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Abstract: A brief comparison of similar Hebrew, Native American and Nephite (Book of Mormon) words and language constructions.

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A STUDY IN HEBREW AND INDIAN LANGUAGES

By THOMAS W. BROOKBANK

After some introductory remarks, certain words which occur in the Indian and the ancient Hebrew languages respectively will be submitted for the reader's criticism and study. They are of a character, considered with respect to both form and sense, which, we believe, can hardly fail to command the assent of every impartial investigator as being truly analagous examples. Then, to these, a large number of illustrations which show identical forms, or a striking similarity in form, in whole or in part, will be added in a separate list. They are common property of the languages in hand. There are so many such to be taken into consideration that the probability that more than a small percentage of them are mere coincidences can not be entertained in reason.

Changes in the spelling of words are by no means rare, and their meaning also is subject to modification. One can scarcely keep in touch with the revised spelling of many words that are current in present-day English, and our cousins across the sea accuse us of applying meanings to a good many words which they can not sanction as proper. Illustrations touching both of these matters will later be supplied for the consideration of readers whose attention has not heretofore been particularly called to them. Modifications in the orthography and meaning of words are of comparative frequency in America—more so than in other countries where English is the chief form of speech—though we have dictionaries and other books of many kinds, magazines, newspapers, and so on, in great number and variety to preserve to us inviolate the dictum of our wise forefathers respecting these points. Even in England where one would naturally expect the English language to be spoken in a high degree of purity and uniformity in the use of words and their meaning, there are whole communities of people who can scarcely understand what their relatives in other districts say, and an American, when talking to some of them, will find the services of an interpreter quite a help. A reversal of these conditions does not make the going any easier.

Now, when one considers that the greater part of the North American Indians have had no books of any kind, nor alphabetical writings in manuscript form, nor in any other for that matter, during long centuries of their history, is it not a marvel that more than a chance word here and there should show a Hebraic relationship in any respect or degree, even if it be conceded that 2,500 years ago their forefathers were Hebrews in very deed? In view of past conditions of Indian life generally one might as reasonably expect, if he had a good sized Russian vocabulary, to find numbers of true analogies and a great many similarities of various other kinds between the Russian and the English languages, comparable to those which these pages will show do exist between the Indian and the Hebrew.

The principal sources from which the Indian names and words have been listed, together with their stated meaning, so far as they are given, are

Bancroft's *Native Races*, etc., 5 Vols.

Stephens' Vols. of *Travel*, etc. (Two visits to parts of Mexico and C. America.)

Prescott's *Conquest of Mexico*.

Drake's *Aboriginal Races of North America*.

Haines' *The North American Indians*.

Catlin's Vols.

Handbook of American Indians. Two Vols., issued by the Government Printing Office.

The Government issues have furnished most of the names or words.

Several words that occur in the Book of Mormon are also considered in order to show a relationship between the Nephite language and the Hebrew, or the Indian. An example is also taken from the *Pearl of Great Price*.

The definitions of the Hebrew words are all from Dr. Robert Young's *Analytical Concordance to the Bible*. Funk and Wagnalls; Edition of 1920.

Some specimens of olden time English now follow. They are copied from a volume of choice compositions entitled *English Poetry*. The selections were made by John Matthews Manly, Ph. D. They show how the English language has been changed during different periods of its history from 1170 to 1892 A. D. On the first page we find these lines which date from about 1170 A. D.

"Ich aem elder than ich wes a wintre and a lore;

Ich waelde more thanne ic dude, mi wit ah to ben more."

Even when the 13th century was closed our mother speech was still lagging far behind its present standard, as the next selection shows.

“An angel thus til him can sai;
Rise up, Joseph, and busk and ga,
Maria and thi child al-sua;
For yow be-hoves nu al thre
In land of Egypt for to fle;
Rise up ar it be dai,
And folus forth the wildrin way.”

By substituting **to** for “til” in these last lines, **did** for “can,” get ready for “busk,” go for “ga,” also for “al-sua,” now for “nu,” ere for “ar,” follow for “folus,” and **wilderness** for “wildrin,” the poet’s meaning will become clear. Changes which have occurred in English spelling between A. D. 1300 and the present day of grace are so evident on the face of the specimens that special attention need not be called to any of them. “Til,” “can” and “in” serve to illustrate modifications in meaning. These changes, and many others, have occurred in the speech of a civilized and enlightened people. On the other hand, the Indians have had but little assistance save the power of memory to preserve in purity the forms of words and their meaning as their forefathers used them and, as stated before, it is little short of a marvel to find any correspondence between the speech of the Indians and the language of the Hebrews, even allowing that the two peoples are racially a unit. The evidence supplied of the face of the quoted passages is proof that it does not follow that in cases where both form and sense do not characterize words taken from different languages, the similarity in form is to be regarded as a mere coincidence and nothing more. The most that should be claimed in such cases is that the similarity of form **may** be merely coincidental. When, however, the number of corresponding forms is unusually large, the probability that they all occur by chance is greatly lessened. Further, if it be found that large numbers of similar or identical forms characterize any two languages which are said by competent judges to be constructed on like principles, we have fair ground for assuming that most of the like forms are not accidental coincidences; and finally, if real analogies are shown to exist between the two languages, it is evident that they have sprung from a common source; and the value of simply similar or identical terms becomes very important as sustaining the evidence supplied by true analogies. Such are conditions respecting the claim that the Indian languages have come from the Hebrew. If there were but few such terms mutually characterizing them, they should be considered of no great value in this matter; but as the case stands with hundreds of similar or identical forms listed, is it not in reason to say that they stand a close second to analogies in support of the proposition that the Indian languages had their primal source in the Hebrew?

Consideration of the words that have been listed is next in order, and the name **Utah** shall be taken up first. It is one of wide use and has been applied to Indians in one form or another in Arizona, Idaho, Oregon, Nevada and California in the western parts of the United States, while in eastern districts in a variant form as Eutaw it is used as the name of a town in Alabama, and in 1781 a battle was fought between the British and the Americans at Eutaw Springs in South Carolina.

Utah, Yutah, Eutaw and Ute are names applied to an Indian language.

Payute, Pah-Utah and Pi-ute literally mean “River Utah”; i. e. Utah as spoken by certain Indians living on the Colorado River.

Yampa Utahs designates Utes who live or have lived south of the Uintahs.

HEBREW

Yam is a Hebrew form which, among other things, means **south**. Here we have an example where a Hebrew word has a correspondent in both form and sense in Indian speech.

Further, we find in Hebrew the names Jutah, Juttah, Jotbah and Jatah, and, according to Dr. Young, Jutah and Juttah are, either of them, pronounced as if spelled Yutah. Now, turning to the name Jotbah which is found alphabetically in place in the body of the **Concordance**, we are there told that Jotbah is the same as Juttah, an ancient town in Judea, now called Jatah, (which is no far away variant of Yatah or Yutah.) The meaning of Jotbah is given as “Excellent for water.” Other proper Hebrew names spelled with initial “J” in English should also be pronounced as if their first letter was “Y.” There was no letter in the ancient Hebrew alphabet that English “J” is the equivalent of, and for this reason Dr. Young authorizes the change in the form and the pronunciation of the words in hand. In about 300 examples of Biblical Hebrew proper names which are spelled in English with initial “J,” our learned Hebraist authorizes the substitution of **Y** for **J**. In this proper form Yatah

(Jatah) Yutah and Utah are close variants of one another. Jutah, Juttah, Jotbah and Jatah all being names applied to the same place, and thus evidently having the same meaning, we see how appropriately this State has been given the name which it bears, namely, Utah, which, as already observed, means "Excellent for water." Within its boundaries there is a large inland sea, several fresh water lakes of fair size, many smaller ones, while a number of rivers are fed from its mountain ranges, and numerous small streams course down its canyons and make fruitful the rich soil of its valleys; and when the very excellent quality of its drinking water is taken into the consideration also, who can think of a more appropriate name for this member of the American Union than **Utah**, which is short for "Excellent for water?" At present white people and likely Indians also, use the name Utah without reference, in a single instance, to its ancient meaning. But it is evident that the Hebrews in Judea thousands of years ago had it, with an inconsequential difference in orthography, and then gave to it a meaning which makes it so remarkably fitting to advertise in a single word certain natural conditions or resources of great value with which **Utah** is blessed. It is remarkable that the Indians have preserved the ancient form of the name in what is essential purity. See note near bottom of page 25.

INDIAN

Kahruk in Indian speech means "up."
 Youruk in Indian speech means "down."
 Peh-tsik in Indian speech means "up."
 Poh-lik in Indian speech means "down."

According to **Native Races**, etc., Vol. 1, page 327, these four words were used by certain Indians who lived at the junction of the Salmon and the Klamath rivers to designate the direction to other natives who made their homes farther up or lower down than where the waters of the two rivers united together. They used these terms instead of northward or southward and so on as the circumstances of the case required. Peh-tsik and Poh-lik readily resolve into two parts each, and the other two are taken for compounds also, and so seven monosyllabic words are used in the composition of the four, and these are "kah," "ruk," "you," "peh," "poh," "tsik" and "lik." For three of them the writer has been unable to find Hebrew words that are of like or similar form and signification. Respecting the others, however, we find that

HEBREW

Peh in Hebrew means "mouth."
 Poh in Hebrew means "here," "this side," "that side," etc.
 Kah in Hebrew means "even to," "towards," or "unto," etc.
 Ruq (k) in Hebrew means "to draw out," "empty," "pour out"—all of which are quite suggestive of the mouth of a river.
 Accordingly a free rendering of
 Peh-tsik is from the mouth or junction of the rivers **up**—
 Poh-lik is from here (the junction of the rivers) **down**—
 Youruk is from the junction of the rivers **down**—
 Kahruk is from the junction **up**—

The given Hebrew definitions perform a remarkable service in these cases by translating into words what the Indians who lived at the junction of the rivers naturally assumed. A native on the ground would not specify any particular point at or near his home from which direction to neighboring peoples or tribes should be determined; but the Hebrew does specify by the meaning of the words involved that "up" or "down" direction was determined from the "mouth," "junction" or "emptying of the rivers," and natives who knew the meaning of the terms used could not fail to so understand just where the line between "up" and "down" was drawn. They may not have been aware of the fact; but, nevertheless, they were using Hebrew words which clearly pointed it out, and Bancroft has merely called attention to an example where the Indians have demonstrated a proper use of certain Hebrew terms.

INDIAN

Cholultecs. This was the name of an Indian tribe. It is derived from the native word "choloa," which has the meaning among others of "to run," "to flee," "place of flight," and "fugitives." N. R., 2:126.

HEBREW

Choli in Hebrew means "weakness"; Chalah "to be weak" or "to show one's self sick"; Challash "to be overcome" and Ul "an infant."

The name **Cholultecs** was probably given to that tribe in scorn and derision by other Indians on account of the conduct of the former in some battle which became known as "The place of flight"; the Cholultec warriors having fled from the ground like terror stricken children.

INDIAN

Chalcas. This name was borne by another Indian tribe. Acosta's definition of the word, i. e., "In the mouth," is approved by Buschman as about correct. N. R., 2:135. A logical reason why the tribe should have been given a name having such a meaning is that probably a goodly number of the Chalca Indians were musicians who used some kind of **mouth** instruments in their musical performances.

HEBREW

This opinion is strongly supported by the meaning of the Hebrew words **Chali** and **Chal**. "Concerning them Dr. Adam Clarke, in his comments on first Samuel, 10:5, says that **Chali** comes from **Chal**, meaning "to make a hole or opening"; a sort of pipe, flute, hautboy, clarionet, or the like." These Hebrew words with their meaning, as Dr. Clarke gives it, are just what Acosta needed to round out his definition of the name Chalcas.

INDIAN

Yucatan. Concerning the derivation of the name Yucatan, we are informed in N. R., 5:615 that, "All agree that the name Yucatan originated from a misunderstanding by the Spaniards of the words first pronounced by the natives when questioned about the name of their country." However, it is safe to say that if the Indians gave the name of their country either correctly or incorrectly, when the Spaniards inquired about it, the reply must have sounded in the ears of the questioners very much like **Yucatan** does when spoken; for if they suspected they had misapprehended the answer, is it not strange they did not continue to make inquiries until they did get a correct understanding of the name they asked for? The question was one of no little importance. Some circumstances in the case indicate that a proper answer was given to it by the natives which, as near as the Spaniards understood it, was "Yucatan." The writer believes that by appealing to the Hebrew, we can get all the light that is needed to make clear the derivation of the name in hand and, at the same time, sustain the reply of the natives as correct.

HEBREW

Uq (Uk) and Qatan (Katan). The first of these words means "to be pressed" (crushed), and Qatan is Hebrew for "little" or "small." In compounded form the two words make Uqqatan (Ukkatan). With "U" long in either of them there is no appreciable difference in their pronunciation and that of "Yucatan." The history of the Indians who inhabited those regions a generation or two before the arrival there of the Spaniards manifests that the natives who were being questioned but poorly represented their forefathers whose dominions constituted an empire; but which, through civil and other wars, had been broken into pieces, to any one of which the name "Ukkatan" meaning "pressed" or "crushed little" or "small" might appropriately be applied.

INDIAN

Balam. "It seems certain that the latter city (Copan) owed its origin to a fierce warrior named Balam, who had entered the country by way of Peten Itza about fifteen centuries before the Spanish conquest." N. R., 5:545. It goes without saying that this founder of Copan must have been chief or lord over a considerable colony of immigrants or he could not have accomplished so great a work as that with which he is accredited. Other ancient Americans were also known by the name Balam as, for examples, Balam Quitse, Balam Agab, Iqui-Balam and others. Balam Quitse was the paternal ancestor of the first royal Quiche family. These three Balams and another person by the name of Mahucutah were the rulers or high priests of the people as long as they lived, and after their death royal rights and dignity were attained by some of their descendants. It is evident from the story concerning the warrior Balam—the founder of Copan—and also from the account relating to Balam Quitse and his associated high priests, that the one people as well as the other had accom-

plished a migration before they settled down in permanent homes. Respecting the travels of the latter, it is stated that the journey had been a long one. See N. A., 5:545.

HEBREW

Balaam. This name which has come through Hebrew sources to us is but a slight variant of the Indian name Balam. It seems to have been quite a favorite with the ancient Americans. The meaning of **Balaam**, as Dr. Young gives it, is "pilgrim or lord of the people." The use of **and** instead of **or** in that definition, could scarcely make it apply more fittingly to the Indian Balams just named than it does as it stands. It may be objected that the accounts respecting them are myths—that American rulers and chiefs bearing such names and performing such works never lived. But even granting that the stories are fictitious, there is yet lacking a satisfactory explanation as to what led the ancient Indians to pitch upon a name for some of their mythical characters which has a meaning, from a Hebraic point of view, so appropriate that no one can better it allowing the Balams to be real personages, and the stories relating to them strictly true.

INDIAN

Teshuque and Mooshahneh. These are names of Indian villages occupied at the present time by Moqui natives. They have several towns altogether, but none of them figure in the first stages of Moqui history; and the reason why they built a second series of homes or towns is told in N. R., 4:731 as follows: "Their foes (Utes) came, and for one long month they fought and were beaten back, and returned day after day to the attack as merciless and inevitable as the tide. Meanwhile the families of the defenders were evacuating and moving south, and bravely did their protectors shield them till they were all safely a hundred miles away. The besiegers were beaten back and went away. But the narrative tells us that the hollows of the rocks were filled to the brim with the mingled blood of the conquerors and the conquered, and red veins of it ran down into the canyon. It was such a victory as they could not afford to gain again, and they were glad when the long fight was over to follow their wives and little ones to the south. There in the deserts of Arizona, on well nigh unapproachable, isolated bluffs, they built new towns and their few descendants live in them to this day."

HEBREW

Teshuqah and Shanah. Teshuqah is Hebrew for "desire" and, in the same tongue Teshuah means "safety, deliverance." Shanah means "do the second time, repeat." Who, in view of the facts of Moqui history just related, can fail to perceive how appropriate it was for them to give one of their new towns, built on an impregnable cliff a name which, in analogy with the first of the Hebrew words just supplied—Teshuqah and Teshuah,—means "desire, safety or deliverance"; and to another town, founded on a like location, a name, **Mooshahneh**, which should serve to announce to future generations of Moquis that on that site were erected the **second homes** which their forefathers had built, and then, too, so long as the town and the name should endure the question of **why** they did so would be suggested, while the answer would keep alive in the Moqui minds the story of the terrible wrongs that people had suffered at the hands of the Utes.

"Moo" in Mooshahneh seems to be a native word, or part of one.

INDIAN

Katun. The Mexicans and some other ancient Americans reckoned time by cycles or periods of 52 years each. The natives of Yucatan had a different age which consisted of 260 or of 312 years equal, therefore, to five or six cycles of 52 years. Each of these ages consisted of 13 periods of 20 years, according to some authorities, or of 24 years according to others, which circumstance accounts for the difference in the number of years as given above for the age, or great cycle, of the Yucatanese. The 20 or 24 year periods made **small** or **little** cycles, and each of them was called an "Ajau" or an "Ajau Katun." See **Stephens' Incidents of Travel in Yucatan**. Vol., 2:119. Mr. Stephens visited Yucatan on two different occasions, and his works just cited are concerned only with things that relate to his second visit to that land.

HEBREW

Qatan or Qaton (Katan or Katon) are Hebrew words that mean "small" or "little."

INDIAN

Sacbey. In the Maya language this word—**Sacbey**—means “a paved way of pure white stone.” Stephens’ *Yuc.*, 2:122. The highway to which this name was once doubtless appropriately applied can not be so called in these later years, since it is so ruined now that even its course can scarcely be followed in places. When, therefore, the Indians called it **Sacbey** at the time Mr. Stephens was in their country, it is very probable they had reference to it in its ruined state—as it appeared to them then—and not as it looked to their forefathers when in perfect condition and repair. From this point of view a Hebrew derivation for the name **Sacbey** is forthcoming.

HEBREW

Saqal and Bei. Among other things **Saqal** (**Sakal**) means “stone” in Hebrew, and in this same language **Bei** means “heap,” “grave,” no other meaning being given to it by Dr. Young. Another Hebrew word, **Mei**, which differs orthographically from **Bei** in the initial letter only, has also the meaning of “heap” which, the same authority explains, has reference to ruins. Moreover, the two last letters in either **Bei** or **Mei** in the original, make a separate word which likewise signifies “heap,” and here, too, an application is made to ruins by Dr. Young. If one takes **Bei** in this case to mean “grave,” the idea of destruction and ruin is still present—right in the foreground—and so from whatever viewpoint the definitions are considered the name **Sacbey** is a compound having the meaning, when freely rendered, of “A ruinous heap of stone which once composed a splendid highway.”

INDIAN

Chacka. This is the name of an underground basin or tank in a deep cavern at Bolon Chen. Stephens, *Yuc.*, 2:153. The tank contains red or reddish water. **Chichiltic** is a native word meaning “red,” and is used in reference to the color of all Indians. N. A., 2:126. Thus it appears that **Chacka** and **Chichiltic** come from a common root word.

HEBREW

Chaklili in Hebrew means “red,” and Chakliluth “redness.”

INDIAN

Chac or Chaac was the name of a Maya divinity who was the protector of the water and the harvests. N. R., 2:682. It was also the name of an assistant order of Maya priests.

HEBREW

Chacaq in Hebrew signifies “to decree,” while **Chcq** and **Cheqeq** both have reference to a “statute,” “thing decreed” or “marked out.” In participial construction **Chacaq** has the meaning of “governor” or “lawgiver.” In view of the service to which the Maya word **Chac** or **Chaac** was put, its derivation from a Hebrew original seems quite probable.

INDIAN

Hallemiwis. According to Mr. Schoolcraft, the termination “iss” or “wiss” in Indian words makes whatever precedes it personal, and he gives the interpretation of the name in hand as “Eternal—being”; but in a note it is stated that a better rendering would be “The Eternal.”

HEBREW

Olam in Hebrew means “age-lasting,” “ever,” “everlasting” and “evermore” and, judging from what Mr. Schoolcraft says about the termination “wiss” or “iss,” as just noticed, the first syllables of the word **Hallemiwis** represent its real meaning while the final syllable is used to show that that meaning expresses the character or attribute of a personality which, in this case, is that of “endless being”—an attribute of God. That is precisely what the Hebrew word **Olam** expresses. It points to the attribute in God of eternal existence. Again; if we omit merely the breathing sound of the letter **H** in **Halle**m and pronounce the remainder of the word, there will be but little difference in sound between (H) allem and olam. But even taking the two words as they stand, there is not enough variation in orthography to set aside the claim that **Halle**m is simply a variant of **Olam**. The correspondence in meaning of the two words is of itself a sufficient warrant for this opinion.

INDIAN

Maya. Yucatan which embraces territory once occupied by the powerful Maya nation has no rivers, and the small streams which rise in the higher interior regions are soon lost in the low, hot plains. The meaning of the name **Mayaaha** is "land without water." In ancient times the Mayas had to depend very largely for water upon rain-water that might collect in depressions in the rocks or might be obtained from wells or from tanks and basins in deep, rocky caverns. It is probable, therefore, that conditions affecting the water supply in Yucatan exercised the chief influence in fixing upon a name for themselves by the people who lived there in ancient times, which name should serve as a perpetual reminder to their water god **Chac** of the scarcity of water in their land—a name that would also serve as a prayer or cry to that divinity every time it was uttered for him not to cease sending them at least the ordinary supply of the precious fluid. But be the reason for the selection of the name what it may, we find that the word **Maya** is an evident variant of a Hebrew original.

HEBREW

Mayim. This form in Hebrew means "water" or waters." Another similar word **Mayan**, in some instances, was applied to wells; while it and a quite close variant **Ayin** were, either, sometimes applied to springs or fountains; but, as thus used by the Jews of ancient times, they did not always have the meaning that we now attach to these words which is that of water gushing from the earth's surface—that is when not artificial; and turning to Dr. Young's Concordance, we find under the heading **Well** a number of references where the meaning of "fountain" and "well" is apparently the same. When one, therefore, is speaking about the water supply of the ancient Mayas which was obtained so largely from underground sources the meaning of the Hebrew variants of **Maya** should receive full consideration.

INDIAN

Baali and Baaloo. These are the names respectively of certain renowned, ancient American warriors who exterminated some bands of marauding robbers who were causing a great deal of trouble and loss to neighboring civilized communities. After their death divine honors were paid to them.

HEBREW

Baal. In the Hebrew Baal means "master" or "lord."

INDIAN

Chiriniya is the name of an Indian musical instrument.

HEBREW

Shir in Hebrew means "sing," "singer," "song," "music." **Shirah** also means "song."

INDIAN

Achi is an Indian word for "man." N. R., 3:768.

HEBREW

Ach. This word is frequently used in the O. T. for "brother," and **Ish** for "man."

INDIAN

Chiapanecs. This was the name of an Indian people who reared their children in a loving manner. N. R. :122.

HEBREW

Chai is the Hebrew word for "to live," "living" (being); and **Chaiyah** in the same language means "living creature," and "to bring up delicately" is signified by **Panaq**. **Chaiyah**, referring to living creatures, includes beasts as well as man, and so the signification of the word **Chiapanecs** would make it applicable to a people who were kind to their domestic animals as well as loving towards their children.

INDIAN

Malemutes is a tribal name meaning royal people." **Mute** is a native word which signifies "village" or "people."

HEBREW

Melek is Hebrew for "prince" or "king." **Malak** means "to reign," "be" or "become king." **Maleku** stands for "kingdom," "kingly," and **Malekuth** for "reign" and "royal."

INDIAN

Shamen was a name applied to Indian medicine—men who sometimes used beaver's oil as an ointment to cure the sick. N. R., 1:86.

HEBREW

Shemen in Hebrew stands for "oil," "ointment," "anointing," etc.

INDIAN

Tsi, Tsai, Tse, Tsa are, according to N. R., 3:603, Indian words for "stone."

HEBREW

Tsur is Hebrew for "stone." **Tseror** means a "small stone," and **Sela** is applied to "rocks," "ragged rocks" and "stones."

INDIAN

Yulik means "these" in Indian speech. Drake, 2:722.

HEBREW

Illek means "these" in Hebrew.

INDIAN

Satanas was a name given to the Shawnee by the Iroquois. Drake, 2:14. .

HEBREW

Satan is a name used a number of times in the Hebrew scriptures.

INDIAN

Iskh is Indian for "father." Drake, 2:32.

HEBREW

Ish is Hebrew for "husband," "man."

INDIAN

Moloh is a native word for "head." D., 2:755.

HEBREW

Moloch (Molech) was the name of a god of the Ammonites. He is spoken of a number of times in the O. T. scriptures. The name means "king" (head) or "counsellor." **Melek** is Hebrew for "king" or "counsellor" likewise, and so it appears that **Moloh**, **Moloch** and **Melek** come from the same root.

INDIAN

Machamanato is the Miami name for the devil, and

Machemuneto is the Shawnee name for the same evil being. Haines, 670.

It is well known that the word **Manito** or **Manitou** is a common name among the Indians for the **Great Spirit** or **Manitou God**. Now, the three last syllables of the names **Machamanato** and **Machemuneto** are such evident variants of **Manito** that the reader can scarcely entertain a doubt in the matter. But both the Good Spirit and the Evil Spirit being regarded in their essence, by the Indians, as spirits of great power, or, practically, as gods, to either of whom divine honors and worship might be paid as people should feel inclined, (and it is well known that many of the Indians did worship the devil as well as the Good Spirit), it came about naturally that the name **Manito** might be applied to either of them **provided** some word should be used in connection with **Manito** when it was to stand for the Evil Spirit in order not to confuse him with the Good Manito or Spirit. That, we think, is precisely what the first part of the names above, as quoted from Haines, are used for by the tribes named. The latter part of the first word—**manato**—and also of the second—**muneto**—direct attention to the devil as a spirit (god) of great power and authority, while the first part of said names refer to his character and work. This claim is founded on the principle of true analogy.

HEBREW

Machah. In Hebrew **Machah** means "to blot out," "wipe away" or "to cause to blot out or wipe away," "destroy" or "be destroyed." Read Genesis 6:7; 7:4; Deut. 9:14; 25:19; 29:20; Prov. 31:3, and other passages where illustrations of some of the meanings of the word in hand occur. **Machah** does not always have the signification that the cited texts sustain, but when it is used in connection with the devil and his work, there is no other than a bad meaning that can be attached to it. The names, therefore, given to the devil by the Miami and the Shawnee Indians may fairly be taken to mean "The Destroying Spirit," or "The God of Destruction," or simply "The Destroyer." Abaddon is one of the names by which the devil is known. In Hebrew it means "The Destroyer." It is certainly significant that we find Indian names applied to him which, in their essence, mean the same thing.

Further, besides the two names already considered, **Machayawaytok** is the Menominee Indian name for the devil, the first part of which also carries with it the idea of destruction, being an evident variant of negligible importance of **Machah**; and the Ojibway name for the same evil spirit is **Matchemanito**, a word whose signification is manifestly the same as that of others just passed in review, namely: "The Destroying Spirit." These last names are also from Haines, p. 669.

INDIAN

Abamacho. (Head or chief devil).

HEBREW

Ab, father (Abba in Chaldaic).

Machah, to destroy.

In early days in the United States some Indians, seeing a negro in the top of a tree, were frightened, thinking he was the devil. U. S. Bulletin, 30. part 2, pp. 51, 2. The Chaldean or Aramaic word **Abba** is used three times in the Bible, and in each instance it occurs in connection with the divine name Father. See Mark 14:36; Rom. 6:15, and Gal. 4:6. The Being whom we know as God the Father was recognized as the Great Spirit by the Indians, and it appears that the first part of the name Abamacho is an abbreviated form of Abba and is referable in this case to a great Spirit, not to **The Great Spirit**. As we have already had occasion to notice, the Hebrew word **machah** means "to destroy," etc. (See remarks above under **Machamanato**), and so from the Indian's point of view Abamacho evidently was the name of "The Destroying Spirit," or "father of destruction."

INDIAN

Machi Nawaskw was the evil deity of the Abnaki Indians. Hodge, 4.

HEBREW

Machah in Hebrew means "to blot out," "destroy," etc. See remarks above under **Machamanato**.

INDIAN

Yawuhnneyuh was the Tuscarora Indian name for God. H. 672.

HEBREW

Yaweh and Yah are Hebrew divine names.

INDIAN

Nioh, Niyoh and Niyoh are respectively names applied to God by the Iroquois, Mohawk and Cayuga Indians. H., 62, 672, 672.

HEBREW

Eloh and Eloah are Hebrew divine names.

INDIAN

Wahthayah (Waht-hayah) is Shawnee for light. H., 670.

HEBREW

Hayah or Haiah and Yah are secondary divine names applied to Jehovah by the Hebrews. When Christ visited the Nephites, who lived in America, he taught them, among other things, that he is the light of the world. III. Nephi, 9:18. Evidently

the Indians, whose forefathers at one time were Christians, as well as the Nephites, have, in their fallen condition, lost the spiritual meaning of the Savior's teachings, and construing them in a most literal manner, have used one of his names in a compounded word which means **light**.

INDIAN

Kanosa is Mohawk for "house," and Kanosoid means the same thing in Cayuga speech. H., 672.

HEBREW

Mishkan in Hebrew means "dwelling" or "habitation." It is a word frequently used in scripture when reference is made to the tabernacle which was erected in the wilderness.

INDIAN

Kamas is the name of a certain root used for food by Pacific Coast Indians. H., 735.

HEBREW

Kamas in Hebrew means "laid up in store," and **Qamah** (Kamah) stands for "corn," "standing" "corn," etc.

INDIAN

Tecumseh. It was by this name that a distinguished Shawnee chief was known to the Whites. His proper name was Takuhmoseh which signifies, "He who walks over water." H., 787.

HEBREW

Mosheh (Moses). The two last syllables of the chief's proper name is not much of a variant of **Mosheh**, the Hebrew form of **Moses**, and the meaning of the full name as given above suggests quite strongly that the Indians were familiar, at some period of their history, with the Biblical story of the crossing of the Red Sea by the Israelites under the leadership of Moses.

INDIAN

Churets is the Tuscarora Indian name for "spear." H., 672.

HEBREW

Chur means "whiteness" in Hebrew, and **Ets** signifies "stick," "wood," "timber." Before Indians became acquainted with white people and their ways, their knowledge of the working of minerals was very limited, and their spears were made of a suitable stick of wood, one end of which was sharpened and then hardened in the fire. But not every kind of wood was suitable for spear shafts or sticks and, if we allow that the Indians spears were generally made of young hickory—which they very probably were—the heart-wood which is of a much darker color than the whitish sap-wood, would be, whenever possible, entirely cut away so as to make no part of the spear stick, since the white growths of hickory trees are much tougher than the darker colored parts. From this point of view the spears of the Indians were called **Churets** because long ago they were simply sticks almost certainly made of the whitish growths of hickory or other trees of a like satisfactory and dependable nature.

INDIAN

Tamarack was the name applied by the Iroquois to a certain kind of tree.

HEBREW

Tamar is the Hebrew name for palm-tree.

INDIAN

Tamah. This is only a part of the name of a Kootenai medicine-man who manifested extraordinary powers in the practice of his art, according to the testimony of a Jesuit priest. H., 390.

HEBREW

Tamah in Hebrew means "marvel," "wonder," etc. If the powers of that medicine-man have not been exaggerated, **Tamah**, with all its Hebraic meaning, does him but scant justice when used as a component part of his name.

INDIAN

Abnaki is a word that belongs to native speech and comes from a term associated with **light** and **white**, and refers to the morning and the East. Hodge 4.

HEBREW

Abner in Hebrew means "father of light."

INDIAN

Pachamama. A quotation from the writings of Montesinos (*Memorias Antiguas*) will explain under what circumstances the words **Pacha** and **Mama** were very probably joined together to form the compound **Pachamama**, the last two syllables of which mean "the earth." He says, "In the time of this king (Huaman Tacco Amauto) they (the people) saw many comets and other marvelous signs; and there were great earthquakes which lasted many months. They were so wonderful that the inhabitants went about in confusion and made great sacrifices to Illatici Huira Cocha, their great, principal god, and to Mother Earth whom they called **Pachamama** beseeching them that so many signs and marvels might be turned into good." It seems that it was the terror and awe which the long continued earthquakes of great violence and other frightful phenomena inspired in the minds of the people which caused them to make great sacrifices to the earth as though it were an infuriated god, and to make a compounded word of **Pacha** and **Mama**.

HEBREW

Pachad. This Hebrew term means "be afraid," "be in fear," "stand in awe," "make to shake," etc., and, according to a brief note by Dr. Young under **Pachad**, a thing greatly feared is expressed with **Pachad**. The only difference in orthography between **Pacha** and **Pachad** is the final letter **d** which occurs in the latter. That single letter might easily be lost without design in the course of centuries, or be dropped for the sake of euphony in compounds where **Pachad** should make an important part. Who can construct a more appropriate yet simple word than **Pachamama** to express his feelings of terror and awe when, should such a lot befall him, he should be witness to wonders and marvels that seemed to presage the utter wreck of this world of ours—our **mother earth**—and usher in its speedy dissolution? We find, further, that the word **Pacha** (**d**) is used in compounded names given to other Indian gods, some of whose actions were capable of inspiring the greatest fear and terror in human hearts as, for instance, the name **Pachayactachi** was applied to **Viracocha**, the god who caused the flood; and **Pachacamac** was the god who, according to Montesinos, sent fire from heaven which suddenly consumed a race of giants.

INDIAN

Ancus Mayu is the Indian name of a river. Sarmienta, 166.

Amaru Mayu is the Indian name of a river. Sarmienta, 360.

Vilca Mayu is the Indian name of a river. Sarmienta, 390.

HEBREW

Mayim is Hebrew for "water" or "waters," and **Mayan** for "spring" or "fountain."

INDIAN

Chalchiuite is the Indian name for a stone somewhat the color of an emerald. N. R., 2:259. Another word which apparently comes from the same source is **Chalchih** (Tlatic) whose meaning is "shining, precious stone." N. R., 5:245, and the form **Chalco** means "Place of precious stones."

HEBREW

Chali is Hebrew for jewel, ornament, etc., and **Challamish** for flint, rock and flinty.

INDIAN

Quannes. A Teo-Chichimec chief who bore this name was the first among several chiefs to give way to jealousy because another man was greatly honored by the ruling king.

HEBREW

Qanna or Qanno in Hebrew means "jealous," and **Qinah**, "jealousy."

INDIAN

Chachapoyas was the name of one of the divisions or districts into which part of the Andean plateau was divided a generation or two before the Spanish conquest. It

was reputed to be a region where great riches abounded, much of which was in the possession of a valiant warrior and leader named Chuqui Sota. Tupac Inca Yupanqui made war upon him and his people, defeated them, took Chuqui Sota prisoner, and then returned to Cuzco with much treasure. These items of history are given to show that Chachapoyas was indeed a part of the country that was full of treasures, presumably gold, silver and precious stones, for, unless such things did abound there, it could not have been described as a region or place **rich in treasure** while forming part of a wide stretch of country in many parts of which mineral wealth was known to exist in generous quantities.

HEBREW

Chach. The Hebrew word Chach stands for "bracelet," "chain," "hook," "ring" (for the nose), etc. Most of such ornaments in a district where there was **much treasure** would doubtless be made of gold or silver. The emphasized words are used by Sarmiento when speaking of the spoils with which the victorious Inca returned to Cuzco. All Indians love bracelets, chains, rings, etc., for personal adornment, and it is quite safe to say that a nation possessed of such great treasure as the people of Chachapoyas were, would have many precious ornaments for their persons, and their temples were probably resplendent with gold and silver plating, and most of the vessels used in their idolatrous worship would be made of the same kind of precious metals. Probably a mistake would not be made should we claim that the treasure spoiled from the Chachapoyas made no inconsiderable part of the immense ransom that the Inca Atahualpa some decades later pledged himself to pay to Pizarro for his life only to lose it before the contract price was fully discharged. The Hebrew word Chach is, as we thus find, appropriately used in the formation of the Indian name Chachapoyas.

INDIAN

Yanacona. According to Garcilasso de la Vega as quoted by Sarmiento, 147, a yanacona is a man who is under obligation to perform the duties of a servant. The rights of freemen were denied them, and the Inca could transfer them from the service of one master to that of another according to his imperial pleasure. Another class of workers was called forced laborers. They were conscripted to work in mines or factories and, it appears, could be sent far from their homes to places where their services were needed. One can get a fair idea of the tyranny involved in this labor system from a consideration of the fact that not long after the power of the Incas was crushed, the Spanish Viceroy ordered that not more than one-seventh of the adult male population of any place should be subject to perform such forced labor, and fixed the distance they could be taken from their homes. Sarmiento, page XVI. How oppressive the Inca labor system must have been before it was reformed by the Viceroy is left for the reader to imagine.

HEBREW

Yanah in Hebrew means "oppress," "oppression," "oppressor," "thrust out by oppression," etc.

INDIAN

Matahua. The name by which the seventh station in the march of Manco Capac and his companions to Cuzco was designated is Matahua. A particular feature respecting the location of this place is pointed out in the following quotation: "The six brethren went down to the foot of the hill, whence they began their entrance into the valley of Cuzco, arriving at a place called Matahua, where they stopped and built huts, intending to remain there some time." Sarmiento, 53. On page 51 we are informed that the travelers had ascended a hill from whose summit they descended into the valley of Cuzco, and at some distance from the site of the city they appropriated some land for their own use and, building their huts or houses upon it, remained there for at least two years. Page 54. Thus it becomes apparent that Matahua was in a comparatively low part of the country, since the immigrants had to take a downward course for a sufficient distance to merit a note of it being recorded. Then, further, as they were looking for land upon which to settle for the apparent purpose of farming, it seems that they had found what they were seeking, and the fact that they remained there for at least two years is evidence they were not in haste to abandon the settlement they had made, and during their stay there they likely had brought several acres of land under cultivation.

HEBREW

Mattah in Hebrew means "downward," "very low," etc., and Matta stands for "plant," "planting" and "plantation." The word Matahua seems to designate a settlement made at a comparatively low altitude.

INDIAN

Avachumbi (pi) and Ninachumbi (pi). In the southern seas there are two islands which anciently were known respectively by the names just given. Tupac Inca once visited them, and when he returned to Cuzco he brought with him "some black people, gold, a chair of brass, and a skin and jaw bone of a horse; which trophies were preserved in the fortress at Cuzco until the Spaniards went there. **Ninachumbi** means 'fire island,' and **Avachumbi** signifies 'outer island.' A great many people lived on them and there was much gold there." Sarmiento, 135, 6. **Ninachumbi**, meaning what it does, suggests that the island was volcanic to a greater or less extent, and so it is likely that the color of the erupted rock had something to do with the selection of an appropriate name for the island; or the color of the people who lived there, some of whom were described as black, (though they were probably merely darker hued or more swarthy than Indians are in general,) may have had an influence also in the same direction.

HEBREW

Chum is the Hebrew word for "brown" or "swarthy." According to Webster "swarthy" includes black; and the use of the word **Chum** in Genesis 30, verses 32, 33, 35 and 40, shows that it stands for any color all the way from brown to black, for it is not probable that among herds of cattle and sheep some of the individuals of which are described as "brown" in the cited texts none of them were black. It is not difficult to see a reason why the Hebrew word **Chum** should get incorporated in a compounded name for a "fire island," and which was inhabited by people who in part at least were swarthy or black in color. The name **Avachumbi** (pi) meaning "outer island," can have reference as a whole only to its location. It probably was a "fire island" also. **Chum**, a part of the name so implies.

INDIAN

Chensitshala is the name of an Indian village. Hodge, 244.

HEBREW

Chen in Hebrew means "grace," "favor."

Tsits in Hebrew stands for "blossom," "flower," etc.

Hala in Hebrew means "be cast far off."

Is there in this remarkable compounding of three Hebrew words in the name of an Indian village nothing more than a mere coincidence?

INDIAN

Aba was the Choctaw name for God or the Good Spirit.

HEBREW

Ab in Hebrew means "father."

INDIAN

Nushaki is the name applied to the ruins of a Mission house in Arizona by Moqui Indians who live near by. **Ki** in Moqui speech means "house."

HEBREW

Nush in Hebrew means "full of heaviness." The natives may have thought that the Christian services at the Mission were dull and heavy compared with their own form of worship, and so called the Mission building a "house of heaviness." Some say that the first part of the word **Nushaki** comes from the Spanish *misas* which means "mass," referring to a Catholic devotional service. The Hebrew derivation for the word is not so far-fetched.

INDIAN

Tezcatlipoca. This is the name of an Indian god whose imputed attributes Lord Kingsborough shows are largely similar to, or identical with, those which Jehovah of the O. T. scriptures, or Jesus Christ of the New, actually does possess.

NEW TESTAMENT

St. Paul, a Hebrew of the Hebrews, says that Christ is "the express image of the person of the Father." Heb. 1:3. Again that he (Christ) "is the image of the invisible God," Col. 1:15. It was Jesus himself who first announced his identity in appearance with that of the Father, saying in substance that whosoever has seen him

(Jesus) has seen a perfect resemblance or image of the Father God; and when he declared that he did nothing of himself but what he had seen the Father do, his every action, power and quality disclosed attributes of God, the Father of all. Thus Christ both in his person and attributes was and is a **PERFECT REFLECTION** or **IMAGE** of the person and attributes of the Supreme God.

INDIAN

The Indians have remarkable power for expressing ideas in condensed form, and in line therewith have constructed for one of their gods the name Tezcatlipoca which means **SHINING MIRROR**. A mirror is a reflector, and one that shines does its work without a flaw. How aptly those two simple words point to Christ as the **image** or **reflector of the person and attributes of the Father**, I will not attempt to say. My pen is too feeble to incline me to undertake a task of that kind. But before closing on this intensely interesting matter, I will ask the following question: Who, but a people that at some time had heard of Christ as "the express image of the person of the Father," and of his (Christ's) work as a duplication of the work of the Father, could possibly think of giving a name to one of their gods whose interpretation as a **SHINING MIRROR** or **REFLECTOR** expresses so aptly what Christ, as the representative of the eternal Father, was when he ministered on earth among mankind?

INDIAN

Moqui (Moki.) Name of an Indian community.

HEBREW

Mokiach. According to Dr. Adam Clarke, **Mokiach** with the simple variation of **ch** instead of **k** occurs in Job 9:33, where its sense is given by the learned commentator as "reprover," "arguer" or "umpire." The marginal reading is "umpire." Consequently the Hebrew word **mokiach** stands for a mediator, arbitrator or umpire between one party and another. The **ach** which is the final syllable in **mokiach** means "another" or frequently "brother," and so the name in full points to the Moki Indians as arbiters or umpires between different tribes of natives who might be in dispute concerning any matter, or more probably only when different branches of their own stock were disputants. The general feelings of superiority which the Moki Indians manifest suggest that they think themselves competent to act as mediators or umpires between different contending bodies of men whether they have ever occupied such a position or not.

Mr. H. J. Webb, who is the present Crop Inspector for the State of Utah, authorizes the statement that he formerly knew an Indian at St. George, Utah, whose name was **Mokiach**, and, as occasion required, **Mokiach** was called upon to act as mediator or umpire between Indians and Indians or between Indians and whites. This native probably had the name **Mokiach** conferred upon him by other natives when he first occupied the position of a mediator or umpire. See remarks under **Shem** concerning changes in the names of Indians.

INDIAN

Shem, name of an Indian chief.

Shem was the name of an Indian chief who at one time lived at St. George, Utah. Mr. H. J. Webb was acquainted with him, and he has informed the writer that a town near St. George was called **Shem** in honor of this chief. "Among the Indians personal names were given and changed at critical epochs in life, such as puberty, the first war expedition, some notable feat, elevation to the chieftainship, and so on. **Bureau of American Ethnology**, Bulletin 30, part 2, page 16. The meaning of the name **Shem**, and the circumstances under which it doubtless was given or assumed, shows that it was appropriately held by this chief. He was in sufficient esteem to have a town called after him. It is thus apparent that the Indians have the name **Shem**, and are familiar with its meaning, for one can hardly think that it was by accident that the natives made such a fitting application of it to their chief.

HEBREW

Shem, fame, renown.

INDIAN

Matcheben*, ill looking bird or ill-natured bird.

Matchopic, bad bay or inlet.

Matchotin, bad inlet.

The first part of the three Indian compounded words are apparently mere var-

iants of **machah**. The Hebrew form has a more intense meaning than that usually given to "bad" or "badness"; but **machah** carries all the significance that "ill" or "bad" does.

HEBREW

Machah, blot, destroy.

INDIAN

Mattabesic, name of a village.

Mattacook, name of a village.

Mattakeset, name of a village.

Mattamuskeet, name of a village.

HEBREW

Matta, plantation. A plantation is hardly ever without buildings or houses more or less numerous, in which case the idea of a village comes to the fore.

INDIAN

Anamie*, at the tree of prayer.

HEBREW

Ana, or Anah, beseech, pray.

INDIAN

Bithahotshi, sometimes applied to ruins.

This Indian name is occasionally employed by the Navajos to designate a group of ruins of the puebla kind, i. e., house or houses in ruins.

HEBREW

Beth, house.

Bayith, house, palace, temple.

INDIAN

Bithani, meaning said to be "folded arms." It is the name of a Navajo clan.

HEBREW

Bayith, house.

Bithan, palace, house.

A better rendering apparently of the meaning of Bithani than that of "folded arms" in view of the meaning of the Hebrew words **bayith**, **bithan** and **ani**, is "my house" that is "my clan, family, sect or society." **Ani** in Hebrew stands for "I, me, myself," etc.

INDIAN

Bushamul, name of an Indian village.

HEBREW

Bushah, shame.

Mul, circumcise, be circumcised.

Some of the Indians practiced circumcision, others did not, and the name **Bushamul** was probably given in derision by unbelievers to native who did observe the rite, and the name was applied to the village where they lived.

INDIAN

Cazazhito, said to mean "bad arrow point."

HEBREW

Kazah, liar, false, deceitful.

Chets, arrow, dart, staff.

There is nothing in the Indian word that authorizes the use of "point" in the rendering just noticed; but allowing that **zhito** is a variant of Chets, or simply means what **chets** does. Cazazhito stands for a "poor," "bad," or "unreliable arrow," "dart" or "spear shaft." With no greater change in orthography than e for i in **zhit** the difference in pronunciation is almost negligible between **zhit** and **chet**.

INDIAN

Chakelet*, "running with blood."

A small Indian settlement was so named from a spring of running water which was reddish in color.

HEBREW

Chaklili, red.

Chakliluth, redness.

INDIAN

Kitchigami, great water.

HEBREW

Yam, Gama. Sea, and to drink, respectively.

Hodge gives the meaning of **Kitchigami** as "greater water," which he derives from **kitchi**, "great," and **gami**, "water," the whole word being the Chippewa name for Lake Superior. In the Hebrew we have **yam**, meaning the sea, which truly is the "great water" or great waters." The latter was often used by ancient Hebrew writers. It occurs in the Psalms and Ezekiel most frequently. **Yam** is not much of a variant from **gami**, and the identity in meaning of the respective forms shows that the Indians had the Hebrew word for the "great waters" (sea), and applied it fittingly to the immense body of water known as Lake Superior. **Gama** does not vary but little from **gami**, and that there is an etymological connection between these two forms seems probable from the fact that the Hebrew word **gama** means "to drink," an action which involves the use of water or other liquid.

INDIAN

Kutchin. A number of tribes belong to the Kutchin family, and among them is one called Chippewyans. This branch of the Kutchin stock at one time wore a fancifully patterned and nicely finished kind of coat, which became fashionable also almost universally among other Kutchin tribes. The coat is described in N. R., Vol. I: 116.

HEBREW

Kutteneth in Hebrew means "coat," and taking the first syllable of that word for part of a new Hebrew compound, and **Chin**, which means "comely," for the second part, we have **Kutchin** pure and simple. Considering the signification of the Hebrew compound ("comely or handsome coat") was it not likely adopted as an appropriate name to distinguish certain tribes of Indians who wore a fanciful garment of that kind from other tribes who were not in fashion with them?

INDIAN

Macocanico, great house.

This Indian name was given to a village. The first part, **Maco**, of that word is no far-fetched variant of the Hebrew **makon** which means "dwelling place," "habitation," "place," and "settled place," i. e., a settlement or village.

INDIAN

Yamacraw, name of a village.

HEBREW

Yam, sea.

Yamacraw is the name of a village which once occupied a site that is now a part of the city of Savannah in the state of Georgia, U. S. A. It probably got its name on account of being located near the sea.

Yamasee is the name of a tribe of natives who originally lived along the coast regions of that same state—Georgia—and contiguous islands. Their name, too, probably has reference to their sea-coast home lands.

The examples which next follow before the general list of comparisons is reached, relate to Book of Mormon, Nephite, Hebrew and Indian words; but no confusion will arise respecting the language which the examples represent as the notation will plainly show.

NEPHITE

Jacobugath, Jacob-u-gath. This was the name of a Nephite city. It is mentioned in III Nephi, 9:9, and is there given without hyphens, but it is obviously a

compound consisting of Jaocb, G: th and a connective **u**. Considered in this light, **u** is to be classed as a word in itself which use brings it in full harmony with Hebraic form, since

HEBREW

Shub-ubanah in Hebrew means "to return and build, **u** in this case being properly rendered by the word **and**. See Dr. Young's **Concordance** under **Build**; page 126, and in the Index to that work it is stated that **u** in Hebrew frequently has the meaning of **and**.

NEPHITE

Rabbanah. This title is really an Indian word, but because it is on record in the Book of Mormon, Alma, 18:13, it is classed with other Nephite words. It is evidently a compound consisting of two parts, i. e., Rabban and Yah—the latter a secondary name for Jehovah. It occurs in quite a number of Hebrew proper names with the first letter dropped, as in Micah—who is like God—and Edaah, whom God called, for examples. It appears that Ammon, a Nephite missionary, had gone to the Lamanite (Indian) country, and while there became an instrument in God's hands for preserving for a king named Lamoni certain property of great value, and when an account was given to the king of how Ammon had accomplished the work, the king said Ammon must be the Great Spirit, and soon thereafter one of the servants addressing Ammon called him **Rabbanah**, which, being interpreted, means "powerful or great king." This title is constructed according to principles of the Hebrew in such cases, and its significance rendered correctly in view of the fact that Ammon was supposed to be, by the Indians around him, more than a mortal man.

HEBREW

Rab, Rabbi, Rabban. These three Hebrew words stand in about the same relation to each other that our words, "great," "greater" and "greatest" do to one another. So since **Rab** means a "great teacher or lord," **Rabbi** must mean a "greater teacher or lord," and **Rabban** the "greatest teacher or lord." These were titles of honor and dignity which were applied by the Hebrews to their religious teachers. About the time of Christ they were looked up to as infallible oracles in religious matters, and usurped not only the place of the law, but of God himself. See Dr. Clarke on Mat. 23:7. The Hebrews often used a name or a part of a name of God or Jehovah in compounds with other names, as already illustrated a few lines above. Such names always expressed a relationship of some kind to the Divine Being whose name was involved. In analogy with compounds of this character the word Rabbanah literally means "The Greatest Divine Lord or Master," and as such a Being Lamoni must have regarded Ammon when he (the king) declared that he (Ammon) was the Great Spirit, and greatly feared him. Alma, Ch. 18.

PEARL OF GREAT PRICE

Kolob is the name of a great governing star. See **Pearl of Great Price**, page 39. Kolob is not a Nephite name, but is given a place here for convenience.

HEBREW

Kokab in Hebrew means "star." The difference which occurs in the orthography of these two words—Kolob and Kokab—might easily be effected during the years which elapsed after Abraham wrote his book down to the time when Moses penned Genesis 1:16, where the Biblical word Kokab is first used. Colob is also found among the names by which the great Maya nation was anciently known. **Kolob** as Abraham made use of the word designates a great governing world, and since the Mayas once governed an empire, they themselves probably assumed the name **Colob** in compliment to their one-time position as rulers and governors of tribes and nations.

HEBREW

Seon stands for "equipment" in Hebrew. See **Concordance** under **Battle**.

NEPHITE

Seon was the name of a Nephie piece of money. Alma 11:5.

HEBREW

Shum signifies "name" or "renown" in Hebrew.

NEPHITE

Shum was the name given to another piece of Nephite money. Alma 11:9. A senine was the smallest piece of gold money the Nephites had. A seon was equal to two senines, and a shum was equal to the value of four senines or two seons. The meaning of Shum and Shem is the same according to Dr. Young, that is, "name" or "renown," and it seems that in honor of the great founder of the Semitic nations, the Nephites bestowed the equivalent of his name upon one of the valuable pieces of their money. So it looks better as the case stands than if the name Shum had been given to a piece of Nephite money of insignificant value.

HEBREW

Leah was the name of Jacob's first wife.

Leah was the name of another piece of Nephite money of small value.

HEBREW

Shub. This Hebrew word has a variety of meanings, such as "bring again," "come again," "go again," "return again," and so on.

NEPHITE

Shublon was the Nephite name for another piece of their money. It was one-third the value of an antion—both being made of gold. Now, several of the meanings given to the word **Shub** carry with them the idea of **circulation**, and it is not unthinkable that the Nephites pitched upon it to form part of the name of a piece of money that was likely to have a wide circulation among the people.

HEBREW

Ezrim was the Hebrew word for the number 20.

Ezrom was what the Nephites called another piece of their money. Its value was as great as four senums. Alma 11:12.

HEBREW

Shub. See above for meanings.

NEPHITE

Shiblon and Shiblum. These names were also used to designate different pieces of Nephite money. In almost any other case than the present one a claim that the first syllable of each of them—Shib—is merely a variant of Shub, which occurs in Shublon and in the monosyllable Shub of Hebraic origin, would not be seriously questioned as illogical. The three names are used in the same line of service which is each for itself to designate a separate piece of money in a common monetary system; and the more we think of it the more likely does it seem that the Hebrew word Shub was purposely used by the Nephites in the manner pointed out as very befitting to occur in the names of certain circulating monetary tokens.

Making no account of the names of persons, cities and others of like character which have been handed down to us in the Book of Mormon records, there are but few original words in that volume. Four such forms occur in the book of Ether, namely: Deseret, Ripliancum, Cumons and Cureloms. With them we are not now particularly concerned since that part of the Book of Mormon was originally written by Jaredites, not by Hebrews. But the writers of the Nephite records proper were descendants of Jews, according to their own testimony, and it follows that they would naturally use the Hebrew language; and if we had their records in original form it would be an easy matter to prove or disprove their claims. But that source of evidence is not within our reach to any considerable extent, still it is not entirely out of hand, for we find there are seventeen original words that have been transmitted to us by Nephite authors, and these are:

Rabbanah	Senine	Limnah	Ezrom	Shiblum	Sheum
Rameumptom	Seon	Senum	Onti	Shublon	Neas
Irreantum	Shum	Amnor	Shiblon	Antion	

Seven of these Nephite original words are either identical with or close variants of Hebrew originals. They are Rabbanah, Seon, Shublon, Shiblon, Shiblum, Shum and Ezrom. They represent a little more than forty per cent of the total number, and be it remembered, too, that about 500 years had elapsed from the time the Nephite colonists left Jerusalem before by far most of that list of Nephite original words found a place in their records as we have received them; and 500 years are time enough to bring about many changes in the form and meaning of the words in a

language. The facts in this case give ground for a confident belief that in the early periods of Nephite history the language of the people was Hebrew throughout in an unaltered state.

HEBREW

Melek is a word that signifies "king," "prince" and "royal" in Hebrew.

NEPHITE

Mulek is the Nephite name for a prince of the reigning house of Judah who came with a second colony of immigrants to America from Jerusalem about 600 B. C. This prince was considered of so much importance that the Nephites gave his name to a city and to the whole of the country now known as North America.

INDIAN

In later times the Maya Indians bestowed the name Muluc (Mulek) on one of their idol gods, and one of their calendar days bore the same name. The meaning of the word Muluc is given in N. R., 2:755, as possibly "reunion." It does not seem improbable that in this signification of the name, as ancient Americans interpreted it, there is reference to the uniting of the colonists (or their descendants) of Lehi and Mulek at Zarahemla. See the book of Omni and Mosiah 25:2. The Chichimecs also had a day named Muluc.

NEPHITE

Apostle or Apostles are words used a number of times in the Book of Mormon.

INDIAN

Cachopostoles is the name of an Indian tribe.

HEBREW

Hosanna is a Hebrew word meaning "save, we pray thee."

Hosanna also occurs in III Nephi 4:32, and elsewhere.

INDIAN

Cozaana, Pitaocozaana, Cozaanatao and Cozaana alone are names applied to Indians gods, according to N. R. 3:755; and in a translation of the Lord's Prayer into Indian speech the form kosaana, which is part of a long word, is used where the common rendering is "Lead us not," etc. "Save us, we pray thee in temptation," seems to be more appropriate than "Lead us not into temptation," for the Lord tempts no man.

NEPHITE

Laman was the name of the first great leader of the Lamanites (Indians). His chief purpose in life was to subject the Nephites to his power. His people finally succeeded in destroying all the Nephites save those who cast in their lot with the victors.

INDIAN

Tlallamanac, according to N. R., was the name of a Nahuan idol god which means "He who presides on the earth." This same authority informs us that tlal means "earth" in Indian speech; and we find that ac is the final syllable in the names of a number of Indian gods as, for example, Citlalatonac. Huemac, Papaztac, Tziminchac and others: ac seems to serve about the same purpose in these names that ah (Yah) does in some of the Hebrew compounded names. It was unquestioned supremacy in all the Western World that Laman and his followers fought so long and fiercely for, and it appears that his people finally elevated him to the dignity of a god. This probably was not done until after the Nephites were destroyed as a people or nation. That the Indian god Tlal-laman-ac and the Laman of the early Nephite records are one and the same can scarcely admit of a doubt.

The lists which next follow include only similar or identical words or parts of words which represent the Indian and the Hebrew languages, respectively. The Indian forms are principally names of native divisions, nations, families, tribes, bands, gens, clans, towns, villages, settlements, chiefs, distinguished warriors and calendar names. Where different spellings of a word or name occur in the volumes examined that one which heads the list as given by the respective authors has been taken with but few exceptions, and in no instance has a change in the orthography of a name or word been made purposely by the writer. Some long Indian terms are not given

in full. They are marked with an asterisk (*). The Hebrew words are copied from Dr. Young's **Concordance**.

INDIAN	HEBREW	INDIAN	HEBREW
Addam	Adam	Chitnak	Chittah
Amalleite	Amalek	Chizhu	Chizzayon
Aylon	Aiyalon	Chokoula	Chokmoth
Agawam	Agam	Cholosoc	Chol
Alachua	Alach	Chol	Chol
Alamingo	Alam	Chonacate	Choneph
Anagnak		Chori	Chorim
Anagok	Anag		Chori
Anakwai*	Anak	Chorofa	Chor
	Anaq		Chor
Aniyak	Aniyyah	Chozetta	Chozeh
Asa	Asa	Chugnut	Chug
Ashamomuck	Asham	Chukai	Chuqqah
	Ashem	Chula	Chul
Atsugewi	Atsum	Chumash	Chum
Ayab	Ayab	Chupcan	Chuppah
Azavay	Aza	Churupyoy	Chur
	Azah	Chuscan	Chus
Bekal	Beki	Chutchin	Chut
Batza	Batsa		Chin
Bithani	Bithan	Enuk	Enoch
	Beth	Esaws	Esau
Bushamul	Bushah	Hayah	Hayah
	Mul	Holon	Holon
Chachanin	Chach	Maangreet	Maaneh
Chagu	Chag	Maam	Maamad
Chakeipi	Chakam	Maate	Maat
Chala	Chala		Maateh
	Chalal	Machapunga	Machah
Chamada	Chamad	Madoka wando	Madon
Chamampit	Cham	Magayut*	Magan
Chananagi	Chanan	Magemiut	Magen
	Anag	Maha	Mahah
Chanchantu	Chanah	Maharol*	Mahar
Chapugtac	Chaphets	Mahcoah	Mah
Charac	Charah	Mahican	Mahir
Charco	Charam	Mahktosio	Maktesh
Chasta	Chasah	Makache	Makak
Chatagithl	Chatsats	Makah	Makak
Chavite	Chavvoth	Makak	Makak
Chayen	Chayah	Makan	Makar
	Chayeh	Malahue	Mala
	Chayil		Malah
Chedunga	Cheder	Malaka	Malakuth
	Chedel	Malakut	Makakuth
Chekilli	Chek	Malemuit	Male
Chelamela	Chel	Malecite	Malak
	Chelyah		Melek
Cheles	Chel	Malika	Maleku
Chemapho	Chemah	Malki	Malkah
Chemanis	Chema	Malockese	Malon
Chenachaath	Chen	Manabush	Mana
Chenlin	Chen	Manahoac	Manah
Cheraw	Chereb		Manah
Cheshish	Cheshheq	Manam	Manammim
Chetawe	Chet	Manamoyik	Manammim
Chets	Chets	Mandan	Mandah
Chila	Chil	Mangachqua	Manginah
Chilano	Chil	Manosaht	Manos
Chinik	Chin	Maon	Maon
Chipletac	Chippazon	Maqkuan*	Maq
Chisedec	Chish		Maqqabah
		Marameg	Mara

INDIAN	HEBREW	INDIAN	HEBREW
Maramoydos	Marah	Mishpaps*	Mishpachah
Maraton	Marat	Mishumash	Mishmar
Mariames	Marah	Miskut	Misken
Marin	Marith	Missinqui*	Missah
Mashik	Mashak	Missisauaga	Missah
Mashawauk	Mashah	Mistassin	Mistor
Masi	Massa	Mittaub	Mittah
Massi	Massa	Moah	Moach
Mata	Matammmoth	Mobile	Moba
Matamo	Matammim	Mochopa	Mochorath
Matarango	Matar	Modoc	Moda
Matatoba	Matate	Moharala	Mohar
Mathiaca	Mathai	Mokaich	Mokiach
	Mathai	Molala	Mol
Mathue	Mathusala	Monemius	Monim
Mathomauk	Mathach	Mooachaht	Moach
Matsaki	Matsah	Mooharnow*	Mohar
	Matsa	Moquino	Mokiach
Matsqui	Matstsah	Mora	Mora
	Matstsa	Morattiggon	Morah
Mattacock	Matta	Moshaich	Moshab
Mattakeset	Mattah	Moshoquen	Moshekoth
Mattanock	Maitan	Moshulit*	Moshel
Mattinacook	Mattena		Moshel
Mayaca	Mayan	Motahtos	Motah
Mayajuaca	Mayan [~]	Magu	Mug
Mayi	Mayim	Muk	Mnk
Mayo	Mayim	Mulluk	Mul
Mazakut*	Mazon		Muloth
Meamskin*	Meah	Mummapac	Mum
Mechemeton	Mecha	Murek	Murah
Medoctec	Medokah		Mur
Meggeck*	Megammah	Mus ·	Musab
Meherrin	Meherah	Mushal*	Mush
Mehkoah	Meh		Mush
	Mekonah	Mutsike	Mutsaq
Meipont*	Mei	Mutsun	Mutstsab
Mekewe	Mekera	Muttamus	Mutteh
	Mekurah		Muttoth
Melejo	Melechah	Naansi	Naah
Melona	Melo		Naah
	Melukah	Nabiri	Nabi
Menatonon	Mannanim		Naba
	Menah	Nimkish	Kish
Menitegow	Meni		Nim
Menominee	Menorah	Paoramas	Paar
Meochkonck	Meod		Ramas
Merip	Meri	Pashtolils	Pash
Merkitsop	Merkab		Tolal
Merric	Meriri	Pronouns	See page 24
Meta	Metab	Sachal	Sachab
Metamapo	Metah	Sachuen	Sachu
Methow	Methom	Sackhoses	Sak
Meti	Metil	Sadaues	Sadai
Michahai	Michyah	Sadekan*	Sadeh
Michiyu	Michyah	Sagadahoc	Saga
Mikakhen*	Mikal	Sagaigun*	Sagab
Milluch	Milluah	Sagangus*	Sagah
	Millah	Sagarissa	Sagar
Mina	Minal	Sagi	Saggi
Minas	Minal	Sagin	Saggi
Minniconjou	Minni	Sakarissa	Sakar
	Min		Sakar
Minnepata	Minnim	Salabi	Sala
Mishikin*	Mishi	Salachi	Salach
Mishong*	Mishor	Salapaque	Salaph

INDIAN	HEBREW	INDIAN	HEBREW
Salish	Salah	Shoshoko	Shoshannah
Samahquam	Samach	Shoshoni	Shoshan
Sana	Sane	Shoshones	Shoshan
Sannio	Sani	Shotlema*	Shot
Saracachi	Sarach		Shotet
Satanta	Satan	Shu	Shua
Sechi	Sechi	Shubena*	Shub
Seclukhtun	Sechoq (k)	Shufina	Shuph
Seethltun	Seeth	Shulya	Shul
Sego	Sega	Shumig	Shum
Seh	Seh	Shuqualak	Shuq
Selikwayi	Selichah		Shuq
Semeckam	Semikah	Shuimyu	Shur
Senecu	Sene		Shur
	Seneh	Shushuchi	Shushan
Sha	Sha	Shuta	Shut
Shaa	Shaa	Shutamul	Shut
Shabanch*	Shaba		Mul
Shahaka	Shaah	Sia	Si
Shakian	Shakah	Siahs	Siach
Shakan	Shaken	Sichanetl	Sichah
Shakopee	Shakol	Sidaru	Sid
Shakshakeu	Shakan	Silongko*	Sillon
Shalawa	Shal	Simi	Sim
	Shalah	Sinaesta	Sinah
Shalalals	Shalal	Sinago	Sinah
Shaiikuwe~	Shallit	Sisa	Sis
Shallattoo	Shalat	Soba	Soba
Shamapa	Shama	Sobaipu*	Sobah
Shana	Shana	Sodoms	Sodom
Shanainka*	Shanan	Sokchit	Sok
Shanel	Shani	Solakiyu	Solam
Shash	Shasha	Sora	Sorah
Shasta	Shasah	Suaqui	Suach
Shathiane	Shath	Succaah	Sukkah
Shaya	Shayah	Suk	Suk
She	She	Suma	Sum
Sheaksh	Sheagah	Suphko	Suph
Shekarach	Shekar	Suricua*	Sur
Shediac	Shed	Suscol	Sus
	Shedar		Susah
Shegoash*	Shegioth	Sutkel	Sut
Shekeke	Sheken		Suth
Shem	Shem	Ta	Ta
Shemaukan	Shema	Taa	Taa
Shenango	Shen	Taah-la*	Taah
	Shena	Tabin	Tabun
Sheo	Sheol	Tachi	Tachan
Sheshalek	Shesh	Tachik	Tachash
Sheshebe	Shesh	Tagish	Tagmul
Sheshequin	Shesh	Tahapit	Tahar
Shevenak	Sheva	Tahagmiut	Tahalukah
	Shevah	Tala	Tala
Shickshack	Shichah	Taladega	Talah
Shigom	Shiggaon	Talahassee	Talah
Shilekuatl	Shillem	Talahi	Talah
Shimmoah	Shimmamon	Talal	Talal
Shinagrua	Shinan	Talmami*	Talmid
Shipaulovi	Shiphah	Tam	Tam
Shishlamaui	Shishshah	Tama	Tamah
Shishmaref	Shishshi	Tamaha	Tamah
Shodakhai	Shod	Tamakwa	Tamak
	Shod	Tamanee	Taman
Shohu	Shoham	Tamaque	Tamak
Shomakoosa	Shoma	Tamaroa	Tamar
Shoremee	Shor	Tamelan	Tame

INDIAN	HEBREW	INDIAN	HEBREW
Tamuleko	Ta	Tomachic	Tom
Tan	Mul	Toral	Torah
Tanaha	Tanah	Tsahis	Tsaah
Tanima	Tanah	Tsahais	Tsahar
Tannintau*	Tannim	Tsano	Tsana
Tano	Tannin	Tsamak	Tsamaq (k)
Taracones	Tannoth	Tsantata*	Tsantaroht
Taraha	Tara	Tsartlip	Tsar
Taraichi	Tara	Tsayiisk*	Tsayid
Tarascos	Tari	Tse	Tseah
Tasha	Tarach	Tsedtuka	Tsedah
Tatagua	Tashbets	Tselkaz*	Tsela
Tave	Tatuim	Tselone	Tselul
Taviho	Tav		Tselil
Tebi	Tavah	Tsenkam	Tsen
Tebugkihu	Tebah	Tsera	Tseri
Tecahuis	Tebuah		Tsori
Tecumseh	Teqa (k)	Tsiamas	Tsi
Tecumig*	Tequmah (k)	Tsimshian	Tsimah
Teenik*	Tequmah (k)	Tsina	Tsinuah
Tefaknak	Teenah	Tsits	Tsits
Tekakwi*	Tephach	Tsitsi	Tsitsah
Tekumig*	Tekakim	Tsiyahi	Tsiyyah
Telamene	Tekunah	Tsomootl	Tsom
Telamni	Telaah	Tsonai	Tson
Tellico	Telem	Tsooquah*	Tsoq
Telmocress*	Teli	Tsudinun*	Tsud
Temaiwa	Telmol	Tsulalgí	Tsulah
Tenedi	Temah	Tsulanise*	Tsulah
Tenu	Tene	Tsulus	Tsulah
Teopari	Tenuah	Tsurau	Tsur
Terapa	Teo	Tsutsiola	Tsuts
Teshaya	Tera	Tu	Tu
Teshoa	Tesha	Tuakay	Tuach
Teshuhim*	Teshuah	Tubare	Tub
Tesuque	Teshuah	Tuchi	Tuchoth
Tiaks	Teshuqah	Tugalan	Tugah
Tikal	Tiach	Tula	Tul
Tirans	Hekal	Tuloom	Tul
Tishim	Tirah	Tumac	Tumah
Titami	Tishim	Tuami	Tur
To	Tit	Tusanés	Tus
Toa	To	Tushtun	Tushiyyah
Toanche	Toah	Yehl	Yeho, El
Tocholim*	Toanah	Yahau	Yahalom
Tohau	Tocheleth	Yapico	Yabe
Toho	Tohar	Yakatzib	Yaqats (k)
Tohol	Toholah	Yahalon	Yahalom
Tohou	Toholah	Yehahs	Yeho
Tok	Tohu	Yiauhque*	Haiah
Tolemata	Tok	(Y)Jalal	Yalal
	Tola		

PRONOUNS

INDIAN		HEBREW	
PIMA.	Ani, an'ani	Ani, anoki	I
PIMA.	Ati, at'ati	Att, attah, ati	NI
PIMA.	Ni	Hi	NU
PIMA.	Ti	Hu	HU
PIMA.	Nunu, nu	Anu	HA
PIMA.	Mu, amu	Hem, hemah	
Other tribes have Ani, kani, mi, hu		Hen, henah	
The Cayugas have		I	
The Navajos have		Ni	
The Delawares have		Ni, ki, he	
The Ojibways have		Nen, ken, wen	
The Shawnees have		Ki-la	
The Dakotahs have		Ni	

The "Pima" and "Other Tribe's" forms are from Drake's works, Vol. 2:6, 60, 722, 755. The other Indian pronouns are given by Haines, pp. 199, 676.

The Hebrew list is copied from Greene's **Hebrew Grammar**... The five at the right that are capitalized occur as suffixes to other words in Hebrew composition when used in a dependent relation. It is not claimed that the Indian and the Hebrew pronouns respectively are, in any instance, in strict analogy, yet their identity in form in some cases and similarity in others suggest forcibly that the speech of the natives was originally Hebraic.

The names which are next listed were applied by the native Americans to days or months, etc. The meaning which the Indians attached to each is not given in the books which the writer has examined except in rare cases; but it will be perceived that the meaning of the contrasted Hebrew words, being identical in form, or, at least, no far-fetched variants of the native terms, might, in numbers of instances, be used with evident fitness in calendar service. That such is the actual fact in the matter had been made apparent by an investigator named Melgar who has made a study of the Chiapanec calendar names and finds that fourteen of them agree with suitable Hebrew words. A statement to this effect is found in Bancroft's **Native Races**, etc., Vol. 3, page 96.

CALENDAR NAMES

INDIAN		HEBREW WORDS AND MEANING	
Batz	a Day	Batsir	vintage
Batzue	a Month	Batsar	gather, In participial form, grape-gatherer
Ben	a Day	Ben	son, offspring, descendant
Cab (part of)	a Day	Qab (k)	a Hebrew measure
Can	a Day	Kanas	gather, heap up
Caban	a Day	Kabad	(and Kabod) glory, honor
Cakam	a Month	Chakam	cunning, wise
Calli	C. Sign	Qali	(Kali) parched corn
Chab	a Month	Chaba	to be hidden, (Chabah to hide).
Chaban	a Day	Chabar	to heap together
Charon	a Day	Charon	fierceness, wrath
Chanan	a Month	Chanan	grace, favor
Chinax	a Day	Chin	comely
Chumhu	a Month	Chum	brown
Che	a Month	Chen	grace, favor
Chen	a Month	Chen	grace, favor
Cib	a Day	Sib	elders, gray-headed men
Eb	a Day	Eb	fruit, greenness
Elab	a Day	Elah	oak
Enob	a Day	Enab	ripe grapes
Gamal	a Month	Gamal	camel
Ghanan	a Day	Chanan	grace, favor
Hun Apu	a Day	Hun	be ready
Inchini	a Day	Chin	comely
Iniabi	a Day	Iabe	divine name
Inpari	a Day	Para	fruitful
Inrini	a Day	Rinnah	loud singing, cry, proclamation
Intaniri	a Day	Nir	plowing, tillage
Intecamoni	a Month	Kammon	cummin

CALENDAR NAMES

INDIAN

HEBREW WORDS AND MEANING

Intzoniabi	a Day	Iabe	divine name
Itzcalli	a Month	Tson	cattle, flocks, sheep
Kumhu	a Month	Qali	(Kali) parched corn
Mol	a Day	Qum	(Kum) arise, stand up, set up
Nabe**Li	a Month	Mol	over against
Nabe Pach	a Day	Naba	to send forth, prophesy
Ocelotl	a Day	Pach	gin, snare
Olalti	a Month	Oleloth	gleaning grapes
Pachtli	a Month	Olal	(Olel) a little one, a child
Pachtontli	a Month	Pach	gin, snare
Pariche	a Day	Pach	gin, snare
Qum	a Month	Peri	fruit
Tsun	a Month	Qum	arise, to raise up
Ugh	a Month	Tson	cattle, flocks, sheep
Zac	a Month	Ugah	a cake
Xul	a Month	Zak	clean, pure
		Zul	lavish

Tititl was the name of an Indian "month of hard times" because of bad weather, according to Bancroft's *Native Races*, etc., Vol. 2:337.

Tit is Hebrew for "clay," "mud," "mire" and "dirt," and **Abtit** means "thick clay." The Israelites sometimes expressed intensity of the idea involved by a repetition of the word used, and in Tititl there is practically an example, which seems to suggest that the weather was very bad that month, and likely travel was about suspended for the time being on account of mud.

Names of Indian tribes at time of discovery, according to *Indian Tribes of North America*, Vol. III, pp. 79, 80-2.

The lists of Indian words which follow are selected from a number of names of tribes which were compiled by the author of the work named above. The comparison shows that the language of the Indians before their discovery by the whites, that is, at a time when the native speech could not have been modified by contact with white people, was, even then, suggestive, as in later times, of a Hebrew origin on account of the similarity in whole or in part which so many Indian words bear to Hebrew forms.

INDIAN	HEBREW	INDIAN	HEBREW
Canastoga	Kanas	Chactas	Chach
xUtawawas*	Yutah	Chats	Chata
Chenakisses	Chen	Chenkus	Chen
Chacsiho*	Chakah	Yamasee	Yam
Chatots	Chata	Kareses	Kara
Tomhas	Tom	Tomeas	Tom
Tamawas	Tamah	Palaques	Pala
Tarahas	Tara	Malicetes	Mala
Charah	Charah	Chinin*	Chin
Mattaug*	Matta	Chickaho*	Chek
Panaloga	Panah	Tomez	Tomer
Yaman*	Yam	Tamescam*	Tame
Malatau*	Mala	Abchas	Ab (Abba) Chasah
Saks	Sak	Naausi	Naah
Salanas	Sala	Chachach*	Chach
Nabarl	Naba	Hattahap*	Matta
Chitsma*	Chets	Malecites	Male
Minnisuk	Min, Miuni, Suk	Yataches	Yatab
Pera	Pera		
Tames*	Tame		

xUtaw (Utah) is thus seen to be an ancient Indian name.

In the *American Indian* by E. M. Haines, page 100, a list of words and phrases is given whose purpose is to show the similarity which exists between certain Indian words and others that belong to the Hebrew language. It is as follows:

ENGLISH	INDIAN	HEBREW OR CHALDAIC
Jehovah	Yohewah	Jehovah (Y)
God	Ale	Ale, Aleim
Jah	Yah or Wah	Jah (Yah)
Shiloh	Shilu	Shiloh
Heavens	Chemim	Shemin
Father	Abba	Abba
Man	Ish, Ishie	Ish
Woman	Ishto	Ishto
Wife	Awah	Eweh, Eve
Thou	Keah	Ka
His wife	Liani	Lihene
This man	Uwoh	Huah
Nose	Nichiri	Neheri
Roof of a house	Taubana-ora	Debonaoun
Winter	Kora	Korah
Canaan	Canaai	Canaan
To pray	Phale	Phalac
Now	Na	Na
Hind part	Kesh	Kish
Do	Jennais	Jannon
To blow	Phaubac	Phaube
Rushing wind	Rowah	Ruach
Ararat, or high mountain	Ararat	Ararat
Assembly	Kurbet	Grahit
My skin	Nora	Ourni
Man of God	Ashto Allo	Ishda Alloa
High priest's waiter	Sagan	Sagan

PARTS OF SENTENCES

Very hot	Heru hara or hala	Hara Hara
Praise to the first cause	Halleluwah	Hallelujah (Y)
Give me food	Natoni boman	Natoui bamen
Go thy way	Bayou boorka	Boua bouak
Good be with you	Halea tibou	Ye hali ettouboa
My necklace	Yene kall	Vongali
I am sick	Nane gualé	Nance heti

According to Mr. Haines these lists were taken from examples prepared by Dr. Boudinot, Adair and others, and in the fourth chapter of his book he refers to quite a number of widely known, reputable authors and investigators in support of the claim that the Indians and the Hebrews are racially one people.

The column of words, etc., at the right in the lists on this page is headed "**Hebrew or Chaldaic.**" These two languages were so much alike that Daniel wrote a part of his book in the one and a part in the other. He used the Chaldaic beginning with the words "O King" in chapter 2:4, down to the close of chapter seven.

Mr. James C. Fernald, L. H. D., editor of "Synonyms," "Antonyms," and "Prepositions" in the **New Standard Dictionary**, when explaining what is meant by the words Analogous and Analogy says, "Things are **analogous** when they are **similar** in idea, plan, use, or character, though perhaps quite unlike in appearance." And again; "**Analogy** is specifically a **resemblance** of relations; a **resemblance** that may be reasoned from, so that from the **likeness** in certain respects we may infer that other and perhaps deeper relations exist." According to these authoritative definitions the contrasted Indian and Hebrew words, etc., which are supplied by Mr. Haines' lists above are partly in analogy; and the inference is that the Indian and the Hebrew languages have a common, original source. The **bold type words** in the quotations from Prof. Fernald are his own.