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ART. V.—1. *Manners and Customs of several Indian Tribes, located west of the Mississippi, including some Account of the Soil, Climate and vegetable Productions; and the Indian Materia Medica; to which is prefixed the History of the Author's Life, during a Residence of several Years among them.* By JOHN D. HUNTER. 8vo. pp. 402. Philadelphia. 1823.

2. *Historical Notes respecting the Indians of North America, with Remarks on the Attempts made to convert and civilise them.* By JOHN HALKETT, Esq. 8vo. pp. 408. London. 1825.

MORE than three centuries have passed away, since the American continent became known to the Europeans. At the period of its discovery, it was inhabited by a race of men, in their physical conformation, their moral habits, their social and political relations, their languages and modes of life, differing essentially from the inhabitants of the old world. From Hudson's Bay to Mexico, and from the Atlantic to the Rocky Mountains, the country was possessed by numerous petty tribes, resembling one another in their general features, but separated into independent communities, always in a state of alarm and suspicion, and generally on terms of open hostility. These people were in the rudest condition of society, wandering from place to place, without sciences and without arts, (for we cannot dignify with the name of arts the making of bows and arrows, and the dressing of skins,) without metallic instruments, without domestic animals; raising a little corn by the labor of their women, with a clamshell or the scapula of a buffalo, devouring it with true savage improvidence, and subsisting, during the remainder of the year, upon the precarious supplies furnished by the chase, and by fishing. They were thinly scattered over an immense extent of country, fixing their summer residence upon some little spot of fertile land, and roaming, with their families, and their mat or skin houses, during the winter, through the forests, in pursuit of the animals necessary for food and clothing.

Such a state of society could not but arrest the attention of the adventurer, to whom everything was new and strange. A spirit of inquiry had been recently awakened in Europe,

Masculine.		Feminine.
Neekarnar.	KICKAPOO. <i>My friend.</i>	Squa.
Neekaulau. Neekaul.	SAC AND FOX. <i>My friend, (when absent,)</i> <i>My friend, (when present,)</i>	Squa. Neekaul.
Neetshee.	OTTAWA. <i>My friend.</i>	Ndongwa.
Neekarn.	POTAWATAMIE. <i>My friend.</i>	Kwatshee.
N'yuteroo. W'hoo.	WYANDOT. <i>My friend.</i> <i>Exclamation of surprise.</i>	Nyatzee. 'Nuya.
Neekarnar. Alalewee. Aumala.	SHAWNESE. <i>My friend.</i> <i>Expression of surprise.</i> <i>Expression of contempt.</i>	Neeleemwa. Waupoinee. Ashekartshee.

It will be observed, that in these remarks, we have confined ourselves principally to the Delaware language ; because our examination of Mr Heckewelder's work necessarily restricted the range of our inquiry. Nor have we any intention to detain our readers by a general investigation of Indian languages.*

We have already expressed our doubts, as to the classification adopted in that work ; nor are we better satisfied with the synoptical view of the American languages, given by Adelung in his 'Survey of all the known Languages and their Dialects.' This work, and its predecessor, the *Mithridates*, to which Mr Duponceau acknowledges his obligations, are monuments of the zeal, industry, and erudition of their authors. But it is to be regretted, that the defective state of their materials has led them into so many errors, in their investigations of the languages of the North American Indians. It is impossible, from any vocabularies now existing, to arrange these languages into their respective families, separating the primitive stocks from one another, and connecting the affiliated dialects, without a personal and intimate knowledge of the various tribes. Their names have been so multiplied, by the ignorance and carelessness of travellers,

* An analysis of Mr Heckewelder's work will be found in the North American Review, No. xxiv, for June, 1819.

3. *Give me some venison to put in his kettle.*

Meeshishin*	Give me
addik	deer ; (Addik is the name for <i>Reindeer</i> .)
weeos	flesh
ka	to
podaukwawug	put in
odaukeekoong.	his kettle ; (o, indicates posses- sion.)

4. *Mr. Heckewelder's book contains many errors.*

Mukudawukooniat†	Black dress
omuzeniegun	his book, (or paper,)
gitshee na neebewoh	in many places has plenty
keewoneinoomugud	errors, (or mistakes,) in it.

WYANDOT.

	1.
Ndee	I
yaaghre	wish
sheeharyate	go
atewaherkyee	with you
ahateezheendaöo	catch him
hoosenear‡	his slave
yoosheta.	beast that carries upon his back.
	2.
Auwautendengendee	We conquered
aunyoomitsarmee	our land
n'dia	by that
newotsarndeetar ;	our bravery ;
aunyoomitsar	our land
nostart	keep it
n'dia	by that
nemauwishromee	our strength.
	3.
N'dee	Me
tonoont	give
skinootoo	deer
wautsau	flesh
toosontrok	put in
hoonaöar	his kettle. (ar indicates posses- sion.)

* In this sentence, the Indian, unlike No. 2, is constructed as an English sentence, the verb preceding the noun.

† The Chippewas substitute descriptive terms for English proper names.

‡ The Wyandots always prefix this word to the names of domestic animals in a state of servitude.

Honyoomauauk
hoozhutooshumar
ooreewauroonyoo
yarndeeyooherunt

4.
White man
his book
many places
mistakes.

SIOUX.

Toakeen
oa
nee
atshar
kar
tau
shoongktunkar
ongee
uzarpeekta

1.
I wish
with
you
go out
and
his
horse
we
will take.

Ongeetau
markotesheepee
wondeetargear
ongee
oeyumpeetsher
warshargear
ongee
hn' doneetsharpeekta

2.
Our
lands
bravely
we
have conquered,
strongly
we
will maintain.

Tarkhinjar
tshonetshar
mar
koo
tau
tshaaghar
ane
orärhnarnkaakta

3.
Deer
flesh
me
give
his
kettle
into
I will put.

Tar
wausheetshoo
tau
woärpee
eetsheenshnee
otar

4.
The
white man
his
book
errors, (or mistakes,)
much.

We subjoin two more Chippewa specimens.

1. *Why do you not behave better and sit still?*
Auneeshween nuh? Why not, (includes pronoun,)
neebwaukausewun possess sense, (noun, verb, & pro.)