

east of the Mississippi, and have been gradually withdrawing to the westward. The French missionary Gravier, in his "Relation" of the year 1700, affirms that the Ohio River was called by the Illinois and the Miamis the Akansea River, because the Akanseas formerly dwelt along it. The Akanseas were the Dakota tribe who have given their name to the River and State of Arkansas. Catlin found reason for believing that the Mandans, another tribe of the southern Dakota stock, formerly resided in the valley of the Ohio. The peculiar traces in the soil which marked the foundations of their dwellings and the position of their villages were evident, he affirms, at various points along that river.*

Another very widely extended Indian stock is the Algonkin family, which possessed the Atlantic coast from Labrador to South Carolina, and extended westward to the Mississippi, and even, in the far north, to the Rocky Mountains, where some of the Satsika or Blackfoot tribes speak a corrupt dialect of this stock. Gallatin, who had studied their languages with special care, expresses the opinion (in his "Synopsis of the Indian Tribes," p. 29), that the northern Algonkins were probably the original stock of this family. In this northern division he includes the tribes dwelling north of the Great Lakes, from the Gulf of St. Lawrence to the vicinity of the northern Dakotas and Blackfoot Indians. They comprise the numerous and widely scattered Montagnais (or Mountaineers), the Algonquins proper, the Ottawas, Chippeways, and Crees or Knistenaux. Whether they were really the elder branch, and whether the Micmacs of Nova Scotia, the Abenakis of Maine, the New England Indians, the Delawares, the Shawanoes, the Miamis, and the other southern and western Algonkins spoke derived or secondary languages, is a question which can only be decided by a careful comparison of words and grammatical forms. Mr. Trumbull, who has made this department of American linguistics peculiarly his own, would be better able than any one else to prosecute this line of research, and decide how far the opinion of Gallatin is sustained by the evidence of language. I may merely remark that in his valuable paper "On Algonkin Versions of the Lord's Prayer," in the Transactions

*After this paper was composed, I had the satisfaction of learning, at the meeting of the American Association in Montreal, from my friend the Rev. J. Owen Dorsey, of the Smithsonian Institution (who has spent several years among the western Dakota tribes in missionary labors, and in investigating their languages and social systems), that all the southern tribes of that stock—the Omahas, Otoes, Kansas, Iowas, Missouris, &c.—have a distinct tradition that their ancestors formerly dwelt east of the Mississippi. Miss Alice C. Fletcher, who had resided for a year among the Omahas, acquiring a knowledge of their customs and traditions, had heard the same history. Whether the northern Dakotas have a similar tradition is not known. The former tribes all speak of the Winnebago (or Hotch-angara) tribe as their uncle, and declare that their own tribes were originally offshoots from the Winnebagoes. A comparison of the letter-changes between the Winnebago and the western dialects (as shown in an interesting paper on the subject read by Mr. Dorsey before the Association), left no doubt of this derivation. The Winnebagoes evidently hold the same relation to the western tribes of this stock that the Mohawks bear to the western