the Dards, who occupy the country north of Cashmere. These were described a few years since by Dr. Leitner, in his Dardistan, and by Mr. Drew, in his Northern Barrier of India. More recently Dr. Bellew has examined some natives from the cool-humid district southwest of Dardistan, and finds them to be unmistakably Aryans and resembling closely the Dards in physique and language. The latter is not a descendant of the Urdicrit, but seems to be an earlier offshoot of the family tree. On the northern mountain slopes it betrays an affinity with Iranian speech, while farther south some words are said to resemble Greek and Latin. Major Biddulph, who has resided many years among the tribes of this region, has prepared a report of their languages and customs, which is awaited with much interest, and may aid in the settlement of important ethnological questions.

Sir Salas Jung, the enlightened premier of the Nizam, has made an important contribution to the history of the Mohammediän rule in India, by furnishing to the government a list of 224 historical manuscripts now at Haidarabad, of which transcripts may be taken for the continuation of Sir H. M. Elliot's Historians of India. There is, doubtless, much other material hidden away in private libraries throughout the Native States which would throw much light upon this interesting period of Indian history.

The government of Bombay has recently had the good fortune to obtain, by purchase, some palm-leaf manuscripts written between the twelfth and fourteenth centuries. Those who know how difficult it is to preserve manuscripts in India will observe that these are very ancient.

Dr. Bühler, who has been engaged for some time in searching old libraries for manuscripts, reports great success for 1879-80. The recent famine and pestilence in western India has made the purchase of manuscripts more easy, and many rare ones have been procured, including 159 of Vedic literature.

LINGUISTIC NOTES.

EDITED BY ALR. S. GATSOHET, WASHINGTON, D. C.

WANDÔT.—The name of the tribe of Huron Indians is commonly pronounced Weyandôt or Wëndat. The correct pronunciation, as we are informed by an old member of the tribe, is wandôt or Wändôt; its signification, however, is not known with accuracy. Irimu wandôt is a Huron man; wandôt hamândá the Huron language. The central position between the western Algonkins and Iroquois, which the Wandôt occupied at the time of their independence, brought them in connection with many
tribes and settlements of Indians, to which they gave appella-
tions in their language. These proper names generally depict
some striking peculiarity of the tribe and are, therefore, to us
of great historic interest. Thus the Wandót called the Tus-
ka'ora "those isolating themselves," from taskáho: disposed to
be among themselves; not associating with others. The French
called the Mohawks after their totem, the bear (aniye): Les
Aigleurs; and so did the Wandót, Hatinée-ru:nu: "they are the
Bear-People," hati being a plural prefix and runu people, men.
The Senecas were named by them Hutinuxshinúndi, "they build
a leaning house" (yénuxshé house), in contradistinction to oth-
ers who erected houses with perpendicular walls or bark-lodges.
The Cherokees were named by them Uwatayó-runu, "people
inhabiting caves," from uwatayó, hole, opening in the ground.
And, some Wandót having found them living in the caves of
the Alleghany mountain ridge. They apply the same term to
the State of Arkansas, which they call Uwatayónde, "full of
caves." Like the southern Algonkin tribes they call the Monon-
kiela river: "banks eaving in"; in their language, Eta-ataransh,
from utayataraha, "they caved in." The name of the State of
Ohio and the Ohio river, Uhišú, is interpreted by "large forest,"
ishu being a suffix which points to superiority in size or extent; the
initial syllable uh, u'h representing the word i-ahi, yahi, standing
tree. The Miami Indians are called by the Wandót Sánshkiá-a,
dressing themselves nicely, fantastically.

EARLY CREEK HISTORY.—On July 18, 1878, the Hon. William
F. Ross delivered a speech on this subject, at the Tullahassee
Manual Labor Boarding School, in the Indian Territory, which
has since been translated by Mrs. A. E. W. Robertson and N. B.
Sullivan into Creek, and can be ordered at the office of the In-
dian Journal, at Tullahassee. Extending over four octavo pages,
the Creek translation begins with the earliest known facts con-
cerning the Gulf States, as the naval expedition of
Cuenca León, and winds up with an account of the present state
cf the tribe. Much attention is paid to the historical relations
of the Creeks with the Choctaws.

THE PÁEZ LANGUAGE is spoken by the Páeces or Páos Indians
in the Colombian State of Cauca, near the western coast of South
America, between the 2° and 3° of northern latitude. At the
present time this people live on the eastern side of the central
cordillera of that State, at the foot of the Huila mountain, and a
few families are also found on the western slope near Pitayó.
Before Uribarri had published the Páez-Spanish vocabulary
and some religious tracts composed by Rev. E. del Castillo y