

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 unexplored 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 Sanskrit, 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 Mohammedan 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.

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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 Wendôt; its signification, however, is not known with accuracy. *Iranë wandët* is a Huron man; *wandôt hamändá* 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 appellations 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 Tuskaróra "those isolating themselves," from taskáho: disposed to be among themselves; not associating with others. The French called the Mohawks after their totem, the *bear* (aniéye): *Les Agniers*; and so did the Wandót, Hatiniéye-runu: "they are the Bear-People," hati being a plural prefix and runu *people, men*. The Senecas were named by them Hutinuḡshiniúndi, "they build a leaning house" (yenúḡshe *house*), in contradistinction to others who erected houses with perpendicular walls or bark-lodges. The Cherokees were named by them Uwatayó-runu, "people inhabiting caves," from uwátayo, hole, opening in the ground, cave, some Wandóts 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 Uwatayó'nde, "full of caves." Like the southern Algonkin tribes they call the Monongahela river: "banks caving in"; in their language, Eta-ataränsh, from utayatáraha, "they caved in." The name of the State of Ohio and the Ohio river, Uhīshú, is interpreted by "large forest," ishú being a suffix which points to superiority in size or extent, the initial syllable uh, u'h representing the word i-áhi, yáhi, *standing tree*. The Miami Indians are called by the Wandót Sänskiá-a, "dressing themselves nicely, fantastically."

EARLY CREEK HISTORY.—On July 18, 1878, the Hon. William P. 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 *Indian Journal*, at Tullahassee. Extending over four octavo pages, the Creek translation before us begins with the earliest known facts concerning the Gulf States, as the naval expedition of Juan de León, and winds up with an account of the present state of 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 Uricoechea had published the Páez-Spanish vocabulary and some religious tracts composed by Rev. E. del Castillo y