>Fire</i>	nukus
<i>Eye</i>	masa	<i>Water</i>	mambea.

The *Biafada*, akin to it, is spoken on some, but not on all, of the islands of the Bissago group.

English.	Biafada.	English.	Biafada.
<i>Man</i>	usa	<i>Ear</i>	gunufa
<i>Woman</i>	unali	<i>Tooth</i>	akede
<i>Head</i>	buofa	<i>Tongue</i>	wudema
<i>Hair</i>	gamboei	<i>Sun</i>	wunari
<i>Nose</i>	gandzini	<i>Fire</i>	furu
<i>Eye</i>	agiri	<i>Water</i>	mambia.

The *Papel*, a representative of a fresh class, lies to the south of the Cacheo and on one or more of the Bissago islands.

English.	Papel.	Kanyop.
<i>Man</i>	nyient	nent
<i>Woman</i>	nyas	nat
<i>Head</i>	bene	behen
<i>Hair</i>	oyele	uel
<i>Nose</i>	bihl	bies
<i>Eye</i>	pekil	kikasi, behen
<i>Ear</i>	kebars	kabat
<i>Tooth</i>	pinyi	iomagi
<i>Tongue</i>	perempte	priamd
<i>Sun</i>	ono	buno
<i>Fire</i>	buro	—
<i>Water</i>	munsop	mleg.

English.	Sarar.	Bolar.
<i>Man</i>	nyient	nyendz
<i>Woman</i>	nyat	nyadz
<i>Head</i>	bugou	bukou
<i>Hair</i>	wel	wuel
<i>Nose</i>	biz	biz
<i>Eye</i>	pugas	pekatz
<i>Ear</i>	kewat	kebadz
<i>Tooth</i>	punin	punyi
<i>Tongue</i>	pundiamont	pndemnt
<i>Sun</i>	onuar	onor
<i>Fire</i>	budua	mel
<i>Water</i>	budo	mel.

The *Bulanda*, akin to the *Papel*, &c., is spoken in a part of the Bissago archipelago and on the continent.

English.	Bulanda.	English.	Bulanda.
<i>Man</i>	nyendz	<i>Ear</i>	gelo
<i>Woman</i>	gnin	<i>Tooth</i>	ksit
<i>Head</i>	ko	<i>Tongue</i>	demadn
<i>Hair</i>	wul	<i>Sun</i>	lehn
<i>Nose</i>	pfuna	<i>Fire</i>	kledsa
<i>Eye</i>	fket	<i>Water</i>	wede.

Three populations are named *Bago*; one of which—that of the *Kalum Bago*—speaks a dialect of the *Timmani*.

English.	Timmani.	Bago.	Landoma.
<i>Man</i>	wanduni	iriquini	oruni
<i>Woman</i>	wunibom	irani	orani
<i>Head</i>	rabump	dabomp	dabump
<i>Hair</i>	rafon	kofon	kofon
<i>Nose</i>	asot	tasot	tasut
<i>Eye</i>	rafor	dafor	dafor
<i>Ear</i>	alens	aranes	alenas
<i>Tooth</i>	rasek	dasek	dasik
<i>Tongue</i>	ramez	damer	damir
<i>Sun</i>	ret	det	keten
<i>Fire</i>	nant	nants	nents
<i>Water</i>	mant	namun	damun mants.

The *Felups* lie along the coast between the *Gambia* and the *Casamanca*.

English.	Felup.	English.	Felup.
<i>Man</i>	aneine	<i>Ear</i>	gano
<i>Woman</i>	aseh	<i>Tooth</i>	finin
<i>Head</i>	fokou	<i>Tongue</i>	furcrop
<i>Hair</i>	wal	<i>Sun</i>	bunah
<i>Nose</i>	enyundo	<i>Fire</i>	sambul
<i>Eye</i>	gizil	<i>Water</i>	momel.

Two other languages still stand over for notice ; the *Nalu* and the *Bagnon*, spoken on and to the south of the Nunez. Of the *Sapi*, *eo nomine*, we have no specimens.

English.	Nalu.	Bagnon.
<i>Man</i>	lamkiele	udigen
<i>Woman</i>	lamfai	udikam
<i>Head</i>	konki	bigof
<i>Hair</i>	mileou	dsegan
<i>Nose</i>	minyeni	nyankin
<i>Eye</i>	nkiet	kegil
<i>Ear</i>	mineau	kinuf
<i>Mouth</i>	misole	bure
<i>Tooth</i>	mfet	harl
<i>Tongue</i>	milembe	buremudz
<i>Sun</i>	miyakat	binek
<i>Fire</i>	met	kuade
<i>Water</i>	nual	mundu.

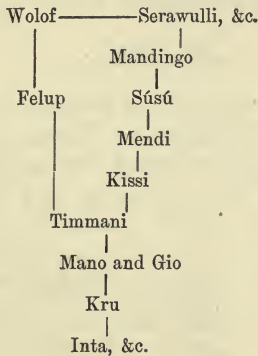
English.	Wolof.	Serawulli.	Mandingo.	Bullom.
<i>Man</i>	gor	yugo	ke	nopugan
<i>Woman</i>	dzhigen	yahare	muso	noma
<i>Head</i>	buob	yime	ku	bol
<i>Nose</i>	bokan	norune	nu	umin
<i>Eye</i>	bot	yare	nya	lifol
<i>Ear</i>	nop	taro	tulo	nui
<i>Mouth</i>	gemei	rake	da	nyen
<i>Tooth</i>	bei	kambe	nyi	idsan
<i>Tongue</i>	lamei	nene	néú	limelim
<i>Sun</i>	dzhagat	kiu	tele	lepal
<i>Fire</i>	sefara	imbe	ta	dyom
<i>Water</i>	ndoh	dsi	dsi	mem.

The system of affinities here is complex. In the Mandingo class the Gbandi, Landoro, and Mendi, appear to lead, through the Kissi, the Timmani, and the Bullom, and through these to the Papel, Felup, Wolof, &c.

The Gbese, Toma, Mano, and Gio lead (as their geography suggests) to the Kru forms of speech; these leading to the Inta tongues of the Gold Coast, &c.

Lastly, the Mandingo Proper points to the Wolof, through the Serawulli.

If so, the classification is that of the following map, table, or diagram:—



Of these the Timmani and Wolof, from the conspicuous character of their initial changes, which, in the latter of the two languages, are well known, have generally been treated as either isolate or South African.

CHAPTER LXXI.

The Hottentot.

WITH the Hottentots, decided philological, coincide with decided anatomical, differences ; though, with each, there has been exaggeration. In the Dammara country the difference between the Hottentot and the Kaffir is at its *minimum*.

English.	Bushman.	Korana.	Saldanha Bay.	Hottentot.
<i>Man (homo)</i>	t'kui	t'kohn	—	q̄iorque
— (<i>vir</i>)	t'na	kõuh, kauh	—	—
<i>Woman</i>	t'aifi	chaisas	ankona	kyiviquis
<i>Head</i>	t'naa	minuung	—	biq̄ua
<i>Eye</i>	t'saguh	mumh	—	mu
<i>Ear</i>	t'no-eingtu	t'naum	naho	nouw
<i>Nose</i>	t'nuhntu	t'geub	tui, zakui	thuke, quoi
<i>Tongue</i>	t'inn	tamma	tamme	tamma
<i>Hair</i>	t'uki	t'oukoa	—	nuqua-an
<i>Hand</i>	t'aa	t'kõam	onecoa	omma
<i>Foot</i>	t'óah	t'keib	coap	itqua, yi
<i>Sky</i>	t'gachuh	—	homma	—
<i>Earth</i>	t'kanguh	—	hũ	kâm kâmma
<i>Sun</i>	t'koara	sorõhb	sore	sorre
<i>Moon</i>	tkáukãruh	t'kaam	—	toha
<i>Fire</i>	t'jih	t'aib	—	ei
<i>Water</i>	t'kohaa	t'kamma	ouata	kãm
<i>One</i>	t'kõay	t'kõey	—	q'kui
<i>Two</i>	t'kuh	t'koam	—	k'kam
<i>Three</i>	—	t'norra	—	k'oune.

The sound expressed by *t'* is what is generally known as the Hottentot *click*. It is said to be found in some of the Bichuana dialects of the Kaffir.



CHAPTER LXXII.

On the African Languages in general.

LIKE Polynesia, Africa is connected with Asia by an isthmus ; a fact which narrows the range of its philological affinities.

Like South America, Africa is separated from its nearest continent not only by an isthmus but by a narrow pass of water besides ; a fact which gives two lines of migration—neither of them either implied or excluded by the other.

In the way of displacement on the frontier between Africa and Asia, the movement has been double. From Arabia there has been an extension northward ; from Tartary and Persia an extension southwards and westwards. Add to this that for the whole of northern Africa we have little but the dialects of the Berber and Arabic, and the great width of the separation of the languages on the outcrop becomes evident ; for, from Nubia and Abyssinia there is little *in situ* before we reach Caucasus on the one side and the Brahui districts of Persia on the other. Let those, however, who believe that any amount of displacement produces anything like absolute isolation (*i. e.* a language without, at least, miscellaneous affinities,) compare, *en masse*, Beke's Abyssinian and Klaproth's Caucasian vocabularies. Should they put down the coincidences to accident, let them compare the vocabularies of either series with something still further apart and they will find a de-

crease. Whether few or many, coincidences are distributed regularly rather than hap-hazard.

The African and Semitic languages are said to be characterized by a great development of the predicate, the Indo-European by a great development of the copula. This means, so far as it means anything, that whilst certain modes of action, such as the inchoative, frequentative, and the like, are predicative; others, like those involving the ideas of certainty, contingency, and time—those that give us the moods and tenses—are copular. As a matter of fact this is absolutely erroneous: inasmuch as the copula merely denotes agreement or disagreement between the subject and the predicate, having nothing to do with modes of any kind. There are few elementary works upon logic, which fail to tell us this. All, then, that can be said concerning the difference between a form giving a tense or mood, and a form giving an inchoative or a causative verb, is that, though they are both modes, they are modes belonging to different divisions of the genus; and this the grammarian well knows, or, not knowing, acts upon it unconsciously; making words like *now* and *then* adverbs, whilst he makes words like *frequently*, *often*, &c., no more—the one adverbs of time, the other of manner. Whether he be consistent in drawing so broad a distinction between *mood* and tense (*vocavi* and *vocarem*) on one side, and simple *mode*, &c. (*vocito*), on the other, is a different question.

The expression, then, is exceptionable. How stands the fact it is meant to convey? As far as it goes it is real. It is, however, anything but the fact in its integrity. The *dictum* applies to other languages besides the African: indeed, to all in an early stage of their development. In other words, forms like *vocito*, &c., originate earlier than forms like *vocavi*, *vocem*.

Upon the African character here given to the so-called Semitic languages, I should find it necessary to

enlarge had there been any definite criticism applied to the question. However, what with mixing up ethnology with philology and looking out for Indo-European affinities in grammar because the Jews and Arabs are liker to Europeans than to Negroes ; what with treating an order consisting of a single genus as a large family or sub-kingdom ; what with the fanciful dichotomy between the Semitic and the Hamitic—what with these and similar elements of confusion, the main facts, (viz. those found in the actual examination of the African languages themselves) have been omitted ; the researches upon the Berber and Coptic being exceptions. Out of these has come the term *Sub-semitic* ; a term which tells its own story. More than this—philologues, like Newman and others, have recognized beyond the pale of the Berber (or Amazig) Berber (or Amazig) affinities ; the Hawsa and other languages being what they might (but do not) call *Sub-amazig*, or *Sub-coptic* ; affinities which, indirectly, extend the Semitic class. Still, unless I read them wrongly, all these observations, however true, seem to be run one way only, *i. e.* they make the Hawsa, the Galla, and their congeners, Asiatic, rather than the Arabic, &c., African.

Yet the system of initial changes with the consonants and of medial changes with the vowels—characters which have always been held Semitic—is far commoner in Africa than it is in Asia, and far more characteristic of many African languages than it is of any Asiatic ones.

Something of the same kind of single-sightedness appears in the criticism upon the Kaffir characteristics. They have been found far beyond the Kaffir area. But the effect has been to get the Fanti, the Grebo, and other languages, called *South*, rather than to get the Kaffir called *North*, African.

The Semitic and the Kaffir (laying aside the Hottentot) are the two classes for which the lines of demarcation have been the strongest. They are, also, those

which I confidently predict that further inquiry will, more especially, break down. Respecting the other groups, it need only be added that Africa is the land which, above all others, requires us to classify by type rather than definition; and that, where the divisions are the clearest, and the isolation the greatest, the evidence of encroachment and obliteration is, sometimes, historical as well as inferential. It is pre-eminently historical with the Fula. It is a most legitimate inference with the Hottentot. It is historical with the Galla. It is a legitimate influence with the Berber.

On the direction in which the languages of the larger groups seems to have extended themselves I have but little to suggest. The uniformity of speech, *primâ facie* evidence in favour of recent diffusion, seems to point in the great Galla class to the Danakil area as the starting-point. The Berber has, apparently, moved from east to west; the Fula from the high regions between the Senegal and Gambia. The Hottentot, probably, has its nearest congeners to the north of the great Kaffir area; but where does this end? The Semitic dialects are, *perhaps*, Abyssinian in origin.

The phenomena of distribution are those of Asia and America, giving large groups, like the Berber and Kaffir, in contrast with moderate, though rarely with excessively small, ones. The difficulty, however, in the present state of our knowledge, of saying where the dialect ends and where the language begins prevents us from generalizing here.

The range of type, as well as the multiplicity of types, is greater in Africa than elsewhere; by which I mean that, if we look to single characters alone, there are more languages in Africa which exhibit strong single characteristics, than there are in Asia, America, or Europe. Of the internal changes of the Semitic, and of the alliterations and prefixes of the Kaffir, languages, notice has already been taken. The Man-

dingo, as far as it is known, is distinguished by the want of them; whilst the Timmani and Wolof exhibit them. The Coptic has long been recognized as pre-eminently agglutinate. The Galla and Kanuri run strongly on *post*-fixes rather than *pre*-fixes. The Yoruba has been called monosyllabic—which it may be in the way that some American languages are, *i. e.* sporadically.

In respect to the *value* of the classes, the Semitic and Berber, on one side, and the Kaffir on the other, may, each, be held as equivalent to all the others put together. Of the languages between the Mobba and Yoruba districts (both inclusive) the affinities are obscure from the linear character of the district they cover. To the south lies a *terra incognita*; to the north the intrusive Amazig. Hence, they have, as a general rule, possible (to say nothing of actual) congeners on their sides only, and, at the extremities of the range, only on one side.

In considering their stage of development we must criticize the African languages from some average series of examples rather than from either of their extremes, such as the Semitic languages on one side, and the Hottentot on the other. Those of central Africa, the Hawsa and Kanuri for instance, are fair ones to go by. They are, undoubtedly, on a higher level than the Polynesian, the Kelanonesian, and the American. They are this, at least, in the greater development of their numeral system, and, apparently, in many other details besides. No wonder. Great contact with the civilization of Europe and South-western Asia has given this as its result; in other words, new wants, new ideas, and an enlarged experience have played their part in Africa as elsewhere. In favour of any inherent superiority or inferiority of the African family African philology supplies no argument. The common-sense doctrine that the development of language follows the development of civilization, and that the development of civilization is

determined by the points of contact between different populations of different habitudes, is the true rule in all these matters.

Blood and language, upon a whole, coincide but slightly. In Northern Africa the difference is pre-eminently great. The Arab blood of the millions who speak Arabic is at a *minimum*. With the Berber this is largely, though to a less degree, the case. The Kaffir, too, must have encroached inordinately on the language represented by the Hottentot. Again, the Galla, the Mandingo, and the Fula are all encroaching languages. Lastly, with Africa as the land, wherein, of all others, slavery has been chronic, the intermixture, on that score only, must be great.

Of the numerous grammatical processes which (though found sporadically, in their fragments, or in their rudiments,) are, nevertheless, found in certain areas with a greater development than elsewhere, Africa is the country wherein three attain inordinate prominence, viz: (1.) internal change of vowels and accents which goes to the extent of altering even the syllables of the words in which they occur; (2.) the system of initial consonantal changes; and (3.) the system of prefixes. The first of these is Semitic, but not exclusively so. The second is Kaffir, Wolof, and much else besides. The third is chiefly Kaffir; but is found elsewhere. On the habit of the Galla and Kanuri to prefer post-fixes to prefixes I lay but little stress. The whole class is, in the main, agglutinate; but I lay little stress on this. With the exception of the languages of South-eastern Asia, represented by the Chinese on one side, and languages like the Greek, Latin, Sarmatian, and German on the other, agglutination is the rule rather than the exception all the world over.

CHAPTER LXXIII.

The Indo-European languages (so-called).—The Skipitar, Arnaut, or Albanian.

THE class which now comes under notice contains as primary groups—(1.) the Skipitar; (2.) the Sarmatian; (3.) the Latin and Greek; (4.) the German; (5.) the Keltic;—the Sarmatian containing the Lithuanic, the Slavonic, and the Sanskrit.

It is submitted that the Keltic division is of the ordinal value of all the others put together; the Skipitar of the ordinal value of the rest of the section; the German of the value of the Sarmatian and Latin and (or) Greek.

Oceanica, America, and Africa, touched Asia by either narrow isthmuses or a strait between two (comparative) points; a kind of contact which defined the lines of their affinities. Europe touches Asia along the whole long stretch of the Uralian range, not to mention the minor points of approximation at the Hellespont and the Crimean Bosphorus. Hence the lines of affinity may vary, *i. e.* there may be one for the north, one for the centre, one for the south. This, however, creates no difficulty. Omitting the fact of the Ugrian tongues being, to a great extent, European, the displacements effected by the Russian and Turk have so thoroughly obliterated everything that could ever have been transitional, that the line of demarcation between

our present class and our second is both broad and definite.

The encroachments and obliterations have been great. They, also, began early. The Herodotean Scythians, or Skoloti, show this for a part of the area. But it may also be inferred, for the remainder, by a consideration of the condition of Asia Minor at the beginning of the historical period. Over the whole of that peninsula the presumptions are in favour of a form of speech akin to the most southern and western of the Dioscurian group having been originally spoken. Still, there was intrusion, upon even this, by the languages of Persia, of Tartary, of Greece, and of the Semitic area. Nor was it one-sided. There is a fair amount of evidence in favour of Europe having projected itself eastward as well as of Asia having projected itself westward.

If we took the whole frontage between the two continents a case might be made out in favour of the nearest congeners of the most western of the Asiatic languages having been either Slavonic or Lithuanic; and, if we took up our line at the end of the notice of the Mordvins, such might be really the case. The Lithuanic and Slavonic, however, have such undoubted European affinities that, even if the conditions were equal, the language with which we now begin is the fit one.

This is the *Skipitar*, Epirot, Arnaut, or Albanian of Albania, with a harsh phonesis, and with (*inter alia*) a post-positional article. It was the language of the ancient Illyrians (in the Greek sense of the word); perhaps the language of the bulk of the Macedonians; a language, perhaps, of the whole of ancient Greece; and a language which was almost certainly spoken far to the north, the east, and the north-east of its present frontiers; in other words, it is a language which has receded.

It falls into two main divisions, the Tosk and the Gheg: is spoken beyond the boundaries of Albania, in Greece, in Calabria, and in Sicily, doubtless with varia-

tions in the way of dialect which have yet to be studied in detail. It is written by means of the Greek alphabet adapted to the Skipitar phonesis. Such, at least, is the common practice. There is, however, a second set of letters restricted to the town of Elbassan ; which, is, apparently, more of a cipher than a true alphabet. Hahn considers that it is of great antiquity ; possibly running back into the times when the spelling on the coasts of the Adriatic was Phenician rather than ordinary Greek. In my own mind it is founded on the Glagolitic. The national songs of the Albanians are numerous ; and one poet, at least, has written classically, *i. e.* as a man with an artificially cultivated taste and after Turkish and (at second-hand) Persian models.

Of the two main dialects it is the Ghegh which lies on the northern, or Slavonic, the Toski which touches the southern, or Greek, frontier ; the valley of the Skumbi, or Stirnatza, between Berat and Elbassan, being (there or thereabouts) the division between the two. In the Ghegh district the Mirdites are Roman Catholics. Of the Tosks, the Lyapid and Tshamid tribes are sub-divisions ; among which are numerous Christians of the Greek Church. The mass, however, of the Skipitar are Mahometans ; though the use of the Arabic alphabet is at a *minimum*.

CHAPTER LXXIV.

The Sanskrit.—Persepolitan.—Pracrit.—Pali.—Kawi.—Zend.

THE Sanskrit is the old literary language of India. Indian, however, as it is in respect to the country in which it was cultivated, the following short tables are amply sufficient to prove that its nearest congeners are the Sarmatian, the Classical, and, to a great extent, the German tongues of Europe.

They give a selection from its inflections—a *selection*. This means that those only are taken which, in form and name, run on all fours with either the Latin and Greek or the Lithuanic. By taking the Slavonic, or even the German, a similar result would have been obtained.

The Latin and Lithuanic best illustrate the substantives and pronouns; the Greek (with special reference to the conjugation in $-\mu\iota$) the verbs.

	<i>Singular.</i>		<i>Plural.</i>	
	Sanskrit.	Latin.	Sanskrit.	Latin.
<i>Nominative</i>	agnis	ignis	agnayas	ignes
<i>Genitive</i>	agnes	ignis	agnínám	ignium
<i>Dative</i>	agnaye	igni	agnibhyas	ignibus
<i>Accusative</i>	agnim	ignem	agnín	ignes.
<i>Nominative</i>	pitá	pater	pitaras	patres
<i>Genitive</i>	pitus	patris	pitṛínám	patrum
<i>Dative</i>	pitre	patri	pitṛibhyas	patribus
<i>Accusative</i>	pitaram	patrem	pitṛín	patres
<i>Nominative</i>	naus	navis	návas	naves
<i>Genitive</i>	návas	navis	návám	navium
<i>Dative</i>	náve	navi	naubhyas	navibus
<i>Accusative</i>	návam	navem	návas	naves.

	Sanskrit.	Latin.	Lithuanic.	Sanskrit.	Latin.	Lithuanic.
<i>Nominative</i>	aham	ego	asz	twam	tu	tù
<i>Genitive</i>	mama	mei	mano	tava	tui	tavo
<i>Dative</i>	mahyam	mihi	manim	tubhyam	tibi	tavim
<i>Accusative</i>	mám	me	mane	twám	te	tave.

He.

She.

	Sanskrit.	Lithuanic.	Sanskrit.	Lithuanic.
<i>Nominative</i>	sas	szis	sá	szì
<i>Genitive</i>	tasya	—	tasyás	tós
<i>Dative</i>	tasmai	tamui	tasyai	—
<i>Accusative</i>	tam	ta	tám	ta
<i>Ablative</i>	tasmát	—	tasyás	tas
<i>Locative</i>	tasmin	—	tasyám	—
<i>Instrumental</i>	tena	tumi	tayá	ta.

They (Masculine).

They (Feminine).

	te	tē	tás	tos
<i>Nominative</i>	te	tē	tás	tos
<i>Genitive</i>	teshám	—	tásám	—
<i>Dative</i>	tebhyas	temus	tábhyas	tomus
<i>Accusative</i>	tán	tùs	tás	tàs
<i>Ablative</i>	tebhyas	—	tábhyas	—
<i>Locative</i>	teshu	tùsè	tásu	tosè
<i>Instrumental</i>	tais	tais	tábhis	tomis.

<i>Nominative</i>	yas (<i>qui</i>)	kas (<i>quis</i>)
<i>Genitive</i>	yasya	kasya
<i>Dative</i>	yasmai	kasmai
<i>Accusative</i>	yam	kam
<i>Ablative</i>	yasmát	kasmát
<i>Locative</i>	yasmin	kasmin
<i>Instrumental</i>	yena.	kena.

Creo, &c.

Singular.

Dual.

Plural.

1. srijami	creo	srijávas	srijámas	creamus
2. srijasi	creas	srijathas	srijatha	creatis
3. srijati	creat	srijatas	srijanti	creant.

Creem, &c.

Singular.

Dual.

Plural.

1. srijeyam	creem	srijeva	srijema	creemus
2. srijes	crees	srijetham	srijeta	creetis
3. srijet	creet	srijetám	srijeyus	creent.

Creavi, &c.

Compare with Greek Aoristus Primus—(augmented).

Singular.

Dual.

Plural.

1. a-srijam	a-srijáva	a-srijama
2. a-srijas	a-srijatam	a-srijata
3. a-srijat	a-srijatám	a-srijan.

Creavi, &c.

[Compare with $\tau\epsilon\text{-}\tau\upsilon\phi\alpha$ and *mo-mordi*.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. sa-sarja	sa-srijiva	sa-srijima
2. sa-sarjitha	sa-srijathus	sa-srija
3. sa-sarja	sa-srijatus	sa-srijus.

Sanskrit.	Latin.	Lithuanic.	Sanskrit.	Latin.	Lithuanic.
1. asmi	<i>sum</i>	<i>esmi</i>	1. syáma	<i>simus</i>	—
2. asi	<i>es</i>	<i>esu</i>	2. syáta	<i>sitis</i>	—
3. asti	<i>est</i>	<i>esi</i>	3. syus	<i>sint</i>	—
1. smas	<i>sumus</i>	<i>esme</i>	1. asám	<i>eram</i>	—
2. stha	<i>estis</i>	<i>este</i>	2. ásis	<i>eras</i>	—
3. santi	<i>sunt</i>	—	3. ásit	<i>erat</i>	—
1. syám	<i>sim</i>	—	1. ásma	<i>eramus</i>	—
2. syás	<i>sis</i>	—	2. ásti	<i>eratis</i>	—
3. syát	<i>sit</i>	—	3. ásan	<i>erant</i>	—

Compare with $\phi\upsilon\mu\iota$ conjugated as a verb in $-\mu\iota$.

1. bhavámi	<i>fui</i>	<i>buvao</i>	1. bhavámas	<i>fuimus</i>	<i>buvome</i>
2. bhavasi	<i>fuisti</i>	<i>buvai</i>	2. bhavata	<i>fuistis</i>	<i>buvote</i>
3. bhavati	<i>fuit</i>	<i>buvo</i>	3. bhavanti	<i>fuerunt</i>	—

Upon the whole the Lithuanic is the nearest congener of the Sanskrit, and, after it, the old Slavonic; though, in asserting this, there is a certain amount of assumption. It is assumed not only that the Slavonic languages (especially in respect to their verbs) had a fuller inflection than they have now, but that that inflection delivered reduplicates, verbs in $-\mu\iota$, and (perhaps) augments, which, now, either no longer exist, or exist only in fragments. With the analogies of the Latin and Italian, of the Mœsogothic and English, &c., this is not too much to assume; indeed, it is what, either consciously or unconsciously, most philologues, when they are constrained to compare one language in a late with another in an early stage, do assume. The present assumption, however, is subject to the criticism of professed Slavonic scholars.

In the phonesis, especially with reference to the use of the sibilants rather than *k* or *g*, the Sanskrit is pre-eminently Slavono-Lithuanic.

If this be the case the original *situs* of the Sanskrit must have been in either approximate or actual contact with that of the Slavono-Lithuanic ; nor is this a matter upon which there is much (if any) difference of opinion.

The Sanskrit, however, with its congeners, comes from India ; the Lithuanic, the Slavonic, the Latin, the Greek, and the German, from Europe ; and between the areas of the two groups there is a wide geographical interval.

Has the Sanskrit reached India from Europe, or have the Lithuanic, the Slavonic, the Latin, the Greek, and the German, reached Europe from India ? If historical evidence be wanting, the *à priori* presumptions must be considered.

I submit that history *is* silent, and that the presumptions are in favour of the smaller class having been deduced from the area of the larger rather than *vice versâ*. If so, the *situs* of the Sanskrit is on the eastern, or south-eastern, frontier of the Lithuanic ; and its origin is European.

As I know of no one else who maintains this hypothesis, and as the opposite doctrine of the Asiatic origin of the so-called Indo-European languages is dominant throughout all the realms of philology, I must be allowed to explain what I mean by it. I do not deny the fact, as it is usually stated, as a fact. It may be one in spite of any amount of presumptions against it. If sufficient evidence be brought forward in favour of it, I am prepared to take it as it is given ; just as, upon sufficient evidence, I would believe that sixes with the dice might be thrown two, three, four, five, or any number of times running. The fact may be real ; but it is against the chances. To assume it, however, when there is nothing but the chances to go by, is illegitimate.

I may be wrong, however, in asserting the absolute non-existence of evidence ; in other words, in holding that the presumptions are, really, all we have to go on. Upon this I am open to correction. I can, however, truly

say, that, if there be evidence on the matter, I have failed, after a careful search, to find it. What I have found in its stead is a tacit assumption that as the East is the probable quarter in which either the human species, or the greater part of our civilization, originated, everything came from it. But surely, in this, there is a confusion between the primary diffusion of mankind over the world at large and those secondary movements by which, according to even the ordinary hypothesis, the Lithuanic &c. came from Asia into Europe. A mile is a mile and a league a league from whichever end it is measured, and it is no further from the Danube to the Indus than it is from the Indus to the Danube. In zoology and botany the species is always deduced from the area of the genus, rather than the genus from the area of the species ; and this is the rule which I go upon here. To the actual fact I do not absolutely commit myself—not, at least, in the present work, which troubles itself more about methods than results.

The fact of a language being not only projected, so to say, into another region but entirely lost in its own is anything but unique. There is no English in Germany. A better example, however, is found in the Magyar of Hungary ; of which no trace is to be found within some 700 miles of its present area. Yet the Magyar is not twelve hundred years old in Europe.

As to the *à priori* presumptions against a language being introduced from Eastern Europe into Western India, they are no greater than those which lie against one being carried from the Jaik to the Danube. No one derives the Fin tongues from Hungary ; though Hungary is the country in which more than half the individuals who use a Ugrian language of any kind, dwell. That this is an important fact is clear ; yet it is nothing when compared with the weightier ones connected with its *situs*. The Magyar stands in contrast with the languages with which it comes in contact. The languages

with which it stands in connection are at a distance. Where they are spoken, they form an order. Where the Magyar is spoken it forms a species.

The relations of the existing languages of India to the Sanskrit have but a slight bearing upon the question. They may, one and all, be her true daughters (though I maintain that none of them are) without the Sanskrit, on that account, being indigenous to the soil. Whether a language introduced from without take sufficient root to retain its identity for a thousand (or ten thousand) years, or merely take root enough to modify the original languages to such an extent as to give them the guise of its own descendants, is a question of degree.

As slight a bearing upon the question has the antiquity of the Indian literature. Those (with whom I unwillingly differ) who carry it high, only make the intrusion of the language in which it is embodied so much the earlier.

At the same time these doctrines, as they are commonly represented, are more for than against the common notion; in other words, they are not against it at all. As far as they are relevant they are favourable. Their relevancy, however, is only apparent.

Treating, then, the Sanskrit in Asia as (with an allowance for its difference of antiquity) the Magyar in Hungary or the English in England might be treated, and taking its locality as we find it; the nature of the memorials in which it has come down to us, along with the question of their date, locality, and authorship, presents itself. And here the uncertainty is great.

The few remains that have either date or place are the best to begin with.

Of the remains of any language belonging to the same class with the Sanskrit with an approximate date, the earliest are the cuneiform inscriptions delivering the edicts of the kings of Persia, ranging from B.C. 470 to B.C. 370—there or thereabouts. Of these

the following specimen is from the tomb of Darius at Naksh-i-Rustam, according to the text and translation of Sir H. Rawlinson :—

- 1 Baga wazarka Auramazdá, hya im
- 2 ám bumim adá, hya awam asm
- 3 ánam adá, hya martiyam adá, h
- 4 ya shyátim adá martiyahyá,
- 5 hyá Dár(a)yavum khsháyathiyam ak
- 6 unaush aivam paruwánám khsháyath
- 7 iyam, aivam paruwánám framáta
- 8 ram

The Great God Ormazd, (he it was) who gave this earth, who gave that heaven, who gave mankind, who gave life (?) to mankind, who made Darius King, as well the King of the people, as the lawgiver of the people.

It is the edicts of the Achæmenian kings which this language more especially embodies. In respect to its structure it is closely akin to the oldest Sanskrit. There is no evidence, however, to it having ever been spoken in India, nor yet in the east of Persia. It is on the Kurd frontier and in Fars that samples of it most abound. It is only in inscriptions in the cuneiform character that it is found. Whether these give us the oldest compositions, in the class of languages to which they belong, is uncertain. Most Sanskrit scholars would say that they do not. It is certain, however, that they are the oldest compositions that bear a date.

The next in order of time is the language of the Caubul coins, in an alphabet written, like the Semitic ones, from right to left ; the latest of which are (so to say) overlapped by a second series for the same parts in an alphabet (like the Devanagari) written from left to right. The vocabulary they exhibit is, of course, of the scantiest.

Later than the earliest, but earlier than the latest of the coins, are certain inscriptions bearing the name of *Priyadasi*. We may call them the *Priyadasi Edicts*. There are four of them—all with the same text ; the

most western of which is the famous Kapar-di-giri inscription from Caubul, the most eastern in Orissa. One in Ceylon is said to exist, but has yet to be discovered.

All these have dates—the coins, that of the kings whose approximate superscription they bear, the Priyadasi edicts, not only the name of Priyadasi (which would be but little), but that of one of the Antiochi. Hence, roughly speaking, we may refer them to the early part of the dynasty of the Seleucidæ.

After these, there are no definite dates until after the Mahometan conquest.

The conquerors found a literature in a native language and a native alphabet—a native literature and a rich one. As such it was, of course, older than their own conquest. How much? The historical portion of this literature was of the smallest, and in what there was of it there was but a *minimum* amount of chronology and topography. Everything in this way was, to say the least, indefinite. Still, there were the real dates of the edicts and the coins, and there were certain names in certain Indian works which could be connected with these important landmarks. There was especially the name of Chandragupta, which was identified with the Sandracottus mentioned by Justin, and, though the true dynasty of consecutive Gupta kings with a real historical coinage lived several centuries later, the identification has passed muster, and serves as an instrument of criticism. The process, then, by which approximate dates are found in Sanskrit is to find some one mentioned within or near the historical, or Mahometan, period, who is stated to have stood in some relation to some one else, who stood in some relation to some third person, who was a contemporary of Chandragupta, who was Sandracottus, whose date is known.

I give this train of argument—the argument which

rests upon external, as opposed to internal evidence, and which, as such, is historical rather than inferential—as I find it. It has been worked with skill, ingenuity, and learning. The facts, however, which it deals with are of the inconclusive kind here indicated.

Similarly inconclusive, though obtained by equal learning, ingenuity, and skill, are the results got by inference. In form (or language), in matter, or both, certain systems of literature, philosophy, or religion not only differ from each other but differ as older and newer. As factors in the appreciation of these differences approximate measures of both the differences themselves, and the average rate of change are required ; that of the latter being founded upon a careful induction from the phenomena presented by languages, religions, and philosophies during periods of change, over the whole world, sufficiently long and sufficiently diversified to give a constant. Add to this the avoidance of the confusion between changes in consecutive time and concurrent changes (by the neglect of which we may make the present Islandic older in the way of actual date than the Danish of the fifteenth century) and a provisional approximation is the result. That more than this is claimed by almost every Sanskrit scholar is well-known.

The difference, however, finds no support on the part of the present writer ; who simply admits that in Sanskrit there is something more archaic than something else.

The term *archaic* is used with a purpose. It means antiquity ; an ambiguous or equivocal antiquity ; one of two kinds, as the case may be. It may mean antiquity in the way that Chaucer is older than Addison, or it may mean antiquity in the way that the Icelandic newspaper of the present week is older than the Copenhagen Morgenblad of the year 1820. Chronological, serial, or linear, antiquity is one thing ; developmental, dialectal, or concurrent antiquity is another.

Still the comparative archaism is a fact. Apply it, and—

The Sanskrit falls into two divisions—

1. The Vedaic of the Vedas, older in language and matter than—

2. The Non-vedaic, classical, or ordinary, Sanskrit. This falls into sub-divisions. There is a Sanskrit drama, and, just as in Molière, certain characters talk Gascon or something else equally provincial and French, so do certain *dramatis personæ* of Asia talk a certain amount of something equally provincial and Indian. These popular dialects are called *Pracrits*.

If we call everything that is neither Vedaic nor classical Sanskrit a Pracrit, a language of, at least, equal political importance with the Sanskrit itself, the *Pali*, is one.

The Pali is the language of *Buddhism*; be it that of the Singalese, of the Burmese, the Siamese, the Mon of Pegu, the Kambogians, the Tibetans, the Mongols, or the Mantshus; the Sanskrit being the language of *Brahminism*. We may call it a Pracrit, if we will, but we can scarcely do so if we attach to the term even the slightest notion of disparagement.

The alphabet of the Sanskrit—Vedaic and Non-vedaic—is the Devānagari; no specimen of it being older than the Mahometan conquest. The later Puranas which are truly Sanskritic, are, as far as form goes, later still. Hence, the triple alternative (if the phrase may be used) which was suggested when the Hebrew of the Holy Scriptures was under notice has its application here. It is merely referred to. It is always repeating itself; and it will again have an application when we come to Greece.

The Sanskrit, as we have it, has a great number of words which re-appear in the existing languages of India. It may be that they are all of Sanskrit origin, and all borrowed by the modern tongues. It may, also, be that

they are all Indian, taken up into the Sanskrit. Either generalization is exceptionable. Each word must be tried on its own merits.

The Sanskrit has a series of true aspirates (*i. e.* aspirates like the *ph*, *kh*, and *th* in *hap-hazard*, *ink-horn*, and *nut-hook*, rather than false aspirates like the *ph* and *th* in *Philip* and *thin*) which are wanting in its European congeners, but which are common in Tibet and the Himalayas. Did it take these in India, or did its western congeners lose it in Europe? I cannot say. I can only say that the doctrine that the Sanskrit takes nothing, whilst other languages lose what they may fail to have in common with it, is illegitimate.

The Sanskrit has a series of cerebral letters common in Southern India but foreign to Europe. To these apply the preceding question.

The expositors of the Sanskrit language are the Brahmins. The evidence, however, that they are the descendants of the men with whom it was vernacular is deficient. They are known to have kept their blood pretty pure for a certain number of centuries. They are, however, presumed to have kept it so for a much longer period, because the documents for which they are repositories enjoin that such should be the case. The importance of this is shown in the question of phonesis. The purity of the source from which the present stream of Sanskrit learning flows has never been shown; and except under undue assumptions, by which alone the objection may be rebutted, the facts of the phonesis are against it.

The cultivation of the Sanskrit language is partial. In poetry with compounds after the fashion of the Orphic hymns it is rich. It has a code of laws, and innumerable logographies. The matter of its philosophical works has commanded attention which it has not disappointed. Its grammar is a very remarkable phenomenon—so remarkable as to have reflected many of its merits on the language. There are approaches to the lan-

guage of common life in the drama. For real common life, however, for history and oratory, it gives us nothing. From what we know of it, it can hardly be realized as a truly vernacular and generally spoken language.

If this be the case, it has no true vernaculars as its descendants: indeed, it is only known to us as a language of either a few dialects or a few stages, with a purely literary cultivation (and that partial), with an imperfect claim for being accurately handed down, with a questionable date, and an uncertain locality.

On the other hand, it gives us a third member to that class of languages which, up to the time at which it began to attract notice, consisted only of the Latin and the Greek, with, perhaps, the addition of the Mæso-Gothic—a class wherein true inflection is at its *maximum*; this inflection being, in the Sanskrit, exhibited in an independent and native grammar. To this add its great political value as the language of Brahminic India, and the mystery connected with its localization in Asia is enhanced by its real importance; which is great, but limited.

After a series of exceptions like the preceding, it is needless to add that the writer is (to say the least) adverse to the whole system on which the well-known merits and importance, as currently claimed for the Sanskrit, are based. That the whole tenor of his mental habitudes and aptitudes is against them is saying too much. There is nothing condemned in the preceding remarks which he has not, at one time of his life, supported. What they are opposed to are his rules of evidence. The fact may be all that the extreme Sanskrit scholars make it, provided the evidence make it so. Upon this, as an advocate (to draw an illustration from the common-sense of the English world at large as shown in the courts of law) he has no authority to speak. The facts lie in the Sanskrit language itself, of which he has no more cognizance than is shown in the foregoing statements. As a judge he has a voice less

important still. The knowledge of the facts and the law combined is, *à fortiori*, beyond him. Still more, *à fortiori* (he might say *à fortissimo*) is the private cognizance of any material *data* which are not vouchsafed to him, in common with the least Sanskrit-minded man in England, by the Sanskrit scholars themselves. His position is simply that (if he may use the word without presumption) of an intelligent jury-man, who, knowing that he is no judge, putting a wholesome distrust in the barrister, and ignoring anything which he may or may not know *aliunde*, simply looks to the evidence; feeling sufficient confidence in himself to trust his judgment in determining whether it bear, or do not bear out, the case. Upon this point, without condemning it, or (what is the same thing) only condemning it provisionally, he pronounces it insufficient for the present.

As far as he goes beyond this, and, instead of being satisfied with a merely negative condemnation on the score of insufficiency, ventures upon an approximation in the way of anything positive, he is not afraid of committing himself to the doctrine that, when philologues make the Vedas 3000 and odd years old, and deduce the Latin and its congeners from Asia, they are wrong to, at least, a thousand miles in space, and as many years in time. Of course, with views of this kind, he looks upon the Sanskrit as a language *towards* which, rather than one *from* which, we are to argue. We are to end, rather than begin, with it.

The last congener of the Sanskrit is the *Zend*, or the language of the Parsi Scriptures. It is written in the alphabet of the Sassanian inscriptions in a cursive form, and with the addition of the Sanskrit system of vowels. It was discovered in the last century by D'Anquetil Perron, among the Parsis of Bombay. Older in form than the Huzvaresh and Parsi, and more decidedly akin to the Sanskrit, it is written in a newer alphabet,

and it was discovered in the eleventh hour, and in India. The notion of its being anything but a genuine language (whatever might have been the case in the last century) finds, at present, but few supporters.

Perhaps, however, certain loose generalizations, concerning what is called the impossibility of forging a language have had much to do with the opinions which are favourable to its antiquity. Fictitious languages, however, are entirely questions of more or less ; in which the nature of the subject, the skill of the forger, and the acumen of the critics are the factors—just as they are in any other forgery. This, however, is merely a suggestion. I put a courteous, and otiose belief in the teaching of the special Zend scholars ; though I know of no one amongst them who has fairly met the difficulties involved in the contrast between the *Ante-Sassanian* structure of the language and *Post-Sassanian* character of the alphabet, combined with the fact of the additions to the alphabet being, like the differentiæ of the language, Sanskrit from a Sanskrit locality.

In the following table the Kawi is the sacred language of Java, which, according to some, is Sanskrit with a mass of Javanese incorporated ; according to others, Javanese with so much Sanskrit superadded.

English.	Sanskrit.	Pali.	Kawi.
<i>Man</i>	manusha	manut	manusa
—	jána	—	jana
—	purúsha	burutsa	purusia
<i>Woman</i>	stri	itthi	istri
—	varángáni	—	warraggana
<i>Head</i>	siras	siro	—
—	mastaká	két	mastaka
<i>Eye</i>	nétra	nét	sótia
—	akshi	akshi	—
<i>Nose</i>	nāsā	nasā	—
—	ghrana	—	grána
<i>Mouth</i>	mukham	mukham	—
<i>Hair</i>	kesa	késa	késa
<i>Teeth</i>	danta	danto	dánti
<i>Tongue</i>	jivha	jivha	—

English.	Sanskrit.	Pali.	Kawi.
<i>Belly</i>	garbha	—	gerba
—	udara	úthon	—
<i>Hand</i>	hasta	hat-tho	asta
<i>Foot</i>	pāda	pado	pada
<i>Blood</i>	lohitam	lohitam	—
—	raktam	—	rap
—	sonita	—	—
—	rudhira	—	ludira
<i>Day</i>	dinam	—	dinam
—	divasa	—	mera
<i>Night</i>	ratri	ratti	ratri
—	—	—	kulam
<i>Sun</i>	sūrya	sūriyo	suria
—	prabāhkara	—	prabang-kara
—	āditya	áthit	raditia
<i>Moon</i>	chandra	pera-chang	chandra
—	sitangsu	—	sitangsu
<i>Star</i>	tara	dara	tara
<i>Fire</i>	agni	ak-khi	agni
<i>Water</i>	jala	khonkha	jalanioli
—	apa	—	—
<i>Stone</i>	silā	sinla	séla.

The following is Sanskrit from a Chinese grammar.

English.	Chinese.	Sanskrit.
<i>He is</i>	po'-po-ti	bhavati
<i>They two are</i>	po'-po-pa	bhavapa
<i>They are</i>	po'-fan-ti	bhavanti
<i>Thou art</i>	po'-po-sse	bhavasi
<i>You two are</i>	po'-po-po	bhavapa
<i>You are</i>	po'-po-ta	bhavatha
<i>I am</i>	po'-po-mi	bhavami
<i>We two are</i>	po'-po-hoa	bhavavak
<i>We are</i>	po'-po-mo	bhavamah
<i>Man</i>	pu-lu-sha	purushah
<i>Two men</i>	pu-lu-shao	purushau
<i>Men</i>	pu-lu-shaso	purushás
<i>Of a man</i>	pu-lu-sha-tsie	purushasya
<i>Of two men</i>	pu-lu-sha-pien	purushábhyaṃ
<i>Of men</i>	pu-lu-sha-nan	purushánám.

It is called Sanskrit rather than Pali from having a dual number.

CHAPTER LXXV.

The Lithuanic Division of the Sarmatian Class.—The Lett, Lithuanian, and Prussian.

LITHUANIC means the languages of the group at large; *Lithuanian* the Lithuanian Proper or the Lithuanian of Lithuania.

The Lithuanic falls into three branches: (1.) the *Lithuanian* Proper, (2.) the *Lett*, (3.) the *Prussian*, or (as the language has been extinct for nearly three centuries) the *Old Prussian*.

The Lett is spoken in Estonia, Livonia, and Cúrland, as well as in some of the neighbouring Governments; the Lithuanian in Grodno, Vilna, and Kovno, and parts of East Prussia. The Prussian is known only through some Paternosters and a catechism of the sixteenth century.

The chief locality for the chief dialect of the Lithuanic is Samogitia.

Encroached upon by the Russian, the German, the Polish, and (perhaps) even the Estonian, the Lithuanian (with all its high philological importance) is a broken and fragmentary language, with only one author who has any pretension to the rank of even a minor classic; but with a large mass of simple popular poetry, little of which is older, in the way of language, than the date of the first collection. This was made A.D. 1745. Hence, there are no stages in the Lithuanian languages, a circumstance which largely subtracts from their value as a

philological study—which in other respects (especially from the affinities between the Lithuanic and the Sanskrit, not to mention others with the Latin and the Greek) is of the highest. Nor does it make up for this want of lineal history through either its local dialects or through its congeners, the Lett and the Prussian. I have met with the statement that the former of these stands in the same relation to the Lithuanian that the Italian does to the Latin—a statement of mischievous inaccuracy. In some points the Lett forms are the older, and throughout the languages the difference of development is but slight. The same applies to the Prussian: which is often called the *Old Prussian*; and, if we only compare the modern Brandenburgers with the ancient Lithuanians, the prefix is a good one. But it is of doubtful fitness if we look to the structure of the language. In some points the Prussian is really the Lithuanic with certain old forms: but in others it is a younger and more advanced language. It has a definite article, which the other Lithuanian languages, as well as their Slavonic congeners, want—an article which has grown, like the article in Greek, out of the demonstrative pronoun.

One language of the Lithuanic class is extinct; the population by which it was spoken having been permanently broken-up as early as the thirteenth century. This bore the name of *Jaczwing* (*Yatshving*), *Jatwag*, or something similar—according as the spelling of it was Polish, Russian, German, or Latin.

All that remains of this language is a few proper names. The external evidence, however, to its having been Lithuanic is sufficient.

The Lithuanian is written in Roman letters; and in an orthography for which the Polish has served as a basis. Unlike most other languages it ignores the principle by which an Englishman, in order to show that the preceding vowel is short, repeats the consonant which follows

(as in *pitted*, *flitting*, &c.), and has no double letters. It has, on the other hand, an over-abundance of diacritical marks in the way of accents, superfixes, and suffixes. One of these represents a sound which no longer exists, but which must have existed when the modification was first resorted to. The signs of *ą* and *ę*, originally represented nasals. At present, they are sounded as the ordinary *e* and *a*. A change, then, of some importance in the phonesis has taken place since the language was first reduced to writing.

The Lithuanic, as a language, is full of interesting points; though it may easily be imagined that its affinities with the Sanskrit have commanded almost exclusive attention. Its affinities with the Latin and Greek showing themselves every now and then, in unexpected words, are also remarkable.

It has an approximation to the post-positive article, *i. e.* it has a definite inflection of the adjective formed by the incorporation, as an affix, of the demonstrative pronoun. Thus *geras* = *good*, *geràm* = *to good*, *gero* = *of good*; whilst *the good*, *to the good*, and *of the good* are *geràsis*, *geramjam*, *gerojo*, the pronoun being *jis*, *jam*, and *jo*. On the other hand, except in the Prussian, there is no definite article, *eo nomine*, at all.

With a language so fragmentary as the one before us, everything connected with the question of its original diffusion is of value; and one of the points thus invested with interest is this same approximate post-position of the article. The four languages in Europe where it is most conspicuous, are the Rumanyo, the Norse, the Bulgarian, and the Albanian. That the Albanian lies both too far south, and too much *in situ* to belong to an area originally Lithuanic is denied by no one. That the language of the Dacians, before the Roman conquest, was Lithuanic, is held by many, and that on pre-eminently good grounds; its relations to the Scandinavian being more doubtful. Elsewhere the present writer has

given reasons for holding that before Scandinavia became German it was, to a great extent, Prussian or Lithuanic—in other words, he has given reasons for transferring a great many of the conquests of the Goths, usually given to the Germans, to the Lithuanians; who he holds were, at one and the same time, the Gothini of the Marcomannic frontier and the Gothones of the Amber coast; their area being, then, continuous—*i. e.* extended from the most southern point of their present occupancy in Grodno to Gallicia. If so, of the two languages mentioned by Tacitus, one as *Gallica*, the other as *Britannicæ proprior*, the former was *Gallician*, the latter Prussian (*Pruthenian*); or, as the informants of Tacitus (who, on other grounds, seem to have been Germans) would have called it, *Pryttisc*.

At present the coincidence between the blood and the language in Lithuania is only partial. The Letts, at least, have encroached on the Fins.

The Lithuanic area, then, originally lay southwards; its direction being from south to north; the south being the quarter in which it has, itself, been the most displaced.

The Lithuanic area lies east of the Slavonic. This is noted because its present relations to the Russian and the German conceal the true character of its early *situs*. The German touches it in the Baltic provinces: the Russian stretches far beyond it into Asia. Both, however, have spread within the historical period. Meanwhile, on the Polish frontier there is an approach to the original relations; whilst, of all the Sarmatian languages, it is the Lithuanic which is in the fullest contact with the Fin.

CHAPTER LXXVI.

The Slavonic Division of the Sarmatian Class.—The Russian, Servian, and Illyrian.—The Slovak, Tshék, Lusatian, and Polish.—The Kassub and Linonian.

THE most eastern, and, by extension, the most northern member of the Slavonic division of the Sarmatian class, the *Russian*, is spoken from Galicia to Kamtskatka, with a *minimum* amount of variation; the reason for this lying in the recency of its diffusion. In the older portions of its area, however, there is the distinction between the *Little Russian* of Galicia and the Ukraine, and the *Great Russian* of Muscovy. This latter, again, falls into subdivisions, of no great value, except so far as they supply information concerning those populations of Ugrian origin whose mother-tongue was displaced by the Russian—for in Russia the coincidence between the blood and the language is, by no means, close. In Archangel and Olonets the Fin words are (I believe) more numerous than elsewhere; and, then, in the Susdalian dialect to the east of Moscow. In Kursk they would probably be found if looked for; and *à fortiori*, in the districts further east. In the White Russian of Smolensko and the Black Russian of Grodno Lithuanian elements may be expected. With the exception, however, of the Malo-Russian, Ruthenian, Russianian, Rusniak, or Little Russian, rich in national songs, none of the dialects of Russia have commanded much attention.

From its nearest congener, the *Servian*, the Russian

is separated by the Wallachian—the Servian, like the Malo-Russian, rich in national songs, being the chief representative round which we may group the Bosnian (spoken by a Mahometan population, and, perhaps, written in the Arabic alphabet); the Herzegovinian; the Montenegrin (where *h* is used in the place of *g*); the Croatian; and the Slavonian Proper of that part of Hungary so-called.

The alphabet of the Servian and Russian is that of the old Slavonic translation of the Scriptures, attributed to the missionaries Methodius and Cyrill. Its basis is the Greek.

The exact dialect which the old Slavonic represents is doubtful.

A priori, and upon geographical grounds, the Bulgarian has the best claims. The Old Slavonic wants, however, the chief Bulgarian characters; a fact which transfers the claim to the Russian or the Servian. Considering, however, the great displacement that has taken place in these parts, it may easily be the descendant of some division or sub-division now extinct.

The *Illyrian* or *Slovenian* of Carinthia and Carniola, closely akin to the western dialects of the Servian group, is the language of the Roman rather than the Greek, church, and is written in Roman characters rather than in an alphabet of Greek origin. I can give no account of its dialects, nor of the links which connect it, with the Croatian and Dalmatian into which it probably graduates. One of these was originally written in an alphabet akin to the Old Slavonic and called the Glagolitic.

In the northern and north-western counties of Hungary, separated from the Poles and Rusniaks of Gallicia by the Carpathians, and from Croatia, &c., by the intrusive Magyar, the *Slovak*, with a *minimum* amount of literary culture, is spoken—the language of Moravia or Bohemia being preached. Into the Moravian it, probably,

graduates ; the details of the Moravian dialects being unknown. The common *Moravian* language differs from the Bohemian in little except name ; the native name for the Bohemian being *Tshek*.

The *Sorb*, *Serb*, or *Sorabian* of Lusatia, and a part of the circle of Cotbus, intermediate to the Bohemian and the *Polish*, falls into two dialects—a Protestant dialect to the north and a Roman Catholic dialect to the south.

The *Kassub* and the *Linonian* (extinct) are fragmentary forms of a near congener of the Polish spoken in Pomerania and *Luneburg*.

The Sarmatian languages may easily have their inflectional character (by which is meant their approximation in the way of stage to the Latin, Greek, and Sanskrit) overvalued. Take their declensions and compare, or contrast, them with the English or Italian, and they look like languages of the classical, rather than the modern, period. Their conjugation, however, by no means, bears out this inference. Taking, however, this view, we must disconnect the participle from the verb, and treat it as a noun ; for the Lithuanic, which has dropped, or is dropping, even the signs of the third person, is pre-eminently rich in participles. Like most other languages, however, these are in different degrees of development in different parts ; a fact which, except with extreme languages like the English on one side and the Latin on another, should caution us against any general predications of *old* or *new*, *synthetic* or *analytic*, and the like, as terms applied to languages in general.

Though it is scarcely safe to compare the Sarmatian tongues with the Latin and Greek, they are nearer the Latin and Greek stage than the Italian or English. Their nearest analogues, however, in this respect, are, the Icelandic and Anglo-Saxon. At any rate, it is unsafe to suppose that they are in so early a stage as to have lost

nothing: a fact which, in comparing them with the Sanskrit, is important. We must think what they were when they had a full conjugation of verbs in $-\mu\iota$, and a system of reduplicate perfects (the latter being a phenomenon which we should never have known to have been German if it were not for the Mæso-Gothic); and what the Sanskrit would have been if it had come down to us after these had (as in the newer German and Latin tongues) been dropped.

The phonesis of all the Sarmatian tongues is peculiar. Less vocalic and liquid than the Greek, they are pre-eminently sibilant. They are this; though their orthography exaggerates their sibilancy. In separate sounds, indeed, they are scarcely richer than the English or Italian; but they do what both those languages eschew. They combine two. To the *ch* in *chest* they will prefix the *sh* in *shire*, so as to give the combination *shtsh*. All this disguises their Latin and Sanskrit affinities. As many of these sibilants represent a *g* or *k*, preserved in German, Latin, and Greek, they must be considered, in this point, at least, as new rather than old. However, as has been stated, they are new in some points, old in others. The oldest Slavonic is not old in the way that Latin is old as compared to Italian. It is rather old in the way that the Mæso-Gothic is old as compared with the Anglo-Saxon—if, indeed, it be this. Still, *Old Slavonic* is the name for the nearest congener of the Russian, Servian, and Bulgarian in its oldest form.

In parts of Poland, in Lusatia, in Bohemia, and Moravia, in the Slovak parts of Hungary, in the Ruthenian parts of Galicia, in Carinthia, Carniola, Croatia, Bosnia, and Servia, the blood and language coincide. In Muscovy, or Great Russia, the blood is largely Fin.

The original *situs* and direction of the Sarmatian languages now comes under notice. How far did they reach eastwards? How far did they reach northwards?

This depends upon the original extent of the Ugrian

area. For other reasons besides those suggested by the mere similarity of name, I imagine that it may in (say) the time of Herodotus, have stretched as far as Minsk and Pinsk; its southern districts being overrun by intrusive Scythians, or Skoloti—ethnologically Turks. Along the Baltic we may carry it, even at the beginning of the historical period, to the frontier of East Prussia; and upon a few slight facts, at a still earlier period, to the Elbe. This, however, is a point which I do not press. I only remark that if I brought it to the Weser, or the Rhine, I should not be supporting the Fin hypothesis which carries it all over Europe. What is suggested here is merely a question of more or less. That the Pomeranian Slaves, and the Lithuanian Prussians, were on the Baltic before the Christian era is nearly certain. I think, however, that they had reached it from the South, and that there were intruders there as truly as were the Scythians, at even an earlier period, in Southern Russia.

How far did they reach westwards? This depends on the area allotted to the Germans and the Kelts; points which will be considered in the sequel.

CHAPTER LXXVII.

The Latin and the Languages derived from it.—The Italian.—Spanish.—Portuguese.—French.—Romance—Romanyo.

IF the views to which the writer committed himself in the last chapter, as to the antiquity of the Slavonic language in the Carnic Alps and the probability of its having extended as far westwards as Savoy, be accurate, we must suppose that, in the first instance at least, either the northern frontier of the class of languages to which the Latin belonged touched the southern frontier of the Slavonic, or that some intermediate class has been annihilated without leaving any sign whatever of its existence. To do this, however, is to assume phenomena unnecessarily.

Imagine, then, that (say) one thousand years B.C. the Slavonic and Latin frontiers touched each other, and that throughout the whole length of the latter—a doctrine which treats the Gallic of Cisalpine Gaul as intrusive and comparatively recent; a doctrine, however, which, though it connects the Latin far more closely with the Slavonic than with the Keltic (or indeed any other language except the Greek), by no means denies the existence of Keltic elements in it.

This, however, is a question connected with the analysis of the Latin language itself rather than with its geographical distribution.

Where the Slavonic ended and where the most northern congeners of the Latin, previous to the Gallic invasions, began is unknown. Neither do we know

what was the philological ethnography of Etruria before the descent of the Etruscans. When Latium first becomes known to us its area is eminently truncate, *i. e.* cut off abruptly on the north by the Tibur; beyond which lay the Etruscan. On the south lay the Volscian, and on the east and north-east the dialects of the Hernici and the Sabines, all three of which appear to have been other than Latin in the strict provincial sense of the term.

The Sabine led from the Latin to the *Umbrian*, wherein the differences were sufficient (the Umbrian being known to us from the Eugubine inscription) to either simulate, or constitute, a fresh language; how far the Umbrian extended beyond the Rubicon being uncertain. In Gallia Togata the intrusive Gallic, the Etruscan, and the (Slavonic) Venetian prevailed.

The third congener of the Latin for which we have any beyond mere glosses is the *Oscan*, known to us through the Bantine and other inscriptions. It was spoken in parts of Samnium and Campania; and probably graduated into the Latin through the Volscian, and into the Umbrian through the dialects of the Peligni, Vestini, and Piceni.

Of the languages of the south of Italy more will be said in the sequel. Among those in the centre of the peninsula, it is manifest that, before the spread of the Latin, the dialects were numerous, well-marked, and in two cases, at least, of sufficient importance to pass as separate substantive languages.

Of the Latin Proper the history, as compared with that of the Greek, begins late: the remains of what may be called the Latin of the Early Republican period being scanty. The details of the changes which took place during the lifetimes of Cæsar and Cicero, and which give us the difference between Virgil and Horace on one side, and Catullus and Lucretius on the other, are obscure; and are, perhaps,

connected with the orthography rather than the language itself. This, however, has now taken its literary, classical, and standard form; and, unfortunately, it is in this form alone that it has come down to us. The analogue of the classical Latin is not the Greek language *en masse*, but the Greek of the Attic, the Ionic, or some single dialect. The language of the cultivated classes of Rome may have differed from the vernaculars of its immediate neighbourhood as the Florentine of Dante differed from the dialect of the nearest Apennines, or as the Athenian of Pericles from that of the neighbouring Megara. The local dialects of the Latin are known less than those of the Greek, and of the common language of the lower Romans and of the army we know nothing. Yet to this rather than to the classical Latin were those forms of speech out of which the modern derivatives of the Latin have been developed, in all probability, akin.

These derivative languages are, roughly speaking, the Italian, the Spanish, the Portuguese, the French, the Romance of the Grison Cantons in Switzerland, and the Rumanyo, or Roumain, of Wallachia and Moldavia. Of these, the last alone is isolated. The others all touch each other on their frontiers. How far they graduate into each other will be seen as we proceed.

In the growth of the modern languages out of the Latin three questions command attention—

1. The condition of the Latin itself, both in respect to the stage of its development, and the class of individuals by which it was introduced :

2. The language or languages with which it came in contact :

3. The changes which have subsequently taken place ; especially with reference to the introduction of foreign elements.

In the history of *all* mixed languages these three elements must be recognized. In the Latin, however, and

its derivatives the phenomena with which they are connected are to be studied on a great scale.

The Etruscan, and its own immediate congeners, such as the Sabine, and the Volscian, were the first languages and dialects other than Latin in the limited sense of the term upon which the Latin of Latium encroached—then it touched the Gallic of Cisalpine Gaul and Liguria, the Euganean and Venetian dialects of (?) the Slavonic, the Umbrian, the Oscan, the Greek of the southern extremity of the peninsula, and, perhaps, certain offshoots of the Epirot, Illyrian, and Dalmatian from the opposite side of the Adriatic in the parts between Mount Garganus and the Iapygian promontory. Extended to Sicily it came in contact with the Greek of the colonies, as well as with the original language of the island (so far as it was spoken at all); which was probably Greek, though of a peculiar kind. In Sardinia and Corsica it is difficult to say with what vernaculars it met. They may have been, like itself, Italian. They may have been Gallic, Slavonic, Iberic, African. They may have been some or all of these: dashed, perhaps, with intrusive Greek and Phœnician. In Spain, the Keltic and Iberic languages were spoken widely; and, in special localities, the Punic of Carthage along with, perhaps, the Numidian, the Mauritanian, or some other (? Amazig) language of Africa. In Gaul there was the Iberic on the south, the Keltic on the north, and, perhaps, along the Rhine some German; and in Savoy (by hypothesis) some Slavonic. In the Grisons I believe the basis to have been by no means Keltic, but a near congener of the Etruscan; and (as such) Slavonic. That Slavonic was the chief language of Pannonia I have no doubt; though I would not say that Lithuanic forms of speech were wholly wanting. In Dacia I believe that the two existed concurrently: possibly in concurrence with a southern offset of the Scythian—a doctrine for which I have given my reasons elsewhere.

The changes that have subsequently affected the several portions of this area belong to general history rather than to comparative philology. So do the details of the conquests of Spain, Gaul, Dacia, and the like. Between the first and last of these there was an interval of more than four hundred years; and between the character of the different settlers there was a corresponding difference. Dacia, the last to be reduced, was the first to be given up. Nevertheless (as already stated) the Wallachian and Moldavian of the present time is a daughter of the Latin.

Every language that has grown out of the Latin is either decidedly Latin or something else; *i. e.* it is either Latin or French, Latin or Italian, and the like. In other words, there is no such thing as an equivocal or ambiguous language. The earliest French, the earliest Provençal, the earliest Italian, are just as Italian, Provençal, or French as are the latest. In no sense of the term can any of them be called Latin or even Semi-Latin. The Sardinian is believed to have the best claim to this name: but it has only an imperfect one. It is essentially a derivative of the Latin and not the Latin itself.

This absence, however, of intermediate forms is only subjective, *i. e.* it rests upon our want of *data* rather than upon any real fact. The Latin served for the little writing that was wanted so long after it had ceased to be spoken as Latin that every one of its modern descendants may reasonably be supposed to have undergone notable modifications long before the earliest record of them. This want of *data* for the French, Italian, and their congeners during the period between the last days of the pure and simple Latin and the eleventh century (the date of the earliest Provençal compositions) is the great desideratum in the philological history of this great language—in other respects so prolific in valuable details.

That it is the Latin, *eo nomine*, rather than the Umbrian, the Oscan and their congeners, out of which the modern dialects of the Italian in Oscan, Umbrian, and similar localities have grown, is a reasonable presumption: though it is possible that the Oscan and Umbrian, &c., if known in their full details, might fairly be considered to have been the direct progenitors of some of them. Upon this, and its allied questions, much close thinking is wanted—all the more because what may be called the break-up of the Latin language is the great field for the study of all similar break-ups.

In a notice of the numerous and well-illustrated dialects of modern Italy it is convenient to begin with:—(1.) The Sicilian, (2.) The Calabrian, (3.) The Neapolitan, and (4.) The Roman: to which we may add the dialects which (whatever they were originally) are so modified by the influences of the literary Italian, or Florentine, as to be independent of the dialects of the districts around them. This means, in general, those of the towns; a difference recognized by the admission of a *Lingua Urbana* and *Lingua Rustica*. The former, as a general rule, means the language of the towns; every one of which is more Italian, even when beyond the proper Italian boundary (a term which will soon make itself understood) than the dialects of the parts around it.

In Tuscany the difference between the rural and urban dialects is at its *minimum*.

Not so, however, in the district circumscribed by the Alps, the Apennines, and (there or thereabouts) the drainage of the Foglia. On the south of this area those strong characteristics which distinguish the literary Italian from the French of Paris on the one side, and the Romance of the Grisons on the other, suffer diminution.

All these dialects are called by Biondelli *Gallo-Italian*, and whether we attribute the name to their belonging to that part of Italy which constituted Cisalpine and Cispadane Italy (Gallic districts) or to the occurrence of French characteristics in the existing dialects, the name (except so far as its compound form makes it cumbrous) is a fair one. It falls into families. (1.) the Piedmontese; (2.) the Lombard; and (3.) the Emilian, these latter lying on the line of the Via Emilia; just as, in England, we might make a group of the dialects lying along the whole, or a part, of the Watling Street. The classification is definitional; in each case, however, it is specially stated that the continuous dialects graduate into each other. A little alteration, therefore, enables us to convert the arrangement into a typical one, the arrangement itself being natural.

To this, add the Ligurian family on the one side, and the Venetian and Carnic on the other; the former giving the *Lingue Rustiche* for Genoa, the other the *Lingue Rustiche* for Venice and Fiume. The extreme members of this latter graduate into the Romance; and it is because some of the north-western members of the so-called Gallo-Italian do the same that I make the very slight objections which I *do* make to either the name or the class.

The Emilian dialects which come nearest to the Tuscan and Ligurian in structure seem to be those of the frontier. Of these the following extracts from the Parable of the Prodigal Son (Luke xv.) in the dialect of Bobbio may serve as specimens.

Bobbiese.

11. Un òm u gh' aviva dü fiö;

12. Al pü giùvan d' lur l' à dit so pàdar; Papà, dem la part di ben ch a m' tocca; e lü u gh' à spartì la sostanza.

13. Da lì a pochi dì, miss tütt insèm, al fiö minür, u s'n' è andàt an l' un pais luntàn, e l' à consüamà tütt al fat sò in bagùrd.

14. E emà l' è stat nett dal tütt, u gh'è 'vnü na gran caristia in l' quel pais, e a lü u gh' è emensà a mancà al nesessari.

15. E l' è andàt, e u s' è miss con un paisàn d' quel pais, ch' u l' à mandà a la sò campagna apriss ai pursè.

16. E u dessiderava d' impinìss la panz a dle giande ch' i mangiàvan i giugnèn ; ma nsün gh' in dava.

As we move northwards the dialects of Mirandola and Mantua take us into the Lombard and Venetian areas ; while the Broni leads to Piedmont.

The Lombard family falls into two primary divisions, the western and the eastern, the former represented by the Milanese, the latter by the Bergamasco. Here, as before, I shall take more special cognizance of the Alpine varieties.

The Valteline and Ticino dialects are nearly as much Romance as Italian.

Ticinese (Val Maggia).

11. U jera un um con dü tosói ;

12. El piü piscèn de gnist l' a diè al padri ; atta, dèm al mè part da quel che m' toca ; e lü l' à fèè i divisivi e u gh' l' à dèci.

13. Da li a poc, l' à ramassào el fač sù, e u s' n' é nèè in pais da lunz, e l' à raffabiào tütt coss vivènd da pöre.

14. E dop ch' l' à biü fèè nèt, l' è vegnü in quel pais una gran carestia, e l' à comenzào a senti la sgajosa ;

15. E l' è nèè, e l' à scercào aprèss a un sciór i da quel pais, e quest u l' à mandào al bosc a cürà i porč.

16. E u scercava da mangià i giand, ch' à mangia i porč : ma i un gh' dava gnanc da quii.

Valtellinese (Val Pregallia).

11. Un òm veva diü fì ;

12. A plü giüvan dgét con sè hap : Bap, dam là mè pàrt de roba ; ä 'l lur špartit i sè ben.

13. A poc di drè, cur ch' al plü giüvan vet tüt quant robacä, al get davènt in ür päés lontän, ä là 'l dissipàt la sè roba, menànt na vita dešmresüräda.

14. Ä cur et 'el vet tüt fat andäal nit na gran famina, in quel päés, ä 'l šcomanzät ä senti la misèra ;

15. Alua 'l gét, ä s' metét äi servisei pet' ün da qui dal päés, ch' it mandät in t' i sè fond ä cürä i porč.

16. Ä 'l vés dgiü güdgènt da s' podè saziä da quel ch' a mangiàvan i porč ; ma nägün n' i am deva.

The dialect of the valley of the Bormio is peculiar ; it having constituted a separate estate upon certain

conditions; one of which was to have nothing to do with the men of either Ticino or the Valteline.

Bormio.

11. Un òmen el gh' avéa dōi fiōi ;
12. E 'l plù gióen de quì al gh' à dit al pà ; Pà, dam la part de roba.
13. E poc dī dop, mess insema tot, al fiöl plù gióen l' è gi in páes lontàn e lì là sciòlt al fat sè, a far al putanèir.
14. E popo che l' a avù consumà tot, l' è vegni fòra una gran penùria in quel paés, e l' à scomenzà a sentir la misèria :
15. L' è gi, e 'l s' è metù con un de qui de quel paés, ch' el l' à mandà fora in un sè lōc a past coi porcèi.
16. E 'l desideràa de impleniss ol sè ventre deli giande, che i mangiàan i porcèi ; ma nigùn i gh' en daàn.

The Bergomasco is one of the most marked dialects of Italy.

Bergomasco.

11. Òn òm el gh' ia du fiōi ;
12. E 'l piō zùen de lur l' à déç a sò pàder : Tata, dèm la porsìu de sostansa ch' el me toca ; e lü 'l ghe dividè la sostansa.
13. Dopo poc dé, ol piō yùen l' à regondit töt ol sò, e l' è 'ndaç in pais lontà, e là, l' à dissipàt quat al gh' ia a viv de barachér.
14. E dopo ch' el s' è majàt töt ol sò, al s' è, faç in quel pais òna carestéa gajarda, e 'l comensè e èss al bisògn ;
15. L' è 'ndaç doca a tac-àss a ü benestànt de quel pais ch' el l' a mandàt fò 'n da sò campagna a fà pascolà i porsèi.
16. E là lì desideràa de impieniss la pansa di giande ch' i mangià a i stess suni ; ma nissü gh' en dàa.

The rustic Brescian from the Val Camunica is as follows.

Brescian.

11. Òn om el gh' ia du matèi.
12. E 'l piō zùen de lur el gh' à dit al parc ; Bubà, dam la part de la sostanza che m' toca : e lü l' à dūdīt a lur la sostanza.
13. E poc dé dopo, el fiöl piō zùen, töt sō tōta la so roba, l' è 'ndàt en d'ün pais lontà, e là l' à consömàt el fat sò a godisla.
14. E dopo i consömàt töt, el gh' è gnit òna gran caristià en quel pais, e' lü l' a scomensàt a pati ;
15. E l' è 'ndàt a ier con giù de quel pais, ch' el l' à mandàt en d' òna sò campagna a pasturà i porsèi.
16. E 'l gh' ia via d' empienis el vèter de le giande ch' i majaa i porsèi ; e nigù i gh' en dàa.

The sub-division of the Piedmontese family is into

three primary groups: (1.) the Montserrat on the south, which is especially stated to approach the Ligurian, (2.) the Piedmontese Proper on the east, and (3.) the Canavese on the north. But, besides this, there is a division of the Piedmontese Proper into the dialects of the comparatively level country and those of the Alpine district. I have no hesitation in calling this a cross-division, and in adding that it finds a place in the other two divisions, as well as in the Lombard, the Venetian, and the Carnic families. The extent to which the Alpine division is French may be got from Biondelli himself; the following contrasts being taken from him.

(1.)

<i>Italian</i>	padre	fratello	muojo	tocca
<i>Piedmontese Proper</i>	pare	fratel	möri	toca
<i>Alpine</i>	pàire	fràire	mùero	tuöccia.

(2.)

<i>Italian</i>	peccato	capretto	cantare	calzare
<i>Piedmontese Proper</i>	pecà	cavrèt	canté	caussè
<i>Alpine</i>	pecià	ciabn	ciantàr	ciaussàr
<i>French</i>	péché	chevreau	chanter	chausser.

(3.)

<i>Italian</i>	detto	fatto	quanti	quinto
<i>Piedmontese Proper</i>	dit	fait	quanti	riva
<i>Alpine</i>	dič	fač	quanč	giünč.

(4.)

<i>Italian</i>	i porci	i mei amici	le femmini	allegri
<i>Alpine</i>	lus cuscions	muns amis	les femmes	allégres
<i>French</i>	les cochons	mes amis	les femmes	allegres.

(5.)

<i>Italian</i>	per levarsi	di ritornarmene	per godermi
<i>Piedmontese Proper</i>	pr levèse	d'artornèrne	pr gòdemla
<i>Alpine</i>	per se levàr	de m' entournàr	per me regiùì
<i>French</i>	pour se lever	de m'en retourner	pour me rejouir.

(6.)

<i>Italian</i>	andato	fatto	dato	mandato	stato
<i>Turin</i>	andàit	fait	dàit	mandàit	stàit
<i>Cureo</i>	andèit	fèit	dèit	mandèit	stèit.

(7.)

<i>Italian</i>	mangiamo	andàvano	facevano	avevano
<i>Piedmontese Proper</i>	mangio	andavo	fasio	avlo
<i>Corio</i>	màngien	andàven	fasièn	avien.

(8.)

<i>Italian</i>	dirò	farò	porterò	custodiro
<i>Valdieri</i>	vai dir	vai far	vai portàr	vai gardar
<i>French</i>	vais dire	faire	porterai	garderai.

In the Vinadio the nasals prevail; as does the habit of laying an accent on the last syllable. As far as the specimens go, the pre-eminently French dialects are those of Graglione, Oulx, Viu, Ussèglio.

The Genoese has the sound of *ng* between two vowels, as well as the French *eu* and *u*. The word *lünha* = *luna* = *moon* is a sort of Genoese shibboleth.

Of the Piedmontese dialects those of Garessio and Ormea are pre-eminently Ligurian—being spoken on the frontier.

Less Italian than these, though, perhaps, not more French, is the dialect of the valley of the Soana, as spoken in Ingria, Ronco, Roncato, and Campiglia.

(1.)

<i>Italian.</i>	ha	avesse	viene	era	aveva	voleva	entrasse
<i>Soana.</i>	hat	üsset	vint	éret	avèit	volèit	intrasset.

(2.)

<i>Italian.</i>	fóssero	morivano	màngiano	dàvano	avànzano
<i>Soana.</i>	füssent	crevavont	cùcunt	donàvant	avànsunt.

Castelmagno.

11. Ün öme avia diü figi ;

12. E tu pü giöve da chisti à dič a sun pàire ; Pàire dùneme la part dia roba ch' me toca. E el à fač tra tur les part dies sostanses.

13. E papà car'che giùrn, büttà tut ensèm, lu figi pü picòt se n' è anà en te d' pais lögn, e isi a l' à consümà tut tu fač sio en d' porcheries.

14. E eart a l' à gü fini tutes es coses, gli es sagli na gran earestio en l'achét pais, e él à cumensà a patir lu fam.

15. En l'achést mentre gli es vengü en t' la testa d'anàr trubàr ün sitadin d'achét pais, ch' a l' à mandà a gardàr i puerc.

16. Ea l'avia vöglià d'empirse ta tripa dles giàudes che mingiàven i puerc, degün guen donava.

Oulx.

11. Un òmme avie dus eifàns ;
12. Le plü žune d' iéllus di a sun pàire ; Pàire, dùname la purziùn de ben che me revén ; e ié lus à partašà le ben.
13. Còches žurs apré aièn tut rebatà le plü zuve garsrìn parti par l' éitragi, par ün pai éilunia, e ithi u l' à dissipà sun ben en viven luxüriùsmén.
14. Mè aprè ch' ul' à agü tut cunsümà, l' es sürvegü tüne grande famine dins qué pai, ejé mèime u l' à cumensà a esse in besùn.
15. Alure u se n' èi anà, e u s' èi attaša a ün dus abitàn de qué paï, e set-issi l' a mandà a sa mèisùn de campagne, par fà paise lus cusciùns.
16. Ithi u déisirave rempli sun ventre de las cròfas che mijaven tus cusciùns, e nengü n' i en dunuave.

In Sardinia, with *su* for its definite article, and with its plural ending in *s*, we have, *inter alia*, the elements of, at least, as good a language (as opposed to a dialect) as the Portuguese is to the Spanish and the Danish to the Swedish, or *vice versá*. It falls into dialects and sub-dialects ; the main divisions being apparently—

(1.) The Southern, represented in its *Lingua Urbana* by the Cagliari form of speech.

Ruth i. 1.

A su tempus de is giugis candu unu solu fiat autoridadi, est accuntessin unu grandu famini in sa terra. Eun omni de Betlem de Giudas fiat andau a biviri in su paisu de Moab cun sa mulleri sua e cun duus fillus.

Matthew ii. 1, 2.

1. Essendi duncas nascin Jesus in Betlem de Giudas a tempus de su rei Erodis, eccu chi benint a Gerusalemmi is Magus de orienti.
2. Narendi ; Aund'est su, ch' est nascin rei de is Giudeus ? poita nos heus bistu sa stella sua in s'orienti e seus benius a ad' adurai.

(2.) The Central Sardinian.

Ruth i. 1.

Ad sos tempos de unu juighe quando sos juighes guvernaiant, succedesit una carestia in sa terra. Et un' homine de Bethlehem de Juda sind' andesit pro peregrinare in sa terra de Moab, cum sa muzere sua et cum duos fizos.

(3.) The Northern Sardinian.

Matthew ii. 1, 2 (Logudore).

1. Essende edducas naschidu Jesus in Bethlehem de Juda in sas dies de su rē Herodes, ecco qui sos magos dai s'oriente benzesint a Jerusalem.
2. Narzende : “ Ue est su naschidu Re de sos Judeos ? hamus bidu s'istella sua in s'oriente, et semus bennidos a lu adorare.”

Ruth i. 1 (Tempio).

Alu tempu d'un giudiei, candu li giudiei cuman daani, accadisi una caristia in la tarra. Un omu di Betlem di Giuda andesi a pilligrinà in l'incuntrata di Moab, cu' la mudderu e cu' li so' dui fiddoli.

The plural in *s* is, at least, a point wherein the Sardinian is Spanish rather than Italian.

Through its northern dialects, the Sardinian graduates into the Corsican.

Matthew ii. 1, 2 (Corsican).

1. Adunque essendu natu Ghiesù in Betlemme di Ghiuda, in tempu che regnana lu re Erode, eccu che i Maghi arrivonu da l'oriente in Ghierusalemme.

2. Dicendu: Duv' è quellu ch' è nalu re di li Ghiudei? Avemu vistula so setter nel' oriente, e semu ghiunti per adurallu.

Between the Provençal of Southern, and the French Proper of Northern, France, the Loire is generally considered the boundary. The forms of speech themselves are separate languages rather than dialects of any single one. At present the French has the prerogative. It was the Provençal, however, which was first cultivated. The following is the earliest specimen of it.

Oath of the King (A. D. 842).

Pro Deo amur et pro Xristian poblo et nostro commun salvament, d' ist di en avant, in quant Deus savir et podir me dunat, si salverai eo cist meon fradre Karlo, et in ajudha et in cadhun a cosa, si cum om per dreit son fradra salvar dist, in o quia il mi altresi fazet; et all Ludher nul placa nunquam prindrai uni, meon vol, cist meon fradre Karlo in damno sit.

Oath of the People.

Si Loduwigs sacrament, que son fradre Karlo jurat, conservat; et Karlus, meos sendra, de suo part non lo stanit; si io returnar non l'int pois, ne lo, ne nuls cui eo returnar int pois, in nulla ajudha contra Lodhuwig nun li iver.

*Vaudois.**Luke xv. 11-15.*

11. Un hom avia du fill;

12. E lou pi giouvon di à so paré, "Paré; donne-mé la part de bén que me bén." Et a l' i ha partagià seni bén.

13. E un poc apreù, quant lou fill pi giouvon ha agù tut rabastà, a se n' é anà forca ent un país lengu; et laï a l' ha dessipà so bén en vivant ent la desbancia.

14. E apreu qu' a l' ha agù tut despendù, una gran fanina é vengla ente quel país lai : e a l' é arestà coun rén dar tout.

15. Aloura a se n' é anà, et a s' é buttà à patroun coun un di habitant d' aquel país, que l' ha mandà ent sei pousséss per gardà li pueic.

Northern French.

Luke xv. 11-14.

11. Un homé avié dous enfans.

12. Lou plus pichoun diquet à son pairé, "Moun pairé, donnas mi ce qué mi reven de vouastre ben ;" Lou pairé faquet lou partagé de tout ce que poussedavo.

13. Paou de jours après, lou pichoun vendét tout se què soun pairé il avié desamparat, et s'en anet dins un país fourco luench, ounté dissipét tout soun ben en debaouch.

14. Quand aquét ton arcaba, uno grosso, famino arribet dins aqueou país, et leou, si veguét reduch à la derniero misero.

South-western French.

Luke xv. 11-14.

11. Ain homme avoüait deex garohéons.

12. L'pus jone dit a sain père, "Main pere, baillé m' chou qui dotio me 'r 'venir ed vous bren," et leu père leu partit sain bren.

13. Ain n'sais yur, tro, quate, chéon jours après l' pus tiò d' criés déeux éféans oyant r'cuéille tout s'n péritt main, sot' ain voye dains nâin pahis gramair toüon, dù qu'il échilla tout s'n argint ain fageant l' braingand dains chés cabarets.

14. Abora qu'il o eu tout bu, tout mié et tout drélé, il o ónu adonc dains ch' pahis lo ainn 'famaire cruéle, et i c'mainchouait d'avoir fon-ye d' pon-ye.

The Provençal is common to France and Spain ; for, between the Catalonian and the Castilian, there is much the same difference as between the French Proper and the Provençal. Indeed, the Catalonian is, really, Provençal spoken in Spain. Again—the Gallician of Spain is, in like manner, Portuguese—the difference between the Portuguese and the Spanish being, to a great extent, political. Throughout, however, the whole range the general phenomena are those of transition. In Liege the language bears the name of Wallon : and is, as we expect from its locality, an extreme form of the northern French. Contrasted with the French of Paris it is a different language. This, however, may be said of so many other dialects that it means but little.

*Catalonian.**Luke xv. 11-15.*

11. Un home tenía dos fills :
12. Yl mes petit diqué á son pare : "Pare, donaume la part quem toca de vostres bens." Y ell los repartí bens.
13. Y al cap de poehs dias, juntant lo fill menor tot lo que era seu, seu aná illuny á un país estrany, y allí dissipá tots sos bens vivint dissolutament.
14. Y quant ho hagné gastat, vingué una gran fam en aquella terra y comensá á patu miseria.
15. Llavors seu aná, y s'arrimá á un dels ciutadans d'aquella terra, qui l'enira 's sa granja á guardar porchs.

*Spanish.**Luke xv. 11-15.*

11. Un hombre tuvo dos hijos.
12. Y dico el menor de ellos á su padre : Padre, dame la parte de la hacienda, que me toca. Y èl les repartió la hacienda.
13. Y no muchos dias despues juntando todo lo suyo el hijo menor se fué léjos á un país muy distante, y allí malroto todò su haber, viviendo disolutamente.
14. Y quando todo lo hubo gastado, vino una grande hambre en aquella tierra, y él comenzó á padecer necesidad.
15. Y fué, y se arrimó á uno de los curdadanos de aquella tierra : el qual lo envida á su cortijo á quardar puercos.

Matthew ii. 1-6.

1. Habendo pois nacido Xesús en Belen de Xudá reinando Herodes, vé aqué que uns magos viñeron do oriente a Xerusalem.
2. Preguntando : ; Ónde está o nacido rei dos Xudios? porque nosoutros vimos en oriente a su estrella, e habernos chegada con fin de adorarlo.
3. Oíndo esto o rei Herodes, turbóuse, e consigo toda Xerusalem.
4. E chamando a todas os principes dos sacerdotes, e aos escribas do pueblo, purguntáballes ónde tiña que nacer o Cristo *ou Mesías*.
5. Ao cal eles responderon ; en Belen de Xudá ; que así se ten escrebido no profeta ;
6. E ti Belen terra de Xudá, non eres certamente a mais cativa entre as principales vilas de Xudá ; pois que é de ti que ten de salir o xefe, que governe o meu pueblo de Israel.

*Portuguese.**Luke xv. 11-15.*

11. Hum homem teve dous filhos ;
12. E disse o mais moço delles a seu pai, Pai, dá-me a parte da fazenda, qua me toca. E elle repartio entre ambos a fazenda.
13. E passados não muitos dias, entrouando tudo o que era seu, partia o filho mais moço para huma terra muito distante n'hum paiz estranho, e lá dissipou toda a sua fazenda vivendo dissolutamente.
14. E depois de ter consumido tudo, succedeo haver naquelle paiz huma grande fome, e elle comaçou a necessitar.
15. Returoi-se pois dalli, e accommodou-se com hum dos Cidadãos de tal terra, Este poréin o mandou para him casal seu a guardar os pórcos.

Swiss and Protestant, the Grisons are separated from Italy; the language of the Grisons being called the *Rumonsch* or *Romance*. Its orthography, too, is German rather than Italian. So that it passes for a separate substantive language; as, in its extreme forms, it is. Except in name, however, several of the Italian dialects are Romance.

Of the Romance Proper, the two main dialects are—

1. That of the valley of the Rhine;
2. That of the valley of the Inn—this latter falling, at least, into the Upper and the Lower *Engadino*.

The elements subsequent to the Latin are chiefly German. The language upon which the Latin, chiefly introduced by the conquest of Drusus and Tiberius, encroached, was a near congener of the Etruscan. At the present time the Romance phonesis is largely Slavonic.

Romanese.

Luke xv. 11-15.

11. Ün hum veva dus filgs.
12. Ad ilg juven da quels schet alg bali; “Bab, mi dai la part da la rauba c’ aud’ á mi:” ad ed parchè or ad els la rauba.
13. A bucca bears gis suenter, cur ilg filg juven vet tut mess ansemel, scha tilá l navent en ünna terra dalunsch; a lou sfiget el tut sia rauba cun viver senza spargn.
14. A cur el vet tut sfaig, scha vangit ei en quella terra ün gronæ fumaz: ad el antshavel a ver basengs.
15. Ad el mà, a sa plidè cun ün burgeis da quella tetra: a quel ilg tarmatet or sin ses beins a parcherar ils porcs.

Engadin.

Luke xv. 11-15.

11. Un crastien haveiva dos filgs.
12. E’l plü juven d’ els diss al bap, “Bap, da ’m la part dalla raba ch’ lm tocca.” E’l bap partit ad els la raba.
13. E pauc dids davo, il filg plü juven, haviand miss insemmel ogni chiaussa, giet el inavaunt seis viadi in pajais luntaun, è qua dissipet el sias facultads, vivana dissoluta maing.
14. E dapo ch’ el havet spais ogni chiaussa, vene üna greiva charestia in quel pajais: tal ch’ el cumanzet ad havair bsœng.
15. E giet, è s’ matel cun ün dals havadauors da quella contrada, il qual il tramatet sün seis bains, à perchürar ils porcs.

As a division in the class containing the derivatives of the Latin, the Rumanyo, or Roumain, of Wallachia, Moldavia, Bessarabia, and parts of the Bukhovina, and Transylvania, stands (to repeat a well-worn illustration) as a genus with a single species; being, single-handed, of equal value with all the others. Nor is this wholly due to its geographical isolation. It has true points of internal difference—*inter alia* the post-positive article (*homul* = *homo ille* = *il uomo, el hombre, l'homme* elsewhere) like the Bulgarian and the Albanian, to the south, and the Lithuanian and the Norse languages to the north, of it. The change, too, from *c* to *p* is very regular.

English.	Latin.	Rumanyo.
<i>Breast</i>	pectus	pepte
<i>Milk</i>	lac	lapte
<i>Hip</i>	coza	koapsa, &c.
<i>Night</i>	nox	nopte.

The glossarial elements which have been engrafted on the fundamental are what we expect *à priori*—Turk, Greek, Slavonic, and German. The remains of the language upon which the Latin itself intruded, would be, if collected, neither more nor less than the original Dacian. That they are Sarmatian is the decided opinion of the present writer as well as of other better judges. So influential an authority, however, as Grimm has persuaded himself, and perhaps others, that the Dacian names of certain plants and animals in Dioscorides are German.

Rumanyo.

Bela in larga valle amblà,
 Erba verde lin caleà :
 Cantà, qui cantand plangeà,
 Quod tóti munti resunà,
 Ea in genunchi se puneà,
 Ochi in sus indireptà :
 Ecce, Asi vorbe faceà :
 Domne, domne, bune domne.
 Mica, fugu, frassinu

Latin.

Puella in larga valle ambulabat,
 Herbam viridem leniter calcabat,
 Cantabat, et cantando plangebatur,
 Ut omnes montes resonarent :
 Illa in genua se ponebat,
 Oculos sursum dirigebat ;
 Ecce, sic verba faciebat :
 Domine, domine, bona domine.
 Nux, fagus, fracinus,

Rumanyo.

Mult se certa intra séne
 Nuce, dice frassinu,
 Quine vine, nuçi cullege.
 Cullegend si ramuri frange :
 Vaide dar de pelle a tua !
 Da tu fage, mi vecine,
 Que voi spune in ménte tene :
 Multe fere saturasi :
 Qui prébéne nu amblasi ;
 Quum se an geru apropiat
 La pament te an si culcat,
 Si in focu te an si aruncat, &c.

Latin.

Multine certant inter se.
 Nux, dicit fracinus
 Quisquis venit, nuces legit,
 Colligendo ramos frangit :
 Væ itaque pelli tuæ !
 At tu fage, mi vicine,
 Quæ exponam mente tene ?
 Multas feras saturasti,
 At haud bene ambulasti :
 Quum gelu appropinquat
 Ad pavementum te deculant,
 Ad focum projiciunt.

In French Philology, the Norman-French, or Anglo-Norman, is simply so much French in an older form. For English Philology it must be treated as a separate language ; the words introduced from it being fuller in form, and, often different in meaning, from their descendants in the present French.

The Latin of the classics, notwithstanding its value, its antiquity, and the fact of its being the standard or typical dialect, is, in the way of bulk, a mere fraction of the language. The Low Latin is full of incorporated words, expressive of new ideas, and of foreign (often of German) origin. Besides this, in Poland, in Hungary, in Croatia, and elsewhere, the Latin has partaken of the nature of a vernacular ; and is, more or less, modified by the true vernaculars along with which it has been concurrently spoken. Even in the Latin of French, German, Italian, and other scholars, who have used it as a learned language, traces of the several native languages are to be found. In this respect it is to be compared with the Hebrew of the dispersed Jews. The Latin is, undoubtedly, of more importance than any two languages put together ; and if it were not for one great *desideratum* would be nearly perfect as a disciplinary study in the field of philological induction. What we miss is the knowledge of the exact nature of that Roman language which has so decidedly impressed itself

on so many of the nations conquered by Rome. It can scarcely have been the only Roman which is known to us, *i. e.* the Latin of the classics. However extreme may be the character of certain opinions, and however illegitimate many of the current statements concerning the differences between the Classical Latin and the *Lingua Rustica* may be, no one believes that every legionary of every legion in every portion of the Roman dominions spoke the Latin of Cæsar and Cicero. Not to mention the very evident fact that many legions bore the name of foreign populations, there were the differences, within Italy itself, of the Samnite, Etruscan, Marsian, Campanian, and what not, as compared with either the Latin of Latium, or the pure Roman of Rome. And that these differences were real, there is a fair amount of historical evidence.

There *must* have been a *Lingua Rustica*, though what this was is unknown ; and, of all the languages of Latin origin, it is the Rumanyo which this question touches the most closely.

CHAPTER LXXVIII.

The Greek.

THE *situs* of the Greek is on the frontier of the Latin. No one who recognizes the close affinity between these two languages can doubt as to their having, at some early period, graduated into one another. If, however, our views concerning the original diffusion of the Slavonic be right, it was only on its southern frontier that the Latin (through the Oscan of Campania) could ever have touched the Greek area; inasmuch as on the east and west lay the sea.

In order, however, to come to what the writer feels to be a philological paradox, viz. that the Greek language, foreign to the soil of Greece itself, was indigenous to Southern Italy and Sicily, and that it comports itself to the Italian of its original, and to the Albanian of its secondary area, much as our own English comports itself towards the German on the one side and the Welsh on the other—the English and the Greek being equally foreign to Greece and England—in order, I say, to have this apparent improbability forced upon us, one of the last vestiges of what may be called the Oriental hypothesis must be cast away. To the inquirer who believes that *both* the Latin and the Greek can be derived from Asia (or, indeed, any other country), or who considers that anything in the way of history is to be got out of the current doctrines concerning the Pelasgi and others, no such necessity suggests itself.

But if the languages of Southern Italy and Sicily were Greek, how came the fact to be unknown to the early Greek colonists in those parts, who treated the aborigines as barbarians? In this lies the main objection to the present hypothesis.

I do not altogether deny its validity. I only remark that, even if it were ever so much of a fact, it would only give the grounds of a slight objection. Let one district supply a colony to another, and let the country thus settled, after even a few generations, *re-colonize* the mother-country, and, what with change, on the one side, the other side, or both sides, the chances are that the original relationship will *not* be recognized. That this is scarcely what we expect *à priori* may be true. It is a fact nevertheless; and it is not, improbably, the rule rather than the exception. The best instance known is that supplied in the Malayan peninsula, where the Malays of Sumatran origin, with the Mahometan religion and with a fair amount of civilization, either overlook or ignore the close affinity between themselves and the aborigines; and, just in this way, may the colonial Greeks have overlooked the fundamental affinity, assumed by the present writer, between themselves and the Siculi, the Sicanians, and their congeners.

The arguments deducible from the Greek character of the local names in Sicily contrasted with the *Non-Greek* character of those in Hellas, and other points of minute criticism, find no place here. In a work like the present, all that is given is a notice of the conditions required for the *situs* of language in hand, and it is submitted that the only possible *situs* for the Greek is Southern Italy—Southern Italy including Sicily.

If this be the case, the analysis of that part of the Greek language which is other than Latin must be made with a special view towards the Albanian.

If this be the case, the affinities of the Greek with the Sarmatian and German will, as a general rule, be

indirect, *i. e.* the Greek will be what is called Indo-European chiefly, so far as it is Latin—chiefly, but not wholly. That such is the case with the German may be seen by any one who will make a list in English, Latin, and Greek. The words which are Greek and English will be Latin also. The words which are English and Latin will not so frequently be Greek. That there are exceptions—such as *θυγάτηρ*, *daughter*, *filia*—is true. The rule, however, is as it has just been given. With the Slavonic the case is somewhat different; the proportion of words other than Latin, but common to the Slavonic and the Greek, being greater. Subsequent, however, to the (hypothetical) Italian conquest of Hellas, there has been (and is) a great amount of Slavonic and Hellenic contact. The Non-latin elements common to the Lithuanic and the Greek, and the Sanskrit and the Greek, though not numerous, are obscure.

If this be the case, some of the differences between the Greek dialect may be due to differences originated on the soil of Italy. That the *Doric* took some of its Doric characteristics is probable: *Ionian*, however, and *Æolian* seem to belong, in the first instance, to the seas and shores of Italy rather than Asia.

If this be the case, there is between the Greek language and the Greek blood a minimum amount of coincidence.

If this view be right, the ordinary views of the Greek dialects are materially affected; and the Ionic and Æolic, instead of having become what they were in the *Ionias*, and *Æolia* of Asia, may have become what they were on the shores of the *Ionian Sea* and the *Æolian Islands*. At any rate, the fact of there being two *Ionias*, and two *Æolias* (one of each being Italian), must not be ignored. Neither must the circumstance of the Italian having been, apparently, the older ones. The *Doric*, on the other hand, seems to have taken its name, and some, at least, of its characteristics on the soil of *Hellas*. The evidence

of this, however, lies beyond the pale of the present notice.

Different from the question concerning the local origin of the Greek dialects is the question as to their value. That the division named Doric is of the same ordinal import as the other three is held by few. It is, rather, a co-ordinate of the Æolic Proper, and other forms of speech. If measured by their external relations, *i. e.* by the extent to which they differ, or agree, with other Hellenic dialects, the Attic and Ionic are classes of considerable value. If measured by their contents, *i. e.* by their divisions and subdivisions, they are small ones. In a great degree, however, they are scarcely dialects at all—not, at least, truly vernacular ones. They are literary languages; or, at any rate, literary languages in the way that the *Lingua Urbane* of Italy are literary languages as compared with the *Lingue Rustiche* of their neighbourhoods.

The real *data* for anything beyond a general and conventional view of the ancient Greek dialects are the fragmentary compositions of minor writers, glosses, local decrees, inscriptions, and, to a slight extent, theatrical imitations or caricatures. From these, taken altogether, we may safely infer that the true vernaculars of the Athenian frontier and the Ionian area were anything but the Attic of the dramatists, and the Ionic of Herodotus.

The ancient Greek, as it sounded in the ears of the common people, is as little known to us as the *Lingua Rustica* of the Romans: and it is well to be aware of the extent of our ignorance concerning it. When the details of the *modern* dialects shall have commanded the attention they deserve, the question which has already suggested itself in Italy will suggest itself in Greece. Is this the descendant of the languages of Archilochus, of Pericles, of Sappho, of Epicharmus, or of some obscure dialect, which in the time of the classical writers was

really or nearly a different language? Such is the question which will be asked frequently. Such is the question which is asked (but not answered) now.

With the dialects of the modern Greek, or Romaic, more has been done than I have had the opportunity of studying. I have seen *thirteen* given as the number of them. This is, probably, either too much or too little. It is too much if we look at the primary groups; and too little if we take in the *minutiæ*. The departures, however, in the few dialects I have inspected, from the ordinary Greek of any classical writer are so considerable. that an independent origin must be assumed. There is also a great range in the phonesis; the Lesbian dialect, for instance, being, like the dialects of Northern Italy as compared with the Italian Proper, characterized by a nasal *n* like that of the French.

The form of speech, however, which has most especially stimulated the curiosity of scholars is the Tzakonian (Laconian), spoken in a few villages on the eastern slope of Mount Taygetus. This it is which is more especially set-up as an independent language, a language bearing the same relation to the ordinary Romaic that the Provençal does to the French.

This may be the case. That it is the descendant of some extreme form of ancient Greek—the Cynurian dialects as suggested by Thiersch who has carefully studied it—is certain.

It is from Thiersch that the following extracts are taken:—

<i>Singular.—Nom.</i>	ἑσού	ἐκίου	—
<i>Gen.</i>	μί	σί	σί
<i>Dat.</i>	μί	νί	νί
<i>Acc.</i>	ἐνίου	κίου	σί
<i>Plural.—Nom.</i>	ἐνύ, ἐμού	ἑμου	—
<i>Gen.</i>	νάμου	νίουμου	σου
<i>Dat.</i>	νάμου	νίουμου	σου
<i>Acc.</i>	ἐμούνας	ἑμού	—

Of the so-called verb substantive the following is

the conjugation for the Present and Preterite Indicative.

PRESENT.		PRETERITE.	
<i>Sing.</i>	<i>Plural.</i>	<i>Sing.</i>	<i>Plural.</i>
1. εἶμι	1. ἔμμε	1. ἔμα	1. ἔμμαϊ
2. ἴσι	2. ἴσσι	2. ἔσα	2. ἔται
3. ἴνι	3. ἴνι	3. ἔκι	3. ἔκται

The following for the Aorist and Perfect.

AORIST.		PERFECT.	
<i>Sing.</i>	<i>Plural.</i>	<i>Sing.</i>	<i>Plural.</i>
1. γράφα	1. γράψαμε	1. ἔγραβα	1. ἔγράβαμε
2. γράψετε	2. γράφατε	2. ἔγραβετε	2. ἔγράβατε
3. γράψτε	3. γράψατε	3. ἔγραβετε	3. ἔγραβατε

THE PATERNOSTER.

'Αφίνα νάμου π' ἴσι 'ς τὸν οὐρανόν. Νὰ ἴνι ἀγιαστέ τὸ ὀνομάντι, νὰ μὴ ἂ βασιλείαντι, νὰ καθῆ τὸ θελημάντι σὰν 'τὸν οὐρανὸν ἔζου ζε 'τὰν ἰγῶ. Τὸν ἄνε τὸν ἐπιούσιον δι νάμου νι σάμερε, ζε ἄφε νάμου τὰ χρεῖ νάμου καθὸν ζε ἰνὸ ἔμμα φῖντε τοῦ χρεουφελίτε νάμου, ζε μὴ νὰ φερίζερε ἰμούνανε 'ς κειρασμὸ, ἀλλὰ ἰλυθέρου ἀπὸ τὸ κακὸ.

On the other side of Mount Taygetus the Mainot dialect is spoken, being Messenian rather than Laconian. An offset of the Mainot is spoken by the Greeks of Corsica—of which the following is an extract from the only-known specimen.

Luke xv. 11-19.

11. Ἐνας ἄθρωπος εἶχε δύο υἱούς.
12. Καὶ εἶπε ὁ πλῖο μικρὸς ἀπὸ αὐτοῦ τ' ἀφίδου του, Ἄφιδη, δόμου τὸ μερδικὸ τοῦ προικίου ὅπου μοῦ τρέχει. Καὶ τοὺς ἡμέρας τὸ προικίον.
13. Καὶ ὕστερα ἀπ' ἄλίγαις ἡμέραις μαζομένο πᾶσα πρᾶγμα ὁ πλῖο μικρὸς, ἰδίαι εἰς μία χώρα ἀλάργου καὶ ἐκεῖ ἐσκόρπισε τὸ προικίον ζῶντα σαρκικᾶ.
14. Καὶ ὕστερα ἀπ' οὗ ἐξοδίασε πᾶσα πρᾶγμα, ἤρτε μία μεγάλη πείνα εἰς ἐκεῖνη τὴν χώραν καὶ ἐκεῖνος ἄρχησε ν' ἄχει χρεῖαν.
15. Καὶ ἰδίαι καὶ ἔσμιξε μὲ ἕναν πολίτην ἐκεῖνης τῆς χώρας καὶ τὸν ἔστειλε εἰς τὰ χωράφια του νὰ βόσκη τοὺς χιούρους.
16. Καὶ ἀγάπα νὰ γομίσῃ τὴν κοιλίαν τοῦ ἀπὸ τὰ βελάνια ὅπου ἔτρώανε οἱ χιούροι καὶ κανένας δὲν τοῦ ἔδιδε.
17. Ἐρχόμενος εἰς ἑαυτὸν του, εἶπε, Τόσοι δούλοι τ' ἀφίδου μου χορτίνουσι ἀπὸ ψωμῖ, καὶ ἐγὼ ψοφῶ ἀπὸ πείνα!
18. Σηκόνουμαι καὶ πάω στ' ἀφίδου μου, καὶ τοῦ λῆω, Ἄφιδη, ἔμαρτα εἰς τὸν οὐρανὸν καὶ ἀπροστά σου.
19. Καὶ δὲν εἶμαι πλῖο ἄξιος νὰ φωναχθῶ υἱὸς σου κάμει μὲ ὡς ἕνα ἀπὸ τοὺς δούλους σου.

Though the earliest specimens of the Greek are earlier than the earliest specimens of the Latin, it by no means follows that the Greek is the older language : indeed, as it rarely happens that any one language is *wholly and in every part* more archaic in its form than another, the terms *older* and *newer* must be used with extreme caution. As far as the Latin preserves the neuter and accusative forms in *-m* (which in Greek become *ν*), along with other characteristics, it is, *pro tanto*, older. With its preterites in *-ku*, its greater amount of verbs in *-μν*, as well as in other points, the comparative antiquity is on the side of the Greek. In its eschewal of consonantal terminations, (no words in the standard language, with the exceptions of *έκ* and *οὐκ*, ending in any consonant but *σ* or *ν*.) the Greek reminds us of the modern Italian rather than the ancient Roman : indeed, for any language but the Greek, its extreme liquidity and vocality would earn for it the character of weakness or something equally disparaging.

CHAPTER LXXIX.

The German Class.—The Mœsogothic.—The High and Low German.—The Anglo-Saxon and English.—The Frisian.—The Norse, or Scandinavian.

THE language belonging to the German group, for which we have the earliest specimens, is known by the somewhat exceptionable name of *Mœsogothic*; wherein we have a large portion of the Gospels, as translated by Ulphilas, in the fourth century, for the Goths of the Lower Danube; along with a few other minor fragments. It is the earliest as well as the latest member of its class. It was spoken by a population projected into a foreign locality, and by a population of which the original locality has been filled up by dialects from another area. Its original area was probably Thuringia. As compared with the modern German dialects (the word being taken in its widest sense, so as to comprise the English and the Swedish), it is old: and it is old even when compared with the Anglo-Saxon, the Icelandic, and the Old German: though not in every point. It has (as stated) no direct descendants.

Then come the languages of Southern Germany, in which we have compositions as old as the eighth century: some being what is called *Alemannic* or German of the Upper *Rhine*, rather than *Bavarian* or German of the Upper *Danube*, and *vice versâ*. They graduate, however, into each other.

The German of the *Middle Rhine*, often called *Frank*, is intermediate in character to the German of the

South and North, the former being called *High*, the latter *Low*, German. And, in their extreme forms, they are so named with propriety. They graduate, however, both in the older and newer dialects, into one another, and can only be separated by an arbitrary line; in other words, by fixing upon some single character—and even that is not constant.

In these two divisions the modern literary German is the cultivated representative of the High, the Dutch of Holland, of the Low group. Neither, however (as is the case with literary languages in general) represents any dialect exactly.

The old standard of the High German is the Bible translation of the reformers; and, as Luther was a Saxon, it passes for being more akin to the language of the parts about Dresden and Leipzig than aught else. When it was pressed upon the Low Germans it was contemptuously called Luther's *Misnian*. Yet the dialect of Meissen is, by no means, either the literary German or its pure and simple progenitor.

The High German dialects are numerous; and it is probable that some are, in complex sentences, mutually unintelligible—especially in certain outlying districts, such as Monte Rosa, the Italian Tyrol, the Sette and Tredici Commune in Venetia, and the Siebenbürgen in Transylvania. The Swiss German belongs to this division; indeed, it is probable that the Swiss, the Suabian, and the Bavarian all form divisions of equal value with that of the High German itself.

At present there is (with one small exception) nothing spoken in Germany Proper but dialects belonging to one of these two divisions. A thousand years ago, however, in the parts about the Sauerland and the Ysel, the language of Northern Germany was *Saxon*. Herein, the most southern dialect was the *Old Saxon* of Westphalia, of which a few specimens have been preserved. To the north and north-east of this lay the *Anglo-*

Saxon, or the English in its oldest form—bounded on the one side by the sea, on the other by the Danish and Slavonic. Little more than a variety, to the west lay the Frisian of Friesland: of which a modification named the North Frisian is spoken in Sleswick. In Saterland, too, one of the fenniest districts of Germany, Frisian is still spoken; and this exception to the general statement that there is nothing in Germany but the German is the one alluded to. The statement itself meant that the Saxon forms of speech have been obliterated. In Holland it is spoken largely.

The Frisian is transitional between the German and the Scandinavian (or Norse) branch of this important class; the Scandinavian or Norse languages being the Icelandic, the Feroic, the Danish, the Swedish, and the numerous dialects of Norway—the literary Norwegian being the Danish. With a post-positive article, and a so-called passive voice (arising out of a middle; itself the result of a fusion between the verb and the reflective pronoun), the Norse languages are sufficiently separated from the German—neither of these characteristics being found in even the Frisian. At the same time they are phenomena of which we may easily overvalue the import. Both are of comparatively recent origin; and in the Danish of Sleswick, the post-positive article is wanting. The other Danish dialects are the Northern and Southern Jute; the island dialects (of which those of Sealand and Fyen are the chief); and the dialect of Bornholm. In Sweden, that of Scaane is sufficiently Danish to have been ascribed to Denmark—probably on insufficient grounds.

North of Scaane the main dialects are those of East and West Gothland, of the island of Gothland, of Upland, Smaaland, and Dalecarlia. More outlying still, is the dialect of the free Swedish yeomen (*fria Svenska bönder*), of parts of Estonia and some of the small islands opposite.

In Norway, where the dialects have met with more than ordinary attention, and where some extreme patriots hope to evolve out of them a literary language by which the *now* foreign Danish may be superseded, the approach to the old Norse, accurately represented by the Icelandic, and approximately by the Feroic, is closer than in any part of Denmark, and (with the doubtful exception of Dalecarlia) any part of Sweden either—the characteristic which has drawn the most attention being a third gender; the feminine. In the literary language there is only a common gender and a neuter.

Among the Norwegian dialects we have specimens of twenty in the curious work of Aasen.

Northern.—Lofoden, Helgeland, Inderöen, Stjørdalen, Orkedalen, Nordmör.

Western.—Söndmör, Sondfjord, Sogn, Nordhordland, Voss, Hardanger, Söndhordland, Yæderen.

Southern.—Sætersdalen, Tellemarken, Valdars, Hal-lingdal, Gullbrandsdal, Osterdalen.

It is difficult to arrange these; inasmuch as the specimens are either short narratives taken from the mouth of the common people or descriptions of some locality: the object of the collector being less the exhibition of so many forms of his mother-tongue as dialects, than the collection of materials for the development of a common Norwegian language, as opposed to the Danish now current.

It is evident, however, that they all agree on one point, viz. in approaching nearer than the present literary language to the Old Norse. Generally, if not always, they have a feminine gender; often a dative case. In the use of *a* instead of *e*, at the end of words, many of them approach the Swedish.

For the new Norwegian dialect to be obtained by a free and eclectic use of these materials there are suggested (*inter alia*) an infinitive in *a*, giving *fara*, *döma*,

&c., instead of the existing *fare, döme, &c.*, and a feminine gender—a restoration which few Englishmen will mistake for an improvement.

A series of facts upon which the evidence of the Greek and Latin languages is silent, is well exhibited in the history of those of the German group—best, perhaps, and most especially by that of the Norse tongues. This is because (out of it) no fewer than three literary languages have been evolved; not to mention numerous dialects and sub-dialects. Of these—

1. The modern Icelandic has preserved the old language with a *minimum* amount of alteration; practically speaking, indeed, the modern Icelandic and the Old Norse are synonymous.

2. The Swedish either changed more slowly than Danish or began its changes later.

3. The Danish either changed more quickly than the Swedish or began its changes earlier. Petersen, to whom the best investigation of these interesting points is due, considers that Denmark was (so to say) about a century ahead of Sweden; in other words, that if the Danish had reached a given stage in (say) A.D. 1400, the Swedish reached it about A.D. 1500. Meanwhile, the Norwegian remained in a comparatively unaltered condition until the Reformation, when change set in so rapidly that half a century put it on the level with its sisters.

I lay this before the reader not because the statement can be taken strictly and literally (which was, by no means, the author's intention), but, because (being true in the main), it illustrates phenomena, for which we have no superabundance of *data*, but, unfortunately on the contrary, a deficiency—viz. the conditions under which change sets in, and the rate of the change itself. Incidentally, too, they show what is even of greater interest, *i. e.* the regularity with which the same changes are undergone by different forms of speech. Roughly speaking, we may say that in the break-up of the Old

Norse the same inflections are lost, in the same order ; and that they are replaced by the same substitutes. The changes (in other words) are the same ; the rate only being different.

The blood and language in this family coincide but slightly—the range of the latter being the widest. Before the spread of the German, Scandinavia was Ugrian, and, probably, to some extent Prussian or Lithuanic ; Denmark, whether Ugrian or Sarmatian, other than German ; all the parts beyond the Elbe, and, possibly beyond the Teutoberger Wald, Slavonic ; all the parts to the South of the Mayn (in the opinion of the present writer) the same ; Britain, Keltic Roman and mixed. Hence, the original area of the Germans is included by the Teutoberger Wald, the Elbe and Saale, the Mayn, and the Rhine—an area which, small as it is, when compared with the present magnitude of the German, is greater than that of the Latin family.

It should be added, however, that these limitations are, by no means, currently admitted ; least of all in Germany itself, and that they are incompatible with two current doctrines—(1.) that all the populations mentioned in the *Germania* of Tacitus were German, and (2.) that the name *Goth* indicates a German population. His objections to both these doctrines have been given by the present writer elsewhere. The Germans were Goths just as the English are Britons, *i. e.* they took the name when they settled in a country originally Gothic.

CHAPTER LXXX.

The Keltic Languages.—British Branch.—Gaelic Branch.

OF the Keltic Stock there are two Branches.

(1.) The *British*, represented by the *Welsh*, the *Cornish* and the *Armorican*, or *Breton*, of Britany. It is almost certain that the old British, and the ancient language of Gaul, belonged to this branch.

English.	Welsh.	Cornish.	Breton.
<i>Head</i>	pen	pen	penn
<i>Hair</i>	gwalt	bleu	bleo
<i>Eye</i>	llygad	lagat	lagad
<i>Nose</i>	trwyn	tron	try
<i>Mouth</i>	ceg	genau	guenon
<i>Teeth</i>	dannedd	dyns	dant
<i>Tongue</i>	tafod	tavat	teod
<i>Ear</i>	clust	scovorn	scouarn
<i>Back</i>	cefn	chein	chein
<i>Blood</i>	gwaed	guit	goad
<i>Arm</i>	braich	brech	brech
<i>Hand</i>	llaw	lof	dourn
<i>Leg</i>	coes	coes	garr
<i>Foot</i>	troed	truit	troad
<i>Nail</i>	ewin	ivin	ivin
<i>Horse</i>	ceffyl	march	march
<i>Cow</i>	buwch	bugh	vioch
<i>Calf</i>	llo	loch	leue
<i>Sheep</i>	dafad	davat	danvat
<i>Lamb</i>	oen	oin	oan
<i>Goat</i>	gafr	gavar	chaour
<i>Dog</i>	ci	ky	chy
<i>Fox</i>	llwynog	louvern	louarn
<i>Goose</i>	gwydd	guit	oaz
<i>Crow</i>	brân	bran	vran
<i>Bird</i>	adar	ezn	ein
<i>Fish</i>	pysg	pysg	pysg

English.	Welsb.	Cornish.	Breton.
<i>One</i>	un	onan	unan
<i>Two</i>	dau	deu	daou
<i>Three</i>	tri	try	tri
<i>Four</i>	pedwar	peswar	pevar
<i>Five</i>	pump	pypmp	pemp
<i>Six</i>	chwech	whe	chuech
<i>Seven</i>	saith	seyth	seiz
<i>Eight</i>	wyth	eath	eiz
<i>Nine</i>	naw	naw	nao
<i>Ten</i>	deg	dek	dec
<i>Twenty</i>	ugain	ugenis	ugent
<i>Hundred</i>	cant	cant	cant.

The Cornish literature is of the scantiest. A poem called Calvary, three religious dramas or mysteries, and a vocabulary, are, perhaps, as old as the fifteenth century. Then there is another religious drama, by William Jordan—A.D. 1611, a few songs, a few proverbs, a short tale, two translations of the first chapter of Genesis, which Mr. Norriss (the authority for all these statements) says are very poor, translations of the Commandments, Belief, and the Lord's Prayer, one of which is called ancient, the other modern; but this (I again quote Mr. Norriss) without any apparent reason for the distinction.

*Cornish.**Deus Pater.*

Adam, otte an puskes,
 Ythyn a'n nef ha'n bestes,
 Kefrys yn tyr hag yn mör;
 Ro thethe aga hynwyn,
 Y a thue the 'th worhemmy'n,
 Saw na bygh y war nep cor.

Adam.

Yt 'hanwaf bugh ha tarow,
 Ha margh, yw bast hep parow

The vap den rag ymweres;
 Gaver, yweges, karow,
 Daves, war ve (?) lavarow
 Hy hanow da kemeres.

*In English.**God the Father.*

Adam, behold the fishes,
 The birds of heaven, and the beasts,
 Equally in land and in sea;
 Give to them their names,
 They will come at thy command,
 But do not mistake them in any
 sort.

Adam.

I name cow, and bull,
 And horse, it is a beast without
 equal
 For the son of man to help himself;
 Goat, steer, stag,
 Sheep, from my words
 To take their names.

Lemyn hanwaf goyth ha yar,
 A sensaf ethyn hep par
 The vygyens den war an beys;
 Hos, payon, colom, grvgyer,
 Swan, bargos, bryny ha'n er,
 Moy drethof a vyth hynwys.

Y wf hynwyn the'n puskes,
 Porpus, sowmens, syllyes,
 Ol thy'm gustythy y a vyth;
 Leneson ha barfusy,
 Pysk ragof ny ura skvsvy
 Mar corthyaf dev yn perfyth.

Deus. Pater.

Rag bones ol tek ha da.
 In whed dyth myns yw formyys,
 Aga sona a wra :
 May fe seythves dyth hynwys.
 Hen yw dyth a bowesva
 The pup den a vo sylwys;
 Yd dysguythyens a hennà
 Ny a boves desempys.

Now I name goose and fowl,
 I hold them birds without equal
 For food of man on the earth;
 Duck, peacock, pidgeon, partridge,
 Swan, kite, crows, and the eagle,
 Further by me are named.

I give names to the fishes,
 Porpoises, salmons, congers,
 All to me obedient they shall be;
 Ling and cod,
 A fish from me shall not escape
 If I honour God perfectly.

God the Father.

For all that is fair and good,
 In six days all that is created,
 Bless them we will :
 Let it be called the seventh day.
 This is a day of rest
 To every man that may be saved;
 In declaration of that
 We will rest forthwith.

THE PATER-NOSTER.

Older Form.

An Taz, ny es yn nêf, bethens thy hannow ughelles, gwrênz doz thy gulas ker: Bethens thy voth gwrâz yn oar kepare hag yn nêf: ro thyn ny hithow agan peb dyth bara; gava thyn ny ny agan cam, kepare ha gava ny neb es cam ma erbyn ny; nyn homfrefk ny en antel, mez gwyth ny the worth drok: rag gans te yn an mighterneth, an creveder, hag an' worryans, byz a venitha.

Newer Form.

Agan Taz, leb ez en nêv benignas beth de hanno, gurra de gulasketh deaz, de voth beth gwrêz en' oar pokar en nêv; ro dony hithow agan pyb dyth bara; ha gava do ny agan cabmow, pokara ny gava an gy leb es cam ma war bidn ny; ha na dege ny en antail, brez gwitha ny dort droge: rag an mychteyrneth ew chee do honnen, ha an crêvder, ha an 'worryans, rag bisqueth ha bisqueth.

(2.) The *Gaelic* or *Erse* Branch, represented by the present *Irish Gaelic*, the *Gaelic* of the *Highlands of Scotland*, and the *Manks* of the *Isle of Man*.

English.	Irish.	Scotch.	Manks.
<i>Head</i>	cean	ceann	kione
<i>Hair</i>	folt	folt	folt
<i>Eye</i>	súil	súil	scoil
<i>Nose</i>	sron	sron	stroin

English.	Irish.	Scotch.	Manks.
<i>Mouth</i>	beul	beul	beéal
<i>Tooth</i>	fiacail	fiacal	feeackle
<i>Tongue</i>	teanga	teanga	chengey
<i>Ear</i>	duas	duas	cleaysh
<i>Back</i>	druim	druim	dreem
<i>Blood</i>	fuil	fuil	fuill
<i>Arm</i>	gairdean	gairdean	clingan
<i>Hand</i>	lamh	lamh	lave
<i>Leg</i>	cos	cos	cass
<i>Nail</i>	iongna	iongna	ingin
<i>Horse</i>	each	each	agh
<i>Cow</i>	bo	bo	booa
<i>Calf</i>	laogh	laogh	lhey
<i>Sheep</i>	caor	caor	keyrrey
<i>Lamb</i>	uan	uan	eayn
<i>Goat</i>	gabhair	gabhar	goayr
<i>Dog</i>	cu	cu	coo
<i>Fox</i>	sionnach	sionnach	shynnagh
<i>Goose</i>	geodh	geodh	guiy
<i>Crow</i>	feannog	feannag	feeagh
<i>Bird</i>	ban	eun	eean
<i>Fish</i>	iasg	iasg	eeast
<i>One</i>	aon	aon	unnane
<i>Two</i>	do	dhà	dhaa
<i>Three</i>	tri	tri	tree
<i>Four</i>	ceathar	ceithin	kiare
<i>Five</i>	cùig	cuig	queig
<i>Six</i>	sè	se	shey
<i>Seven</i>	seacht	seacht	shiaght
<i>Eight</i>	ocht	ochd	hoght
<i>Nine</i>	naoi	naoi	nuy
<i>Ten</i>	deich	deig	jeih
<i>Twenty</i>	fitche	fichead	feed
<i>Hundred</i>	ceàd	ceud	keead.

The Cornish and Armorican are more closely allied than the Cornish and Welsh.

The Armorican, or Breton, falls into (at least) two dialects, the Breton Proper and the Vannetais of Vannes.

Song of Solomon ii. 1-4.

(1.)

Breton Ordinary.

1. Me eo ar rosen Sharon, hag el lilien ann traouennou.
2. Evel a lilien é-kreiz ar spern, ével-sé é-ma va miñounez é-kreiz a merc'hed.

3. Evel eur wezen avalore é-kreiz gwéz ar c'hoadou, ével-se é-ma va miñoun é-kreiz ar vipien. Dindan hé skeúd unn bet azézet, hag hé frouéz a oa c'houék d'am genou.

4. Va lékéat en deüz da vont é ti ar gwïn ; hag hé arwéz dreist-unn a oa karantez.

(2.)

Breton of Vannes, or Vannetais.

1. Mé zou er rosen Sharon, hag el lilien en douareu-izél.

2. El ul lilien é creis e spenn, èl-cé e-'ma me haranté étré er merhèd.

3. El ur huéen-aveleu étré qué er hoédeu, èl-cé è-ma me muian-carez è mèsq er pautred. Azeét é-on bet idan é squed quet ur vourradiqueah bras, hag è frèh e oè huék a p'en tanhouas.

4. Ean em gassas d'én ty a chervad, hag è arrès, dreist-on, e oè carante.

The following is the parable of the Sower in (1.) the Gaelic of Connaught, (2.) the Gaelic of Munster.

(1.)

Féuch, do chuáidh síoladóir a mach do chur síl:

Agus ag cur an tsíl do, do theut cuid dhe chors na sligheadh, agus tangadar na héanlaith, agus a dúadar é:

Agus do thuit cuid eile dhe a bhfearan chlochach, mar nach raibh móran uire aige: agus do fhás sé go lúath, do brígh nach bhfúair sé dorinneachd na talmhan:

Agus ar néirghe don ghréin, do dóidheadh é; agus ar son nach raibh fréumh aige, do shearg sé.

Agus do thuit cuid eile dhe eidir mhúineach; agus do éirghe an muineach súas, agus do mhuch sé é:

Agus do thuit cuid eile dhe a dtalamh mhaith, agus tus sé toradh, cuid céuduiread, cuid trí fichid uiread, cuid a deich fichead uiread.

Gidh bé agá bhfuillia clúasa chum éisdeachda, éisdeagh sé.

(2.)

Féuch, do cheiaid síoladóir amach ug cur síl.

Agus ag cur an tsíl do, do thuit cuid de cois na slíge, agus tháinigh na héanlacha agus d'itheadar suas è;

Do thuit cuid eile dhe air thalamh bhí lán do chlocha, ait, ná raibh móran cré aige; agus dfhás sé suas a' urchar, mar ná raibh doimhníos na talmhan aige;

Agus air éiríge don ghréin do dóghag é; agus mar ná raibh aon phreumh aige, do chríon se;

Agus do thuit cuid eile dhe a measg deilgníde; agus dfhás na deilgníde suas, agus do mhúchadar é;

Ach do thuit cuid eile dhe air thalamh mhait, agus thug toradh uaig, cuid de a chéad uiriód féin, cuid a thrí fichid uiriód, agus cuid a dheich der fhichíod uiriód.

Pé duine go bfuil clúasa chum éisdeachta aige, éisdirgeach sé.

1. In Irish there is a peculiar form for the dative plural as *cos* = *foot*, *cosaibh* = *to feet* (*ped-ibus*); and beyond this there is little else whatever in the way of *case*

as found in the German, Latin, Greek, and other tongues. Even the isolated form in question is not found in the Welsh and Breton.

2. In Welsh the pronouns for *we*, *ye*, and *they*, are *ni*, *chwyi*, and *hwynt* respectively. In Welsh also the root = *love* is *car*. As conjugated in the plural number this is—

car-wn = *am-amus*.

car-ych = *am-atis*.

car-ant = *am-ant*.

Now the *-wn*, *-ych*, and *-ant* of the persons of the verbs are the personal pronouns, so that the inflection is really a verb and a pronoun in a state of *agglutination*; *i. e.* in a state where the original separate existence of the two sorts of words is still manifest.

3. The Keltic noun changes its initial letter according to its relation to the other words of the sentence; of course subject to rule.

(From the Welsh.)

Câr, a kinsman.

1. form, *Câr agos*, a near kinsman.
2. *Ei gâr*, his kinsman.
3. *Ei châr*, her kinsman.
4. *Vy nghâr*, my kinsman.

Tâd, a father.

1. form, *Tâd y plentyn*, the child's father.
2. *Ei dâd*, his father.
3. *Ei thâd*, her father.
4. *Vy nhâd*, my father.

Pen, a head.

1. form, *Pen gwr*, the head of a man.
2. *Ei ben*, his head.
3. *Ei phen*, her head.
4. *Vy mhen*, my head.

Gwâs, a servant.

1. form, *Gwâs fydhlon*, a faithful servant.
2. *Ei wâs*, his servant.
3. *Vy ngwas*, my servant.

Duw, a god.

1. form, *Duw trugarog*, a merciful god.
2. form, *Ei dhuw*, his god.
3. *Vy nuw*, my god.

Bara, bread.

1. form, *Bara kann*, white bread.
2. *Ei vara*, his bread.
3. *Vy mara*, my bread.

Lhaw, a hand.

1. form, *Lhaw wenn*, a white hand.
2. *Ei law*, his hand.

Mam, a mother.

1. form, *Mam dirion*, a tender mother.
2. *Eivam*, his mother.

Rhwyd, a net.

1. form, *Rhwyd lawn*, a full net.
2. *Ei rwyd*, his net.

(From the Erse.)

Súil, an eye.

1. form, *Súil*.
2. *A húil*, his eye.

Sláinte, health.

2. form, *Do hliinte*, your health.

The following is found in the fly-leaf of a copy of *Juvencus*. It is pronounced to be not Welsh; not Cornish; but *Pict*.

(1.)

Ni guorcosam nemheunaur henoid
Mi telun it gurmaur
Mi am franc dam an calaur.

(2.)

Ni con ili ni guardam ni cusam henoid
Cel iben med nouel
Mi am franc dam an patel.

(3.)

Na mereit nep leguenid henoid
Is discinn mi coweidid
Dou nam Riceur imguetid.

*Translation of Mr. Nash.**

(1.)

I shall not sleep a single hour to-night,
My harp is a very large one,
Give me for my play a taste of the kettle.

(2.)

I shall not sing a song, nor laugh or kiss to-night,
Before drinking the Christmas mead.
Give me for my play a taste of the bowl.

(3.)

Let there be no sloth or sluggishness to-night,
I am very skilful in recitation.
God, King of Heaven, let my request be obtained.

Translation of Archdeacon Williams.

(1.)

I will not sleep even an hour's sleep to-night,
My family is not formidable,
I and my Frank servant and our kettle.

(2.)

No bard will sing, I will not smile nor kiss to-night;
Together to the Christmas mead
Myself and my Frank client and our kettle.

(3.)

Let no one partake of joy to-night,
Until my fellow soldier arrives.
It is told to me that our lord the King will come.

* Taliessin; or, the Bards and Druids of Britain, p. 79.

I have given it as I found it. The word *Noël* = *Christmas* is Anglo-Norman. It is not an impossible, though not a *likely*, word to be found in the Pict; though it is quite as likely as the fact of a Pict reading *Juvenius*.

For the details of the early stages of the Keltic languages the valuable work of Zeuss is the great repertorium, the materials being for—

The Irish.—1. Glosses on Priscian, in the library of St. Gallen. They are marginal and interlinear; written in three hands. A few are in the Ogham character; the majority in the ordinary Latin. The seventh century is the assigned date of these glosses on Priscian.

2. The glosses of the Codex Paulinus.—This is a MS. in the library of the University, originally of the Cathedral of Wirtzburg. They apply to the Epistles of St. Paul. The Pauline glosses are possibly as old as the Priscian.

3. The Milan glosses.—These are a Commentary on the Psalms, rightly or wrongly ascribed to St. Jerome. They are, perhaps, as old as the preceding.

4. The glosses on Beda, in the Karlsruhe Library.—Somewhat later than the Milan, Wirtzburg, and St. Gallen MSS.

5. The Karlsruhe glosses on Priscian.—In some parts these are based upon the St. Gallen MSS., or, at any rate, originate in a common source. In others they are independent.

6. The St. Gallen Incantations, or formulæ for effecting charms; more or less metrical, if not poetical, in character.

7. The Codex Camaracensis.—This contains *Canones Hibernii Concilii*, A.D. 684. The MS., however, belongs to the ninth century.

Of works of equal antiquity with these, in the British division of the Keltic tongues, Zeuss gives fewer for Wales than for Ireland. They are—

The Welsh.—1. *Codex Oxoniensis prior* (Bodleian, originally NE. D. 2. 19, now F. 4. 4—32), containing glosses on Eutychius and Ovid's *Ars Amandi*, also the alphabet of *coelbren y beirdd*, along with *De mensuris et ponderibus quædam, Cambrica intermixta Latinis*, pp. 22^h—23^a.

2. *Codex Oxoniensis posterior* (Bodleian, originally NE. B. 5. 9, now MS. Bodl. 572), membranaceous, formæ minoris, res theologicas continens, in medio autem; and p. 41^b, usque ad 47^h persa quædam Latina ad præbendam pueris verborum copiam (ut videtur) cum vocibus Cambricis, quæ scriptæ sunt aut supra vocabula Latina aut post ea in linea cum signo i. glossatorum solito.

3. *Codex Ecclesiæ Lichfeldensis* (antea Landavensis). The Gospels, with certain entries of donations made to the Cathedral of Landaff—adnotatæ sunt Latine, sed cum nominibus vel etiam sententiis Cambricis. Published by Wanley.

4. *Folium Luxemburgense*. Published by Mone, in *Die Gallische Sprache*. Karlsruhe, 1851.

5. *Liber Landavensis*.

6. *Codex Legum Venedotianus*.—The Laws of Howell Dda.

7. *Codex Ruber Hergestensis* (*the Red Book of Hergest*). In the library of Jesus College. Intermediate between the Old and Middle British.

The Cornish.—1. The Cotton MSS., British Museum, Vesp. A. 14.

2. *Carmen de Passione Christi*.

The Breton.—1. Glosses in the Chartularies of the Monasteries of Rhedon and Landevin.

2. *Vita S. Nonnæ*. A mystery of the twelfth century. Published as the *Buhez santez Nonn*, with an Introduction by the Abbé Sionnet, and with a literal translation by M. Legonidec. Paris, 1837.

The researches of Mr. Whitley Stokes have added to our materials for the Irish, and Mr. Bradshawe, of

Cambridge, has made the important discovery of a specimen of what may be called the *Middle* Scotch Gaelic; in which language there had previously been nothing older than the Reformation.

The following inscriptions are from Gaul (*i. e.* undoubted Keltic ground), and they are treated by Keltic scholars as Keltic—so far, of course, as they are not Latin.

(1.)

IAPTAI : : : : ΛΑΛΑΝΟΙΤΑΚΟΣ ΔΕΔΕ
 MATPEBO NAMAYΣIKABO BPATOYΔE

(2.)

CEGOMAPOC
 OYIAAONEOC
 TOOYTIOY
 NAMAYCATIC
 EIΦPοYBHAH
 CAMICOCIN
 NEMHTON

(3.)

MARTIALIS · DANN[†]_{Φ₁₁}
 IEVRV · VCVETE · SOSIN
 CELICNON _⊗ETIC
 GOBEDBI · DVGIIoNIHlo
_⊗VCVETIN:
 IN ALISIIA.

(4.)

BVSCILLASOSIOLEGASITINALIXIEMAGALV

(5.)

DOIROS · SEGOMARI
 IEVRV · ALISANV_⊗

(6.)

LICNOS CoN
 TEXTOS · IEVR_v
 ANVALoNNACV
 CANECoSEDLoN

(7.)

ICCAVOS · OP
 PIANICNOSIEV
 RVBRIGINDON ..
 CANTABOIX ...

(8.)

ANDE
 CAMV
 LOSTOVTI
 SSICNOS
 IEVRV

(9.)

.....CRISPOS BOVI.....
 RAMEDON
 AXTACBITIEV_s
 ρO CARAϑITONV ...
 VTASEIANISEBOϑEV_s ...
 REMIFILIA
 DRVTA GISACICIVIS SV ...

(10.)

RATN BRIVATIOM
FRONTV TARBEL : INOS
IEVRV

(11.)

IVBRON
SVMELI
VORETO
VIRIVS&F

(12.)

. N · H · D
DEO · MERCV
VASSO · CALETI
MANDALONIV
GRATVS · D

(13.)

BISGONTAVRIONANALABISBISGONTAVRION
CEANALABISBISGONTAVRIOSCATALASES
VIMCANIMAVIMSPATERNAMASTA
MASTARSETVTATEIVSTINA QVEM
PEPERIT SARRA

The following are from Italy, *i. e.* from ground *not* undoubtedly Keltic. Keltic scholars treat them as Keltic, nevertheless.

I.

.....
... S .. V
. OISIS · DRVTIF
. RATER EIVS
. INIMVS LOCAVIT
.. ATVITQV .
.. EKNATI · TRVTIK · I
... NITV · LOKAN · OISIS
.. VTIKNOS

II.

—
MEP · CRVM
.... IS
DRVTEIFFRATER
EIVS
MINIMVS LOCAV
IT · ET STATVIT
ATEKNATI TRVT
IKNI · KARNITV
ARTVA > KOISIS · T
RVTIKNOS

The range of the Keltic blood is inordinately larger than the range of the Keltic language: the former being found, to a great extent, in the French parts of France, and the English parts of England, and North America.

CHAPTER LXXXI.

The Bask, Basque, or Biscayan.

THIS is the language with which I conclude; and although it is a language which comes at the end of a work which professes to have dealt with nearly all the known forms of speech in the world, it is, in the way of philological importance and interest, equal to any two of the ones which have preceded it. That this interest and importance arise, to a great extent, out of the mystery with which it is enveloped, is easily surmised.

No language stands so much alone as the Basque. To a certain extent this is what we expect. In the first place it is spoken on the side of the vast Atlantic Ocean, with nothing nearer to it, due west, than the languages of America, and with nothing nearer to it on the south than the languages of Africa; for the Spanish, a descendant of the Latin, must, in respect to its origin, be looked upon simply as a language of Italy.

Nor is this all—Spain and Portugal constitute a peninsula rather than an ordinary part of a continent; so that it is only on one side (a broad one no doubt) with which it comes in contact with anything but the speechless sea; and that sea a sea of the extreme west.

More still—on few (if any) portions of the earth's surface have the displacement and obliteration of what, in an earlier period of the world's history, may have been transitional forms, been greater. The Latin has, for above two thousand years, been dominant in Spain. The

Latin has, for more than fifteen hundred years, been dominant in Gaul. Of the original languages of Corsica and Sardinia nothing except what can be obtained by minute trains of inferential instances exists. Nor is the case very different when we go further. Beyond the Slavonic, the Keltic, the German and the Latin, what is there with which the Bask can, in the first instance, at least, be compared? To assume the prior existence of a family or families of languages now lost is to explain the *ignotum per ignotius*; whilst (as has just been stated) the Bask has on the west, the south, and the east nothing but the sea. Many languages, such as those in the centre of a continent, have what may be called *quaquaversal* aspects. Most languages have frontagers on two sides. The Bask never had frontagers except in one direction; and in that direction those frontagers have been displaced.

In all this we have real, material, external and objective elements of mystery. The others are subjective; *i. e.* they relate to our ignorance as it arises from the neglect of our *data* rather than from the non-existence of the *data* themselves. Except for philological purposes, the Bask has never been a language to command attention; and for philological observation (unless an exception can be made in their favour on account of the researches of the Jesuits upon the rude languages of such pagans as they either failed or succeeded in converting to Christianity) the natives of the Spanish peninsula have never been eminent.

That the Basks themselves should have studied their language is what we expect; but knowing how, until lately, the Keltic tongues were studied by patriotic amateurs in the way of philology, we are fully prepared to find that they have done it with more zeal than criticism.

Much of the Bask area is now covered by the philological descendants of the Latin. The Keltic, that pre-

veiled in Gaul before the time of Cæsar, although the extent of its diffusion has been enormously overrated, was, in Gaul and on the German frontier at least, an encroaching language; so that, even if we should have succeeded in reconstructing the original *situs* of the languages before the time of Cæsar, the reconstruction of an earlier *situs* would still stand over.

Taking things, then, as we find them, the nearest Keltic to the present Bask area is in Brittany, the nearest German in French Flanders, and the nearest Slavonic in Bohemia. The original extension of these languages towards the south, the west, and south-west no one knows in its details. Even its generalities are a matter of surmise and inference.

In all this we find an approximate reason for the great extent to which the Bask has been either separated from other languages or connected with the most improbable ones.

The Fin hypothesis, in the technical sense of the term, and in opposition to the opinion of those who have merely found Fin and Siberian coincidences with the Bask,—the Fin hypothesis, which taught that not only did the Kelts, the Germans, the Sarmatians, the Latins, and the Greeks come from Asia, but that before their advent into Europe there was a population of congeners continuously spread over the whole continent from Hammerfest to Gibraltar, of course, gave much importance to the Basks; giving them also their nearest existing kinsmen in Lapland, in Estonia, and in the Government of Penza—the three points nearest to the Pyrenees which are, at the present moment, occupied by Ugrians. Little has come out of this beyond some incidental assertions resting on an otiose belief in the doctrine. At the same time, it is probable that, as far as there are any positive opinions at all on the matter, they are more or less connected with the Fin hypothesis. Nor is this unnatural.

Of the fifty-six words in Bonaparte's *Specimen Lexici Comparativi omnium Linguarum Europæarum* the isolation of the Basque is most conspicuous; even after we have made due and full allowance for the fact of its being the only member of its class. Herein—

The words like *Spirit, Angel, Paradise, &c.* are, as is to be expected, Latin; being which they may be eliminated.

With the Latin, however, beyond these, there is no Bask word in common. Nor yet with the Greek. Nor yet with the German. Nor yet with the Keltic. Nor yet with the Skipitar. There is nothing, in short, like anything in Southern, Central, or Western Europe. What is more legitimate than to look for them in the parts beyond—at the outcrop, so to say, of the secondary and later layers of populations?

With the Fin there are the following approximations:—

English.	Basque.	Ugrian.
<i>God</i>	jainco	jen, <i>Zirianian</i>
<i>Thunder</i>	turmoi	diermes, <i>Lap</i>
<i>Night</i>	gau	gi, jy, <i>Vogul</i>
<i>Rain</i>	uri, euri	jor, <i>Tsheremiss.</i>

And with the Slavonic the following:—

English.	Bask.	Slavonic.
<i>Lake</i>	aintzira	ezero
<i>River</i>	errio (? <i>Spanish</i>)	re'ka
<i>Ice</i>	lei	led.

This is little enough: nor do we find much more if we look in a direction, first suggested (I believe) by Leibnitz, viz.: towards Africa: where Semitic affinities, Berber affinities, Egyptian affinities have been noticed. Of these the latter has commanded attention from the remarkable coincidence it gives us in the names for the numerals *one, six* and *seven*; where accident and borrowing seem to be equally out of the question. Add

to these the words for *evening* and *rain*, and the Coptic, the Fin affinities become about equal.

English.	Basque.	Coptic.	English.	Basque.	Coptic.
<i>Head</i>	burua	afe	<i>Fire</i>	sua	klom
<i>Hair</i>	illea	bo	<i>Water</i>	ur	mau
<i>Eye</i>	beguia	bal	<i>Rain</i>	uri	eroou
<i>Ear</i>	belarria	maake	<i>Cloud</i>	odei	kloole
<i>Nose</i>	sudurra	sha	<i>Earth</i>	lur	kah
<i>Mouth</i>	aboa	ro	<i>Sea</i>	itsaso	iom
<i>Tongue</i>	mingafia	aspe	<i>Bird</i>	egastia	halet
<i>Hand</i>	escua	tot	<i>Fish</i>	arraya	tebt
<i>Foot</i>	oiña	rat	<i>Egg</i>	arraultza	souuhi
<i>Blood</i>	odola	snab	<i>Stone</i>	arria	al
<i>Bone</i>	ezurra	kas	<i>Tree</i>	arrecha	khaf
<i>Beard</i>	bizarra	malt	<i>One</i>	bat	ouot
<i>Day</i>	egun	meri	<i>Two</i>	biga	snau
<i>Night</i>	gau	eushi	<i>Three</i>	hiru	shomt
<i>Sun</i>	eguzqui	ri	<i>Four</i>	laur	fto
<i>Moon</i>	illargui	ioh	<i>Five</i>	bortz	tiou
<i>Star</i>	izar	siou	<i>Six</i>	sei	soou
<i>Morning</i>	goiz	atooni	<i>Seven</i>	zazpi	shashp
<i>Evening</i>	arrats	aroupi	<i>Eight</i>	zortzi	shmen
<i>Sky</i>	ceru	pe	<i>Nine</i>	bederatzi	psit
<i>Wind</i>	aiz	nibe	<i>Ten</i>	amar	met.

Amongst the other languages of Northern Africa, with which the Bask could, with any likelihood of success, be compared, I have found no more than is found in the Coptic: and, recognizing the bare possibility of the Alani, who, in conjunction with the Silingian Vandals, invaded Spain in the fifth century, having introduced it, I have brought even the Turk dialects within the range of my comparison; finding as little as I expected. Still, to some slight extent, the ground has been cleared. *Tentavimus hæc ne iterum tententur.*

The African affinities, however, few as they are, create a serious complication. They suggest the notion that the Bask language is not *in situ*: a fact which certain speculations concerning the old Celteberians support; these being to the effect that the Keltic element suggested by the name was the older, the Iberic, the

newer: the Kelts being aborigines, the Iberians intrusive. Hence, even the important preliminary question as to whether the Basque be the original language of the peninsula can scarcely be considered as finally settled; though the significance of the old geographical names therein is strongly in favour of it.

The exact geography of the Bask part of Spain gives us the Caristi and *Varduli* as the most definite ancestors of the present Biscayans and Navarrese. Roughly speaking, however, the indomitable Cantabri are fair representatives of the Old Bask spirit—the Cantabri belonging to Asturias rather than Biscay; in which province, however, Bask is still spoken. But the whole of Spain appears to have been what the north was; at any rate, the termination *-ani*, as in *Carpetani*, *-uli*, as in *Turduli*, *-bed*, as in the *Idubeda* Mons, and the *Orosbeda* Mons, are generally distributed. More characteristic still are the names of towns ending in *-gurris* and *-beris*, as *Calagurris* and *Illiberis*: and, in a somewhat less degree, the forms in *-asc-*, *-ucca-*, *-br-*, *-murg-*, *-urc-*, *-issa-*, *-barc-*, *-lambr-*, as *Mendascus*, *Morasgi*, *Verea-succa*, *Artabrum*, *Lacomurgis*, *Illurco*, *Nebrissa*, *Uxamabarca*, and *Flaviolambris*.

With the distribution of these we may compare that of the Keltic elements. That the names for the River *Duria* and the Mons *Vinnius* are the Keltic *dwr* and *pen* is possible. If so, they are Keltic names for natural objects: which none of the others are. There is a town or two, like *Sebendunum*, in *-dun*, and, perhaps, a few places in *-mag*: but, as a general rule, the Keltic names are all of one sort—towns ending in *-briga*: many of which have, for their first element, the name of one of the Emperors, *e. g.* *Augusto-briga*, *Julia-briga*. These look as if they represented military colonies, with Gallic garrisons, rather than true Keltic localities—add to which, that they are found sporadically and indifferently all over the peninsula. Whatever may have been

the Keltic population of Celtiberia, all this is against its having been aboriginal.

As to the area of the Bask in France, there is no need to refine upon the statements which carry it as far north as the Garonne, and as far west as the Rhone. *Climberris* and *Illiberis* are decidedly Bask names; though they will not carry us very far.

Individually, I think that (early though they show themselves in history) the Kelts of both the Narbonensis and Aquitania were intrusive; and that (say) a thousand years B.C. the Iberic and Slavonic frontiers touched at some point between the Rhone and the Alps. If so, the Keltic and Slavonic languages are the nearest congeners to the Bask which the *situs* suggests—and they are very distant.

Everything, in Bask, is an *affix*, *suffix*, or *postfix*, rather than a *prefix*; *i. e.* the inflection is the preposition incorporated with the theme, and the *preposition* is a *post-position*.

What is roughly called the declension runs thus:—

mendis = <i>mountain</i>	mendiren = <i>mountain-of</i>
mendik = <i>mountain</i>	mendirekin = <i>mountain-with</i>
mendiz = <i>mountain-by</i>	menditako = <i>mountain-for</i>
menditan = <i>mountain-in</i>	menditarik = <i>mountain-from</i>
mendiri = <i>mountain-to</i>	menditarat = <i>mountain-towards</i>

Insert *a* between the theme and affix, and it becomes definite:—

<i>mendia</i> = <i>the mountain</i>	<i>mendiarekin</i> = <i>the mountain-with</i> .
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It is clear that the number of possible cases is that of the possible affixes. Some of these, however, express notions which are so different from those ordinarily represented by the case-endings of other languages that they are conveniently separated from the declension. More than this, they can themselves be declined; thus from *handi* = *great*, we get *handiago* = *greater*, *handishago* = *a little greater*, *handiegi* = *too great*, *handisheri* = *a little too great*, all of which may take the endings

in *tan*, *rekin*, *tako*, &c., and comport themselves as nominatives.

Like *mendi* are declined the personal pronouns, *ni* = I, *gu* = we; *niketin* = me-with; *gurekin* = us-with; and, in like manner, *hi* = thou; *zu* = ye, &c.

In this way, too, are declined all the pronouns and all the participles.

The possessive pronouns precede, the adjectives follow, the substantive. The Basks say *mea mater*, but *matres bonæ*.

When a substantive and adjective agree and come together the latter only is declined; just as if we said in Latin *vir bonis* instead of *viris bonis*.

The possessives—*enia* = my or mine, *guria* = our, &c., seem to be little more than the pronoun plus the letter *a*—the definite article if we choose to call it so: indeed this, the postpositions, and the change from *a* to *e* in the plural seem to be chief, if not the sole factors in the declension. Of course there is great regularity, just as there is great regularity in English in the use of *to*, *by*, *on*, &c.

After recognizing the difference between (say) *voco* and *vocito*, let us extend it to many shades of difference between many verbs. That this will give us the basis of a number of moods and tenses is clear. But the form itself is, if not a mood, like *vocem*, a mode. Let it be called so, and instead of potentials, and subjectives, we may have inchoatives, frequentatives, desideratives, and what not? In this the Bask is rich.

Its deferential conjugation is another characteristic. Deferential modes of address are at their *maximum*, in the Oceanic languages: though found in either fragments or rudiments elsewhere. What is our fiction of treating the single person spoken to as two and saying, *you* for *thou* but this? Still, for a European language though in contact with the Spanish, the deferential style in Bask is highly developed.

The main dialects of the Modern Basque are (1) the Biscayan; (2) the Guipuscoan; (3) the Labourd; (4) the Soule—the first two exclusively Spanish. How they fall into sub-sections is seen from the following extracts of the apocryphal song of the Three Children, from the Bonaparte repertorium of facts on those points.

I.

Ordinary Biscayan.

1. Jaunaren obra guztiak, bedeinkatu egizue Jauna : alabau ta guztien ganetik goratu egizue beti.
2. Jaunaren Angeruak, bedeinkatu, &c.
3. Zeruak, bedeinkatu, &c.
4. Zeruen ganean dagozan ur guztiak, bedeinkatu, &c.
5. Jaunaren birtute guztiak, bedeinkatu, &c.
6. Eguzkia ta irargia, bedeinkatu, &c.
7. Zeruko izarrah, bedeinkatu, &c.
8. Euri ta iñontz guztiak, bedeinkatu, &c.
9. Jaungoikoaren espiritu guztiak, bedeinkatu, &c.
10. Sua ta beroa, bedeinkatu egizue, &c.
11. Otza ta beroa, bedeinkatu, &c.
12. Inoñtzak eta zurdea, bedeinkatu, &c.
13. Leya ta otza, bedeinkatu, &c.
14. Karraldoa ta edurrah, bedeinkatu, &c.
15. Gawak eta egunak, bedeinkatu, &c.

Ochandian.

1. Jaunen ohea gustijek, bedeinketu eisuku Jaune : alabau da gustijen ganetik goratu eisube heti.
2. Jaunen Angerubek, bedeinketu, &c.
3. Serubek, bedeinketu, &c.
4. Seruben ganien daosan ur gustijek, bedeinketu, &c.
5. Jaunen birtute gustijek, bedeinketu eisube, &c.
6. Eguskije da iretargije, bedeinketu, &c.
7. Seruko iserrak, bedeinketu, &c.
8. Euri da iñontz gustijek, bedeinketu, &c.
9. Jaungoikuen espiritu gustijek, bedeinketu, &c.
10. Sube da berue, bedeinketu, &c.
11. Otza da berue, bedeinketu, &c.
12. Iñontzak da surdie, bedeinketu, &c.
13. Leiye da otza, bedeinketu, &c.
14. Leiye da edurrek, bedeinketu, &c.
15. Gaubek da egunek, bedeinketu, &c.

Marquencse.

1. Jaunaren obra guztijäk, bedeinkatu ezigube Jauna : alubau ta guztige ganetik goratu ezigube beti, &c.

2. Junnaren Aingerubāk, bedeinkatu, &c.
3. Zerubāk, bedeinkatu, &c.
4. Zeruben gānian dagozan ur gustijak, bedeinkatu, &c.
5. Jaunaren birtute guztijāk, bedeinkatu, &c.
6. Eguzkija ta illargija, bedeinkatu, &c.
7. Zeruko izarrāk, bedeinkatu, &c.
8. Euri ta iñontz guztijak, bedeinkatu, &c.
9. Jaungoikuaren espiritu gustijak, bedeinkatu, &c.
10. Sube ta berua, bedeinkatu, &c.
11. Otza ta berua, bedeinkatu, &c.
12. Iruntzāk eta intzierra, bedeinkatu, &c.
13. Iyotza ta otza, bedeinkatu, &c.
14. Iyotza ta edurrāk, bedeinkatu, &c.
15. Gabāk eta egunāk, bedeinkatu, &c.

II.

Guipuscoan (Central).

1. Jaunaren obra guztiyak, bedeinkatu ezazue Jauna, alabatu eta guztiyen gañetik goratu ezazue beti.
2. Jaunaren Aingerubak, bedeinkatu, &c.
3. Zerubak, bedeinkatu, &c.
4. Zeruben ganian dauden ur guztiyak, bedeinkatu, &c.
5. Jaunaren birtute guztiyak, bedeinkatu, &c.
6. Eguzkiya ta illargiya, bedeinkatu, &c.
7. Zeruko izarrak, bedeinkatu, &c.
8. Euri eta intz guztiyak, bedeinkatu, &c.
9. Jaungoiknaren espiritu guztiyak, bedeinkatu, &c.
10. Suba eta berua, bedeinkatu, &c.
11. Otza ta berua, bedeinkatu, &c.
12. Intzak eta intziarra, bedeinkatu, &c.
13. Izotzea eta otza, bedeinkatu, &c.
14. Izotza eta elurak, bedeinkatu, &c.
15. Gabak eta egunak, bedeinkatu, &c.

Guipuscoan (2).

1. Jaunaren obra guziak, bedeinkatu ezazute Jauna : alabatu eta guzien gañetik goratu ezazute beti.
2. Jaunaren Aingeruak, bedeinkatu, &c.
3. Zeruak, bedeinkatu, &c.
4. Zeruen gañean dauden ur guziak, bedeinkatu, &c.
5. Jaunaren birtute guziok, bedeinkatu, &c.
6. Eguzkia ta illargia, bedeinkatu, &c.
7. Zeruko izarrak, bedeinkatu, &c.
8. Euri eta intz guziak, bedeinkatu, &c.
9. Jaungoikoaren espiritu guziak, bedeinkatu, &c.
10. Sua eta beroa, bedeinkatu, &c.
11. Otza ta beroa, bedeinkatu, &c.
12. Intzak eta intziarra, bedeinkatu, &c.

13. Izotza eta otza, bedeikatu, &c.
14. Orma eta elurak, bedeikatu, &c.
15. Gauak eta egunak, bedeikatu, &c.

III.

Upper Navarre (Baztana).

1. Yaunaren obra guziat, benedika, zazue Yauna: lauda eta guzien gainetik goratu zazue beti.
2. Yaunaren Aingeruak, benedika, &c.
3. Zeruak, benedika, &c.
4. Zeruen gañean dirin ur guziak, benedika, &c.
5. Yaunaren birtute guziak, benedika, &c.
6. Iguzkia eta ilargia, benedika, &c.
7. Zeruko izarrak, benedika, &c.
8. Uri eta intz guziak, benedika, &c.
9. Yaungoikoaren izpiritu guziak, benedika, &c.
10. Sua eta beroa, benedika, &c.
11. Otza eta beroa, benedika, &c.
12. Intzak eta izotza, benedika, &c.
13. Izotza eta otza, benedika, &c.
14. Orma eta eturrah, benedika, &c.
15. Gavak eta egunak, benedika, &c.

Laburtanian.

1. Yaunaren obra guziak, benedika zazue Yanna: lauda eta ooren gainetek alcha zazue bethi.
2. Yaunaren Aingeruiak, benedika, &c.
3. Zeruak, benedika, &c.
4. Zeruen gainean diren ur guziak, benedika, &c.
5. Yaunaren berthute guziak, benedika, &c.
6. Iguzkia eta ilhargia, benedika, &c.
7. Zeruko izarrak, benedika, &c.
8. Uri eta ihintz guziak and benedika, &c.
9. Yinkoaren iziritu guziak, benedika, &c.
10. San eta beroa, benedika, &c.
11. Hotza eta beroa, benedika, &c.
12. Nintzak eta izotza, benedika, &c.
13. Izotza eta hotza, benedika, &c.
14. Horma eta elhurrah, benedika, &c.
15. Ganak eta egunak, benedika, &c.

Lower Navarre (Baigorres).

1. Yaunain obra guziak, beneika zazi. Zazi Yauna: lauda eta oroin gainetik alcha zazi bethi.
2. Yaunain Aingeriak, beneika, &c.
3. Zeriak, beneika, &c.
4. Zerien gainian diren ur guziak, beneika, &c.
5. Yaunain berthute guziak, beneika, &c.
6. Tuzkia eta ilhaigia, beneika, &c.

7. Zeruko izzarak, beneika, &c.
8. Euri eta ihintz guziak, beneika, &c.
9. Yinkoain izpiritu guziak, beneika, &c.
10. Suya eta beroa, beneika, &c.
11. Hotza eta beroa, beneika, &c.
12. Ihintzak eta izotza, beneika, &c.
13. Izotza eta notza, beneika, &c.
14. Khairoina eta elhurrah, beneika, &c.
15. Ganak eta eunak, beneika, &c.

IV.

Lower Navarre (Mixe).

1. Yaunain obra güziak benedika zazie yauna lauda eta oroin ganetik alcha zazie beñhi.
2. Yaunain Ainguriak, benedika, &c.
3. Zeriak, benedika, &c.
4. Zerien gañan dien un güziak, benedika, &c.
5. Yaunain berthüte güziak, benedika, &c.
6. Ekhia eta argizaitia, benedika, &c.
7. Zerüko izarrak, benedika, &c.
8. Euri eta izarrihitz güziak, benedika, &c.
9. Yinknain ispiritü guziak, benedika, &c.
10. Suya eta berua, benedika, &c.
11. Hotza eta berua, benedika, &c.
12. Izarrihitzak eta izotza, benedika, &c.
13. Izotza eta hotza, benedika, &c.
14. Kharroña eta elhurrah, benedika, &c.
15. Ganak eta egunak, benedika, &c.

Soule (French).

1. Jaunaren lanhegin güziak, benedik' ezazie Jauna, lauda eta orotan gainti alch' ezazie bethiere.
2. Jaunaren Ainguriak benedik', &c.
3. Zeliak, benedik', &c.
4. Zelietañ gañendiren her güziak, benedik', &c.
5. Jaunaren berthüte güziak, benedik', &c.
6. Ekhia eta argizazia, benedik', &c.
7. Zelüko izarrah, benedik', &c.
8. Euri eta ihitz guziak benedik', &c.
9. Jinkuaren izpiritü güziak, benedik', &c.
10. Suya eta berua, benedik', &c.
11. Hotza eta berua, benedik', &c.
12. Thitzak eta izotza, benedik', &c.
13. Kharruntia eta hotza, benedik', &c.
14. Kharruak eta elhurrah, benedik', &c.
15. Gayak eta egümak, benedik', &c.

Soule (Spanish).

1. Jeinaren obra guziak, benedika zazei Jeina; alaba eta guzien gainetik aska zazei beti.

2. Jeinaren Ainguriak, benedika, &c.
3. Zeuriak, benedika, &c.
4. Zeurien gainian danden ur guziak, benedika, &c.
5. Jeinaren birtute guziak, benedika, &c.
6. Eguzkia eta argizagia, benedika, &c.
7. Zeuriko izarrak, benedika, &c.
8. Euri eta aguada guziak, benedika, &c.
9. Jangoikoaren espiritu guziak, benedika, &c.
10. Sua eta beroa, benedika, &c.
11. Otza eta beroa, benedika, &c.
12. Aguadak eta arrosoda, benedika, &c.
13. Iyotza eta otza, benedika, &c.
14. Karroya eta elurrah, benedika, &c.
15. Gayak eta egunak, benedika, &c.

Even with a reconstitution of its grammar the Bask stands alone. It stands alone when all allowance has been made for the effects of displacement and encroachment on its frontier. If *in situ*, it ought to be nearer the Keltic and Slavonic than it is. If African, it ought to be more Berber, Coptic, Hawsa, Sungai, than it is. If introduced by the Phenicians (a bare possibility, but entertained as such in order to clear the ground), it ought to be more Semitic than it is : and if Scythian, introduced by the Alans (a barer possibility still, but entertained for the same reason), it should be more Turk than it is. As far as its grammar and phonesis goes, it is, certainly, more Ugrian than aught else—a fact which is, to some extent, in favour of the Fin hypothesis, and against the views of the present writer. Still, the Ugrians may possibly (though not probably) have covered Western Europe, and, yet, left room for the so-called Indo-European languages in the more central parts. I do not hold this to have been the case. I only hold that such a primeval distribution of them is compatible with the European origin of the European languages. I admit any amount of *more or less* in the question. I only hold that they were never in Bohemia, Italy, Greece, and elsewhere, to exclusion of the Slaves, Latins, and German from each and every part of the wide districts west of the Dardanelles. The Fin hypo-

thesis which requires all Europe for some population anterior to the chief Europeans, and Asia as the home and origin for them, is the Fin hypothesis I oppose.

With the present tendency of certain opinions among the naturalists, opinions which recent speculations upon recent facts have led to favour the claims of the *genus* Homo to a high antiquity, it is scarcely superfluous to say a little upon a question even more transcendental than the Fin hypothesis. They suggest the possibility of certain outlying members of our kind having belonged to certain continents now under water. One of these, or a part of one, was in the parts beyond Spain. If so the Bask area may be the remains of a vast Atlantic system, of which Madeira and the Azores are fragments, belonging to the Miocene period.

If the language belong to this, it forms a class of equal value with all the other languages of the world put together. But the proper geological evidence of mankind having existed at this period is wanting; so that we had better confine our attention to an accurate valuation of the peculiarities which have supplied the text of the preceding overlengthy dissertation—peculiarities which, great as they are, have possibly been exaggerated. Not only may the Bask be liker to other languages than it is considered, but other languages may be liker to the Bask. A Greek grammar which made, out of words like *οὐράνοθεν* and *οὐράνουδε*, cases, (as, upon Fin principles, it might,) would do something towards an approximation. The differences that grammatical manipulation makes it may also unmake. Before this problem is thrown-up as insoluble let some competent Slavonic and Keltic scholar consider what may have been the condition of each of their respective languages in an early period of the agglutinate stage, and then compare it with the Bask.

CHAPTER: LXXXII.

General Remarks upon the Indo-European Class.

IN several of the preceding notices there is so much at variance with the doctrines of the highest authorities that the present chapter must, perforce, be, to a great extent, purely critical: the points whereon the little that our space allows an opportunity of writing being four in number, viz. (1.) the value of the primary and the subordinate groups; (2.) the European origin of the Sanskrit; (3.) the original area of the Slavonic; and (4.) the stage of the Keltic.

(1.) Of the outlying character of the Skipitar we have a good measure in the fact of its having been, with the doubtful exception of the Keltic, the last to be recognized as Indo-European.

That the value of the classes is *exactly* what it is said to be is scarcely likely. Few such valuations run quite on all fours. It is well, however, to indicate them; inasmuch as nothing is more productive of careless philology than the otiose belief that when once you have got a class of languages it matters little whether one or the other be the nearest congener of a third. It is held, for instance, to be a serious error to treat the Sanskrit at one time as if it were as much Greek as Latin, at another as if it were as much Slavonic as German. This class, like all others, arranges its members round some common centre, and the nearer two languages are

to the two extremes the greater the difference between them. In the present group it is the Slavonic languages which are the centre, from which the Greek and German are, decidedly, more distant than the Latin and the Sanskrit.

The magnitude of the group itself is involved in the doctrine explicitly stated in the first chapter, that the distance of groups from each other is determined by the amount of the actual or hypothetical obliteration of the transitional forms, and implicitly suggested, by almost every page of the work, in the doctrine that, if it were not for these obliterations, forms of speech would graduate into each other. If so, it is clear that it is a mere waste of power for one writer to circumscribe a class of languages by means of a particular denomination, and for another to show that some member of some other class has a certain amount of affinities with it.

That this is done largely is true, and it is a pity that it is as true as it is. Most of the so-called discoveries and generalizations in Comparative Philology consist in some one correcting an overdrawn distinction of some one else's. Hence, it must create no surprise if we hear that certain Asiatic languages have European characteristics of an important kind. Their existence is not denied. It is only asked whether they are numerous enough to make (say) the Armenian or the Fin allied to (say) the Slavonic or the Latin as those two languages are to each other. If they fail in this they fail altogether; being merely facts in favour of the fundamental unity of languages in general; facts of great importance in their proper place, but irrelevant in a question of classification, where we deal not with mere affinities but with affinities in their different degrees.

Those, however, who have not taken this view, have, after making the Persian Sanskrit, made the Iron Persian, and the Georgian Iron. Others have made the Malay Indian: others, the Fin and Armenian, Indo-European

in general. All this (except in the eyes of those who deny an affinity of any kind) is merely raising the value of a class ; which is, in other words, merely altering the import of a term. This is legitimate enough, provided that fair notice be given of exactly what is done, and if any good come from the change. All, however, that is, at present, apparent is, that if we take one language into a given class we must take its congeners—and where this will end few know beforehand. The persons of the verbs, especially in the first person, are very permanent. They seem to have been adopted as inflections early, and to have been kept long. They occur in languages which, in other points, differ notably. They are common to the Iron and the Armenian. If this make those languages Indo-European, well and good. But they also occur in the Lap. If this make the Lap Indo-European, better still. But all Caucasus must follow the Iron, and all Siberia the Lap. Then, with the outliers of Caucasus, there are Tibetan, and with the outliers of Siberia, American affinities. When are we to stop? Only when the whole world shall have made one great class which has to be divided afresh. But that is where we begun.

(2.) Of the European origin of the Sanskrit it is held that enough was said when the presumptions against the Asiatic origin of its undoubted European congeners was stated. It showed where the *onus probandi* lay.

Upon its value, however, as a language, much depends upon the relation which it bears to the modern dialects of India. If it be the mother-tongue of them it shares with the Latin, the Greek, and the German, the merit of giving us an older and a newer stage of growth ; and, so doing, rivals those languages in value as a philological *datum*. There are no reasons, *à priori*, why it should not do this ; or rather (roughly speaking) the presumptions on each side are equal. The Sanskrit may have

fixed itself in India as the Anglo-Saxon did in England. Or it may have fixed itself only after the fashion of the Anglo-Norman. The actual fact must be determined by examination.

A common way of speaking of the modern languages of Northern India is to say that they contain nine out of ten, eight out of ten, five out of ten, or any number out of any other number, as the case may be, of Sanskrit words—the maximum being in either the Hindí or Bengali, the minimum in the Mahratta. This may or may not be the case. The details, however, have never been given, except in the way that the pedant of Hierocles gave the details of his house by showing a brick. Say, however, that the fact is, to a great extent, true. Nineteen-twentieths would not prove a lineal descent unless the field over which the induction extended were sufficiently wide. An Englishman who goes through the letter A in Johnson's dictionary scarcely finds one word in fifty of Anglo-Saxon origin, though in B he finds a preponderance of them, and in K a larger one.

Again, many of the comparisons are founded on the translations of the Lord's Prayer, a series of sentences which pre-eminently requires, in most rude languages, exotic words. The real *data* lie in the unwritten local dialects, of which we know little. Yet the more we know of them the more we find them containing elements other than Sanskrit.

Another assumption is, that everything* (with few exceptions) which is common to the Indian vernaculars and the learned language is treated as if the borrowing were all on one side—all on the side of the vernacular, and nothing on the side of the learned, language. Yet such is rarely the case. The only undoubted Sanskrit elements are those which are Greek, Latin, Slavonic, Lithuanic, or German as well. The others may or may not be aboriginal. Some of them, in all probability, *are so*.

In the matter of grammar, the reader of the present work can, to some slight extent, judge for himself. If he know French and Latin, let him compare the grammar of the former language with that of the latter. Let him see how they agree and how they differ ; let him then compare the Sanskrit inflections with the Hindî or Punjabi. Great as is the difference between the French and Latin, the difference between the two Asiatic tongues is greater. What likeness the Mahratta, &c., in the way of grammar, bear to any languages at all, is borne to languages in other quarters.

The relations of the Persian to the language of the Achæmænian inscriptions are by no means the parallel of the relations of the modern languages of India to the Sanskrit. The Persian can be traced through the Parsi to the Huzvareh. Can the Huzvareh be traced to the Persepolitan ? The presumptions balance each other. If the Persepolitan can fairly be compared, *à priori*, with the Anglo-Norman in England, it can also, *à priori*, be compared with the Anglo-Saxon. The result lies in the details of the facts. On these, the writer has no means of passing an opinion. Upon the Sanskrit and its Western origin he spoke, not as a scholar, but as a logician. In Persia, however, where there is less play for the antiquarian imagination than in India, there is less to be condemned on merely general grounds.

Still, it is probable that those points of grammar wherein the Persian is Indo-European are *not* the result of Indo-European descent. They may be of the same kind as the personal endings of the verbs in the Iron, Fin, and Armenian, a fact which connects itself with another, which will be noticed in the sequel. Meanwhile, the classification just suggested is the one which, subject to correction, is adopted in the present volume.

Whether we deduced the Sanskrit from Asia or Europe its affinities with the languages of Armenia and the districts around would be nearly the same. As an Asiatic

language it would touch them on its western, as a European one, on its eastern extremity. Hence, in either case, we get a *situs* which supplies *some* affinities. One of the difficulties in making the Persian Indo-European lies in its relations to the Iron, which is essentially Dioscurian—so much so that, on the strength of these very affinities, Bopp makes the Georgian (which is, undoubtedly, Dioscurian) Indo-European. This is but a different reading of the same fact. To the fact itself it is very decided evidence; though, like many others, it proves too much.

To conclude: it by no means follows that, because a writer doubts as to the modern languages of India being of Sanskrit origin, he, therefore, makes them Tamul. The fact of the Brahui being, at one and the same time, Tamul in its affinities and Persian in its locality, suggests the possibility of even the Tamul family having been originally of foreign origin. Other reasons suggest the doctrine that, at a very early period, the congeners of the Himalayan languages reached from the Ganges to Cape Comorin; so that the Sanskrit belongs to the third rather than the second layer of languages introduced from without. This, however, is a point which, in the present work, is only to be taken as a suggestion. It is certain that, in many respects, the Ghond, Khond, and Kol tongues are largely Himalayan, Tibetan, Nepalese, or whatever the class to which the languages of the northern frontier of India belong, may be called.

(3.) That the early area of both the Lithuanians and the Slaves was very different from what it is at present, has been suggested. The limit of the Slavonic on the south-west has not, however, been considered: the original extent of the Keltic and German tongues eastward and southward being one of the preliminaries to its consideration. I find no occasion for carrying either the original Germans to the south of the Mayn or the Iberians and Gauls much beyond the Rhone. On the con-

trary, I find some reasons for believing that some Slavonic form of speech of which the present Tshek is the nearest existing representative extended both far to the west and far to the south of the present Slavonic frontier.

Indeed, I carry it as far as Savoy; the reasons for which I hope to exhibit in some special monograph. They lie chiefly in the Slavonic character of numerous local names in the Alps: especially in the root *k-m-n* = *rock*, and *k-r* = *boundary*, which I hold to be the etymons of the Val *Camunica*, *Chamouni*, *Ingria*, the Alps *Graice* and many other obscure names. These (two out of many) are given as illustrations of the criticism applied to the question rather than as anything which can be mistaken for even approximate evidence.

(4.) The Keltic, in respect to its stage, I place in the same class with the Ugrian, &c., rather than in that of the English and the French; so that what are fragments of inflection in the eyes of the best Keltic scholars are, in mine, rudiments. That there are minute facts in favour of the opposite opinion which I cannot deal with offhand, I admit. Still, under a general view of the subject the main principles are these. There are a few languages concerning the stage of which there are *doubts*, and there are the modern descendants of the Latin, the Greek, and the old German, of which the advanced character is *beyond* doubt. With these three we may begin as absolute and primary *data*, and with no others. Will anyone, after a due consideration of the real characteristics of the English, French, Romance, Danish, and Swedish, say that they are to be found in the Gaelic and British? Let anyone generalize the *differentiæ* between a language in the fourth and a language in the second stage, and he will know what to answer.

* * * * *

Albanian.	Lithuanic.	Slavonic.	Latin.	Greek.	English.
σου	akis	oko	oculus	οφθαλμος	<i>Eye</i>
γους	burnà	gęba	os	στομα	<i>Mouth</i>
δους	ranka	ręka	manus	χειρ	<i>Hand</i>
μεικρος	barzdà	broda	barba	πρωγων	<i>Beard</i>
δους	diena	dzien	dies	ημερα	<i>Day</i>
ναυτε	naktis	noc	nox	νυξ	<i>Night</i>
δουλ	saule	stonce	sol	ηλιος	<i>Sun</i>
χενεζε	mėnũ	miesiac	luna	σεληνη	<i>Moon</i>
ιλε	žvaigžde	gviazda	stella	αστηρ	<i>Star</i>
μειγυες	rytas	ranek	mane	ηως	<i>Morning</i>
μπερμει	vàkaras	wieczon	vesper	εσπερος	<i>Evening</i>
κιελ	dangus	nebo	cœlum	ουρανος	<i>Sky</i>
ερε	vėjas	viatr	ventus	ανεμος	<i>Wind</i>
ουγε	vandũ	voda	aqua	υδωρ	<i>Water</i>
ζπορρε	snėgas	snieg	nix	χιων	<i>Snow</i>
μγειρεουλε	dėbesis	oblok	nubes	νεφελη	<i>Cloud</i>
δε	žieme	ziemia	terra	γη	<i>Earth</i>
δετ	jũrus	morze	mare	θαλασσα	<i>Sea</i>
ζοκγου	pauksztis	ptak	avis	ορνις	<i>Bird</i>
πισκοο	žuwik	ryba	pisus	ιχθυς	<i>Fish</i>
γοορ	akmũ	kamiens	lapis	λιθος	<i>Stone</i>
λιισσι	medis	drzewo	arbor	δενδρον	<i>Tree</i>
νις	vėnas	jeden	anus	εις	<i>One</i>
δου	dũ	dwa	duo	δουω	<i>Two</i>
τεε	trys	try	tres	τρια	<i>Three</i>
καυτε	keturi	cztery	quatuor	τετταρα	<i>Four</i>
πισς	penki	pięć	quinque	πεντε	<i>Five</i>
γιασσε	szeszi	sześć	sex	εξ	<i>Six</i>
σταυ	septyni	siedm	septem	επτα	<i>Seven</i>
τετε	asztuni	ośm	octo	οκτω	<i>Eight</i>
νενδε	devyni	dziewięć	novem	εννεα	<i>Nine</i>
διστε	deszintis	dziesięć	decem	δικα	<i>Ten.</i>

Here the English column not only translates the other languages, but stands as the representative of the German group.

PART II.

CHAPTER I.

Language in General.—Stages.

LANGUAGE *begins* with voice. The language of the eyes is a mere metaphor. Gesticulation on the part of men and women is mere mimesis. Movements on the part of the lower animals, however much they may express, are merely dumb show.

Language *ends* with voice. *Written* language, as a *genus* of speech, is a misnomer. It is a mere record, register, or representation; and is as different from real language as a portrait is from the person who sat for it.

Whether every significant vocal sound be conveniently called language is another question. If it be, laughing, crying, and groaning give us language. This, however, may be disposed of by dividing language into *articulate* and *inarticulate*.

As there is no reason to believe that the vocal sounds uttered by the lower animals are destitute of significance, we cannot deny to the great mass of air-breathing animals an inarticulate, or, at least, an imperfectly articulate, language.

Every animal that can make its breathing heard can make an approximation to the sound of *h*. When it does this by drawing-*in* its breath there is an *inspira-*

tion. When it does it by giving it *out* there is an expiration. *H*, then, though an articulate sound (inasmuch as it can be united with other sounds so as to form syllables) is scarcely a *vocal* one. Its connection is with respiration rather than language. It is common to man and all the air-breathing animals.

Vocal sounds begin with the batrachians. Snakes can utter hisses which are of the same degree of sonancy as the letters which we call sharp or surd, *i. e.* the sounds of *p, f, t, k* and *s*. Sounds of the same degree of sonancy as *b, v, d, g* and *z* they cannot utter; though most of the batrachians can. The other sounds to which the nearest approach is made by the lower animals are those of *b, m,* and *n*, by sheep, oxen, and horses, respectively. They are those which require the least special aptitude on the part of the tongue. The sounds of *v,* and *f,* which require the contact of upper teeth and the under lip, are harder. So are those of *t* and *d,* requiring a delicate manipulation of the tongue and teeth.

The nearest approach to a true articulation, *i. e.* the union of one elementary sound to another, is exhibited in the *mu* and *baa* of oxen and sheep.

No animal has the command of two consonantal sounds. No one articulates freely and distinctly.

Domestic animals have the greatest compass; and it is probable that this is due to the imitation of man, rather than to any special organization. Parrots and starlings confirm this position. The simiadæ, which are *not* domesticated, approach man nearer in shape than voice.

Human language begins when the elementary sounds are combined so as to form syllables; in which case they are not only articulate but articulated.

The case of syllables consisting of only a single sound is, here, put out of the question. Indeed, etymologically speaking, they are not *syllables*. In this case (a hypothetical one) language consists of nothing but interjections: using the term with sufficient latitude to include

commands like *go*, vocatives like *puss*, and demonstratives like *lo*!

A *word* may either coincide with the syllable, or exceed it—*i. e.* it may be monosyllabic or other than monosyllabic. That no word is unnecessarily long is an inference *à priori*, suggested by the rule which forbids us to multiply causes unnecessarily. The deduction from it, that all roots were originally monosyllabic, partakes of this *à priori* character; and, although it is, to a great extent, borne out by actual investigation, it can scarcely be taken absolutely and applied indiscriminately. In a rough way, however, and provisionally, most philologues, either consciously or unconsciously, act on it.

Syntax, or the combination of words in a state of mutual relation to each other, begins when out of two or more words we deliver either a proposition or the part of one.*

Agglutination begins when one of two words in a syntactic relation to one another, is so subordinated to its fellow that it undergoes a change in either form or meaning—*à fortiori*, when it does so in both.

To this it should be added that the change need not be a change of its component articulate elements. It is enough if it be a change of accent. Indeed, the change of accent is, in many respects, the more important one of the two. A word thus affected becomes *enclitic*. Hence we may say that agglutination begins when one of two words becomes enclitic or suffers any greater change than that term implies.

* I think that the term *Syntax* may fairly be used here; because, though even when there are no inflections and no approach to them (so that the phenomena of concord, government, and the like, are out of the question), there is still the necessity for some *Syntaxis* or *Arrangement*. This, of course, consists in the order in which the words follow each other, *i. e.* in position. Without, then, pressing the term, I submit that, in a proposition consisting of two or more words differently arranged, there is not only a difference but a difference of what may conveniently be called *Syntax*.

When one word in a language is thus affected, the language to which it belongs is, *pro tanto*, agglutinate, and when all the words are thus affected, the whole language becomes so. Between these two extremes there is every intermediate degree. When, however, a notable majority has thus presented the phenomenon of agglutination, the language, unless there are other reasons against it, may be classed as Agglutinate.

Inflection begins when a word originally enclitic loses its capability of being separated from its principal and being presented in an isolated form.

When the word has not only lost its individuality, but is so far transformed as to be incapable of being explained, *i. e.* incapable of having its original form re-exhibited, the inflectional character has taken the most decided form it is capable of taking.

When one word in a language is thus affected, the language to which it belongs is, *pro tanto*, inflectional; and when all the words are thus affected the whole language becomes so. Between these two extremes there is every intermediate degree. When, however, a notable majority of words has thus presented the phenomenon of non-individuality, the language itself, unless there are reasons against it, may be classed as Inflectional.

Inflections may be lost: the loss of them being either pure and simple, or attended with the evolution of some equivalent circumlocution. When one inflection is thus dropped, the language to which it belongs has, *pro tanto*, departed from its inflectional character, and when all inflections are dropped, the whole language has become something else. Some writers apply the term *analytic* to this stage; but there is no good name for it. It is, however, the stage which the English and French, as contrasted with the Anglo-Saxon and the Latin, represent.

Simply considered with a view to their want of in-

flexion, languages in their fourth resemble languages in their second stage. The resemblance, however, is only apparent ; in other words, there is no such thing in language as a true anamorphosis, *i. e.* a simple repetition of the same forms. The prepositions and auxiliari verbs which, in many cases, serve as equivalents to the ejected inflections, are of a more general and abstract character than the words used in the infancy of language. Again ; inflections often impress on the main word certain secondary changes, which may remain as effects after the inflection out of which they originated has departed. The difference, however, between the fragments and the rudiments of an inflection has already been noticed.

In whatever way language originated it is by imitation that it is propagated. With the exception of the cry uttered by the infant at birth, which is a purely reflex action, and which is of the same kind for infants of all nations and countries, with the addition of, perhaps, a few others, everything that is uttered by the child is the effect of imitation. He speaks as others speak about him, as he has heard them speak, and as he strives to imitate them. Hence all known philological phenomena are facts in the history of the communication, reception, and representation of language rather than facts in its birth, or origin. They all assume a language as it is—ready-made and previously existing. They are facts of transmission rather than of aught else.

After a time, however, simple imitation ceases, and differences between the speech of two or more speakers develop themselves. Of that particular form of his mother-tongue which any individual uses, the speaker is thoroughly, and in every sense, the master. He uses it as an instrument of his own. He uses it as he uses his arms and legs ; to a great extent unconsciously, but almost always instinctively. He

cannot err in this, so long as he is at one and the same time, unconscious, spontaneous, and intelligible. If he think about grammar, and, by so doing, modify its spontaneity, it is, *pro tanto*, a language influenced *aliunde*. In all cases, however, it is the only language he understands in full. As long as he speaks it simply from his instincts, it is in good grammar; being simply what he makes it. What is called bad grammar is a detail in which he differs from some one else who calls *his* form of speech good grammar. This means that there is no such a thing as bad grammar. For every apparent solecism there is a reason. If it were not so, bad grammar would be a force exerting itself *as such*. That these reasons have been but imperfectly investigated is true, and it is true that the imperfect investigation which has neglected them so thoroughly passes for a good one, as to have obscured the philological truth that *whatever is, is right*. Such, however, is the fact: whatever comes spontaneously comes naturally, and whatever comes naturally is a growth which we must take as it comes, and not regulate by any preconceived notions. The real bad grammar is on the part of those grammarians who venture to lay down rules for the representation of language which they cannot complete, rather than on that of the speakers. To cut down language to grammar is to regulate faces by pictures of them.

The man who, instead of *I am*, says *I are*, so speaks because the unconscious analogies which regulate his expression suggest these words. What he does others will do also. Of such as do so all that can be said is, that they use a dialect which is limited to the illiterate; and, amongst them, only to those who are within the range of a certain set of philological influences. Yet, if these men formed a community by themselves in (say) an island of the Pacific, and were visited by a missionary there, who formed his grammar solely on what

he found, and, by forming such a grammar, had fixed the language, the vulgarism would become classical ; for, if the language stood quite alone, there would be no means of seeing that (even in the eyes of the grammarian) it had once been what he would call wrong. No one calls *jeg er*, bad Danish. Yet, word for word, it is the English *I are*. In Danish, as in English, there was the older form in *-m* ; and in Danish, as in English, some one spoke what is called bad grammar when he, for the first time, used the form in *-r* in its stead. In Denmark, however, the so-called bad language has prevailed, *i. e.* has become good.

But how was it that the bad preference set in ? We cannot say. This, however, we can say—that it was determined by the forces which determine the growth of language ; and that, as a force, it is as little to be condemned as the conservative force which would have resisted it is to be praised. Each is simply to be investigated ; in the neglect of which investigation lies the real fault, whatever that may be.

It does not follow, however, from this, that there is no such a thing as bad grammar. The term has two meanings. It signifies the actual representation of a language, and the formal scheme of a language. Language, as a fact, must be taken as it is, and represented as it best may be. Nevertheless there is a standard by which it must be measured. In one sense the words *myself* and *himself* are good English ; so good that men may be laughed at for saying *his-self*. In another sense, one of them must be wrong. If *self* mean *exactly* the same in each compound, and if the two compounds stand in *exactly* the same ratio to the pronouns *I* and *he*, and if *my* and *him* be in decidedly different cases, there must be something wrong somewhere ; the wrong being a formal one.

The rule in English that *two negatives make an affirmative* is, as a rule of language, absolutely incom-

patible with the rule that *duæ aut plures negativæ apud Græcos vehementius negant*, so long as we keep the word *negative* to one precise signification. By making the second negative, however, an expletive, by ignoring it altogether, or by making it express, in some vague manner, the mode of the negation, we can reconcile the two.

Again—whatever may be the origin of the sign of the first person in verbs, it is beyond doubt that, in certain stages of certain languages, it was the equivalent to the first personal pronoun as the name of the subject of the proposition. This is what the *-m* in *am* is: just like the *-μι* in *εἰμι*. When *I am*, then, was first said there was one of four things. The combination meant *the I which is is I*; or *I, I am* with emphasis; or it was a simple piece of tautology; or the *-m* was entirely merged in the *a*. So far as it was purely tautological, it was (so far as grammar is formal) a paralogism. Yet it was, and is, a fact in language; and its evolution was the effect of some philological force which it is the business of philologues to elucidate. Anything short of this, such as the mere condemnation of certain expressions on the score of bad grammar, is only cutting the knot when it ought to be undone. There is, doubtless, wrong somewhere; but the language adopts the wrong, and the language we must take as we find it: in other words, the wrong rights itself. And this (if we may speak in metaphors without coming under the charge of haziness) is the fact. Wrongs in language have a tendency to right themselves; language itself being, at one and the same time, in a state of unstable equilibrium and incapable of disorganization.

Its primary function is to be a medium of communication, and it is impossible to imagine any natural change in it which is not regulated by the conditions herein applied. Men and women may have more or less to say according to the range of their wants

and experience ; but if language, at all times and in all places, stands in the same relation to its ideas as an exponent, it is equally good as language. What certain changes do is this—they modify the particular phases of the language, and, so far as they do this, change its individual character.

Lest this should be thought incompatible with the acknowledged fact that languages differ from each other in copiousness, harmony, and development of inflection ; lest it should seem to cut at the root of the doctrine implicit in much of what this work is intended to convey, I guard against any misinterpretation of my meaning by saying (what is, perhaps, superfluous) that a language representing a high state of civilization is one thing, the manner in which it represents it is another. All that is here argued is that, given a certain range of ideas on the part of the speakers, all languages represent it with an equal degree of adequateness—the relation of the language, as a medium to the ideas represented, being constant. A picture of a stunted idiot is as good, as a mere representation, as the picture of equal artistic skill of a genius, an athlete, or an Antinöus. The matter alone differs. The relation of the representation, supposing it always to be adequate, (as it is held to be in the case of language,) is the same.

CHAPTER II.

On Classes, and affinity.

OBSERVE, in the remarks upon the several stages in which languages are to be found, the word *classed*. Roughly and practically speaking, a language may be agglutinate or inflectional, and yet, on the first view, cannot be treated as such, without inconvenience. Such is the case when it belongs to a large class, wherein its congeners are in a different stage of development. It is only, however, laxly and superficially that this exception holds good. The real view is, that agglutination or inflection, as the case may be, is to be treated as a single character overbalanced by others. Some of the Ugrian forms of speech exhibit this complication. Their congeners are agglutinate, whereas, the Fin is (in the eyes of many) at least sub-inflectional. Still the original classification holds good; inasmuch as we classify by affinity, rather than form.

Languages, in other respects but distantly related, may agree with each other by being in the same stage: this being agreement without affinity. Languages, on the other hand, closely connected with each other in the way of descent, may be in different stages; in other words, languages are related to each other according to the time at which they are either known or believed to have diverged from some common stock.

Differences in the rate of change, complicate, without altering, this principle.

How far physical conformation coincides with blood, or descent, is another question; a question that belongs to

the ethnologist almost exclusively. It is a question upon which many extreme opinions are afloat ; but it is not a question upon which the study of language has any *direct* bearing, though it is one upon which many philologists have committed themselves.

Several of the writers who have done me the honour of either adopting or disparaging my opinions have been pleased to look upon me as an investigator who lays undue value upon the evidence of language as a test of ethnological affinity. Having written on philology before I touched the study of medicine, I may, many years ago, have held opinions that justify this view. I am not, however, aware of having ever expressed them in any published work, or, indeed, of having entertained them at all for upwards of twenty years. In all works on ethnology, philology must preponderate ; simply because the facts of language are numerous, definite, and, above all, capable of being studied anywhere and at all times, at first, or second, hand ; in the closet, or museum, as well as in the country or open field. But identity of language is, at the most, only a presumption in favour of identity of blood. Being this, it must stand as an important test—a provisional test no doubt ; but, still, as a test that is satisfactory and valid so long as nothing is brought against it. It fits, however, but loosely.

It is clear that changes in the physical conformation of a population of speakers and changes in the language they speak may go on at different rates. A thousand years may pass over two nations undoubtedly of the same origin, and which were, at the beginning of those thousand years, of the same complexion, form, and language.

At the end of those thousand years there shall be a difference. On the one the language shall have changed rapidly, the physical structure slowly. On the other the physical conformation shall have been modified by a

quick succession of external influences, whilst the language shall have stayed as it was.

With an assumed, or proved, original identity on each side, the difference in the rate of action on the part of the different influences is the key to the discrepancies between the two tests. The language may remain *in statu quo*, whilst the hair, complexion, and bones change; or the hair, complexion, and osteology may remain *in statu quo*, whilst the language changes.

Apparently this leaves matters in an unsatisfactory condition; in a way which allows the ethnologist any amount of assumption he chooses. Apparently it does so; but it does so in appearance only. In reality we have ways and means of determining which of the two changes is the likelier.

We know what modifies *form*. Change of latitude, climate, sea-level, conditions of subsistence, conditions of clothing, &c., do this; all (or nearly all) such changes being physical.

We know, too (though in a less degree), what modifies *language*. New wants gratified by objects with new names, new ideas requiring new terms, increased intercourse between man and man, tribe and tribe, nation and nation, island and island, oasis and oasis, country and country, do this. It is our business to learn from history what does all this.

In the assumption of an original continuity (running through the whole of this book, though subject to correction from new facts) of allied forms of speech there is, doubtless, hypothesis; and in the doctrine of the obliteration of intermediate forms and the outcrop of affinities there is hypothesis also. How much? In the facts themselves none. The hypothetical element, such as it is, lies in the application of them. For the French, Italian, and Spanish, the former is a matter of history. It has gone on to some extent already. To some extent it is going on before our

eyes at the present time. In like manner, the out-crops of the Fin languages, which lie in fragments like islands in a Russian sea (as aforesaid), are simple facts—without an atom of hypothesis in them. The nearest congener of A is not the contiguous B but distant C. It accounts, then, for something. The present writer makes it account for much; perhaps for too much. Let those who differ with him, then, take exceptions to his several applications in detail, each on the merits of the particular case; not to the primary fact. The primary fact with a partial application is a truism. How far it extends is a case of *more or less*.

Coincidence is an actual fact in more parts of the world than one. As a general rule, however, neither the phonesis of a language, nor the stage of its development, are of much value in a question of relationship—at any rate, they are not of primary importance. Neither is the character of the grammatical structure. Of two nations closely allied the one may prefer prefixes to postfixes, whilst the other uses the postfix rather than the prefix; or, again, two languages may agree in preferring prefixes which agree in little else. In the way of generalizing the phonetic and ideologic character of large groups of languages much good work has been done. For the investigation, however, of affinities a great deal of it is out of place. It is only to a certain, though, doubtless, to a considerable, degree that languages genealogically allied are also in the same stage of development. This means that no single character is worth much.

We may have, however, likeness without a corresponding affinity. Some thousand years hence, when the differences between the English of America and of Australia will have notably increased, the genitive cases in -s may still exist. Their history will be known. They will be known to have existed in the mother tongue at the time of the division of the languages, and that as signs

of the genitive case. They will, therefore, represent an inflection ready-made in or before the nineteenth century: facts which will amply account for their existence elsewhere and at a later period. They *might*, however, represent something else. It might be that all that the Australians on their part, and the Americans, on theirs, took with them from their mother-country was a series of uninflected substantives, a short word of which the letter *s* was the main element with a meaning akin to the meaning of the inflectional *s*, and a tendency to combine the two. In this case the combination itself would have been effected within each of the two countries at a period subsequent to the division from the mother-tongue, and independently, as far as the combination went, of the mother-tongue itself.

But it was not *so*: as the critics of the time in prospect will know from history. It was not so; for the inflection was part and parcel of the paradigms and scheme of the mother-tongue. Let us call an inflection of this kind—imported rather than developed—*schematic*.

Schematic inflections tell us that the languages in which they appear broke off from the mother-tongue during a stage of its development sufficiently advanced to be, *pro tanto*, at least, inflectional.

With the other alternative the case is different, and separation took place during a stage of which all that can be said is, that a tendency to inflection existed, and that the elements out of which it was evolved along with the tendency to combine them, existed also. This stage was, of course, an earlier one.

Nevertheless, a separation during the inflectional stage is simulated.

This is no hypothetical case; on the contrary, it is a real one. The root of the Latin *se*, the so-called reflexive pronoun, is common to the Norse and Lithuanian languages. It is common to many other forms of

speech besides; but these two are the only ones now under notice. The Lithuanians append it in the way of an agglutination to the verb, making thereby an approximation to a reflective, or middle, voice. The Scandinavians did the same. They did more. Within the historical period we have seen this same reflective pronoun (1.) as a full appendage like *kalla sik* = *call himself*; (2.) as a modified appendage, *kallasc*; (3.) as *kallast*, applying to all three persons, and meaning not only *call himself*, but *call one's self*, *call thyself*, *call myself*, *call ourselves*, *yourselves*, and *themselves*; (4.) as *kallas* and *kalles*, in which forms it is treated both in Danish and Swedish as an ordinary passive voice. Now, if it were not for the older forms we might never have known all this; and if it were not for the known newness of its origin, we might fancy that it originated at a period when the mother-tongues of the Norse and Lithuanian were one. We might, also, entertain the notable blunder that, as it is wanting in the allied languages of Germany and England, it is the fragment of a full inflection once possessed by the whole class.

Let the Lithuanian and Norse middles be called *isomorphic*.

If isomorphic combinations be something less as signs of affinity than schematic the forms which we are about to call *isomeric* are somewhat less than isomorphic. In Norse and Rumanian the article is post-positional, *i. e.* the former language has *mand* = *man*, and *mand-en* = *the man*, whilst the latter has *omo* = *man* and *om-ul* = *the man*. The Norse *-en* is *hin*, the Rumanian *-l-* is *ille*, each being the pronoun of the third person. Here, though the *words* differ, the *logical* elements of the combination are the same. This, in logic, is the parallel to isomorphism. It will never be true isomorphism; but always run parallel with it; *isomorphism* being inchoative, possible, or contingent *schematism*.

But in order to have either isomerism or isomorphism, full and perfect, we must take cognizance of the logical import of the fundamental, as well as of the appended or sub-inflectional, element: inasmuch as it is not only a possible, but a highly probable, phenomenon in language that the same process may give a different result. Let a word be doubled. The result will be different according as the word itself is the name of a substance or an action. I say *man man* or *beat beat* where the parts in combination are the same; or, rather, where there is only one part made two by doubling or gemination. But we can see our way to the results being different. The former may come out the equivalent to *ἄνθρωποι*, *i. e.* a plural number. The latter may come out an equivalent to *τέτυφα*. In each case we can see our way to the ideas associated. In the first it is that of repetition, pure and simple, which gives a plural at once. In the latter there is the notion not only of repetition, but of repetition combined with continuance, in which idea of continuance that of past time is implicit in the idea of the connection between a beginning and an end. Let this element preponderate, and we have a perfect tense, *i. e.* a tense combining a past with a present meaning. But in order for this to be possible the notion of time must be implicit in the word doubled, *i. e.* it must be a verb.

CHAPTER III.

Analytic and Synthetic View of Methods.—Origin of Derivatives and of Roots—of derived Forms, Voice, &c.

THE difference between Analysis and Synthesis, which is good in so many departments of inquiry is pre-eminently good in Comparative Philology. Each has its own proper ground ; each illustrates its own definite portion of the subject ; each requires appropriate aptitudes and appropriate knowledge on the part of the investigator.

Analysis, taking language as it finds it, is glad to find it in as advanced a condition as possible ; every element of complexity giving it fresh details in the way of material. Its special fields are languages like the English and French with such others as approach them in character. These it traces back to the Anglo-Saxon and Latin ; and, beginning at the latest, and working back to the earliest, known point, gets its results. In this all those etymologies which deal with both secondary forms and secondary meanings find their application. So does all the excellent information concerning letter-changes and the like.

Synthesis has its basis in psychology and logic, rather than in proper philology. It strives at a picture of the earliest form of the earliest language, and asks how, by addition after addition, it has become complex. It is to a great extent *à priori* in its arguments : yet not wholly so ; indeed, it would be an unsafe method if it were. It owes much to the analytical method,

and is, to a great extent, dependent on it. If we wish to know what language was at first there is no better way of learning than by beginning at the end, and by eliminating such elements of which the comparatively recent origin can be shown, to come to an approximation of the simplicity of its original form. Still, the two methods begin at different ends of the subject, and require different aptitudes and different masses of information. Synthesis is deduction based on previous induction.

Respecting each, there are two facts of primary importance ; which are these—each method covers a certain amount of ground, and each leaves an enormous amount of ground uncovered ; neither do the two combined, when we consider the width of the field, cover much. Yet there is no third method.

The view taken in the preceding pages was synthetic, *i. e.* it began with the earliest stage of language and went on to the latest. Yet the other might just as easily have been taken, and I might, after writing on the English or the French of the present year, have asked what it was out of which they were developed, and then what it was which preceded—so going backwards instead of forwards.

A competent inquirer should be able to take either line as occasion requires ; the advantages which the one has over the other, being different under different circumstances ; just as it is in chemistry and elsewhere.

Let us apply this. The palmary problems in Comparative Philology are two, and two only—the mechanism of derivative forms (especially the inflections) and the origin of roots. Everything else is subordinate and auxiliary to these two main questions. Whether all the points concerning them will ever be solved is another matter. It is only certain that they give us the *summa genera* of the inquiry. What do we know about them ?

How far are we on the right road for discovering them? It is enough, for the present, to state that the analytic method does the most for the one, the synthetic method the most for the other, department.

The mechanism of derivatives most especially appeals to the analytic method for elucidation. The very fact of a secondary form, or a secondary meaning, implies this.

It is consequently worked from the scholastic, rather than the logical, side; and deals most especially with languages of which we have the longest history and the most stages. Practically, it draws half its facts from the Latin and its derivatives.

Hence, the order in which the primary divisions of the facts which are now coming under notice are exhibited is the reverse of that in which they are exhibited in the general outline.

1. *Roots* are what we began with. They are what the sequel will end with.

2. Then come those modifications of the root which give such differences as those between $\phi\lambda\epsilon\gamma\omega$ and $\phi\lambda\epsilon\gamma\epsilon\theta\omega$, *voco* and *vocito*, &c., modifications which do not affect, or only indirectly affect, the inflections. These give us what is called crude forms or themes—which may, however, as they often are, be limited to the distinct root. The so-called frequentative, inchoative, causal, diminutive, and other modifications, belong to this class.

3. Thirdly comes modification in the way of *Accidence* or *Inflection*. As the ordinary Accidents of the current grammar contain something more than true and proper inflections, this class, like the last, is not strictly defined. As the error, however, is on the side of comprehension, it is excusable. Useless as they are for investigation of the phenomena of growth and development in language, such terms as Voice, Mood, Tense, &c., are such familiar, tangible, and definite terms that, with all the exceptions which lie against them, they will determine the extent of the class: though it is clear that the *-im* in words

like *infimus*, the *-er* in words like *miserrimus*, are as little inflectional as the *-it-* in *vocito*. I admire, then, rather than imitate, the boldness of one of the ablest living philologues, Schleicher, who, in his Lithuanic grammar, has ejected them from the category in which he places the case-endings of Nouns and the persons and tenses of Verbs—recognizing comparative and superlative degrees, only so far as they agree with the positive in its signs of Case, Number, and Gender, the true accidents of nouns.

The boundary in each of these classes is uncertain. Many elements which seem to be adjuncts may really be radical. More elements, apparently radical, will really, when more carefully studied, prove adjuncts. The class of Diminutives more especially simulate radical forms; but the refined investigations of Key and others have put many of them in their true light. The question most especially connected with this class of words is the formation of Decomposites, or words containing more superadded elements than one. Are these elements ever added at once? In the *earlier* stages of languages, though the matter is difficult to prove, *No*. In the *later* stages the compound affixes are common, witness the number of words which, in the present English, end in *-ally*, where the adjective ends in *-ic*. Many a man has said *characteristically* without having recognized such a form as *characteristical*.

Of inflections, the separable ones are the simplest. In many words, however, as in *domin-æ*, a single sound expresses case, number, and gender at once.

To begin with the simpler forms. In the Greek perfects the reduplication gives us a part of the original as a prefix. Here we have a secondary element without a second word to evolve it from. The same is the case with the Malay *orang orang = men*.

Again, *tip* differs from *top*, without any second word to give the difference.

That these exceptions are not universally allowed is

probable. Whether any one hold that $\tau\acute{\epsilon}\tau\upsilon\phi\alpha = \tau\acute{\epsilon}\tau\upsilon\phi\alpha$ $\tau\acute{\epsilon}\tau\upsilon\phi\alpha$ (a true reduplication in full) I cannot say. That many hold that changes like *tip* and *top* are secondary results is beyond doubt. No fact is more certain than that many additions effect a change in the contiguous syllables, and that the addition may drop off whilst the change remains. Such, indeed, is the case with our own perfects, which were once, like the Greek, reduplications with a change of vowel. The reduplication is lost; the changed vowel remains. That this explains many apparently simple changes of vowels is certain. How many it explains is another question.

Let us call this *accommodation*. It is of two kinds. Sometimes the vowel of the theme is accommodated to the vowel of the addition. Sometimes the vowel of the addition is accommodated to the vowel of the theme. Again, the addition may be either a prefix or an affix; so that the change may be effected from the beginning and proceed forwards, or from the end and proceed backwards.

Sometimes the vowel may be wholly elided; in which case there is the actual dislocation of the syllables.

Again, the consonant may be changed, as it is in the Keltic and other inflections.

All these processes are factors in numerous important changes of words; and, as a general rule, each is more especially affected by some languages than by others. But they are only factors—not principles.

Subject to exceptions of the kind indicated, I believe that it is now the current doctrine that all modifications in the form of words are the result of secondary changes, and that derivation is only composition in disguise. If so, the disguise must be taken away.

I begin with the verbs.

In many of these the agglutination is simply a matter of history. In combinations like the English

can't, and the Scotch *canna*, the negative has lost its original form.

In the Italian *parlero* = *I shall speak*, the analysis is *parlare* + *ho* = *I have to speak*.

Even in a language in the stage of the Sanskrit the future is the verb *plus* the auxiliary *am*.

1. Srasht-*āsmi*.

2. Srasht-*āsi*.

1. Srasht-*āsmas*.

2. Srasht-*āstha*.

Equivalent to the Latin

1. Creabo.

2. Creabis.

1. Creabimus.

2. Creabitis.

In the Greek passives, *i. e.* the true ones for the Aorist (all the rest being middles with a passive power), the addition is that of the same auxiliary; the power of the original word being participial.

In *catch'em* and *thank'ee* the name of the object is incorporated with that of the action by which it is affected; these expressions though vulgar being real, and the independent existence of the pronominal elements being concealed by the fact of their amalgamation. Grammarians, it must be allowed, have not admitted these forms into their grammars; but that is merely because their grammars only partially represent the language. In the Italian, similar amalgamations are recognized—indeed greater and more complex ones—such as *darmilo* = *give it me*, where the object conveyed as well as the object to which it is made over is named. In many rude languages these facts are noted; and, when this is done, pass for peculiarities. They merely show that the principles of language are general; the practice of grammarians partial, irregular, and inconsistent.

The formation of much which is called voice is equally agglutinate; so much so that it can scarcely be called an inflection.

The combination of a term denoting an action with

a term denoting the object which that action effects is sufficiently common ; though its great prevalence in certain rude languages has been treated as if it were a comparative rarity elsewhere. The ordinary reflective construction, however, supplies its elements—which in the French places the pronoun before, in the Italian after, the verb.

Let us apply this to voice. When two out of the three reflective pronouns, thus brought into contact with the governing verb, have not only been superseded by the third, but have become so far incorporated with the word expressive of the action as to have lost their independent form, the result is a middle voice.

A man who *beats* or *washes* himself is *beaten* or *washed*, and, on the strength of this fact, middles become passives. The palmary illustrations of this, as may be anticipated, are to be found in the Norse languages. Here *sik* = *se* = *self*, in its original the equivalent of *himself*, *herself*, or *themselves*. From an extension to *one's-self* it proceeds to represent *myself*, *thyself*, *ourselves*, and *yourselves*, just like *ἐ* and even *ἐαυτου* in Greek. This gives, in the oldest Norwegian of *Norway*, from *kalla* = *call*, *kalla-se* = *call one's-self*, *myself*, *thyself*, &c. ; wherein the change is limited to the elimination of the *i*. In the *Icelandic* of the same period the form is generally (though not always) *-st* : the sense being more middle than passive : thus, whilst *hann var nafnadr* means *he was called*, *hann nefdist* means *he gave as his name*, or *called himself*.

In modern Swedish and Danish the *t* is lost ; and words like *kallas* in the one language, and *kalles* in the other, are treated as simple passives, just like *vocor*, or *amor*.

The languages just referred to give some interesting examples of the reciprocal, or doubly-reflective, power of

these forms in *-st*, such as *cettust* = *fight one another*, *drepiz* = *kill one another*, and which, in a later stage, give us such words as *vi släs*, *vi brottas*, *vi mödes*, *vi skilles*, &c. = *we fight*, *we wrestle*, *we meet*, *we part*, &c., isomeric, and, indeed (with the difference of arrangement), isomorphic with the French *se battre*, *se quereller*, &c. This gives us certain, perhaps all, deponents.

The nearest known approximation to a true series of *passive*, rather than middle, verbs is that given by the Aorist Passive in Greek, where $\epsilon\text{-}\tau\upsilon\phi\text{-}\theta\text{-}\eta\nu$, $\epsilon\text{-}\tau\upsilon\phi\text{-}\theta\text{-}\eta\varsigma$, $\epsilon\text{-}\tau\upsilon\phi\text{-}\theta\text{-}\eta$, $\tau\upsilon\phi\text{-}\theta\text{-}\eta\tau\iota$, $\tau\upsilon\phi\text{-}\theta\text{-}\epsilon\iota\eta\nu$, $\tau\upsilon\phi\text{-}\theta\text{-}\omega$, and $\tau\upsilon\phi\text{-}\theta\text{-}\eta\nu\alpha\iota$, shew a verb *plus* the participle of the substantive verb, *i. e.* the addition of $\eta\nu$, $\eta\varsigma$, $\eta\tau\iota$, $\epsilon\iota\eta\nu$, ω , and $\epsilon\iota\nu\alpha\iota$.

Concerning passives not accounted for by either of the preceding two methods I have nothing definite to suggest.

The general nature, however, of the participle, along with that of the infinitive (the two forms wherein the verb passes into the noun or *vice versâ*), demands notice, since it breaks down the distinction between the noun and the verb.

Infinitives are verbs in respect to what they mean, but Substantives in every other respect. They are names of actions with abstraction of the agent. In this respect they comport them like words like *redness*. They are names, though not concrete ones; being the names of substances with single attributes. All we know of a runner, when we know not whether it be a *man* or a *horse*, or what it is, is, that it *runs*; and all that we know of *running* is, that it is the act of a runner. This act may take place in past, present, or future time; so that Infinitives are susceptible of what is called Tense. It may also be an act on the part of one who is more noted for what is done to him than what he does; so that voice is one of these accidents.

These actions may be either singular or plural, or even dual; *two acts of running*, or *a hundred acts of running*, being just as intelligible as one; besides which, they may have the same relations in the way of space that a *town* or a *house* may have, *i. e.* we may go *towards* such or such an action or come *from* it.!

In one sense the Infinitive is susceptible of Gender, though not in the way that a Participle is so. The gender of a Participle is that of the agent. This for an Infinitive is as impossible as it is for an ordinary verb; inasmuch as such gender as full verbs are supposed, in some cases, to possess, is only the gender of their participle. But the kind of gender which makes *gladius* masculine and *hasta* feminine may make the same distinction between two kinds of actions. The Greek Infinitives are all neuter; but, *logically*, they might just as well be masculine or feminine, as may be seen from the way in which they are translated into Latin. Though *το μισειν* = *odium*, *το φθονειν* = *invidia*.

Of person, however, *ex vi termini*, they are essentially destitute; person being the character of the agent from which they are abstracted, or changing the expression, which is abstracted from them.

All this is made plain by reference to those languages which contain true verbal abstracts, one of them being our own. *Cleansing*, from the Anglo-Saxon *cleansung*, is simply a substantive of the feminine gender.

Whether we can think the import of words like *βαπτισθηναι*, *βεβαπτισθαι*, &c., exactly as it was thought by an ancient Greek, is uncertain; and it is even more uncertain, from the fact of his having no experience of such recent forms as our own, whether an ancient Greek could think the import of such a phrase as *to have been dipped* exactly like an Englishman. It is only certain that both expressions are substantially one; and we can talk of wishing *to have been dipped*, just as we can of wishing *for a dipping*.

It is not by accident that Gender and Number, though possible inflections of an Infinitive Verb, are either rare or non-existent.

For *gender* the great determinant, viz. the difference of real or supposed sex on the part of the agent is wholly wanting; all that remains being the hypothetical or conventional gender of the action.

In respect to *number*, we must remember that even in words like *redness* plurality is an exceptional phenomenon. Abstracts are essentially one and indivisible; so that such plurals as we have, are, in the *very* strictest sense of the word, no abstracts at all. We can only talk of *rednesses* when we mean either two different shades of *red*, in which we really have two abstracts so much alike as not to be distinguished, or the *reds* of two different concrete substances, in which we have an abstract with a substance in the background.

In respect to what they mean, participles, like infinitives, are verbs; except that, instead of being actual names of actions, they are words which suggest an action and denote an agent; whereas infinitives, whilst they only suggest the agent, denote the action. Hence, the participle has voice and tense to about the same extent as the Infinitive; but case, number, and gender to a much greater. In all these it follows the substantive, towards which it comports itself like an ordinary adjective. As to *Mood*, the Infinitive *is* one; the Participle being without it—or rather, being, in some sense, a mood itself.

Have participles *Persons*? I know of no language wherein the participle, preceded by a pronoun of the first person, has a different form from a participle preceded by a pronoun of the second, or a participle attended by a pronoun of the second person from a participle attended by one of the third. At the same time there is no logical reason against such a concord. From this point of view, participles converted into tenses, by losing their auxiliaries, cease to be participles.

The participle of the middle voice seems to have arisen late, and to have been lost early; such being the inference from the Greek *τυπτομενος* and the Latin *regimini*, *amamini*, &c.; these last, though nominally persons plural being really for the second person plural just what *τετυμμενοι* (*εισι*) is for certain third persons in Greek. In Latin, however, they have lost their auxiliary, and exist only as fragments of a participial inflection—fragments unless we prefer to consider them as rudiments.

In these, as well as in *τυπτομενοι*, with which they are isomorphic, the sign of the participle (ν) follows the sign of the voice (μ); so that *τύπτομενος* is newer than *τύπτομαι*.

Passives like *τυφθεις* are merely participles upon a participle, just like *having been* in English. Whether *τυφθεις* or *ἐτυφθην* be the older form, is not the present question. It is certain that *τυφ-θ-* is the basis of both.

In the Middle voice, then, the participle is later than the tenses and the persons, whilst in the Passive it precedes them. Indeed, it is (as has been stated) the only element which is truly and primarily passive. As for the ν in *τυπτομενος* it is *active*, being part of a word denoting an action, in which the complementary noun is both the name of the agent and the person suggested as the object. I am not aware of any successful or even plausible attempt at isolating any participial element and even guessing at what it was as an independent word.

The contrast between the τ in *τυφθεις* and the n in *stricken* is remarkable. In languages like our own, where the Passive Participles stand either alone or without any such agglutinate passives, as *ἐτυφθην*, &c. in paradigm with them, there is the perplexing fact of such connections as they have at all, being *Active*. Form for form *swum* and *burnt*, the *passive* participles are identical with *swum* and *burnt*, the *active* preterites. In an earlier stage of our language there was a differ-

ence, and whilst the participles were *swummen* and *bærned*, the preterites were *swummon*, *swumme* or *swam*, and *bærnde*. Even this, however, is but a slight distinction.

Participles by losing their auxiliars simulate tenses—often tenses with gender. But, then, as before stated, they are something more than participles.

Now comes a short notice of the *Persons*. Many grammarians have suggested that the signs of the persons in the verb might be neither more nor less than the personal pronouns appended, in the first instance, to the verb, but, afterwards, amalgamated or incorporated with it. Mr. Garnett, however, observed that the appended pronoun was not so much the *personal* as the *possessive* one: that the analysis of a word like *inquam* was not so much, *say + I*, as *saying + my*; in short, that the verb was a noun, and the pronoun either an adjective (like *meus*) or an oblique case (like *mei*), agreeing with, or governed by, it.

It is certainly so in some cases. The Magyars, instead of saying *my apple*, *thy apple*, say what is equivalent to *apple-m*, *apple-th*, &c.; *i. e.* they append the possessive pronoun to the substantive, and, by modifying its form, partially incorporate or amalgamate it. They do more than this. They do precisely the same with the verbs in their *personal*, as they do with the nouns in their *possessive*, relations. Hence, *olvas-om*, &c., is less *I read* than *my reading*; less *read + I*, than *reading + my*.

(1.)

Olvás—om	= <i>I read</i>	= <i>reading-my</i> .
— od	= <i>thou readest</i>	= <i>reading-thy</i> .
— uk	= <i>we read</i>	= <i>reading-our</i> .
— atok	= <i>ye read</i>	= <i>reading-your</i> .

(2.)

Almá—m	= <i>my apple</i>	= <i>apple-my</i> .
— d	= <i>thy apple</i>	= <i>apple-thy</i> .
— nk	= <i>our apple</i>	= <i>apple-our</i> .
— tok	= <i>your apple</i>	= <i>apple-your</i> .

From the verb, I pass to the *Article*. If we look to the derivation of the word *article* = *joint*, it suggests nothing more than one word so united, or articulated, with another as to have lost its own separate existence. Such is the case with *a* which is *an*, *an* being *ane* or *one*. Without a substantive it is nothing: though *one* is a separate and separable word. The same is the case with *the*, which is a derivative of the root of *this* and *that*. Yet it only exists as a prefix: however much its congeners may exist as separate terms. Some years back I found *no* added to the list of English articles, and, at once, admitted that it was one. I have since added *every*. None of these words can exist without a substantive of which they are a concomitant part—separable, inasmuch as the substantive can exist without them; separable, inasmuch as they are full words in the matter of pronounceability; but inseparable, inasmuch as when away from their noun, they are only words *in posse*.

All these words are pronominal in origin, and they are all recognized articles. They form a natural class, inasmuch as they are the terms which play an important part in Logic. They convey the notions of quantity or its absence, of definitude or its opposite. They are a natural class: but it does not follow from this that they constitute the whole of the group to which the term article may apply. Nothing in the etymology of the names conveys this. All that the etymology requires is their non-independent character. It does not even limit them to nouns, still less to pronouns. When the so-called possessive pronouns, instead of constituting a whole term (as in *mine is here*, *this is mine*), form only a part of one, they change their form, and are just as articular in their construction as *the*, *a*, *no*, and *every*. We say *my*, *thy*, *our*, *your*, *their*, or *her*—*horse*, but no one says *this horse is my*, or *this hat is thy*. When the article becomes post-positive it becomes a recognized inflection; pre-eminently agglutinate in its origin.

Certain participles simulate (we may say become) tenses. Cases may simulate (or become) adjectives. *Cujum* is a neuter of *cujus*, word for word, *κοῖον*; which in Greek is treated as an actual adjective. Let a case denote a *quality* (and, in the Fin, cases do so) and it may take the gender of its substantive; in other words, agree with, instead of being governed by, it. Which is the case is a mere point of grammatical phraseology. Wallis calls *man's* in a *man's hat* an adjective. It is, and it is not.

The above shows that parts of speech grow out of parts of speech, and accidents out of accidents; yet little or nothing has been done towards even getting to the fundamental inflection.

This alone implies a great deal of work as a mere preliminary to the origin of the primary agglutination.

That all the preceding examples of inflection reduced to agglutination are in reality no cases of inflection is an objection easily made; and it is one which the author admits. When all inflections have been analyzed and reduced, our phraseology may require alteration. The present notices are based on the current language of grammarians as it is found. How far a higher philology than the present will recognize the present grammatical nomenclature, no man can tell. For two sets, however, of languages,—for languages in the most advanced, and languages in the most rudimentary, stage—they are, for the most part, useless or something worse.

Number in some cases arose out of reduplication.

The following from a rude African language, the Tumali, is a suggestive instance of another origin:—

Ngì = <i>I</i> .	Ngì-n-de = <i>we</i> .
Ngo = <i>thou</i> .	Ngo-n-da = <i>ye</i> .
Ngu = <i>he</i> .	Nge-n-da = <i>they</i> .
	Da = <i>with</i> .
	Me-cum = <i>me</i> .

The *da* (or *de*) in the second column, is the sign of

the plural number. It is also the preposition *with*. Now *with* denotes *association*, association *plurality*. Hence

Ngi-n-de = *I* +, = *we*.

Ngo-n-da = *thou* +, = *ye*.

Nge-n-da = *he* +, = *they*.

This is just as if the Latins, instead of *nos* and *vos*, said *me-cum* and *te-cum*.

Such are some selected instances out of those recognized inflections which can be traced back to agglutination. Strictly speaking, indeed, they are not so much inflections as agglutinate forms in a language otherwise inflectional.

CHAPTER IV.

Roots.—Attributes and Substances.

HERE we begin with the difference between the Attribute and the Substance.

A yellowish, round, sapid, fragrant object, in a certain place, of a certain size, and one in number, provided it have other characters as well, is an orange. Its colour, its roundness, its sapidity, its fragrance, its place, its size, and the fact of its being of a certain number, are so many attributes. The complex of these gives us a substance; such as the orange under notice, and many millions of other objects besides are known to be. Let us, however, strip it of its attributes one by one, without replacing them by fresh ones. If we begin with its place, the matter is easy. It is abolished at once. It is not in its old, and, by our hypothesis, we find it no new, one. It is nowhere, *i. e.* non-existent. Let this, however, pass. When one after one all the attributes, even to the very last, have disappeared, what remains? This is easier asked than answered. All we need know at present is, that attributes are single, and that (with one exception, which has no bearing upon our present inquiries) substances are complex. These last are the result of a certain number of attributes combined. I do not say that by dint of profound thought in the higher regions of metaphysics this complex character on the part of substances may not be done away with, and that with all their multiplicity of attributes they may not be reduced to unity. They may be looked upon as forms,

ideas, or archetypes ; or they may be looked upon as bonds of union, or *nexus* (*nexusses*), by which the attributes are held together. For inquiries, however, like the present, a substance which is other than a complex of attributes is impossible. So much follows from the distinction that the reader's attention is especially directed to it.

More important than the fact that metaphysicians can give unity to a substance is the fact that the language itself does so. It names many of them as if they were the simplest of the simple. *Orange* is as simple a name as *fragrant*, and it is older than *orange-coloured*. A pebble is hard, round, smooth, and heavy, yet no one knowingly calls it *the hard*, *the smooth*, *the heavy*, or *the round*. Still less do they call it by a name which implies hardness, smoothness, heaviness, and roundness all at once. Yet, without more than one of some such attributes it is no pebble ; and without more than one of some attributes or other no substance is what it is. They are all complex : yet most of them are named as if they were simple. I leave this for the present, and, for the sake of impressing the fact on the attention of the reader, I call it a philological paradox ; of course, in preparation for an attempt at an explanation.

Attributes fall into two primary divisions ; (1.) Attributes of Quality, (2.) Attributes of Relation. Attributes of Quality tell us what an object is in itself, and without relation to other objects around it ; and are characterized by being fixed, permanent, or invariable in meaning, and inconvertible in respect to their application. *Red* and *white* apply to colour : *sweet* and *bitter* to tastes, and what they mean in the mouth of one speaker they mean in the mouth of all others also. Contrast with these such words as *I* and *thou*. The first means the speaker, whoever he may be ; the second the person spoken to ; and if ten different persons address ten different persons in succession, each word

means ten different individuals. The same with *this* and *that*. Talk of two balls at different distances, and change their relative places, and *this* becomes *that*, and *vice versá*. In short, attributes of relations give convertible terms, terms of which the import is only temporary; and which may mean *men, horses, stones*, and what not, *ad infinitum*, and in succession.

Another difference between attributes of Quality and Attributes of Relation is that, while the former can form, by themselves, only the predicates of propositions, the latter can form both subjects and predicates. Thus we can say—

The fire is hot.

but not

Hot is fire.

If we do, we either use *hot* for *heat*, or *hot thing*, or else transpose the order of the terms. Meanwhile we can say—

This is fire.
These are hot.

This is in favour of the division being natural. Indeed, it is not only natural, but generally acknowledged.

As to the grounds of this difference of power as measured by the part which the two classes of words play in propositions, they are sufficiently patent. *Hot* means nothing, except so far as it applies to some object endowed with heat; and what this object is no one knows without being told. With words like *this* and *that* it is different. They are never used except when the object to which they apply, either from having been mentioned before, or from being within sight (perhaps within touch), is already known. For this they are, simply, not a qualifying word, but another name—temporary and ephemeral indeed, and, except so far as they are interpreted *aliunde*, obscure, but still neither more nor less than a second name. If John Smith says “*I*,”

he knows well enough who he means, and so does the man whom he addressed as *you*.

Words like *red* and *bitter* are no true names, but only words suggestive of names. Words like *I* and *this* are, if not true names, their equivalents in everything but steadiness of application. In grammar they comport themselves as names.

Attributes of Quality fall into two divisions, which, though they graduate into one another on their confines, are sufficiently distinct when we take extreme, or even medium, instances. In the one, the words express conditions rather than actions, in the other actions, rather than conditions. *The sun is round* gives us an instance of the first; *the sun is scorching* of the second. Between, however, *the sun is shining* and *the sun is bright* the difference is comparatively slight.

Attributes of Relation do the same. *I, thou, he, this, that*, convey Relation in the limited sense of the term. *One, two, three*, and the other numerals convey the attribute of Quotient, or Howmany-ness.

Quantity, as applied to mass, comes between the two primary classes. To the question, What is the size of Lake Superior? we may answer, either as large as Yorkshire, or so many square miles; according as we betake ourselves to mass or numbers.

It is because terms like *this*, &c., are terms of Relation, Relations being changeable, that they are convertible; and it is because they are explained by something within either the context or the actual range of the speakers' senses that they can be used by themselves. The two properties are connected, and their connection makes the division natural. This, however, is not all. Words like *me, thou, this* and *that* must be among the oldest of the languages. More than this. They are words that play an important part in the secondary formations—constituting, as we have seen,

articles, and the personal affixes of verbs, to a certainty—and, probably, much more.

A rose, besides being fragrant, and endowed with a certain form, is *red*, in other words, besides possessing certain other qualities, it has that of *redness*. The idea of *redness* by itself, I get by neglecting the other qualities and contemplating that of redness only. I may also get it by drawing off and throwing aside all the other qualities until redness alone is left, which I take as a residuum. In either case I get *redness*. If I do this without connecting it with any other substance, such as a boiled lobster or a soldier's coat, I get redness *per se*. In the first case, I get it as an abstract proper, by having selected it from so many other qualities, and *drawn it off*. Here it is an abstract properly so called; inasmuch as the process that gave it was one which made it an *abstractum*—*i. e.* a thing drawn off. In the other, as far as the result obtained is the test, it is just the same: only the name *abstract* is less proper. The result is a *relict*, or thing left, rather than an abstract proper. The result is the same (redness *per se*, or redness without any particular thing to which it belongs); but the process in the first instance is one of selection; in the second one of exhaustion. If the logicians, who have most to do with the distinction, find it necessary, they will distinguish between the two when the distinction is needed. Meanwhile, let it be neglected.

Abstracts of the kind in question are common, and very intelligible. We know how to make them. We do it in English by adding *-th*, or *-ness*, as in *length* and *happiness*. The basis is an adjective; and there is no doubt as to what an adjective is. The only question is whether an abstract term is the name of a substance or an attribute. It is the name of an attribute and it is not. It is the name of an attribute, inasmuch as it is

a name which arises out of *red*, which is undoubtedly attributive : and it is *not* the name of any red object, inasmuch as it is an abstract solely and wholly on the ground of its being separated from any object and from all. It is also the name of a substance, and it is not. If qualities be substances, the name of a quality is the name of a substance also. In fact it is substantive without being concrete : and herein lies its peculiarity. As a general rule, substances are substances because they give a concretion of attributes. An abstract, however, must be looked upon as a substance with a single attribute. These may exist, like as corporations sole, or corporations consisting of a single individual, may exist. In this view I differ from so high an authority as Mr. Mill, who states that abstracts are the names of attributes. Is he prepared to deny that a name is a substance? I admit that the vast extent to which concretes and substances coincide (a fact upon which no one builds more than myself) makes substances with single attributes no better than concretes—concretes which have no greater content and extent than an abstraction—and that it reduces the doctrine just propounded to a very near approximation to a philological fiction ; and I also admit that for the question which Mr. Mill has to deal with, his own definition may, possibly, be the right one. I insist, however, that in philology substances with single attributes must be recognized. In the way of declension *length* and *redness*, with their genitive cases and plural numbers, are substantives, if not substantial.

I urge, then, the doctrine for philology only : and even here I admit that, when we talk of *length* and *redness* in the plural number, the pure abstract idea is relinquished, and that we mean sorts, kinds, or varieties of redness, rather than the indefinite unity suggested by the pure abstract itself. Substances, then, with single attributes, are admitted laxly, exceptionally, and

as philological fictions. They are admitted laxly, because in some of the substantival forms the strict abstract meaning is departed from; exceptionally, because there are not many of them; by a philological fiction and partially, because it may be that it is only in philology that their recognition is required.

Perhaps, considering the fact that it is only in their being attributes and units that the rudimentary words of which the origin has just been investigated, agree with the true abstracts of the logician, too much has been written upon them. Still, the extent to which extremes meet may have been worth the time spent upon its elucidation. More than this. The opposite to the abstract of the logician is *concrete*; and, though the former term is a word which is of no great use in the infancy of a language, the latter is a very convenient one. Having no ambition to introduce new words before the things to which they are applied are familiar, I have kept the one where it is not wanted for the sake of its fellow which is. I may add that, according to a doctrine exhibited by myself elsewhere, *concrete* is, in respect to its probable etymology, a term of doubtful propriety for its new use. I have, elsewhere, derived it from *cerno*, and connected it with *discrete*. The present use, however, goes upon the common notion that it comes from *cresco*, and means *grown together*. Hence, I use it because it is convenient, rather than because it is unexceptionable.

Again—I shall use it in a wider sense than it has hitherto been used in.

In logic, the term *red* in *redness* is the name of an attribute taken by itself, *i. e.* as (as has been stated) a term in the abstract—*red* in the *abstract*.

The same word as applied to one of the numerous attributes of which the complexus give us the substantive name *rose*, or *blood*, is *red* in the *concrete*.

In the eighteenth century we take a substance and by analysis, decomposition, or disintegration of its concretions, pick out the abstract.

For (say) the year 1 of human speech, we attempt to reverse the process, and beginning with a single attribute, by a process of synthesis or construction, consider the conditions under which it can be made to form a concretion which shall constitute a substance. The simple reversal of the process tells us what to do. We have to add to it just so many other attributes as, in a later stage of language, we took away. The orange which we made into no orange by subtraction, we make into an orange by adding, to any one of its attributes, the remainder or complement. Doing this, we get a long compound; as long, perhaps, as the long word in Aristophanes. Or, I should rather say, that we should get this if we wasted our time on the process: for a waste of time it most certainly would be. Substances, in the way of name, were not built up by a mere reversal of the process by which they can be pulled down. How were they? Was there a system of short-hand, by which every name of an attribute had its most essential element taken out and combined with a similar element from the attributes of the complement? There might have been this in Laputa amongst a body of philosophers. Was there a long series of names in the mind of the first speakers which were given to the objects around them as occasion demanded? Upon sufficient testimony we might believe this; but it is scarcely the doctrine at which we arrive by inference. Were names given, as a man might put a mark on a door, either drawing a figure haphazard, or after mature deliberation as to which was the best suited for the purpose? Upon sufficient testimony, we might believe this, as we believe upon sufficient testimony even the most incredible statements (if we do not believe them the testimony is insufficient); but we shall not get at it by inference. We may safely pretermit all such supposi-

tions as these: adding, with unfeigned reverence, that until inference has been exhausted we should not have recourse to intervention from above; or rather we should say that if this cutting of the knot be our first step, scientific inquiry is out of place, and the problem is either no problem at all, or an historical, rather than an inferential one.

Attributes are essentially simple, and the names of, at least, the primary attributes are simple also. Substances are essentially complex; yet the names of them are fully as simple as, and, in some cases, simpler than those of the attributes. Both classes, as far as the names go, equally give us the names of unities.

I submit, then, that in the name of a substance, the donotation of its complex of attributes cannot, at one and the same time, be simple and significant; meaning by *significant*, being in the category of those names of attributes which will soon come under notice, *i. e.* capable of being reduced to some intelligible connection between the speaker and the environment.

If *redness*, which is a substantive, be a name, *red*, which is an adjective, is not one. It suggests *redness*. It applies to a *red object*. But it is something different from each. Like all adjectives (and every adjective has either its real or its possible abstract) it is a word which suggests a name, but which is, itself, no name. Mr. Mill, with whom I again unwillingly differ, treats it as a name. But, surely, *name* is a correlative word, and wherever there is one, there is a thing named. But there is no such thing as *a red*; or, if there be one, the fact of its existence makes *red* a substantive. I write, however, again as a philologue. The question is one as to the definition of the word *name*, and there is no necessity for its being the same in philology and logic.

In philology we must understand most distinctly that adjectives are words suggestive of names rather than names themselves, and that abstracts are the names of

substantives with a single attribute—if necessary we may (fictionally and exceptionally) call them concretes without concretion.

Whatever they are, they are mentioned at the present time, not because they are made much of, but because they are neglected, or even ignored. They are noted as exceptions, to be got rid of for the sake of clearing the ground. They belong to the later stages of language, and what is now under notice are the earlier ones. They are all derivatives; and what we are now considering is roots.

You may get an actual building-stone by picking one out of a ready-made castle: but you may also get a building stone *in posse* from the first quarry you meet with. With this, as an illustration for the difference between what may be got in the way of a simple element from a thing constructed and a thing in the process of construction, let us turn to the opposite end of our inquiry, and ask how far an abstract can be got from a language under a course of formation.

As far as it is *attributive* it can certainly be obtained. Whether it can be got as the *name of an attribute* is another question. The date of our inquiry is, perhaps, too early for names. A child burnt by putting his hands too near a stove in a dark room, or dazzled by opening his awakening eyes to the burning sun, has certain sensations, and these sensations are referable to the *attributes* of heat and light. He has an impression. His expression in the lowest form is a scream or a whimper. If it go further, and an attempt be made to communicate his feelings to a second person, a name is approached. Never mind how imperfectly; it is the attribute which has suggested it—the attribute by which the feeling was created. Of the other attributes connected with the cause he takes no cognizance: so that the cause, though his elders know it to be substantial, is simply attributive. In other words, his intellect

has taken cognizance of nothing, and all that his senses have perceived is an attribute. As he grows older he knows that suns and fires do something else besides burning and dazzling, and that other objects, besides fires and suns, dazzle and burn. Hence, he separates them, and understands why they have different names accordingly. This, however, is knowing them as substances. So long as he knows nothing of them but their respective heats and lights he knows nothing but attributes.

Say that this attribute has a name—is that name an abstraction? It is, and it is not! Etymologically, it is not. Though pure and simple, it is got out of no analysis, decomposition, or disintegration. It is got neither by selection nor exhaustion. It belongs to the rudiments instead of the climax of language; to the infancy rather than the manhood of the mind; to the senses rather than the intellect. It can only be called an abstraction, for want of a better name, and a better name will, doubtless, be got for it when needed. Nevertheless, it is attributive, and it is a unity; and in this way the extremes meet.

The notions of any one who writes upon cases like this must, perforce, be obscure and vague. The simple fact of his being able to write at all removes him from that state of mind in which alone they approach distinctness. And in this state of mind no cognizance can be taken of them. Savages, children, and the men and women who lived when language was in its embryo, alone felt them; though, feeling them, they could not think upon them. Hard as it is for a Papuan to compass a modern abstraction, it is nearly as hard for a German or an Englishman to understand these rudimentary abstracts of our nonage. What we know about them belongs to that inferential kind of knowledge which we have in all purely psychological inquiries; inquiries in which the subject examined is itself the conductor of the exa-

mination. Nay, it is harder. It should be compared with the investigator scrutinizing himself as a child.

Three facts, however, concerning what we may call these representative abstractions, with all our ignorance, we *do* know.

1st.—That they are simple.

2nd.—That they strike the senses and excite the emotions rather than the intellect.

3rd.—That between impressions on the senses, and the external expression of them, there is always a conceivable, and often an intelligible, relation.

And these facts are of paramount importance.

Of the first two propositions no further notice will be taken at present. Upon the third there is something to be said. Between simple sensations and the emotions in their extreme form there is a broad difference: little, however, on the confines of the two. We must prepare, then, for transitional phenomena, a debateable land, and a doubtful boundary. I shall put down to the account of simple sense all cases where the feeling is one of neither pleasure nor pain, neither satisfaction nor dissatisfaction. Where there is an element of the latter it will give an emotion: and anything that implies a wish (either directly or indirectly conveyed) for change will pass as emotional. This will be carried so far that a man's pointing-out to something (whether he want it or not) providing he does so with an indistinct feeling that he is trying to make himself understood, will be considered as a man desiring something—*i. e.* as a man unsatisfied in some point.

The very simplest, even the non-articulate utterances in this way have characteristics enough to make them the representatives of a class: for groans and screams agree in being independent of imitation and independent of memory. A certain stimulus provokes a certain sound, even when that sound has not been uttered before; or,

if uttered, forgotten. That the emotions give us those inarticulate sounds which are imperfect imitations of articulate ones is clear. They also give us our interjections. But this is little. I claim for them, however, another class of words which is an important one. I submit that when we point out anything with (say) the finger, and at the same time utter a word, the word so uttered is the result of a definite consensus between the tongue and the hand. I can not only easily conceive that, when the hand goes forward, the tongue does the same, but I am sure, from examinations in the field of actual language, that such is sometimes the case.

We now go to the next class : and begin with purely imitative sounds. As long as these are inarticulate they are unimportant. They grow into importance when they become articulate and representative, or (as, availing myself of the difference of language which gives us the distinction between a *botanist* and a *florist*, I shall call them) *mimetic*. *Hum, buzz, whizz, fizz* are the types of this class ; some of them, as *mew* for the noise of a cat, *tictac* for that of a watch, being nearly imitative. Herein the word is a sound addressed to the organ of hearing, and is the result of an impression made on the same organ ; the expression and impression being homogeneous. But what if they be heterogeneous ?

There is a well-known statement, which has done some service in its time, that Cheselden couched a man for a cataract, who on seeing a piece of scarlet cloth said it was like the sound of a trumpet. Whether he really said what he thought, whether Cheselden said that he said so, whether the fact were true, are matters of indifference. All that is needed is the fact that every one who meets with the anecdote sees (to use a common expression) that there is something in it. We can understand the man thinking so. We can fancy that we might ourselves, in the same situation, have said the same, and that we should *not* have said so of a puce-

coloured piece of silk ; any more than we should have compared the blind man's piece of scarlet to the murmur of a rivulet. One, to be sure, was a colour and the other a sound. For all that there was an analogy.

Now, if this fact were the only one of the kind under notice, it would explain something ; however little. It would tell us how the man who had developed a word for the sound of a trumpet upon the principle that he had called the sound from a bee-hive a *hum* would, *mutatis mutandis*, use an equivalent expression upon seeing something very bright and very red.

That biologists can carry this train of reasoning further than it has been dreamt of being carried I believe, and with them I leave the question—to return to a distinction between attributes of quality and attributes of relation, which is one of primary importance. Attributes of quality, the moment they take part in the formation of a substance, however simple that substance may be, are always more than one in number ; whereas attributes of relation, however complex, heterogeneous, and numerous may be the elements of which the substance which they help to build-up consists, are, in number, one, and no more than one. A *stone* considered as a *stone* has weight, or some other quality, *plus* something else. A *stone* considered as *this* or *that* has nothing but its *thisness* or *thatness*.

Yet *this* and *that* are its names. They may be its names for a moment only, disappearing or changing when the relations of the stone to the speaker are altered ; but, for the time, they are names ; temporary names, convertible names, variable names, non-essential names, equivocal names if we like to call them so—but still names. All relations, however, end (or begin) with the speaker : so that in relational names there is what we may call an *egoist* element ; *i. e.* every relational name has either a direct or an indirect connection with the person who uses it. With *I*, or *me*, this is plain ;

and with *thou*, and *he*, it is equally so. They are in the relation of the object spoken to, or spoken of. *This*, is nearer ; *that*, further from the speaker. Even words like *same* and *other*, gravitate, so to say, to him : though the connection is indirect. They denote something that is related to him by its relation to some third object, of which he has already measured the relation borne by it to himself. If so, every word has two names, one taken from the complex of its qualities, another taken from its relations for the time being ; one permanent, one mutable. And such is the fact, of which grammar has taken cognizance : inasmuch as the relational names give the important, though small, class of Pronouns ; the names based on the complex of the permanent attributes the larger, but not more important, class of Substantives.

From this it follows that all the difficulties alluded to above, the difficulties connected with the conflict between the simplicity of name and the complexity of attribute, in the case of substantives, vanish when we come to the pronouns ; so that if they were the only ones, the philology of the pronouns would be easy.

Can substantives grow out of pronouns ? Can the mystery connected with the antagonism between the complexity of substances and the oneness of attributes be explained by any of the attributes of relation ? Definite and patent facts, sufficiently certain to be taken as a basis for further trains of reasoning upon this point, have yet to be found.

Can the converse take place ? Can pronouns grow out of substantives ? or, changing the form of the question, can substantive names, with all their complexity, become simply attributive, their attribute being that of relation ? To this the history of the numerals says Yes—the difference between the cardinals and the ordinals being the point which most demands attention. The cardinals as compared with the ordinals are certainly abstract, and, as such, ought, at the first view, to be

the newer terms. They ought also to be derivative. Yet the converse is the case. The concrete ordinals are derivative, the abstract cardinals simple. To understand this let us notice a distinction.

Objects which are designated as *this*, *that*, *yon*, are also objects which can be designated as *first*, *second*, *third*. Of a series of objects submitted to the process of numeration the *first* = *this*. The *second* is another *this*. The first, however, has ceased to be *this*, and is what it is through its relation to the second. In this way each object is *this* for the time being. With *third* the ideas of relation get complicated, there being first the relation of *third* to *second*, and next that of *second* to *first*. *Third*, however, is what it is from being preceded by *second*. In other words, *order* is necessary to our notions.

Let this mode of forming a series of numeration be called the *relational* method; the place of each number in the sequence, series, or system being determined by its relation to the ones by which it was preceded and followed. It is clear that such a phenomenon as the idea of a *fifth* before a *third*, a *third* before a *second*, is impossible. In this way, then, number is order, and things numbered are objects to which *ordinal* numbers are applied.

Again, except with arithmeticians and algebraists, there is no number without an object to which it applies; just as there is no *this* or *that* without an object characterized by what we call its *this*-ness or its *that*-ness. But words like *thisness* or *thatness* are abstracts which languages in their earlier stages may and do dispense with. At any rate they originate out of the concrete term, with its special, definite, and often palpable, application. Now, there or thereabouts, *ten*, *nine*, &c. are to *tenth* and *ninth* as *this*-ness and *that*-ness, or *near*-ness and *far*-ness are to *this* and *that*. Why, then, are the forms so simple?

Because they are really the older and more original words ; and they are the older and more original words because the otherwise natural evolution of numbers in the way of *order*, and as concrete *ordinal* terms, is traversed by the existence of certain natural *monads*, *duads*, *triads*, *tetrads*, *pentads*, the effect of which has been to give us what may be called the *representational* method of numeration in addition to the *relational*.

The number for which we have the most natural symbol is *five*—the symbol, or natural pentad, being the *hand* (= *five fingers*). If so, the following phenomenon, impossible with the relational, is possible with the representational, method. There may have been a name for *five* before there was one for *four*, *three*, or *two*. Without asking how far this is a real fact or imaginary illustration, let us deduce from it the inference that although the representational system of counting may be more natural than the relational it is less scientific. We may also add that though it may give us numeration it gives us numeration of a very equivocal kind, *i. e.* numeration without order, and (as such) possibly no numeration at all. More *natural* than the relational method it is ; inasmuch as investigation tells us that language has adopted it to the total, or nearly total, exclusion of the other. But it is natural only from what we call the accident of the existence of certain natural *monads*, *pentads*, &c.

Of all these *monads*, *duads*, *triads*, &c. (words for which we want a general term, and for which I suggest the word *tosad*) the most natural, as aforesaid, is the *hand with its five fingers*. In other words, the *pentad* is the most natural of the *tosads* ; but if the number of our fingers had been variable, it might never have existed.

Next to this, perhaps, is the *duad*. In certain of the North-American tongues the names for a *pair of shoes*,

a *pair of snow skates* = *two*. In our language we have *brace, pair, couple*, synonyms for *two*; whilst, for *three*, we have only the word *leash*, for four nothing.

The *triad* is less of a natural *tosad* than the *duad*, and the *tetrad* less of one than the *triad*—the *triad* being, generally, two + one, the tetrad two + two. In other words, the natural tetrad is generally two duads.

Just as a tetrad is two duads, a decad is two pentads—but as there is such an object as a *pair of hands* = a *decad of fingers*, the decad is one of the very natural *tosads*.

An *eikosad* is also natural = the *fingers* and *toes*. Amongst the Caribs *one hand* = five, *two hands* = ten, *a hand + a foot* = fifteen, *a whole man* (*i. e.* two hands and two feet, or ten fingers and ten toes) = twenty.

Now it is clear that a system of numeration may consist of those numerals only for which there exist the natural *tosads* for two, five, ten, fifteen, and twenty—the others being wanting. It is equally clear that it is only in the eyes of the savage that this is a system of numeration at all. To the arithmetician it is only a series of names for a few out of many collections of units: and for the purposes of his science one which is wholly useless, being deficient in the great element of order.

The three classes of words which give the *minimum* amount of complexity and the nearest solution of our problem are (1) the verbs and adjectives, the latter being connected with the former through the participle; (2) the pronouns. Both give unities; the former the unity suggested by a single permanent quality which, when it is contemplated as an element of a substance in a given state, is adjectival, but which when contemplated as an element of a substance affecting the senses, or, in motion, is verbal; the verbal element being the primary one, *i. e.* the one which most affects the observer. The attribute of relation gives us pronouns.

Both are unities, and, by being this, they limit the question to the simple consideration of their origin.

The substantives give the names for certain complexes of attributes, superadding to the question of origin, the second and more difficult one by which we try to reconcile the complexity of constitution with the singleness of name. In other words, they give us concretes with simple names—the main mystery in the question.

That pronouns may become substantives is possible; though unproven. That substantives become pronouns is a fact verified by the history of the numerals. Still, the evolution of substantive names out of pronominal ones would (if proven) explain but little. The only hypothesis that covers much ground is the one which holds that the name of some permanent attribute grew into a representative of the whole complex or concretion.

Being this, it would undergo changes, and that both in form and meaning.

Word for word, *eveque* and *bishop* are the same, yet they have not a single letter in common.

Idea for idea, a *deal* at cards is the same as *deal* = *plank of wood*.

Where is the connection on either side?

For the first, we have the Latin *episcopus*, or the Greek *ἐπίσκοπος*, with the intermediate *evesque*.

For the second a *great deal*; where *deal* = *part*, the German *theil*, the Danish *del*.

We here see then the links. The psychologists explain the *hiatus*. Concept A may agree with concept B, but B shall be linked with C, by some element not common to it and A. The same applies to sounds.

Hence, even if we knew the original phonetic expression of the primitive concepts, there are the phenomena of transition to be explained. Induction helps in both, and the further it goes the less mysterious language becomes.

In the laws which regulate these changes superadded

to the cognizance of the names of the primary attributes, the application to the relations between the organization of the speaker and its environment, and the process by which they could be extended from the representation of a unity to that of a concrete, lie the problems of the Terra Incognita—a wide one, no doubt, but not hopelessly beyond investigation.

As unities, the abstracts of the nineteenth century agree with the primitive word out of which the substantive concretes, by hypothesis, grew. These can scarcely be called abstracts. At best they are *abstracts before the concretes*, which are, etymologically, no abstracts at all. Still, they are unities; they give the key to the origin of the chief elements in language. It is not easy to realize their import. Still, they command our attention. According to the present writer, the primary problems of language are these or none.

If, out of the two methods exhibited above, the synthetic only explain the origin of the words *hum*, *buzz*, and the name of the *cuckoo*, it does something; and if the analytic only tell us that both *bishop* and *eveque* come from *ἐπίσκοπος*, it tells us what is worth knowing. Each covers *some* ground. It may be a small plot, a mere cabbage garden in a hemisphere. Still, some ground at each end is covered; and the only question is, *how much*? And common-sense tells the looker-on thus much; viz., that it is less than the defender of his own domain claims and more than is allowed him by the claimant at his antipodes. Let the two, however, work and work until something like an approximation, by which the vast *terra incognita* which intervenes may be covered, is effected. When the limit on either side is attained we shall probably know that it *is* a limit, and *why* it is one—just as we know, not only that the circle has not been squared, but that its quadrature is impossible.

I conclude with a few remarks upon the claim of Com-

parative Philology to be called a Science. It may and it may not. At any rate it is an approximation to one. To a certain extent, however, the answer depends upon the country in which the question is put. It must do so perforce; inasmuch, as to a great extent, it is a matter of definition. In England, where we pique ourselves upon being a practical country, anything is Science which is neither Art nor Literature: and, assuredly Philology, in its higher branches, is neither the one nor the other.

As a department of human knowledge, as a province in a map, as an element in an organon, it is neither more nor less than a branch of anthropology, or the natural history of man as distinguished from the lower animals, with a special bearing on ethnology or the history of the varieties of man as a species. What this is, and how it stands in its relations to descriptive anatomy on its material, and to ontology on its spiritual extremity, psychologists are the proper persons to determine. As an art it is an adjunct to the art of learning foreign languages, living or dead; and it is unsatisfactory to think that many admirable linguists and accurate scholars know it in this aspect only. As an applied science (to use a current term) it is an instrument in what we may call prehistoric, ante-documental, or ante-monumental, history; especially in ethnology. But this does not either make or unmake it as a science.

That words apparently identical are distinct; that words without a letter in common are only one; and that they can be shown to be so by irrefragable and refutation-tight lines of argument, are facts of an undoubted scientific character. So is the fact that nothing is arbitrary or accidental. But this is not enough. Where *is* there accident? If the absence of it suffice, everything is scientific.

More relevant are the facts that depend upon the

character of mind which is required for the successful pursuit of any given study.

The study of language is one thing, that of languages, another. They are different; and the intellectual powers that they require and exercise are different also. The greatest comparative philologists have, generally, been but moderate linguists. A certain familiarity with different languages they have, of course, had; and, as compared with that of the special scholar, their range has been a wide one; but it has rarely been of that vast compass which is found in men after the fashion of Mezzofanti, &c. —men who have spoken languages by the dozen, or the score; but who have left comparative philology as little advanced as if their learning had been bounded by their own mother-tongue.

In stating this, no opinion is given as to the comparative rank or dignity of the two studies; no decision upon the nobility or ignobility of the faculties involved in the attainment of excellence in either. The illustration of a difference is all that has been aimed at. There is a difference between the two classes of subjects, and a difference between the two kinds of mental faculties.

Upon the intellectual differences, however, of the extreme *literateur*, and the extreme *savant*, it is needless to enlarge. The one is strong in the history of opinions, isolated facts, authorities and the like; the other in principles, concatenated phenomena, and forms: the model mind, in which the two strengths are exactly balanced, being

“The faultless monster that the world ne'er saw.”

That Comparative Philology requires scientific rather than literary aptitudes is certain: though in ordinary scholarship, where language is the object of an art, the exact reverse is the case.

Stronger still in favour of the application of the term Science are the inferences from the method of philo-

logical investigation. In this respect, with its arguments from effect to cause, from the later to the earlier, from the known to the unknown, it has exactly the method of Geology—that typically palæontological science. At the same time, like geology, comparative philology is a history. It is a record of events in sequence, just like a common history of Rome or Greece. It covers more ground, and it goes over a greater space: but this is a question of degree rather than kind. It is a material history rather than a moral one: but this also is only a difference of degree. It is *not*, however, History in respect to the way in which its facts are obtained: inasmuch as, whilst current history gets them from testimony, and proceeds in its *narrative* from the earlier to the later, palæontological history reverses the process, and, proceeding from the later to the earlier, *infers* as it recedes. Now for this method, scientific rather than literary aptitudes are required.

As little, however, as the absence of the accidental and the arbitrary, will the existence of scientific aptitudes or the palæontological method make a science, in the strict sense of the term; although it may make both an actual approximation to one, and a science *in posse*. Neither will simple certainty. The knowledge a man has of his own existence, whether material or immaterial, subjective or objective, at the moment he is thinking about it, is certain enough for anything, but it is not a scientific certainty. The knowledge, of another kind, that a logically-constructed syllogism gives a logically-true inference, like the knowledge that two and two make four, is equally certain: but the certainty is formal rather than scientific; and, if the word philosophy were not at a discount in England, truths of this kind might be conveniently treated as truths in philosophy rather than as truths in science.

For Science, as a term, to be sufficiently limited to be useful, it must (I submit) imply knowledge beforehand,

i. e. law and prevision, or rather prevision through law. No mere record can become a law. A law looks forwards; its essence being the anticipation of contingent cases.

The question is, of course, one of definition, and I think that both etymology and practice justify the suggested limitations.

Let, then, the position of any given branch of human knowledge, as a science, be determined by the number and the generality of the laws which it exhibits—laws which imply a force, and which, doing this, are notably different from the mere forms and conditions of the mathematician and logician; from which they are to be distinguished on the one side, just as they are to be distinguished from the method of the geologist on the other. If this be the case, the physical sciences, properly so-called, are the typical ones. From the standard suggested by these, comparative philology is, without doubt, far distant; so that, just in proportion as these are our measures, comparative philology is other than scientific. On the other hand, so far as the methods of the geologist, or the forms of the logician, are scientific, comparative philology is scientific also. At any rate, its method is that of the geologist. Add to this that its results are those of the historian, and that its application is in the domain of the psychologist. All beyond is a matter of definition rather than fact.

In respect to its bearings upon other branches of knowledge, over and above those general and indirect ones which every study exerts over every other, comparative philology has several definite and special claims to attention. In what we may call pre-historic history it is of primary importance. Upon logic it bears decidedly, and strongly. No logician has yet written at all who would not have written better with even a smattering of comparative philology. That language is the instrument as well as vehicle of thought, is a state-

ment to be found in most logical works. Without a single detail in the way of illustration, this is, at present, little better than a platitude. Without the phenomena of language, logic is a mere *à priori* symbolism. Perhaps, in its properly-purified form, it *is* this. But why talk about instruments when even the names of the chief tools are unknown ?

As a disciplinal study we get its measure in the extent to which it finds a place in the English educational *curriculum* ; where, though denuded of principles and with an eminently artificial grammar, it still predominates: asserting its intrinsic value in spite of inordinate disadvantages.

In psychology, on one side, and in special scholarship on the other, it finds its chief auxiliaries. Only, however, will these become important when special scholars and psychologists, each in their own department, shall have combined, with their proper subjects, the instructive study which gives generality to the one and great masses of relevant facts to the other.

ADDENDA AND CORRIGENDA.

Page 131.

Motorian and Koibal vocabularies; from the *Asia Polyglotta*.

English.	Motorian.	Koibal.
<i>Head</i>	namban	ulu
<i>Mouth</i>	agma	an
<i>Hair</i>	ipti	apte
<i>Ear</i>	kuma	ku
<i>Eye</i>	sime	sima
<i>Tooth</i>	tyme	tyme
<i>Tongue</i>	kashta	seka
<i>Hand</i>	udam	oda
<i>Nose</i>	eyem	piya
<i>Blow</i>	kern	kam
<i>Foot</i>	hoi	musta
<i>Bone</i>	le	le
<i>Day</i>	kain	dziàla
<i>Night</i>	inde	po
<i>Sky</i>	num	num
<i>Sun</i>	kaye	kuya
<i>Moon</i>	kishtit	kuii
<i>Star</i>	kindzhekei	kynsygei
<i>Fire</i>	tuek	siü
<i>Water</i>	bu	bu
<i>Tree</i>	kha	pa
<i>Hill</i>	biya	myya
<i>Earth</i>	tshia	dzhia
<i>Fish</i>	kele	kola.

Page 160.

Since the notice of the Liefs was written an elaborate posthumous monograph of Sjögren's, on the Lief language, has been published in St. Petersburg, edited by Weidemann.

Page 270.

Specimen of the Georgian, from the *Asia Polyglotta*.

English.	Georgian.	English.	Georgian.
<i>Man</i> (homo)	kâzi	<i>Sun</i>	mse
<i>Man</i> (vir)	kmari	<i>Moon</i>	mt'are
<i>Head</i>	t'awi	<i>Star</i>	warsk'lawi
<i>Tooth</i>	k'bili	<i>Fire</i>	zezkhli
<i>Tongue</i>	ena	<i>Water</i>	tzquali
<i>Ear</i>	quri	<i>Wind</i>	kari
<i>Nose</i>	zkhwiri	<i>Rain</i>	tzwima
<i>Eye</i>	t'wali	<i>Sand</i>	kwisha
<i>Mouth</i>	piri	<i>Earth</i>	mitza
<i>Beard</i>	tz'weri	<i>Hill</i>	mta
<i>Hair</i>	tma	<i>River</i>	mdinare
<i>Blood</i>	sishkli	—	tzquali
<i>Hand</i>	kh'eli	<i>Egg</i>	kwerzkhi
<i>Neck</i>	gell	<i>Fish</i>	tewsi
<i>Bone</i>	dzwali	<i>Milk</i>	rdze
<i>Day</i>	dge	<i>Snow</i>	t'owli
<i>Night</i>	g'ame	<i>Stone</i>	kwa
<i>Sky</i>	za	<i>Bird</i>	prinweli.

English.	Georgian.	Mingrelian.	Suanic.	Lazic.
<i>One</i>	erthi	arthi	es'gu	ar
<i>Two</i>	ori	shiri	jeru	dzur
<i>Three</i>	sami	sumi	semi	dshumi
<i>Four</i>	othchi	otchi	wors'tcho	atch
<i>Five</i>	chuthi	chuthi	wochus'i	chut
<i>Six</i>	ekhwssi	apchs'ui	usgwa	as'
<i>Seven</i>	s'widi	'sqwithi	is'gwit	s'kit
<i>Eight</i>	rwa	ruo	ara	ovro
<i>Nine</i>	zehru	c'choro	c'chara	c'choro
<i>Ten</i>	athi	withi	je'st	wit.

Page 427.

Specimen of the Heve or Eudeve, from a translation by Buckingham Smith of a Spanish grammar in MS.

English.	Heve.	English.	Heve.
<i>People</i>	dohme	<i>Face</i>	vusva
<i>Woman</i>	haquis	<i>Mouth</i>	tenit
<i>Head</i>	zonit	<i>Tooth</i>	tanus
<i>Heart</i>	hibes	<i>Nose</i>	dacat
<i>Eye</i>	vusit	<i>Blood</i>	erât
<i>Ear</i>	nacat	<i>Beard</i>	himsi

EUDEVE, MEXICAN, AND AFRICAN LANGUAGES. 755

English.	Heve.	English.	Heve.
<i>Belly</i>	siquat	<i>Fire</i>	te
<i>Arm</i>	nocat	<i>Water</i>	bat
<i>Finger</i>	mamat	<i>Rain</i>	duqui
<i>Hand</i>	mamat	<i>River</i>	haquit
<i>Leg</i>	morica	<i>Earth</i>	tovat
<i>Day</i>	taui	<i>Sand</i>	sa
<i>Night</i>	chugoi	<i>Stone</i>	tet
<i>Sky</i>	teguica	<i>Snow</i>	sutepri
<i>Sun</i>	tuui	<i>Tree</i>	cut
<i>Moon</i>	metzat	<i>Dog</i>	chuchi
<i>Star</i>	sibora	<i>Egg</i>	aiavora.

Pages 430-434.

Mexican, Maya, and Otomi vocabularies.

English.	Huasteca.	Maya.	Mexican.	Otomi.
<i>Man</i>	tlacatl	inic	uinic	nxih
<i>Woman</i>	cinatl	uxum	ixal	bēhhiá, danxu
<i>Head</i>	totzontecón	oc	hool	ná, náxmu
<i>Hair</i>	tomitt	jugul	tzotz	xi, xtà
<i>Eye</i>	ixtolotli	ghual	nich	daa
<i>Nose</i>	yacatl	zam	ni	xínù
<i>Mouth</i>	camatl	huy	chi	ne
<i>Tooth</i>	totlan	camablee	ca	tzi
<i>Hand</i>	maitl	cubac	cab	ye
<i>Foot</i>	iciztl	acan	uoc	gua
<i>Blood</i>	etzli	xihtz	kik	ghi
<i>Sun</i>	aquicha	kin	tonatuih	hiadi
<i>Moon</i>	aytz	—	citlali	zana
<i>Fire</i>	—	k'akk	tleti	dehè
<i>Water</i>	labtayá	—	atl	dehe.

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Additions and corrections for the languages of Africa.

English.	Ako.	Nufi.	Ashanti.
<i>Man</i>	okuri	bage	obaramba
<i>Woman</i>	obiri	isagi	owesia
<i>Head</i>	ori	eti	eti
<i>Hair</i>	eru	tinyi	ehui
<i>Face</i>	odsu	eye	enimu
<i>Nose</i>	imo	eye	chui
<i>Eye</i>	odsu	eye	enyua
<i>Ear</i>	eti	tugba	aso
<i>Mouth</i>	eru	emi	anu
<i>Tooth</i>	eyi	ika	ese

English.	Ako.	Nufi.	Ashanti.
<i>Tongue</i>	iwo	dseritara	tekerema
<i>Blood</i>	osi	edsa	bogia
<i>Sun</i>	oru	eyi	eiwia
<i>Fire</i>	ino	ena	ogia
<i>Water</i>	omi	nua	insuo
<i>Day</i>	oso	eyali	adeaki
<i>Night</i>	oru	eyasi	adeaza.

English.	Timbuktu.	Hawsa.	Fula.
<i>Man</i>	har	namidsi	gorko
<i>Woman</i>	woi	madsi	debo
<i>Head</i>	bono	kai	hore
<i>Hair</i>	hamber	gasi	dsukuli
<i>Face</i>	nigine	fusga	yeso
<i>Nose</i>	nine	handsi	kinal
<i>Eye</i>	mo	ido	yitere
<i>Ear</i>	hana	kunne	noru
<i>Mouth</i>	me	baki	hunduko
<i>Tooth</i>	hinije	hakoli	nyire
<i>Tongue</i>	dene	halisi	dengal
<i>Blood</i>	kuri	dsini	gidsam
<i>Sun</i>	woina	ana	nange
<i>Fire</i>	nune	wuta	yite
<i>Water</i>	hari	lua	ndiyam
<i>Day</i>	dsari	lane	nyaloma
<i>Night</i>	kigi	dele	dsemma.

English, man (people).
 Bangba, *dinga* (man).
 ——— *bernea* (people).
 Munio, *kangoa*=man.
 Nguri, *kangoa*.
 Kanyop, *nent*.
 Pepel, *nyient*.
 ——— pl. *baent*.
 Sarar, *nyient*.
 ——— pl. *bient*.
 Bola, *nyendz*.
 Gbandi, *siena*.
 Landoro, *hinga*.
 Mendi, *hindo*.
 Toma, *zunu*.
 Whida, *sunu*.
 Dahomy, *sunu*.
English, head.
 Bangbay, *daigelles*.
 Bornú, &c., *kala*.

English, eye.
 Bangbay, *kamtó*.
 Bornú, *sim*.
 Kanem, *dsim*.
 Bagherru, *kami*.

English, ear.
 Bangbay, *dudu*.
 Bamom, *atot*.
 Balu, *ntud*.
 Mandingo, *tulo*.
 Kanyika, *didu*.
 ——— pl. *matu*.
 Runda, *didsh*.
 ——— *madsh*.

English, water.
 Bangbay, *inji*.
 ——— *man*.
 Bulom, *men*.
 Mumo, *engi*.

English, rain.
 ——— rainy season.
Bengbay, *injiketar**=*rain*.
 ——— *bar*=rainy season.
Bulom, *ipon*=rain.
Munio, *engie alabi*=rain.
English, sun, sky.
Bangbay, *kar*=sun.
 ——— *tar*=sky.

Kru, *giro*=sun.
Yoruba, *oru*.
Ntere, *tari*.
English, moon.
Bangbay, *mai*.
Udom, &c., *me*.
Boko, *mo*.
Bute, *mao pfonti*=new moon.

<i>English</i> .	<i>Pika</i> .	<i>Karekare</i> .
<i>Man</i>	momosi	mezi
<i>Woman</i>	mondu	mendo
<i>Head</i>	ko	ka
<i>Hair</i>	sowo	sago
<i>Nose</i>	wunti	wuntun
<i>Eye</i>	ido	idau
<i>Ear</i>	kumo	kuno
<i>Tooth</i>	udo	utu
<i>Tongue</i>	lisi	lusu
<i>Sun</i>	poti	pati
<i>Fire</i>	wozi	yasi
<i>Water</i>	ama	amu.

<i>English</i> .	<i>Aukaras</i> .	<i>Wun</i> .
<i>Man</i>	ompen	owude
<i>Woman</i>	okanto	okanto
<i>Head</i>	bu	bo
<i>Hair</i>	iwa	iwa
<i>Nose</i>	nomo	nomo
<i>Eye</i>	ne	ne
<i>Ear</i>	kono	nano
<i>Tooth</i>	kanye	kanye
<i>Tongue</i>	nunume	numume
<i>Sun</i>	ibande	yanyo
<i>Fire</i>	munturo	nutugo
<i>Water</i>	nyo	nyo.

* This=*Sky-water*.

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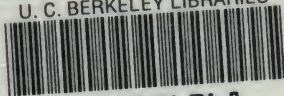
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