

tion of the territory extending from that river to the Rocky Mountains. The Lenni Lenape, or Delawares, alone possessed what seems to have been a genuine tradition, going back for many generations. Of this tradition some further notice will hereafter be taken.

The southern region of the United States, extending from the eastern coast of Georgia to the Mississippi River, was occupied chiefly by a fourth linguistic stock, the Chahta-Muskoki family, comprising the Creeks or Muskhogees, the Chickasas, the Choctaws, and some minor tribes. The language of the easternmost of these, the Creeks, differs so widely from those of the western tribes, the Choctaws and Chickasas, that Gallatin, though noticing resemblances sufficient to incline him to believe in their common origin, felt obliged to classify them as belonging to separate stocks. Later investigations leave no doubt of their affinity. The differences, however, are much greater than those which exist between the different languages of the Algonkin family, or between those of the Huron-Iroquois group. They may rather be compared with the differences which are found between the Cherokee and the Iroquois languages. There is an evident grammatical resemblance, along with a marked unlikeness in a considerable portion of the vocabulary. The natural inference, as in the case of the Cherokee, is that many of the words of these differing languages have been derived from some foreign source. This is the opinion expressed by Dr. D. G. Brinton, than whom no higher authority on this point can be adduced, in his interesting paper "On the National Legend of the Chahta-Muskokee Indians," published in the *Historical Magazine* for February, 1870. It has seemed to me not unlikely that these languages and the Cherokee owed the foreign element of their vocabulary to the same source, and that this source was the language of the people who formerly occupied the central region of the United States, and who have been the object of so much painstaking investigation, under the name of "The Mound-builders."

The mystery which so long enveloped the character and fate of this vanished people is gradually disappearing before the persistent inquiries of archæologists. The late lamented President of our Association, the Hon. L. H. Morgan, in his work on the "Houses and House-Life of the American Aborigines," has shown the evidences of resemblance in the mode of life and social condition of the Moundbuilders to those of the "Village Indians" of New Mexico and Arizona. From various indications, however, it would seem probable that their political system had been further developed than that of these Village