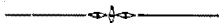


shall alone form the standard by which their views, and even the words in which they express them, shall be governed. Some of us are sufficiently sanguine to believe that for men who will accept such a discipline, and work from such a basis as this, the sense of agreement between them upon fundamentals, the sense of their real oneness in matters which reach deepest in conviction and life, will be so overwhelmingly strong that the surface differences will sink into the background, assuming their right place as differences that can not only be tolerated, but even welcomed as necessary in the providence of God for the complex completeness of the One Body.

J. A. HARRISS.



ART. V.—THE HAIDA LANGUAGE : A MISSIONARY STUDY.

THE linguistic difficulties in the path of a missionary are too rarely understood at home, nor are their services to the study of languages at all widely understood. The following notes respecting one of the North American Indian languages may, whilst illustrating the modes of thought and expression in use among a people very far removed, geographically and ethnologically, from ourselves, also help people to realize some of the linguistic difficulties besetting the missionary on his first arrival in a little known land.

The language here dealt with is Haida, spoken by a tribe of Indians of that name inhabiting the Queen Charlotte Islands, off the coast of British Columbia. Though never a large tribe, the Haidas were said in 1841 to number over 8,000. A careful estimate made in 1878 places them at 2,000. At the present time they fall short of 1,000. The shores of the Queen Charlotte Islands are strewn with the remains of their ancient villages, the sites of which are marked by still erect but fast crumbling totem poles. The few surviving Haidas have gathered at three centres, the principal centre being the village of Massett, which, since 1876, has been a station of the Church Missionary Society. The whole tribe has now been evangelized.

Haida is one of seven Indian languages met with in British Columbia. How so many tribes, speaking languages sufficiently diverse to be classified as distinct stocks or families, came to be crowded into so comparatively small a space is a question which thus far ethnologists have failed to answer. These tribes are essentially maritime in habits ; they live within easy reach of each other ; they possess a seaboard

admirably protected by outlying islands from the storms of the Pacific ; yet their languages have not a word in common, and they readily adopted, some years ago, as their only means of inter-communication, a trade jargon called Chinook, manufactured for them by the Hudson's Bay Company.

Like the neighbouring tribes, the Haidas had no idea of writing till taught by white people. Their language, therefore, is written in Roman characters and spelt phonetically. Of the ordinary letters of a phonetic alphabet, *b, p, f, v, r,* and the combination *th*, are found to be unnecessary. Instead of the last of these, is found a sound identical with the Welsh *ll*, made by expelling the breath while the tip of the tongue touches the palate. The prevailing sounds are predominantly guttural. The climatic effects on language observed in Europe are also traceable here—the farther one goes from the equator the harsher the languages become, till one reaches a region where, as Captain Cook says of the Fuegians, people speak like a man clearing his throat. The missionary in British Columbia often wonders whether the natives do not possess vocal organs denied to the inhabitants of the Eastern Hemisphere, so unmanageable are some of their most familiar sounds.

Perhaps the best idea of the structure of the language may be conveyed by giving a typical sentence with an interlinear translation. The sentence "The tall man will put the deer into the canoe if his son helps him," becomes in Haida,

Nung	ilthing-a	dlukonas	kaat	e	tlu	e	gwe
The	man	tall	deer	the	canoe	the	into
	isda-shang,	il	git	la	datlads	dluq.	
	put	will	his	son	him	helps	if.

It will be seen from this example that (*a*) adjectives follow their nouns ; (*b*) prepositions follow the words they govern—in fact, become post-positions ; (*c*) the definite article sometimes precedes and sometimes follows the word it particularizes ; (*d*) the verb always ends the sentence, unless coupled with a conditional conjunction, in which case the conjunction ends it. Among other peculiarities not illustrated in this sentence are the following : Numerals always take a prefix expressive of the shape of the objects enumerated ; adverbs, adjectives, and conjunctions are frequently inserted in verbs ; the negative particle is repeated with the verb, somewhat as in French ; the repetition of an act is expressed by repeating the last syllable of the verb. The language being agglutinative, words sometimes reach an inordinate length, as, *e.g.*, *ging-kilis-alung-ung-gung-ung-gung*.

In two instances at least Haida shows a capacity for

greater precision than English. The past tenses of every verb have two forms; one used when the speaker witnessed the event he narrates, the other when he did not. The Haida verb can also boast of a third number for which thus far no suitable grammatical term has been found. It is something like the Greek dual, except that it is used for any number above one and below ten or twelve.

Attempts have several times been made, but unsuccessfully, to discover a pure "verb to be" in the Indian languages of North America. It need scarcely be said that none such exists in Haida. The idea of mere existence is so severely abstract that it has never been grasped by the minds of these primitive races, and consequently has never been expressed. A few abstract terms indeed, such as "shame," "joy," "grief" and the like, are met with, but they are extremely rare.

Passing from words to phrases and idioms, we may note that poetic conceptions not unfrequently occur. To express anger the Haida says: "My inside is stirred up." He does not say: "I was unable to sleep all last night," but, "Whilst I was still awake the day dawned." The siderial plough is for him a "sea-otter stretcher"; club-moss is the "sparrow's stone adze"; a limpet is a "raven's hat"; a pea-pod is a "crow's canoe"; a frog is a "land-crab." The atrocious zoology of the last instance may perhaps be pardoned in such a connection.

In one respect the Haida may certainly lay claim to a more philosophical diction than the Englishman. He never says of anything that it is impossible—obviously a rash statement to make. His idiom for impossibility is: "How this may be done does not appear." Might not Christian people occasionally gain by adopting the Haida's formula?

Oddly enough the Haidas make their throat and windpipe the seat of the affections. Consequently, in the expression "With all my heart," the adjective takes a prefix, indicating that the thing qualified is long-shaped. They might certainly adduce, in support of their system of psychology, the familiar "lump in the throat" which accompanies certain painful emotions.

Haida ingenuity was sorely taxed when they had to name the various strange articles introduced by white people. An umbrella became a "large hat"; ships' biscuits became "yellow fungi"; a gun, seen to dart forth its contents with deadly effect, was called a "sting," as though it resembled the defensive organ of a formidable insect. White people they named the "iron people," as they had been the first to introduce metals, for previous to their arrival the Haidas had used only stone and bone tools.

Whence the Haidas originally came is still an unsolved question. Their own tradition makes them come from the neighbourhood now familiar as Klondyke, but to this tradition little importance can be attached. To a stranger, all the British Columbia Indians suggest by their cast of features a Japanese origin. The present writer took some pains to ascertain whether any connection was traceable between Haida and any of the languages of Eastern Asia. But a Church Missionary Society missionary in Japan, whose knowledge of languages makes him a competent authority, wrote in answer to inquiries: "I find no affinity whatever between Ainu (the aboriginal language of Japan) and Haida. Your language is neither Ainu, Japanese, Korean, nor Chinese, nor do I think it has any connection with Manchurian." J. H. KEEN.

ART. VI.—THE RESERVATION COMPROMISE.

THERE is an impression that some, at least, of the Bishops have resolved upon a compromise in the matter of Reservation. They will, it is said, call for the immediate stoppage of local Reservation, but they will allow clergy to consecrate the elements in church, and carry the consecrated elements at once to a sick person. It is rumoured that this is the intention of the Bishop of London, although as yet there is no public evidence of such intention. Indeed, in certain quarters the rumour is denied with a good deal of heat. It is certainly, however, the position taken up, with limitations, by the Bishop of Salisbury, who has explained in some detail why this concession or compromise appears to him so far permissible that he will not forbid it.¹ The subject is important; for whatever may be said in favour of the compromise, there is this much, at least, against it—that it distinctly violates the directions of the Book of Common Prayer. From this point of view it is just as illegal and just as improper as local reservation. Nor can the consent of the Bishop free a clergyman who practises this form of reservation from the guilt of breaking his ordination vow. That solemn promise, so lightly regarded in some quarters, runs as follows:

"I assent to the Thirty-nine Articles of Religion and to the Book of Common Prayer, and of the Ordering of Bishops, Priests, and Deacons. I believe the doctrine of the Church of England as therein set forth, to be agreeable to the Word of God; and in public prayer and administration of the Sacra-

¹ "Further Considerations on Public Worship: a Letter to the Clergy of the Diocese of Salisbury." London: Longmans and Co. Chap. iii.