

sometimes also saying, that the *Zemes* is angry for not erecting a chappell, or dedicating to him a grove or garden, or the neglect of other holies. And if the sick 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 Boitii, 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. v. p. 1093.

## 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?

## NOTE X.

In this opinion I am supported by Charlevoix. "D'ailleurs les idées quoiqu'entièrement confuses, qui leur sont restées d'un Premier Etre, 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 indifférentes, de l'ancienne croyance, et de la religion primitive, peuvent les remettre plus facilement qu'on ne croit, dans le chemin de la vérité, et donner à leur conversion au christianisme des facilités qu'on ne reconte pas, ou qui sont contrebalancées par de plus grands obstacles, dans les nations les plus civilisées," Charlevoix, Journal, p. 265.