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OCEANIC ORIGIN OF THE Kwakiutl-Nootka and Salish Stocks OF BRITISH COLUMBIA AND FUNDAMENTAL UNITY OF SAME

WITH ADDITIONAL NOTES ON THE DÉNÉ

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X.—*Oceanic Origin of the Kwakiutl-Nootka and Salish Stocks of British Columbia and Fundamental Unity of Same, with Additional Notes on the Déné.*

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(Communicated by Sir J. Bourinot and read May 25th, 1898.)

The classification of the aboriginal tribes of this continent on linguistic lines has resulted in giving us, according to Dr. Brinton, some 160, more or less, distinct stocks or families. Fifty-eight of these, according to Major Powell are found north of Mexico, of which no less extraordinary number than 39 are found clustered along the western littoral between Alaska and Lower California. That is to say, that more than two-thirds of all the linguistic stocks in North America are found in the comparatively restricted portion of land lying between the Rockies and the Coast. Various theories have been offered by ethnologists to account for this singular bunching of stocks in this limited territory, the most plausible of which is that put forward by the late Horatio Hale. This, briefly, supposes these isolated idioms to have had their origin in the natural language-making faculty of young children;[1] that is to say, the author thinks that in former days when the country was less densely populated than at present, and families and settlements were separated by wider intervals from one another, that cases would occur where two or more young children of different sexes, left by the death of their parents to grow up secluded from all other society, would be compelled to frame a language of their own, which language would in course of time become the mother-tongue of a new linguistic stock. But while this view, coming as it does from such a veteran as Mr. Hale, deserves the most careful consideration at our hands, and while it may very possibly account for the origin of some of these diverse stocks, it has, I think, been felt by most students of American origins that it does not adequately account for the origin of all. For while the genial climate and the spontaneous fruitfulness of the soil in California render it possible for isolated groups of orphans to grow into strong and extensive stocks, a more rigorous climate and a less bountiful nature such as are found north of this favoured region scarcely permit of such origin for the stocks which lie beyond the 40th or 45th parallel of latitude. Ten years' residence in British Columbia leads me to believe that such a solution of the problem is wholly inadmis-

[1] "Proceedings" of the American Association for the Advancement of Science, 1886.

sible under the climatal conditions characteristic of this region. Prior to the advent of the whites scarcity of food and winter famines were by no means uncommon incidents in the life of the aborigines, as we learn both from themselves and from their traditional histories; and if adults and experienced foragers found a difficulty in procuring winter supplies small chance would there be for lost or abandoned children of tender years to do so. It is true that where these diverse stocks attain their maximum density the conditions required by Mr. Hale's theory are found to obtain, but the number of stocks north of this favoured region is yet sufficiently great to preclude the possibility of their having sprung into existence in this manner. In the comparatively limited area of British Columbia alone we have, according to the received classification, seven distinct stocks to account for; that is, twice the number that is found elsewhere throughout those thousands of broad miles that make up the rest of British North America, and about the same number as are found scattered over that vast region which stretches on the one hand from the eastern slopes of the Rockies to the Atlantic seaboard and on the other from the 30th parallel north to the frozen waters of the Arctic ocean. It remains then to account for the presence of these numerous northern stocks by some other hypothesis than that suggested by Mr. Hale, and the following linguistic notes on some of the stocks of this region are offered in the belief that the evidence they furnish of the *extra*-American affinities of our coast tribes yield us a less conjectural solution of this interesting problem.

And I cannot help here in the first place pointing out that, apart from the positive evidence of the fact which I have to offer, there is nothing antecedently impossible or even improbable in the hypothesis of an *extra*-American origin for our west coast tribes; and the disfavour with which this view is held by some of our eastern Americanists has long been a matter of astonishment to me. That wide-spread Oceanic race which has spread itself from Madagascar on the west to Hawaii on the east, and from Formosa on the north to Easter Island on the south, may well have made some settlements on our western shores which are but 1800 miles from their present easternmost colony; which distance is but a little more than one-tenth of the interval between the most remote divisions of this stock; and less than one-fourth of the distance the ancestors of the Easter Islanders themselves passed over in sailing thither, if we bring them from the common centre and original home of their race. Thirty-four generations ago the great Polynesian navigator Maui was sailing far and wide over the Pacific waters in his great double canoes each of which was capable of carrying from 200 to 300 people. We know he reached the Fijian group and from thence sailed away and discovered Ata and the other islands of the Tongan group; from whence he sailed to New Zealand, left a portion of his people there, and returned to Tonga again; and

making this his headquarters undertook and accomplished two more long voyages. Might not he or some of his companions have visited our shores at this time? At all events while Polynesian migrants were navigating the waters of the Pacific and covering thousands of miles in their course the probability that some of them touched upon our shores and effected settlements there was strong enough to make the matter worthy of investigation and save it from the contempt it has met with at the hands of some Americanists. And again, why so much objection to an Asian origin for some of our northwestern stocks on the part of eastern investigators, who have never studied our western tribes in their own home and who have to rely upon the labours of others for their information concerning them? Major Conder has recently stated in his articles on Central America that hundreds of words in the Central American language are identical in sound and significance with those of Eastern Asia, and has convinced himself of the truth of the Chinese and Japanese accounts in their histories of their voyages in former times to Western America. However this may be, no one can study the Déné language of British Columbia and compare its radicals with those of archaic Chinese and cognate tongues, and not feel a conviction growing in his mind that it is to East Asia that we must look for the origin of some at least of our West American stocks; and when he perceives the marked facial and other physical and psychical resemblances between some of the coast Indians and the Chinese and Japanese resident in our province, he cannot resist the belief that these resemblances are something more than fortuitous accidents. One of the commonest remarks one hears from travellers from the Orient as they pass through our midst is that our Indians are astonishingly like the Asiatics they have left behind; and the observant Kennan in his account of his journey through Siberia[1] has expressed himself thus on this head: "It will be seen from the illustrations that the Káchinski feminine type is distinctly Indian. . . . . All of the Káchinski Tatárs that we saw in the Minusinsk district if they were dressed in American fashion would be taken in any western State for Indians without hesitation or doubt." If, as we know, the Eskimo have passed from America to Asia along that natural bridge which every year unites Cape Prince of Wales to East Cape, or along that other old-time inter-ethnic highway, the Aleutian Isles, why may not Asian hordes have passed in former times from Asia to this continent by the same lines of travel? That they really did so the marked mongoloid features which characterize so many of our west coast Indians and the linguistic evidence from the Déné and other sources leave no room for doubt.

In treating of the physical characteristics of the British Columbia coast tribes in his second report to the British Association on the Indians of this region, Dr. Boas writes thus: "The habitus of the northern tribes

[1] Siberia and the Exile System, p. 400, Vol. II. George Kennan.

of this region is similar to that of East Asiatic tribes—a fact which was observed by R. Virchow, who examined a number of Bilqula who visited Berlin in the winter of 1885-86. This similarity is very marked among the Tlingits Haida, Tsimshian, Kwakiutl and Bilqula, to a less extent among the Nootka, while the coast Salish and the Salish of the interior [generally speaking] show a different type."[1] Father Morice remarks also in his notes on "Déné Roots": "The facial similarities of the Mongolians and some American natives are so striking that I know of persons who mistook in my presence British Columbia Indians for Chinese."[2] It is extremely interesting to learn that linguistic investigation fully bears out these remarks. The Salish approximate more nearly both physically and linguistically to the Malayo-Polynesians; the Nootka more so than their congeners the Kwakiutl, who with the Bilqula, Tsimshian and Haida-Tlingit show unmistakable evidence of Asian contact both in habitus and speech. I know of no other instance in the whole field of ethnology where linguistic and physical data so clearly coincide, as in this case. I shall have occasion in the course of my paper to refer to this again.

In offering the evidence I have gathered of the fundamental unity of the stocks here considered, heretofore regarded as distinct, and of their relationship to the Malayo-Polynesian, I cannot do better than make, in the first place, a few introductory remarks upon what has, in the course of my studies, appeared to me to be some of the leading causes of the wide differences found in the morphology and still more in the lexicography of the languages of this region, and which have not always been taken into account by investigators when comparing the languages of native stocks among themselves or with those of *extra*-American families.

Comparisons of vocabularies *qua* vocabularies furnish little or no reliable proof of a common origin for the terms found in them; they can at best yield but presumptive evidence of affinity; and that for the obvious reason that the vocables of our aboriginal tongues are rarely comparable with those of other linguistic families. They are very largely polysynthetic in form and unless the investigator is able to resolve these syntheses into their components and discover the radicals he will invariably be led astray. On the other hand comparisons instituted on lines strictly morphological, as demanded by some of our leading philologists, will in a great number of cases yield but little better results on account of the repeated admixture of stocks which has taken place in this country and the consequent break-up and remodelling of language. Cases are not wanting where the vocabulary shows affinity with one stock and the grammatical structure with another. The Kwakiutl-Nootka is an instance in point. Its vocabulary for the most part is, like the Salish, of Malayo-Polynesian

[1] Fifth Report of the Committee of the British Association on the Northwestern tribes of Canada, 1889, pp. 11 and 12.

[2] Trans. Canadian Institute. Vol. III., p. 147. 1889.

origin, but the post-position of its particles and its general structure mark its affinity to the Déné of the interior on one hand and East Asian stocks on the other. The same to a less extent is true of the other two northern stocks, the Tsimshian and the Haida-Tlingit, whose vocabularies contain scores of typical Oceanic terms but whose grammar is undoubtedly East Asian in structure; the simple forms and syntax of the Haida relating it to the Japo-Corean; affinities with which people the strong facial similarities of the Haida show them no less clearly to have.

American philology is largely a law unto itself. Its languages constitute a family of their own, and rules and methods that may be advantageously applied to classical tongues are often found to be wholly inapplicable and useless to a family like the American whose genius and laws are so radically different. Much of the linguistic work of our good missionaries, to whom the philologist is so largely indebted for his knowledge of American tongues, is marred and of less value to us on account of their efforts to force the native grammar through classical moulds, under the mistaken idea that this is the correct and only way to treat it. It is neither by a comparison of vocabularies nor of grammars alone that the true relations of American stocks to one another or to those beyond our shores will ever be pointed out, but rather by the study of the radical elements which underlie the ponderous syntheses or compounds that constitute the speech of our typical American stocks, and the resolution of these, as far as is now possible, into their original constituents. At the bottom of every one of these compounds there will be found one or more constant primaries or roots. It is by the discovery and comparison of these that we shall best discover the relations of our numerous tribes to each other and to outside stocks. This is the method which Father Morice has so successfully followed in his studies of the Déné and which has made it possible for me to discover striking and far-reaching lexicographical and morphological similarities in this highly-complex and typical American language to the tongues of East Asia, some of which I pointed out in a former paper; and this is the method I have followed in my comparisons in this paper wherever an analysis was possible to me. The evidence of affinity which a single one of these radicals furnishes is worth a score of mere vocabulary resemblances;[1] for these latter may possibly be fortuitous, but the common use in different languages of the same radicals cannot be; they point incontestably, notwithstanding differences of grammar, to a common source and origin. And if in addition to identity of radical elements employed in the same way and with the same significance in the compared tongues, there be found identity of compound

[1] Compare, for example, the radical *ku* in the various syntheses for finger, nail, toe, hand, etc., in both Oceanic and Columbian stocks as given below, or the *mu* radical in "light" compounds, and the value of radical comparison will be readily seen.

forms and similarities in structure, so much the better, though to my mind the proof of relationship stands in no need of this additional evidence.

"Polysyntheticism" or "incorporation" is the feature most generally regarded as characteristic of American aboriginal speech. But this is true only to a very limited extent of many American tongues; and in some this feature is wholly absent. In British Columbia we have but one truly incorporative language—the Déné. Of the others we may say that the nearer one approaches the coast the less is this characteristic discernable. Next to the Déné, though in a much less degree, the Kutonaqa, the other interior stock, which borders on the Déné and Algonkin, displays this feature most. Adjoining these and west of them are the interior tribes of the Salish; and it is interesting to note that incorporative forms are much commoner in the speech of these inland tribes than in that of their congeners on the coast. From all of which it would appear that polysyntheticism is not native to the speech of the coast tribes but has been acquired in a variable degree by contact with their more eastern neighbours the Déné. Believing as I do, from the evidence I will presently offer, that the Déné is the oldest of British Columbia stocks; and that the coast tribes are more recent arrivals; and regarding polysyntheticism as a characteristic rather of the more ancient speech of the continent than that of all modern stocks, this is exactly the state of things we ought to find. The longer a stock has been in the country and the longer its language has been subjected to those influences which are regarded by philologists as peculiarly American the less will it conform to its original modes of expression and the less will it resemble its parent stock. This is seen again and again in the tongues of British Columbia. To cite but one instance. That isolated division of the Salish, the Bilqula, was formerly regarded as a separate stock so different is its language from that of the other Salish divisions, by contact with alien stocks.

Taking polysyntheticism, then, as the characteristic of the speech of the aboriginal races of this continent we find in this very feature one of the most potent factors of differentiation. Languages originally one, may under the influence of polysyntheticism become in a few generations so totally different in vocabulary and grammar as to appear to have no relationship one with another. The chief aim of the speaker of an incorporative tongue like the Déné or Algonkin is to express in a single word not only the object or action contemplated but also every possible modification that each is capable of undergoing. This is seen in the extraordinary particularizing, discriminating power of their nouns and verbs which are rarely differentiated into distinct parts of speech. In the case of the noun the speaker not only denominates the object but informs you at the same time and in the same expression whether it is round or square, little or big, solid or hollow, long or short, smooth or rough, soft or hard, present or absent, near by or far off, and a score of other qualities or characteristics.

In the verbal forms we find the same thing. Let us take for instance the verb "to break." In the place of the single English term the Déné language, Father Morice tells us, possesses no less than 110 discriminating substitutes not one of which could be indifferently used for the other. They are expressive first of the object or agent employed in the action, as the fist or the feet; a stick or a whip, &c.; secondly of the manner in which the object has been affected, whether it has been broken in one place or in many, in the middle or otherwise, purposely or by accident, violently or by gentle pressure, &c.; and thirdly of the form and character of the object itself, whether it is round or square, small or large, soft or hard, &c. Again in the locomotive verb "to go," if we were to place under this term the words which are used in Déné to signify the action of going we should have a collection of totally different words according as the locomotion took place on two or four legs, by running or hopping, creeping like a snake or leaping like a frog, swimming, skating, laughing, weeping, in a canoe, up the stream or down the stream, and a host of other modifications. And if we were to chose the verb "to put" and seek the Déné equivalent Father Morice affirms that the paradigm of this single verb alone would contain over 3,000 verbs all of which differ in meaning as well as in material structure;[1] and according to the Rev. T. Hurlbut the no less astounding number of verbal forms than 17 millions may be found in the paradigm of a single Algonkin verb.[2]

Many of the early collectors of native words, upon whose work we have frequently to rely in our investigations were wholly unaware of the true character of the Indian verb and set down against the English but one form as its equivalent. It will easily be seen how misleading vocabularies of this kind can be. Another pitfall for the unwary collector is the unsuspected existence of a great number of synonymous terms with which some at least of our Indian languages abound, any one of which may, with almost equal propriety, be employed by the native speaker and thus recorded by the collector, to the exclusion of all others. Time and again I have noticed instances of this kind in going over the ground of earlier investigators, some of which have caused me no little embarrassment and trouble in my own studies.

To this wealth of synonymous expression is due also much of the dialectical difference we find in the speech of related tribes. Much, for instance, of the lexicographical dissimilarity in the Kwakiutl and Salish arises from this cause. Since the separation of the Kwakiutl from the Salish, the former have in numberless instances given the preference to one of these synonymous terms, the latter to another. Like ourselves these stocks have two common forms, for instance, by which they indicate thirst

[1] *Vide* "Déné Languages," Transactions of Canadian Institute. Vol. I., Part II. p. 181. 1891.

[2] Quoted by Whitney in his "Life and Growth of Languages," p. 60

in themselves. They say indifferently "I am thirsty" or "I am dry." Again, I was puzzled one day to find that the verb "to give" in two closely related divisions was entirely different. Upon inquiry I learnt that one was not the verb "to give" at all but a synonymous expression and really meant "hand over"—"Give me that food," and "hand over that food" is in effect the same. If we take the word for "beaver" we find no less than three synonymous terms in use among the Salish for this animal. The *Ntlakapamuq* gave me the form *gkōpa* which is a compound of the words *gtlukt* and *shupa* meaning respectively "wide" and "tail." In other vocabularies of this tribe I find the term *snooya* or *shenūya*. Upon inquiry I find this latter term has a variety of meanings. Its primary sense is "treasure" or "wealth" or "riches." Beaver-skins were in old fur-trading days a standard of value, hence beaver-skins are "riches" or "treasure," and hence the application of the term to the living animal. The third term *skelō* seems to have been superceded in this tribe by the other two, and yet *skelō* is clearly the original term as it is common to most of the Salish divisions and to one, at least, of the Kwakiutl. Instances of a like kind could be multiplied by scores. But great as are the changes wrought in the vocabulary in this way, still greater and wider ones spring, as I have said, from the particularizing power of the nouns or name words. In a typical American tongue there are few name words that are simply denotive as most of ours are; they are generally connotive, descriptive or predicative. In the British Columbia tongues with the exception of the Déné and to a less extent the Kutonaqu, this is not a marked feature; and even in these two it is clearly not an original, native characteristic but one acquired since their advent and settlement in this country for by far the greater number of their nouns are denotive in character. Even in the Déné which is second only to the highly-complex Algonkin in its incorporative processes, four-fifths of its name words are either monosyllabic in form and of simple import, or are simple compounds of these in juxtaposition. Examples of this descriptive class of nouns may be seen in the following: "Iron" by some of the Déné tribes is called *satson* meaning literally "beaver-dung"; by others it is termed *ĩñtsi*="bear-dung." One tribe of the Salish knows it under the compound *swilewulalem*="hard thing." "Raven" is called by some of the Déné *'tatson*="feathers-dung." "Winter" in the mouth of one division is *yac'-ke'*="snow-on," and something quite different in the mouth of others. Some of the Nootka say *tsōĩĕtsh*="season-when-everything-clean." "Meat" or "flesh" among the Ntlakapamuq is the same term as that applied to "deer." One division of the Déné says for "leg" *khe'-tcen*="feet-handle." For "prairie" one tribe says "grass-on," another "grass-country." "Moon" among many tribes is expressed by a synthesis meaning "night-its-sun." The Tlingits express the idea of "yellow" by *kyethotleyiquate* which literally means "dog-dung-color."

Wolf among one tribe of the Salish is *tatteiolmiq*="people-of-the-woods"; other tribes express it by different syntheses. "Salt" among the Haida is known under the term *tañgagaga*="dry-sea." "Island" among the Tsimshian is called *leksda*="sitting-alone." "Beaver" in one tribe of the Déné alone is known under four different names according to its age. There is the generic term *tsa*, but when the creature is under two years it is called *tsa-tsel;* later it is known by the term *khoq*, each of which is descriptive of some quality or characteristic; and when it reaches three years its name is changed again to *oetqol'il* which signifies that it is of mating-age. Among the Algonkin in one tribe the beaver is called by a term which means "feller-of-trees," in another "he-that-pops his-head-out-of-the-water," signifying thereby that he is an air-breathing, water animal.

The following will serve for examples of the predicative class: "Plough" in Déné is thus rendered *pe-yoen-oelqoel*, which literally means "with-earth-one-cleaves." "Seat" is *u-kwoet-tsoezta*="it-on-one-sits." Horse is known to some tribes as "the-beast-whose-hoofs-are-solid," to others as "the-dog-that-carries," to a third as "the-beast-that-carries-a-living-burden-on-its-back"; others know it again under the descriptive forms of "the-wonderful-domestic-animal," the "elk-dog," "the domestic elk," and so forth. Some of the Algonkin say for "bed" *niba-gau*="used-for-sleeping": and a "hand-saw" they call *kishkibo-jigan*="used-for-cutting-crosswise." An extreme instance of these compound forms is seen in the following which was recorded by the Rev. E. Mayhew, preacher for some time among the Indians on Martha's Vineyard: "*Nup-pahk-nuh-to-pe-pe-nau-wut-chut-chuh-quo-ka-neh-cha-e nŭ-nu-mun-no nok*" and which means in English "Our-well-skilled mirror-makers."

It is unnecessary to multiply these examples; sufficient have been given to make it very clear that words formed on this principle must necessarily give rise to an indefinite number of dissimilar forms and soon bring about wide lexicographical differentiation in the speech of the different divisions of a stock, particularly when the fancy of the speaker is allowed such free play as in the formation of some of the examples given above. In a language that has to describe an object in order to name it there is scope enough to effect two-thirds at least of all the dissimilarities found to-day in the vocabularies of our 160 stocks, which I venture to predict will be reduced to less than half that number when comparisons are instituted on the lines herein suggested.

But there is yet another source of lexical difference to mention which has perhaps played as important a part in the differentiation of dialects if not of stocks as those already noted. In languages like the American where incorporation gives rise to words of from two to twenty or more syllables speech would soon become impossible if fusion and contraction were not perforce resorted to. Syncope steps in and reduces these pon-

derous polysyntheses into more convenient forms. Shortening of words by the elimination of vowels is a common feature in the Heïlsuk· division of the Kwakiutl, indeed it constitutes the chief difference to be found in the dialects of this stock, as for example *qk'um* from *qak'um ; k' ks* from *kayoks*, which again is a contraction from *kalo-kish*. But elimination is not confined to vowels alone. We find *tl'eqsioala* contracted into *tlēsela ; matlmatem* into *patlem ; goakelaioq* into *qo·anālaq*. Again, if we take the phrase *ek-i-g-ki-kamē* which signifies in English "he is a good chief" and subject it to a close analysis we find that syncope has been severely at work here also. "Ek"=good, "i" is the remnant of a primitive verb of being whose full form is lost, "*g*" stands for the demonstrative pronoun "this" whose uncontracted form is "*giada*," "ki" is a contraction of a phrase meaning "best among all" and is now employed as the sign of the superlative of adjectives. Another word is *Nakaztli* the present Déné name for the village at Stuart's Lake. This is a contraction from the following expression : *Atna ka poetl tiztli*, and signifies in English "the river was covered with floating arrows of the Atna or dwarfs," and has reference to an old legend. Other examples are *sa*="for me" from two primitively independent and distinct parts of speech, pronoun and preposition, viz.: *s-oep-a ; na*="for thee" from *n-oemp-a ; hwotl*="with him" from *nwo-poe-tl*. I have already shown how the Ntlakapamuq contracted *qtlak't, shupa*="broad," "tail" into *qk-ōpa*="beaver," and numerous other instances might be cited if it were necessary.

Yet one other source of trouble to the investigator who would institute comparisons between different vocabularies remains to be mentioned.

Many of our Indian tongues—the Salish is one—form the plural of many of their intransitive verbs from a totally different stem from that from which the singular is derived ; and frequently when a comparison of the singular shows no affinity whatever it is readily discovered in the plural ; but when but one of these has been recorded, as is frequently the case, it is easy to see that the comparative philologist will be embarrassed and perhaps led astray.

It is commonly claimed by classic philologists that the numerals of a tongue are amongst the most constant elements of a language and constitute with the pronominal one of the best and surest tests of affinity. This is an idea derived from a comparison of the speech of a group of related tongues like the Aryan family, the members of which had long lived together and unified their language before separation took place. It does does not hold good even of such closely related stocks as the Malayo-Polynesian in which only the first five numerals are common to each division, and the pronominal elements as diverse as they well can be. And in such uncultivated tongues as the American where such latitude in name formation is permissible ought we to expect to find much similarity ? Even within the same stock the numerals are often wholly dissimilar in

form and meaning. And the reason of this is not far to seek; the ideas are differently expressed. Among some Indians "one" signifies "a small thing"; among others "a beginning," and with those who count upon the little finger first, "the little one," "the youngest"; in another it signifies "undivided"; in another "alone"; and yet again in another the word for "thumb" and "one" are identical terms. "Three" means with some the "middle finger"; with others "the longest finger," &c. "Five" ="the hand," "the closed fist," or "all." "Six" is sometimes "five-one," at others "one more," &c. Nine is variously expressed as "one left," "one less than," "one wanting," and so on. I need hardly remark that lexical sameness is impossible under these circumstances.

I have spoken hitherto in the main of the causes which bring about lexicographical discrepancies in our native tongues; it remains to add a few words on the causes of morphological differences, a point on which British Columbia stocks are competent to offer valuable suggestions, differing as most of them do from characteristic eastern stocks.

Every year as our knowledge of the speech of the various aboriginal tribes that now people this continent increases, we are learning more and more how faulty and inapplicable was the hasty generalization that the American tongues are morphologically *one*. There is but one feature that can be said with any approach to truth, to be shared by the most of them and that in a very variable degree, and that is the tendency to polysyntheticism, and in some even this connecting link as I have said is wanting. Still regarding this as the distinguishing characteristic of American speech, the one element in common that unifies to a certain extent groups of otherwise wholly dissimilar tongues and alone justifies the term "American Family," it is not surprising that this peculiar and widespread principle should be the cause of much of the morphological change which has been effected in the language of those stocks whose radicals incontestably show them to be of Oceanic or Asian origin.

Just as the analytical tendency in the modern representatives of the Aryan family would undoubtedly influence and modify the morphology of any language brought into contact with it so has the opposite tendency of the primordial speech of America influenced and modified all later stocks that have come within the sphere of its influence. As already stated this tendency to polysyntheticism is found in a very variable degree in British Columbia tongues. It is truly characteristic of one only, the Déné. This stock is undoubtedly the oldest in the province, and possibly on the whole coast. It has apparently been displaced and driven to its present quarters by more recent and more warlike tribes. Evidence is not wanting in support of this view. First, we have that from their complex language which displays, like their eastern neighbours the Algonkins, a marked preference for incorporative forms, although as Fathers Morice and Petitot have both pointed out there are not wanting traces of an

earlier and simpler syntax, and the monosyllabic form of their radicals, together with other remarkable similarities, stamp it as belonging originally to the monosyllabic family of Eastern Asia.

And secondly there is the evidence from their present peculiar geographical position. This stock is now divided into two great divisions, a northern and a southern, between which are found, at irregular intervals, several smaller intervening groups of the same people. This, it seems to me, points to a time when the Déné race occupied the whole littoral between Mexico and Alaska. A glance at Major Powell's Linguistic Chart of the native races of North America will show that the other tribes lie like a wedge between the northern and southern division, the smaller Déné groups being scattered throughout the western portion of this wedge. Our knowledge of the character of the present Déné tribes of British Columbia entirely precludes us from entertaining the belief that this division was effected by a voluntary separation or migration. It is quite certain that no body of Déné since they have been known to us possessed the requisite qualities to force their way south, to the position occupied by their congeners in the United States; and though it may be urged against this that the Hupa bands in California held all the neighbouring tribes tributary to them; and that the Apache have established a record for bravery and fortitude second to none in the country; yet these admitted moral differences in the southern divisions are due not so much, I am disposed to think, to an original superiority and valour in the migrants as to the different conditions of their southern existence; and in this respect these southern groups form a most interesting example of the changes which environment can effect in a race or people. Cut off and separated from their northern brethren by the intrusion of alien and warlike hordes from Oceania, surrounded on all sides by hostile neighbours, it was a case of fight or be exterminated. Life under such conditions could end in but one of two results, extermination or the development and engendering of just those qualities which now characterize the southern Déné and differentiate them so markedly from their pusillanimous northern brethren. And while the advent of the great Shoshonean stock, whether from the west or from the southeast, doubtless completed the separation and pressed the Déné farther south, the Salish entering by the Fraser pushed the northern branch still farther north and east and so made the separation final and complete.

That the separation was forced and of remote date is clear from the fact that neither division has any knowledge of the existence of the other, which would scarcely be the case if the southern Déné had voluntarily migrated from the north; and that the separation took place from the north and not from the south is equally clear from a tradition among some of the eastern Déné (according to Father Morice) that the days were formerly exceedingly short, so short, indeed, that sewing the edge of a

muskrat skin was all that one woman could do between sunrise and sunset. This tradition undoubtedly points to a former residence in the extreme north, and marks at the same time the line of migration traversed by the race; in which sense it is wholly in keeping with the evidence from their language, which, as I have remarked before, possesses undoubted Asian affinities.

Regarding then the great Déné stock as the original occupiers of the northwest littoral, we can see that the settlement of this region with Oceanic hordes could not have been effected without considerable admixture of stocks and consequent corruption of languages. The coast tribes have been slave holders from time immemorial. Many of the Déné would have been pressed into servitude by the more warlike and energetic immigrants just as were the Britons in England by the Saxon and Angles. Their women would have been taken for wives, and the result of this union would be that the offspring would speak a tongue which was neither the father's nor the mother's, but an odd fortuitous mixture of each and nowhere alike in any two centres. From this broken speech there would grow up in the course of a generation or two just such languages as the Kwakiutl-Nootka and other northern stocks where the morphology inclines to one family and the lexicography to another. In the case of the wide-spread Salish body they came apparently in greater numbers and with intent to settle, their womenkind in all probability accompanying them, for we find less disorder in their speech, both morphology and lexicography agreeing substantially with that of the Malayo-Polynesian. The advent of other and possibly later bodies of immigrants with, it may be, considerable intervals of time between them—for the islands of the Pacific were not settled in a day—coming from different centres and speaking very probably different dialects, would result in a new admixture of blood and a further disruption of speech, which in course of time would give rise to just that diversity of language we find prevailing among the native population of this coast.

That the speech of two stocks on this coast had its origin in this way is certain as I shall show in this paper; that the speech of their immediate neighbours to the north and south has been much modified by the same cause is equally certain; and that the speech of many other stocks on this coast will be found, on further inquiry on the lines I have suggested, to have had a similar origin, I regard, from the evidence I have incidentally gathered, in my work on the northern stocks, to be more than probable.

That admixture of the coast tribes with the Déné has taken place as I have supposed, the following citations from Dr. Franz Boas's report to the British Association on the physical characteristics of the northwest tribes of Canada makes indubitably clear. We learn from him that two distinct physical types are found here, one which he regards as the Coast Indian

type and which I would call the Oceanic, and the other, as the Déné. He writes thus: "Two maxima of frequency occur, while cases between the two maxima are quite rare. . . . . The primary maximum of the Bilqula [the northernmost division of the Salish] agrees very closely with that of the Oregonian Tinneh [more properly Déné] while it will be seen that the secondary maximum coincides very nearly with the maximum of the first group embracing the northern tribes and those of Vancouver Island. *The resemblance of the two maxima of frequency to the types of the Coast Indians and of the Tinneh is very far-reaching.* . . . . The explanation of these phenomena must be sought for *in the mixture of the two types of people.*[1] . . . . We know that a mixture of these two people has taken place among the Bilqula. . . . . Among the Bilqula, in Washington and throughout Oregon we find a type present of a stature ranging from 166 to 172 c.m. with a cephalic index of from 84 to 87, and a facial index of from 83 to 86. Among the Bilqula and in Oregon this is the prevailing type while in Washington it is of secondary importance. In these regions Tinneh are the main mass of the population. They were present in Washington and form a considerable element among the Bilqula. Therefore it must be assumed that *this type represents the Tenneh,* . . . . It is worth mentioning that the Tlingit of Alaska, who have intercourse with the Tinneh appear also taller and more brachycephalic."[2]

Given the conditions I suppose, a primitive stock already in possession of the soil and successive invasions and settlements of Oceanic hordes such as we know were navigating the waters of the Pacific in the early centuries of our era; intercourse and admixture of these in marriage, with the consequent and inevitable break-up of the original speech of both peoples in the mouths of their offspring; the springing up of new and distinct forms in each centre, coupled with the tendencies to divergence and change which we have seen characterize American speech; and we have a cause more than sufficient to originate the 39 stocks now found on this coast. And as if to confirm this view a modern instance of the birth of a new language under similar conditions has recently been brought to notice. The occupation of Mount Mlanji in Central Africa and the building of Fort Lister which was garrisoned by Sikh soldiers from India gave rise to "a most extraordinary language, being a mixture of Hindustani, Swahili, Yao and Chinyanja. It is one of the newest languages on earth, it cannot be more than a year old, but it is well understood by the people. The vocabulary is limited and as for the grammar it is yet unformed, but I am confident that should the soldiers remain in this country another five years the philologist will be delighted to study Indo-African languages of the future and to trace their origin and the marvellous words

[1] The italics are mine.

[2] *Vide* Seventh Report of the B. A. A. S. on the Northwest Tribes of Canada. 1891.

composing them."[2] The opinion of this writer is fully justified by the development of a similar speech in this part of the world whose origin and history is well known, viz., the Chinook jargon. This speech which had its rise at the end of the last century in the exigencies of the fur-trade is now the common medium of communication between the different stocks themselves as well as between traders and missionaries and Indians. It is a conglomerate of terms taken from half a score or more different languages imposed on a native Chinook basis with a syntax of simple juxtaposition. But just as out of this hodge-podge, this "blind confusion" of hap-hazard terms that constitute the Chinook vocabulary, we can trace the origin of most of the words employed in it, so, I contend, when the syntheses which disguise the origin of the languages of the American Indians, are resolved into their primaries or radicals and due allowance is made for differences of pronunciation, for the difference of sensibility in the ears of vocabulary collectors, and for the differences caused by the permutation of letters, we can trace the origin of many of these languages themselves. And this I unhesitatingly affirm, from the result of my own investigations, is the only way in which the origin of the stocks of this country will ever be discovered. While the genius of American speech incorporates its primitive elements into ponderous syntheses and thus effectually disguises them, while noun, adjective, adverb, and preposition are subject to conjugation and partake of the character of the verb, while every word is more or less a sentence in itself a comparison based on grammatical likeness alone can only result, as it so often has, in disappointment and waste of labour.

I am not alone in thus regarding the study of American tongues. The late H. Hale, whose wide knowledge and ripe experience in matters philological entitle his judgments to the highest consideration, held the same opinion; and Mr. J. H. Trumbull in one of the most profound and suggestive papers ever published on the study of Indian languages has enunciated like views. His extensive and critical knowledge of one of our most important and typical stocks, the Algonkin, gives his opinions great weight. He writes in this connection thus: "To single out and fix the primary meanings of the verbal roots should be the ultimate aim in the study of every Indian tongue. . . . . What excessive synthesis has done searching analysis must undo. . . . . To determine and classify the *primary verbs* in any one language would be to bring a larger contribution to linguistic science than has often been made by students of the American tongues; back of these verbs and of the primary demonstratives are the ultimate roots. These may not now be, possibly they never will be, attainable. . . . . But if order is ever to be brought out of this blind confusion—if any satisfactory classification of the hundreds of

[2] This statement appeared in the *London Times* about two years ago which paper quoted it from an article in the *British Central African Gazette*.

languages and dialects now so loosely grouped is to be established, if the genetic relation of one of these to another is to be demonstrated even in those cases where, on grounds independent of language, the probability of such relation is greatest—analysis must first do its work, until, at last, it shall have determined and classified the earlier traceable constituents of speech, though compelled to stop short of the discovery of ultimate roots."[1] And if such words as these can be applied to the study and comparison of American stocks among themselves, which are regarded by some authorities as morphologically one, assuredly such a system of comparison will be doubly necessary when American stocks are compared with those of other parts of the world.

In the comparisons here instituted I have chosen purposely those words only of simple import such as are common to all languages the world over. The limitations imposed upon me in this short paper have made it necessary to restrict the number of words or radicals offered; but sufficient have been given to place the question of an Oceanic origin for the ancestors of the Salish and Kwakiutl-Nootka beyond all doubt. It will be observed that the compound forms are often purer than the independent forms which are frequently derived from a totally different root. It will also be seen that where the Kwakiutl-Nootka terms differ from the Salish, cognate or synonymous terms are usually employed, and I doubt not that if our vocabularies were more comprehensive and our knowledge of the languages greater we could find corresponding forms where they are now lacking.

The interchange of letters is very wide and seems almost to cover the whole alphabet though I do not despair of discovering later some law of permutation at the bottom of this seeming confusion. For the present I must say of our Columbian stocks what Tregear has said of the *extra*-Polynesian, "no attempt has yet been seriously made to arrange their multitudinous diversity." There are certain well-marked interchanges as in the Oceanic groups, but these cover only a comparatively small number of the permutations which take place even within the dialects of the same stock. Before a comprehensive law can be formulated we must have full and complete vocabularies from all the divisions of all the stocks, and this at present we do not possess.

With regard to the authorities for the terms herein compared I am indebted for my Oceanic material to Walace's list of Malayan terms as given in the 10th edition of his "The Malay Archipelago"; to Fornander's "The Polynesian Race," and to Tregear's monumental work "The Maori Comparative Dictionary," without which latter my task would have been well-nigh insuperable. For my British Columbian terms I have drawn from Dawson and Tolmie's Comparative Vocabularies; from the Reports of the B. A. A. S. on the Northwest Tribes of Canada; from Hall's

[1] *Vide* Essay by Mr. J. H. Trumbull, Trans. Am. Phil. Assoc. 1869-70.

Grammar on the Kwakiutl; from Dawson's vocabulary of same; and from notes and vocabularies collected with considerable care by myself. To bring out the full force of the evidence of affinity in the stocks compared I have considered it well to give a fairly comprehensive list of the terms and radicals selected for comparison in both Oceanic and Columbian stocks. In the Columbian I have given all that I have been able to possess myself of. With the exception of the Niskwalli dialect I am at present unable to offer any Salish terms found in the divisions of this body south of British Columbia. Some thirty different tribes are, however, represented. Under "Sumas," the Fraser River tribe I am most familiar with, I have lumped the other twenty or so divisions found below Spuzzum, the dividing line of the Fraser tribes. The dialects of those below this line differ but slightly one from the other. In the tribes above Spuzzum the dialectical differences are so great that they cannot hold converse with those below; and in the old day the two divisions were frequently at war with one another. The Oceanic material in my possession was too extensive to compare in full; I have, therefore, confined my selections to concurrent forms only, purposely omitting the divergent ones. This fact must be borne in mind in judging of the affinities; for a large number of the omitted forms diverge from the typical Polynesian more widely than do the Columbian terms themselves. It is necessary to remember this that the full force of the relationship may be seen. After the comparison of each term I add such notes as seem to me necessary to bring out the correspondences, but I have made these as brief as possible.

OCEANIC.	FACE. COLUMBIAN.	
Mata, *Maori*	Ku.kumaë	*Kwakiutl*
Maka, *Hawaiian*	Kow-komai	
Maku, *Santa Cruz*	in synthesis = umaë	
Muka, *Malay*	c. f. aumaë, umaë = cheek	
Mucha, *Tagal*		
Uwaka *Morella*	Itlhloolh	*Nootka*
Matsha, *Nicobar*	Hitlôtl, in syn.—ntl=nk	
	c f kō-kōma = mask-for-face	
Rae-mata, *Mangareran*	SALISH.	
Mata, *Fiji, Yesbel, Florida, &c., &c*	Musha, in syn. ōsh, *Bilqula*	
Maf, *Rotuma*	Mooth, " ōsh, *Thalōtl*	
Matinotin, *Teor*	Moos, " ōsh, *Sishiatl*	
Uhamo, *Cajili*	Smoos, " ōsh, *Staktamish*	
Wamo, *Camarian*	Smōs ten " ōsh, *Pentlatch*	
Kowmea-Jawbone, *Mangareran*	Tsaa-tsus, *Smahomish*	
'Auvae = chin, *Samoan*	Sa-tsōs, in syn. os, *Squamish*	
Kouahe = cheek, *Tongan*	St'kōsh = side-face, *Sumas, &c., &c*	
Kouvae = chin, *Marquesan*	Sk'-loos, in syn. ōsh, *Okanakan*	
Kauwae " *Maori*	Skt-lush, " ōsh, *Ntlakapamuq*	
Uwa = face, *Lariki*	Shku-tlōs, " ōsh, *Lillooet*	
Auae = part of lower jaw, *Tahitian*	c. f. Meka-(lqtsatl) = tongue, *Squamish*	

OCEANIC.	FACE.	SALISH.
Auwae = chin, *Hawaiian*		Matin = head, *Tshehalis*
Kauae = jaw, *Paumotan*		Suama = cheek, *Snanaimuq*
Kaue = chin, *Maoriori*		Suala = cheek, *Sumas, &c., &c*
Jawai = jaw, *Maori*		Kō-zopaē = cheek, *Ntlakapamuq*
		Skot-lush = side-face "
		Ski-tlūsha = face, *Shuswap*

It will be noticed that two distinct roots are employed in both groups. I have no doubt that *umaĕ* in one form or another is found in all the divisions of the Salish. The word is not one of those commonly recorded. But as it is found in the *Ntlakapamuq* it will be also found among its neighbours the other interior tribes; and as it is in the Sumas it will be found with slight modification in all the Fraser tribes below the *Ntlakapamuq*. The *Snanaimuq* of Vancouver's Island possess it also; so that it is quite safe to assume that it is a form common to all the Salish. The affinity of this term to the corresponding forms in Polynesia is direct and clear, *v, w, p, m, l* being common interchanges in Oceanic and Columbian stocks alike. The *Mata* forms will require a little explanation. Throughout the comparisons it will be seen that the isolated Bilqula have preserved many of their Oceanic words in a purer and less modified form than the other divisions of the Salish. In this instance we see a case in point, the *Musha* of the Bilqula corresponding with the *Maori* or *Hawaiian* forms as closely as does the *Tagal* or the *Nicobar*. The other Salish and the Nootka forms are all variants of this as their synthetic forms plainly show. The prefix we find in the interior dialects signifies "side." This is clear from the Sumas group and the Ntlakapamuq. "L" or "tl" is one of the commonest interchanges of "m," only it is necessary to bear in mind that "tl" is also an interchange of "k." The difference between these two "tl"s is scarcely appreciable to a white man's ears, hence the same symbol for the two sounds. Father Morice is the only investigator who discriminates between these two sounds but his symbols are not convenient for use. In the prefix for "tongue" in *Squamish* we probably have the pure form for "face." Its exact meaning in this compound I have been thus far unable to determine. The employment of this term in both Oceanic and Columbian groups in the same way in the following word is I think very suggestive and convincing.

OCEANIC.	EYE.	COLUMBIAN.
Mata, *Maori*	k'ks, k'uks	*Kwakiutl*
Maka, *Hawaiian*	Kayaks, kaiukash	*Kwakiutl*
Mata, *Samoan*		
Macha, *Formosa*	Kussi, Kusai	*Nootka*
Maso, *Malagassy*	in syn. -ksutl	*Nootka*
c. f. Mata-ki = a spy, *Tongan*		SALISH.
Matin, *Teor*	Kelo-kish in syn. -otlakos, *Bilqula*	
Maten, *Dyak*	Kaawum, *Thatlotl*	

OCEANIC.	EYE.	SALISH.
Matan, *Ahtiago*		Kuatch, *Matsqui, &c.*
Mata-mata = to look at, *Samoan*		Kalom, *Pentlatch*
Mek eye, *Lifu*		Kalum, *Snanaimuq*
Mata, *Tahitian, Tonga, Fiji, Baju, &c*		Kulum. *Sumas, &c., &c., &c.*
c.f. Kano-hi, *Maori*		Kalum, *Songes*
Kano-i-mata = pupil of the eye, *Tonga*		Kalush, *Niskwalli*
Wha-karu = to stare, *Maori*		Ni-kaloon, "
Kono-hi = to resemble, &c., *Mangarevan*		Nu-k'-tloosh-ten, *Ntlakapamuq*
Karo = to look at, *Atiu*		in syn. -tlush, "
Kana = to stare, *Matacola*		Nooka-tloosh-tin, *Lillooet*
Kilo = to look at, *Hawaiian*		in syn. -aloosh, *Lillooet*
Kilo = to look aslant, *Tongan*		(Senuk) tloosh-ten, *Shewshwap*
Ilo-ilo = to look at, *Samoan*		Tetin-moos, *Staktamish*
Kelo-pak-mata = eye-lid, *Malay*		c.f. Kain-tla } = to see, *Kwakiutl*
Kero = to see dimly, *Maori*		Dō-koala }
Karo-i-te-mata = imperfectly visible, *Mangarevan*		Du-kwila }
		Natsa = to see, *Nootka*
Mata-kite = a seer, *Maori*		SALISH.
Kalo = to evade a blow by watching, *Mangarevan*		Kunām = to see, *Thatl.*
		La-mat = to see, *Pent.*
Kalo-fagi = a hiding-place, *Tongan*		Kunām = to see, *Sish.*
'Alo = to conceal, *Samoan*		La-mat = to see, *Snan.*
Pu-kana = to glare, &c., *Maori*		Kuakt = to see, *Squam.*
Poha = open, *Mangarevan*		Kuatch = to see. *Matsqui*
Po-aha = open, a clear passage, *Maori*		Kunāt = to see, *Songes*
Po = to appear, *Mangarevan*		Wākem = to see, *Ntlak.*
Bo-gi = to squint, *Tongan*		Wākem = to see. *Shew.*
Pu-kano-hi = eye, *Maori*		Wāken to see, *Okana.*
Mata = to see, *Tongan*		

"Eye" like "face" is derived from two different roots. In some groups these are compounded, in others only one is employed. With the exception of the Kwakiutl-Nootka the affinities are self-evident. These are interesting as examples of the fusion and contraction I alluded to in the earlier part of this paper. The first form given is syncopated almost beyond recognition, but the intermediate forms make its restoration quite simple. The Bilqula who apparently borrowed it from the Kwakiutl gives us the key. *K'ks* is really an abbreviation of the synthesis *Kalo-Kisha* or more properly *Kalo-masha;* where the "k" has replaced the "m," a not uncommon interchange in British Columbia or in Polynesia. This *Kalo masha* has its fellow in the *Kari-mata* of the Sikayanan form for "eye." The first of the Niskwalli forms *Kalu'sh* is a similar compound not quite so severely syncopated. When the syntheses of the interior Salish are resolved we find they employ the same term alike for "eye" and "face," just as do the Polynesian groups. Their synthetic forms make this quite clear. While their substantive forms of the verb "to see" is the Polynesian *maka* pure and simple, with *m* interchanged for

w. The Nootka forms are simply variants of the Kwakiutl *Kasha*. The synthetic form of the Bilqula is clearly the *Mata* of Polynesia with the last letter of the *Kelo, tlakos* or *tlaks* having changed the "m" for its equivalent "l" or "tl."

Oceanic.	Nose.	Columbian.
Ihu, *Maori*	Hu-mak in syn. ōks and maks,	*Kwakiutl*
Isu, *Samoan, Rotuna, &c*	Hu-muq c.f. ōks-taë = tip of nose	
	Hei-nsus	
Nisu, *Sesake, Api*	Hi-ntsas koa maks = bridge of the nose	
Ihu, *Tahitian. Hawaiian*	Nitsa, Nitsu	*Nootka*
Ihu, *Tongan, Mangarevan*	in syn. -ahta = point, end, -puks = smell	
Ishuda, *Dufaure Islands*	c.f. Hopa-ahta = with round point	
	Anahta-is = with small nose or point (is = small)	
Uthuna, *Fiji*		Salish.
Muk, *Samang*	Maqsa, *Bilqula*	
Usnut, *Gani*	Mek-sun, *Thatl.*	
Ku-mor, *Salayer*	" *Pent.*	
Iuka, *Morella*	" *Sish.*	
Hi-ruka, *Liang*	" *Snan.*	
c.f. Maka-hu = point or nose of canoe, *Hawaiian*	Muk-sun, *Squam.*	
Ihu-vaka = bow of canoe, *Paumotan*	Nek-sun, *Songis* in syn. eksun	
Mata = point, end, &c., *Maori*	Sps.aks, *Nlakap.* in syn. aks	
Puta-in = nose, *Raratongan*	Speseks, *Lill.* in syn. aleks	
Mata = the point of anything, *Samoan*	Spsaks, *Shew.* in syn. aks	
Maka = " " " " *Hawaiian*	" *Okana.* in syn. aks	
c.f. Mata-are = the top or crest of a wave, *Tahitian*	Muksel, *Sumas, &c., &c., &c*	
c.f. Pè = mucus from nose, *Maori, Samoan, Tahitian, Hawaiian &c., &c*	Muksul, *Matsqui*	
With paë in the following: Alkitl-pa = "to bleed from the nose"	c.f. Esu-muksel = bridge of nose, *Matsqui*	
Ai-wa-kai-nis-paë = nostril		
Kwa-wil-paë = perforation of septum of nose, in *Kwakiutl*		

A moment's consideration will make the affinities underlying this word quite clear and certain. Throughout the Polynesian groups *mata* or *maka* besides signifying "face" has a secondary meaning of "point," "end," "extremity." The Salish dialects one and all appear to use this form in its secondary meaning of point, as do also the Nootka in their synthetic forms; the *ahta* being merely a reduced *mahta;* initials and finals being invariably elided in composition to permit of bringing a compound into manageable length as already pointed out. The Nootka

independent form shows its affinity clearly to the common Polynesian term, having prefixed an "n" like the *Sasake* and *Api*. Under the sense of "smell" we see, however, the connecting link between them and the Salish, *puks* being obviously a variant of *muks*, "p" and "m" commonly interchanging as in the interior Salish forms and in the *Raro-tongan*. The Kwakiutl have two independent forms; the one affiliates with the Nootka, the other is clearly a compound of *ihu* and *maka* for which analogies are not wanting in the Oceanic groups as may be seen in the Polynesian compounds above.

OCEANIC.	HEAD, HAIR.	COLUMBIAN.
Upoko, *Maori*	Haita, hiumis	*Kwakiutl*
Poo, *Hawaiian*	in syn. -Kāā	
Upoo, *Tahit.*	Kun-klaē = crown of the head	
Ulu-poko = skull, *Tongan*	Tohtsite, *Nootka*	
Upoko, *Mangar.*, *Marquesan*		
Boko = skull, *Macassar*		SALISH.
Obaku = head, *Bouton*	Teduh. tenah, in syn. -āāh, *Bilqula*	
Nepek = *Aneityum*	Utuh-osh, *Thatl.*	
Pochok = head, the crown, *Malay*	Moosh, *Thatl*	
Hutu = head, *Galela*	Moosh, *Sish.*	
Uhu = head, *Salayer*	Shioos, *Pent.*	
Ka-hutu = head, *Mysol*	Sheiyis, *Snan.*	
Atu = head, *Tarawan*	Smoos, *Squam.*	
Batcha = head, *Manicolo*	Tsasus, *Songes*	
Uru = head, *Maori*	Tsatsus, *Sumas, &c., &c.*	
Ulin = head, *Teor*	Skeius = top of head, *Sumas, &c., &c.*	
Ulu = head, *Samoan, Salayer, Camarian*	Smuk-awas = back of head, *Sumas, &c.*	
Ulu = head, *Guaham, Marianne Islands*	Skeia-kulok = crown of head, *Sumas, &c.*	
Uruk = head, *Liang*	Skei-ulok = crown of head, *Matsqui*	
Uruka = head, *Morella*	Somuk = skull, *Matsqui*	
Keha = front of skull, *Maori*	Skheioos = head, *Nisk.*	
Kea = " " " "	Skap-kun = head, *Shew.*	
Ma-kara = head, *Maori*	Komukun = head, *Lill.*	
Matenga = " "	Kum'kun = head, *Ntlakap.*	
Mata-mata = headland, *Maori*	Tsa-shia-ken = head, *Okana.*	
Booe = hair, *Ilocan*	Sala, tzia = hair, *Kwak.*	
Makawa = head of hair, *Maori*	in syn. -hape, *Kwak.*	
Bok = head of hair, *Matu*	Hap-siup, *Nootka*	
Ma'ave = a good head of hair, *Samoan*	Melh-kop, *Bil.*	
Hua = hair, *Batumerah*	Ma-kāu, *Thatl.*	
Ma-kave = filament, fibre, *Mangar.*	Shi-ken, *Pent.*	
Makave = a ringlet, *Mangaian*	Sma-ken, *Sish.*	
Hutu = hair, *Tidore*	Shai-kun, *Snan.*	
Bulwa = hair, *Bouton*	Skomai, *Squam.*	
Peleah = hair, *Mysol*	Sia-ten, *Song.*	
Kaiola = hair, *Liang*	Skeiap-ken, *Ntlakap.*	
c.f. Tia = to comb the hair, deck the head, &c., *Maori*	Ma-ken, *Lill.*	
	Kau-ten, *Shew.*	

HEAD, HAIR. SALISH.

Kap-ken-ten, *Okana.*
Ma-kun, *Kwant.*
Kaw-ma-kun, *Kull.*
Mo-kel, *Sumas, &c., &c., &c*

I have placed the words for "head" and "hair" together because in both Oceanic and Columbian groups there is a wide interchange of terms. There is less uniformity in both groups in these terms than in the preceding ones. This in the British Columbia dialects is due to the fact that there are separate words for the different parts of the head. As seen in the Salish, "face" and "head" are frequently expressed by the same terms when spoken of generally. In other divisions the form expressive of the top part of the head has been given. There are also special forms for the back of the head and the crown. Besides these there are many synonymous expressions. The same holds good of the Polynesian. In Maori alone there are 20 different forms for head only. Uniformity could scarcely be looked for under these circumstances. Still there is abundant evidence of affinity. It will be seen that the independent form in the Kwakiutl for "hair" is seen in several of the Salish compounds for both "hair" and "head." In the mouths of the Sumas group of the Fraser Salish it signifies the upper or top part of the head. It may possibly connect with the Polynesian *tei* = high, lofty; or with *hei* = a garland for the hair, &c., &c. The synthetic form of the Kwakiutl would appear to be akin to the *keha* or *kea* of the *Maori*. There is no doubt that *somuk* = "skull" common to the greater number if not to all of the Salish tribes is related to the *upoko* forms of the Polynesians: just as the *ulok* radical in the synthesis "crown-of-the-head" is to the *ulu, uruk, uruka* forms. As far as the vocabularies show the *Thatlott* are the only Salish who use the *utu* radical, but this cannot be really the case. It will probably be found also in the other dialects as well. The Bilqula is probably a variant of it. The interior Salish forms for "head" are clearly contracted as the *Lillooet* synthetic form *-uk* shows and are the same as the *Somuk* of the Sumas group. The synthetic form for "hair" *-kape* in Kwakiutl is clearly the *-kave* of Polynesian.

OCEANIC.	TOOTH.	COLUMBIAN.
Gi gi, *Malay*	Gigi, kyiky	*Kwakiutl*
Niho, *Maori*	in syn. -hsia	
Nifo, *Samoan*		
Neihin. *Aneityum*	Tshi-tshi-sh	*Nootka*
Ni, ngi, *Sataval*	Tchi-tchi-tchi	
Ni-chi, *Bouton*	SALISH.	
Niki, *Liang, &c., &c*	Gi-geis, *Thatl.*	
Nushi, *Savo*	Yenas, *Snav.*	
Nitcho, *Sikayana*	Yinis, *Pent.*	

OCEANIC.	TOOTH.	SALISH.
Nissy, *Vaiqueno*		Yinis, *Skquam.*
Lesin, *Wahai*		Tsenes, *Song.*
Gi gi, *Salayer, Baju*		Yelis, Sumas, *&c., &c., &c.*
Ngisi, *Menado*		Dzudis, *Nisk.*
Nisi, *Wayapo*		Obsin, *Tshehalis.*
Nisi-nen, *Massaratty*		Rei-tshi-min, *Lill.*
Isi, *Sanguir*		Aei-te-men, *Okana.*
Nikin, *Morella*		Helah, *Shew.*
Ing, *Tidore*		Hioh, in plural hi-hi-oh, *Nlak.*
Nuhsi, *Saro*		c.f. Ni-em = to laugh, show the teeth, *Pent.*
c.f. Ngi = to laugh, *Maori*		Yen-em = to laugh, show the teeth, *Snan.*

The affinities of the two groups as seen in this word are clear and obvious and need no pointing out. It may, however, be interesting to note that "d" = "n" in the Niskwalli; the interchange is quite common in this division. We find the same interchange also in Fiji in some words. In the Lillooet we find "r" taking the place of "n" through "l"; and in the neighbouring *Okanakan* the initial "a" before the diphthong is really a softened "r" or "l." A modified "a" frequently interchanges with "l" which is not a fully developed letter in the Columbian stocks any more than it is in Polynesian. An instance in point will be seen in the *Kaawum* = Kolum in the *Thatlotl* for eye as given above, and in the following term for "ear."

The three following terms are very interesting in their far-reaching connections.

OCEANIC.	EAR.	COLUMBIAN.
Taringa, *Maori*	Besbaya,	*Kwakiutl*
Talia, *Tahitian*	Pes-bayio in syn. tola,	*Kwakiutl*
Taliga, *Sam.* and *Tonq.*	Pispaio in syn. tlala	*Kwakiutl*
Taia, *Motu*	c.f. Wha-tlala-min = I hear it.	*Kwakiutl*
Talanha, *Guaham*		
Terina, *Liang*	Papai,	*Nootka*
Terena, *Saparua*	in syn mitl,	*Nootka*
Alina, *Ulawa*	Pulpi	*Nootka*
Karina, *San Cristoval*		SALISH.
Telina, *Morella*	Koaana, *Thatl.*	
Karin, *Teor*	Skuena, *Pent.*	
Tainga, *Tagal*	Kulana, *Sish.*	
Toli, *Salayer* and *Sanguir*	Konen, *Snan.*	
Telinga, *Sulu Isl.*	Kolan, *Squam.*	
Turi, *Menado*	Kwolum, *Song.*	
Dalina, *Api, &c., &c.*	Kuol, *Sumas, etc., etc., etc*	
Kulinda, *Natalava*	Kulada, *Nisk.*	
Alina, *Malanta*	Toenne, *Kull.*	
Telila, *Cajeli*	Tlana, *Ntlakap.*	
c.f. Koele = noise, *Hawaiian*	Toli. *Ntlakap.*	

OCEANIC.	EAR.	SALISH.
Langi = sound, *Maori, etc., etc*	Tlana, *Lill.*	
Kani = sound, *Hawaiian*	Tena in syn. ena, *Okana.*	
Pio.pio = to make a noise, *Hawaiian*		
Pahu = sound, *Hawaiian*		
Pa = to be heard as sound, *Hawaiian*		
Pa = to strike or reach one's ears, *Haw.*		
Pai = to make a noise, *Hawaiian*		
Pihe = sound of wailing, *Hawaiian*		
Ba = sound, *Tongan*		
Pese = to sing or shout, *Samoan*		
Pia-pio = an outcry, etc., etc., *Samoan*		
Paiyi = to sing, *Maori*		
Pie = to call, *Maori*		

The affinities here are very strong and clear with the exception of the Kwakiutl-Nootka independent forms, which would appear to relate to the Polynesian *pa* or *pe* radical. The connection between "sound" and "ear" is obvious and there can be no doubt that these terms are related. The unity, however, of the Kwakiutl-Nootka and Salish is clear from the synthetic forms.

OCEANIC.	TONGUE.	COLUMBIAN.
Alan, *Mysol*	Kilum, kelem	*Kwakiutl*
Aran, *Mysol*	Gyilem in syn. atl	
Lila. *Bugis*	c.f. Tatlila = to laugh	
Arero, *Maori*	Salala = to sing	
Hilat, *Bali*	Nano-ya = to sing	
Alele, *Rotuma*		
Alelo, *Sam., Haw.*	Tchup, tsōp	*Nootka*
Elelo, *Tongan*	c.f. Nunuk = to sing	
Lela, *Malagasy*	P'atl = taste	
Aledo, *Sikiyana*		
Lidah, *Malay, Bouton, Salayer, Siam, etc.*		SALISH.
Rilah, *Ratahan*	Tihtsa in syn. läits, *Bil.*	
Dila, *Sulu Is.*	Teqthuatl, *Thatl.*	
Delah, *Baju*	Teqthatl, *Snan.*	
Warero, *Maoriori*	Tequthual, *Sish.*	
Maki, *Tagal, etc*	" *Pent.*	
Maka, *Liang, Morella*	Meka-lqtsatl, *Squam.*	
Mecolo, *Teluti*	Teqsetl, *Songes*	
Kelo, *Garam*	Toqthis, *Matsqui, etc*	
	Tatla, *Nilakap.*	
	Tatla, *Lill.*	
	c.f. Alal = to cry, *Lill.*	
	Teqtch, *Okana.*	
	Tiquaatsk, *Shew.*	
Koele = noise, *Hawaiian*	Etl-wuk, *Bilq.*	
Olelo, *Haw.*, to speak, etc	Eil-kwam-ilh = to laugh, *Bilq.*	

OCEANIC.	TONGUE.	SALISH.
Alala, *Haw.*, to cry, etc		K'ky-ala = to speak; literally woman speaks, *Kwakiutl*
Fa'a-'ala-'ala, to mock, *Samoan*		B'gu'ala = to speak; literally a man speaks, *Kwakiutl*
Lolo, to shout, *Motu*		Kwal = to speak, *Kwantlin*
Rara, sound, etc., *Maori*		Koel = to speak, *Snan.*
Ara, to invoke the gods, *Tahitian*		Kula = to call, name, sing, *Kwak.*
Lau, to talk, etc., *Tongan*		Kelut = to speak, *Shew.*
Orororero, to dispute, *Tahitian*		Koalot = to speak, *Lill.*
Kelo, talk, tongue, etc., *Garam*		Koal, = to speak, *Matsqui*
Korero, to talk, *Maori*		Koai = to speak, *Thall.*
Kole, entreat, etc., *Tongan*		Kul-koalelt = to speak, *Okana.*
Korero, to interpret. *Paumotan*		Khela = to speak, *Sumas. etc., etc*
Kara, to call, *Maori*		Koa-kul = to speak, *Songes*
'Alaga, to shout, cry out, etc., *Samoan*		Wa wa = to speak, *Nootka*
Kalaan, to call aloud, *Hawaiian*		Wawi = to cry, *Ntlakap.*
Kala, to proclaim, a public cryer, *Haw*		Wo wo = to sing, *Thall.*
Kalaga, to shout, etc., *Tongan*		Kuna = to sing, *Okana.*
Gala, to cry out, etc., *Tongan*		Lolo = to sing, *Pent.*
Karanga, to say, etc., *Raro-tongan*		Akela-kup = sound, etc., *Sumas, etc., etc*
Karakia, prayers, etc., *Mangaian*		Koanatz = to cry, *Bilqula*
Kalaga, a great cry, *Futuma*		Wulalem = to laugh, *Shew.*
Garang, a loud voice, etc., *Malay*		Hu-alem = to laugh, *Kwantlin*
Kara-kara-ivisa, a hoarse noise, *Fiji*		Leum = to laugh, *Sumas, etc*
Tai, to cry, sound, etc., *Tahitian, etc*		Tilam = to sing, *Sumas, etc*
Ta-tai, to rehearse, *Tahitian*		Teilum = to sing, *Snan.*
Ta-tagi, to weep, etc., *Paumotan*		Tellim = to sing, *Nisk.*
Ta-toga, to converse, etc., *Tongan*		Atlum = to sing, *Ntlakap.*
Tatangi, to jingle, etc., *Maori*		Atl-atle-muil = a singer, *Ntlakap.*
Wa-wa, mouth, etc., *Ulawa*		Atla-atlat = to conqh, *Ntlakap.*
Bawa, mouth, etc., *Macassar*		Ta-alum = to sing, *Sumas, etc*
Waha, mouth, etc., *Maori, etc*		Stalen = to sing, *Sish-*
Wa-wa-ro, sound, etc., *Maori*		Tetalem = to sing, *Snan*
Hari, to dance, sing, etc., *Maori*		Tetlaelem = to sing, *Songes*
Tari, to dance, sing, etc, *Malay*		Atlum = to sing, *Lill.*
Sali, to dance, *Solomon Is.*		Wum-atla = to dance, *Squam.*
Tangi, to sing, etc., *Mangaian*		Kiny-ales = to dance, *Sish.*
Tani, to sing, etc., *Maryuesan*		Koi-ales = to dance, *Snan.*
		Koales = to dance, *Songes*
		Kway-ala = noise of crying, *Kwakiutl*
		Dumi-ala = sound of a bell, *Kwakiutl*
		Kwa-kw-'ala = sound the Indian makes, *i.e.*, the Indian language, *Kwak.*
		Ma-ma-tla-ki-ala = the white man's language, *Kwak.*

The correspondences here are so many and obvious that I shall not attempt to point them out. I will merely say that if any one is doubtful of the Polynesian affinities of the Kwakiutl-Nootka-Salish after a careful

examination of these terms, it will be scarcely worth his while to follow me in my comparisons any further.

WATER.

Oceanic.	Columbian.
Wai, *Maori*	Waam, wap
Wai = spring, *Fiji*	In syn. *sta*
Wai, *Haw.*, *Buru*, *Ceram*, *etc*	c.f. wa-wa-(kula) = spring
Vai, *Alfuros*	(*kula* causative particle akin to
Woya, *Kaiva Is.*	similar forms in Polynesian)
Waar, *Dorey*	Yukwa = rain — *Kwakiutl*
Welo, *Teluti*	Kwa-sila = shower
Aki, *Sanguir*, *Sian*, *Galela*, *Tidore*	Tsu-kwa = mud
Akei, *Menado*	Tsu-kwa-(kula) = storm
Hoi, *Vanquero East*	Wa-kaloos = rainbow
Kuai, *Malanta*	Iu = tide
Ue, *Baki*	Tcaak, tsuuk — *Nootka*
Aer, *Salayer*	c.f. Auk = lake
c.f. Ua, = rain, *Maori*	
Hoak = sea, *Teor*	Salish.
Sawah = sea, *Saparua*	Khla, *Bilqula*
Bei = water, *Aurora*	Kaea, *Thatl.*
U-lan = rain, lit. sky water, *Gani*	Seuouth, *Pent.*
Hu-lani =rain, *Batumerah*, *etc*	Seuouth, *Sish.*
Uwal = water, *Macassar*	Ka, *Snan.*
Tolun = rain, *Wahai*	Ka, *Sumas*, *etc.*, *etc*, *etc*
Usa = rain, *Vaturana*	Stak. *Squam.*
Uta = rain, *Malanta*	Koas, *Songes*
Utha = rain, *Fiji*	Koa, *Nitakap.*
Uha, *Florida*	Ko, *Lill.*, *Nisk.*
	Koa, *Shew.*
	Shiwutlk, *Okana.*
	c.f. Wap = bridge over water, *Squam.*
	Sti-pais = rain, *Kull.*

RIVER.

Awa, *Maori*	Wa, in all divisions of *Kwak.*
Wai, *Maori*	c.f. Wae = mouth of river
Ava = a boat-passage into a lagoon, *Sam.*	Opening, channel, *Kwak.*
Ava = an entrance to a harbour, *Tah.*	
Awa = a harbour, etc., *Hawaiian*	Tsaak, *Nootka*
Ava = strait, narrows, *Marqu.*	
Awa = channel or river, *Maoriori*,	
Wai = river, *Tidore*	Salish.
Wailolun = river, *Teluti*	Anaquom, *Bil.*
Weyoh = river, *Mysol*	Kuten, *Thatl.*
Welo = water, *Teluti*	Stolau, *Pent.*
Tolun = water, *Wahai*	Stalo, *Snan.*
Wayl = water, *Batamurah*	Staolo, *Sish.*
Garu = scum, froth, *Mangarevan*	Stak, *Squam.*
Qualo = to swim, *Fijian*	

OCEANIC.	SEA.	SALISH.
Sol, *Mysol*,		Kou, *Nlakap.*
Laut, *Malay, Wahai, etc., etc*		Stuwauh, *Lill.*
Lautau, *Lariki*		Setatkua, *Shew.*
Olat, *Cajeli, Wayapo*		Sha titk, *Okana*
Wolat, *Gani*		Stoluk, *Nisk.*
Belot, *Mysol*		Solut, *Bilq.*
Alu, = wave, billow, *Tahitian*		Kuotl-ko, *Thatl.*
Nolo = sea, *Tidore*		Kuotl-ko, *Pent.*
Tasok = sea, *Gah*		Kuotl-ko, *Sish.*
Hoak =sea, *Tror*		Kuatl-koa, *Snan.*
Ngara= wave, *Maori*		Kuotlk, *Squam.*
Galu = wave, *Samoan, Tongan*		Kokoë, *Nlakap.*
		c.f. Palasku = lake, *Nlakap.*
		Koti, *Lill.*
		Kulae = wave, *Kwak.*
Nalu = wave, *Haw.*	Wet damp, moist	Zuk zuk, *Nlak.*
Su-su, *Samoan*		Sluk, *Sumas, etc., etc*
Hu hu, *Tongan*		Tsa-tsum = damp, *Sumas, etc*
Hu =mud, *Maori*		Tsu-(kua) = mud, *Kwak.*
Sau = dew, *Samoan*		Tsu-(kua-kula) = storm, *Kwak.*
Hau = dew, *Tahitian*		Tsu-uk = water *Nootka*
Au = dew, *Rarotongan*		

The correspondences in the above group of "water" radicals are very clear and interesting. It will be seen that the Salish forms for river differ from the Kwakiutl and Polynesian, affiliating rather with the *extra*-Polynesian for "water," "sea," &c. It will also be observed that the Kwakiutl synthetic forms for "water" is the same radical as the prefix in the Salish "river" forms. The correspondences between the "sea" forms is very close; the Bilqula as usual showing the purest form. The *ko* radical of the Salish is very likely borrowed from the Déné, which has similar forms.

OCEANIC.	FIRE, &c.	COLUMBIAN.
Ahi, *Maori.*	Hai-(kala)	
Ai, *Rarotongan, Savu, etc*	Kwilta	
Hai, *Rotto*	c.f. Hi-unk = "summer-time," literally "hot season"	*Kwakiutl*
Afi, *Samoan*		
Apui *Kayan*	in syn. koa, niha, hwa	
Goifi, *Guaham*		
Wha, *Bouton*	Inik, in syn. hauk	*Nootka*
Hai, *Garam*	c.f. Kupa = warm	
Kua-fi, *Chamon*		
Hai, *Vaiqueno*	SALISH.	
Apoi, *Silong, Matu, etc., etc., etc*	Deoh, Naih, *Bilq.*	
Lap, *Mysol* (coast)	Whoa-uith, *Thatl.*	
Yap, *Mysol* (interior)	Haiuk, *Snan.*	

FIRE, &c.

OCEANIC.	SALISH.
Api, *Solor, etc., etc*	Haiuk, *Sumas, etc., etc., etc*
Yaf, *Teor, etc*	Yäiotl, in syn. tsap, *Squam.*
Ai, *Brissi W.*	Tcu-whap, *Okana.*
Hao, *Camarian*	Thaikh, *Kwantlin*
Uku, *Gani, etc*	Kwei-ih, *Thatl.*
c.f. Hi-hi = sunbeams, *Maori*	Oiyap, *Ntlakap.*
Hi = to dawn, *Maori*	Rulap, *Lill,*
Pe-hi = fire stick, *Maori*	c.f. Shenk-oiya-nk = summer-time, *Ntlak.*
Yap hoi = smoke, *Mysol*	Whaa-kwila = embers, *Sumas, etc*
Asap = smoke, *Malay*	Wha-tsep = sparks, ashes, *Sumas, etc*
Ahi-ahi = evening, *Maori*	Tlk-ap = kettle, *Shew.*
Afi-afi = evening, *Samoan*	Tlk-ap = kettle, *Okana.*
Ai-ai = evening, *Rarotongan*	Haläka = kettle, *Ntlakap,*
Ahi-ahi = evening, *Paumotan, etc., etc*	At-hai = night, *Kwakiutl*
Wha = night, *Salu Is.*	Lap or aap = sunset, evening, *Ntlakap.*
Horip = hot, *Teor*	Lap-it = evening, *Kwakiutl*
Galap = dark, *Malay*	Tup-shitl = evening, *Nootka*
Gilap = to shine, glitter, *Sunda*	Rap = evening, *Lill.*
Gelap = ashes, *Mysol*	Rap = evening, *Shew.*
Ap-ai = ashes, *Wayapa, Cajeli*	Kye-laup = evening, *Okana.*
Habu = ashes, *Malay*	Zul-koa = hot, *Kwakiutl*
Orapu = ashes, *Bouton*	Kö-hoa = warm, *Kwakiutl*
Abu = ashes, *Menado*	Tl'upa = warm, *Nootka*
Lavu = ashes, *Amblau*	Koas = warm, *Thatl., Pent.*
Laf tain = ashes, *Tobo, etc*	Koa-koas = warm, *Snan.*
	Koa-koas = warm, *Matsqui*
	Koa-kus = warm, *Sumas, etc., etc., etc*
	Kuas = warm, *Squam.*
	Koales = warm, *Songes*
	Kamp = warm, *Lill.*
	Skoats = warm, *Shew.*
	Kualt = warm, *Okana.*
	Kuä-itch-ip = soot, *Matsqui*
	Kua-tlups = soot, *Kwakiutl*

The main points to observe in the comparison of these "fire" terms are the use of the two forms alike in both groups, viz., *hai* and *lap;* and the striking similarity in the method of employing these radicals to signify "evening" or "sunset. This feature must be regarded as furnishing evidence of a high order of a psychical character. It is interesting to note the number of syntheses into which the "lap" radical enters. In the *Ntlakapamuq* term for "fire" we see a transposition of the two radicals in *Mysol* for "smoke." The same compound is seen in the Lilong, Matu and other dialects for "fire."

OCEANIC.	BREAST.	COLUMBIAN.
	Tsam, tsami c.f. Uma = infant, *i.e.*, a suckling or breast child	*Kwakiutl*
	In-uma c.f. Ama-shotl = chest Umaë = a nursing mother	*Nootka*
	SALISH.	
Uma, *Maori*	Ums, *Bilq.*	
Uma, *Tahitian, etc*	c.f. Sk'ma=chest, *Bilq.*	
Uma, *Marquesan, etc*	Kumilh, *Tshehalis*	
Uma uma, *Hawaiian*	Skubo, *Nisk.*	
Uma = chest, *Samoan*	Skuma, *Thatl.*	
Uma, *Mangarevan, etc*	Skuma, *Songes*	
Uma = shoulders, etc., *Tongan*	Sk'ma, *Snan.*	
	Skuma, *Sumas, etc. etc., etc*	
	Skeam, *Lill.*	
	Skaam, *Shew.*	
	Skāāms, *Okana.*	
	c.f. Kumaë = infant, or suckling child, *Nlakap.*	

BELLY, ETC.

Tiki = lower part of back, *Maori*	Tiki, t'kyaë	
Kona = lower abdomen, *Maori*	Taikyaë in syn. na	*Kwakiutl*
Kona = lower abdomen, *Tahitian*	c.f. Okona = body	
Kona = drunk, abdomen, *Tongan*		
'Ona = drunk, abdomen, *Samoan*	Taatca	
Kona = drunk, *Marquesan*	in syn..inakaë	*Nootka*
'Ona = drunk, *Hawaiian*	c.f. Body in syn. pa	
	SALISH.	
Kona = lower abdomen, *Mangarevan*	Kul, *Bilq.*	
Kune kune = to conceive in the womb, *Fiji*	Koaoa, *Thatl.*	
Kaleh = body, *Salayer*	Kula, *Sish.*	
Karoko = body, *Bouton*	Koala, *Snan.*	
Koli = body, *Sulu Is.*	Kul, *Squam.*	
Tena = body, *Malagassy*	Kula, *Songes*	
Tina = body, *Maori*	Koala, *Sumas, etc., etc., etc*	
Anana = body, *Lariki*	Skul-tsenenk, *Okana.*	
Sanawala = body, *Awaiya*	Kuole-t'ki = body, *Tshehalis*	
Awah = body, *Javan*	Keihl = body, *Kull.*	
c.f. Opa = a bundle, heap, etc., *Maori*	Wulank, *Shew.*	
Opu = belly, *Tahitian*	Rolain, *Lill.*	
Poho = the chest, breast, etc., *Maori*	Siwonuq = body, *Nlakap.*	
Poso = heart, *Tagal*	c.f. Opoaë = chest, *Kwakiutl*	
Poso = to pant, *Macassar*	Poa = chest, *Kwakiutl*	
Puhu = stomach, *Maori*	Alos = belly in syn., *Bilq.*	
Pu = bunch, etc., *Maori*	Alos = chest in syn., *Bilq.*	

OCEANIC.	BELLY, &c.	SALISH.
Aloa	= a chief's belly, to be pregnant, *Samoan* the seat of the affections	Alus = chest, *Sumas, etc., etc.*, Alenas = chest, *Sish.*
Aro = front, or face of a person, *Tahitian*		Anos = *Squm.*
Alo = the abdomen in great personages, *Tongan*		Anos = chest, *Songes*
Aro = the abdomen in great personages, *Samoan*		Alus = chest, *Shew.*
Alo = front or face, breast, belly, etc., *Haw.*		Ales = chest, *Okana*
Alo = in the presence of, etc., *Futuna*		Shotl = chest, *Nootka*
Aro = protection, defence, *Malagasy*		c.f. ʻalso, ʻAnoaikh = to love, *Bilq.*
Aro = presence, etc., *Mangarevan*		Hatl-men = to love, *Lill.*
Aroga = visage, etc., *Paumotan*		Anaha-minsh = to love, *Kull.*
Ao = in front of, *Marquesan*		Yaa-kook = to love, *Nootka*
Aro aro = presence, *Rarotongan*		Hatl = to love, *Thatl.*
Alo-fa = love, pity, etc., *Samoan*		Tle = to love, *Snan.*
Aro-ha = love, affection, etc., *Maori*		Atla = to love, *Sumas, etc., etc., etc*
Aro-ha = compassion, love, etc., *Tahitian*		
Lo-ha = affection, etc., *Haw.*		
Alo-ofa = compassion, *Tongan*		
Aka-aroa = love, etc., *Marquesan*		
Aro-ha = love, etc., *Paumotan, Mangaian, etc*		

The correspondences in this group of terms are very interesting and supply us with valuable pyschical as well as linguistic proof of the close relation of the two groups. In both we find the same radical entering alike into ideas of "breast," "front," "love," "compassion," &c. The purity of the *Bilqula* and *Kultespelm* terms for "love" is very striking.

OCEANIC.	STAR, &c.	COLUMBIAN.
Hoku, *Hawaiian*	Tōtōa, tutu	*Kwakiutl*
Hetu, *Marquesan*	in syn. tōa	
Etu, *Raro-tongan*		
Fetu, *Samoan*	Tatus, *Nootka*	
Whetu, *Maori*		SALISH.
Tokun, *Teor*		
Toen, *Mysol*	Mehme-khtl, *Bilq.*	
Kohin, *Ahtiago*	Kuō-sen, *Thatl.* and *Sish.*	
Tulin, *Cajali*	Kuo-sil, *Pent.*	
c.f. Tahu = to kindle a light, *Maori*	Kō-sen, *Squam.*	
Tao = to kindle a light, *Maori*	Koa-sen, *Snan.*	
Tu'u = to be lighted as a lamp, *Tongan*	Koa-sil, *Sumas, etc., etc., etc*	
Tutu = to be lighted as a lamp, *Samoan*	Kā-sen, *Songes*	
Tuhulu = a torch, etc., *Tongan*	Tshō-sen, *Nisk.*	

OCEANIC.	STAR, &c.	SALISH.
Tutu = to set on fire, etc., *Maori*		Sku-kō-sent, *Shew.*
		Squ-ko-sent, *Okana.*
		Kōkō-shinat, *Lill.*
For the affinities of the Columbian suffix "sen" c.f. the following:		Nkōku-shen, *Ntlakap.*
Sengi-sengi = twi-light, *Sam.*	c.f. Sta-tu = light, etc., *Sumas, etc., etc*	
Senga-vale = to shine dimly, *Sam.*	Tutou = light of a lamp, etc., etc., *Squam.*	
Sina = white, grey, etc., *Tongan*		
Hana-hana = splendour, glory, etc., *Tahitian*	Tatu = light, etc., *Snan.*	
Hana = to glow, *Maori*	Ma-hin = moon, *Shew.*	
Hana = brilliant, shining, *Mangarevan*	Ma-han =moon, *Shew.*	
Hina-po = twilight, *Mangarevan*		
Thina = torch, lamp, *Fiji*		
Sina = white, hoary, *Sam.*		
Hina = moon, glimmering light, *Maori*		
Ma-hina = to shine dimly, *Maori*		
Ma-hina = the moon, *Tongan*		
Ra-hina = day, *Javan*		
Sinar = a ray of light, to shine, etc., *Malay*		
Sinar-bulau = moonlight, *Malay*		
Ina = grey, hoary, *Mangaian*		
Ma-sina = the white moon, *Samoan*		
Ma-hina = the moon, *Hawaiian*		

LIGHT, &c.

In some of the foregoing Polynesian terms it will be seen that the radical "ma" is a common prefix. We learn from Fornander that "ma" was the ancient Polynesian word for "moon." This radical enters into compounds with the significance of "light," &c., &c., in both Oceanic and Columbian groups. The "mehme-" of the *Bilqula* is this same radical reduplicated. It occurs frequently in compounds in the interior Salish. A short comparison of these will be interesting and profitable.

Ma-ra-ma = moon, light, etc., *Maori*	Ma ma = light, bright, brightly, etc., *Ntlakap.*
Ra-ma = a torch, lamp, etc., *Maori*	Ma ma = light, bright. brightly, etc., *Lill.*
Ma-la-ma = moon, lamp, light, *Samoan*	Ma-qha-ten = moon literally = instrument of light above, *Ntlakap.*
Ma = clear, pure, etc., *Samoan*	
Ma-ra-ma = moon, *Tihitian*	
Ma-la-ma = light, *Hawaiian*	
Ma-hina = moon, *Hawaiian*	
Ma ma = fire, to shine, light, etc., *Tong.*	Ma-hin = moon, *Shew.*
Ma ama = light of day, *Marquesan*	Ma-ma-kun = lighening, *Ntlak.*
Mea-ma = moon, *Marquesan*	Mehme-khtl = star, *Bilq.*
Ma-lana = light, *New Britain*	Ma-oniunuq = dawn; literally, light is coming, *Ntlakap.*
Ma-la = light, *Kayan*	Ma-mit = white fish, *Shew.*
Ma mar = yellow light, *Tagal*	

OCEANIC.	LIGHT, &c.	COLUMBIAN.
Whaka-ma ma = to enlighten, *Maori*		Ma-ta-wil = sunrise; literally, light grows or increases, *Sumas, etc., etc*
Faka-ma ma = to lighten, *Tongan*		La-titl = dawn, *Matsqui*
Ma = light, *Maori*		
Ama = anything that gives light, *Marq.*		Mah-tena = I enlighten, *Ntlakap.*
Ma-sina = morn, *Samoan*		Ma ma-tla = white (man), *Kwakiutl*
Ma-la-ma-lama = daybreak, *Fiji*		Ma-ma-tla = white (man), *Nootka*
		Sha-ma = white (man), *Ntlakap.*
		Sha-ma = white (man), *Lill.*
		Na sa = day, *Nootka*
		Na-la = day, *Kwakiutl*

A more intimate knowledge of the Columbian dialects would, I feel certain, give us many more terms in which "ma" enters as a "light" radical. Still the number I have collected makes it perfectly clear that "chance" has no place here. The "ma" of British Columbia is as truly Polynesian as the "ma" of Fiji.

OCEANIC.	HOUSE.	COLUMBIAN.
Whare, *Maori*		Lalem, *Sumas, etc., etc., etc*
Fale, *Samoan*		Alen, *Songes*
Hale, *Hawaiian*		(S)atl, *Bilq.*
Are, *Rarotongan*		Etl in syn., *Kwakiutl*
Wale, *Magindano*		Lam, *Squam.*
Vale, *Florida, etc*		Lalem, *Snan.*
		Aya, *Thatl.*
		Alal, *Niskwalli*

SMALL, LITTLE, ETC.

Iti-iti = small, *Maori*		Kai-kte, *Bilq.*
Ma iti iti = a youth, boy, *Maori*		Tei-teia, *Thatl.*
To iti= little finger, *Maori*		Tlai-thoi, *Pent.*
Iti-iti = small, *Samoan*		Kai-qualo, *Sish.*
Iti-iti = small, *Tahitian*		Ttlai-tse(mats), *Snan.* = little child
Iki = small, *Haw.*		Akail, *Sumas, etc., etc*
Iti = small, *Marqu.*		Atsin, *Squam.*
Iti = small, *Mangar.*		Tei-Teaitl, *Songes*
Tei ti = a child, infant, etc., *Mangar.*		Kwaiks, *Lill.*
Si si = small, *Aniwan*		Tci-tca(mat), *Okana.* = little children
Kitikia = small, *Malag.*		Chi-(mamaĕt) = little children, *Ntlakap.*
Iti ki = small, *Eddy Stone Is.*		
Chi = small, *Malay*		c.f the "mat" forms with the *maiti-iti* of the *Maori.* The *Ntlakap.* is redupilicated to mark plural
Ichi ichi = small, *Ternate*		
Ki iti = small, *Wahai*		
Ki ki = small, *Pate*		

The correspondences here are direct and clear.

OCEANIC.	GOOD, GOODNESS.	COLUMBIAN.
		Aikh, *Kwakiutl*
		Ia, *Bilq.*
		Ai, *Thatl.*
		Ai-ai-ta, *Pent.*
Baik, *Malay*		Ai, *Sish.*
Mo-pia, *Bolanghitan*		Ai, *Snan.*
Pia, *Situ Is.*		Haatl, *Sqam.*
Fiar, *Gani*		Aie, *Songes*
Ia, *Liarg, Morella*		Ai, *Sumas, etc., etc., etc*
Mai, *Lariki. Camarian*		Heist, *Kull.*
Fia, *Teluti, Matabello*		Ama, *Lill.*
Ia, *Wahai, etc*		Ia, *Shew.*
Phian, *Teor*		Ia, *Ntlakap.*
Fei, *Mysol*		Hast, *Okana.*
Pai, *Maori*		
Aka-pai = to cherish, *Mangarevan*		
Ma-pia, *Sian*		

BAD, BADNESS, ETC.

Hala = wicked, *Hawaiian*	I-akh = not good	} *Kwakiutl*
Hara = sin, crime, etc., *Tahitian*	Hum-tlel = bad	
Hara = wicked, bad, etc., *Maori*		
Hala = to err, etc., *Tongan*	P'i-shak, *Nootka*	
Ara = fault, *Mangarevan*	Tleq, *Thatl.*	
Ara = sin, etc., *Rarotongan*	Mai, *Pent.*	
Thala = to err, etc., *Fiji*	Mai, *Sish.*	
Hala = hatred, etc., *Malagassy*	Kai, *Snan.*	
Hala = guilty, etc., *Kayan*	Kai, *Squam.*	
Hala = base, mean, etc., *Javan*	Kal, *Songes*	
Salah = wrong, *Malay*	Thist = not good, *Ntlakap.*	
Hala = wrong, *Kisa*	Kal, *Lill.*	
Sala = to sin, etc., *Tagal*	Ky-ast = not good, *Shew.*	
Ma'i = sickness, etc., *Samoan*	Ky-ast = not good	
Mai, disease, etc., *Tahitian*	Khel, *Sumas, etc., etc., etc*	

SICK, SICKNESS.

	Kwonoq, *Ntlakap.*
Kunono = weak, feeble, *Hawaiian*	Kwanuk, *Kwakiutl*
Kaero = sickness, *Maori*	Tho-hoala, *Kwakiutl*
Mai mai = a scrofulous person, *Tahitian*	Tsehka, *Kwakiutl*
Mai, = sick, disease, etc., *Hawaiian*	Ka-kai, *Snan.*
Mai mai = feebleness, etc., *Hawaiian*	Ka-kal-thut, *Pent.*
Maki = a sick person, etc., *Maori*	Teitl, *Nootka*
Mate = sick, dead, *Pawnaton*	Ga-tak, *Thatl.*
Maihe = a boil, sore, etc., *Hawaiian*	Haitl, *Songes*
Maika = weary, lame, *Hawaiian*	Ky-eap = not well, *Shew.*
Mahoki = sickness to death, *Tongan*	Skelelt, *Okana.*
Maki = sickness, etc., *Rarotongan*	Haitl = cold, *Songes*
Maki = sick, ill, etc., *Mangarevan*	Haitl = cold, *Snan.*

Maki-te kakai = sick, cancer, etc., *Mangarevan*	Mai = sickness, *Sish.* and *Pent.*
Emehe = sick, *Aneityum*	Ka-kei = sick, *Sumas, etc., etc.,*
Mait = ill, *New Britain*	Kei-a-kel-am = weak, *Sumas, etc., etc*

DEAD.

Maki = dead, *Kisa*	Thlul, *Kwakiutl*
Mate = die, dead, etc., *Paumot., Motu., etc*	Tlal, *Kwakiutl*
Pati = death, *Java*	Tlel, *Kwakiutl*
Meci = to die, *Lifu*	Kaii, *Thatl.*
Mat = to die, *Duke of York Is.*	Koi, *Sish.*
Mait = ill, *New Britain*	Käi, *Snan.*
Mat = dead, *New Britain*	K'oi, *Squam.*
Macha = dead, *Formosa*	Käi, *Songes*
Ko-mata = dead, *Aniwan*	Zuk, *Nitakap.*
Make = dead, hurt, wounded, *Hawaiian*	Ouk, *Lill.*
Mate = dead, sick, ill, etc., *Maori, Sam., etc*	Ka hak, *Nootka*
Mate = dead, to be sick, ill, etc., *Marqu., etc., etc*	K'tsak, *Shew.*

A point to be observed in the last three groups of words is the interesting interchange of terms in both stocks. The terms employed in some of the Salish for "bad," is the same used in Kwakiutl for "dead." There is a curious mixture of the moral with the material sense of these words. The "mai" of the *Pentlatch* and *Sishiatl* signifies here "bad" in the sense of "sickness," agreeing thus with the "mai" = "sickness" of the Polynesian. The "ka-kei" forms are the equivalent of the "maki" of the Polynesian, the labial here having given place to the post-lingual—an interchange common alike to Columbian and Oceanic stocks.

Oceanic.	TO EAT, FOOD.	Columbian.
Hamu = to eat fragments of food, *Haw.*	Hama = to eat	*Kwakiutl*
Samu = to chew, *Samoan.*	Hama-p-ik = he eats it	
Homau = to eat, *Malg.*	Hama-p-dum = dinner hour	
Komo = to eat, *Baliyon.*	Haam-ut = crumbs	
Kamu = to taste, *Matu*	Ham ikul-azi = kitchen	
Tamu = a guest, *Java*	Huma-p-un = I eat	
Jâmu = to glut, satiate, *Malay*	Ham-iksil-in = I cook	
Hamu = to eat food of one kind only, *Tongan*	Hum-ut = dining companion	
Ama = to devour, *Tahitian*		
Hamu = gluttonous, *Tahitian*		
Amu = to eat, *Tahitian*		
Kame = food, *Maori*		
Kamu = to eat, *Maori*		

In both groups the stem is alike, *Ham* or its equivalent.

OCEANIC.	TO COME, &c.	COLUMBIAN.
Mari, *Malay*	Kai-laka	*Kwakiutl*
Mai-ve, *Bouton*	in syn. la	
Mai-ka, *Salayer*	Kai-lis = come here	
Mai, *Sulu Isl., Gani, Wahai*	Kai-na	
Omai, *Cajeli, Batumerah*	Kai-etla = to go	
Ikomai, *Wayapo*	La-ik-tsi = to go	
Gumahi, *Massaratty*	Towhet = to walk	
Buo-ma, *Amblaw*	Tōwa = to walk	
Ino keré, *Tidore*	Kasat = to walk	
Kulé, *Ahtiago* and *Tobo*	Iatshitl = to walk	*Nootka*
Haere-mai, *Tahitian, Tongan, Hawaiian*	Thakwa = come	
Mai, *New Britain, Formosa, Pellew, Motu*	Ya-tsuk = to walk	
Maio, *Eddystone Is.*	Tla, *Nisk.*	*Salish*
Moi, *Yap*	Kei-sa, *Tsheh.*	
Wai, *Tahiti*	Kul, *Thatl.*	
Mai, *Lariki, Saparua, Gah*	Qutl, *Sishiatl*	
Gomari, *Matabello*	Kōlem, *Okan.* = to walk	
Jog mah, *Mysol*	Ku-tsats, *Shew.* = to leave	
Oi mai, *Morella*	Kwa-tchatch, *Lill.* = to leave	
Uimai, *Liang*	Ku-sat (plu.), *Shew.* = to walk	
Mai ki, *Maori* = to depart, etc	Qua-shit, *Ntlak.* = to walk	
Mai, *Maori* = hither, towards the speaker	Mewa, *Snan.* = to come	
Mai, *Samoan, Haw* = particle denoting action towards the speaker	Umi, *Kwant.* = to come	
	Mai-ka, *Squam.* = to come	
Mai, *Haw.* = ditto from the speaker	Mei-la, *Pent.* = te come	
Awhe, *Maori* = to go round	Oiwa, *Ntlak.?* = to come	
Guawi, *Maori* = to go	Uiwha, *Ntlak.* = come here	
Alwa, *Maori* = to wander	Mai-tla, *Sumas, etc.* = come here	
Maeawha, *Maori* = to wander	Tshlaiwh, *Bil.* = to come	
Kaewa, *Maori* = to wander	Eimash, *Nisk.* = to walk	
Mae wa, *Maori* = to wander	Imih, *Kwant.* = to walk	
Kukewa, *Maori* = to wander	Eimash, *Snan.* = to walk	
Haere-wai, *Maori* = to come hither	Eedash, *Thatl.* = to walk	
Haere, *Maori* = verb of motion	Mai-tu-kuh, *Lill.* = to walk	
Aere, *Rarotongan* = to go or come	Āmaih, *Sumas, etc.* = to walk	
Ere, *Mangarevan* = to go, etc	Āmath, *Squam.* = to walk	
Aera-mai, *Sikayana* = "come here"	Āmai, *Pent* = to leave, or walk	
Hele, *Haw.* = to move in any way	Āemes, *Sish.* = to leave or walk	
Hele-mai, *Haw.* = to come or go	Āmash, *Sish* = to leave	
Hoo-hele *Haw.* = to desire to go on	Āmash, *Thatl.* = to leave	
Ahuwai, (*M*) = to come hither, to come	Āmash, *Squam.* = to leave	
Puku, (*M*) = to come down, c.f. with *Lillooet* form	Iaa, *Songes* = to leave	
	La ayil, *Sumas, etc.* = to go away	
Wae, (*M*) = foot	Nash-awa, *Ntlak.* = to go away	
Waea, (*M*) = weary	Tla-litluh, *Bil.* = to go away	
	Tsu-ish, *Kull.* = to come	
	Hu-ish, *Kull.* = to go	

These terms supply another instance of the fundamental unity of the Kwakiutl and Salish. The "kai" forms of the Kwakiutl are variants

of the mai of the Salish and Oceanic groups. But it is in the verb "to walk" that the common forms appear most plainly, *kasat*, *kutsats*, *kooatchatch*, *kusat*, *quashit* are all variants of the same form. These last four belong to the interior Salish, and are not found in the coast dialects. The interior Salish have from time immemorial been separated from the Kwakiutl by intervening hostile tribes, and could not, therefore, have borrowed the term. Moreover, this is not an isolated instance. Throughout my studies I have perceived that the relations of the two stocks are much more clearly brought out by a comparison with the interior Salish than with the coast Salish who border on them, and with whom they have long been in contact. Dr. Boas was himself conscious of this same underlying similarity in lexical forms between the interior Salish and the Kwakiutl, and was puzzled to account for it, not perceiving its true explication.

The *mai* forms speak for themselves. They are as numerous and constant in the Columbian as in the Oceanic groups; for it must be remembered that under "Sumas, etc., etc.," are included about 20 other "divisions" or tribes of the Salish of B. C. which, as I have remarked before, speak dialects only slightly differing from its own.

NAIL, FINGERS, TOES, HAND, Etc.

Oceanic.	Columbian.	
Ko-ko-wana, *Sulu Is.*, = finger	Koa-koa-skyanaë, = hand, finger	*Kwakiutl*
Limam kokon, *Cajeli*, = finger	Koa-Koa-tsana = hand, finger Kō-na = thumb = big finger	
Lemnati kokoli, *Amblaw*, = finger	Koa-Koa-'sitse = toes Ko-ma-sitse = big toe	
Lionawa kuku-alima, *Batumwah*,=finger	Tsum-tsum-skyanaë = nail Ku-kuaë = foot	
Numonin tutulo, *Gah*, = finger	In syn. tsana = hand -Sitse = foot	
Kukur, *Wahai*, = finger	Tshu-tltsha = nail	*Nootka*
Kanin ko, *Mysol*, = finger	Tshu-tetsha = toes	
Uun, *Sparua*, = finger	Kwi-ku-nikso = hand	
Lima hato, *Larika*, = finger	In synthesis -nuk = hand	
Rimaka hatu, *Liang*, = finger	Tsa-tsa-lak-muk-uma = finger	
Limaka hatui, *Morella*, = finger	Tsa-tsa-tlak-tima = toes	
Ko-nui, *Maori*, = thumb = big finger	Kho-laka = finger, *Lillooet*	*Salish*
Ko-iti, *Maori*, = little finger or toe	Khu-likōya = finger *Snam.*	
Ko-roa, *Maori*, = long finger	Kho-aukodja = finger, *Pent.*	
To, *Maoriori* = toe, finger	Sku-telhsek = finger, *Bilqula*	
Ku ku, *Maori*, = to nip, grate, etc	Sku-tlhsetl = toes, *Bilqula*	
Ha-kuku, *Maori*, to scrape	Sloakgis = finger, *Matsqui*	
Kuku, *Savu*, = finger-nail	Lahkst = finger, *Ntlakap.*	
Mati-kuku, *Mangarevan*, = nail, claw	Lahlihkst = finger, *Shew.*	
Kuku, *Fiji*, = finger or toe-nail	Khoa-oa-djishin = toes, *Thatl.*	

OCEANIC.	COLUMBIAN.
NAIL, FINGERS, &c.—*Con.*	
Kuku, *Malay*, = claw	Klu-laiko-shin = toes, *Pent.*
Cucu, *Pampang, Tagal*, = claw, nail, etc	Sku-akst = hand, *Lillooet*
	Stu-mkhst = thumb, *Okana.*
Kuku, *Tongan*, to hold fast in the hand, to clench	Stu-mqen = toes, *Okana.*
Ku ku mo, *Tongan*, = covetous, niggardly	Ku-ta-tsinodja = hand, *Thatl.*
	Ku-teshinoya = hand, *Sishiatl*
Ku ku, *Tongan*, = to squeeze, tongs, etc	Koh-ko-anekst = nail, *Shews.*
Ko-mata-mata, *Maori*, = toe	Kuhk'-ankhst = nail, *Okana*
Go-goh, *Javan*, = to catch fish in shallow water with the hand	Kuqk'-anakaa = nail, *Lillooet*
	Koa-k'einkst = nail, *Ntlakap.*
'U 'u, *Samoan*, = to grasp, etc	Ko-alchis = nail, *Matsqui*
Gugu-ba, *Motu*, = to squeeze with tight fingers	Ko-ku-elchis = nail, claw, etc. *Sumas, etc*
	Ko-ku-elithil = toes, *Sumas, etc*
Kuku-va, *Fiji*, = to hold fast	Utsu-tlikak = hand, *Bilqula*
Kohi, *Tongan*, = to claw, etc	Sku-tlhsetl = toes, *Bilqula*
c.f. naka, *Maori*, = to split, crack	Sko-aht = foot, *Shewshcap*
Aka, *Hawaiian*, = to be split, knuckle-joints	Kho-laikoya = nail, *Pent.*
Ataa, *Tahitian*, = split, divided, rent asunder	Kho-alantsis = nail, *Snan.*
Koko-miri, *Maori*, = to stroke, pat, etc	K'qho-yekoyatch = nail, *Squam.*
Mai kuku, *Maori*, = finger-nails	Koa-lootsis = nail, *Thatl.*
	Ko-ku-elsis = nail, *Kwantlin*
Mai kuku, *Paumotan*, = hoof	Ko-na = thumb, *Bilqula.*
Mate 'u 'u, *Sam.*, = finger-nails	Ski-laka = thumb, *Lillooet*
Makiau, *Haw.*, = finger-nails	Tsku-laka = thumb, *Lillooet*
Naku, *Maori*, = to scratch	
Naku, *Haw.*, = to root up	Akaa = hand, *Lillooet*
Natu, *Tah.*, = a scratch, etc	c.f. with *Hawaiian and Tahitian*, aka, ataa
Ko-miri, *Maori*, to rub with the hands	Ko-kae = to divide, separate into parts, *Haw.*
Aku, *Tong.*, = to scratch	To-toe = to split, divide, etc., *Maori*
Naku, *Marq.*, = to pinch with the nails	Toi = to divide, *Mangarevan*
Raka, *Maori*, = to scrape, scratch, etc	To-to = foot, *Solomon Is.*
Laka, *Macassar*, = to divide, separate	
Laka = lines drawn at right angles in a game, *Malagassy*	
Ragap, *Aneityum*, = divided as fingers and toes	
Laka laka = dishevelled hair	
c.f. Koe = to divide off, to separate, *Hawaiian*	

Salish

It will be observed that both Oceanic and Columbian stocks alike link the term for "hand" with the radicals expressive of "fingers" or "nails." In the Columbian dialects the suffixes in these terms, though they differ so widely, all signify "hand" or "foot," as the case may be; and it is instructive to study the dialectical differences here offered in the different divisions.

The correspondences throughout are very striking and full of interest. There is no doubt that we see in the *-tsana* = hand of the Kwakiutl a variant of the Polynesian *lima;* the *ko-ko-wana* of the Sulu Islands being practically an identical form. We see the connecting link between the Nootka and Salish in the *lak, laka,* &c., forms common to both in the syntheses for hand, &c. This *laka* would appear to be connected with the corresponding forms in Polynesian which have a primary sense of division, separation.

Below I give the second personal pronoun "thou." It can scarcely be said to be an example of the others, for although correspondences are not wanting throughout, they are not so constant and obvious as in the second personal pronoun.

Oceanic.	THOU, THY.	Columbian.
	Khsō, su-am	*Kwakiutl*
	Kusōyeusō	*Kwakiutl*
Koe, *Maori*		
Tau = thy, *Maori*		
Ooe = thou, *Hawaiian*	Soua, sō-wuk, *Nootka*	
Oi = thou, *Motu*		
Kaaw = thou, *Motu*	Tinō, inō, *Bilqula*	*Salish*
Ko = thou, *Fiji*	Nuaē. *Pent.*	*Salish*
Akoa, *Fiji*	Nuaēla, *Sish.*	*Salish*
Kowe, *Jawan*	Ten-ōua, *Swan.*	*Salish*
Kow, *Pelew*	Tel-oua, *Matsqui*	*Salish*
Kwe, *Mille*	Nōua, *Squam.*	*Salish*
Sia, *Sunda*	Nōkua, *Songes*	*Salish*
'Oe, *Samoan*	Snōa, *Lillooet*	*Salish*
Oe, *Tahitian, Haw, Tong.*	Aoi, *Ntlakap.*	*Salish*
Koe, *Mangareran, Paumotan*	An-uaē, *Shus.*	*Salish*
Akoi, *Aniwan*	Han-uaē. *Okana.*	*Salish*
Akoe, *Sikayana*	Dug-ōi, *Nisk.*	*Salish*
	Noua. *Kwant.*	*Salish*
c.f. Noku = of me, *Maori*	ua = thy, *Lill.*	*Salish*
Nogua = I, me, *Kwakiutl*	Nō = thy, *Bil.*	*Salish*
Nokua = thou, *Songes*	Nuela = thy, *Sish.*	*Salish*

As I pointed out in the introductory part of this paper, the numerals in the American tongues do not afford, for the reasons given, a true and positive test of relationship throughout, yet the correspondences in some are too striking to be the result of blind chance. I give 4 and 10 as specimens.

OCEANIC.	FOUR.	COLUMBIAN.
Wha, *Maori*	Mō, mu, *Kwakiutl*	
Fa, *Samoan*	Mō, *Nootka*	
Maha, *Tahitian*	Mōs, *Bil.*	
Va, *Fiji*	Mōsa, *Thath.*	
Pat, *Kayan*	Hōsena, *Pentl.*	
Ampal, *Lampong*	Hō senalaē, *Sish.*	
Fai, *Teluti*	Hathinis, *Snan.*	
Ha, *Cajeli*	Haō tsen'oi, *Squam.*	*Salish*
Fut, *Mysol*	Bas, Asbōs, *Nisk.*	
Hatsi, *Bourgainville*	Nesala, *Songes*	
Ampat, *Baju*	Mūs, *Ntlakap.*	
Pobits, *Yengen*	Hoōtein, *Lill.*	
Opats, *Sulu Is.*	Mōs, *Shew.*	
Foat, *Gah*	Mōs, *Okana.*	
Kopa, *Sian*		
Fet, *Tobo*		
Wat, *York Is.*		

OCEANIC.	TEN.	COLUMBIAN.
Pulah, *Javah*	Oponaaē, *Thatl.*	
Mopuru, *Bolang*	Opanalaē, *Sish.*	
Polo, *Wayapo*	Apen, *Snan.*	
Ruluh, *Bisayan*	Apel, *Matsqui, etc*	
Hulu, *Rotti*	Open, Opopeu, *Squam.*	
Sapuloh, *Malay*	Apen, *Songes*	
Talau = to count, *Maori*	Open-akst, *Ntlakap.*	
Tekau = ten, *Maori*	Opn-kst, *Shew.*	
Painduk = ten, *Yengen*	Open-kbst, *Okana.*	
Put-usa, *Serang*	Apel, *Sumas, etc*	
	Paduts, *Nisk.*	

Here again in the radical for 4 we see the same forms common to the Kwakiutl and the interior Salish; in 10 it is not so, the Kwakiutl being a synthetic form difficult of analysis.

OCEANIC.	WIND, BREATH, &c.	COLUMBIAN.
Ha = breath, *Maori*	Yu-(ala) = wind *Kwak.*	
Hau = wind, *Maori*	Yue = wind, *Nootka*	
c.f. Hau-whenua = land wind	Shu-hom = wind, *Nisk.*	
Puhi = to blow, *Marquesan*	Naut = wind, *Ntlakap.*	
Puhi-puhi = to breathe, *Paumotan*	Snaut = wind, *Lill.*	
Hapu = asthma, etc., *Hawaiian*	Senaut, = wind, *Okana.*	
Puka = lungs, *Maori*	Pu-ham, *Thatl.*	
Pu = to blow, *Maori*	Pa-ham, *Pent.*	
Puhi = to blow away, *Tahitian*	Pu-ham, *Sish.*	
c.f. Pupuhi = to blow the fire, *Tahitian*	Spu-ham, *Squam.*	
Pu = trumpet, etc., *Hawaiian*	Sphu-ala, *Songes*	
Pu = trumpet, etc., *Marquesan*	Spehlo, *Matsqui*	
Poahau = squall, *Maoriori*	Spuhls, *Sumas, etc*	

OCEANIC.	MOUNTAIN, HILL, STONE.	COLUMBIAN.
c.f. Taekai = land, *Maori*		Kikai, *Kwak.*
		Takut, *Thatl.*
Puke, *Maori*		Nukie, *Kwak.*
		c.f. Skumsh = ground, land, *Kwak.*
c.f. Pukai = a heap, *Maori*		Tukught = stone, *Bil.*
Pukei = mountain, *Marquesan*		Thutla = stone, *Nisk.*
Pukid = mountain, *Bisayan*		Sman'k, *Snan.*
Buke = hillock, *Tongan*		Muksi = stone, *Nootka*
Toko, teko = stone, *Maori*		Muk-wiut, *Okana.*
Koma = stone, *Maori*		Smant, *Sish.*
Kamaka = stone, *Maori*		Smanat, *Squam.*
Mauna = hill, *Hawaiian*		Smant, *Snan.*
Mouna = hill *Marquesan*		Sk·um, *Nlakap.*
Maka = stone, rock, *Tongan*		Sk·um, *Lill.*
		Tsk·ōm, *Shew.*
		Smalet, *Matsqui*
		Smnt, *Bil.*

These terms speak for themselves. We see here again that the isolated *Bilqula* have kept a purer form than their congeners, *tukught* being but a slightly modified form of the Maori *toko* and both having the significance of "stone." The *nuk- muk-* of British Columbia find their counterparts in the Oceanic *puk-* and *buk-*, "m" "n" "p" and "b" being in all the groups common interchanges. Whatever doubt may arise concerning the affinities between the Oceanic and Columbian stocks none can exist concerning the affinities of the Kwakiutl-Nootka and Salish. We are not surprised to see that the Bilqula and Thatlotl closely resemble the Kwakiutl-Nootka forms; they are neighbours and the latter may well have borrowed from the former. But what of the interior Salish tribes between whom and the Kwakiutl-Nootka no intercourse since their original separation has taken place. This correspondence is yet another link in the chain of evidence which indubitably marks the fundamental unity of the two groups.

OCEANIC.	LAND, EARTH, GROUND.	COLUMBIAN.
		Tshams, skumsh
Taekai, *Maori*		Takya, tikia, *Kwak.*
Whenua, *Maori*		Tsa'-kumts, *Nootka*
Enua, *Rarotongan*		Temuq, *Squam.*
Henua, *Marqu, Paumot., etc*		Temuq, *Nlakap.*
Fenua, *Futuna, Tahitian*		Temaq, *Lill., Okana.*
Fanua, *Samoan*		Temuq, *Sumas* and a score others
Honua, *Hawaiian*		Tanguq, *Songes*
c.f. Tanu = to bury, plant, etc., *Maori*		

OCEANIC.	YES.	COLUMBIAN.
Ae, *Maori*		Laa, *Kwakiutl*
Ai = probably, *Samoan*		Haa, aha, *Nootka*
E'oe = yes, *Samoan*		Oah, oua, *Bilqula*
Ae, e = yes, *Tahitian*		A a, *Squam.*
Ae = yes, *Hawaiian*		Aë, eh, *Ntlakap.*
Ae = yes, *Marquesan*		Aë, eh, *Lill.*
E = yes, *Mangarevan*		A ah, *Songes*
Eh = yes, *Mangarevan*		Aë, *Matsqui*
E = yes, *Maoriori*		Eh, aë, *Sumas and Fraser River tribes as far as Yale*
Ae = yes, *Mangaian*		Whaë, *Nisk.*
A = yes, *Rarotongan*		Unaë, *Kull.*
Eh = yes, *Paulo, Nias*		Eh, laa, *Yale and Fraser River tribes below Yale*
Ia = yes, *Fiji*		
Ie = yes, *Malagasse*		
Nja = yes, *Sunda*		
Ina = yes, *Maori*		
Ana = yes, *Maori*		

OCEANIC.	NO, NOT.	COLUMBIAN.
Kaua, *Maori*		Kye, i, hi, ki, aui, *Kwak.*
Kei, *Maori*		Wek, i, hi, aui, } *Nootka*
Te, *Maori*		Anaik, } *Nootka*
Te, *Hawaiian*		Ky in syn., *Okana*
Te, *Mangarevan*		Ta, *Ntlakap.*
Tai, *Tongan*		Taa, *Shew.*
Ti, *Malagasy*		Taa, *Kull.*
Tsi, *Malagasse*		Whas, *Lill.*
Mai, *Hawaiian*, = do not		Ky- in syn., *Shew.*
I-Kai, *Tongan*		Aua, *Songes*
Ai-ta, *Tahitian*		Wha, *Nisk.*
Ai-e, *Marquesan*		Whaa, *Thatl.*
Aua, *Hawaiian*, negative particle		Owa, *Snan.*
Aua = do not, *Samoan*		Oua, *Kwantlin*
Auaa, *Tahitian*		Mail-ta, *Tshch.*
Aua, *Maori*		Oua, *Matsquin*
Auaka, *Maori*, = do not		Oua, *Sumas and all Fraser River tribes below Yale, numbering about* 20
Aua, *Marquesan*		
Aua, *Mangaian*		

Compare the *ky*=not, of the interior Salish, in the term *ky-ast*=not good (given under "Bad"), with the *ky* or *ki* of the Kwakiutl.

In speaking of the negative forms in which "i," or "i" modified is found, Fornander says: "I would consider all these different forms as merely dialectical variations of a common original negative whose form was probably 'i'; some of the dialects having prefixed a 't' or a 'k.'"[1] With this statement before us, it is interesting to note that the Rev. Mr.

[1] *The Polynesian Race*, Vol. II., p. 6.

Hall, for many years missionary among the *Kwakiutl*, writes thus on the *Kwakiutl* negative: "Correctly speaking, 'i' is the negative, and the consonants are prefixed when euphonic."[1]

These negative and affirmative particles are so striking in their correspondences, particularly the former, with its threefold forms of "i," "te" and "oua," that he would be a rash man who would say they are merely fortuitous resemblances. It is not too much to say that if the greater portion of the terms herein compared were submitted to a Polynesian scholar, and mixed together without reference to the sources from which they were drawn, he would be wholly unable to determine by inspection which were Oceanic and which were Columbian. It is impossible to explain these marvellous and far-reaching similarities without admitting an Oceanic origin for these Columbian stocks. The data here offered in support of this fact constitutes but a fraction of what I have gathered in my investigations, extending over years, and my own conviction of the relationship existing between the Kwakiutl-Nootka-Salish and the Polynesian arises as much from the cumulative force of the thousand and one little correspondences which are scarcely susceptible of illustration in a brief paper like this, as from the more obvious and striking ones given. The morphology of the Salish, I may add, is nowhere radically different from that of the typical Oceanic groups, and at times most remarkable correspondences occur. All the Salish dialects, like those of Polynesia, make use of particles and auxiliary verbs in verbal inflection. Prepositional and conjunctive terms with common use, significance and form abound. The articles and demonstratives show close resemblance, being frequently absolutely identical. The position of the adverb and adjective is the same. It is my intention to offer later a paper on these structural similarities. I will content myself at this time with calling attention to a very interesting feature of the Squamish dialect which I but lately discovered. When any member of this division of the Salish is asked to what sept or family he belongs, he answers "ti-Squamishan," or "ti-Snoqhan," or "ti-Stamishan," and so on, as the case may be, meaning thereby that he is a member of or belongs to the Squamish, Snoq, or Stamis septs. Now, several of the Oceanic groups employ the same, or a slightly modified prefix, in exactly the same sense. Under "*ngati*," Tregear writes thus in his Maori comparative dictionary: "A prefix to names of tribes, it signifies 'descendants of' or 'from.' *Ati* is also used thus." This prefix has the same significance in *Tahitian*, *Mangarevan*, *Mangaian* and *Paumotan*, as, for example, in Mangarevan, *ati-Tane* = "descendants of Tane." It is impossible to consider the common use of a prefix of this kind without regarding it as a strong link in the chain of evidence of common origin and one wholly beyond the work of chance.

[1] Trans. Royal Soc. Canada, Section II., Vol. VI., 1888.

In bringing my paper to a close I would like to point out that it is premature, in my opinion, at this stage of our investigations, to attempt to say to which of the Oceanic groups the Columbian stocks under consideration belong. I believe it would be wholly misleading to jump to the conclusion that because the Columbian terms approximate more nearly to the speech of the mixed races of Oceania, rather than to that of the pure Polynesians, they have, therefore, sprung from these. The probability is all the other way. In colour the Kwakiutl-Nootka-Salish correspond very closely to the Polynesians. I have seen members of the Squamish tribe whom I could with difficulty distinguish from some of the Samoans who returned from the Chicago fair this way, and camped at the Squamish village here. There is nothing in the appearance of our Salish tribes here, generally speaking, to make their kinship with the Polynesians an improbability as far as colour goes. I have seen dark-hued faces among the inland Salish, but, as a rule, they are lighter than the Italians who sometimes co-habit with them. And the anatomical data given by Wallace agrees substantially with that of the coast Indians given by Dr. Boas. I see, rather, in this approach to similar forms among the *extra*-Polynesians and Columbians the result of similar influences at work in their respective tongues than a direct relationship. There is no doubt that the divergence in the speech of the extra-Polynesian groups is due to the fact that the Polynesian words and language have been imposed upon their own. The greater prevalence of consonantal forms is undoubtedly due to this. The Fijian dialects, for example, display just the same characteristics as do those of the Kwakiutl or Salish, though perhaps in a less degree. We know for certain that the cause here was due to a mixture of two Oceanic races speaking different tongues. I have already pointed out that the same cause has been at work in the Kwakiutl-Nootka and Salish. There is also another cause of divergence from the vocalic forms of Polynesian here in British Columbia. Our climate is exceedingly moist, our atmosphere very humid. Rain, fogs and damp are prevalent on the coast for a large portion of each year. These conditions could not fail to affect the soft vocalic character of a language like the Polynesian. The "throaty" quality, the harsh guttural sounds of our coast languages are mainly due to this cause. Farther south, and even in the interior within a couple of hundred miles of the coast, where these conditions do not prevail, we find the language much softer and more labial. The difference between the coast and interior Salish is enormous. I have known the interior people to mimic and laugh at the speech of the coast, which to them is barbarous. When these adverse influences and the principles of change in the languages themselves, which I pointed out in the earlier part of this paper, are taken into consideration, it is truly marvellous that so many correspondences remain. Were it not that amid all the mutations which languages

are capable of undergoing, the basal elements of speech, the radicals or primaries remain almost intact, it would be well-nigh useless to look for the origin of most of our American stocks. But while these are so invariably constant we need never despair, and if any one doubts of this constancy and persistence of roots in language, let him examine the dialects of the great Déné or Athapascan stock, the northern and southern divisions of which have been so long separated by intervening tribes, that have occupied their present settlements for many centuries at least, that they not only have no knowledge of each other's existence, but their dialects differ as widely as do the languages of the modern Aryan races of Europe; notwithstanding all of which, the great majority of the radicals of the southern branch find their exact counterpart in those of the north. It is because I have been so deeply impressed with the persistence and constancy of the radical elements of our American tongues that I repeat these are the only safe lines on which to institute comparisons, and the only ones we can follow with profit on this continent.

I append a few specimens of our tribal, place and personal names. Some of our Polynesian scholars may be able to detect the Oceanic elements in them. That these elements really exist in them no one, I think, can doubt after a brief examination of them.

Sha-lana = God, heaven, divine, etc., *Haida*.
Het-gwau-lana = Name of God of the lower regions, *Haida*.
Tle-tsa-ap-le-tlana = Name of one of the lesser deities of the *Bilqula*.
Mas-mas-a-lanih = Name of one of the lesser deities of the *Bdqula*.
Koo-ho-tlanaë = Ancestral name of the *Bilqula*.
Tsqoah-kanaë = Place and tribal name of the *Bilqula*.
Sha-nt-lani = Name by which the day is known in *Haida*.
Kani-sltsua = Name of the Thunder-bird deity in *Kwakiutl*.
Kanha-da = Name of one of the gentes of the *Tsimshian*.
O-kanakan = Name of one of the tribes of the *Salish*.
Kane-a-keluh = Name of the divine culture-hero of the *Kwakiutl*.
Kia-kunaë = Name given to the Sun deity by the *Kwakiutl*. It signifies "our chief or supreme one."

The resemblance in form and meaning in these "Kane" words to the *Kane* = "God," or "heavenly chief," of the Polynesians, is very striking and suggestive, as is no less the suffix "lana," or "lani," found in *Salish*, *Kwakiutl* and *Haida* alike. This term is used as an honorific suffix in identically the same sense in Polynesian, particularly among the Hawaiians, whose kings and queens have it invariably added to their names. It may be seen, for example, in the name of the present ex-queen of Hawaii. The significance of the common use of the same radical in the two groups is further strengthened by the fact that in Polynesian it has the sense of "divine," "heavenly" and is the same word as their *lani* or *rangi* = "sky," "heaven," etc. One has but to compare this "lani" or

"rangi" with the "lani" of *sha-ut-lani* = day of the Haida, where "lani" has exactly the same sense, to be thoroughly satisfied of the common origin of these terms. I add a few more:

Kem-kem-ala-otla = Name of a minor deity of the *Bilqula.*
Kōm-kōm-ki-li-kya = Name of a minor deity of the *Bilqula.*
Tium-ki-li-kya = Name of a minor deity of the *Bilqula.*
Kula-lias = Name of a minor deity of the *Bilqula.*
Ha-li-ki-li-ki-la = Name of a divine ancestor of the *Kwakiutl.*
Ma-ma-li-li-aka = Place and tribal name of the *Kwakiutl.*
A-wa-i-tle-la = Place and tribal name of the *Kwakiutl.*
A-wa-oo = Place and tribal name of the *Kwakiutl.*
Wi-we-ki = Place and tribal name of the *Kwakiutl.*
Tanakakw = Place and tribal name of the *Kwakiutl.*
Wi-we-ekum = Place and tribal name of the *Kwakiutl.*

HK
E99
K9
H5