

**MASHANTUCKET PEQUOT MUSEUM AND
RESEARCH CENTER**
Archives & Special Collections

**Bibliography of
Native American Language Materials**

Introduction

Prior to the contact era, an incredibly rich variety of indigenous languages were spoken throughout the Western Hemisphere. As European colonization, settlement, and expansion took their toll on the Native populations, some concerned (and curious) Europeans strove to document these linguistic phenomena. Beginning with Roger Williams' 1643 study of the Narragansett language, titled *A Key Into the Language of America*, and continuing as the disciplines of anthropology and ethnology matured in the nineteenth century, these individuals boldly undertook to render in writing languages that had always been rooted in oral tradition. With the advent of twentieth-century recording technology, modern anthropologists and ethnologists (such as Frank Speck and George Herzog) were able to capture these languages as spoken (or sung) entities.

Of course, these linguistic differences often posed considerable obstacles to communication between Europeans and Natives. Misinterpretations and faulty translations of messages were perennial causes of conflict and tension. From the colonial era through the twentieth century, those of European extraction have attempted to overcome this barrier either by learning the Natives' languages and translating literature accordingly (as many Christian missionaries did), or by forcibly assimilating Native children in schools in which English was the only acceptable language. In extraordinary circumstances such as warfare, however, the "otherness" of Native languages assumed strategic significance, and they were used to military advantage.

This bibliography contains items in Archives & Special Collections that document several languages indigenous to North America, Greenland, and the Hawaiian Islands, and white efforts to adopt, study, expunge, exploit, and preserve them. For additional sources on Native languages, please consult the Research Library's collection and its bibliography, "Pequot and Related Languages."

ALGONQUIAN LANGUAGE FAMILY

Biographies

Foreman, Grant (1869-1953). *Sequoyah*. Norman, OK: University of Oklahoma Press, 1938.
RARE E99 .C5 S383 1938.

The son of a Virginia fur trader and a Cherokee woman, Sequoyah (1776-1843) spent much of his early life working as a silversmith in Georgia. Around 1809, one of his customers suggested that he sign his pieces, as white silversmiths were then doing. A local wealthy farmer taught Sequoyah how to write his name, and, afterward, the young Cherokee began to develop the idea of a writing system for his tribe's language. Service with the United States Army during the Creek War of 1813-1814 reinforced his determination to create such a system, as soldiers in the Cherokee Regiment were unable to write home or to read military orders. Initially experimenting with pictographs, Sequoyah then formulated a syllabary consisting of eighty-six characters derived from the English, Hebrew, and Greek alphabets in 1821. With his six-year-old daughter, he demonstrated his system's effectiveness to Cherokee leaders, who adopted the alphabet on behalf of the tribe. Soon thereafter, thousands of Cherokees became literate.

This twentieth-century biography of Sequoyah features, among its illustrations, a chart showing the

Cherokee alphabet which he devised, and a sample page from the tribal newspaper *Cherokee Phoenix* (see below).

Linguistic Studies and Vocabularies

Barratt, Joseph (1796-1882). *The Indian of New-England, and the North-Eastern Provinces.* Middletown, CT: Charles H. Pelton, Printer, 1851. MSS 187.

Barratt is the likely author of this brief book, which profiles one Nicola Tenesles, of the Etchemin Tribe, and also describes the life of his tribe. Barratt also includes vocabulary charts, featuring English animal names and basic conversational phrases translated into Etchemin and Micmac.

Bourassa, Joseph N. (d. 1878). *A Vocabulary of the Po-Da-Wahd-Mih Language,* 1843. (1890 manuscript transcription by Wilberforce Eames). MSS 56.

Joseph Bourassa, partially of Potawatomi descent, served as an interpreter for the United States government in its dealings with the Potawatomi Tribe through the mid-nineteenth century. In 1843, he compiled this study of the "Po-Da-Wahd-Mih" language, which he describes in his introduction as being "a dialect of the O-jib-wa and O-dah-wah tongues." One section of this transcription provides a pronunciation key, basic spelling rules, and an alphabetized listing of selected English words (A through G) and their Potawatomi equivalents. Another section provides a few common English sentences and phrases, along with their corresponding translations.

In 1890, noted New York bibliographer and librarian Wilberforce Eames (1855-1937) transcribed this dictionary, appending a brief biographical note about Bourassa and noting that the original dictionary was in the possession of John Brown Dunbar (1841-1914), an expert on the history and culture of the Pawnee Tribe.

Holm, Thomas Campanius, ca. 1670-1702. *Kort Beskrifning om Provincien Nya Swerige uti America,* 1702. MSS 58.

Thomas Campanius Holm was the grandson of Johan Campanius Holm (1601-1683), a Lutheran minister who emigrated from Sweden to the Swedish colony at Fort Christina (present-day Wilmington, Delaware) in 1643. For the next five years (before returning to Sweden in 1648), Johan Holm served as a minister and missionary among the Natives in the Delaware area. He translated Martin Luther's *Shorter Catechism* into the Natives' language and also developed a phonetic alphabet and written vocabulary, later published as *Vocabula Mahakuassica* by his grandson in 1696. Featuring a list of over one hundred words, this is the only known vocabulary of Susquehannock or Andaste, the Iroquoian dialect that was spoken along the Susquehanna River in Maryland and Pennsylvania.

Largely from his grandfather's manuscripts, Thomas Holm compiled this book, the first detailed history of the short-lived Swedish attempt to establish a colony in North America. (Fort Christina, established in 1638, fell under Dutch control in 1655, and ultimately came under British rule in 1664.) An appendix provides a brief listing of Delaware words and their Swedish equivalents.

Laurent, Joseph. *New Familiar Abenakis and English Dialogues.* Quebec: Printed by Leger Brousseau, 1884. RARE PM551 .L3 1884.

Joseph Laurent (whose indigenous name was Sozap Lolô) is identified in this book as an "Abenakis Chief." Although he states in his preface that the main purpose of this volume is "to aid the young generation of the Abenakis tribe in learning English," he also intends this work to "preserve the uncultivated Abenakis language" by putting into writing its grammatical rules and structures. In addition to verb conjugations and pronunciation keys, Laurent also provides the reader with selected English words and phrases, along with their Abenaki equivalents.

Pilling, James Constantine (1846-1895). *Bibliography of the Algonquian Languages.* Washington, DC: GPO, 1891. RARE Z7119 .A4 P6 1891.

This is one of nine bibliographies of indigenous linguistic families that James C. Pilling compiled for the Smithsonian Institution's Bureau of American Ethnology. In this volume, Pilling provides an annotated list, alphabetized by author, of all published studies of, and translations into, Algonquian languages, from Roger Williams' *A Key into the Language of America* (1643) to what were then the most recent publications. Tribal names also appear in the alphabetized listing, each having a list of cross-references. (For example, under the entry term "Pequod" (sic) is the list: "General discussion -- See DeForest, J. W.; Lord's Prayer -- See American Society; Vocabulary -- See Trumbull, J. H. and DeForest, J. W.") Appearing throughout are illustrations of sample pages from various seventeenth- and eighteenth-century studies.

Simerwell, Robert (1796-1868). *Vocabulary: English and Potawatemi* (sic), ca. 1833? (Circa early 1890s manuscript transcription by Wilberforce Eames). MSS 28.

Born in Ireland, Reverend Robert Simerwell served as a Baptist missionary among the Potawatomi Tribe in Michigan. In 1833, he joined the contingent of the tribe that moved into what later became the state of Kansas, where he helped establish the township of Williamsport. At around the same time, he compiled this alphabetized listing of selected English words and their Potawatomi equivalents. (Unlike the Bourassa dictionary mentioned above, this covers nearly the entire range of the Roman alphabet, A through Y.)

In an accompanying note, Eames indicates that Simerwell's work apparently predates a new system of orthography that was adopted in 1834. (This is a citation from James Pilling's *Bibliography of the Algonquian Languages*, published in 1891.)

Speck, Frank Gouldsmith (1881-1950) (compiler). Digital audio tapes and accompanying material, 1903-1954 (inconsistent series). MSS 262.

Anthropologist Frank G. Speck, whom the *Handbook of North American Indians* calls "the leading ethnographer of the Indians of eastern North America," strove to preserve and record cultural information about tribes throughout his career. According to the *Handbook*, his efforts saved "masses of information that would otherwise have been completely lost."

These sound recordings of spoken and musical material from the Cherokee, the Chippewa, the Delaware-Munsee, the Ojibwa, and the Penobscot tribes are some of the fruits of his labor. The earliest recording, which features Chippewa songs, dates from 1903. Through subsequent years, Speck received the assistance of linguist Charles Frederick Voegelin (b. 1906) and ethnomusicologist George Herzog (1901-1983) in gathering these recordings. Accompanying indices for the tapes contain information about the length of each performance and the sound quality of the recordings. Where applicable, the indices also provide the names of the performers and the types of objects used as musical instruments. Herzog transcribed many of the indigenous songs into sheet music form, and often included lyrics and brief commentaries. Voegelin and Herzog continued Speck's work after his death in 1950. (The most recent recording, featuring spoken Penobscot, was made in 1954.)

----- and **John Dyneley Prince (1868-1945).** *Glossary of the Mohegan-Pequot Language.* Reprinted from *American Anthropologist*, Vol. 6, No. 1, January-March, 1904. Lancaster, PA: New Era Printing Company, 1904. PEQRARE PM1885 .P85 1904.

This book is the result of several interviews which Speck had conducted with Fidelia Fielding (1827-1908), whom the Introduction describes as the only living person (in 1904) with any memory of the Mohegan-Pequot language system. Philologist John D. Prince arranged into an alphabetized list over four hundred Mohegan-Pequot words (with their English translations) which Fielding had taught Speck. Etymological notes frequently explain how individual words were adapted from (or lent to) the languages of neighboring tribes. In the Introduction, Prince credits Speck with "rescuing from

oblivion the remains of what was once the speech of a powerful New England nation, a speech which according to all previous accounts had perished at least sixty years ago!"

Tooker, William Wallace (1848-1917). *The Significance of John Eliot's Natick*. (Taken from the September, 1897 issue of *The American Anthropologist*.) Washington, D.C.: Judd & Detweiler, 1897. LHRARE PM1736 .T77 1897.

During his time, Tooker was recognized as a leading expert on coastal Algonquian culture, history, and geographical names. In this short piece, he examines the etymological origins of the name of the Massachusetts town of Natick, first established as one of John Eliot's "Praying Indian" communities in the seventeenth century.

Trumbull, J. Hammond (James Hammond) (1821-1897). *Indian Names of Places, etc., in and on the Borders of Connecticut; with Interpretations of Some of Them*. Hartford: Press of Case, Lockwood, and Brainard Co., 1881. LHRARE F92 .T86 1881.

After several years as an elected official in Connecticut state government, James Hammond Trumbull turned to librarianship (overseeing Trinity College's Watkinson Library from 1866 to 1891) and the study of American Indian languages. In the latter pursuit, he compiled many grammatical and lexical studies, translated John Eliot's *Catechism for the Indians*, and compiled a posthumously-published dictionary for Eliot's Bible (see below). This book provides and explains Native names for various geographical features in Connecticut and adjacent states, and also discusses the origins of town names derived from indigenous names (such as Mystic and Norwalk).

Watkins, E. A. (Edwin Arthur) (compiler). *A Dictionary of the Cree Language, as Spoken by the Indians of the Hudson's Bay Company Territories*. London: Society for Promoting Christian Knowledge, 1865. VAULT PM988 .W38 1865.

Reverend E. A. Watkins compiled this two-part dictionary, providing an English - Cree listing and a Cree - English listing.

Williams, Roger (1604?-1683). *A Key into the Language of America, or an Help to the Language of the Natives in that Part of America Called New-England*, 1643. Reprinted as Volume I of *Collections of the Rhode Island Historical Society*, Providence: Printed by John Miller, 1827. RARE E78 .N5 W7 1827.

Exiled from the Massachusetts Bay Colony in 1635 for his opposition to the Puritans' religious intolerance and their practice of expropriating Native lands, Williams fled southward into Narragansett territory, where he purchased a tract of land which he named Providence. For the next eight years, he lived among the Narragansetts, learning their language and culture. In 1643, he traveled to England, seeking to obtain a charter for the nascent colony of Rhode Island. While in London, he published this work, the first major study of an indigenous language to be printed in English. Each chapter focuses on a particular theme (such as greetings, seasons of the year, animals, worship, or travel) and lists relevant Narragansett words and phrases, along with their English equivalents. Interspersed throughout are Williams' sympathetic and admiring observations about Narragansett culture and lifestyle. This reprint also features a brief biography of Williams written by the Rhode Island Historical Society.

Linguistic Training

Tooker, William Wallace (1848-1917). *John Eliot's First Indian Teacher and Interpreter, Cockenoe-de-Long Island, and the Story of his Career from the Early Records*. New York: Francis P. Harper, 1896. PEQRARE E78 .N7 C63 1896.

In this limited-edition book, Tooker provides an account of the Montauk Cockenoe-de-Long Island (fl. 1649-1687), a Long Island Native who was captured by English forces after the Pequot War and brought as a slave to Dorchester, Massachusetts. There, John Eliot met him, and was immediately

impressed by the youth's acumen. In a letter written in February 1649, Eliot remarked, "This Indian is ingenious, can read, and I taught him to write." Eliot enlisted his aid in learning the rudiments of area languages, a process which culminated in Eliot's *Indian Primer* of 1666 and his translation of the Bible into the Massachusett language (see below).

Literary Translations into Native Languages

Baraga, Frederic (1797-1868) (translator). *Katolik Gagikwe-Masinaigan*. Cincinnati: Joseph A. Hemann, 1858. (Selections from the New Testament translated into the Chippewa (Ojibwa) language.) RARE PM854 .B23 1858.

Born and ordained into the priesthood in Austria, Baraga emigrated to the United States in 1830 in order to proselytize among Native Americans. For the remainder of his life, he worked among the Ottawa and the Chippewa (Ojibwa) Tribes in Upper Michigan. In this capacity, he also compiled the first known grammatical study of the Chippewa language and a Chippewa dictionary. Additionally, he translated several Catholic prayer and sermon books into the Ottawa and Chippewa languages. This book is one of these translations.

Church of England. *Shahguhnašhe Ahnuhmeähwine Muzzeneëgun. Ojibwag Anwawaud Azhëuhnekenootah-Beëgahdag*. Winnipeg: R. D. Richardson, 1889. (Translation of the *Book of Common Prayer* into the Ojibwa language.) RARE BX5145 .A6 C446 1889.

This book presents, in the Chippewa language, the Anglican Church's Order for Morning and Evening Prayer, the Litany, the Holy Communion, and the Catechism.

Copway, George (1818-1863?) and Sherman Hall (1800-1879) (translators). *Iu Otoshki-Kikindiuiin au Tebeniminúng Gaie Bemajiinúng Jesus Christ: Ima Ojibue Inueuining Giizhitong*. New York: American Bible Society, 1856. (New Testament, translated into the Ojibwa language.) RARE BS345 .O45 1856.

George Copway, whose original name was Kah-Ge-Ga-Gah-Bowh, was a member of the Mississauga band of the Chippewa Tribe. Born in Ontario, he spent the first half of his life as a Methodist missionary, and spent much of the second half as a writer and traveling speaker. His autobiographical works are among the first publications from a Native American author. With the assistance of Sherman Hall, Copway translated the New Testament into the Chippewa language.

Eliot, John (1604-1690) (translator). *Mamusse Wunneetupanatamwe Up-Biblum God Naneeswe Nukkone Testament Kah Wonk Wusku Testament*. Cambridge (Mass.), 1661 - 1663. (Translation of the Bible into the Natick dialect of the Massachusett language). Accession Number 2005-0013.

According to the *Handbook of North American Indians*, this is a copy of the first Bible printed anywhere in the New World. Eliot, sometimes known as the "Apostle to the Indians," created fourteen "Praying Indian" towns in colonial Massachusetts, populated by Natives whom Eliot and his fellow missionaries had converted to Christianity.

Assisting in the process of printing these Bibles at Harvard College was a Nipmuck known as James, to whose name was added the sobriquet "Printer," once he had proven his proficiency. According to Allan Forbes in his study of *Indian Events of New England* (see MSS 150 and MSS 151), James, also known as "Wowaus," was apprenticed to the college's printer, Samuel Green, for fifteen years, during which time he aided in the printing of the first edition of Eliot's Bible. In 1675, James rejoined his tribe against the English in King Philip's War. After the war, he received amnesty and resumed his printing duties in Cambridge. A postwar priority for him was printing the second edition of Eliot's Bible, since many copies of the first edition had been casualties of the conflict (see next entry).

Eliot, John (1604-1690) (translator). *Mamusse Wunneetupanatamwe Up-Biblum God Naneeswe Nukkone Testament Kah Wonk Wusku Testament.* Cambridge (Mass.), 1680 - 1685. (Translation of the Bible into the Natick dialect of the Massachusett language). MSS 208.

This is the second edition of Eliot's translation of the Bible into the Massachusett language.

According to a 1933 census, there were sixty-four known copies of this second edition still in existence, of which a large number were imperfect. Of the three copies that have gone to auction over the past thirty years, only this copy is complete.

Gaillard, Maurice (1815-1877) (translator). *Potawatemi Nemewinin ipi Nemenigamowinin.* St. Louis, Missouri: Francis Saler, 1866. MSS 202.

Gaillard was a Swiss Jesuit priest who emigrated to the United States and eventually arrived at St. Mary's Mission for the Potawatomi Tribe (near Topeka, Kansas) in the late 1840s. There, with his mentor, fellow Jesuit missionary Christian Hoecken (d. 1851), Gaillard studied the Potawatomi language and compiled grammatical books, dictionaries, and several translations of Christian literature.

Toward the end of his life, Gaillard courageously attempted to defend the land claims of Natives against white encroachments. Unfortunately, to his dismay, white settlers displaced the area's indigenous communities, whose residents were forced southward into present-day Oklahoma.

This item is Gaillard's translation of Catholic hymns and prayers into the Potawatomi language.

Guéguen, Jean-Pierre (1838-1909). *Niirawe Aiamie Masinaigan, ou, Recueil de Prières, Catéchisme, Chemin de la Croix et Cantiques a l'Usage des Sauvages du Saint-Maurice et de Mekiskan.* Montréal: C. O. Beauchemin, 1889. (Book of Catechisms translated into the Cree language.) RARE BX1958 .C88 G84 1889.

Guéguen was a Jesuit missionary who worked among the Cree Tribe in Canada. This is his translation of the Book of Catechisms into the Natives' language.

James, Edwin (1797-1861) and John Tanner (1780?-1847) (joint translators). *Kekitchemanitomenahn Gahbemahjeinnunk Jesus Christ, Otoashke Wawweendummahgawin.* Albany, NY: Packard and Van Benthuysen, Printers, 1833. (Translation of the New Testament into the Chippewa language.) VAULT BS345 .C55 1833.

Edwin James was a geologist and physician by training. Serving in the latter capacity for the United States Army in various frontier outposts in the Great Lakes region, he also studied the dialects of local tribes. While stationed there, he also met John Tanner, about whom he later wrote a book. The son of a Kentucky pioneer family, Tanner had been captured in 1789 during an Ojibwa raid. After living with his captor in the Ojibwa-Ottawa village of Saginaw for two years, he was given over to an Ottawa woman who accepted him as a son. Until around 1820, Tanner lived as a Native. His divided heritages doomed his subsequent attempts to re-enter white society. Accused of murder in 1846, he fled the Sault Sainte Marie area (where he was working as a government interpreter), and was never heard from again.

According to the British and Foreign Bible Society, this book, a collaboration between James and Tanner, was the first complete translation of the New Testament into the Chippewa language.

Jones, Peter (1802-1856) (translator). *Ojebway Nuhguhmonun Kanuhnuhgumowahjin Egewh Uhneshenahbaig.* New York: The Methodist Book Concern, [1847?]. (*A Collection of Chippeway and English Hymns, for the Use of the Native Indians.*) Accession Number 2003-0058.

Peter Jones, whose indigenous name was "Sacred Feathers," was the son of Augustus Jones, a white

Canadian land surveyor, and Tuhbenahneequay, the daughter of an Ojibwa Missisauga sachem. Cultural differences eventually divided man and wife, and she won custody of their two children, whom she raised according to Native traditions on the northern shore of Lake Ontario. Although he initially rejected Christianity, Jones was baptized into the Wesleyan Church in 1820, began proselytizing throughout Ontario in 1827, and became an ordained minister in 1833. Eventually, he was also named sachem of the Missisauga Tribe. In that capacity, he was a strong advocate for the Ojibwas' material, as well as spiritual, welfare, frequently meeting on their behalf with government officials in attempts to secure proper education and land titles. Meanwhile, he translated several religious and secular works into the Ojibwa language. (This information was obtained from the following Web site: www.nativepubs.com/nativepubs/Apps/bios/0188JonesPeter.asp?pic=none.)

This book, which features the lyrics of Christian hymns in English and Ojibwa on opposing pages, is one of Jones's later publications.

Pierson, Abraham (1608-1678) (translator). *Some Helps for the Indians: A Catechism in the Language of the Quiripi Indians of New Haven Colony*, 1658. Reprinted as Volume III of the *Collections of the Connecticut Historical Society*, Hartford: Printed by M. H. Mallory and Co., 1873.
RARE BX1958 .Q7 P54 1873.

Pierson was an English-born clergyman who emigrated to New England in 1640. Four years later, he established a church in Branford, Connecticut, and remained its pastor until New Haven Colony united with the rest of Connecticut in 1662. Afterwards, he moved, with much of his congregation, to New Jersey. During his service in Branford, Pierson learned the language of the nearby Quiripi (Quinnipiac) Tribe, and endeavored to translate Christian literature into their language (matching John Eliot's simultaneous efforts to translate this material into the Massachusett language). The main lines of text are written in the Quinnipiac language. The English translation appears in the spaces between these lines.

Potawatomi Tribe. Hymns, 1873 and 1877. MSS 203.

These manuscripts are renderings of various hymns into the Potawatomi language created at St. Mary's Mission.

Rand, Silas Tertius (1810-1889) (translator). *[Th]e Gospel Akordi[ng] tu Sent Luuk in Mikmak*. Bath (England): Printed for the British and Foreign Bible Society by Isaac Pitman, 1856. (Translation of the Book of Luke into the Micmac language.) VAULT BS345 .M57 .L8 1856..

Born in Nova Scotia, Rand was ordained as a Baptist minister in 1834, and began missionary work among the Micmac Tribe in 1846. During his years with the tribe, Rand also translated most of the Bible and several hymns and religious tracts into their language. Further, he compiled a 30,000-word dictionary and grammar for the Micmac language, and preserved over eighty tribal tales and legends in written form.

This is Rand's translation of the Book of Luke into Micmac. Its semi-Romanized text uses the shorthand writing system devised by Sir Isaac Pitman (1813-1897).

Vetromile, Eugene (1819-1881) (translator). *Alnambay Uli Awikhigan*. New York: E. Dunigan and Brother (J. B. Kirker), 1857. (*Indian Good Book* translated into the Abenaki language).
VAULT BX2428 .A2 I63 1857.

Eugene Vetromile was a Jesuit missionary who worked among the Abenaki Tribe in Maine. Among his writings were a history of the tribe, a dictionary of their language, and this rendering of Catholic catechisms, hymns, and Mass sermons.

Zeisberger, David (1721-1808) (translator). *Elekup Nihillalquonk Woak Pemauchsohalquonk Jesus Christ Seki Ta Lauchsitup Wochgidhakamike*. New York: Published by Daniel Fenshaw, 1821. (Translation of *The History of Our Lord and Saviour Jesus Christ* into the Delaware language). MSS 245.

Zeisberger was a Moravian missionary who had emigrated to the English colony of Georgia in 1739. When the Moravian enclave residing there moved to Pennsylvania the following year, he joined them, and began a missionary career among the Iroquois that would bring him to the Ohio Territory and Canada, as well.

Published posthumously, this distillation of the Four Gospels from the New Testament is translated into the Delaware language.

Newspapers Written in Native Languages

Cherokee Phoenix, and Indians' Advocate, Volume III, No. 24 (30 October 1830) - Volume IV, No. 18 (12 November 1831). New Echota, GA. MSS 290.

Initially published in New Echota, Georgia, by the Cherokee Nation between 1828 and 1834, this was the first newspaper printed by and for a Native North American tribe, and the first bilingual newspaper printed in the Western Hemisphere. Its first editor, Elias Boudinot (1802-1839), sought to use the paper as a means of reinforcing Tribal consciousness and improving communication between the Tribe and Euro-America. (At its height, the newspaper had subscribers on both sides of the Atlantic Ocean.) Boudinot contributed weekly editorials, and presented articles on relevant news written in both Cherokee and English. As a result of continual white territorial encroachment in Georgia, Boudinot eventually began to advocate tribal removal to lands west of the Mississippi River, and made his views known in his editorials. His was a minority opinion; most of the rest of the Tribe, including leader John Ross (1790-1866), opposed ceding Georgia lands to white settlers. When Ross forbade Boudinot from writing further editorials on the subject in 1832, Boudinot resigned in protest. Elijah Hicks (1797-1856) served as the newspaper's editor for two years, until its suppression by the Georgia state government in 1834. After being forcibly relocated to Indian Territory in the present state of Oklahoma in 1838-1839, the Cherokee Tribe resurrected its newspaper under the title of *Cherokee Advocate* in 1844 (the first newspaper in Indian Territory). Today, the newspaper continues under its original name. (This information was obtained from Ann L. Landini's Doctoral dissertation "The *Cherokee Phoenix*: The Voice of the Cherokee Nation, 1828-1834" (E99 .C5 L26 1992) and the Cherokee Nation Web site (www.cherokee.org/Phoenix/.)

APACHEAN / ATHAPASKAN LANGUAGE FAMILY

Linguistic Studies and Vocabularies

Haile, Berard (1874-1961) (arranger). *A Manual of Navaho Grammar*. St. Michael's, AZ: [s.n.], 1926. RARE PM2007 .M37 1926.

Haile was a Franciscan missionary who devoted his life to working among the Navajo in Arizona. In order to better communicate Christianity to tribal members, he assiduously learned their language and culture. After writing several books on Navajo language, ceremonialism, and mythology, he became known among his fellow Franciscans as the "Scholar to the Navajo." Tribal members praised him as one of the very few white men who spoke their language "like a Navajo." This book, published by the press Haile established at St. Michael's Mission, is one of his early studies of the Navajo language. It explains noun usage and verb conjugations and tenses, and also provides a pronunciation key and vocabulary listings.

Governmental Policies Toward Native Languages

Choctaw Nation of Oklahoma. Photocopy Packet. Accession Number 2001-0039.

The World War II-era documents in this packet depict a United States Marine Corps that used Navajo Speakers with great success in both theaters of the war, and a United States Army reluctant to avail itself of this same assistance. Marine documents extolled the Navajo soldier, not only as a valuable defender of wartime communications, but as a fighter well-suited for combat in the Pacific: "Their work as runners is outstanding, and on their own in jungle or wooded area, they are much more hardy and self-supporting than the normal white man." Furthermore, in a document dated 10 March 1944, Sergeant Philip Johnston of the Field Signal Battalion Training Center at Camp Pendleton, credited the Navajo Code Talkers with maintaining the secrecy of Allied communications during the Anzio landings in Italy in January 1944.

In contrast, one Army document, dated 17 June 1944, reported the Army Signal Corps as "dead set against the adoption of the plan to use Indians (in this capacity), since it was felt that the security features inherent in the Navajo tongue were not sufficient enough to warrant development for general radio transmissions." The Cryptographic Branch of the Army Air Forces also demurred, arguing that existing War Department cryptographic measures sufficed for their purposes, and adding that "Native Indian tongues have been made available to philologists and paleologists through text books which are available at many of the large reference libraries (including those in the Axis nations)." Still, William F. Friedman, the Army's Director of Communications Research, acknowledged in a letter dated 1 May 1944 that "the Indians who were tried out in Army units were probably basically unqualified by lack of the necessary education upon which to superimpose the additional qualifications necessary to make good signal personnel out of them. In brief, it is quite possible that our people have reached erroneous conclusions because the experiment they made was faulty."

Navajo Code Talkers Association. *We Talked Navajo: The Story of the Navajo Code Talkers, U.S. Marine Corps, World War II, Pacific Theatre*, 1992. Accession Number 1999-0094.

Originally published in 1986, this booklet provides brief chronologies of the war in the Pacific, and also of the organization and combat activities of the Code Talkers. Elsewhere are reprints of President Ronald Reagan's proclamation of "National Navaho (sic) Code Talkers Day" on 14 August 1982, wartime and veterans' photographs, and a brief biography of artist and honorary Code Talker Theresa Potter (1933-1986) (see below).

Navajo Nation. "The Navajo Nation Honors the Legendary Navajo Code Talkers." (Poster, 1999) Accession Number 1999-0131.

This large poster gives a list, alphabetized by surname, of all the Navajos who served as Code Talkers in the Marines during World War II. On the left border appear the insignias of the six Marine Corps divisions in which they served, in the upper right corner is the insignia of the Navajo Code Talkers Association, and in the upper left corner is the insignia of the Navajo Nation. Symbols alongside some of the names indicate the first 29 to join these units, those that were killed in action, and those that had died by the time this poster was created in 1999. A caption at the bottom says that "working around the clock on the first two days on Iwo Jima (i.e. 19-20 February 1945), six networks of Navajo Code Talkers transmitted more than 800 messages without error." Major Howard Conner is quoted as saying, "Without the Navajos, the Marines would never have taken Iwo Jima."

(Ira Hayes (1923-1955), a member of the Pima Tribe, is one of the Marines in Joe Rosenthal's famous picture of the raising of the United States flag atop Mount Suribachi on 23 February 1945. Hayes is the one in the far left of the photograph.)

Potter, Theresa. "A Salute to the Navajo Code Talkers of World War II." (Poster, 1982) Accession Number 1999-0115.

This poster, created on the occasion of National Navajo Code Talkers Day (14 August 1982), is a reprint of Potter's 1976 painting. It depicts two Navajo Code Talkers in the jungles of one of the Pacific islands, communicating with two other comrades in the distance. Its bottom border is signed by several veterans who also indicated their unit numbers.

CHINOOKAN LANGUAGE FAMILY

Periodicals Written in Native Languages

Kamloops Wawa. (Issues for the year 1896 in bound volume.) Kamloops, British Columbia: The Editor, 1896. RARE Z60 .K36 1896 v.5.

Beginning in the late eighteenth century, American and European fur traders ventured into the Columbia River Valley (in the present state of Washington and province of British Columbia) to obtain materials. Conduct of business there required them to learn the basic words and phrases of the region's languages (and vice versa). The resulting lingo, which some modern scholars have labeled "Chinook jargon," was an admixture of the Native Chinook and Nootka, and the Euro-American English and French. Mid-nineteenth-century attempts to render this jargon into written form using the Roman alphabet benefited the Natives little, as few of the sounds were accurately written in Romanized form. Enter Jean-Marie Raphaël Le Jeune (1855-1930), a French-born Catholic missionary who had emigrated to British Columbia in 1879. Le Jeune, who had learned the Duployan shorthand method in his youth, reasoned that the jargon could be better written using shorthand characters (thus making the writings more intelligible to the region's indigenous population). Having thus learned the shorthand characters, the Natives could then, in time, more easily make the transition to written French and English. Accordingly, from his mission in Kamloops, Le Jeune transcribed several reading books and religious works into a variant of shorthand adapted to the jargon.

Kamloops Wawa (Chinook for "talk") was a periodical, edited by Le Jeune, which was issued irregularly between 1891 and 1923. (Beginning as a weekly publication, it had become a monthly periodical in 1894.) This periodical contained news and Christian writings in shorthand, Chinook jargon written in Roman letters, and English. (Often, the three translations would appear in adjacent columns on each page.) This bound volume contains the monthly issues for 1896.

INSULAR LANGUAGES

Literary Translations into Native Languages

Bingham, Hiram (1789-1869) (translator). *Ke Kauoha Hou a Ko Kakou Haku e Ola'i a Iesu Kristo: Ua Unuhiia Mai ka Olelo Helene: A ua Hooponopono Hou Ia.* New York: American Bible Society, 1860. (Translation of the New Testament directly from Greek into Hawaiian and English.) RARE BS335 .H35 1860.

Bingham was a Congregationalist missionary who spent twenty-one years in the Sandwich Islands (as the Hawaiian Islands were then known) between 1819 and 1840. During that time, he learned his charges' language, devised a written alphabet for it, and translated the Bible accordingly. This printing of the New Testament features the Hawaiian and English translations from the original Greek text in adjacent columns.

INUIT LANGUAGE FAMILY

Literary Translations into Native Languages

Grönlandske Folkesagn, Opskrevne og Meddeelte af Indfødte, med Dansk Oversoettelse. Godthaab: Trykt i Inspectoratets Bogtrykkeri af L. Møller, under Tilsyn af Hjelpelaerer R. Berthelsen, 1859-1863. MSS 267.

In 1853, Denmark sent geographer Hinrich Johannes Rink (1819-1893) to its colony of Greenland to oversee business dealings there. (He later served as Royal Inspector for South Greenland before health reasons compelled his return in 1868.) While there, Rink also strove to preserve original Greenlander culture, which European colonization had seriously jeopardized. Enlisting the aid of a Native named Rasmus Berthelsen, Rink began several publications that were printed in Greenlandic and Danish. A newspaper, *Atuagaglliutt*, reported on world events and provided useful news on hunting conditions and official decrees for the benefit of its readership. Among Rink's other publications were these four volumes, which recounted traditional Greenlander myths and stories. For the first time, indigenous Greenlanders (children, as well as adults) had the opportunity to read literature written in their own language. Appearing throughout each volume are hand-colored woodcuts by Native artists; these depict hunting scenes, village life, and other topics.

IROQUOIAN LANGUAGE FAMILY

Linguistic Studies and Vocabularies

Bruyas, Jacques (1635-1712). *Radical Words of the Mohawk Language, with Their Derivatives.*

Late seventeenth-century manuscript, reprinted as Appendix E of Volume V of the *Documents of the Senate of the State of New-York, Eighty-Sixth Session, 1863*. Albany: Comstock and Cassidy, Printers, 1863. RARE PM1883 .B79 1863.

Described in the Preface to Appendix E as "undoubtedly the oldest grammatical or lexicographical treatise on the language of the Mohawks," this is the work of French Jesuit missionary Jacques Bruyas (erroneously named "James" on the title page). Beginning in 1667, he spent forty-five years among various Iroquoian tribes in Québec and northern New York, including the Mohawks, the Oneidas, and the Senecas. In 1693, he became Superior of all Canadian missions, and he facilitated peace negotiations between the French and the Iroquois Tribes between 1699 and 1701. Written in Latin, French, and Mohawk, this study examines verb conjugations in the Mohawk language, and provides what the Preface calls a "very full Mohawk Dictionary."

Mithun, Marianne. *A Grammar of Tuscarora.* (Draft copy of Doctoral Dissertation.) New Haven: Yale University, 1974. Accession Number 2003-0015.

In the course of her research for this dissertation, Marianne Mithun (b. 1946) culled information from the Tuscarora Tribe in New York over a period of two years. This study examines Tuscarora syntax, verb conjugations, and word pronunciations. Two years later, in 1976, Garland Publications of New York published this piece in book form as part of its series *Garland Studies in American Indian Linguistics*.

Literary Translations into Native Languages

Church of England. *Ne Kaghyadoughsera ne Yoedereanayeadagwha.* [Hamilton, Ontario?: New England Company], 1842. (Translation of the *Book of Common Prayer* into the Mohawk language.) RARE PM1884 .C6 1842.

This edition of the Mohawk-language version of the Anglican Church's *Book of Common Prayer*

resulted from the successful proselytization efforts of the Society for the Propagation of the Gospel in Foreign Parts among the Mohawks in Canada. (Acquiring more converts necessitated printing additional prayer-books.)

Church of England. *Ne Yakawea Yondereanayendaghkwa Oghseragwegouh.* London: Printed by C. Buckton, 1787. (Translation of the *Book of Common Prayer* into the Mohawk language.) VAULT BX5943 .A6 M8 1787.

Beginning in 1714, the Society for the Propagation of the Gospel in Foreign Parts had periodically issued editions of the Anglican Church's *Book of Common Prayer* translated into the Mohawk language. By the mid-1780s, most of the copies of these earlier editions had become casualties of the Revolutionary War and the postwar removal of the Mohawks into Canada. This is one of the books printed to replenish the supply in 1787. However, unlike its predecessors, it features the English rendition on the verso, and the Mohawk rendition on the recto. (As the Preface explains, "Hereby the Indians will insensibly be made acquainted with the English language; and such White People in their vicinity as chuse to learn Mohawk, will hence derive much assistance.") An even more notable feature of this edition is the inclusion of the Book of Mark, translated into Mohawk by the Tribal military, political, and spiritual leader Joseph Brant (1742-1807).

Hess, William (d. 1843) (supposed translator). *Ne Kaghyadonghsera ne Royadadokenghdy ne Isaiah.* New York: American Bible Society, 1839. (Translation of the Book of Isaiah into the Mohawk language.) RARE PM1884 .B525 1839.

William Hess, a Mohawk schoolmaster, is the putative creator of this book, a translation of the Old Testament's Book of Isaiah into the Mohawk language.

Hill, H. A. (Henry Aaron) (d. 1834) (translator). *Ne Orighwadogenhty ne Jinityawea-onh ne Royatadogenhty ne John.* [New York: Young Men's Bible Society, 1836.] (Translation of the Book of John into the Mohawk language.) RARE PM1884 .B5256 1836.

Henry A. Hill translated much of the New Testament into the Mohawk language in the early nineteenth century. Published posthumously, this is his rendition of the Book of John.

Norton, John (translator). *Nene Karighwiyoston Tsinihorighhoten ne Saint John.* London: British and Foreign Bible society, 1804. (Translation of the Book of John into the Mohawk language.) VAULT BS345 .M77 J65 1804.

Tribal member John Norton rendered this translation of the Book of John into his Native language. The Mohawk-language version appears on the verso, and the English-language version appears on the recto.

Worcester, S. A. (Samuel Austin) (1798-1859) (translator). *Epistles of Paul to Timothy* (translated into the Cherokee language), 1849. MSS 96.

Often considered the most important missionary to the Cherokee Tribe, the Boston-born Congregationalist Samuel Austin Worcester quickly learned the Cherokee language, and helped develop a written form of the new syllabary which Tribal member Sequoyah (1770?-1843) had invented for it. Subsequently, in 1828, Worcester assisted the noted Cherokee author Elias Boudinot (1802-1839) in establishing the weekly newspaper *Cherokee Phoenix*, which featured articles written in both English and Cherokee. Meanwhile, he also began translating Christian writings into Cherokee. Worcester attempted, without success, to prevent the removal of the tribe from Georgia in the early 1830s (he was the litigant in the 1832 Supreme Court case *Worcester v. Georgia*, a ruling which upheld the tribal position, but which President Andrew Jackson ignored). He moved westward with the tribe to present-day Oklahoma, and strove to help its members adjust to their displacement.

This small tract, its text written completely in the Cherokee alphabet, is one of Worcester's earlier

efforts in translating parts of the New Testament.

----- and **C. C. Torrey (fl. 1859) (translators)**. *Gospel According to Matthew (and other selections from the New Testament) Translated into the Cherokee Language*. Park Hill (OK): Mission Press, 1850-1860. VAULT BS345 .C45 1850.

A continuation of Worcester's endeavor to render the New Testament into the Cherokee language. Unfortunately, he died before completing this work. Torrey completed the volume in the following year.

MUSKOGEAN LANGUAGE FAMILY

Native Documents Written in the Original Language

Choctaw Nation. *Nanvlhpisa Noshkobo Micha Nanvlhpisa. Mikmvt Afammih 1837, 1855, 1865, 1866. Kash Nanitimapisa Tok (Treaties) Aiena Ho*. [Dallas, TX]: J. F. Worley, 1894. (*Constitution and Laws of the Choctaw Nation, Together with the Treaties of 1837, 1855, 1865, and 1866.*) RARE KF8228 .C8 A5 1894.

Choctaw lawyers (and sometime preachers) Alexander Richard Durant (b. 1839) and Davis A. Homer (b. 1864?) compiled this printing of the Choctaw Tribe's Constitution. Also included are the Choctaw-language renditions of treaties which the tribe signed with the federal government between 1837 and 1866.

Governmental Policies Toward Native Languages

Choctaw Nation of Oklahoma. *Choctaws: The original Code-Talkers, in defense of our land and people*. (n.d.). Accession Number 2001-0039.

This pamphlet briefly describes the role that the Choctaw Code Speakers had in the American Expeditionary Force (AEF) at the end of the First World War. Retreating German forces had left their communication lines intact in the trenches they had occupied, in hopes that the Americans would use them (enabling the Germans to monitor their conversations). Fortunately for the Allies, Choctaw soldiers were the ones to use these lines, communicating in their own language. Unable to decipher what these soldiers were saying, German intelligence agents "gained no benefit whatsoever from their wiretaps."

Elsewhere on the front lines, "at least one Choctaw man was placed in each field company headquarters" of the AEF. They wrote field orders in their language before sending them to company commanders, an important asset, since the Germans were capturing up to 25% of Allied "runners" who were relaying this information to the trenches.

This pamphlet identifies eighteen of the Choctaw Code Speakers. Sadly, recognition of their efforts came extremely late; many did not live to receive the gratitude they earned. In 1986, Medals of Valor were awarded to the families of Code Speakers who had since died. In November 1989, the French government awarded these heroes the "Chevalier de l'Ordre National du Merite," the highest honor that France can bestow upon the citizens of another nation.

----- Photocopy Packet. Accession Number 2001-0039.

This photocopy packet contains excerpts from books, newspaper articles, and declassified documents from the branches of the United States armed forces. Many of these concern the Choctaw Speakers of World War I. A postwar message from one Colonel A. W. Bloor, dated 23 January 1919, praised the decision to use the Code Speakers to communicate sensitive information: "There was hardly one

chance in a million that Fritz would be able to translate these dialects." Bloor also noted the difficulties of translating military terminology into the Choctaw language (for example, "machine gun" was loosely translated into the Choctaw equivalent of "little gun shoot fast"). One researcher of these heroes reminds his readers of the unfortunate truth that official recognition of their efforts came extremely late, and that, at the time, these soldiers could not even vote in the country for which they were fighting (suffrage for Native Americans was finally granted in 1924).

SAHAPTIAN LANGUAGE FAMILY

Literary Translations into Native Languages

Spalding, Henry Harmon (1803-1874) and Eliza Hart Spalding (1807-1851) (translators). *Matthewnim Taaiskt*. New York: American Bible Society, 1871. (Translation of the Book of Matthew into the Nez Percé language). RARE BS2574 .N3 1871.

On behalf of the Congregationalist American Board of Commissioners for Foreign Missions, missionaries Henry Spalding and his wife Eliza rendered this translation of the Book of Matthew into the Nez Percé language. (The first edition appeared in 1845.) The Spaldings had lived and worked with this tribe since 1836. In addition to preaching Christianity, they also taught school and instructed the Nez Percé in farming, blacksmithing, printing, and other pursuits.

SALISHAN LANGUAGE FAMILY

Literary Translations into Native Languages

Giorda, Joseph and Joseph Bandini. *Smiimii lu tel Kaimintis Kolinzuten*. Montana: St. Ignatius Mission, 1876. (Narratives from the Holy Scriptures in Kalispel.) RARE BS 345 .K33 G6 1876.

Giorda and Bandini, two Jesuit priests, co-authored these translations of excerpts from the New Testament into the language of the Kalispel Tribe.

SIOUAN LANGUAGE FAMILY

Literary Translations into Native Languages

Ravoux, Augustin, bp. (1815-1906) (translator) and Martin Marty, bp. (1834-1896) (editor). *Katolik Wocekiye*. Sioux Falls (S.D.): Brown and Saenger, 1890. (Catholic prayer-book and hymns translated into the Santee dialect of the Dakota language.) VAULT BX2128 .D35 K3 1890.

French-born priest and missionary Augustin Ravoux created this rendition of Catholic devotional literature and hymns into the Santee dialect of the Dakota language. Martin Marty, then the Bishop of Sioux Falls, edited Ravoux's work.

Riggs, Stephen Return (1812-1883) and John Poage Williamson (1835-1917) (editors). *Dakota Odowan*. New York: American Tract Society, [1863]. (Hymns in the Dakota language.) RARE BV510 .D35 D35 1863.

Riggs and Williamson were both Congregationalist missionaries who, upon learning the Dakota language, not only translated several Christian writings accordingly, but also compiled linguistic studies and dictionaries for the Dakota language. They co-edited this rendering of Christian hymns into the tribal language. Occasional marginalia provides partial English translations of selected lyrics, along with musical notes.

UTO-AZTECAN LANGUAGE FAMILY

Linguistic Studies and Vocabularies

Smith, Buckingham (1810-1871) (translator). *A Grammatical Sketch of the Heve Language, Translated from an Unpublished Spanish Manuscript.* (Volume 3 of the *Library of American Linguistics.*) New York: Cramoisy Press, 1861. RARE PM1171 .G8 1861.

Author of several histories of Spanish exploration and colonialism in North America, and also of linguistic studies of the indigenous peoples of New Spain and Spanish Florida, Buckingham Smith translated into English this eighteenth-century Spanish manuscript study of the language spoken by the Eudeve Tribe of northwestern Mexico. ("Heve" is an antiquated term.) Smith offers a brief overview of the language's structure and its noun declensions and verb conjugations. A short vocabulary list at the end provides basic Eudeve words and their English equivalents. He also includes three renderings of the Lord's Prayer in English, Spanish, and Eudeve.

WAKASHAN LANGUAGE FAMILY

Literary Translations into Native Languages

Society for Promoting Christian Knowledge (Great Britain). *A Kwagutl Translation of Hymns as Sung in the C.M.S. Missions on the North of Vancouver Island.* London: Society for Promoting Christian Knowledge, 1916. Accession Number 2003-0057.

Established in 1698, the Society for Promoting Christian Knowledge is the Anglican Church's oldest mission agency. Although its initial priority was combating the "growth of vice and immorality" in English America, it soon broadened the geographical scope of its proselytizing activities, establishing churches throughout the British Empire through the eighteenth and nineteenth centuries. (This information was obtained from the following Web site: www.spck.org.uk/ .)

Originally published in 1889, this book is a new edition of hymn lyrics translated into the Kwakiutl language for the use of the indigenous population of northwestern British Columbia.

WORKS DISCUSSING MULTIPLE LANGUAGE FAMILIES

Linguistic Studies and Vocabularies

Bancroft, Hubert Howe (1832-1918). *The Native Races of the Pacific States of North America.* London: Longman, Greens, and Company, 1875-1876. RARE E78 .P2 B215 1875.

Born in Ohio, Bancroft migrated to the newly added state of California in the 1850s, where he opened a bookshop in San Francisco in 1856. Three years later, he began assembling what became a massive collection of Californiana, and then expanded his scope to include the entire Pacific Coast between present-day Panama and Alaska. In 1874, with the help of hundreds of assistants, he commenced writing a comprehensive history of the western half of North America, which spanned thirty-nine volumes by the time of its completion in 1890. It remains a standard work on the subject.

Featured in the third volume of this monumental study are several chapters examining the languages and dialects of the indigenous peoples within this geographical ambit. (JA)

Du Ponceau, Peter Stephen (1760-1844). *Mémoire sur le Système Grammatical des Langues de Quelques Nations Indiennes de l'Amérique du Nord*. Paris: A. Pihan de la Forest, 1838. RARE PM209 .D8 1838.

Du Ponceau came to the United States from France in 1777 to assist the Continental Army against the British. In later years, he established a law practice in Philadelphia, and was an early member of both the American Philosophical Society and the French Benevolent Society. Especially interested in the indigenous languages of northeastern North America, he wrote several distinguished studies on the topic. After some introductory chapters discussing Native languages as a whole, this book focuses on the Algonquian and Iroquois linguistic families. It briefly compares the various dialects within each family, and also provides a comparative vocabulary listing.

Haines, Elijah M. (Elijah Middlebrook) (1822-1889). *The American Indian (Uh-Nish-In-Na-Ba)*. Chicago: The Mas-Sin-Na-Gan Company, 1888. RARE E77 .H15 A44 1888.

Illinois lawyer and politician Elijah M. Haines authored this ambitious tome (whose subtitle is "The Whole Subject Complete in One Volume"). Many of the chapters pertain to the tribes' languages: "Linguistic Groups," "Indian Languages," "Indian Sign Language," "Names of Persons," "Indian Local Names," "Picture Writing," "Indian Eloquence" (which includes a section on the "injustices" inflicted upon indigenous languages by attempts to translate them), "Eliot's Indian Bible," "Vocabularies," and "Indian Geographical Names."

Jones, N. W. *Indian Bulletin for 1867-[1868]*. (Numbers 1 and 2.) New York: Printed by C. A. Alvord, 1867-1869. RARE E77 .J78 1867.

Reverend N. W. Jones compiled these two pamphlets as part of an effort to raise funds for "a National Professorship of Indian Languages and Archaeology." The first pamphlet is partially devoted to an explanation of the meanings of geographical names in the northeastern United States that the tribes bequeathed. (For example, "Agawam" in Massachusetts translates to "Fishing Station," and "Penobscot" in Maine translates to "A Rock.") The second pamphlet provides additional names from this region, and also a few names taken from the languages of midwestern tribes. (For example, "Chicago" derives from the Native equivalent for "At the Harbor or Place of Shelter for Canoes.")

Pickering, John (1777-1846). *An Essay on a Uniform Orthography for the Indian Languages of North America*. Cambridge (Mass.): Union Press - Hilliard and Metcalf, 1820. RARE PM206 .P53 1820.

Lawyer and linguistic scholar John Pickering is best known for his 1816 compilation *A Vocabulary, or Collection of Words and Phrases Which Have Been Supposed to be Peculiar to the United States of America*, the first published collection of Americanisms. This essay addresses the need for uniform spelling and pronunciation conventions in the writing and speaking of American Indian languages, to aid the efforts of those researching them.

Zeisberger, David (1721-1808). *Zeisberger's Indian Dictionary: English, German, Iroquois - the Onondaga, and Algonquian - the Delaware*. Printed from the original manuscript in Harvard College Library. Cambridge: John Wilson and Son, 1887. RARE P361 .Z45 1887.

Each page of this book is divided into four columns. Across each column are English words and phrases, and their equivalents in German, Onondaga, and Delaware. Most of the entries are basic words, (such as "To ask," "Canoe," and "Child") but many of them also relate to Zeisberger's missionary work (such as "Our Redeemer" and "Eternal Salvation").

Literary Translations into Native Languages

Masthay, Carl. *Mahican-Language Hymns, Biblical Prose, and Vocabularies from Moravian Sources, with 11 Mohawk Hymns.* St. Louis: Published by the author, 1980. RARE PM1671.9 .M37 M34 1980.

Connecticut-born linguistic scholar Carl Masthay undertook the laborious task of translating the German manuscripts of eighteenth-century Moravian missionaries who had worked among the Mahican and Mohawk Tribes to make them accessible for the Tribe's modern-day descendants. In this book, Masthay provides renderings of hymns, prayers, and Biblical passages in English, Mahican, and German (in adjacent columns). Eleven additional hymns are transcribed into English, Mohawk, and German. Two pages toward the end of the book feature excerpts from one missionary's listing of Mahican words and their German equivalents (to which Masthay added the English translation, as well).

Introduction and annotations by Jonathan Ault . Special thanks go to Ms. Terry Dzilenski for her expertise on linguistic families.

This bibliography was first compiled in January 2002, and will be updated quarterly. Any omissions or errors are deeply regretted by the bibliographer, who has made every effort to ensure the accuracy of this document.

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