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can Naturalist, August, 1887. Mr. E. H. Thompson, United States consul at Merida, Yucatan, is making researches among the ruins. "In regard to the uses of these buildings Mr. Thompson differs from most archæologists, who have come to regard them as communal dwellings. Mr. Thompson rather inclines to the view that the dwellings of the people covered a large space, but, being built of perishable materials, have entirely disappeared." At Labna, "the whole region for leagues around this ruin is dotted with low mounds, and small rectangular terraces," apparently the remains of humble homes.

Of the Indians of Columbia river something might be said; of the division of game we have illustrations in our own pioneer life; while the well-known fact that skilled labor existed and was employed among the aborigines, does away at once with true communism.

It will then be found that the Indian communal system has been overstated; that so far as it existed, it was simply a continuation of family relations a little farther than with us: that it was rarely, if ever, universal in a nation, and that there were great distinctions of life between the rich and poor. There was a head to every house, and *his* totem pointed this out in early days. The rule was patriarchal, when rule was needed, and it has been admitted that family life is not proper communism. In thousands of cases the family was no larger than it often is with us.

W. M. BEAUCHAMP.



## ON CERTAIN SUPPOSED NANTICOKE WORDS, SHOWN TO BE OF AFRICAN ORIGIN.

While pursuing my studies of the Lenape and its dialects, in connection with my edition of the *Walum Oolum*, I came across some words alleged to be of the Nanticoke dialect, which puzzled me not a little. The Nanticoke, it will be remembered, lived on the eastern shore of Maryland, and we first hear of them definitely through the celebrated Captain John Smith, the friend of Pocahontas. I have traced elsewhere their subsequent history\* until their final disappearance from the soil of Maryland early in this century. They were a remote offshoot of the Lenape or Delaware Indians, but their dialect showed marked differences, and I should think could scarcely have been understood by a Northern Delaware. It was full of strong accents

\*The Lenape and Their Legends, p. 22, (Philadelphia, 1885.)

and forcible expirations, very far from the genius of the stately and sonorous Wonami. The Nanticoke has been preserved in two short vocabularies, one by the well-known Moravian missionary, Rev. John Heckewelder, the other by Mr. William Vans Murray. The former has been recently carefully published through the liberality of Prof. E. N. Horsford,\* but the latter, which is in several respects the more valuable, has never been properly or completely put in print, only a few imperfect extracts from it having seen the light. It remains in MSS. in the library of the American Philosophical Society at Philadelphia.

The Nanticoke words, nowever, to which I refer in this paper, are not from these authorities, but from the MS. of the Rev. J. C. Pylæus. This Moravian missionary labored among the Iroquois and Delaware Indians from 1741 until 1751, when he returned to Europe, and died in 1785.† He left in the hands of his Moravian brethren at Bethlehem, Pennsylvania, a large MS. volume containing essays on the grammatical structure of the native tongues with which he had come in contact, and a collection of notes on Indian traditions. This precious volume was in Heckewelder's hand when he was writing his excellent work on the *History, Manners and Customs of the Indian Nations who once inhabited Pennsylvania and the Neighboring States* (first edition, Phila., 1819), and he made frequent, though not critical, use of it. Now, alas! it has disappeared. I have searched for it in vain in the libraries of Philadelphia and in the Moravian archives at Bethlehem and Nazareth.

When Dr. Benjamin Smith Barton was preparing the second edition of his work, *New Views of the Origin of the Tribes and Nations of America* (which appeared in Philadelphia in 1798), Mr. Heckewelder supplied him with some alleged Nanticoke material extracted from this MS. of Pylæus. The words were altogether different from those obtained by Mr. Heckewelder himself from members of the Nanticoke tribe, and puzzled both him and Dr. Barton. The latter printed the numerals in the Appendix (p. 5) of his second edition, and added that he had compared them with the corresponding terms in all the North American languages within his reach, but had discovered no affinity whatever.

Indeed, it is evident at a glance that they do not belong to any of the typical North American groups of languages. Not only is their rich vocalic structure apart from these, but the scheme of development of the second quinary group from the first is totally different from the Algonkin and unlike that of any neighboring stock. With Dr. Trumbull's profound study of this

\*Comparative Vocabulary of Algonquin Dialects, from Heckewelder's MSS. (Cambridge, 1877).

†Reichel has given a brief biographical sketch of Pylæus in his introduction to the second edition of Heckewelder's *History*, p. xxix.

subject before us,\* we should be forced at once to seek some distant source for these perplexing numerals.

The following scheme will show how widely they differ from the Lenape dialects and the Nanticoke itself.

	SUPPOSED NANTICOKE OF PYRLÆUS.	NANTICOKE OF MURRAY.	LENAPE OF NEW JERSEY.‡	MISSION LENAPE†
One.....	Killi.	Nukquit.	Guute.	Ngutti.
Two.....	Filli.	Na-eez.	Niisha.	Nischa.
Three.....	Sapo:	Nis-whu.	Niiha.	Nacha.
Four.....	Nano.	Yaugh-wha.	Naa.	Newo.
Five.....	Turo.	Nup-pai-a.	Pollinuuk.	Palenach.
Six.....	Woro.	Noquttah.	Kuuta-h.	Guttasch.
Seven.....	Wollango.	My-yay-wah.	Niishash.	Nischasch.
Eight.....	Secki.	Tzah.	Haash.	Chasch.
Nine.....	Collengo.	Passa-conque.	Piiskunk.	Peschkonk.
Ten.....	Ta.	Mittah.	Tilluun.	Tellen.

My first thought was that some colony of Arawack or Carib affinities, speaking one of the rich vocalic dialects characteristic of those stocks, had crept up the Atlantic shore as far as Cape Charles. The Timucuas, who dwelt at the mouth of the St. John river, Florida, was probably such a colony, and spoke such a tongue. But an extended comparison disclosed no analogies between these supposed Nanticoke numerals and those of any American nation whatever. It then occurred to me that Pyrlæus, through some mistake, had met a runaway slave among the Nanticokes, and through him, or through some half-Indian, half-negro, had obtained a vocabulary of an African dialect. At that date, about 1750, there must have been many recently arrived negro slaves in Maryland who still recalled their native tongue.

This conjecture proved correct, and a very brief search enabled me to identify the numerals as pure Mandingo, from the Guinea coast. This will be evident enough on comparing the Mandingo numerals, as given by Professor Freidrich Muller, with those from Pyrlæus.

\*On Numerals in American Indian Languages, in the Proceedings of the American Philological Association for 1873, p. 41.

‡From an unpublished MS. in the library of the American Philosophical Society.

†Zeisberger, Grammar of the Lenape or Delaware Indians, p. 106.

	SUPPOSED NANTICOKE OF PYRLÆUS.	MANDINGO OF MUELLER.
One.....	Killi.	Kilin.
Two.....	Filli.	Fula.
Three.....	Sapo.	Sabba.
Four.....	Nano.	Nani.
Five.....	Turo.	Dulu, lulu.
Six.....	Woro.	Woro.
Seven.....	Wollango.	Worong-wula.
Eight.....	Secki.	Segui.
Nine.....	Collengo.	Konanta.
Ten.....	Ta.	Tang.

This, therefore, disposes of the supposed Nanticoke vocabulary of Pyrlæus, and explains the enigma which cost Dr. Barton, and probably others since his time, futile labor to attempt to solve.

But the interest of the subject does not end here. The ethnological study of the negro race within the limits of the United States has never yet received proper scientific attention. The laborious volume of Nott and Gliddon was written to defend a thesis, as was the case with all others while slavery was a burning question in politics. An important inquiry at the outset is as to the original affinities of the negroes brought over as slaves. The native Africans differ vastly among themselves in every characteristic. It is noteworthy that the Mandingos, before the Mohammedan conquest, had established the most powerful empire in West Africa known to history. It was erected on the ruins of the old Berber state known as Ghanata, and extended its sovereignty and language far and wide in western Central Africa. Its members proudly call it *Mellinki* "the land of freemen," to distinguish it from all others, whose inhabitants they scornfully termed *suaninki*, "bondsmen." \* Such ethnic parentage is worthy of note in any nationality, be its skin of what color it may.

In another direction this identification is of interest. There has recently been some effort to discover the amount of admixture of African words, expressions, or phonetic peculiarities in the English of the United States. The first question which would arise in such a study would be as to which African linguistic stock we should look as exerting such influence. I do not know that any material has heretofore been published showing what dialects the imported slaves spoke. West Africa has many linguistic stocks, not at all resembling one another. Here is evidence that the Mandingo, at least, was brought to this country, and it should, therefore, claim the careful attention of those who are studying Americanisms of African descent. It is one of four

\*F. Mueller, *Allgemeine Ethnographie*, p. 117, (Wien, 1873).

rather closely allied languages, the Vei, the Susu, the Mandingo, and the Bambara, classed by linguists under the generic name of "the Mande stock." Fortunately we have a classical study of the group from the competent hands of Professor H. Steinthal, of Berlin, which sets forth its characteristics in a most masterly manner.\* Let me express the hope, in conclusion, that ere long we shall have the pleasure of welcoming a study of the negro population of the United States from the standpoint of the scientific ethnologist.

Media, Pa.

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