1, *hrownik*, 'bone,' is the well-known Eskimo word *sauneq* (the initial *s* is perhaps merely an aspirate in some parts of the central region).

2, *anayva*, 'brother,' is a misprint or misquotation of *añayoa* of Father Petitot's Mackenzie vocabulary. This means 'his elder brother,' being the well-known *añayo* (Greenland spelling, *angajo*) with the so-called suffix.

3, *tchene-yoark*, 'do,' is phonetically *tceneyoaq*, the regular Mackenzie dialectic variant of *sanavoq*, 'he works.'

4, *anyark*, 'day' (Mackenzie), is a misprint for *anyaρk*, defined by Petitot as '*jour long*.'

5, *tschintak*, 'ear' (Tchuktschi = Asiatic Eskimo), is an evident error for *siuta*, 'his ear.' In this case the correction makes the comparison a little better, for the words compared at least begin with the same letter.

6, *atta*, 'father,' is the baby-word *atata*, *adada* (perhaps the same as 'daddy').

7, *aihanka*, 'fingers,' is probably a Reindeer Chukch or Siberian word.

8, *oonoktook*, 'to burn,' is a well-known compound of which the stem-word is *uvoq*.

9, *akseit*, 'foot' (hand), is properly *axcait* (Greenland spelling, *arssait*), which appears in the other dialects as *aggait*, *adrigai*, etc.

10, *ayunitork* 'good' (Mackenzie), is really a compound, *ayuñitsoq*, 'not bad' (Greenland spelling, *ajungitsok*).

11, *eshet*, 'hand' (Kadiak), is evidently *arssait* again.

12, *kakkairar*, 'lip' (Mackenzie), is meant for *kakkiviaρ* of Petitot's vocabulary, which is a well-known compound of *kakik*.

13, *anaha*, etc., 'mother,' is evidently another well-known baby-word, *anana*, sometimes *amama* (really, I think, *mama*).

14, *chinga*, 'nose' (Tchuktschi), is *qingâ*, 'his nose,' of all the dialects. (The initial sound is perhaps nearer to *k*, though a well-marked guttural.)

15, *annu*, *annju*, 'snow,' should probably be *anigo*.

16, *ukshiok*, *uktschuk*, 'winter,' is *ukioq* in at least five other dialects.

17, *aganak*, 'woman,' loses all resemblance to *ekening* in the forms in which it is usually seen, *axnaq*, *añna*.

Thus I have shown that out of twenty-five comparisons, at least seventeen depend on a total misapprehension of the pronunciation or meaning of the words for even the "fortuitous coincidences of sound" alluded to by Boas.

I must, however, do Mr. Chamberlain the justice to say that his remarks about the possibility of the Eskimo name for copper having been derived from the language of the Indians from whom they obtained the copper, are certainly suggestive. The Greenlandic word for copper is *kangnusak*, which is much more like *kanadzia* than the words used for comparison by Mr. Chamberlain, and this word is called a stem-word, *i.e.*, nothing is known of its etymology. Such a case is, however, of no value in arguing any relationship between the two languages.

JOHN MURDOCH.

Smithsonian Institution, Dec. 3.

The Eskimo Tribes.

I HAVE just read with great interest the notice by Dr. F. Boas (in *Science* of Dec. 2) of Dr. Rink's latest work. Dr. Boas has to a certain extent anticipated my own intentions, as I had already handed in to the publishing committee of the Washington Anthropological Society a somewhat lengthy review of the same work for publication in the first number of the new periodical which that society is about to publish. I have, however, discussed the subject in much greated detail than would be suitable for the columns of *Science*, and therefore venture to believe that my paper has not been rendered superfluous even by Dr. Boas's excellent article.

I am glad to find that Dr. Boas agrees, in the main, with the conclusions I had arrived at myself, though I have had the boldness to carry further than he has done the theory of the dispersion of the Eskimo race on this continent. In my discussion of Dr. Rink's arguments, there were so many points of interest that the question of Indian influence entirely escaped my attention, so that I am much pleased to see that Dr. Boas has presented this side of the question. A somewhat detailed study of the arts of the Western Eskimos leads me to agree entirely with his opinion.

I am strongly inclined to believe, though the evidence is not yet complete, that the use of the birch-bark canoe by some of the Eskimos on the Alaskan rivers, which Dr. Rink believes is an evidence of their primitive culture, is simply an adoption of the habits of their Indian neighbors, induced by the fact that where they live it is easier to obtain birch-bark than sealskins. Though it is by no means unlikely that, as Dr. Rink believes, the Eskimo skin-boat is descended, so to speak, from a birch canoe, I do not believe that the canoes just mentioned are in the same line of descent.

Dr. Boas's view of the condition of the Eskimos before their separation into their present divisions seems to me highly probable, though I think a little more study will enable us to add to it considerably.

I have already at hand nearly enough linguistic material to prepare a good-sized list of the animals that must have inhabited the original home of the Eskimos.

In conclusion, I most heartily concur in Dr. Boas's opinion that Dr. Rink's work will be highly appreciated by all ethnologists. It certainly deserves to be.

JOHN MURDOCH.

Smithsonian Institution, Dec. 3.

Queries.

19. WHO FIRST SAID IT? — The very interesting discovery announced by Professor Trowbridge, that birds have a power of sleeping on the wing, brings to mind that it is not a recent observation, but was anticipated by a very astute philosopher and poet, Edgar A. Poe. In a poem which he says was written in his youth, and published more than thirty years ago, are these lines: —

> "O is it thy will
> On the breezes to toss?
> Or capriciously still
> Like the lone albatross,
> Incumbent on night
> (As she on the air)."

To which he appends this marginal note: "The albatross is said to sleep on the wing." This poem, however, was criticised by another philosophic writer, 'John Phœnix,' who gave it as his opinion that the poet invented the fact in natural history because he found there were no words to rhyme with 'toss' but 'hoss' and 'albatross.' This is now happily discredited; but the question remains, Who first "said it"?

P. J. F.

Clinton, Io., Nov. 26.

Answers.

18. METEOR-FALL. — In reference to the query "Was the Amsterdam meteorite a hoax?" the following from the Amsterdam *Democrat* of Nov. 19 explains it in fewer words than perhaps I can: "A man came down from Fort Hunter this morning to see the 'aerolite.' A meteorologist from Troy arrived in town to-day, having come in haste without his dinner, and was much disappointed when told that the 'aerolite' was a hoax. It is also stated that a party are on their way hither from Philadelphia. A big stone did fall in the place indicated. The only trouble is, instead of falling from the sky, it fell from a wagon, which was loaded and broke down with it, that's all, but it rather spoils the sensation." Newspaper statements report that on Aug. 30 a meteorite had been seen by a number of people on Main Street between Howard and Milk Streets, Spokane Falls, Wash. Ter. It was said to have struck the electric wires, cutting one of them in two. It was described to be a ball of fire ten feet in diameter. This proved to be nothing but the crossing of the electric light wires, which resulted in the melting of one of them. On the evening of Nov. 7 a large meteor shot over St. John's University, St. Cloud, Minn., and decended within two miles of the University. A vigorous search was made by professors and students, but no trace of the meteorite was found. It was concluded by all that it had fallen in the lake, in the direction of which the meteor had passed. The many sensational accounts of meteoric falls at Wellsburg, N.Y., Evansville, Ind., the Georgia metal ball, etc., are all the productions of a so-called reporter's fertile brain.

GEORGE F. KUNZ.

New York, Dec. 5.