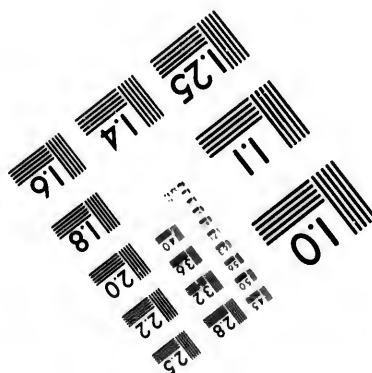
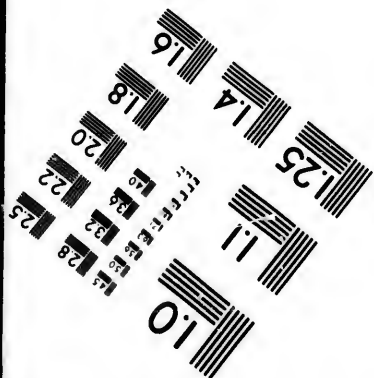
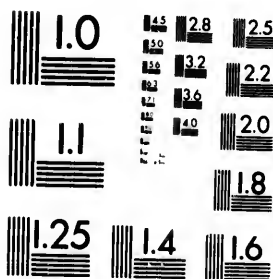


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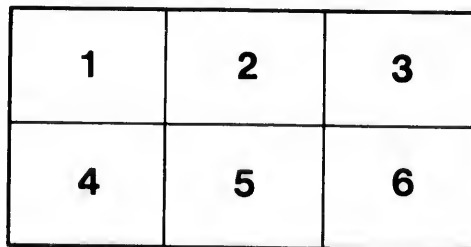
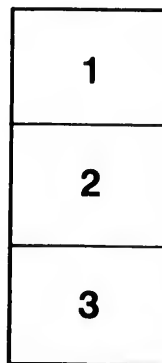
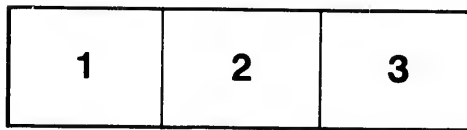
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THE  
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IN  
AMERICA,

A PAPER READ BEFORE THE NOVA SCOTIAN INSTITUTE OF  
NATURAL SCIENCE, ON THE EVENINGS OF THE 8TH  
FEBRUARY, AND 8TH MARCH, 1869.

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BY WILLIAM GOSSIP,  
*Hon'y. Secretary of the Institute.*

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HALIFAX, N. S.  
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1869.

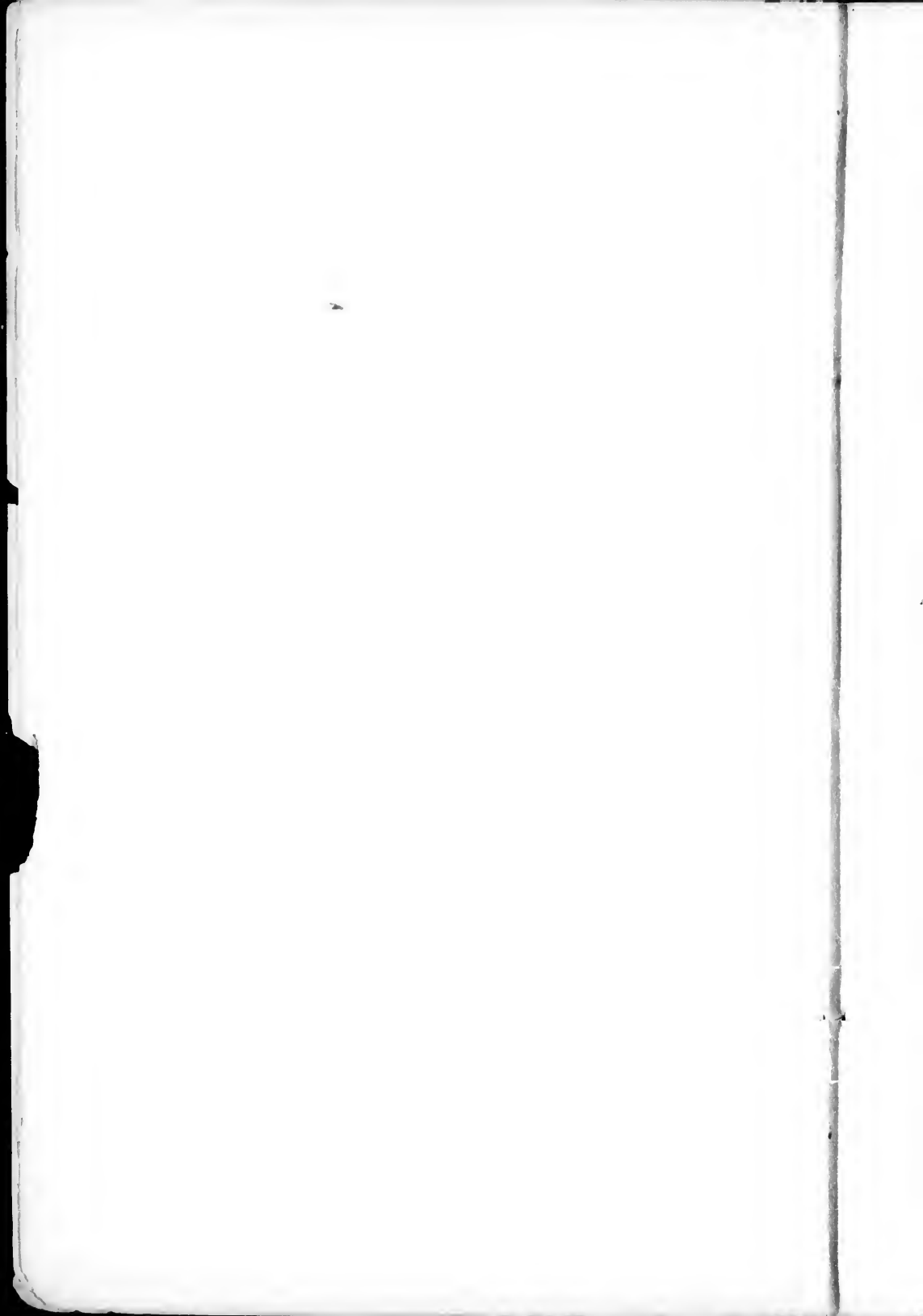
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## PREFACE.

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THE accompanying Paper on the Antiquity of Man in America, is an attempt to show, with more certainty than the author is aware has yet been arrived at, the probable advent of the human family to this Continent. This is an ethnological question of great interest, but derives its importance more perhaps from the speculations on the origin of mankind to which it has given rise, at variance with the Scripture history, than from any beneficial result its settlement can have upon the destinies of a race gradually passing away under the influences of modern civilization. The author considers that he has conducted the enquiry within the limits of the knowledge which has been communicated to us by the sacred writers, of the events that took place in the early history of mankind: and subject to the facts of these events, of their impression upon the minds of the survivors of the great diluvian catastrophe which destroyed a corrupt race. In addition to the argument, he also submits the following considerations:—

The antediluvian genealogy would appear to be confined strictly to the oldest sons in all the families from Adam to the Flood. Neither the numbers of the others are mentioned, nor the regions which they inhabited. But from Adam to Noah in the order of descent, the record describes the increase of the main branch, as afterwards it does from Terah to Jacob. This formed a race of mankind within a known and limited area, and having constant intercommunication. Whatever might be the extent of country they occupied, or wherever it might be, they were one people, as much as Sodom, Gomorrah, Admah, Zeboim and Belah, were in the time of Abraham. They may or may not have been contiguous to the Cainites on the east of Eden. We know nothing particularly of that family after Tubal-Cain, unless some of them are included in the designation of "the daughters of men." A similarity of names would seem to imply that they amalgamated with the other descendants of Adam,—but they may have separated and reached remote portions of the earth with others of that race, far from the central stock, and unknown to them. In 1600 years, unless these antediluvians were as far advanced in art and science as is the present habitable earth, the knowledge that there existed remote peoples and tribes would have been entirely lost, as it was to the descendants of Noah, who afterwards became great and civilized nations in the common centre in Asia. The Scripture Genesis takes no account of any such wanderings, and therefore must refer entirely to the main branch; indeed it is shown by several indications, that although the Flood of Noah drowned a race corrupt in the extreme, which an inspired Apostle calls "the world of the ungodly," it yet must have been a catastrophe

limited to that people. Neither geological science, nor what we know of the present or past condition of the earth, will permit of any other conclusion.

We may conjecture, that five thousand years ago, the earth was more subject to convulsions than it is now; and that the phenomena of the flood might have been induced by the operation of natural causes, progressively indicated a long time previous, like the gradual sinking of the Pacific Islands, but quite unheeded by those who were at last destroyed. We may assume all this now and much more, without disbelieving the narrative, or the Divine agency connected with it; and it is a remarkable peculiarity of Biblical truth, that it conforms to every degree of intellectual advancement and true scientific knowledge. To Noah and his sons without doubt it was a palpable fact, that the whole human race was destroyed, except themselves; and as they saw nothing but an immensity of waters, "that all the high hills *that were under the whole heaven* were covered," which could not have been known by personal observation, and could therefore only refer to what they knew and what they saw. Their descendants would have carried the account of such a deluge, wherever they travelled, and were certainly engaged in providing against the calamity of its recurrence when they had all gathered on the plain of Shinar, and at the dispersion it accompanied them whithersoever they went.

On this topic, an eminent author, Dr William Smith, Classical Examiner of the University of London, in his "Student's Scripture History," acknowledging that "the literal truth of the narrative obliges us to believe that the *whole human race*, except eight persons perished by the waters of the Flood," speaks as follows: "The language of the Book of Genesis does not compel us to suppose that the whole surface of the globe was actually covered with water—if the evidence of Geology requires us to adopt the theory of a partial deluge. It is natural to suppose that the writer, when he speaks of "all flesh," "all in whose nostrils was the breath of life," refers only to his own locality. This sort of language is common enough in the Bible when only a small part of the globe is intended. Thus for instance it is said that "*all countries* came into Egypt to Joseph to buy corn;" and that *all* the world should be taxed." In these and many similar passages, the expressions of the writer are obviously not to be taken in an *exactly* literal sense. Even the apparently very distinct phrase—"all the high hills *that were under the whole heaven* were covered," may be matched by another precisely similar, where it is said that God would put the fear and dread of Israel upon *every nation under heaven*.

W. G.

THE

## ANTIQUITY OF MAN IN AMERICA.

### THE PEOPLING OF AMERICA.

THE Continent of America is an immense area ranging from lat.  $82^{\circ}$  N. to lat.  $56^{\circ}$  S. and from long.  $35^{\circ}$  to long.  $168^{\circ}$  W. It is bounded N. by the Arctic Ocean, E. by the Atlantic Ocean, W. by the Pacific Ocean, and S. by the Southern Ocean, so called. Although designated a Continent from its vast extension on all sides, it is nevertheless surrounded by water, the highest land being the north eastern extremity of Asia, from which it is separated by the Straights of Behring, lat.  $66^{\circ}$  N., in some places only 36 miles broad. South of Behring's Straights, in lat.  $57^{\circ}$  N. are the Aleutian Islands, stretching from the Peninsula of Alaska nearly to the Asian Continent, lat.  $52^{\circ}$   $53'$  N.—one thousand miles. These, the Asian shore of the Straights of Behring, and the Aleutian Islands, are the nearest lands west and north on the Pacific side to the American Continent. East and North, separated from America by Baffin's Bay and Davis' Straights is Greenland, ranging from lat.  $59^{\circ}$   $49'$  to  $81^{\circ}$   $29'$  N., with a much greater unknown northern extension; and from long.  $20^{\circ}$  to  $75^{\circ}$  W., which again is a short distance west from Iceland, easy of reach from the Continent of Europe. It must be evident therefore, that had the science of navigation been as well known to the ancient world as it is to the modern, in either continent, there could be no physical reason why America should not have been systematically peopled from Europe or Asia by these routes, if all others were impracticable, or why there might not have been an intercommunication between

them. Or, ignoring such ideas, why accident from imperfect navigation may not have cast human beings on the northern or other coasts of America, on both sides, who became the progenitors of the American Indians.

We are not, however, warranted by facts, in ascribing the peopling of America to either of these conjectural causes; although shadowy traditions have always been extant in the eastern hemisphere of lands beyond the flood, which it was impossible to reach, inhabited by rich and civilized communities. These may have had reference to inter-communication with America in the long past; or they may have been amplified fictions of the imagination. There is nothing tangible in these floating traditions or myths; and all real knowledge of a western continent had long been lost.

Modern research, however, has sufficiently proved, that early in the tenth century, before Columbus landed in America, the Northmen sailing west from Iceland discovered Greenland and planted Colonies; and from thence, still continuing west, came upon the coast of America, landed, wintered and formed a settlement.\* It is conjectured that they may have touched at Labrador, or the Island of Newfoundland, skirted Nova Scotia, and proceeded farther south than New England. If they did so history is as oblivious of the results of their voyages as of those of earlier periods. They left no reliable record of their presence in a country much better than their own, which once found they ought never to have lost sight of. Little however could have been expected from the Icelandic navigators. The difficulties and hardships attendant upon the colonization of new countries, inhabited by hostile races, are well known even in modern times, and with all the appliances of civilization. They may have been so great then as to discourage the adventurers, and may plead an excuse for neglecting the discovery. Although believing that they did land upon this continent we are compelled to affirm that it proved valueless, alike to themselves and the imperfect civilization of their times; and that there is no reason whatever to suppose that they contributed a tribe to America, or influenced the lives of its people.

But, in whatever way the western continent may have been

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\* It continued to be known to them until the 12th Century.—*Pub. Roy. Soc. N. Antiqns, Copen.*

originally peopled, it is an indisputable fact, that from extreme north to farthest south, and throughout its entire breadth, it was inhabited long ages prior to the discovery of Columbus by numerous tribes of men, whose normal condition indicated that their advent must have been subsequent to the origin of the race in Asia, and ages anterior the period when an ancient civilization prevailed in the earliest of the eastern empires of which we have authentic record.

#### OPINIONS OF PHILOSOPHERS AND TRAVELLERS.

The attention of philosophers has long been directed to the problem which this wide peopling of the western hemisphere, so completely isolated from the eastern continent, has placed before them. The solution is not easy. It leads the ethnologist through the whole range of human progress and capacity back to the creation of man, and still it seems impossible to arrive at a definite conclusion. Probability and possibility—hypothesis and theory—are all that have yet been evolved from the investigation. Some of these are the speculations of infidels, others are grossly absurd, and almost all lack a large portion of the element of common sense.— It may not be amiss to refer to a few of them, collected from various sources and bearing upon the pre-Noachite antiquity of man in America. A variety of material is ready at hand for this purpose from the Smithsonian Papers, and other sources.—

1. Paracelsus suggested, and Lord Kaimes and others have argued upon general philosophical principles, that the races of men and animals were severally created in the regions which they inhabited.

2. Among authors who assume that America was peopled before the Noachian Deluge, Burnett, in a *Theory of the Earth*, published in London 1684, states the belief held by some, “that the earth, before the flood, was one mass of land, and when this was broken at the Deluge, Providence made provision to save a remnant of people in every country, although we have accounts of what happened in one continent only. It has been argued, from differences in the animal kingdom, many of whose species would not survive transportation, that they must have been originally bred where they are found; and it has been maintained that, according to

the prevailing traditions of antiquity, Paradise was without the eastern continent, and beyond the ocean."

3. Dr. Morton, an eminent physiologist and able writer, in his work "Enquiry into the distinctive characteristics of the aboriginal race of America," says "that the study of *physical conformation alone*, excludes every branch of the Caucasian race from any obvious participation in the peopling of this continent;" and again—"that the organic characters of the people themselves, through all the endless ramifications of tribes and nations, prove them to belong to one and the same race, and that this race is distinct from all others."

In one of his papers he observes, "I regard the American nations as the true *autochthones*—the primeval inhabitants of this vast continent, and when I speak of their being of one race and of one origin, I allude only to their *indigenous* relation to each other, as shown in all those attributes of mind and body which have been so amply illustrated by modern ethnography."

4. Messrs. Nott and Gliddon, in a book entitled "Types of Mankind," published in 1854, illustrated by selections from the unedited papers of Dr. Morton, and contrioutions from Prof. L. Agassiz and others, urge the following among other propositions:—

"There exists no data by which we can approximate the date of man's first appearance upon earth; and for aught we yet know it may be thousands of millions of years beyond our reach.

"The *human fossil remains* of Brazil and Florida, carry back the original population of this continent far beyond the necessity of hunting for American man's foreign origin through Asiatic emigration.

"There are natural relations between the different types of man, and the animals and plants inhabiting the same regions.

"Not a single animal, bird, reptile, fish, or plant, was common to the Old and New World."

5. Capt. Bernard Romans, who in 1771-2, travelled through the Carolinas, Georgia, E. and W. Florida, and as far west as the Mississippi river, says very little about ancient remains, but offers some decided views respecting the aborigines, and expresses his belief, that "from one end of America to the other, the red people are the same nation, and draw their origin from a different source



than either Europeans, Chinese, Negroes, Moors, or any other different species of the human genus." He further says, "I am firmly of opinion that God created an original man and woman in this part of the globe of a different species from any in other parts." p. 38.

6. Samuel F. Haven, in his "Archæology of the United States" published by the Smithsonian Institution, 1856, and with reference to Nott and Gliddon's "Types of Man," already noticed, but without giving an opinion, says:—"If we may judge from the tendency of recent publications, we must be prepared for the re-advancement of an ancient theory, now based upon geological phenomena, the structure of native dialects, and other scientific data, which would give the New World precedence of the Old one, as sooner prepared for the occupancy of human and brute creation, and as actually inhabited at a more remote period."

7. Bearing upon this view of the subject, Mr. R. Haliburton, a member of our own Institute, in an able paper, "On the Festival of the Dead," printed in the first No. of our Transactions, adduces a variety of facts connected with that celebration in November, and that of the primitive year as regulated by the Pleiades, which so far are confirmatory of the unity of the race. He considers it plainly manifest, that from Australia to Britain, we have all inherited these celebrations from a common source. He then asks a question—"Was it carried south by northern nations; or, has there been a migration of southern races to northern latitudes?" He begs the answer when further on he says:—"It is not gratifying it is true, for civilized and refined nations to trace their origin to the savages of the Pacific Islands; yet those persons who may dislike the conclusions to which this enquiry tends, may if they agree in the correctness of my views, console themselves by remembering the monuments of an extinct civilization that are still to be found in those Islands, and that must have been the work of races far superior to the present races of Polynesia." \* He quotes Prof. Max Muller's opinion derived from a supposed similarity of structure of the Polynesian and Indo-European languages—as confirmatory of the conclusions to which ethnology had led him—to wit:

\* Referring to the singular remains in the Easter Islands, that have attracted so much attention.—*Ellis Pol. Res.* viii, 32.

“that strange as it may sound to hear the language of Homer and Ennius spoken of as an offshoot of the Sandwich Islands, mere ridicule would be a very inappropriate and very inefficient answer to such a theory,” and that “there are other theories not less startling than that which would make the Polynesian language the primitive language of mankind.”

8. Colonel Galindo, late Governor of the Province of Peten, in Central America, in a paper on the ruins of Copan, communicated to the Hon. Thomas Winthrop, President of the American Antiquarian Society, Boston, dated at Copan, June 19, 1835, says: “The Indian human race of America I must assert to be the most ancient on the globe. However the white race, led by a foolish vanity, may assume to be the progenitor of the human family, it is probable that at a very recent epoch it has issued from the regions of the Caucasus, inundating Europe, extending itself over America, and with the energy of its youth and talent now invading Asia and Africa. The Indian race, on the contrary, has arrived at a decrepid old age; it has passed through the stages of youth, manhood and even decay.” \* \* \* He deems the Indian race predecessor in civilization of the Chinese, and even more than they in an old age incapable of regeneration, and goes on thus: “To the primeval civilization of America we must assign a great and indefinite antiquity; of course no palpable remains or monuments of that epoch now exist. Its destruction may be ascribed to some convulsion of the earth, to plague, to famine, to an invasion of barbarians, or perhaps to an insurrection of slaves; the colonies or remnants of these anciently enlightened people, *passing to the eastern coasts of Asia, commenced the civilization of Japan and China.*”

It may not be out of place here to quote an opinion of the celebrated traveller Humboldt.—

“The natives (of Peru) described to him that the name Chimborazo, meant simply “the snow of Chimbo,” a name given to the district in which the mountain is situated: but he inclined to think that the name might be totally independent of the *Inca* language, and have come down from an earlier and forgotten age. He points out that the names of other mountains, such as Cotopaxi, Pietunea and Hiniassa, are totally devoid of meaning in the language of the

Incas, and conceives that the name Chimborazo, like these, may have been derived from some tongue whose memory has perished from the face of the earth."

OPINIONS CONTROVERTED.

These quotations as well as numerous others of a similar bearing that might have been made, cover what may be styled the objective theories to the unity of the human family; but no process of induction will establish as a fact the suggestions of Paracelsus, that the races of men and animals were severally created in the regions which they inhabited; or the "theory," published by Burnet, that Paradise was without the Eastern Continent; or the "*opinion*" of Morton—that the American nations are the true *autochthones*, having an *indigenous* relation to each other; or that of Nott and Gliddon, and Agassiz—that for aught we know the appearance of man upon earth may be millions of years beyond our reach,—that the human fossil remains of Brazil and Florida prove the original population of this continent prior to that of Asia,—that none of the animal species are identical;—or the strong opinion of Captain Bernard Romans—that God created an original man and woman in this part of the globe, of a different species from any in other parts;—or the half ventured opinion of Haliburton, that the refined and civilized nations of the Old World are descended from the savages, or the presumed ancient civilization of the Pacific Islands;—or that of Colonel Galindo—that to the primeval civilization of America we must assign an indefinite antiquity,—and that colonies from that antiquity commenced the civilization of Japan and China.

It is worthy of notice connected with the geological evidence of man's first appearance on the earth, that when any proposition is made which seems to invalidate the Scripture history, counter evidence is easily and readily produced, based upon scientific facts and deductions in accordance therewith. None of these philosophers, with the desire in their hearts to show that the human race is twenty, thirty, forty, or a hundred thousand years old, pretend that man appeared on the earth before the recent period, or when all things were much the same as they are now, except the changes wrought by convulsions of nature, subsidence or emergence in sundry

places, volcanic action, earthquake, or flood. They find a pre-historic time in the existence of man in Europe and America, stretching back into eras of uncertain date and continuance. They find his bones and rude implements, along with or nigh to the bones of extinct animals, which there is good reason to believe were contemporary with him, and which in his migrations, with all the world before him, he may have hunted and eaten. They find these remains imbedded in alluvium, or peat, or limestone, under circumstances suggestive of ideas that they are coeval, although totally ignorant of the phenomena that may have brought them together; and they base a theory of time upon a suspicion of facts, which provokes discussion, leads to further research, and almost invariably produces counter evidence to upset or neutralize their speculations. The principles of the science of Geology are firmly established; but calculations of time during any of its successive periods are not to be relied on; and in the Recent especially, when made to account for the age of such loose materials as alluvium, or peat, or such easily compacted rocks as coral or limestone, or of their contained remains, must be generally doubtful, and often false and delusive.

The bold assertion of Messrs. Nott and Gliddon, that the fossil remains of Brazil and Florida carry back the original population of America beyond the necessity of hunting for American man's foreign origin through Asiatic emigration, is of the character above alluded to, and is met and reasonably disposed of by Sir Chas. Lyell, himself not free from a certain belief in the pre-adamite antiquity of man. He had called attention to the Brazilian human fossils in his travels in America in 1842, when he imagined, owing to the presence in the same matrix of oysters with serpulæ attached, the whole to be of submarine origin. Subsequently he found reason to relinquish that idea, and did not doubt that the shells had been brought to the place and heaped up with other materials, at the time when the bodies were buried, and then supposed that "the whole artificial earthwork, with its shells and skeleton, might have been bound together by an infiltration of carbonate of lime, and that the mound might therefore be of no higher antiquity than some of those on the Ohio,—to which he alludes in substance as follows:

“The extraordinary number of the mounds implies a long period,

during which a settled agricultural population had made considerable progress in civilization—so as to require temples for religious rites, and fortifications to protect them from their enemies. Some (the mounds) are so ancient that rivers have had time to encroach on the lower terrace which supports them, and having undermined and destroyed a part of the works, again to recede for the distance of nearly a mile.”

The age of these mounds is approached by a quotation from a memoir on the subject by the late General Harrison, President of the United States in 1841. “We may be sure,” he observes, “that no trees were allowed to grow so long as the earthworks were in use, and when they were forsaken the ground, like all newly cleared land in Ohio, would for a time be monopolized by one or two species of tree, such as the yellow locust and the black or white walnut. When the individuals which were the first to get possession of the ground had died out one after the other, they would in many cases, instead of being replaced by the same species, be succeeded by other kinds, till at last, after a great number of centuries, (several thousand years perhaps,) that remarkable diversity of species, characteristic of North America, would be established.”

So then, if we allow two or three thousand years for the trees, (which I take to be far too long) and two thousand years for the progressive civilization of the mound builders, (which judging from the remains of that civilization is too long also,) there may still be good ground for believing (Messrs. Nott and Gliddon to the contrary) in the Asian migration to America of the human species, and in their descent from Adam.

In like manner may the age of the coral reefs of Florida, as calculated by Professor Agassiz, be disposed of. He estimates that it has taken 135,000 years to form the southern half of that peninsula, and based upon this calculation, that the age of a calcareous conglomerate, forming a part of those reefs, in which some fossil human remains have been found consisting of jaws and teeth, with some bones of the foot, is about ten thousand years old. Now you will recollect that our worthy President, (Mr. Jones,) in a Paper on the Corals of Bermuda, showed in a most conclusive manner, that some species of coral, instead of being of slow growth, were

in the Bermudas at least, of very rapid growth; and he produced specimens of common wine bottles, which were completely encrusted with it, proving very simply, that it was possible for a large growth of coral to take place in a few years, and that therefore the estimate of ten thousand years as the age of the Florida human fossil, or a few bones found in dead coral debris thrown up by the ocean, must be entirely erroneous; and upon this point alone, without reference to any phenomena but the natural course of events, or considering other circumstances, these remains would come far within the chronologic era, whatever may be their true age.

Again, in this connection, I would shortly refer to the hypothesis framed on the similarity of certain periodic observances in the eastern and western hemispheres, in the mind of our friend Haliburton, and which has taken complete possession of other minds. I think that clear sighted as he is, and justly proud of his ethnological discovery, he yet goes a step too far when he imagines that the origin of man took place in the South Sea Islands, or perhaps in Australia; or that emigration from thence conveyed these observances to Asia, from whence they were propagated over the known world. Surely if it were so, these countries prolific of all that can minister to human progress, could not have fallen into an oblivion that left no traces of them, or into the extreme of human degradation. At the discovery of America, the Aztecs had succeeded to, and improved upon the civilization of the Toltecs,—yet Australia, and many of the Southern Islands, contained a population that might fairly be termed the fag end of humanity; with no evidence of a genius that could warrant a belief that they were the progenitors of Asian or European migrants. It would be far more within the range of probability to assume, that those observances and customs were inherited directly from Adam, degenerated by progressive and long continued migration from the common centre, which had also affected the primeval type of the race; and in the eastern hemisphere that they may have been derived directly from the Noachian family, who inherited them in common from Adam, and probably practiced them, but had no knowledge of the Southern hemisphere.

## THE AMERICAN RACE PRE-NOACHITE.

While these and all other hypotheses and theories which imply that the American savage is predecessor to the civilized races of the eastern hemisphere, are incapable of being reduced to sufficient proof, and are therefore contrary to what we believe as an act of faith, they nevertheless all agree in one essential truth. They carry back beyond the remotest knowledge, and therefore beyond the Noachian family, the arrival of the human race on this Continent. Of that era we shall probably never possess more information than at present. From a people having no written language, and living upon tradition up to the time of Columbus, but little can be expected that will bear the test of authenticity. This is not surprising. It is a reiteration of what we know of the ancient inhabitants of Europe two thousand years ago, and of our own British ancestry. But in all this there is nothing to disprove the unity of mankind; and we may therefore fairly leave their history in America, as God has left it, to be defended by natural phenomena, and a faithful and reasonable interpretation of the divine record.

From my own point of view, and for the further elucidation of my argument, it is very important that the high antiquity of the American race should be fairly established and conceded. I have shown that geologists and ethnologists are alike agreed upon the subject—although in most instances with great exaggeration. I shall notice further another series of proofs, based upon a similarity of construction in all, with scarce a single exception, of the primitive languages of this continent.

## EVIDENCE DERIVED FROM THE CONSTRUCTION OF LANGUAGE.

The Hon. Albert Gallatin, an American Secretary of State, and a learned and judicious writer, who had all the information of his department relative to the Indian tribes at his disposal, communicated to the American Antiquarian Society in 1836, by whom it was published, "A Synopsis of the Indian tribes within the United States east of the Rocky Mountains, and in the British and Russian Possessions of North America." He ascertained the languages of eighty-one tribes, and investigating the several dialects and vocabularies, divided them into twenty-eight families, and of these he says, "I feel some confidence that I have not been deceived by

false etymologies, and that the errors which may be discovered by further researches, will be found to consist in having considered as distinct families, some which belong to the same stock, and not in having arranged as belonging to the same family, any radically distinct languages forming separate families." He uses the term "families" not in a limited sense, but in the same way as we consider the Slavonic, the Teutonic, the Latin and Greek and Sanscrit, and the Zend or ancient Persian, as retaining in their vocabularies conclusive proofs of their having originally sprung from the same stock. The conclusions he arrives at are that "the number of families of distinct languages, and of dialects, does not appear to be greater in North America than is found amongst uncivilized nations in other quarters of the globe, or than might have been expected to grow out of the necessity for nations in the hunter state to separate and gradually to form independent communities." He can perceive nothing in the number of the American languages, and in the great differences between them, inconsistent with the Mosaic chronology. And further on—"the similarity of their structure and grammatical forms, has been observed and pointed out by the American philologists, the result being confirmatory of the opinions on the subject, of Mr. Du Ponceau, Mr. Pickering and others; and as proving that all the languages not only of our own Indians, but of the native inhabitants of America from the Arctic Ocean to Cape Horn, have as far as they have been investigated, a distinct character, common to all, and apparently differing from any of those of the other continents with which we are most familiar."

Mr. Gallatin does not assert that there may not be some American languages differing in their structure from those already known, or that a similarity of character may not be discovered between the grammatical forms of the languages of America, and those of some of the languages of the other hemisphere: but he says, "the materials already collected appear to justify the general inference of a similar character;" and further on—the languages "of America seem to me to bear the impress of primitive languages, to have assumed their form from natural causes, and to afford no proof of their being derived from a nation in a more advanced state of civilization than our Indians. Whilst the unity of struc-



ture and of grammatical forms prove a common origin, it may be inferred from this, combined with the great diversity and entire difference in the words of the several languages of America, that this continent received its first inhabitants at a very remote epoch, probably not much posterior to that of the dispersion of mankind; and it deserves notice that the great philologist Vater could point out but two languages that, on account of the multiplicity of their forms, had a character if not similar at least analogous to those of America." These were the Congo and the Basque. The first is spoken by a barbarous nation of Africa. The other is now universally admitted to be a remarkable relic of a most ancient and primitive language, the ancient Iberian, formed in the most early ages of the world. \*

The peculiar characteristics of the American languages, are shortly described in a report of the Historical Committee of the American Philological Society, published in 1819—"We find" the report states, "a *new*† manner of compounding words from various roots, so as to strike the mind at once with a whole mass of ideas; a *new* manner of expressing the cases of substantives by inflecting the verbs that govern them; a *new* number (the particular plural), applied to the declension of nouns and conjugation of verbs; a *new* concordance in tense of the conjunction with the verb; we see not only pronouns, as in the Hebrew and some other languages, but adjectives, conjunctions and adverbs, combined with the principal part of speech, and producing an immense variety of verbal forms. When we consider these and many other singularities, which so eminently characterise the American idioms, we naturally ask ourselves the question: Are languages formed on this model to be found in any other part of the earth?"

Now this facility of compounding words, and of combining with the principal part of speech, pronouns, adjectives conjunctions and adverbs, when once mastered, seems to explain why the American languages are so much more numerous than those of other continents, because it would be very easy to invent additions to the roots to suit all ideas, as circumstances might arise, which amongst

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\* It is observed by Vater also—that "the discrepancy in the American languages extends to words or notes only, the general internal or grammatical structure being the same for all."

† New to them, but very old in point of time.

wandering tribes would soon transform a dialect. If we take therefore the calculation of the celebrated Adelung, that the number of American languages and dialects amounts to 1264, which is nearly double those of Asia and Africa together, the preponderance might probably result from the before mentioned cause. Still the element of time may be necessary if we desire to arrive at a fair conclusion where the number of languages is so large by comparison. If we assume that it has taken the period since the Flood to accumulate the languages and dialects of Africa and Asia, we may have to admit the *probability* of a much longer period, to account satisfactorily for the larger number of languages and dialects in America, and therefore of the higher antiquity of the race.

To every believer in the Mosaic chronology and narrative of events, it will appear indisputable that the sons of Noah and their immediate descendants spake the language, or a dialect of the language, of the Adamic race before the Flood. However long it may have taken after this last event to arrive at the plain of Shinar, (the site of which is questioned at the present day,) and however they may have multiplied in the meanwhile, that narrative informs us, that then "the whole earth (i. e. that race of men,) was of one language and one speech." With such a simple fact as this, I am puzzled to account for the anxious search of philologists after a language they call the Aryan, from which to prove the derivation of all known languages. It was undoubtedly that spoken by the Adamic family previous to the Deluge, and by the Noachian family immediately after it. There may have been several dialects amongst the antediluvians. But it is quite evident that the Shinar language was that of Noah, the only question being as to what was at that epoch the extent of the refinement of language. When the dispersion took place, that is, when the Lord visited them, the unity which previously existed was dissolved or broken by pestilence, or strife, or jealousies, which caused the various tribes and families to separate in every direction, with all the eastern world before them. From these separations sprang numerous dialects, which as intercommunication ceased soon changed into distinct languages, which as civilization and refinement prevailed became polished and artistic, retaining little or nothing of the original structure; and in the course of ages, when writing was invented and letters cultivated, dispensing with it altogether.

For the structure of this purely original language of mankind, (a gift of the Creator,) we must look to a period long anterior to Noah. There is some reason for the belief that philology had become a science among the antediluvians. The human race when the Flood came was 1600 years old, and must have advanced in art and science. It is significant of considerable progress in language, that Noah was himself "a preacher of righteousness;" and in the arts, that he could have constructed such a piece of naval architecture as the ark. The fact also, that polished languages, like the Zend or ancient Persian, and the Sanscrit, both of which still retain remote affinities with previous structures—to say nothing of the Chinese, the Egyptian, the Chaldaic, or the Hebrew—were in use at an early period after the Noachian deluge, would seem to prove that they all received their impulse from the philological attainments of Noah's family.

If then we have to look for the original language of mankind, nearer to the creation than the date of the deluge, we may infer that the people who reached America between those epochs, brought it with them. There may have been several arrivals. They were hunters, and have so continued, separating from each other, multiplying dialects, eschewing civilization and civilizing influences, never having attained to the art of representing their ideas by arbitrary characters, and consequently never losing the original structure of language. They were the true Aryans. When it is asserted that there are only two known languages of the eastern hemisphere, possessing a character analogous to those of America, the proper enquiry should be, not whether the languages of America are derived, but the reverse. If the various aboriginal dialects, so similar in their structure and grammatical forms, could be resolved into their roots, we should probably find the basal language, the Adamic, as distinguished from that spoken by Noah and his immediate offspring. Even now the Indian dialects must approach the former more nearly than any other language on the face of the earth. Nor do I deem it presumptuous to say, that in the sweet musical tones of the languages of the aborigines of America, (one of which we may hear almost daily,\*) we approach as

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\* The Souriquois or Micmac, spoken by the Indians of Nova Scotia.

nigh as possible to the language in which Adam conversed with his Almighty Maker in Paradise.\*

The examples quoted are sufficiently clear as regards the opinions of able men who have carefully investigated the subject, that the human race in America were not known to Noah or to his descendants; but are derived from ancestors who arrived at a time so remote that all trace of it has vanished, not only from history but from tradition. It is equally plain from all the evidence of colour, religion, occupation and language, that they were the primitive people,—that for long ages they continued isolated, and grew numerous and spread over the continent, still preserving their distinctive unity. If there ever were chance arrivals from the eastern

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\*When this paper was read I had not seen Principal Dawson's second edition of *Acadian Geology*. There is in that work an excellent chapter (IV.) on prehistoric man, which accords generally, but more at length, with the short notice of the Souriquois (Miacmac) tribe of Indians, which I have given further on. The "Appendix" contains also, under the letter "A—Miacmac Language and Superstitions," some very interesting observations and examples, for which Dr. Dawson is indebted to Rev. Mr. Rand, referring to strong points of resemblance between the Miacmac and Malisect languages and some of the older languages of Europe, which may still be traced in many root words. These points of resemblance are certainly very striking. Dr. Dawson says "They are undoubtedly too numerous and important to be purely accidental; though they may be accounted for by supposing that the Algonquin languages, (of which the Miacmac is a dialect,) actually retain traces of roots derived from the Eastern Continent; or by supposing that in the formation of the language similar ideas as to onomatopœia occurred to the mind of the American Indian and his contemporaries in the Old World."

The tenor of Dr. Dawson's observations proves that he is as much hampered by the Noachian Deluge, as any of his predecessors who have written upon the subject. Most of the words compared have the same sound and signification in the Miacmac dialect and Greek language. But it is hardly possible that the Greeks, who in the days of Homer and for ages previously, had made so little improvement in the science of navigation, and who rarely ventured out of the Mediterranean at any subsequent period of their ancient history, could have passed to America, either to colonise, or by accident. The same may be affirmed but with less reason of the Hebrews. Some other solution must be found to account for the resemblance; and I think a much more satisfactory one is that which I have given. If the Greek, Hebrew and cognate languages, as well as those of more ancient date, manifest a similarity in the form and meaning of certain words, and also, but much less striking, in some principles of construction to the Miacmac, would it not be much more reasonable, seeing these are now few, to derive them from a language spoken in the old world some eight hundred years before the Noachian Deluge, when the ancestors of the Miacmacs may have been wending their way to this continent. I believe it will be found that the nearer the ancient languages approach in time to that event, the greater will be the general similarity to the languages of America, allowance being made for the advancement as regards the former, in philological science; and with reference to coeval ideas of "onomatopœia," we may suppose that the human mind, separated in the body by immense distances, may have (and I believe has) produced architectural forms very much alike; but it is inconceivable that congruent ideas, should produce the same sounds, or forms of speech so much alike.

The Algonquin is the most numerous, widest spread, and probably, the most ancient of all the northern families of Indians.

hemisphere, they must have been at a much later period in the history of mankind, and were not sufficient to influence the dominant characteristics. They may have taken place, and helped to modify some of these to such an extent as to give a new turn to the aboriginal mind, and lead onward to that civilization which was apparent in Mexico, Central America, and Peru, when the bigotted Spaniard came upon the scene.

#### TRADITIONARY AND GEOLOGICAL EVIDENCE.

Although positive proof does not exist, there is a probability, based upon traditionary and geological evidence, that since the advent of man there has been a continuity of land between the eastern and western hemispheres. Many circumstances favour the supposition, which has been countenanced in ancient and modern times.

It is recorded by Plato, that an Egyptian priest related to Solon, (then a traveller in Egypt, about 600 years before our era,) "that in one of the numerous deluges that had taken place, the great island of Atlantis, larger than Lybia and Asia together, was submerged in the ocean that bears its name. The Island was stated to be opposite the Straits of Gades, (Gibraltar.) Allusions to this lost island or continent are frequent in Greek and Roman writers; and modern authors are quoted as believing in its reality. According to Plato there were first smaller islands, from which there was an easy passage to the larger one or continent beyond. It is supposed by many that this Atlantis was America."

The geological evidence of the probable existence of continuous land is supported by facts and inferences derived from the science. I have already stated that it would be easy now to make the passage from Europe, or from Asia to America, by the Atlantic and Pacific Oceans. There is no record that it was ever made in ancient times, since the continents and islands have assumed their present shape and proximity. They have not, however, always maintained these relative positions. Great changes have undoubtedly taken place, in the eastern hemisphere especially, since the advent of man—so vast indeed that we can only satisfactorily account for the long and complete isolation of America, and the peculiar character of its fauna and of the human family within its limits, by supposing that the cataclysm that left the Noachian family to repeople the eastern

world must have effectually divided it from this continent, except at points where there was no likelihood for long ages of intercourse with its people, or its animal life of any species or variety.\* This is perfectly in consonance with what I take the liberty to style the intrinsic truth of the Mosaic history.

Sir John Herschel, in a work on Physical Geography, published in 1861, when speaking of the open sea which is caused in part of the polar regions by the escape of ice through Behring's Straights, observes that these Straights, by which the continents of Asia and North America are now parted, "are only thirty miles broad where narrowest, and only twenty-five fathoms in their greatest depth. But this narrow channel," he adds, "is yet important in the economy of nature, inasmuch as it allows a portion of the circulating water from a warmer region to find its way into the polar basin, aiding thereby not only to mitigate the extreme rigour of the polar cold, but to prevent in all probability a continual accretion of ice, which else might rise to a mountainous height."

Dana in his excellent Manual of Geology, treating of the geographical distribution of volcanoes, a cause or effect of disturbances of strata, observes,—“In the Aleutian Islands, which form a curve like a festoon across the northern Pacific, there are 21 islands with volcanoes; in Kamtschatka, 15 to 20; in the Kuriles 13; in the Japan group 24.”

Facts seem to indicate that Behring's Straights may not have existed in the early centuries of the history of man. The volcanic Aleutian Islands, stretching across the ocean at no great distance south from them, if they represent the summits of submerged lands, as may reasonably be believed, would indicate a vast area of subsidence in which they may have been prominent agents, and which may have affected the whole region, extending northwardly to and beyond the Straights. Colonel Charles Hamilton Smith, in his work on the Natural History of the Human Species, which is often quoted as good authority, observes of Behring's Straights,—“As the water with several shoals, is flooded with fossil bones and shells, and there being no river of importance on either shore of the continents, or near on the arctic side, no great pressure can have come from the polar ocean; and consequently, no great opening if any,

\* These are very similar at the points of nearest approach.

until the arctic rising of Asia and Europe altered the relative conditions of the two seas. That once there was no current, may be inferred from the islands of New Siberia (northwest of the Straights) being in part composed of ice mixed with mammoth bones, tusks and other organic remains; and the presence of several species of land mammals common to both continents, attests a facility of passing from one to another." These fossil bones and other recent organisms, show that the animals to which they belonged inhabited the country and roamed over it; and that therefore the climate must have been very much milder than it is now, and the vegetation luxuriant. This would be the case undoubtedly, if the land were once as elevated as is Mount St. Elias, south of the peninsula of Alaska. A range of high lands, spreading such a distance, cutting off communication with the frigid ocean, and swept at their base by the warm currents of the Pacific shores of America and Asia, would have had a temperature in the valleys in this latitude as high as that of the Japan Islands; and there would have been no obstacle to the passage to America of any portion of the race of Adam which might have made progress in this direction. This condition of the arctic regions granted, there need be no question now as to the colour, or physiognomy, or craniology of the human beings who first arrived in America, or the country from which they migrated. Nor if there be good grounds for supposing such a catastrophe as I have assumed for the arctic borders of the continents, which may have taken place contemporaneously with the Noachian deluge, or anterior or subsequently in the history of mankind, there can be nothing strange in the diluvial tradition common among all the American tribes. It may be referred to such an event, or one very distinct from that in which Noah and his family were preserved.

It does not appear that the American coast of the Pacific south of the Aleutians, partook of the depression which has so affected the Asian side. South of these islands is Mount St. Elias, 17,500 feet high; and no such disturbance within human chronology has affected the Rocky Mountains or the Andes, nowhere at a great distance from the Pacific.

Supposing then that the catastrophe which submerged the arctic lands,—and which may have involved the sea of Kamtschatka, the Kurile islands, the sea of Japan and even the Yellow Sea, all great

basins of depression on the Asian side of the Pacific, festooned by curves of volcanic islands,—was rapidly progressive, and that they have never recovered their former elevation, we shall be compelled to assume a change of climate, the destruction of a vast number of species, and the complete isolation of all the rest from either continent for the last five or six thousand years; and if we may further assume, that at this early period only man and comparatively few recent species had reached the American continent, the fact may be accounted for why species are less numerous upon it than in the old world; while a reason is afforded, not however conclusive, why the fauna of America is dissimilar to that of Europe and Asia, where there has been no isolation whatever.

When we call Geology to our aid to account for the northern continuity of land joining the continents, we shall find reason to believe that the facilities in the earliest periods must have been far greater than has yet been described, of reaching America by what I may call the middle, or southern passage. Dana, whom I have before quoted, instances the coral islands of the Pacific as affording proofs of great secular subsidence in that ocean. He divides by a line between Pitcairn's Island and the Pelew Islands, the coral islands from those not coral. Over the area north of it to the Hawaiian islands all the islands are atolls,\* excepting the Marquesas and three or four of the Carolines. If the atolls are registers of subsidence, (as is believed,) a vast area has partaken of it measuring 6000 miles in length, (a fourth of the earth's circumference,) and 1000 to 2000 in breadth. Just south of the line there are extensive coral reefs; north of it the atolls are large, but they diminish toward the equator, and disappear mostly north of it. The amount of this subsidence may be inferred from the soundings near some of the Islands, to be at least 3000 feet. But as two hundred islands have disappeared, and it is probable that some among them were at least as high as the average of existing high islands, the whole subsidence cannot be less than 6000 feet. It is probable that this sinking began in the post tertiary period.

This subsidence, which has now ceased, as is proved by the wooded condition of the islands, must have materially increased the distance between them, which was probably much less at the date

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\* Sunken Islands fringed by coral reefs.



of man's creation, and for a thousand years later, than it is now.\* Consequently there were greater facilities of transit, and more resting places for a progressive emigration from one continent to the other. Supposing it possible that the route would have been taken (it may have been by accident) which is indicated in the distances between the Islands, there would have been the same facilities for repassing. But although the facts stated may account for a progressive emigration from Asia some centuries after the Creation, which may have reached this continent and impressed upon the central portions of it the germs of civilization, it is not at all probable that they point to the peopling of the Pacific Islands, until a period subsequent to the Noachian Deluge.

#### EVIDENCE OF COLOUR AND FEATURES OF THE AMERICAN RACE.

It accords with my theory, and consists with my belief, that the name *Adam*, given to the man in the day that he was created, betokened the colour of the individual as well as the material out of which he was made. That colour being red would not have been lost in his descendants, in the generations that elapsed between his creation and the date of the Noachian deluge. If transmitted therefore with those of them who arrived before the last event upon this continent, as it certainly must have been, we have probably, the original type of man, and also his colour before us, in the pure

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\* In considering the geologic phenomena that may have affected the peopling of America we must not lose sight of the Pacific Islands, which stretch between the two continents within twenty-five degrees north and south of the equator. The existing facilities of communication that are now afforded are thus described by a modern author. "Looking specially at the map the distance between the different groups of islands seems immense; but between these are smaller solitary islands, which materially diminish the distance to be traversed in order to pass from one to another. Suppose that the progenitors of the islanders (Polynesians) had started from the Malay coast or Sumatra, what would have been their route? By sailing 5 degrees or 300 miles they would reach Borneo; then by crossing the Straits of Macassar about two hundred miles wide, they would arrive at the Celebes, eight degrees from New Guinea; but the large islands of Bessey and Ceram intervene. The distance from New Guinea to the New Hebrides is 1200 miles, but the islands between them are so numerous that the voyage may be made by short and easy stages. Five hundred miles from the New Hebrides are the Fijis; and about 300 miles further on the Friendly Islands; another stage of 500 miles brings you to the Navigators; but between these two points three other groups intervene. From the Navigators to the Hervey islands the distance is about 700 miles, and from thence to the Society group about 400 more. The western coast of South America is not very remote from the easternmost island of Polynesia, (near 2000 miles, however,) called Easter Isle, from which it may be reached in a few days sailing, with several islands or resting places between them.—*Miss'ny Enterprise S. Sea Islands*, by Rev. J. Williams, &c.

American Indian. That colour is modified in the high northern latitudes, and is gradually heightened as it approaches Central America, where the warm climate acts as it does upon the races of the temperate zone of the eastern hemisphere, after permanent residence for successive generations in the torrid zone—by deepening the tints. Nor is the red colour lost in the descendants of the family of Noah. We find it occasionally very vivid. I have seen it much redder in Europeans, especially in the Celtic family, than I have ever seen it in the Indian—in whom it approaches more nearly the Mongol red than the European. When in this last it comes out strong, it is a ruddy brick red, such indeed as is the consequence of a habit long continued of drinking ardent spirits. I do not mean, however, to connect the colour with that vice. It is in many instances natural. Among the Celts of this Province, whenever an individual shows it strongly, and it is desired to distinguish him from others of the same clan or surname, the Gaelic word *roy* which means red, is appended to his name, and he becomes Rory McKenzie, *roy*, or as the name may be. This much for red being the natural colour of mankind. The white man, by which name the civilized native of the temperate zones is distinguished among the dark races, has a colour which seems to be entirely a modification of climate, by which after long ages he has changed to a pink and white variety, a mixed colour, with occasionally a return to the original type too plain to be mistaken. It is a singular fact connected with this enquiry, that all the animals subjected by civilized man, vary in colour; while each species of the *ferre nature* preserve a striking uniformity.

It ought not therefore to be considered remarkable, that the Indian races maintain their uniform colour throughout the continent, although it may admit of question if they have done so entirely. A similarity of occupation, a generally unsettled life, pursuits which could not fail to turn the colour even of Europeans, the absence of civilization and sedentary occupations, all operate to prevent a change while they continue. That these causes have continued, and without interruption, through all their history, is tolerably evident, notwithstanding the remains of extinct races that exist, who may for a time have risen superior to the wild tribes around them. Where there had been any approach to settled life

among the families of the caciques, or among the ruling families of Mexico, or the Incas of Peru, history informs us, that living in luxurious ease and refinement, they were as delicate and fair as Europeans. It may well be believed that they were much fairer than the Moor-tinted Spaniard who invaded them, and destroyed, or did his best to destroy a noble race.

#### OPINIONS ON IDENTITY OF RACES CONSIDERED.

Dr. Pickering, an American author of deservedly high repute, in a work entitled "The races of men and their geographical distribution," satisfied *himself* that the Californians, Mexicans and West Indians were *Malay Americans*, that is, owed their derivation to the Malay stock. The only mark by which he could distinguish between native Polynesians and half civilized Californians at the Bay of San Francisco, was that the hair of the former waved and inclined to curl, while the latter was invariably straight. He says, "the Californians do not scalp their enemies, nor use the tomahawk." All the other American races he classes as Mongolian. His observations appear to me to stop far short of the truth. Indeed they unwittingly point to the migration of the Malay race long subsequent to the occupation of the continent by a *more primitive race*, neither Malay nor Mongolian, although allied by descent, and which may be styled pre-Noachite. In ascribing to the Indian population a Malay or Mongolian affinity he is completely puzzled by contradictory circumstances, all which would have been reconciled had he admitted a pre-Noachite migration to America. Thus, he says—"The presence of two aboriginal races in America (Mongolian and Malayan) recalls certain historical coincidences. The Toltecs, the predecessors of the Aztecs in Mexico, were acquainted with agriculture and manufactures. Now such cultivation could not have been derived from the *Northern Mongolian* population, who in their parent countries, were by climate prevented from becoming agriculturists. If then the art was introduced at all *from abroad*, it must have come by a southern route, and to all appearance through the Malay race. This is not incompatible with an ancient tradition, attributing "the origin of their civilization to a man having a long beard;" *he* could not have been *Mongolian*; *he might have been* a Malay. If, however, *any*

*actual remnant of the Malay race\** existed in the eastern part of North America, it is probably to be looked for among the Chippewas,† and the Cherokees,"— where certainly the arts of cultivation had never been extensively practised, and where he will look a long time in vain for satisfactory confirmation of his "probability."

If I did not believe that this continent was first inhabited by the Adamic family proper, I might be inclined to accept the conclusions of Dr. Pickering, as to the origin of man in America. There is a general but accidental similarity of feature between our northern aborigines, (in whom however it is so much more noble in aspect, as to suggest at the same time a palpable distinction,) and the Mongol and Malay races. I say *accidental*, but it is not entirely so. It is what my theory would lead any one to expect. If the Adamic origin is represented in a race of Noachite descent—and the Mongolian is one of the most ancient as well as the purest of the post-diluvian stocks of men—it would be a reasonable inference that this most ancient and pure stock, should have a striking resemblance to a more primitive stock, separated from and preceding it by a good many centuries—both being modified to a similar tone of colour and expression of feature by climate very much alike; and nearly the same may be said of the Malay race. Some who hear me will, I dare say, recollect the Japanese troupe, recently in Halifax. I went to see them to get some instruction in the physiognomy of races, and to a certain extent obtained it. There was the "maker of celestial music"‡—he was an obese and apparently good natured and cunning fellow, with the brains to invent the speculation in which he was engaged, and the wisdom to profit by it. He had a head, the form of which would answer to any nationality whose costume he might assume—a true cosmopolite structure. The features of a distinct race were in him merged in an intermixture of races. The next was a "top spinner," a very amusing fellow, who had wasted a good deal of innate genius in a worthless occupation, which, wisely directed, might have made him

\* The Italics are mine.—W. G.

† Gallatin says they did not practice cultivation.

‡ So styled in the bills—the "celestial music" being a kind of guitar which produced sounds of a tin-kettle character, but kept up a time to which the acrobat accommodated his motions.

a more useful if not a better man. So far as appearance went, he might be a compound of the various races which have made up the empire of Japan, the *ancient type* predominant. But there were two boys, very respectable acrobats and tumblers, who performed some amusing if not amazing feats. One of them impressed you very forcibly as being an immediate offspring of "celestial music," who took it so easy himself, but nevertheless made young hopeful do his work; and he did it with commendable agility. The other in appearance might have been the son of an Indian of the purest blood, and no one would have questioned his origin. This young fellow was of the genuine Indian colour—had the genuine Indian features, broad face, prominent cheek bones, black eyes with little or no obliquity, Indian nose, and coarse jet black hair, which escaped under a band tied round the head,—and was every whit in appearance more of a Miemac than a Japanese, if the others were good specimens of that stock. Had that boy approached me on our streets, I should have expected the juvenile Indian salute—"Giv' me a cent," and should not have been suspicious of his origin, had he turned a somersault in requital of the obligation, although wondering how he became possessed of that faculty. The Japanese are a very old race, an unique race, although mixed perhaps in the infancy of the empire, and since; and like the Egyptians and Chinese, had shut themselves in from the rest of the world, until in turn this course of proceeding had so impaired their knowledge of what was going on without, and with this their aggressive energies, that they were not able to withstand the vigorous pressure of nations of more expansive intellect. The circumscribed Japanese, more than the Chinese, whose extensive empire and differing climates, are of themselves sufficient to modify, and have modified colour, language and dialects, have preserved affinities with the American or Adamic stock; and thus, I take it, that occasionally, or more or less, the distinctive features of each are perceived in the other, although the Japanese undoubtedly belong to the Noachian family.

Although in the progress of the migration east and north a few families or tribes, under the peculiar geological condition of the earth at the period, may easily have reached this continent, it does not follow that they brought along with them any of the elements

of civilization. We may well believe that their journey could neither have been direct nor speedy. They were probably hunting offshoots from the primeval stock, as all offshoots at first must have been, wandering further and further from the common centre, never turning back, which it is not in the instincts of the emigrating portion of mankind ever to do, either wild or civilized, and having many resting places before they reached a country where their wants were abundantly supplied. They must, however, have brought with them the nearest approach to the Adamic worship of God, as well as to the language. The various distinct families now found in North America, may represent faithfully the ancestry of each; or separations or amalgamations at intervals, and extinctions, may have taken place, which increased or reduced their original number. There will be nothing incredible in this to all who believe that the *eastern* hemisphere, with its mingled nationalities, tribes, languages and dialects, was peopled by the descendants of Noah. Believing that ere they had reached the country now the Aleutian islands, they had already lost all knowledge of their origin, except what was traditionary, which vaguely appears in some of the legends of the oldest tribes, we need not wonder as ages rolled on, at their ignorance of their past history, which they only showed in common with the people who came after Noah. They could have known nothing of the cultivation of the soil, either of the art or its appliances, and needed not to know, in the abundance of animal life that on all hands administered to their necessities and their comforts. But of that happy time when this continent had but few human inhabitants, when peace prevailed in their tribes, and plenty in their wigwams, and the chase was occupation and pleasure and subsistence, the remembrance has been indelibly impressed on the Indian mind to the latest generation, and forms an essential feature of his creed. That he may attain to it is his chief incentive to a good life. It is to him a material heaven; and he has buried with him every implement which may be of use when he arrives at the happy hunting grounds in the land of spirits, where united with those he loved in life, and with those who had gone before, they may together enjoy for ever the pleasure and excitement of the chase.

## EVIDENCE OF CULTIVATION OF THE SOIL.

It is probable that cultivation never originated from necessity. The contrary opinion has been held, but it is hardly tenable. Man naturally does not look to the soil for subsistence. It is a forcible argument in favour of the peopling of this continent from the North, that all its cultivation must have proceeded from the South, that is, from the central regions of America, where most likely it originated. In his primitive state, in most temperate and in all frigid climates, where vegetation is annually destroyed, man would never think of it, or the attempt would seem hopeless, and he would content himself with such cereals and esculents and fruits, as nature provided in her genial seasons. The difficulties in subduing the soil and husbanding its productions, would be much greater than in subduing the wild animals which roamed over it. He could never have conceived, without example, of a system of tillage, by which the ground was to be prepared for the seed, and the harvest gathered and secured for future use. In Northern America he found the wild animals a pre-existent creation, in a climate congenial to their nature, and multiplied exceedingly, as though awaiting his inroads. We shall not therefore be warranted in asserting that husbandry was the normal condition of the American portion of mankind. Indeed the contrary is typified in the sacred volume, where it is said that "unto Adam and his wife did the Lord God make coats of skins, and clothed them." Agriculture most likely originated in climates of equable temperature, where the productions of the soil intermitted and in some degree superseded the necessity for the labours of the chase. It would be first learnt, and its benefits perceived, when migration stopped at a region where the earth brought forth spontaneously the products that not only sustained life but administered to luxury. In a country like Egypt, for instance, where the annual inundation fertilized the soil, and seasons presented no obstacle to a continuation of crops, man would soon become acquainted with its rudiments. Placed thus by nature beyond the fear of want, he would roam no further; and in a settled life would soon discover the causes of fertility, and how to improve them to the utmost extent of affording sustenance to large communities. In process of time the knowledge thus gained would be communicated to other countries not so favoured. In Mexico and Central

America, more perhaps than in Egypt, just such a spontaneous fertility existed; and just such causes gathered the first wanderers of the North into this favoured region, where they became stationary and attained to a remarkable degree of civilization and refinement, manifested in their architectural remains. This civilization was never entirely lost, although its empire may have been destroyed by irruptions of barbarian tribes from the North; but was of itself sufficiently strong to absorb the conquerors, and even to change their habits and modes of life. The analogy is nearly perfect, without at all assuming that they knew each other, between the progress of the Adamic civilization in America, and that of the family of Noah in the eastern hemisphere, in the earliest portion of the world's history with which we are acquainted.

Cultivation, in any portion of this continent north of the equator, does not appear to have ever been extensive or varied. The Mexicans had attained to some proficiency in the art, and it was practised rudely by the tribes who inhabited east and west of the Mississippi. The labour in most instances was performed by women. Maize, of which it has been said, that it is not indigenous in America—that it may have been brought to this continent from the West India islands—and also that it is an Asian cereal,—was the chief article grown as food. Nor is *this* to be asserted without qualification. Catlin, in his description of the Festival which the Mandans held at their corn harvest, says,—that they wasted in a few days the product of a whole year. It may therefore have been looked upon among the tribes high up on both banks of the Mississippi, who depended more entirely on the chase, as a luxury of a short continuance, with which to diversify at a particular season the glut of animal food. Some esculents and roots, beans, pumpkins, sweet potatoes, water melons, and tobacco, in addition to the maize, were all the vegetable productions with which they were acquainted. It has however been satisfactorily ascertained, that the tribes toward the south depended more upon the cultivation of the soil than the northern Indians, and less on hunting, an evidence of the gradual extinction of wild animals, and the natural progress towards civilization. When De Soto explored the country from Mexico to the Mississippi the Spaniards were fed almost exclusively on maize, and complained of the want of meat. Two



hundred years later, Bernard Romans, whom I have before quoted, says, "that near half of the Choctaws had never killed a deer in their lives." There can be no doubt, that the mounds and remains of the Ohio and Mississippi valleys attest to the presence at one period of a numerous people, who must have depended in some degree on a rather extensive vegetable production. It is, however, singular with reference to this race, that there has never been found any trace of granaries, implements, or beasts of burden, or any other thing betokening a high or more than a rudimentary knowledge of the art.

These are conditions of existence in connection with the mound builders, and yet their era may have been so ancient, that time had obliterated all such remains while it left the mounds. I consider it remarkable in connection with this subject, that the bison (or buffalo) is found within a well defined area, nigh to the rivers where this ancient cultivation, as it may be supposed, had been practised. Gallatin is good authority for the relationship of this animal to the ox of the eastern hemisphere. What he affirms is curious, and deserves to be stated at length, as of some theoretical importance in considering the instincts of the species, and the antiquity of the American race. He says:—"The bisons are found in the Missouri plains, in flocks of several thousands. They generally migrate in winter to the country south of the Arkansas. \* \* \* Wherever a buffalo path is found in a mountainous or hilly country, *it is a sure guide* for the most practicable way of crossing the mountains."\* He further says, and this is the important part—"The bison *is but a variety of the European ox;*" [what Dr. Gilpin would perhaps call the original type;] "and the mixed breed will again propagate. As doubts have lately been raised upon that point, I must say that the mixed breed was quite common fifty years ago in some of the north western counties of Virginia; *and that the cows the issue of that mixture propagated like all others. No attempt that I know of, was ever made by the inhabitants to tame a buffalo of full growth.* But calves were occasionally caught by the dogs and brought alive into the settlements. A bull thus raised was for a number of years

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\* This is also known of the European ox in our own latitude.

owned in my immediate vicinity by a farmer living on the Monongahela, adjoining Mason and Dixon's Line. He was permitted to roam at large, and was no more dangerous to man than any bull of the common species. But to them he was formidable, and would not suffer any to approach within two or three miles of his own range. Most of the cows I knew were descended from him. For want of a fresh supply of the wild animal, they have now merged into the common kind. They were no favourites, as they yielded less milk. The superior size and strength of the buffalo, might have improved the breed of oxen for draught; but this was not attended to, horses being almost exclusively employed in that quarter for agricultural purposes." Mr. Gallatin draws no ethnological influence from these facts concerning the American bison. Messrs. Nott, Guiddon and Agassiz would probably deem them to be a distinct creation, as well as the red man. An argument of a contrary nature, may however be hazarded. The inference I would draw from the numerous herds, estimated at seven millions strong, that now run wild over the North American prairies, where they find climate and herbage suited to their fullest development, may just amount to nothing, but, it is neither impossible nor improbable. The wild bison, apparently untameable, may be the lineal descendant of the domestic cattle of the extremely ancient cultivators of the banks of the Ohio, the Missouri and the Mississippi—of the folded herds on which they depended for sustenance and labour. The barbaric irruptions which quenched this demi-civilization, may have been prompted by its bovine wealth; and may have destroyed and fed upon the captured herds. There would be nothing surprising in the indefinite multiplication of those which escaped and became wild, or in their intractable nature, worried and hunted as they have been for thousands of years. There was nothing in the condition or state of the Indian races before the advent of the Europeans, that could have prevented that multiplication. The hunter afoot, with spear, bow and arrows, may occasionally have surprised and killed a few of the herd, and some may now and then have been trapped; but they must have been too wary to have suffered any sensible diminution from the arts of savage circumvention, and rather despised them. On the contrary there is strong proof that from a central region and confined

area they had increased both in numbers and geographical limits, north and south, east and west, up to the time of the European discovery. They then ranged the Missouri prairies from the fifty-fifth degree of latitude to the sources of the rivers that empty into the Gulf of Mexico, between the Mississippi and the Rio Norte. They had penetrated down the Rio Colorado, of California, as far south as the fortieth degree of latitude, and Lewis' River, a southern branch of the Columbia, as far west as the one hundred and fifteenth degree of longitude. Towards the east they had crossed the Mississippi, and before they were driven away by the American settlements, they had ascended the valley of the Ohio within 100 miles of Pittsburg, and that of the Tennessee to its sources.\* It became a different affair, however, when the gun was placed in the Indian's hands, and he was mounted on horseback. From that time we may date the declension of the bisons: and it is no longer difficult to prophesy the period of their total extinction, which will probably be a century or two before the same fate befalls the red man himself. This is rather a digression, although I deem it an interesting one, and in some degree corroborative of facts which assist the conclusions to which these agricultural observations tend. The mounds and other remains attest a population that did not altogether depend upon animal food for their sustenance. Whatever were their means of support, or extent of civilization, they were destroyed by irruptions of barbarous tribes, who did not succeed them as permanent residents, and soon lost all recollection of the events by which the settled people were expelled or destroyed. The bisons, however, must have remained. In the long process of ages, the agriculture and civilization of Mexico, which probably resulted from the retreat southwards of the cultivators made an impression again upon these regions, and the present race of Indians acquired from them just so much knowledge as they now possess of the cultivation of the soil, which the men who considered the occupation beneath their dignity, committed to the women. The cultivation found in America at its modern discovery, whether recent or proceeding from that which was ancient, does not show either the origin or descent of the race who practised it; and only carries back their antiquity to a period when they had long inhabited the country, and when

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\* Gallatin.

the increase of population and the spontaneous fertility of the soil, and the newly found value of the maize as an article of food, had somewhat lessened the previous entire dependence upon the chase, and introduced and encouraged a nascent civilization. \*

EVIDENCE DERIVED FROM ARCHITECTURAL REMAINS AND  
ETYMOLOGIES.

There is a wide field for speculation in view of the information communicated of late years, connected with the remains and ruins of an apparent civilization that once existed and was overthrown in the central parts, if not on some of the northern rivers of this continent. We have shown that the wildest conclusions have been hazarded, which follows from allowing the mind to wander from probabilities to a belief in the impracticable. The architectural and other remains of the Mexican and Peruvian nations, are deserving of attention as attesting to the originality of conception, the settled condition, and the progress in art and science which distinguished them. The massive construction, and the excellent workmanship of Egyptian and Indian architecture, are present; but the design, except as betokening a certain sameness of ideas in the human mind, which may be styled the instinct of art, is neither African, Asian, nor European. The form of the principal structures and mounds, the picture writings, which however are not hieroglyphics, the progress in astronomy, the worship of the sun and moon, have carried conviction to some minds that the ancient Egyptians or Assyrians were concerned in teaching the Americans what they knew of art, science and religion. If I could bring myself to suppose that these were of foreign instigation, I might be led to believe that they had some

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\* "The country over which an imperfect aboriginal cultivation extended, is said to be that which is bounded on the east by the Atlantic; on the south by the Gulf of Mexico; on the west generally by the Mississippi, or perhaps more properly by the prairies; on the north the boundary of cultivation was near the Atlantic, and included the Kennebec River and probably the Penobscot. [There is no evidence that it extended to Nova Scotia, although maize in some seasons produces largely, and is every year an average crop.] With the exception of the Hurons and other kindred tribes on the northern shores of Lake Erie, there was no cultivation north of the great lakes, nor does there appear to have been any among the Chipewas, who occupied the country along the northern border of Lake Superior. They and the Menomnies depended for vegetable food principally, if not altogether on the wild rice, or wild oats as the plant is called. The few tribes west of the Mississippi, which attend at all to agriculture, as well as those which extend thence to the Pacific, derive their principal means of subsistence, either from the buffalo, or from roots and fish."—*Gallatin*.

connection with an ancient Egyptian or Asian advent to this particular portion of the continent. There are certainly some coincidences which must appear remarkable. They are limited to the central portions of America, and to Peru. The observations of Humboldt previously quoted, with reference to the names of *Chimborazo* and other mountains of Peru, that they had no significance in the language of the Incas, have some importance when it is known that there was a city of *Chemmis* in Egypt\*—which may mean, the city of Ham; that the original name of the Egyptian nation was *Cham* or *Chimmi* (progeny of Ham); that one of the mountains of Central Asia, where the ark is said to have rested, adjacent to a territory claimed by philosophers as the true centre from which the human race spread after the Flood; and which may have been named, as Egypt was, after Ham, is *Chimalari*. Can all this be accidental? Does it point to an arrival on the shores of Mexico or Peru, of strangers from Asia and Africa, who gave a name to *Chimborazo*, which has survived all remembrance of themselves, and is the only memorial of their existence; and might not such strangers have brought with them a knowledge of some of the arts of civilized life? Further than this, we have in the names of some of the Mexican tribes what may be a similar derivation. The *Chichimecas* preceded the Aztecs in Mexico. Do some of the oldest Indian families or tribes of the continent derive their names from the same source? The affix *tl* in many words of the vocabularies of the *Chinooks* of the Columbia and other tribes of Nootka Sound, has been quoted as proof of their relationship to the Mexican or Aztec family. What then shall we say of their prefix, or the prefixes and affixes of some of the oldest tribes—of the analogy of the consonants *Ch*, and the syllables *Che* and *Chi*, viz., the *Choctaws*, the *Cherokees*, the *Chickasaws*, as well as the *Natches*, the *Muskogees*—and further north the *Chippewans* and the *Chippewas*, and many other tribes, as distinguished from such names as the Mandans, the Minetares, the Sioux, and other mellifluous tribal designations. The Egyptians were early acquainted with navigation, and it is supposed explored the eastern coast of Africa at a very early period, as afterwards most probably did the Tyrians in partnership with the Jews; also the Carthaginians; and all or either may

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\* Herodotus.—Euterpe, 91.

by bare possibility have influenced the civilization and the superstitions that once prevailed upon this continent, and which antiquarians are so anxious to ascribe to them. It is almost certain too, that if they reached the shores of America, they would not be able to find their way back, and must have been content to make the best of the situation, and that the discovery could therefore have availed nothing so far as the eastern hemisphere was concerned. The Mexican legend of a great benefactor, Quetzalcoatl, whom they deemed a god, who came amongst them, gave them laws, taught them agriculture and caused them to live a settled life, is strong evidence of such an arrival. The departure from them of this personage, after prophesying that strangers would one day arrive from the east to impart further knowledge, was perhaps an attempt to return by the way he came, which was never destined to be realized.

These are probabilities and not impossibilities, and are therefore at variance with the many impracticable theories started by those who would assume for the human race on this continent a separate creation, or an indefinite duration. I cannot say that I agree with them, although pleading all the importance to which they may be justly entitled; they come in as a questionable addition to my theory, and if they do not militate against it, do not support it. I do not myself allow that the foreign derivation of either the arts or the civilization that prevailed in this continent, is proved by such evidence. That of names may be just as readily pleaded for a pre-Noachite descent, and a native or local origin. There were—there must have been other *Chams*, *Chims* and *Ches*, amongst the antediluvians, long ere the sons of Noah were born; and the tribes of America, and some of its mountains also, may have been called after them. With this idea the connection and analogy between an Egyptian and American civilization cease in my mind; and the pre-Noachite antiquity is sustained by the primeval structure of language, and the unique type which is characteristic of all the works of man, and of man himself upon this continent.

Nor do I believe that the American architecture is of very high antiquity. Comparing the ancient remains of Asia, Africa and Europe with those of America, it may be a fair way of dealing with them, to calculate their age by the effects which time has produced upon them. Those of Nineveh, Babylon, Egypt and

Jerusalem, with some striking exceptions, are buried at a considerable depth under ground, and the excavations to reach them are exceedingly troublesome. The traditions of antiquity and history had long been examined in vain for traces of some of the most remarkable of these ruins; and it is only in their recent exhumations in the East that mankind is beginning to read the history of the past. The relics of the ancient cities and temples of America *are upon the surface*, sometimes covered with trees and vegetation, but none are buried deeply under ground. That many of them are of great age, and their origin unknown, is unquestionable; but in these respects they do not differ from the very ancient remains of the eastern hemisphere. An inference, whether correct or not, that I would draw from this comparison is, that they are of a much more recent date,—that the era in which they were constructed is more recent,—and that probably two thousand years would cover the civilization which then and previously prevailed. I would take none of them to be as old as the relics of Nineveh, the Birs Nimroud, or the latest of the Egyptian pyramids,—that in fact, when the Spaniard arrived in Mexico, whether his civilization had or had not been affected by that of the eastern hemisphere, it was still the same as it had been, progressive perhaps, but perpetuating usages and customs, and producing the same architectural forms. With regard to the antiquities of the United States, Schoolcraft, than whom no one had more ample opportunities of judging, asserts, that “they are the antiquities of barbarism, and not of ancient civilization. Mere age they undoubtedly have; but when we look about our magnificent forests and valleys for ancient relics of the traces of the plough, the compass, the pen and the chisel, it must require a heated imagination to perceive much if anything at all beyond the hunter state of arts, as it existed at the respective eras of the Scandinavian and Columbian discoveries.”

Living as we do in a country which at one time the “Souriquois”\* or Miemac tribe of Indians possessed and roamed and hunted through its length and breadth, extending themselves to Cape Breton, P. E. Island, and the south-western coast of Newfoundland, it may not be out of place to advert shortly to what is known of their state when Acadia was first visited by

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\* The proper tribal name of the Nova Scotian aborigines.

Europeans. The country itself afforded no evidence whatever, of any prior occupation by a complete or demi-civilization; and appears to have been almost the last portion of the Continent inhabited by the American race; as it was also the last which the civilization of Europe deemed worthy of settlement. This is true, but a striking contrast to its present growing importance in natural resources, and as the great thoroughfare through which must pass at no distant day the commerce of Europe, Asia and America. The Micmac is an offshoot of the Algonkin family, and a true type of the North American race. The Algonkins are the most ancient, and are still the most numerous of the North American nations. This Lenape family, divided into numerous tribes, often warring against each other, extended from the source of the Mississippi River to Hudson's Bay, crossing which their boundary went westwardly through Labrador to the extreme boundary of the Labrador Esquimaux on the north shores of the Gulf of St. Lawrence; thence by the Atlantic Ocean and including Cape Breton and the S. W. coast of Newfoundland to Cape Hatteras; thence by a westerly line to the confluence of the Ohio and Mississippi; thence to the source of that river; thence the Red River of Lake Winnepeg down to that Lake; thence by a northerly line to the Mississippi. The Algonkin has always been a compound of the hunter and fisher, living near to the great lakes and rivers, or in countries bordering the Atlantic. The fashioning and construction of his canoe, which under his management is able to ride out a gale, but guided by an European would upset in a calm, is a most artistic piece of aboriginal naval architecture. There is no evidence whatever that he ever settled down to a civilized life. He may have come *after* and made war upon more southern tribes; and his ancestors may have been of those who helped to destroy the ancient settlements and demi-civilization of the Ohio and Mississippi valleys; but if so he profited little by the example at home, although he may have learnt some of their arts by the contact. Thus, in several of the Algonkin tribes maize was cultivated; copper

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\* Missinippi is an Algonkin word, signifying "the gathering of the whole waters." Mississippi is another Algonkin word signifying "the collection of *all the rivers*,"—a palpable distinction, but showing the wide extension of the family.



was known and used\* in all the tribes ; and all of them had the art of making a rude pottery, which they ornamented with small cubes of iron pyrites. They clothed themselves with skins of beavers, moose, &c., and made boxes, baskets and purses, which they ornamented with porcupine quills, and dyed of various colours. The cultivation of maize had not however extended to the Miemac, although they knew the value of some indigenous roots, especially the sa-ga-ban, or Indian potatoe. Neither has there ever been found any burial mounds in this Province. They mourned their dead with loud lamentations, and buried them in graves dug in the earth. Their religious or rather superstitious observances, so far as known, coincided with those of all the other branches of the family, and generally with all the families of the North. Their language is an Algonkin dialect, which was very well understood by the Algonkins of Canada, and it would seem that the various tribes could converse with each other without difficulty. They were sometimes at war with their neighbours and scalped their enemies, of whom the Mohawks or Iroquois were the most dreaded. As the forests were plentifully inhabited by the moose, cariboo and bear, the wolf, (for there were wolves when the French made their settlement at Annapolis,) the lynx, the racoon, the fox and the hare ; and the inland waters by the beaver, the otter, and smaller animals ; while the rivers and sea coast provided fowl and fish and mollusks, the Miemac must have been the best fed and clothed of any portion of the Indian race, and was fast increasing in numbers. But he affords no conclusive evidence of the antiquity of the American man. We find his bones, and his weapons buried with him, in Indian graves ; and in the *Kjöckenmödding*, (adopting the name of the Danish antiquaries,) on the shores of some of the bays and harbours, are relics of pottery made of a coarse clay which had withstood the fire, stone axes, spear heads, and arrow heads, bone needles or piercers, mingled with shells of the quhog (*venus mercenaria*), clam (*mya arenaria*), all recent ; and bones of the moose, bear, porcupine, beaver, &c., (all existing species), the large bones split for the sake of the marrow, and not yet fossilized.

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\* Membertou, Sagamore of the Souriquois, made a pretence of giving to De-Monts for the King of France, Henry IV. what he called his copper mine, supposed to be Cape D'Or.

all of which animals he hunted, ate, and appropriated their furs to make his own clothing; and at length traded them with Frenchmen who came from the great river of Canada, (the St. Lawrence,) with that object.\* It is to be hoped, that when we have a Provincial Museum, a general collection of all such relics will be made and deposited therein, in order that the recollection of the stone age in Nova Scotia, distinct from the age of civilization, which last may date about 260 years back, shall not be forgotten or lost. Judging from the absence of all attempt at cultivation, for which in fact there was no necessity, and that the Miemac built no mounds, and had no pictorial writing, and that his remains as found are of comparatively recent date, I would not feel justified in fixing his occupation of Nova Scotia, at a much earlier period than five or six hundred years since. Yet when the French first came to the country, the Miemac had no knowledge and no tradition of the past history of his own family, although he used iron implements introduced from Canada, which country was a prior discovery. DeMonts and Poutrincourt, who arrived in New France, (Nova Scotia,) March 1604 † and coasting west at length came to Annapolis or Digby basin, which they named Port Royal, and sailing up the river formed a settlement, found them a simple minded, intelligent race, somewhat superstitious, good specimens physically of the human family, well made, tall and stout savages, with perhaps as little of vice in their composition as was ever inherited by humanity. For any change in their persons and character in these respects, they are indebted to their intercourse with the imported civilization of Europe. They have adopted but few of its improvements, and it has never sat well upon them, added to their comforts, or increased their prosperity. But whatever may be alleged against them, it is still evident that a sense of injustice and wrong prompted their enmities, and that they were ever "more sinned against than sinning." They may have numbered several thousands on the peninsula when the Frenchmen arrived; and if we count them now at seven or eight hundred souls, all told, it will show the rate of

\* All these were found in exploring one of their refuse heaps at St. Margaret's Bay, by the Nova Scotian Institute of Natural Science (on one of their Field Days a few years since,) and recorded by the writer in the published "Transactions."

† LesCarbot who wrote a history of LaCadia or New France, arrived the succeeding year.

decrease, and give some idea of the influence upon them of the manners and customs of the eastern world.

SUMMARY OF THE ARGUMENTS, AND CONCLUSION.

A fair interpretation of the Book of Nature, as opened to us in the colour and language of the American race; the geological possibilities and probabilities that may have affected facilities of communication with the eastern hemisphere; the structure of language and affinities of dialects; the relics of human occupation as exhibited in the singular mounds and other evidences of a nascent civilization and settled communities in the north extending from the Mississippi to the Ohio;—the original designs of their architectural antiquities, and the progressive civilization of Mexico and Peru,—warrant the conclusion, that the American family of men is unique, descended from the same stock but distinct from all the races of the eastern hemisphere, and of pre-existent antiquity. Unless we choose to look for that antiquity in the vagaries of those who assume several centres of creation, we must try and find it in the Volume of inspiration,—and in the history, which very many believe to have been communicated by God himself to Moses; although there is no reason whatever why it may not have been handed down by tradition and picture writing, and hieroglyphs, through the succeeding generations from Adam to Moses. Unless, I say, we can find a coincidence between that Volume and the book of Nature alluded to, I fear that all attempts to trace the origin of man upon this continent, may be deemed hopeless. I believe this can be found. If the evidence laid before you, which is but a small portion of what could be produced, is sufficient to prove his antiquity, it remains to find a valid reason, supposing the Noachian deluge to have destroyed the human family in Asia, why the human family of America should have been preserved. Nothing short of this, I am persuaded, would satisfy any religious mind, firmly believing that the world, and all that was therein of animal life, was destroyed by a flood. It is to this important part of the subject that I shall shortly advert, stating the ground upon which I rest my argument, which assumes the unknown from the known, by induction carried back to the time of

the first peopling of America, and resting for corroboration on the attributes of the justice and mercy of the Almighty.

The great difficulty with philosophers in fixing the time of man's first appearance in America, is the Noachian deluge. Either they have tried to account for his advent after that event, which does not afford a sufficient antiquity, or any reasonable proof; or going beyond it, have assumed for him a pre-Adamite age. Had they looked for that appearance to an intermediate time between the Creation and the Noachian deluge, they might have been able to account for it independent of that cataclysm. Gallatin, whom I have alluded to, who while obliged to claim for the race the *highest possible* antiquity, is fettered by the Noachian event, places the first arrivals "after the dispersion," the evidence being the unity of the structure of the language throughout the continent; and then enters upon a calculation based upon thirty periods of duplication of three couples, that probably admits of no allowance for depopulation by wars, pestilence and other contingencies, to show that America began to be inhabited only five or six hundred years later than the other hemisphere—this passage being so far obscure that it is difficult to tell whether he means after Adam or Noah. Schoolcraft also is evidently hampered by a similar difficulty, and gets over it very clumsily. He says "Considered in every point of view the Indian race appears to be of an old—a very old stock. Nothing that we have in the shape of books is ancient enough to recall the period of his origin but the sacred oracles." He considers that if we appeal to these, "a probable prototype may be recognized in that branch of the race which may be called *Almogic*, from *Almodad* the son of *Joktan*," of whom indeed I can find nothing recorded except that "Joktan begat *Almodad* and his eleven brothers, and that their dwelling was from *Mesha* as thou goest unto *Sephar*, a mount of the East."\*

The Old Testament is a reliable book of history; and the only reasonable authority extant when we look back upon the origin of mankind, and their progress in knowledge, civilization and refinement. From that we learn that at his creation man was in intimate communion with his Maker. For some time after the Fall, and when he began to multiply, he knew God. In the days

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\* Genesis chap. v.

of Enos, we are told "then began men to call upon the Lord." The earth at that time was not corrupt and wicked, nor did it so become before the time of Enoch, who himself "walked with God." Suppose that a portion of the human family, after devious wanderings, had about that time reached this continent, they would have been of the pure Adamic stock; have brought with them the worship of the true God in its purest form; the original structure of language; and as much idea of the arts as then existed in the country from which they had come out: but they would not have been known to Noah or to the wicked race who were destroyed. Let us now turn to the American Indian as he first became known to Europeans, and we shall see that he fulfils the conditions of such a people.

The moral and religious character of the wild Indian of Northern America, as he appeared to the modern discoverers, with all the superstitions that thousands of years had grafted upon it, does not suffer by comparison with that of the races of the Eastern hemisphere. Except as regards the manifestation of the Son of God, his religion was probably as pure a theism as was that of the Jews. This then was his normal condition. We may not however deny that idolatrous practices were found in the central parts of America, for which it is not easy to account, except from the natural proneness of man, (as evinced also in the eastern hemisphere,) to embody his own conceptions of Omnipotence, and to worship God by bestowing divine honour upon the works of His hands; or that it was of foreign origin. The Mexicans, and further south the Peruvians, adored the sun and moon with some such mental reservation, and the former added to this iniquity the sacrifice of human beings. In like manner a few of the more northern tribes partook of this idolatrous influence. None of them, however, lost the transcendent idea of a Supreme Being, to whom all others were subordinate. They believed in the immortality of the soul, in a good and evil principle, in a future reward for the virtuous and punishment for the wicked. The deep impression on their minds of these fundamental truths does not warrant us in believing that their idolatry had been of very long continuance, but the contrary. In the eastern continent the worship of strange gods may be said to have commenced with the

immediate descendants of Noah, and may therefore have been *latent* in *his* family. It early acquired strength and overlaid a true conception of the Almighty, in Nineveh, Egypt, and Babylon; and had probably originated, culminated and been destroyed in the eastern world, before it began upon this continent. We may therefore certainly infer, that at the discovery of America, save the idolatry of Mexico and Peru, which so many believe to have been imported, the race upon this continent, like the Jews, did preserve the pure worship of God from the remote period of their immigration before it had been corrupted in the old world, long subsequent to the date assigned for the Noachian deluge, and probably to within the Christian era.

Many authors who have written on the American aborigines, have alluded to their tradition of a deluge, from which few escaped, to prove thereby that they were descendants of Noah. This tradition as it is supposed to refer to the scriptural event, is not of much weight, and ought to be received with caution, in determining the antiquity of the race. Much of it may have originated in the teaching of Europeans, who brought with them the Mosaic account of the deluge, pointing to the proofs of convulsions on every hand as confirmative evidence. The aborigines themselves have little or no tradition which points to deluges occurring beyond their own confines: and the geological conformation of the country, the terraces on the rivers, and the visible volcanic and other natural disturbances, carry conviction of the fact that there must have been inundations and submergences of land on this continent at periods within the human chronology. Nevertheless the tradition so universal as is generally supposed, although it coincides with some of the tribes whose ancestors may have been the objects to such visitations.

Again, the idolatry of Mexico and Peru may be said to have acquired its greatest strength at or about the time of the European discovery of those countries. It was limited within well defined areas, and its influence had not yet spread to any wide extent beyond those common centres. It was an idolatry similar to that of ancient Assyria and Persia combined, which existed some thousand years previous. In Europe or Asia, at the time of the discovery of America, there was no such religious worship. It had nothing in common with the superstitions of the African tribes of

men. But the fundamental belief, even some of the customs akin to those of the Jews, which may have been transmitted from Adam, were generally remarked, and remained to show that the fire worship, adoration of the sun and moon, and idol worship, had been engrafted on the true worship of God. This idolatry, it is just to infer, would have grown gradually from priestcraft, and an assumption of supernatural powers by a privileged class amongst an ignorant people, always ready to evolve the supernatural out of natural phenomena; and may therefore have been, as I believe it was, indigenous.

The idea that the American race were idolatrous from the beginning cannot be entertained for a moment. The superstitious observances which among the more northern families, clouded a true conception of the Deity, evidently were produced from their mode of life, and peculiar habits, long after they had multiplied in the land. If this be so then, we may not believe that they were corrupt at the time of Noah; or that it consisted with Divine justice and mercy that the people of this continent should have been destroyed in the overthrow of the ungodly.

Amongst the many hypotheses and theories which have been hazarded to account for the peopling of America, there is none in which the evidence, although circumstantial, is so safe, as that which points to the appearance of man upon this continent at a period intermediate between the assumed date of the Creation and that of the Noachian Deluge. That period will afford a sufficient time for all the various phenomena connected with the race, which I have previously described. If we grant that the continent may have been or was so peopled, all the various phenomena connected with the progress of the American race up to the period of the European discovery, follow in their natural order. The fact as I view it, neither conflicts with the condition and progress of mankind, as these are recorded before the Noachian flood, nor with the demand that Christianity makes upon the common salvation. It would be well, I think, if this belief were so firmly established as to be generally received, and so to supplant or supersede the various speculations that perplex men's minds, and lead astray from a true conception of the wise and beneficent designs of the Creator of mankind. Should this paper lead to further enquiry which may contribute to such an end, I shall be amply rewarded.

