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 labarynth 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-rêh, good, the comparative of which is him-baar me rûh-e-deh, and the superlative him-baar me-rûh-hêr, 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 di-guah, but how do we know that di-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 di-kô-ô-dêh; but it would rather seem from other cases that dü means "go," and that therefore dü-kô-ô-dêh 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-rêh, and in others the irregularity is found in the future, di-guâ-wih-sau-wa-rêh, I shall kill, and dü-sô-i-rechn-dêh, 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 horeh," "Go saddle the horse;" literally, "Go horse saddle put." In this wheet stands for wheetsanguayeh, which is the word for horse, and hûak-pang for hûak-pang-hîy, 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-pŭh, 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 pēh is from eek-seh, arm, and pēh, alone. A fine instance is wūt-kā-nō-śaṅg-wi-hē-reh, yellow, from wūt-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-toot-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; tangsehnok, puppy; hopkeh, cat; hopkēhnok, kitten; though we have also a diminutive termination nuh, as in wūd-dā-hē-nūh, calf, from wūd-dā-yūh, cow. Wūss-in-lōo-tā-hēh, dirt-dobber, is very evidently derived from wuss, wasp, and ihn-tōh, clay, while with equal certainty is vieet-tcha-wūh-reh, evening, derived from vieet-tcha-wūh, night. Whether or not the bō-yēh in wū-dō-bō-yēh, a deer, may have reference to the root of the word for gun, (gun being termed bō-hēh) and may therefore mean the animal that shoots or dashes past, I am unable to say. That yāi-trō-wūh, baby, is derived from i-tā-rō-wūh, 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 taaktseheh, from gusseraak, wheat, and taaktseheh, 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; tang-seh, dog; scang-treh, white man; scang-seh, hair, and wongh, arrow; and the strong German gutteral ch as in hēh-ich-sē-reh, I cook, or coch-rūh-hē-reh, 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 *i-tch-ew*, pine; *trî-tchîck-nëh*, plum; *ya-witch-tcha-hâh*, girl, and a great number of other words. A very singular, but not so common sound is that heard in the word *hë-hûn*, screech-owl, which resembles the one emitted when a stone is cast into water, and may be onomatopoetic as the word *what-küe-yâ-nëh*, 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 onomatopoetic in reference to the sound of a flying arrow, and that peculiar prolonged *o* in *döwote*. *A* is frequently pronounced very broad, as in *a-gë-raap*, they, the others, *hoö-kâat*, now; *haap*, up; *pâk-saïng*, rabbit. The sound *ai*, really a passage from the broad *a* to *e* is rare, but occurs for example in *câi-yâk*, turtle, and *yaitrowâk*, 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 *dö-we-te*, *wongh* or *he-hûn*, 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.
THE CATAWBA LANGUAGE.

NOUNS.

God, wah-ro-weh.
Devil, (evil spirit,) yeh-o-o-ren-techeh.
White man, scâng-trêh.
Negro, yeh-höke-techeh.
Boy, yeh-tchâ-hâh.
Girl, yâ-witch-tchâ-hâh.
Baby, yuî-trö-wâh.
Father, yeh-mûh-sêh-hâh.
Mother, yâk-sûh.
Son, cûr-rîh-dêh.
Daughter, c-nô-wâh.
Wife, yâa-kê-techeh.
Hand, ike-sêh pi-êh.
Foot, ihm-pûh.
Finger, eck-sâ-yâ-tchâ.
Toe, im-pö-yâ-tchâ.
Head, ihs-skâ.
Hair, scâng-sêh.
Tongue, sâ-mûs-êh.
Eye, i-toô.
Nose, pîng-sûh.
Mouth, ihs-sô-mûh.
Thigh, tûs-soôh.
Leg, i-kêh.
Arm, eêk-sêh.
Heel, i-tchê-pît.
Back, ê-rê-tûck.
Tail, too-sêh.*
Side, haak-pêh.
Middle, dár-râng.
Fist, ik-sô-wôh.
Chin, is-sô-mô-hâ-pîs.
Fat, nô-yânk.
Dog, tâng-sêh.
Cat, hop-kêh.
Opossum, wunk.
Skunk, ihn-sûi.
Screech-owl, hê-hûn.

Man, yêhm-bûrt-techeh.
Woman, nî-yâh.
Indian, yê-yêh.
Mosquito, tchê-wîh-hâ-ûh.
Bull, yà-sûd-waîng.
Cow, wid-dâ-yêh.
Calf, wid-dâ-hî-mûh.
Fish, yi-êch.
Raccoon, âtchîg-nêh.
Squirrel, pâ-yâng.
Deer, wi-dö-bö-yêh.
Bear, nî-mêh.
Snake, dâh or yâh.
Frog, ar-ra-raîng.
Horse, wheet-sang-wâ-yêh.
Panther, nê-pê-tûo-sê-hâa-prêh.
Rabbit, pâak-sâîng.
Darkness, wêt-tchâ-hêr.
Night, wêt-tchâ-wâh.
Day, yâ-brêh.
Evening, wêt-tchâ-wâh-rêh.
Morning, yâ-ôpe.
Yesterday, soon-dâh.
To-morrow, yâ-wêr.
Sun, nüh-têh.
Moon, nüh-tûo-tchâ-ô-wêh.
Sky, wâ-pît.
Star, wâ-pît-nôh.
Water, yâng-yêh.
Fire, im-peêh.
Wind, hî-yêh.
Ice, mû-hây.
Frost, wâ-tâh.
Sand, yà-wô-tâh.
Mud, mû-nûh.
Rock, en-tîh.
Clay, ihn-tôh.
River, ihs-saîng.
Flower, d’na-pâ-sîng-wêh.

* Anus, il-ta-cher; flatus, na-pung; partes genitales:—masc. eh-yan; fem. ih-mî-tun.
Whip-poor-will, wāt-kūe-yān-ēh.  
Dirt dobber, wūss in-tōo-tā-tēh.  
Wasp, wūss.  
Buffalo, yā-daas.  
Turtle, cāi-yā.  
Grass, sār-raaak.  
*Chesnut, yer-ō-pēh.  
*Hickory, ohn-ēh-kūh.  
*Plum, tchick-neh.  
*Peach, yēh.  
*Apple, tcho-geh.  
Grape, tchi-ri-tchah.  
Watermelon, sôr-roh-bēh.  
Victuals, nō-yang.  
Homini, gūsh-shūh.  
Potatoe, wit-tē-kēh.  
Sweet potatoe, wit-tē-kēh tchōo-wāh.  
Corn, koōs (like German kuss).  
Salt, tūss (very short).  
Gourd, wā-dēh.  
Wheat, gūs-sē-raaak.  

FRUIT.  
Wood, (also tree) ţ-āp.  
Pine, itch-wēh.  
Oak, yāb-yēh.  
Sassafrass, gūs-tū-pēh.  
Rice, gūs-sē-raaak taāk-tchēh  
(literally white wheat).  
Egg, wōt-kā-nōh.  
Mountain, sūck.  
Valley, ā-gūa, (like Spanish for  
water, precisely.)  
House, soōk.  
Tent, hāb-nēh-tēch.  
Knife, sīm-pāh.  
Gun, bō-hēh.  
Enemy, ate-koō-ni-wāh.  
A little (of something) ā-tchēh.  
Meat, whid-yōh.  
Bread, gūstāh.  
Saddle, haāk-pang-hāy.  
Pipe, wāh-mē-sūh.  

PERSONAL.  
I, dēh-rēh.  
Thou, yēh-yēh or yēh-tēh.  
He,  
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,†) ţ-ā- 
kān-ē-hēr.  

INTERROGATIVES, ADVERBS AND INDICATIVE PRONOUNS.  
What, tā-rēh-tēh.  
Who, tôō-wēn-tēh.  
When, tām-bē-tēh.  
Whose, taing-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.”
THE CATAWBA LANGUAGE.

NUMERALS.

CARDINALIA.

1, d'no-pō-nēh or nē-pāing. 18, pitch-i-nē nā-pō-sāh ections.
2, nāo-prēh. 19, pitch-i-nē wānt-tchāh ections.
3, nāo-me-nēh. 20, pitch-i-nāo-prēh.
4, pār-ō-prēh. 25, pitch-i-nāo pōck-trēh ections.
5, pōck-trēh. 30, pitch-i-nāo-me-nēh.
6, dip-crēh. 40, pitch-i-pār-ō-prēh.
7, wās-sīg-nīu. 100, pitch-i-hāa-rēh.
8, nā-pō-sāh. 102, pitch-i-hāa-rēh nāo-prēh ections.
9, wānt-tchāh. 200, pitch-i-hāa-rēh nāo-prēh.
10, pitch-i-nēh. 300, pitch-i-hāa-rēh nāo-mē-nēh.
11, pitch-i-nē pāx-pāing ections.* 1000, īp-si-ne-mōy-ēh.
12, pitch-i-nē nāo-prēh ections.
13, pitch-i-nē nāo-mē-nēh ections.
14, pitch-i-nē pār-ō-prēh ections.
15, pitch-i-nē pōck-trēh ections.
16, pitch-i-nē dip-crēh ections.
17, pitch-i-nē wās-sīg-nīu ections.

ADJECTIVES.

All, cū-nihp.
Good, cō-nē-hō-reh.
Bad, im-bār-rāh.
Little, ī-tā-rō-wāh, tā-rō-hā or tunher.
Large, tā-rōh, pōt-kī-hē-reh.
Old, ih-sāing-dēh.
Young, ih-wōhl-dēh.
Dead, ih-wāh-ē-reh.
High, hāf-mēh.
Short, low, mūn-ēh-kī-sā-ē-reh.
Dirty, tchi-ō-wē-hē-dē.
Clean, trāp-hē-de-dēh.
Strong, ih-mēh-roh.
Sour, hit-tāh.

* Ock-sah may mean "and" though otherwise not used.
THE CATAWBA LANGUAGE.

Sweet, ñ-tcho-wäh.
Broken, cá-t-hër.

Dark, ñ-werk-tchë-rëh.
Inside, dâ-túc-côh.

ADVERBS, &c.

Well, wän-tchach-ma-hi-di-dë-dëh.
Much, ê-sö-wöng.
More, me-rââ-ë-dëh, most, më-
rââ-hër.
As much as, ëkë-së-rà-n-hër.
Perhaps, ohn-ë-tchëh.
Almost, ëh-në-rëh-dë-rëh, or ëh-
në-rëh-de-dëh.
Always, ëh-ni-nâ-paing-rëh.
Sometimes, kû-râpe.
Back, nô-wëng-stûh-he-rëh.
Either, or, hâtëh-hâtëh,
Other, hër-ëch-rëh.

Painful, d'në-pâ-hâ-yâ-gëh, (liter-
terally "it pains.")
Yes, hîm-bâh, (probably origi-
nally meaning "good," "well," "all right," and is
the source of the him-kaar
in the comparative and
superlative of coneheoreh.)

No, ë-hàâ-rëh.
Fast, quick, bââ-nëh.

VERBS.

I have, tà-rëh.
I work, dô-rëhs-se-dëh.
I play, ih-sö-wëh, or dö-sö-wëh.
I eat, dë-tchân-dëh.
I drink, cûr-rëh-sö-dëh.
I ride, sâg-na-të-dëh.
I walk, yôu-wàh-sö-dëh.
I wash, nê-pô-nëp-ko tà-rëh.
I smoke, pô-ke-sû-dëh.
I sleep, nà-mo-rëh.
I am awake, dà-të-rë-dëh.
I fish, ih-tchâng-sö-rëh.
I hunt, p'no-pô-tchâr-rëh.

I hide, we-rëh-so-dëh.
I bite, tchûhk-sâ-rëh.
I dig, n'dah-hâ-rëh.
I laugh, hâ-hâ-së-rëh.
I cry, ò-wàih-së-rëh.
I whip, jë-hâ-dö-rëh.
I kiss, smo-tchoh-so-rëh.
I talk, nêen-daâ-së-rëh.
I cook, hë-ich-së-rëh.
I make, nà-cât-tchë-rëh.
I smell, hàkës-së-rëh.
I run, (after something,) I chase,
doh-träh-nëh.

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I love, nē-mo-sāh.  
I see, dā-nē-rēh.  
I run, tchi-rìk-sè-dēh.  
I jump, wūŋ-sō-dēh.  
I shoot, bōh-sō-dēh.  
I kill, dīg-wā-rēh.  
I feel, dē-tchih-sēh.  
I want, nā-mù-rē-rēh.  
I bring, do-hōh-nēh.  
I break, cāt-sē-rēh.  
I marry, ne-hū-ne-ē-rēh.

I copulate, yāg-na-te-dēh.  
I cough, č-hō-pēh-rēh.  
I sneeze, hā-ō-pē-sīn-pēh-rēh.  
I whistle, ō-wīn-sēr-ēh.  
I wish, ō-nā-nēh.  
I smell, (emit an odor,) sūn-wēh; (sunwerch, it smells).  
I take, tchoo-rūl-hōo-dēh.  
I go, cōch-rūh-ē-rēh, dō-tchēh, or cō-der-hē-rāy.  
I catch, whēep-sē-rēh.

PREPOSITIONS.

In, dā-tōōk-cōh, or dā-toōk.  
Through, mo-sē-rēh-tēr.  
Above, nihn-dāak, (also adv.)  
On, taāk-sāh.  
Over, hū-aāk, hā-pūt.

Under, or below, ā-kō-pēr, hūk (also adv.)  
By, ā-kēh, aāk-pē-sāh, (meaning “by the side of,”) (also adv.)

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, nē-mo-sāh, (wife, yāa-kē-tchēh.)

PRESENT.

I love my wife, yaaketcheh dedeh nemosah, or yaa-de-ke-tcheh nemosah.
Thou lovest thy wife, yaaketcheh yeeyeh yemosah, or yaa-ye-ke-tcheh yemosah.
He loves his wife, awer yaaketcheh mosah.
We love our wives, dowote yaaheketcheh hamesahreh.
You love your wives, wewer yaakeketcheh womoseahreh.
They love their wives, ageraap yaaketcheh mosahreh.

PAST.

I loved my wife, yaaketcheh (dedeh ’may be omitted here,) na-mosah tareh.
The Catawba Language.

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

Imperative...

Love your (or thy) wife, mosadeh yaaheteh!

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: Digua, I kill.

Present.

I kill, digua.
Thou killest, igua.
He kills, a-ua-*cow-a-reh.
We kill, dowoke higuareh.
You kill, wewoke weguadeh.
They kill, aguarauph (ageraap) iguadeh.

Future.

I shall kill, digua wahsau-wach.
Thou wilt kill, yegua-ereh.

Perhaps this a-ua-* means awer.
He will kill, ca-wadeh.
We shall kill, diguaredeh.
You will kill, weguadeh.
They will kill, iakaneher iguanarch.

**VERB : ih-so-weh, I PLAY.**

**PRESENT.**
I play, ihswoh.
Thou playest, awoka hisuideh.
He plays, hisuideh.
We play, hasuireh.
You play, wasowichnuh.
They play, wasowichnuh or iakaneher suichnuh.

**PAST.**
I have played, dasuin tarch.
Thou hast played, dapaing suideh.
He has played, yasuin tadoh.
We have played, dowoka hasuich herch.
You have played, heakaneher suich herch.

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 : Dë-tchån-dëh, I EAT.**

**PRESENT.**
I eat, detchandeh.
Thou eatest, ycyey detchandeh.
He eats, awer dorandoh.
We eat, dowoke dochahn herch.
You eat, wewer ye-doyandoh.
They eat, awoka noyanchereh.

**PAST.**
I have eaten, doo tchanchereh.
Thou hast eaten, yedopendoh rahn-delh.

He has eaten, odoran tadeh.
We have eaten, dowote handeh.
You have eaten, wewer dohwoyango-wichnuh.
They have eaten, dowye yahn-doh.

**FUTURE.**
I shall eat, dochan horeh.
Thou wilt eat, dorandch.
He will eat, doyanredoh.
We shall eat, dowoke dochahn herch.

**IMPERATIVE.**
Kill ! dakoadeh.
Killed, igua hëunëooreh.
Play, wassui!
You will eat, wiakaneher doyan wichdoh.
They will eat, awoka noyan rech-neh.

Eat, dorandeh.
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 subdued, 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 wheepsch, I catch in the first person singular of the future, the imperative and the participle.


Present.
I catch a rabbit, paaksaing (dedeh) wheepsch or wheepsereh.
Thou catchest a rabbit, paaksaing yehych wheepsch.
He catches a rabbit, paaksaing awer wheepsch.
&c.
&c.
&c.

Past.
I caught a rabbit, paaksaing wheepsch tanreh (or tarch).

Future.
I shall catch a rabbit, paaksaing wheeps' horeh.

Imperative.
Catch a rabbit, paaksaing wheep-handeh.

Participle.
Caught, wheēp-ihreh.
The "ihre" of the participle *wheep-ihre* is evidently the same as "yecheh" in the past participle of the verb *nemosah, nemosahyecheh*. 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 *yahecketcheh* and *yaaweketcheh* used for *yaaketcheh* in the first and second persons plural of the sentence *yaaketcheh 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 *yaadeketcheh* and *yaayeketcheh* sometimes used in the first and second persons singular of the present tense. The insertion of the syllables *de, ye, he, and ve*, have no connection with any thing but the persons of the verb, in other words only with *dedeh, yeyey, do-voite and wewer*.

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

- Good, Better, Best.
- Conehoreh, himbaar meraedeh, himbaa meraaeher.
- Bad, Worse, Worst.
- Imbarrah, imbarrah meraedeh, imbarrah meraaher.
- Large, Larger, Largest.
- Taro, taro meraedeh, taro meraaher.
- Small, Smaller, Smallest.
- Tunher or, tunher meraedeh, tunher meraaher.
- Taroha, taroha meraedeh, taroha meraaher.
- Sour, Sourer, Sourest.
- Hittah, hittah meraedeh, hittah meraaher.

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 taasaareh," and "am I making pipes?" is "wamesuh taasaacneh?" "You have killed
a frog,” is “arraraing diguadeh,” but “have you killed a frog?” is “arraraing diguaneh?”
How do you do this morning?
How do you do this evening?
Pretty well,
Come here!
What do you say?
Whose knife (is this?)
I take (it.)
Go, saddle the horse!
Make homini!
Cook homini!
Make (me) a pipe!
Go away!
Go out!
I dont know.
This dog is as large as the other,
This woman is as good as that,
This knife is almost as long as my arm,
I was near going back, I almost went back,
The little horse is fat, but the large horse is not.
If the little horse is fat, Wheet itarowah indoh-teh, horse little fat if

Yaope tine-eye-doh?
Weet-tchawahreh tine-eye-doh?
Conehedeh.
Codeh!
Doraing yachneh?
Tainkeh simpah ēchneh.*
Tchoorhuoodeh!
Da wheet haak pang hadeh.
Gussuh catchadeh!
Gussuh hiricheneh!
Wahmesuh catchanehmdeh!
D’ni-tarah!
Torang coothchedeh!
Borry sahrreh.
Tangseh herch taro okeseranher dog this large as much as herchneh.
other.
N’yah herch conehorch cooree woman this good that okeseranher.
as much.
Simpah herch haapreh knife this long
ohneredorch okeseranher almost as much as eksah dcedeh.
arm my.
Cochruherh tareh nowangsu-
I go have back ereh ohnerededeh.
almost.
Wheet itarowah indoh, onekan horse little fat, but wheet taro onehaareh.
horse large not.

* This is a fine instance of the severing of words, tainkehechneh meaning whose.
why is the large horse not? 
tanechnent wheet taro one-
why horse large
haareh?
not.

I love my dog more than he loves his wife.

At first I did not love my wife, but afterwards I loved her almost as much as you

This would be correct, but the following would be the same more idiomatically expressed,

In closing these remarks, I feel as if erecting somewhat of a posthumous monument to this Indian tongue, for the rapid progress of mortality will soon sweep away the sparse remnant of the tribe—a singular instance of the inability of the red race to continue prosperous in the presence of the whites, even when in a state of amity; for no instance is on record of the Catawbas having taken up arms against us. On the contrary, during the revolution, when they were a powerful tribe and could muster many warriors, they assisted the South-Carolina troops to the best of their ability. And yet, poor fellows, a generation more and they
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.