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Abstract: This article is an analysis of the language of “white Indians” found by an American explorer in the mountains of Darien, in Panama. It reveals a vast number of words related to old world words in both form and meaning and claims some Hebrew words are found in this Indian language.

LANGUAGE OF WHITE INDIANS

BY J. M. SJODAHL

Some time ago it was reported that an American explorer, Prof. R. O. Marsh, had discovered "white Indians" in the mountain fastnesses of Darien, in Panama. He even brought some children with him to Washington to prove his discovery. Some thought they were albinos, but Prof. Marsh himself did not accept that view. He is said to be in the country of the white Indians now, to pursue his studies and observations.

A linguist of the Smithsonian institution, Dr. John T. Harrington, and the chief translator of the post office department in Washington, R. P. Vogenitz, are studying the Tule language, spoken in the San Blas region, where the white Indians came from. Bancroft gives a meagre list of words in this language, but he remarks that Tule and some other names are new, "not found in the works of any of the older writers." The gentlemen mentioned have, therefore, a new, almost unexplored field before them.

The results so far obtained indicate the possibility of some new development in the study of the American prehistoric age; for it appears that a great many words in this Indian vernacular show a striking similarity to the languages of northern Europe. In an article in a recent number of *The Literary Digest*, an interesting list of such words and their counterparts in the Norse tongue is printed. They are taken from the Science Service's *Daily Science News Bulletin*, Washington. Here are some of them, with the addition of a few German equivalents:

Indian:	Norse:	German:	English:
arbaide	arbeide	arbeit	work
kale	kalde		call
pattæ	platte	platte	plate
parbatti	farvet	farbe	color
sage	sage	sagen	say
ulne	hyle	huelen	howl
witsi	vide	wissen	wit
ekise	eiska		ask
sine	svin	schwein	swine
tige	dige		ditch

There are other words that remind one of French, Spanish and also Hebrew. Their word for "American" is "Meriki," which may, or may not, have been borrowed from the Spanish. It is more probable that it is a native word adopted by the Spaniards, as are many other names, such as "Panama," "Darien" and others. Its form seems to be Indian analogous to "Chiriqui," also a geographical name, and it certainly occurs in Indian languages, in one form or another, all the way from the "Amerique" in Nicaragua to "Maracaibo" in Venezuela and

the "marca" which recurs frequently in geographic names in Peru. Another Tule Indian word "mani," for "money" may, of course, have come through English channels, but it may also be pure Hebrew, from "manah," to "count," to "number," and may have been known among the Indians as a term for such equivalents for money as they had, long before the arrival of the Europeans.

To some the supposed resemblance of words in the Tula language to words in European languages may appear improbable and unworthy of consideration, perhaps even as nothing but fake. But anyone who has given the subject serious attention will recognize the importance of every discovery that connects the American native races with the Old World, and that such connecting links are to be looked for in the languages, if anywhere.

As is well known, the Norse is one of the vast stock of languages, known as the Indo-European, and sometimes the Aryan, which comprises the Hindoo, Persian, Greek, Latin, Celtic, Teutonic, Slavonic and some other. Now the great question is, Do the Indians, or any of them, belong to this group of races, or do they form a division of mankind distinct and different from the rest? Some scientists of high standing maintain that this is the case. They tell us that the American natives grew upon this continent, just as Topsy "grewed," without both father and mother. And when the similarity of languages is pointed out they dismiss the agreement on the ground that the resemblance is only accidental; or, if they are conscious of the weakness of this proposition, they argue that such resemblance only proves that the human mind in widely separated parts of the world runs in similar channels and arrives at similar results, under similar conditions. That is to say, if we find, for instance, that a certain combination of sounds in Sanskrit, Latin, Greek, Arabic, Spanish, etc., means "land" or "earth," then that proves affinity between those languages and the people that spoke or speak them; and if we find many words common to the languages mentioned, that establishes such affinity beyond a doubt. But if we find the same word in the Aztec tongue meaning "land," that does not prove that the Aztec belongs to the same stock as the others; and if we find a hundred words unmistakably connecting some Indian languages with the Aryan or Indo-European, that proves no connection between them, only that the human mind operates along similar lines. Such is the "scientific" reasoning, which refutes itself.

Now, the fact is, that in Indian languages a great number of words are found that both in form and meaning indicate Old-world kinship.

Elu, the Lenape for the Deity is evidently the same as the "El," "Il," "Eloha," "Elohim" and "Allah" of the Semitic languages. It is found in many Indian dialects all over North and South America. *Jin-wis* (Lenape) is the Hebrew ish, or "man," the "w" being an article, indicating either "he" or "she" or "they."

Ini (Lenape; Hebr., *ana*) means "me," "I," or "my."

Lapan (Lenape) means "white," as does the Semitic *laban*, *lebanon*, *libna*, etc.

Aki (Lenape) means "land" and is akin to "acre," "aker," "ager," "acker," etc., in European languages, all meaning "field," "soil." In one of the Lenape accounts, the following occurs: "Thus the White Country [Lumon-aki], north of the Turtle Country, became the hunting country of the turtling true men" (Rafinesque.)

Angelatawiwak (Lenape) means "angels," and is identic with the Greek "angelos" plus the Lenape plural ending.

Turei (Haytian) for "heaven" is "T" "thou," "ur" (Heb. "or") "light," and "ei," "be." "Be thou light." The Hebrew, *jehi or*, "let there be light."

Di (Haytian) for "day" is evidently cognate to "dies" (Latin) and "day," "dag" "tag" etc. of modern European languages.

In Haytian we have, further, "*bi*" for "life." Compare "bios" (Greek) in "biology," "biography," etc. "Ba," for habitation (Heb. "beth"); *baba*, "father," *mama*, "mother," and so on.

Palla (Peruvian or Quichua) for, a "lady of royal blood," considered of divine origin. Compare the Greek "pallas Athene," the title of that goddess.

Malqui (Quichua), a king, whether living or dead, but particularly a royal mummy; evidently akin to *melech* (Heb.) and *mol-ik* (Aryan), from which we have such words as "mola" (Latin) "myle" (Greek), "moella," "myhle," "mill," etc., and the "ik" or "inkh," to "move back and forth" so that a *melech*, a king, is, according to the meaning of the word, "one who makes the mill go;" that is, a provider, or a director of productive labor. The world is found in the Aztec *molictli*, the "elbow," which also is a "mill mover."

Cuna (Quichua) in "*mama-cuna*" for "matron," is one who performs the duties of a mother. Compare "gyne" (Greek) for woman, and "kone" (Danish) and "kona" (Swedish).

Mr. H. H. Bancroft, who favors the autochthonic theory of the origin of the Indians, gives a number of native words, which seem to resemble words from Old-world languages, but he maintains that this is merely accidental. But Mr. T. S. Denison, who has studied the subject more thoroughly, has shown, in a scholarly little work on "The Primitive Aryans of America," the real connection or relationship between the Nahuatl or Mexican and the Aryan group of languages. In concluding that work, he says: "For a time I hoped that I had discovered a very ancient language that might throw more light on the original speech of mankind, but finally it came to this, that I had simply added another tongue to the Aryan group." Mr. Denison also says, "Nahuatl is an Aryan language. Furthermore, it is closely related to Zend and Sanskrit, but nearer phonetically to the former. It is, in fact, older than either, and is, I think, closely akin to

the archaic Aryan dialects of Kafirisan." (*The Primitive Aryans of America*, p. 134.)

The full force of this comment, as regards the American race, can be understood, when we remember that scientists now are disposed to regard all the Indian languages and dialects, notwithstanding their diversities, as one family. What Mr. Denison observes regarding the Aztec, we must apply to the entire family group, of which this Mexican language is but one member.

If, then, the Indian languages are the relatives of all other Indo-European tongues, including those of northern Europe, it is to be expected, that in some words, they should have a family resemblance to those relatives. Abbe Brasseur de Bourbourg found in Central American languages traces of not only Norse words, but of Latin, Greek, English, French, etc., tongues, and this is but natural. The Norse and other similar words in the speech of the Panama Indians is, then, only a confirmation of the observations of early students. They do not necessarily prove that the vikings who followed Leif Ericson to the American shores extended their explorations and settlements as far as Darien, but they do prove that the Indians there, and the Norse, the Latin, and other races derived their languages originally from the same source.

Start Smiling

What's the use of always pining
 For the things you cannot get?
 What's the use of sitting whining,
 Till your eyes with tears are wet?
 Dry your eyes and cease your weeping,
 Through dim eyes the world looks blue,
 And your tears may just be keeping
 The bright sunlight from your view.

I don't doubt you've had your trouble,
 Everyone must have his share;
 Grieving only makes it double,
 Never helps one's woes to bear.
 Better far to just start smiling,
 Smiles will chase the clouds away.
 And our sorrows all beguiling
 Change the skies to blue from gray.

So, when you are filled with sadness,
 And you're cross and feeling blue,
 And there seems to be no gladness
 Left in all the world for you—
 Just you try the charm of singing.
 And I'm sure you'll find e'er long
 All the joy bells will be ringing
 With the gladness of your song.

Phoenix, Arizona.

ROBERTA FLAKE CLAYTON.