

by Captain Smith, apud

to the Colony at Henrico, great awe of the *Quiokion* of vipers, even of *Sair* life is much like to the *ve* alone in the woods, in course of men, neither may r house, or to speake with u. He taketh no care for both bread and water, &c. cottage, and there are left,

*If they would have reine, recourse to him, who con- ileth. If they be sick, he, he sucketh them. At his neither doe they any thing*

in Purchas, vol. 4. p. 1771. appellation common to their ke of the English settlers. Smith, "that he much mis- ficed to the *Quoyonghquo-* worshippe, then the Image described." Purchas, vol.

*ioikosough*, and by Smith, ame as *Kewasowok* in He- nty of the orthography of

same office was designated wise written *Powow* "This from New-England"— to be exercised principally g diseases of the sicke and

h to sacrifice many skinned *Kuives*, and other the best ill come to helpe the partie cap. v.

to Charlevoix, called their —quand on appelle les Jon- ilaté, que parce qu'on sup- Esprits la cause du mal, et ans l'Acadie, les Jongleurs airement le chef du village, rnal, p. 367-8.

aniola, when they were vi- e the same office.

em in these superstitions : eople beleeve that they ob- ey tye themselves to much

fasting and outward cleannesse and purging; especially where they take upon them the cure of great men: for then *they drunke the powder of a certaine hearbe, which brought them into a furie, wherein they said they learned many things of their Zemes*. Much adoe they make about the sicke partie, *reforming themselves with many gestures, breathing, blowing, sucking the forehead, temples, and necke of the patient*; sometimes also saying, that the *Zemes* is angrie for not erecting a chappell, or dedicating to him a grove or garden, or the neglect of other holies. And if the sicke partie die, his kins-folkes, by witchcraft, enforce the dead to speake, and tell them whether hee died by naturall destinie, or by the negligence of the Boittii, in not fasting the full due, or ministring convenient medicine: so that, if these physicians be found faulty, they take revenge of them." Purchas, vol. 5. p. 1093.

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NOTE W.

See the very interesting report of Mr. Duponceau, to the Historical and Literary Committee of the American Philosophical Society; and also his Correspondence with Mr. Heckewelder. "All the genuine specimens that we have seen," he observes, "of the grammatical forms of the Indians from North to South, on the Continent and in the Islands, exhibit the same general features, and no exception whatever, that I know of, has yet been discovered."

"When we find so many different idioms, spoken by nations which reside at immense distances from each other, so entirely different in their etymology, that there is not the least appearance of a common derivation, yet so strikingly similar in their forms, that one would imagine the same mind presided over their original formation, we may well suppose that the similarity extends through the whole of the language of this race of men, at least until we have clear and direct proof to the contrary." Correspondence, ut supr. Letter xxiii.

Will it be thought an extravagant supposition, that it was the Divine mind which presided over their original formation; and that when God confounded the languages of men, for the very purpose of dispersing them throughout the Earth, He should have so planned the systems of speech, as to make similar grammatical forms characterize the great divisions of the human race?

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NOTE X.

In this opinion I am supported by Charlevoix. "D'ailleurs les idées quoiqu'entièrement confuses, qui leur sont restées d'un Premier Être, les vestiges presque effacés du culte religieux, qu'ils paroissent avoir autrefois rendu à cette Divinité Suprême; et les foibles traces, qu'on remarque, jusques dans leurs actions les plus in-