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VOCABULARY

OF THE

CATAWBA LANGUAGE,

WITH SOME REMARKS ON

ITS GRAMMAR, CONSTRUCTION AND PRONUNCIATION.

BY OSCAR M. LIEBER,

State Geologist of South-Carolina.



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DURING part of the year 1856, I had as a camp-servant, a Catawba Indian and occasionally amused myself in the evenings, after the day's field duties in the State geological survey of South-Carolina were over, by noting down some words of his language—a linguistic study which may well be considered pardonable only as a recreation, when it is known that the Catawba *nation* at present numbers but fifty human beings, men, women and children. Nevertheless, since this once powerful tribe is thus rapidly passing away, owing to debauchery and disease—for they have always been on amicable terms with the whites, and the rifles of the latter are not among the causes of extermination—there may be those to whom the subject may not appear unworthy of preservation. I am informed that nothing has ever been written on this Indian tongue, and there may be a period when its omission might be regarded with regret by the American philologist.

To endeavor to lay bare all the intricate labyrinth of an Indian grammar is not my object. All that I propose to do, is to give the words which I learnt, to point out some perceptible derivations of words, to explain their pronunciation, and to show the little that it was possible to learn regarding the grammatical construction of sentences.

A knowledge of other Indian languages would be necessary to point out the more important features, and this I do not possess. The difficulty of the study of the Catawba is increased

by the fact, that, as it is very evident in some instances, many words are lost, while others are modified, or applied to other than the original object, by constant contact with so different a language as our own. An instance of the former we find in the word *co-ne-he-r̄h*, good, the comparative of which is *him-baar me r̄h-e-deh*, and the superlative *him-baar me-r̄h-h̄r*, for now they possess no word *him-baar* for our "good," although we still find *him-baar* or *him-bah* employed as the affirmative, "yes."

With regard to the conjugation of the verbs, two prominent difficulties exist in seeking to obtain correct information in another language from an illiterate person. In the first place, how is one to describe to him the present, past and future? Take for instance the verb to kill. "I kill" is *d̄i-guah*, but how do we know that *d̄i-guah* may not mean "I am killing?" *Di-quan tareh* is the past; but whether it is the perfect or imperfect, it is difficult to say. The probability, however, is that *tareh* means "have" in this application, and that this is therefore the perfect. The imperative is *d̄u-k̄ō-ā-dēh*; but it would rather seem from other cases that *d̄u* means "go," and that therefore *d̄u-k̄ō-ā-dēh* signifies "go kill."

As a rule, it appears that *tareh* signifies the past, and *horeh* the future, though in some verbs as in *de-tchahn-deh*, I eat, the past is irregular:—*doo-tchahn-che-reh*, and in others the irregularity is found in the future, *d̄i-ḡūa-w̄h-s̄ū-wā-rēh*, I shall kill, and *d̄u-s̄ō-ī-rechn-dēh*, I shall play.

I generally found it most convenient to place a substantive with the verb, so that the sentence would appear more complete to the Indian. Here again, however, a difficulty occurred, for it is customary with them to cut up words most barbarously, and either to leave a part of it only to indicate its presence in the sentence, or else to splice the mutilated portion into it in the most singular way—not unlike the German in fact. As an instance of the former, I might give the sentence: "*Da wheet haak-pang hōsch*," "Go saddle the horse;" literally, "Go horse saddle put." In this *wheet* stands for *wheetsanguayeh*, which is the word for horse, and *h̄āk-pang* for *h̄āk-pang-h̄y*, saddle.

A feature which appeared to me very singular, is the fact, that even now it is easy to perceive the derivation of words, and these are not those alone which relate to new objects, and for which, since the appearance of the whites, they had to create new words, like the Creek word *tcholocco*, horse, from *tchoco*, deer, and *locco*, large. Thus we have *impo*

*yatchah*, toe, from *ihm-pūh*, foot, and *yatchah*, a designation which is common to toe and finger, for finger is called *eek-sa-ya-tchah*, *eek-sah* or *eek-seh* signifying "arm." *Eek-seh* *peh* is ~~unch~~ *i/der* from *eek-seh*, arm, and *pieh*, alone. A fine instance is *wāt-kā-nō-nō-sāing-wi-hě-rēh*, yellow, from *wāt-kā-nōh*, egg, meaning therefore egg-colored. In other cases, a derivation is not so manifest, although also discernable. Thus the moon is termed *nuh-too-tcha-o-weh*, evidently derived from *nuh-teh*, sun, and *weet-tcha-wah*, night or darkness. Strange to say, star, *wapitnoh*, is literally little sky or skyling, perhaps child of the sky, for sky is *wapit*, and *noh* is the diminutive, as *tangseh*, dog; *tangsehnoh*, puppy; *hopkeh*, cat; *hopkehnoh*, kitten; though we have also a diminutive termination *nuh*, as in *wīd-dā-hī-nūh*, calf, from *wīd-dā-yāh*, cow. *Wūss-in-tōo-tū-hěh*, dirt-dobber, is very evidently derived from *wuss*, wasp, and *ihn-tōh*, clay, while with equal certainty is *wēet-tchā-wāh-reh*, evening, derived from *wēet-tcha-wāh*, night. Whether or not the *bō-yēh* in *wī-dō-bō-yēh*, a deer, may have reference to the root of the word for gun, (gun being termed *bō-hěh*) and may therefore mean the animal that shoots or dashes past, I am unable to say. That *yāi-trō-wāh*, baby, is derived from *i-tā-rō-wāh*, little, is self-evident, and it is also very plain that *itarowah* is connected with *taro*, large, meaning, indeed, that which is not large, unlarge. Thus also is ugly, *conehaareh*, derived from *conehoreh*, good, and *onehaareh*, not, meaning therefore not good, not pretty. *Nepetoosehaapreh*, panther, is composed of *tooseh*, tail, *haapreh* long and *nepe*, which may be a part of the word for beast—the long-tailed beast therefore.

For many simple things two words are used, as rice, *gusseraak taaktseh*, from *gusseraak*, wheat, and *taaktseh*, white; and these should not be mistaken for one word, difficult as it is to find out the divisions of words.

The pronunciation of this language is peculiar, and presents a great variety, although in this it may not differ from other Indian tongues, with which, as already remarked, I am unacquainted. Most noticeable to me appeared the nasal sound indicated by italics in the vocabulary in such words as *i-scang*, head; *tangseh*, dog; *scang-treh*, white man; *scang-seh*, hair, and *wongh*, arrow; and the strong German guttural *ch* as in *hěh-ich-sě-reh*, I cook, or *coch-rūh-hě-rēh*, I go. The pronunciation of the *ch* in these two words is, however, somewhat different. The second is the German sound exactly; the first is spoken more through the nose,

but is by far the most common of the two: In the vocabulary this is spelt with a simple *ch*, while the *tch* sound which occurs in our word "cheese" is indicated by *tch*. This is a very common sound. We have it in *ī-tch-wēh*, pine; *trī-tchĭck-nēh*, plum; *yā-wĭtch-tcha-hāh*, girl, and a great number of other words. A very singular, but not so common sound is that heard in the word *hĕ-hūn*, screech-owl, which resembles the one emitted when a stone is cast into water, and may be onomatopoeic as the word *what-kŭe-yān-ĕh*, whip-poor-will, certainly is. Besides this peculiar pronunciation of the *u*, we have a short *u* as in *cus*, corn, pronounced precisely like the German "kuss," and the broad *u* as in *sook*, house, which is prolonged more than in the English words "cook" or "book." *A* seems to be the only other vowel which has a peculiar pronunciation, if we except the nasal *o* in *wongh*, also perhaps onomatopoeic in reference to the sound of a flying arrow, and that peculiar prolonged *o* in *dōwote*. *A* is frequently pronounced very broad, as in *ā-gĕ-raāp*, they, the others, *hōĕ-kāat*, now; *haap*, up; *paāk-sāing*, rabbit. The sound *ai*, really a passage from the broad *a* to *e* is rare, but occurs for example in *cāi-yah*, turtle, and *yaitrowah*, baby.

One might suppose, that catching the sound of a foreign language would be the easiest thing in the world, but the fact that foreign accents are so common to all who learn a new language, proves that this is not the case. In a tongue, however, where one word is so frequently drawn into another, this is peculiarly the case. By making my Indian tutor repeat his words slowly, I sought to remedy the evil, although there again a difficulty arose; for he having been accustomed to hear them rapidly spoken, the slow pronunciation appeared, even to him, a wrong one. In English, the word "been" is commonly pronounced "bin," and one, who had only heard it thus rapidly spoken and did not know its orthography, would scarcely be able to speak it slowly, or, if he did, would probably make it sound like "binne." I need scarcely here allude to the additionally most difficult task of inventing an orthography for such odd sounding words as *do-we-te*, *wongh* or *he-hun*, when description even fails to explain the pronunciation.

We will now proceed to the vocabulary in which it will be proper to make such divisions only as will separate the various parts of speech.

## NOUNS.

God, wāh-rō-wēh.	Man, yēhm-bürt-tcheh.
Devil, (evil spirit,) yēh-oō-rēn-tchēh.	Woman, n'-yāh.
White man, scāng-trēh.	Indian, yē-yēh.
Negro, yēh-hōke-tchēh.	Mosquito, tchī-wih-hă-ūh.
Boy, yēh-tchă-hāh.	Bull, yā-sīd-wāing.
Girl, yă-witch-tchă-hāh.	Cow, wīd-dă-yāh.
Baby, yāi-trō-wāh.	Calf, wīd-dă-hī-mūh.
Father, yēh-mūh-sēh-hāh.	Fish, yi-eh.
Mother, yāk-sūh.	Raccoon, ă-tchīg-nēh.
Son, cūr-rīh-dēh.	Squirrel, pā-yāng.
Daughter, ă-nō-wāh.	Deer, wī-dō-bō-yēh.
Wife, yāa-kē-tchēh.	Bear, nī-mēh.
Hand, ike-sēh pī-ēh.	Snake, dāh or yāh.
Foot, ihm-pūh.	Frog, ar-ra-raing.
Finger, eek-să-yă-tchā.	Horse, whēet-sang-wă-yēh.
Toe, im-pō-yă-tchā.	Panther, nē-pē-tōo-sē-hāa-prēh.
Head, ihs-skā.	Rabbit, paāk-saing.
Hair, scāng-sēh.	Darkness, wēet-tchă-hēr.
Tongue, sō-mūs-ēh.	Night, wēet-tcha-wāh.
Eye, ĩ-toō.	Day, yā-brēh.
Nose, pīng-sūh.	Evening, weēt-tchă-wāh-rēh.
Mouth, ihs-sō-mūh.	Morning, yă-ōpe.
Thigh, tūs-soōh.	Yesterday, soōn-dāh.
Leg, ĩ-kēh.	To-morrow, yă-wēr.
Arm, eēk-sāh.	Sun, nūh-tēh.
Heel, ĩ-tchē-pīt.	Moon, nūh-tōo-tchă-ō-wēh.
Back, ă-rē-tūck.	Sky, wă-pīt.
Tail, toō-sēh.*	Star, wā-pīt-nōh.
Side, haāk-pēh.	Water, yāng-yēh.
Middle, dār-rāng.	Fire, im-peēh.
Fist, ik-sō-wōh.	Wind, hī-yeh.
Chin, is-sō-mō-hă-pīs.	Ice, mō-hāy.
Fat, nō-yānk.	Frost, wă-tāh.
Dog, tāng-sēh.	Sand, yă-wō-tāh.
Cat, hōp-kēh.	Mud, mā-nūh.
Opossum, wunk.	Rock, en-tih.
Skunk, ihn-sūi.	Clay, ihn-tōh.
Screech-owl, hē-hūn.	River, ihs-swāng.
	Flower, d'na-pā-sing-wēh.

\* Anus, il-ta-cher; flatus, na-pung; partes genitales:—masc. ch-yān; fem. ih-mi-tun.

Whip-poor-will, wāt-kūc-yān-ēh.	Fruit, trīh.
Dirt dobber, wūss in-tōo-tā-hēh.	Wood, (also tree) ī-āp.
Wasp, wūss.	Pine, itch-wēh.
Buffalo, yā-daās.	Oak, yāb-yēh.
Turtle, cāi-yā.	Sassafrass, gūs-tū-pēh,
Grass, sār-rāak.	Rice, gūs-sē-raāk taāk-tchēh (literally white wheat).
*Chesnut, yer-ō-pēh.	Egg, wōt-kā-nōh.
*Hickory, ohn-ēh-kūh.	Mountain, sūck.
*Plum, tchick-nēh.	Valley, ā-gūa, (like Spanish for water, precisely.)
*Peach, yēh.	House, soōk.
*Apple, tchō-gēh.	Tent, hāb-nēh tēh.
Grape, tchi-ri-tchāh.	Knife, sīm-pāh.
Watermelon, sōr-rōh-bēh.	Gun, bō-hēh.
Victuals, nō-yang.	Enemy, ate-koō-ni-wāh.
Homini, gūsh-shūh.	A little (of something) ā-tchēh.
Potatoe, wīt-tē-kēh.	Meat, whīd-yōh.
Sweet potatoe, wīt-tē-kēh tchōo- wāh.	Bread, gūstāh.
Corn, koōs (like German kuss).	Saddle, haāk-pang-hāy.
Salt, tūss (very short).	Pipe, wāh-me-sūh.
Gourd, wā-dēh.	
Wheat, gūs-sē-raāk.	

## PRONOUNS.

## PERSONAL.

I, dēh-rēh.
Thou, yēh-yēh or yēh-tēh.
He, } ā-wēr, ā-wō-kā.
She, }
We, dō-wāh, dō-wō-tē or dō- wō-kē.
You, wē-wēr, hē-ā-kān-ē-hēr or wi-ā-kān-ē-hēr.
They, ā-gē-raāp, (others, †) ī-ā- kān-ē-hēr.

## POSSESSIVE.

Mine, dēh-dēh-ē-dēh.
Thine, yēh-yēh-ē-dēh.
His, oūr-ē-hē-dēh.
Her, mni-yāh, or n'-yāh. ‡
Our, dōh-wāh.
Your, yēh-yēh-ē-dēh.
Their, ow-wāh-ēh.

## DEMONSTRATIVE PRONOUNS.

This, hā-rēe; that, cōo-rēe.
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## INTERROGATIVES, ADVERBS AND INDICATIVE PRONOUNS.

What, tā-rēh-tēh.	Who, tōē-wēn-tēh.
When, tām-bē-tēh.	Whose, taīng-kē-ēch-nēh.
Where, tā-tēh.	Why, tā-nēch-nēh or tā-nēck.

\* When *tri* is prefixed to these it denotes the fruit; if not, the tree is meant.

† Whether there is really a distinct word for "they" I could not find out, owing to the difficulty of explaining what I wanted.

‡ The same may be said in reference to "her."

## NUMERALS.

## CARDINALIA.

- |  |  |
|--|--|
| 1, d'no-pö-nēh or nē-pūing.                    | 18, pītch-ī-nē nā-pö-sāh öck-sāh.      |
| 2, nāo-prēh.                                   | 19, pītch-ī-nē wānt-tchāh öck-sāh.     |
| 3, nāo-me-nēh.                                 | 20, pītch-ī-nāo-prēh.                  |
| 4, pār-ö-prēh.                                 | 25, pītch-ī-nāo pöck-trēh öck-sāh.     |
| 5, pöck-trēh.                                  | 30, pītch-ī-nāo-me-nēh.                |
| 6, dīp-crēh.                                   | 40, pītch-ī-pār-ö-prēh.                |
| 7, wās-sīg-nīu.                                | 100, pītch-ī-hāa-rēh.                  |
| 8, nā-pö-sāh.                                  | 102, pītch-ī-hāa-rēh nāo-prēh öck-sāh. |
| 9, wānt-tchāh.                                 | 200, pītch-ī-hāa-rēh nāo-prēh.         |
| 10, pītch-ī-nēh.                               | 300, pītch-ī-hāa-rēh nāo-mē-nēh.       |
| 11, pītch-ī-nē <del>pāo</del> -pāing öck-sāh.* | 1000, īp-sī-ne-mōy-ēh.                 |
| 12, pītch-ī-nē nāo-prēh öck-sāh.               |  |
| 13, pītch-ī-nē nāo-mē-nēh öck-sāh.             |  |
| 14, pītch-ī-nē pār-ö-prēh öck-sāh.             |  |
| 15, pītch-ī-nē pöck-trēh öck-sāh.              |  |
| 16, pītch-ī-nē dīp-crēh öck-sāh.               |  |
| 17, pītch-ī-nē wās-sīg-nīu öch-sāh.            |  |

## ORDINALIA.

First, ā-rāas-kē-hē.

Second, dē-kēh-hē.

Third, dōo-gā-rē-hē.

The cardinal numbers are used for all the following ordinal numbers.

## ADJECTIVES.

- |  |  |
|--|--|
| All, cū-nīhp.                            | Live, ili-wāhn-āh, also alive, adv.                  |
| Good, cō-nē-hö-rēh.                      | Lean, sāb-meh.                                       |
| Bad, im-bār-rāh.                         | Fat, nōh-ōh-tchoh-dēh, īn-dōh.                       |
| Little, ī-tā-rö-wāh, tā-rö-hā or tunher. | Black, ā-woke-kāh.                                   |
| Large, tā-rōh, pöt-kī-hē-rēh.            | Green, yā-hāh.                                       |
| Old, ihs-sāing-dēh.                      | Blue, why-ān-kā-rēh.                                 |
| Young, īh-wōhl-dēh.                      | Yellow, wāt-kā-nō-nö-sāing-wī-hē-rēh (egg-coloured.) |
| Dead, īh-wāh-ē-rēh.                      | White, taāk-tchē or ihm-taāk-tchē.                   |
| High, hāf-mēh.                           | Hot, wāh-rö-pā-rēh.                                  |
| Short, low, mūn-ēh-kī-sā-ē-rēh.          | Cold, tchīng-hēr.                                    |
| Dirty, tchi-ö-wē-hē-dē.                  | Pretty, tör-hē-rēh.                                  |
| Clean, trāp-hē-de-dēh.                   | Long, haā-prēh.                                      |
| Strong, īh-mēh-roh.                      | Ugly, cō-nē-hāa-rēh.                                 |
| Sour, hīt-tāh.                           |  |

\* *Ock-sah* may mean "and" though otherwise not used.

Sweet, ȳ-tcho-wāh.  
Broken, cāt-hēr.

Dark, ă-werk-tchĭ-rēh.  
Inside, dā-tūc-cōh.

## ADVERBS, &amp;c.

Well, wān-tchach-ma-hi-dē-dēh.  
Much, ě-sō-wōng.  
More, me-rāa-ě-dēh, most, mē-rāa-hēr.

Slow, wōng-sě-rĭh.  
Rather, tolerable, cū-nĭ-hē-rēh,  
or o-kě-rū-mĭch-hēr.

As much as, ōkē-sě-rān-hēr.

Soon, ūt-kā-nāh.

Perhaps, ohn-ě-tchēh.

Down, hūk.

Almost, ōh-ně-rēh-dē-rēh, or ōh-ně-rēh-de-dēh.

Up, hāap.

Always, ōh-ni-nā-paing-rāh.

Enough, plenty, s'tcho-yēa-ě-rēh.

Sometimes, kŭ-rāpe.

Alone, pi-ch.

Back, nō-wāng-sūh-he-rēh.

Drunk, ya-aing-sah.

Either, or, hāatēh-hāatēh,

Sleepy, ih-měr-rēr.

Other, hēr-ěch-nēh.

But, ō-ně-kān.

Painful, d'nē-pā-hā-yā-gēh, (literally "it pains.")

Not, ō-ně-hāa-rēh, (from ō-hāa-rēh.)

Yes, hĭm-bāh, (probably originally meaning "good," "well," "all right," and is the source of the *him-baar* in the comparative and superlative of *conehoreh*.)

After or afterwards, dē-tāh.

Right, ihk-saām-bēh.

No, ō-hāa-rēh.

Left, ȳt-chēhd-kūt-tchēh.

Near, hā-ynt, ă-kĭh.

Fast, quick, bāa-nēh.

Our, tār-rāng (also outside,) tō-rāng.

Far, ūt-kā-nēh.

Beyond, ă-tchĭd-ŭck.

This side of, hā-miht-coh.

## VERBS.

I have, tā-rēh.

I hide, we-rŭh-so-dēh.

I work, dō-rĭhs-se-dēh.

I bite, tchŭhk-să-rēh.

I play, ih-sō-wēh, or dō-sō-wēh.

I dig, n'dah-hā-rēh.

I eat, dē-tchān-dēh.

I laugh, hā-hā-sě-rēh.

I drink, cūr-rŭh-sō-dēh.

I cry, ō-wāih-sě-rēh.

I ride, sāg-na-tē-dēh.

I whip, jě-hā-dō-rēh.

I walk, yōu-wāh-sō-dēh.

I kiss, so-mo-tchoh-so-rēh.

I wash, nē-pō-nēp-ko tā-rēh.

I talk, neēn-daā-sě-rēh.

I smoke, pō-kě-sŭ-dēh.

I cook, hě-ĭch-sě-rēh.

I sleep, nā-mo-rēh.

I make, nā-cāt-tche-rēh.

I am awake, dā-ta-rě-dēh.

I smell, hākes-sě-rēh.

I fish, ih-tchāng-sō-rēh.

I run, (after someting,) I chase,

I hunt, p'no-pō-tchār-ēh.

doh-trāhn-dēh.

I love, <i>ně-mo-sāh</i> .	I copulate, <i>yāg-na-te-dēh</i> .
I see, <i>dā-ně-rēh</i> .	I cough, <i>ě-hě-pēh-rēh</i> .
I run, <i>tchi-rīk-sě-dēh</i> .	I sneeze, <i>hă-ō-pě-sīn-pēh-rēh</i> .
I jump, <i>wāng-sō-dēh</i> .	I whistle, <i>ō-wīm-sēr-ěh</i> .
I shoot, <i>bōh-sō-dēh</i> .	I wish, <i>ō-nā-nēh</i> .
I kill, <i>dīg-wă-rēh</i> .	I smell, (emit an odor,) <i>sūn-wēh</i> ; (sunwerch, it smells).
I feel, <i>dě-tchih-sēh</i> .	I take, <i>tchoo-rūh-hōo-dēh</i> .
I want, <i>nă-mū-rě-rēh</i> .	I go, <i>cōch-rūh-ě-rēh</i> , <i>dō-tchēh</i> , or <i>cō-der-hē-răy</i> .
I bring, <i>do-hōh-nēh</i> .	I catch, <i>whēep-sě-rēh</i> .
I break, <i>căt-sě-rēh</i> .	
I marry, <i>ne-hū-nc-ě-rēh</i> .	

## PREPOSITIONS.

In, <i>dă-tōok-cōh</i> , or <i>dă-toōk</i> .	Under, or below, <i>ă-kō-pēr</i> , <i>hūk</i> (also adv.)
Through, <i>mo-sě-rēh-tēr</i> .	
Above, <i>nihn-dāak</i> , (also adv.)	By, <i>ă-kēh</i> , <i>aāk-pě-sāh</i> , (meaning "by the side of,") (also adv.)
On, <i>taāk-sāh</i> .	
Over, <i>hī-aāk</i> , <i>hă-pūt</i> .	

As already remarked, it is very difficult to discover the rules for conjugating the verbs, although with the assistance of the irregularly used auxiliary, a regular conjugation may be made which is intelligible to the Catawbas themselves. To discover any hidden rules in the correct conjugation, where such a mere handful of words is known, is almost impossible. Without therefore premising any further remarks, I shall give the conjugations of several verbs, some of them with substantives, as I heard them from my Indian instructor.

VERB: I LOVE, *ně-mo-sāh*, (*wife, yāa-kě-tchēh*.)

## PRESENT.

I love my wife, *yaaketchēh dedeh nemosah*, or *yaa-de-ke-tchēh nemosah*.  
 Thou lovest thy wife, *yaaketchēh ychyeh yemosah*, or *yaa-ye-ke-tchēh yemosah*.  
 He loves his wife, *awer yaaketchēh mosah*.  
 We love our wives, *dowote yaaheketchēh hamesahreh*.  
 You love your wives, *wewer yaaweketchēh womosahreh*.  
 They love their wives, *ageraap yaaketchēh mosahreh*.

## PAST.

I loved my wife, *yaaketchēh (dedeh 'may be omitted here,) namosah tareh*.

Thou lovedst thy wife, yaaketcheh (yehyeh) yamosah tareh.  
 He loved his wife, awer yaaketcheh mosah tareh.  
 We loved our wives, dowote yaaheketcheh hamosah tareh.  
 You loved your wives, wewer yaaweketcheh womosah tareh.  
 They loved their wives, ageraap yaaketcheh mosah tareh.

## FUTURE.

I shall love my wife, yaaneketcheh namosah boreh.  
 Thou wilt love thy wife, yehteh or yehyeh yaaheketcheh yamosah boreh.  
 He will love his wife, awer yaaheketcheh mosah boreh.  
 We shall love our wives, dowote yaaheketcheh hamosah boreh.  
 You will love your wife, wewer yaaweketcheh womosah boreh.  
 They will love their wives, ageraap yaaketcheh mosah boreh.

## IMPERATIVE..

Love your (or thy) wife, mosadeh yaaheketcheh !

## PARTICIPLES.

Loving, mosahreh.  
 Beloved, nemosahyeehereh.

Here therefore we have a very simple conjugation in which the auxiliary "tareh" is regularly used. Whether its use is only of later origin and similar to that of the Latin auxiliary, with the lower classes of Romans at later periods, as Niebuhr has shown, it is impossible to say. With the two following verbs, the auxiliary is partially employed in the past and not at all in the future.

VERB: *Dīgūa*, I KILL.

PRESENT.	He has killed, cawan tareh.
I kill, digua.	We have killed, dowoke higuana tareh.
Thou killest, igua.	You have killed, heakancher higuareh.
He kills, a-u-a*-cow-a-reh.	They have killed, iakancher iguareh.
We kill, dowoke higuareh.	
You kill, wewoke wegua deh.	FUTURE.
They kill, aguaraup (ageraap) igua deh.	I shall kill, digua wahsau-wareh.
PAST.	Thou wilt kill, yegua-ereh.
I have killed, diguan tareh.	
Thou hast killed, dehrehmeh diguareh.	

\* Perhaps this *a-u-a* means *awer*.

He will kill, ca-wadeh.	IMPERATIVE.
We shall kill, diguaredeh.	Kill ! dakoadeh.
You will kill, weguadeh.	PARTICIPLE.
'They will kill, iakancher iguana- nareh.	Killed, igua hëunčooreh.

VERB : *ih-sö-wēh*, I PLAY.

PRESENT.	They have played, iakancher suich hereh.
I play, ihsoweh.	FUTURE.
Thou playest, awoka hisuideh.	I shall play, dasūi rechdeh.
He plays, hisuideh.	Thou wilt play, wassui rechneh.
We play, hasuireh.	He will play, awoka suich hereh.
You play, wasowichnuh.	We shall play, hiacaneasuich hereh.
They play, wasowichnuh or iakaneher suichnuh.	You will play, wiakancher was- suich rechndoh.
PAST.	They will play, wewer wassui rechn-doh.
I have played, dasuin tareh.	IMPERATIVE.
Thou hast played, <i>dapaing</i> sui- deh.	Play, wassui !
He has played, yasuin tadoh.	
We have played, dowoka ha- suich hereh.	
You have played, heakancher suich hereh.	

In the following verb the auxiliary is not used in the past, but we find it in the first person singular of the future.

VERB : *Dě-tchān-dēh*, I EAT.

PRESENT.	He has eaten, odoran tadeh.
I eat, detchandeh.	We have eaten, dowote handeh.
Thou eatest, yeyey detchandeh.	You have eaten, wewer dohwō- <i>yango</i> -wichnuh.
He eats, awer dorandoh.	They have eaten, dowe yahndoh.
We eat, dowoke dochahn he- reh.	FUTURE.
You eat, wewer ye-doyandoh.	I shall eat, dōchan horeh.
They eat, awoka noyanchereh.	Thou wilt eat, dorandeh.
PAST.	He will eat, doyanredoh.
I have eaten, doo tchanchereh.	We shall eat, dowoke dochahn hereh.
Thou hast eaten, yedopendoh rahn-deh.	

You will eat, wiakaneher do- yan wichdoh.	IMPERATIVE. Eat, dorandeh.
They will eat, awoka noyan rech-neh.	PARTICIPLES. Eating, noyang. Eaten, yanecheh.

Many of the apparent irregularities are probably ascribable to the separation of words and the transposition of the syllables. Another cause may be the ease with which they replace one consonant by another, a fact which the reader cannot have failed to observe upon various occasions. That vowels alone should acquire any importance in the language, which is spoken *without moving the lips* perceptibly on any occasion, is very natural. All the labial sounds are lost or at least subdtted, and gutturals or nasal sounds alone remain.

The suppression of syllables, to which I have already once had occasion to allude, is also a potent cause for apparent irregularity in the conjugation of verbs. The terminations *reh, deh, neh, seh*, perhaps might more properly be termed appendages of words, added for the purpose only of giving that peculiar Indian aspirative ending. These are therefore very generally dropped when another word follows. We have an instance in the following regular verb *wheepseh*, I catch in the first person singular of the future, the imperative and the participle.

VERB: *wheēp-sēh*, I catch, (pāak-sāing, rabbit).

PRESENT.

I catch a rabbit, paaksaing (dedeh) wheepseh or wheepsereh.

Thou catchest a rabbit, paaksaing yehyeh wheepseh.

He catches a rabbit, paaksaing awer wheepseh.

&c.

&c.

&c.

PAST.

I caught a rabbit, paaksaing wheepseh tanrech (or tareh).

FUTURE.

I shall catch a rabbit, paaksaing wheeps' horeh.

IMPERATIVE.

Catch a rabbit, paaksaing wheep-handeh.

PARTICIPLE.

Caught, whcēp-ihreh.

The "ihreh" of the participle *weep-ihreh* is evidently the same as "yeehereh" in the past participle of the verb *nemosah*, *nemosahyeehereh*. Indeed, but little distinction can be drawn between the two when pronounced by an Indian mouth. That the two verbs, although both regular, do not agree in the imperative is not surprising.

Of an approach to a *declension* I have not been able to perceive any thing in the Catawba language. The *yaaheketchek* and *yaaweketchek* used for *yaaketchek* in the first and second persons plural of the sentence *yaaketchek dedeh nemosah* has nothing to do with declining, for we find it omitted in the third person plural. Besides it is different in the two persons, and corresponds with the *yaadeketchek* and *yaayeketchek* sometimes used in the first and second persons singular of the present tense. The insertion of the syllables *de*, *ye*, *he*, and *we*, have no connection with any thing but the persons of the verb, in other words only with *dedeh*, *yeyey*, *do-wotē* and *wewer*.

The *comparisons* are very regular, and are always made by the addition of the adverbs more, *me-rāaedēh* and most, *mērāahēr*. The only irregular adjective that I am acquainted with is *conehoreh*, already mentioned. The following are examples:

Good,	Better,	Best.
Conchoreh,	himbaar meraaedeh,	himbaar meraaaher.
Bad,	Worse,	Worst.
Imbarrah,	imbarrah meraaedeh,	imbarrah meraaaher.
Large,	Larger,	Largest.
Taro,	taro meraaedeh,	taro meraaaher.
Small,	Smaller,	Smallest.
Tunher or,	tunher meraaedeh,	tunher meraaaher.
Taroha,	taroha meraaedeh,	taroha meraaaher.
Sour,	Sourer,	Sourest.
Hittah,	hittah meraaedeh,	hittah meraaaher.

A few sentences may suitably close these brief observations on the Catawba language; but it will be proper first to point out the ordinary form of the interrogative, although this is by no means regular. The most regular form appears to be in changing the ending into *neh*. Thus, "he has eaten bread" is "gustah nachereh," while "has he eaten bread?" is "gustah nacheneh?" "I am making pipes," is "wamesuh taasaaereh," and "am I making pipes?" is "wamesuh taasaaeneh?" "You have killed

a frog," is "arraraing diguadeh," but "have you killed a frog?" is "arraraing diguaneh?"

How do you do this morning?	Yaope tine-eye-doh?
How do you do this evening?	Weet-tchawahreh tine-eye-doh?
Pretty well,	Conehede.
Come here!	Codeh!
What do you say?	Doraing yachneh?
Whose knife (is this?)	Tainkeh simpah ēchneh.*
I take (it.)	Tchooruhodeh!
Go, saddle the horse!	Da wheet haak pang hadeh.
Make homini!	Gusshuh catchadeh!
Cook homini!	Gusshuh hiricheneh!
Make (me) a pipe!	Wahmesuh catchanehmdeh!
Go away!	D'ni-tarah!
Go out!	Torang cootchedeh!
I dont know.	Borry sahrreh.
This dog is as large as the other,	Tangseh hereh taro okeseranher dog this large as much as herchneh. other.
This woman is as good as that,	N'yah hereh conehereh cooree woman this good that okeseranher. as much.
This knife is almost as long as my arm,	Simpah hereh haapreh knife this long ohneredereh okeseranher almost as much as eksah dedeh. arm my.
I was near going back, I al- most went back,	Cochruhhereh tareh nowangsuh- I go have back ereh ohneredede. almost.
The little horse is fat, but the large horse is not.	Wheet itarowah indoh, onekan horse little fat, but wheet taro onehaareh. horse large not.
If the little horse is fat,	Wheet itarowah indoh-teh, horse little fat if

\* This is a fine instance of the severing of words, *tainkechnech* meaning *whose*.



and their language will be among the things that were. It cannot fail to surprise us that, dwindling away as they do so perceptibly, their peculiar tongue should still have been preserved. Even now, however, their papooses learn no English until they arrive at the age of ten or twelve, and I found stout boys and girls who did not even understand a word. Nevertheless the present adults are conscious of having lost many words and frequently tell you that: "The old ones, (now dead,) knowed a heap more."

In conclusion, I would respectfully solicit some indulgence for the hasty manner in which this article was penned. The tent was my study at the time. But possibly the sylvan camp was really the most suitable spot in which to write these brief notes on the language of an Indian tribe, once perhaps the most powerful in South-Carolina, now represented only by a few families, and soon to be obliterated entirely. It is not only a *dead language*, but a *language of the dead*.













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