

INQUIRIES.

RESPECTING THE

HISTORY, TRADITIONS, LANGUAGES, MANNERS,
CUSTOMS, RELIGION, &c.

OF THE

INDIANS,

LIVING WITHIN THE UNITED STATES.

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verb. In the English we form our cases by prepositions, except when we denote property or possession, and that particular relation may be formed by adding *s* to the object. In the Latin, cases are formed by changing the termination of the word, as *regnum*, a kingdom; *regni*, of a kingdom; *regno*, to a kingdom, &c. But the verb itself, so far as respects its operation upon the object, is unchanged in either language.

For instance, we do not say, Peter loves I, but Peter loves me. Here the change in the pronoun indicates the operation upon that object. But if we had no cases in our pronouns, we must then say, Peter loves I, as, in consequence of that deficiency in nouns, we say, Peter loves Peter. This form of expression in our language leads to no confusion, because the object, upon which the transition is made, follows the verb. But we lose by it all the beauty of transposition, and our sentences have consequently a monotonous form.

To avoid this, suppose we say, Peter loves, Peter loving I. Here the change from Peter to me, which we call case, is indicated, not by any change in the termination of the actor nor of the object, but of the verb. In other words, the verb is declined by inflexions or cases, and not the noun. Is there any thing analogous to this formation, in the languages with which you are acquainted? This has been called the personal form of the verb, and differs so much from any philological feature heretofore observed, as to present a very interesting topic of inquiry.

The Chippeway males use the word *NEEJEE* to express *friend*, and the Wyandot males use the word *NYATE-ER-RU*, for the same purpose; but neither of these words is used by females.

Give the word used by the males for *friend*, and also the word used by the females. As this branch

noun. In fact, no process can reflect more light upon the Indian languages generally, than a separation of all the compound words into their primitives, and this is a subject worthy your most attentive examination.

How are their words compounded? Do they express many ideas by one word, composed of parts of the words expressing each separate idea? And if so, may not this word, so called, be rather considered as a sentence, containing the original words? Do they, in forming such a word, leave out parts of each root, with a view to euphony, retaining, however, enough to indicate the derivation and meaning of each, and thus form a word much shorter than its parents, and which may be subjected to the ordinary rules, which govern words, expressing simple or much less complex ideas?

For instance, it is said the Wyandots form this word, AH HAH UNE-DING-AN-DE. which means *they met, they fought, and they conquered.*

The Delawares form the following compound words:

Amauganaschquiminschi, *The tree which has the largest leaves shaped like a hand.*

Nauayuges, *A horse.*

This word is formed from awesis, a *beast*, from which the last syllable, *es*, is taken, and nayundam, *to carry a burden on the shoulders or back*, so that the meaning is, *the beast which carries a burden on his shoulders or back.*

Kolamoe, *you have spoken good words.*

This word is formed from KI, *thou*, OLA which is derived from WULIT, and signifies *good*, and MOE, which signifies *the act of speaking.*

Nadholineen, *come with the canoe and take us across the river or stream.*

The component parts of this word are

<i>K</i>	<i>k</i> in <i>met</i> .
<i>li</i>	<i>l</i> in <i>pine, fine</i> .
<i>l</i>	<i>l</i> in <i>pin, him</i> .
<i>Oa</i>	<i>o</i> in <i>note, tone</i> , and of <i>oa</i> in <i>groan, moan</i> .
<i>Oo</i>	<i>o</i> in <i>move, prove</i> , and of <i>oo</i> in <i>moon, noon, mood</i> .
<i>Oe</i>	the short sound of <i>oo</i> , being the sound of <i>u</i> in <i>bull, full</i> , and the sound of <i>oo</i> in <i>wool</i> .
<i>O</i> to have the sound of	<i>o</i> in <i>not, hot, pot</i> .
<i>U</i>	<i>u</i> in <i>tub, run</i> ,
<i>Ue</i>	<i>u</i> in <i>pure, immure</i> , and of <i>ue</i> in <i>due, cue, hue</i> , & the latin <i>puer</i> .
<i>Oi</i>	<i>oi</i> in <i>voice</i> .
<i>Ay</i>	<i>ay</i> in <i>eye</i> .
<i>W</i>	to precede the proper vowel, where the sound is required of <i>ua</i> in <i>assuage</i> , of <i>ue</i> in <i>consuetude</i> , of <i>ui</i> in <i>languid</i> , and of <i>vo</i> in <i>languor</i> .

Original and additional Consonants.

B D F as in English.

G always hard as in *game*.

H an aspiration, as in English.

K L M N P R as in English.

S as in the beginning of words, being its hissing sound.

T V W as in English.

Y as in the English words *you, yet*.

The sound produced by *y* before *a* is heard in *yarn*, and of *y* before *o* in *yonder*. The liquid power of *l* before *y* is perceived in *steelyard*. Before *u* it is the short sound of *ue* in this alphabet, or the short sound of *u* in *pure*, and is hard in the Wyandot word *N'YUTERRU* friend, where *yu* expresses the identical sound conveyed by *io* in *onion*.

Z as in English.

Dg the sound of *j* and *dg* in *judge*.

Dh as in *this, that*.

<i>Ds</i>	} The ear must determine when these compounds ought respectively to be used.
<i>Dz</i>	
<i>Ts</i>	
<i>Tz</i>	

heaven.	AWASLAGAME.	beyond the clouds.
Our		
father	SUMMOLAH	Our father
which		
art		
in	CERROUEYIATAINHO.	in heaven.
heaven.		

The two first specimens are Chippeway, the third Delaware, and the fourth Wyandot. This manner of arranging the phrases, will exhibit not only the force of each word, but also the idiom of the Indian languages. It is very desirable that each word of the original phrase should be literally translated, and where this is not possible, that each change of expression should be distinctly noted. Exactness upon this subject is all that gives value to it, and therefore no word should be used, paraphrastically or otherwise, without giving its precise meaning; and all combinations assuming the form of one word, should be resolved into their original elements.

Additional Vocabulary.

Eat	ate	eaten
Go	went	gone
Fly	flew	flown
Shake	shook	shaken
Cook	cooked	cooked
Burn	burned	burned
See	saw	seen
Hear	heard	heard
Talk	talked	talked
Fight	fought	fought
Speak	spoke	spoken.
Feel	felt	felt
Kill	killed	killed
Marry	married	married
Sleep	slept	slept
Bury	buried	buried
Strike	struck	struck