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NEW VIEWS

OF THE

ORIGIN

OF THE

TRIBES AND NATIONS

OF

AMERICA.

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By BENJAMIN SMITH BARTON, M. D.

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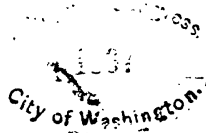
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PHILADELPHIA:

PRINTED, FOR THE AUTHOR,  
BY JOHN BIQREN. .

1797.



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T O  
**THOMAS JEFFERSON, L. L. D.**  
VICE-PRESIDENT  
OF THE  
*UNITED-STATES OF AMERICA;*  
PRESIDENT OF THE SENATE;  
AND  
PRESIDENT  
OF THE  
*AMERICAN PHILOSOPHICAL SOCIETY.*

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S I R,

IF the following pages were more perfect, and of course more worthy of your notice, I should have taken additional pleasure in inscribing them to you. Even, however, in their present imperfect state, I flatter myself that you will receive them as a testimony of my high sense of your talents and virtues, and of your eminent services to your country. The only dedications I ever wrote were to two persons whom I greatly esteemed and



loved : the last to a common friend \*, whose virtues and science endeared him to his country, and whose removal from among us, we shall long have occasion to deplore.

These pages are, with peculiar propriety, inscribed to you. I know not that any person has paid so much attention to the subject which they involve : I know no one who places an higher value upon the question which I have ventured to discuss. Although, in the progress of my inquiry, I have differed from you, in one or two essential points, I cannot suppose that on that account the investigation of the question will be the less agreeable to you. I am confident, from my personal acquaintance with you, that you are anxious for the discovery of truth, and ardent to embrace it, in whatever form it may present itself. It is the jewel which all good and wise men are in pursuit of. It is the *punctum saliens* of science.

I regret, with you, Sir, the evanishment of so many of the tribes and nations of America. I regret, with you, the want of a zeal among our countrymen for collecting materials concerning the history of these people. I regret the want of the necessary endeavours to introduce among those of them who have escaped the ravages of time, [instead of the vices and the miseries of half-civi-

\* David Rittenhouse.

lized nations] the true principles of social order ; the arts which conduce to the dignity and the happiness of mankind, and a rational and lasting system of morals and religion. Let it not be said, that they are incapable of improvement. Such an assertion can only suit those speculative philosophers who retire to their closets enveloped in a thick atmosphere of prejudices, which the strongest lights of truth cannot pervade. Natural History, which opens the door to so much precious knowledge concerning mankind, teaches us, that the physical differences between nations are but inconsiderable, and history informs us, that civilization has been constantly preceded by barbarity and rudeness. It teaches us, a mortifying truth, that nations may relapse into rudeness again ; all their proud monuments crumbled into dust, and themselves, now savages, subjects of contemplation among civilized nations and philosophers. In the immense scheme of nature, which the feeble mind of man cannot fully comprehend, it may be our lot to fall into rudeness once more. There are good reasons for conjecturing, that the ancestors of many of the savage tribes of America are the descendants of nations who had attained to a much higher degree of polish than themselves. My inquiries, at least, seem to render it certain, that the Americans are not, as some writers have supposed, specifically different from the Persians, and other improved nations of Asia. The infe-

rence from this discovery is interesting and important. We learn that the Americans are susceptible of improvement.

If civilization be a blessing; if man by relinquishing the condition of the savage or barbarian, assumes a more independent station in the range of human affairs; if in proportion to his advancement to improvement (I speak not of a vicious refinement), he is even fitting himself for the enjoyment of higher comforts, of unmeasured happiness elsewhere; it is surely worthy the attention of the good and wise to endeavour to extend the empire of civility and knowledge among the numerous nations who are scattered over the countries of America. Individuals have often laboured in this business: but it seems to be of sufficient importance to engage the attention of whole nations; and it is peculiarly worthy of the notice of the United-States, who have exhibited the august spectacle of a people relinquishing their dependance, and moving with an unparalleled rapidity to the attainment of knowledge, and of arts.

I know not, Sir, whether ever the government of our country will think the civilization of the Indians a matter of as much importance as I do: but I must confess, that I derive a portion of my happiness from supposing that they will. Should I be disappointed, I shall have no occasion to look

back, with pain or remorse, to the times when I have indulged my feelings on the subject.

I have the honour to be, with the greatest respect, Dear Sir, your most obedient and humble servant, and affectionate friend,

BENJAMIN SMITH BARTON.

PHILADELPHIA,  
*June 21st. 1797.*

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## P R E F A C E.

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ALL the Indian, Asiatic, and European words which are compared; or otherwise mentioned, in my vocabularies, &c. are printed in two different kinds of letter, viz. the Italic and the Roman. The former, which are much the most numerous, are taken from printed books, or have been communicated to me by my friends, in different parts of North-America. I have, in every instance, except with regard to the accentuation, printed these words as I found them. I have frequently omitted the accents, because the same author sometimes accents his words in two or more different ways, and because the accents are entirely omitted by the authors of some of the most extensive of the American vocabularies. This is particularly the case in Mr. David Zeisberger's *Essay of a Delaware-Indian and English Spelling-Book*\*. All the words printed in the Roman letter were collected by myself: the greater part of them as they were pronounced by Indians themselves; the remainder as they were pronounced by Indian interpreters, traders, or gentlemen who have been

\* Printed at Philadelphia, in 1776.

among the Indians. I hope the words thus collected will be found to be very accurate. I have, at least, laboured to be accurate. I need hardly observe, that in writing all these words, I have adopted the English pronunciation, every letter being sounded. I cannot agree with those persons who think that the English language is not adequate to the communicating of the sounds of Indian words.

All the words under the head of Lenni-Lennápe, or Delawares, are taken from Zeisberger's *Essay*, already mentioned, or were communicated to me by my industrious and amiable friend Mr. John Heckewelder, of Bethlehem. Both of these gentlemen have adopted the German spelling. "The Indian words, says Mr. Zeisberger, are all spell'd as the Latin or German, and every letter is pronounced. *Ch* sounds not as in the English *Tsch*, but like *c* before *o* or *u*, or *k*; or as *ch* in the word *choir*. *W* before a consonant is nearly pronounced as *uch*, when the letter *u* almost loses its sound. *oa* after *w* is pronounced together, and the sound of the two vowels so mixed that the hearer cannot well distinguish the one from the other." A few of the Chippewa, and part of the Munsi, words were communicated to me by Mr. Heckewelder. The greater part of the Chippewa words are taken from Carver and from Long, who both adopt the English spelling. Many of

the Sawwanno words were communicated to me by General Gibion, of Fort-Pitt. The Miamis words are principally copied from a MS. vocabulary which was kindly communicated to me by the author, the late Mr. Sam. Colefworthy (of Boston) a young gentleman of very promising talents. I am indebted to Judge Turner for the few words in the language of the Kikkapoos and Piankashaws\*. The Algonkin words are principally taken from Lahontan, who was a Frenchman. The words in the language of the Indians of Penobscot and St. John's, are taken from a MS. vocabulary by the Reverend Mr. Little. For this vocabulary I am indebted to Judge Sullivan, of Boston. The Narraganset words are taken from Roger Williams's *Key*. Williams was an Englishman. The Onondago words are copied from a very ample MS. vocabulary by David Zeisberger. This vocabulary was communicated to me by Mr. Heckewelder. The Oneida words I received from Mr. Griffith Evans, of Philadelphia. All the words in the languages of the Pampticoughs, Tuscaroras, and Woccons, are taken from Lawfon's *New Voyage*. Lawfon was an Englishman. All the Naudowessie words are taken from Carver. Many of the Cheerake, Muskohge, Chik-kafah, and Choktah words are taken from Adair, who was a native of Ireland. The few words in

\* In pronouncing the Kikkapoo words, the A is sounded broad. In the Piankashaw words, the A and I, are both pronounced as in French.

the language of the Natchez are given on the authority of Du Pratz, who was a Frenchman. The Mexican words are taken from De Laet, Clavigero, Gage, and Forster\*. The Poconchi words from Gage. The words in the language of the Darien-Indians are taken from Lionel Wafer's account of the Isthmus of Darien. All the words in the languages of the Jaioi, Arwaccæ, and Shebaioi, are taken from De Laet. The words in the language of the Caraïbes are taken from Rochefort, who was a Frenchman. The Brasilian words are taken from De Laet, and from Marcgrav. The Chilese from Forster, and from Marcgrav. The Peruvian from Forster, and from De Laet. In the course of the Preliminary Discourse and Vocabulary, I have mentioned the authors from whom the other American words are borrowed.

All the Asiatic and European words to which numbers are affixed are taken from the *Vocabularia Comparativa* of Pallas†. With respect to these words, it is necessary to observe, that the A is founded broad as with the Germans, and most other nations (the English excepted). Wherever in writing these words, from Pallas, I have placed the Ch, as in *Chakee*, one of the Persian words for earth or land, the Ch is to be founded like the ζ of the Greeks, or the Ch of the Germans.

The reader } will readily discover the great

\* Observations, &c.

† See the Preliminary Discourse, pages 75, 76.



chisms, or desiderata, of my vocabularies. An \* is placed opposite the name of the American tribe or nation where I have not been able to procure the word. A note of interrogation is annexed to several of the American words, when I have been somewhat doubtful about the complete accuracy of the spelling. I hope that gentlemen who have opportunities of collecting Indian words will communicate them to me, as I am anxious to pursue this subject, and to render the work more perfect. Whatever relates to the physical and moral history of the Indians, their traditions, &c. will be acceptable to me, and gratefully acknowledged. My collection of original manuscripts respecting the Indians of North-America is, I believe, already more extensive than that of any other individual in the country. I am daily increasing this collection; not, I hope, for my own exclusive benefit, but for the interests of science and literature. The collection itself will eventually be deposited in some one of the public institutions of my native country.

BENJAMIN SMITH BARTON:

An. ætatis suæ xxxi.

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ERRATA.

In the Preliminary Discourse, page 15, line 4, for fancy, read vanity: page 24, line 3, for Stralenberg, read Strahlenberg: page 40, line 5, for tribes, read tribe. In the Vocabulary, page 5, for *Tawto*, *Toawttaw*, *Toawtto*, read *Tato*, *Toatta*, *Toatto*: for *Awtawee*, *Awtaw*, *Awtoo*, and *Oisab*, read *Atae*, *Ata*, *Atoo*, and *Oisa*. Page 32, line 7, for *Madoon*, read *Madoon*.

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## PRELIMINARY DISCOURSE.

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“ THE Transmigration of Nations is, indeed, a nice and ticklish Point to touch upon ; But certain it is, that many difficulties would be removed, were the Advice of Leibnitz followed, and a competent Knowledge obtained of the Languages of North-Asia; This great Philosopher being fully convinced, that by the Help of these, many Things concerning the Transmigration of Nations might be clear'd up.”

STRAHLENBERG.

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**T**HE celebrated Athanasius Kircher has observed, that the fluctuations of the ocean itself are not as numerous as the opinions of men concerning the origin of its saline impregnation\*. With as little extravagance, I may observe, that the opinions of writers concerning the origin, or parental countries, of the Americans

\* Athanasii Kircheri e Soc. Jesu Mundus Subterraneus, &c. Lib. iii. Cap. iii. p. 161. Amstelodami, 1665.

are as numerous as the tribes and nations who inhabit this vast portion of the earth. Dropping this metaphorical language, I may safely assert, that few questions have excited more attention than that which I have just mentioned, and am about to consider. More than three centuries have now passed away since the discovery of the American islands by Columbus. More than two centuries are completed since extensive colonies of Spaniards, of Portuguese, of English, of French, and of other European nations, had taken possession of some of the fairest and most fertile portions of the new-world. During these long periods, the origin of the Americans has constantly appeared to be a subject highly worthy of investigation. Hence we find that it has attracted the attention of the writers of almost all the nations of Europe, not to mention some American writers, who although they enjoyed greater opportunities of acquiring useful information on the subject, have not been more successful in their inquiries. Men of the most opposite talents have undertaken this investigation, or have hazarded, in general terms, their sentiments on the subject. The libraries of ancient and of modern times have been ransacked by men of learning and of labour: genius and imagination have lent it their aid: eloquence has sometimes moulded the subject into

beauty; whilst religious prejudices, which mix themselves with so many of the actions and the thoughts of men, have only tended to obscure the question, by creating proofs, and by poisoning the sources of a purer information.

It is remote from my design to examine, in this memoir, the various opinions of authors concerning the origin of the Americans. It would require a large volume to exhibit even a general view of what has been written on the subject. It would require much time to do justice to the learning and ingenuity, or to expose the weaknesses and conceits, of those who have wandered in this interesting field of inquiry. For much information on the subject, I refer the reader to Father Charlevoix's *Preliminary Discourse on the Origin of the Americans*\*. For much ingenious extravagance, enriched, however, with many useful facts, I refer him to Mr. Adair's *History of the American Indians* †. I shall afterwards particularly mention the opinions of some writers on the question. At present, I shall content myself with observing, that the

\* A Voyage to North-America, &c. two volumes 8vo. Dublin: 1766. English Translation.

† London: 1775. 4to.

theories of all the writers on the subject may, as far as my memory serves me, be distributed into two great classes. The first class embraces those writers who suppose, that the countries of America derived their inhabitants from Asia, from Europe, from Africa, or from the unknown Atlantis. The second class embraces those who suppose, that the Americans are in strict language the aborigines of the soil, and not emigrants from other parts of the world. The favourers of the first opinion are much the most numerous; and, in general, they have been men of the most learning and research. On this side are placed Joseph Acosta\*, Edward Brerewood†, John De Laet,

\* The Naturall and Morall Historie of the East and West-Indies, &c. English Translation. London: 1604.

† Enquiries touching the diversity of Languages and Religions, through the chief parts of the World. London: 1674. 8vo. Brerewood lived in the reign of Queen Elizabeth. He was a man of much learning, but his book (the first edition of which I have not seen) is written in an extremely obscure and painful style. I shall quote a part of what he has said on the subject. He remarks that as "it is very likely, that *America* received her first Inhabitants, from the East border of *Asia*; So is it altogether unlike, that it received them from any other part of all that Border, save from *Tartary*. Because, in *America* there is not to be discerned any token or indication at all, of the Arts or Industry of *China*, or *India*, or *Cataia*, or

Hugo Grotius, George De Hornn\*, and an hundred others. Here, of course, the clergy take their stand. On the other side of the question,

\* I have no knowledge of what De Laet, Grotius, and De Hornn have written on this subject, except from Charlevoix's Preliminary Discourse.

any other Civil Region, along all that border of *Asia*: But in their gross ignorance of Letters, and of Arts, in their Idolatry, and the specialties of it, in their Incivility, and many barbarous properties, they resemble the old and rude *Tartars*, above all the Nations of the earth. Which opinion of mine, touching the *Americans* descending from the *Tartars*, rather than from any other Nation in that border of *Asia*, after the near vicinity of *Asia* to *America*, this reason above all other, may best establish and persuade: because it is certain, that that Northeast part of *Asia* possessed by the *Tartars*, is, if not continent with the West side of *America*, which yet remaineth somewhat doubtful: yet certainly, and without all doubt, it is the least dis-joynd by Sea, of all that Coast of *Asia*, for that those parts of *Asia* and *America*, are continent one with the other, or at most, dis-joynd but by some narrow Channel of the Ocean, the ravenous and harmful Beasts, wherewith *America* is stored, as Bears, Lions, Tigers, Wolves, Foxes, &c. (which men, as is likely, would never to their own harm transport out of the one Continent to the other) may import. For from *Noah's* Ark, which rested after the Deluge, in *Asia*, all those Beasts must of necessity fetch their beginning, seeing they could not proceed by the course of Nature, as the unperfect sort of living Creatures do, of Putrefaction: or if they might have Putrefaction for their parentage, or receive their original [by any other new sort of Generation] of the Earth

we find the author of *Le Philosophe Douceur* †, the late Mr. de Voltaire, Bernard Romans ‡, and a few others, who have, indeed, examined the

† Printed at Berlin, in 1775. I have never seen this work.

‡ A Concise Natural History of East and West-Florida, &c. New-York: 1776. 12mo. This author says he does not believe that the red men of America have come "from the westward out of the east of Asia." "I am firmly of opinion, says he, that God created an original man and woman in this part of the globe, of different species from any in the other parts, and if perchance in the Russian dominions, there are a people of similar make and manners, is it not more natural to think they were colonies from the numerous nations on the continent of America, than to imagine, that from the small comparative number of those Russian subjects, such a vast country should have been so numerously peopled," &c. p. 38, 39.

without special procreation of their own kind, then I see no necessity, why they should by Gods special appointment, be so carefully preserved in *Noahs* Ark [as they were] in time of the Deluge. Wherefore, seeing it is certain, that those ravenous Beasts of *America*, are the progeny of those of the same kind in *Asia*, and that men, as is likely, conveyed them not [to their own prejudice] from the one Continent to the other, it carryeth a great likelihood and appearance of truth, that if they joyn not together, yet are they near neighbours, and but little disjoyned each from other, for even to this day, in the Isles of *Cuba*, *Jamaica*, *Hispaniola*, *Burichena*, and all the rest, which are so far removed from the firm land, that these Beasts cannot swim from it to them, the *Spaniards* record, that none of these are found." Enquiries, &c. p. 117, 118, 119, 120.

question in a very superficial manner\*. This, with respect to the enquiry, is their greatest crime.

It is remarkable, as Charlevoix observes, that those who have undertaken this investigation "should have neglected the only Means that re-

\* I shall here quote what Mr. de Voltaire has said on this subject. "The apron, which nature has given to the Caffres, and whose flabby and lank skin falls from their naval half way down their thighs; the black breasts of the Samoiedes women, the beard of the males of our continent, and the beardless chins of the Americans, are such striking distinctions, that it is scarce possible to imagine that they are not each of them of different races.

"But now, continues our lively author, if it should be asked, from whence came the Americans, it should be asked from whence came the inhabitants of the Terra Australis; and it has been already answered, that the same providence which placed men in Norway, planted some also in America and under the antarctic circle, in the same manner as it planted trees and made grass to grow there." *The Philosophy of History*. p. 8 & 9. London: 1766. In another part of the same very singular and incorrect work (p. 46.) he says, "Can it still be asked from whence came the men who peopled America? The same question might be asked with regard to the Terra Australis. They are much farther distant from the port which Columbus set out from, than the Antilles. Men and beasts have been found in all parts of the earth that are inhabitable; Who placed them there? We have already answered he that caused the grass to grow in the fields; and it is no more surprising to find men in America, than it is to find flies there." By the way, it may be doubted whether flies, any more than bees, are natives of America.



mained to come at the Truth of what they were in Search of; I mean, the comparing the Languages. In effect, in the Research in question, it appears to me, continues our sensible author, that the Knowledge of the principal Languages of *America*, and the comparing them with those of our Hemisphere, that are looked upon as primitive might possibly set us upon some happy Discovery, and that Way of ascending to the Original of nations, which is the least equivocal, is far from being so difficult as might be imagined. We have had, and still have Travellers and Missionaries, who have worked on the languages that are spoken in all the provinces of the New-World. It would only be necessary to make a Collection of their Grammars and Vocabularies, and to collate them with the dead and living Languages of the Old World that pass for Originals. Even the different Dialects, in Spite of the alterations they have undergone, still retain enough of the Mother-Tongue to furnish considerable Lights.

“ Instead of this Method, which has been neglected, they have made Enquiries into the Manners, Customs, Religion, and Traditions of the *Americans*, in order to discover their Original. Notwithstanding, I am persuaded, that this Disquisition is only capable of producing a false Light, more likely to dazzle, and to make us wander from the right Path, than to lead us with

Certainty to the Point proposed. Ancient Traditions are effaced from the Minds of such as have not, or who, during several ages, have been, without any Helps to preserve them; and half the World is exactly in this situation. New Events, and a new Arrangement of Things give Rise to new Traditions, which efface the former, and are themselves effaced in their Turn. After one or two Centuries have passed, there no longer remain any Marks capable of leading us to find the Traces of the first Traditions.

“ The Manners very soon degenerate by Means of Commerce with Foreigners, and by the mixture of several Nations uniting in one Body, and by a change of Empire always accompanied with a new Form of Government. How much more Reason is there to believe such a sensible Alteration of Genius and Manners amongst wandering nations become savage, living without Principles, Laws, Education, or civil Government, which might serve to bring them back to the ancient Manners. Customs are still more easily destroyed. A new Way of living introduces new Customs, and those which have been forsaken are very soon forgotten. What shall I say of the absolute Want of such Things as are most necessary to Life? And of which, the Necessity of doing without, causes their Names and Use to perish together.

“ Lastly, nothing has undergone more sudden, frequent, or more surprizing Revolutions than Religion. When once men have abandoned the only true one, they soon lose it out of their Sight, and find themselves entangled and bewildered in such a Labyrinth of incoherent Errors, Inconsistency and Contradiction being the natural Inheritance of Falsehood, that there remains not the smallest Thread to lead us back to the Truth. We have seen a very sensible Example of this in the last Age. The *Buccanneers* of *St. Domingo*, who were Christians, but who had no Commerce except amongst themselves, in less than thirty Years, and through the sole Want of religious Worship, Instruction, and an Authority capable of retaining them in their Duty, had come to such a Pass, as to have lost all Marks of Christianity, except Baptism alone. Had these subsisted only to the third Generation, their Grandchildren would have been as void of Christianity as the Inhabitants of *Terra Australis*, or *New-Guinea*. They might possibly have preserved some Ceremonies, the Reason of which they could not have accounted for, and is it not precisely in the same manner, that so many infidel Nations are found to have in their idolatrous Worship Ceremonies which appear to have been copied after ours.

“ The Case is not the same with Respect to Languages. I allow that a living Language is subject to continual Changes, and as all Languages have been so, we may say with Truth, that none of them have preserved their original Purity. But it is no less true, that in Spite of the Changes, introduced by Custom, they have not lost every Thing by which they are distinguished from others, which is sufficient for our present Purpose; and that from the Rivulets arising from the principal Springs, I mean the Dialects, we may ascend to the Mother Tongues themselves; and that by attending to the observations of a learned Academician\*, that Mother Tongues are distinguished by being more nervous than those derived from them, because they are formed from Nature; that they contain a greater Number of Words imitating the Things whereof they are the Signs; that they are less indebted to Chance or Hazard, and that that Mixture which forms the Dialects, always deprives them of some of that Energy, which the natural Connection of their Sound with the Things they represent always give them,

“ Hence, I conclude, that if those characteristic Marks are found in the *American* Languages, we cannot reasonably doubt of their being truly original; and, consequently, that the People who

\* “ M. l' Abbe du Bos, his History of Painting and Poetry.”

speak them have passed over into that Hemisphere, a short Time after the first Dispersion of Mankind ; especially if they are entirely unknown in our Continent †.”

There is so much good sense in the preceding observations, that I could have no hesitation about the propriety of quoting them at length. I was the more willing to do this, as I felt a desire to express my gratitude to Father Charlevoix for having been, in some measure at least, by these very observations, instrumental in encouraging me in the inquiry which I now offer to the public. But let it not be supposed, that I mean to subscribe to every thing our author has said. Though language is of so much, and of the first, consequence in estimating the affinities [if I may be allowed the expression] of nations ; and although where there is no affinity in language to be discovered, I should be much inclined [without the strongest physical and other proofs] to doubt whether ever two nations have been the same, yet I am persuaded that the physical circumstances of figure and complexion, the great features of religious worship, the mythology, and even the traditions, of nations are circumstances which deserve much attention in all our inquiries concerning

† A Voyage to North-America, &c. vol. I. p. 40, 41, 42, 43.

their original, and spread over the world. It is true, as Charlevoix observes, that "nothing has undergone more sudden, frequent, or more surprising Revolutions than Religion." These revolutions are accomplished in the transitions of mankind from the states of savages or barbarians to the conditions of civilized men; in the changes of governments; in the admixture of nations; in the progress of reason, and science, and research; in the vicissitudes of our individual fortunes; and, alas, in the unhappy relapse of nations once civilized, or considerably improved, to the condition of savages again. Local and very narrow circumstances often give rise to a great difference in the religious features of a people; whilst the hand of one man shall crumble into dust the vast fabric which it has required the exertions of many nations, through a long series of ages, to raise and support. These things are true: they are proclaimed by the history of mankind; and many of the proofs of them are to be collected among the savages of America.

But some of the features of religious worship, and of superstition, are extremely permanent. It was a long time before the Jews could be brought to lay aside their idolatry: but at length they relinquished it, and adopted the notion of the unity of God, which they have retained, with a most

commendable zeal and firmness, in the midst of all their oppressions and misfortunes, through many centuries. It had long been thought that traces of the religion of the ancient Persians could be discovered in America. In the course of this inquiry, I shall show that the language of the Persians is not unknown in this continent. Yet many ages must have elapsed since there subsisted between the Persians, or other Asiatics speaking their language, a connection with the Americans. Many ages, then, have not been sufficient to destroy the religion of fire in America.

As mankind have ever been remarked for retaining their errors, so even the grossest features of their mythology are preserved for a long time, in the midst of all the vicissitudes of fortune to which nations are exposed. The mythology of Asia is still preserved in America. We trace it with confidence among the savages from one end to the other of this continent. True it is, that this mythology, as well as the religion of the people, is fast disappearing, and a few years will leave hardly any vestiges of it behind. But this is not so much owing to the influence of time itself, as to the connection of the Americans with the Europeans, and their descendants.

The traditions of nations are, certainly, of much consequence in all our inquiries into their

origin and migrations. It is true that the traditions of a people cannot be preserved long in a pure, unvitiated stream. They are mixed with fables, which are the children of ~~fantasy~~, of fear, of superstition, all which so strongly characterize our kind, but which more especially characterize nations, who are incapable of transmitting to their posterity written monuments of their successes or misfortunes. I shall afterwards have occasion to show, that were it not for the traditions of many American nations we might for ever remain in doubt concerning the real origin of these people.

The great affinity of their languages with the languages of Asia and Europe is not sufficient to prove, that the Americans are emigrants from these portions of the world. It only proves that the Americans and many Asiatic and European nations are the same people. It tells us not which was the parent stock. And in this inquiry, we assume no theory as established with absolute certainty, however it may be sanctioned by the voice of many ages.

Authors have laid too much stress upon the circumstance of the resemblance of customs and manners among the Americans and the people of the old-world. But what I have said of the religion and mythology of nations likewise applies to their customs, and their manners. These are sometimes very permanent, and ought not to be neg-

vanity



lected in an extensive inquiry into the origin of a people. For some interesting information concerning the customs which are common to America and the north of Asia, I beg leave to refer the reader to the *Arctic Zoology* of my learned and much-valued friend Mr. Pennant\*. The limits of this memoir will not permit me to dwell upon the subject, which, however, is extremely interesting.

The physical circumstances of figure and complexion are worthy of much attention in all our inquiries of this kind. It must be confessed that climate and food, and other physical causes, are adequate to the production of great changes in the constitution of mankind. But these changes are wrought only in a long course of time. Many centuries have not been able to efface the resemblances in figure and complexion of the Americans to the Asiatics†. Independent on language, on religions,

\* See Introduction to the *Arctic Zoology*, p. 260, 261, 262. Second edition. London: 1792.

† "The portrait painter, Mr. *Smibert*, who accompanied Dr. *Berkeley*, then Dean of *Derry*, and afterwards Bishop of *Cloyne*, from *Italy* to *America* in 1728, was employed by the Grand Duke of *Tuscany*, while at *Florence*, to paint two or three Siberian Tartars, presented to the Duke by the Czar of *Russia*. This Mr. *Smibert*, upon his landing at *Narraganset-Bay* with Dr. *Berkeley*, instantly recognized the Indians here to be the same people as the Siberian Tartars whose pictures he had

on mythology, on traditions, on customs and manners, the naturalist, or man of observation, would be induced to declare, that the nations of America and many nations of Asia are the same. So certain are physical tests, since they are confirmed by the similarity of language.

I now proceed to state the opinions of two late writers concerning the origin of the Americans. These writers are our learned and excellent countryman Mr. Jefferson, and the Abbé Clavigero. I think proper to exhibit their opinions in this place, because both of them have introduced some observations on the subject of the American languages. I am not labouring to be methodical, otherwise I should introduce only a part of these quotations on the present occasion.

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taken." *The United States Elevated to Glory and Honour. A Sermon, preached before his Excellency Jonathan Trumbull, Esq. L.L.D. &c. &c.* By Ezra Stiles, D. D. L. L. D. President of Yale College. p. 16 & 17. Second edition. Worcester, 1785. That very respectable traveller Mr. John Bell, of Antermoney, observes, "from all the accounts I have heard and read of the natives of Canada, there is no nation in the world which they so much resemble as the Tongusians. The distance between them is not so great as is commonly imagined." *Travels from St. Petersburg in Russia, to various Parts of Asia.* vol i. p. 280. Edinburgh: 1788. 8vo. I shall afterwards show, that the language of the Siberian Tartars and that of the Toungoosi, or Tongusians, have an extensive range in North-America.

“ Great question, says Mr. Jefferson, has arisen from whence came those aboriginal inhabitants of America? Discoveries, long ago made, were sufficient to shew that a passage from Europe to America was always practicable, even to the imperfect navigation of ancient times. In going from Norway to Iceland, from Iceland to Groenland, from Groenland to Labrador, the first traject is the widest: and this having been practised from the earliest times of which we have any account of that part of the earth, it is not difficult to suppose that the subsequent trajects may have been sometimes passed. Again, the late discoveries of Captain Cook, coasting from Kamschatka to California, have proved that, if the two continents of Asia and America be separated at all, it is only by a narrow streight. So that from this side also, inhabitants may have passed into America: and the resemblance between the Indians of America and the Eastern inhabitants of Asia, would induce us to conjecture, that the former are the descendants of the latter, or the latter of the former: excepting indeed the Eskimaux, who, from the same circumstance of resemblance, and from identity of language, must be derived from the Groenlanders, and these, probably from some of the northern parts of the old continent. / A knowledge of their several languages would be the most certain evidence of their derivation which could

be produced. In fact, it is the best proof of the affinity of nations which ever can be referred to. How many ages have elapsed since the English, the Dutch, the Germans, the Swiss, the Norwegians, Danes and Swedes have separated from their common stock? Yet how many more must elapse before the proofs of their common origin, which exist in their several languages, will disappear? It is to be lamented then, very much to be lamented, that we have suffered so many of the Indian tribes already to extinguish, without our having previously collected and deposited in the records of literature, the general rudiments at least of the languages they spoke. Were vocabularies formed of all the languages spoken in North and South America, preserving their appellations of the most common objects in nature, of those which must be present to every nation barbarous or civilised, with the inflections of their nouns and verbs, their principles of regimen and concord, and these deposited in all the public libraries, it would furnish opportunities to those skilled in the languages of the old world to compare them with these, now, or at any future time, and hence to construct the best evidence of the derivation of this part of the human race.

“ But imperfect as is our knowledge of the tongues spoken in America, it suffices to discover the following remarkable fact. Arranging them

under the radical ones to which they may be palpably traced, and doing the same by those of the red men of Asia, there will be found probably twenty in America, for one in Asia, of those radical languages, so called, because, if they were ever the same, they have lost all resemblance to one another. A separation into dialects may be the work of a few ages only, but for two dialects to recede from one another till they have lost all vestiges of their common origin, must require an immense course of time; perhaps not less than many people give to the age of the world. A greater number of those radical changes of language having taken place among the red men of America, proves them of greater antiquity than those of Asia\*” /

I. “The Americans (says the learned author of *the History of Mexico*,) “descended from different nations, or from different families, dispersed after the confusion of tongues. No person will doubt of the truth of this, who has any knowledge of the multitude and great diversity of the American languages. In Mexico we have already found thirty-five: in South-America there are still more known. In the beginning of the last century the Portuguese counted fifty in Maragnon. It is true, that there

\* Notes on the State of Virginia. p. 162, 163, 164, 165.  
London: 1787.

is a great affinity between some of those languages, which shews that they are sprung from the same parent, namely, the *Eudeve*, *Opata*, and *Tanabumara*, in North-America, and the *Mocobi*, *Toba*, and *Abipona* in South-America; but there are many others also, as different from each other as the Illyrian from the Hebrew. We can safely affirm, that there are no living or dead languages which can differ more among each other than the languages of the Mexicans, Otomies, Tarascas, Mayas, and Miztecas, five languages prevailing in different provinces of Mexico. It would therefore be absurd to say, that languages so different were different dialects of one original. How is it possible a nation should alter its primitive language to such a degree, or multiply its dialects so variously, that there should not be, even after many centuries, if not some words common to all, at least an affinity between them, or some traces left of their origin\*?

II. “ The Americans do not derive their origin from any people now existing in the ancient world, or at least there is no grounds to affirm it. This inference is founded on the same argument with the preceding, since if the Americans descended of any of those people, it would be possible to trace their origin by some marks in their languages in

\* I doubt not that were these languages compared, with labor and attention, some affinity between them would be discovered.

spite of the antiquity of their separation : but any such traces have not been discovered hitherto, although many authors have searched with the utmost attention, as appears from the work of the Dominican Garcia†. We have leisurely compared the Mexican and other American languages with many others which are now living, and with those which are dead, but have not been able to discover the least affinity between any of them. The resemblance between the *Teotl* of the Mexicans and the *Theos* of the Greeks, has induced us sometimes to compare those two languages, but we have never found any agreement between them. This argument is strong in respect to the Americans, as they shew great firmness and constancy in retaining their languages. The Mexicans preserve their language among the Spaniards, and the Otomies retain their difficult dialect among Spani-

† “ His famous treatise on the Origin of the Americans, printed in quarto, at Valentia, in 1607, afterwards enlarged and re-printed in Madrid, in 1729, in folio, is a work of vast erudition, but almost totally useless, as it gives little or no assistance in discovering truth; the foundation for the opinions which he maintains concerning the origin of the Americans, are, for the most part, weak conjectures founded on the resemblance between some of their customs and words, and those of other nations.” These are Clavigero’s words. *The History of Mexico*. vol. i. p. xxi. Charlevoix (*Preliminary Discourse*, p. 5.) gives some account of Garcia’s work, which I have to regret that I have never seen.

ards and Mexicans, after two centuries and a half of communication with both.

“ If, concludes our author, the Americans descended from different families dispersed after the confusion of tongues, as we believe, and have been separated since then from those others who peopled the countries of the old continent, authors will labour in vain, to seek in the language or customs of the Asiatics for the origin of the people of the new world\*”.


My remarks on the preceding quotations from Mr. Jefferson and the Abbé Clavigero are reserved for a later part of this work.

I now proceed to give some account of my own labours relative to the subject of this memoir. As early as the year 1787, whilst I was a student of medicine in the university of Edinburgh, I endeavored to discover, whether there was any resemblance between the American and Asiatic languages. But although I devoted a good deal of time to the inquiry, I met with but little success. Up-

\* The History of Mexico, collected from Spanish and Mexican historians, &c. vol. ii. p. 208, 209, 210. English Translation. London, 1787. The whole of what Clavigero has said concerning the population of America deserves the attention of the readers of this memoir.



on my return to my native county, in the latter end of the year 1789, I resumed the inquiry, and by the assistance of the tables in Stralenberg's work, and very mutilated vocabularies of the languages of some of the American tribes, principally, if not entirely, those of the Delaware-stock, I discovered such affinities that I was persuaded that more extensive researches would, in time, conduct me to something interesting on the subject. In the midst of many, and more favourite, pursuits, I never entirely lost sight of this, though I had not an opportunity of prosecuting the question much farther, until the spring of 1796, when I received, through the hands of my learned friend, Dr. Joseph Priestley, the *Vocabularia Comparativa* of Professor Pallas †. It is this great work that has enabled me to extend my inquiries, and to arrive at some degree of certainty on the subject. The general result of my inquiries is now offered to the public. They will be extended and corrected in proportion as I shall receive additions to my stock of American vocabularies.

 The order which I shall pursue in the ensuing pages is the following. I shall, first, give some account of the various American tribes and nations whose languages are taken notice of in this me-

† *Linguarum totius Orbis Vocabularia comparativa; Augustissimæ cura collecta. Sectionis Primæ, Linguas Europæ et Asiæ complexæ, pars Prior. Petropoli, 1786. 4to. et Pars Secunda. Petropoli, 1789. 4to.*

moir. Remarks on their languages are afterwards to be offered. I shall then give some account of the various Asiatic and European nations, whose languages I have compared with those of the Americans; and shall conclude the memoir with some general observations relative to the course of the migrations of the Americans through the continent, their comparative antiquity, &c.

At the head of the column of Americans, I have uniformly placed the Delawares, or as they call themselves LENNI-LENNAPE. I have followed this arrangement because, I believe, we are better acquainted with the language of this tribe, than with that of any other in North-America; because they are acknowledged to be of more ancient establishment in the country than many others; and because their language appears to have a greater spread than that of any of the numerous nations of this great continent.

The name by which these Indians are best known, that of Delawares, was imposed upon them by the English, because they inhabited the waters of the river Delaware. The French writers call them Loups. They, I have already observed, call themselves Lenni-Lennape, which signifies the ORIGINAL PEOPLE\*.

\* Every thing which the Indians consider to be *original* is distinguished by the addition of the word *Lenni*, or something like it.

The Delawares tell us that they were formerly a very powerful people, inhabiting the country to a great distance, and spreading along the sea-shore far east and south, &c. The great spread of their language, which is afterwards to be attended to, seems to show, that this must have been the case.

All the Indian nations known to me on this side of the Mississippi call the Delawares their grandfather, if we except the Six-Nations, the Wyandots, Cochnewagoes, and the southern tribes, called Cheerake, Muskohge, Chikkafah, Choktah, &c. These, it will be evident from an inspection of my vocabularies, as well as from attending to what is afterwards to be mentioned, speak languages, which though not radically dif-

But this word likewise signifies *common*. Thus the Delawares call the common Indian corn (*Zea Mays*) *Lenbásqueem*, or the original corn. *Lenni Hittuck* signifies original or common trees. They apply this term to the oaks and hickory (different species of the two genera *Quercus* and *Juglans*, excluding, I suppose, from the last name, the common black-walnut and butter-nut, *Juglans nigra* and *Juglans cinerea*), which they say are original, and common all over the island, as they call the continent; whereas trees of other kinds, they tell us, are only to be found in different spots and in certain places. This is an interesting discrimination. *Lenni M'bi* is pure water. *Lénnameek*, the chub-fish, because, they tell us, this fish is to be found in every river or brook on the continent, &c. It is not necessary, in this place, to give any other instances in elucidation of the word *Lenni*.

ferent from that of the Delawares, are, however, much more distant from it than are the languages of the Chippewas, Shawnees, Miamis, Narragansets, and several others, which are mentioned in my larger lists of American nations *above* the Senecas, who are one of the Six-Nations.

As far as I have been able to learn any thing on the subject, the Delaware nation consists of three tribes, viz. the Unâmis, or Wanâmi, the Unalâchtigo, or Wumalâchtigo, and the Minfi, or Monfees. It is certain that there had been a fourth tribe, which was small, and has passed away, leaving not a name behind. The Mahicanni, or Mohicans, are certainly sprung from the Delawares, but are not comprehended by these last, as a branch in making up their nation.

All the Indian nations to the southward and westward, &c. distinguish the Delawares by the name of Wapanachki, or *People towards the rising of the sun*. The Wyandots and the Six-Nations call them their nephews, and the Delawares acknowledge them to be their uncles.

Of all the Indian nations which formerly inhabited, and do still inhabit, the countries of America, from the state of Massachusetts down to the Mississippi, and between the river Ohio and the Lakes of Canada, none but the Delawares and the Five-Nations had the right to call a general

council. The Wyandots and Hurons might call them occasionally.

The Delawares appear to have been formerly the superiors of the other nations of North-America that are comprehended within the limits which I have mentioned. Their traditional history, which is still extant, proves this assertion. But by the cunning of the Five-Nations, who are perhaps the greatest politicians of all the North-American Indians, they were allured into a war with the enemies of the Five-Nations, and finally were conquered.

After this stroke of policy, for the meanness of policy is not confined to civilized nations, the Delawares were told, that their legs being now cut off, they must wear the petticoat, become women, turn their hands to the raising of corn, &c. and leave the higher business of warring to the conquerors.

However in the year 1776, or 1777, when the Five-Nations were using all their endeavours to bring all the Indian nations into the war against the United-States, a Delaware chief, relying upon the faith and promises of our infant states, had the resolution to say to some of the chiefs of the Five-Nations, then assembled at Fort-Pitt, "that he well remembered, that they had formerly cut off his legs, and made a woman of him, by putting a

petticoat upon him, and by other degrading marks, but that now his legs were grown again; that he had thrown away the petticoat, and had put on the breech-clout again," adding that, "the land beyond the river Alleghaney was his property."

From this period, the Delawares have again assumed considerable authority among the American tribes. The Five-Nations, indeed, aspire to be the sovereigns of all the other tribes, and, for many years past, have assumed the right of making war, and of concluding peace, according as it best answered their purpose. They have also assumed the right of selling land to the Whites. They wish to be looked upon by the other nations as their guardians, which it must be allowed they were for many years. But of late years, matters have taken a different turn. The Western Nations have, at length, discovered the intentions of the artful confederacy, and now go so far as to threaten them with destruction if they do not unite with them, or fulfill the condition of the league.

The Delawares are, at present, at the head of this league, and relying upon the fidelity of the nations who are combined with them, now give (in some measure) law to the Five-Nations.

The Wyandots, being the guarantees of the Delawares, are under obligation to assist them,

when they shall become involved in war, and especially when they shall be in danger of losing their lands: for the Delawares have now no lands but what have been given to them by the Wyandots, who, at the time the gift was made, engaged to protect the former in the property of them against any invader\*. The league of association between the Delawares and Wyandots was formed in the year 1751.

The Chippewas, who are the second tribe mentioned in my list, evidently speak a dialect of the Delaware language. Of this nation I do not think it necessary to say any thing farther, as the reader will obtain ample information concerning them in Carver's *Travels* †, a work which is in the hands of almost every person who is the least studious of the Indian affairs of this country.

\* The preceding account of the Delawares is principally compiled from a collection of valuable manuscripts, which were kindly communicated to me by the author, my worthy friend, Mr. John Heckewelder, of Bethlehem.

† Three years Travels through the Interior parts of North-America, for more than five thousand miles, &c. &c. By Captain Jonathan Carver, of the Provincial Troops in America. Philadelphia: 1796, octavo. I have not an opportunity of consulting any of the London editions of this work. See also *Voyages and Travels of an Indian Interpreter and Trader, describing the Manners and Customs of the North American Indians, &c. &c.* By I. Long. London: 1791. 4to.

I do not know the meaning of the word Chippewas, or Chippeway. They are very dirty Indians. This is taken notice of by the Mahicanni, and other Indians, as well as by the Whites. The Chippewas formed a part of the hostile Indians who defeated General St. Clair, on the fourth of November, 1791. We have cause to remember them.

The Minfi, or Monfees, called also the Minnifinks, I have already said, formed a part of the Delaware nation. They are now few in number. They are much darker than the greater number of the North-American tribes.

The Mahicanni, or Mahiccans, or Mohickanders as the Dutch call them, are certainly a branch of the Delaware-nation, though I have not been able to learn at what time they were united with them. I take these to be the people of whom De Laet speaks under the name of Man-kikani, and places on the eastern bank of the North-River\*. In his map of Nova Anglia, Novum Belgium et Virginia, he calls them Mahicans. Mr. Charles Thomson, the respectable secretary of the first American Congress, speaks

\* *Novus Orbis seu Descriptionis Indiae Occidentalis Libri xviii. Auctore Ioanne De Laet, Antverp. p. 73. Lugd. Batav. 1633. folio.*



of the Mohickanders and Mahiccon as two distinct tribes†, but this is incorrectly done. They are one and the same people. The whole number of the Mahicanni nation in 1793, was not supposed to exceed three hundred souls. The greater number of them are settled at Oneida, in the state of New-York. Some of them, called the Stockbridge-Indians, are settled at Stockbridge, in Massachusetts.

The Shawnees, more properly Sawwannoo\*, or Sawanos‡, are a southern tribe. They formerly dwelt upon the river Savanna in Georgia, but migrated to the northward, and settled at Pequea, in the county of Lancaster, and state of Pennsylvania. One of their tribes, called the Pickawes, gave to this place the name of Pequea. A branch of this nation did not migrate to the northward, but is associated in the confederacy of the Muskohge, or Creeks. They are called the Savanucas, or Savannas. They still retain the Sawwannoo language. A branch of the Sawwannoo is settled at a place called Lancelot-Gras, on the west end of the Mississippi, below the mouth of the Ohio. These Sawanos had been taken prisoners and were carried into Kentucky, in 1784. About the year 1785, or 1786, they removed to the place just mentioned.

† See Mr. Jefferson's Notes on the State of Virginia, p. 349.

\* General Gibson.

‡ De Lact, p. 77.

The empire of the Sawwannoo was once very considerable. It extended from Kentuckey south-westward to the Missifippi. They, as well as the Delawares and many other tribes, were subdued by the Five-Nations. They are a brave people.

The Pottawatameh, or Pouteotamies, dwell near St. Joseph's and Fort-Detroit. They are a tall and very fine race of Indians. Charlevoix does not hesitate to call them "the finest Men of *Canada, &c.*" \*

The Miamis, or Miamies, dwell upon the Miami-River, about Fort-St. Joseph. Above one hundred years ago, they were settled at the south end of the Lake Michigan, at a place called Chicagou. † The Ouyatanons, or Wiahtannah, are a branch of this nation.

The Messifaugers, or Messafagues, are a most dirty race of Indians, residing about Lakes Huron and Superior.

The Kikkapoos, Oucahipoues, or Kicapous, inhabit the country on Lake-Michigan, and between that lake and the Missifippi. They are thought to be an immediate branch of the Sawwannoo.

\* A Voyage, &c. vol. ii. p. 9. † Charlevoix, vol. i. p. 155.

The Piankashaws, more properly Piánkishas, dwell upon the banks of the river Wabash, near Fort-Ouiatanon.

The Algonkins, or Algonquins, are so particularly mentioned by Charlevoix, \* Lahontan, † and other writers, that I do not think it necessary to say any thing concerning them, in this place. The vast spread of their language in North-America is afterwards to be examined. I shall only observe, that Algonkin is a kind of generic name, including a great number of different tribes or nations.

Indians of Penobscot and St. John's. These inhabited the banks of the Penobscot-River and that of St. John's. In the year 1795, the Penobscots were supposed to be less than three hundred in number. We are told that these Indians are "extremely anxious at the idea of becoming extinct. They cause their children to intermarry while they are young, they wean their infants early and do every thing within their power, the practice of temperance excepted, to preserve their numbers; but all is vain. ‡"

\* A Voyage, &c. vol. i. p. 151, 152, 153, 167, 168, &c.

† New Voyages to North-America. London: 1735.

‡ The History of the District of Maine. By James Sullivan. p. 96. Boston: 1795. 8vo.

Acadians, according to De Laet. These were the Indians of Cadia, or Acadia, especially those who lived about the Portus Regalis. De Laet calls them Souriquosii.\* He takes notice of their custom of plucking out their beards.†

Narragansets, &c. Under this head, I comprehend different tribes of New-England, but especially those who were called Narragansets, or Narragansitts. This was once a considerable tribe, or nation. According to Daniel Gookin, their territory “ extended about thirty or forty miles from Sekunk river and Narragansitt-bay, including Rhode-Island and other islands in that bay, being their east and north bounds or border, and so running westerly and southerly unto a place called Wekapage, four or five miles to the eastward of Pawcutuk river, which was reckoned for their south and west bounder, and the easternmost limits of the Pequots. This sachem held dominion over divers petty governours; as part of Long-Island, Block-Island, Cawesitt, Niantick, and others; and had tribute from some of the Nipmuck Indians, that lived remote from the sea. The chief seat of this sachem was about Narragansitt-bay and Cannonicut-island. The Narragansitts were reckoned, in former times, able to

\* *Novus Orbis*, p. 52.

† “ *Barbam non nisi primiores alunt, ceteri radicibus evelunt.*” *Ibid.* p. 52.

arm for war more than five thousand men as ancient Indians say. All do agree they were a great people, and oftentimes waged war with the Pawkunnawkutts and Massachusetts, as well as with the Pequots. The jurisdiction of Rhode-Island and Providence Plantations, and part of Connecticut people, possess their country. These Indians are now but few comparatively: all that people cannot make above one thousand able men.\*"

Of the Pampticoughs I know but little. They are mentioned by Lawson, from whom I take the words in their language. Early in the present century, this nation (or least a part of them), the Tuscaroras, and the Woccons, did not live above ten leagues distant from each other, in North-Carolina.† Lawson says, they had but one town, and only fifteen fighting men.‡ I conjecture that Pampticough-Sound in North-Carolina received its name from these Indians. Some of the old writers on the subject of America speak of a river Pemtegoüet in the northern part of our continent. De Laet thinks this is the celebrated Norumbega, or Agguncia, now known by the name of

\* Historical Collections of the Indians in New-England, dated 1674. I have not seen the original work. It is printed by the Massachusetts Historical Society, in their Collections, vol. i. 1792.

† A New Voyage to Carolina; containing the exact description and natural history of that country, &c. &c. p. 231. London: 1709. 4to. ‡ Ibid, p. 234.

Penobscot. He informs us that the Indians who dwelt about this river, when Champlain explored it, were of the nation of the Estechemines, and a wandering race.\* From a specimen of the language of the Estecheminès, preserved by De Laet, † I think it is evident, that they spake a dialect allied to that of the Delawares. The Partticoughs of Lawfon did the same.

The Sankikani inhabited the western banks of the Hudson's River, or as it was formerly called, the Great North-River, and Manhattes. De Laet, from whom I take the words in the language of these Indians, speaks of them as the "infensiffimi hostes" of the Manhattæ, or Manathanes, a fierce tribe, who inhabited the eastern banks of the same river. ‡

The Senecas, Mohawks, Onondagos, Cayugas, and Oneidas, constitute the confederacy which has

\* Novus Orbis, p. 55. † Ibid, p. 54. The following are the numerals of the Estechemines, according to this author. 1. *Bebkon*, 2. *Nich*, 3. *Nach*, 4. *Iau*, 5. *Prensbi*, 6. *Chacbit*, 7. *Contachit*, 8. *Eroviguen*, 9. *Pechcoquem*. 10. *Perock*. De Laet does not seem to have found any resemblance between the language of the Estechemines and that of the Souriquoisi, in Acadia. Speaking of the former he says, "habitu corporis, moribus atque institutis Souriquoisi plane similes, lingua discrepant, quod è numerorum nominibus, quæ hic ascribere visum, planum fiet. 1. *Bebkon*, &c. Neque dubium est in cæteris ad eundem modum discrepare."

‡ Novus Orbis, p. 72.

long been known by the name of the Five-Nations. This confederacy, or compact, is called by the Indians themselves the STRONG-HOUSE. We are not absolutely certain when or where this confederacy was first established. It appears to have been above two hundred years ago. According to some accounts, it was on the north, according to others, on the south, side of Lake-Erie. From all the information I have received, I suppose it pretty certain that it was somewhere in the neighbourhood of the great lakes of Canada.

Three of the tribes in the confederacy are called the elder, and two the younger tribes. The former are the Senecas, the Mohawks, and the Onondagos. The latter tribes are the Cayugas and Oneidas. The Mohawks call themselves the oldest branch of all.

In the year 1608, the confederacy of the Five-Nations occupied the tract of country from the east end of Lake-Erie to Lake-Champlain, and from the Kittatinny and Highlands to Lake-Ontario and the river St. Laurence. A short time before this period, they had carried on a war with the Adirondacs, who lived beyond the lakes. In this war they were worsted, owing, no doubt, in a great measure, to the assistance afforded to the Adirondacs by the French, who had provided them

with fire-arms, which the Five-Nations had never seen before.

That policy which has long so strikingly characterised the confederacy, at length induced them to make a peace with the Adirondacs and the French. But they were incapable of continuing in peace. Thirsting after glory, and a more extensive range of country, they turned their arms against the Lenni-Lennápe, or Delawares, the Mahicanni, or Mahiccans, and other tribes, and in the end compelled them to acknowledge the Five-Nations as their superiors. I have already alluded to this conquest in speaking of the Delawares. I remarked that they do not seem willing to continue any longer under the yoke of the confederacy; and it is not unlikely that the league which the Delawares have formed with the western tribes may eventually terminate the existence of the confederacy.

Although the Five-Nations have taken to the cultivation of the ground, they are not increasing. On the contrary they are evidently diminishing, in numbers.

Since the war of 1757, the Mohawks have separated. A part of the nation is settled on the Grand-River, near Niagara, and the rest at the back of the bay of Quenty, or Kenty, about forty-



eight miles above Cataraqui, which is the capital of the settlements of the Loyalists, on the River St. Lawrence\*.

The Tuscaroras, or Tuskerurd, form a sixth tribes in the confederacy, which is now sometimes called the Six-Nations. They were driven from the borders of North-Carolina by the Cheerake and English, in the early part of the present century. They are said to have been received into the confederacy, "upon a supposition that they were originally of the same stock with the Five-Nations, because there is some similitude between their languages†." It is evident, from an inspection of my vocabularies, that there is an affinity between the language of the Tuscaroras and that of the other nations in the confederacy.

The Cochnewagoes are a branch of the Mohawks. Long says, they are called the "Praying Indians, from the circumstance of their chiefs wearing crucifixes, and going through the streets of Montreal with their beads, begging alms‡."

\* Long, p. 11.

† The History of the Province of New-York, from the first Discovery to the year 1732. By William Smith, A. M. p. 47. Philadelphia: 1792. 8vo.

‡ Voyages and Travels, &c. p. 6. The whole of my account of the Cochnewagoes is taken from this work. The inverted commas show where I have copied the author's words.

Their village, called Cahnuga, or Cocknawaga, nine miles above Montreal, contains about two hundred houses: the inhabitants amount to about eight hundred, and are continually increasing. They are in a great degree civilized and industrious. Their hunting grounds are within the limits of the United-States, "at a considerable distance from the village, round Fort-George, Ticonderago, and Crown-Point, where they kill beaver and deer, but not in such great abundance at present as they did formerly, the country being better inhabited, and the wild animals, from the present state of population, being obliged to seek a more distant and secure retreat." These Indians sow corn, "and do not depend like other nations solely upon hunting for support; but at the same time, they are not fond of laborious work, conceiving it only suited to those who are less free, and retaining so much of their primeval valour and independence as to annex the idea of slavery to every domestic employment."

The Wyandots evidently belong to the same stock with the Five-Nations. They reside principally about Fort-St. Joseph and Detroit. They were conquered by the confederates and compelled to sue for peace, "after they had many years wandered beyond the Lakes." Lewis Evans thinks the Wyandots are the same people with the Foxes,

or Outagamis.\* I have already observed that they entered into a league of association with the Delawares in the year 1751. They are likewise called Junúndats, and if my memory serves me, Wanats.

I refer the reader to Carver's *Travels* for information concerning the Naudowessies, the Sioux of the French. I may observe, however, that these Indians are said to have formerly inhabited the country about Detroit. There is a large river in the vicinity of this place, emptying itself into Lake St. Clair, on the west side, which is called by the Chippewas, and other Indians, Nadowei-Sipi, or the Nadowessie-River. The people of Detroit call this river Huron-River. I conjecture that the Naudowessies are a branch of the Wyandots. The Chippewas call the latter Nottawessie.

The Hochelagenes are mentioned by De Laet. According to this writer, they inhabited the river Hochelaga, which is no other than the great river St. Laurence.† I have not an opportunity of consulting the original works from which De Laet has compiled his account of the Hochelagenes. It is evident, however, that they were of the stock of the Five-Nations.

\* Geographical, Historical, Political, Philosophical, and Mechanical Essays. The First, &c. p. 13. Philadelphia: 1755. 4to.

† Novus Orbis, p. 48. Charlevoix calls this river Hofhelaga.

I am next to speak of the Cheerake. " Their national name, says Adair, is derived from *Chee-ra*, " fire," which is their reputed lower heaven, and hence they call their magi, *Cheerà-tabge*, men possessed of the divine fire."\* " The country, says the same writer, lies in about 34 degrees north latitude, at the distance of 340 computed miles to the north-west of Charlestown, 140 miles west-south-west from the Katahba nation, and almost 200 miles to the north of the Muskohge or Creek country.†"

The Cheerake were once a very powerful nation of Indians. About sixty years ago, they had sixty-four towns and villages, which were very populous. At that time, they are supposed to have amounted to upwards of six thousand fighting men.‡ In the year 1769, an intelligent gentleman (whose name I do not think it prudent to mention, as he is still living, and has occasional intercourse with the Indians) made an estimate of the number of hunters in the Cheerake nation, and found them to be twenty-two hundred. In the year 1793, the same gentleman, then in Philadelphia, supposed there were not more than fifteen hundred hunters.¶ This diminution is not so great as might have been supposed.

\* Page 226. † Ibid. ‡ Ibid. p. 227.

¶ Among our savages, the term warrior is a very ambiguous phrase, for every person is a warrior who has taken a

The Cheerake are divided into the Upper, or Overhill, Cheerake, and the Lower-Cheerake. The former call themselves Cheelake. They do not pronounce the letter R at all. The latter call themselves Cheerake, or Cherokees, and do not (and I am told cannot) pronounce the letter L. There is about as much difference between the dialects of these two branches of the Cheerake as there is between the dialects of the Chikkafah and Choktah.

The Cheerake tell us, that when they first arrived in the country which they inhabit, they found it possessed by certain "moon-eyed-people," who could not see in the day-time. These wretches they expelled. This curious fact was communicated to me by Colonel Leonard Marbury, a very intelligent gentleman, who has put me in possession of much important information concerning the southern Indians. Possibly, the moon-eyed-people

scalp. The term hunter is less ambiguous. It includes all those who are strictly speaking hunters, or capable of supporting themselves by the labours or pleasures of the chase: it does not include the old men, who have ceased to be hunters. I need not say, it excludes women and children. By a moderate computation, it may be supposed, that there are three women, children, and old men to every hunter. The savages lose great numbers of their children by worms, and other diseases, which partly explains the reason why the number of hunters compared to that of the women, &c. is estimated so high. Moreover, great numbers of the hunters are young fellows, who are unmarried.

driven away by the Cheerake, were the ancestors of the Albinos who inhabited the Isthmus of Darien, and of whom Lionel Wafer has given us an account. Be this as it may, it is certain, that the Albino-variety of mankind is often continued for a very long time.

The late Mr. M'Gilwray informed me, that the Cheerake are of more ancient establishment in the country east of the Mississippi than the Muskohge. Accordingly, the former call the latter their younger brothers.

The Cheerake are of a lighter colour than the greater number of the North-American Indians that are known to me.

I shall afterwards endeavour to show, that the language of the Cheerake is not radically different from that of the Six-Nations.

The Muskohge, Muscokes, or Creeks, as they are most commonly called, are a considerable confederacy. In the time of Adair, their country extended one hundred and eighty computed miles, from north to south. It was situated nearly in the centre between the Cheerake, Georgia, East and West Florida, and the Choktah and Chikkafah nations.\* This confederacy is made up of many

\* Adair, p. 257.

tribes, or remnants of conquered nations. They have, or had a few years ago, above sixty towns, in more than thirty of which the Muskohge language is spoken. †

The Muskohge receive their name of Creeks because the country which they inhabit abounds in creeks, small bays, rivulets, and swamps. ‡

The Creeks are divided into Upper and Lower Creeks. The former inhabit the upper part of the territory, which is very hilly. The latter inhabit the lower country, which is level. The Lower Creeks are best known by the name of Seminoles. The Muskohge, properly so called, denominate the Seminoles their cousins: and the latter call the former their uncles; thus admitting that they are their superiors, and ancestors. I have seen, and read with attention, a manuscript written by an American officer, in which it is asserted, that the Seminoles are the ancestors, or "original stock of the Creek-Nation." This account is very different from others which I have received, and on which I place more dependance.

About the year 1775, the Muskohge confederacy was thought to consist of about three thousand and five hundred men fit to bear arms\*. In

† On the authority of my friend Mr. Wm. Bartram.  
M. S. *penes* me. ‡ Adair, p. 257. \* Adair, p. 259.

the year 1791, the gentleman alluded to when I treated of the Cheerake, made an estimate of the numbers of the Upper-Creeks. At this time, there were three thousand and five hundred hunters. When the Seminoles were included, the number amounted to five thousand hunters. From the year 1768, to the time just mentioned, the Creeks had increased about one hundred.

The Muskohge appear to have crossed the Mississippi about the time the Spaniards under the command of Fernando de Soto first landed in Florida. Their tradition informs us, that when they were moving downwards, they received intelligence concerning certain men, of a different colour from themselves, who had hair all over their bodies, and carried thunder and lightning in their hands. This fact was communicated to me by Mr. M'Gilwray.

The Chikkasah, Chicachas, or Chicafaws, inhabit the western parts of Georgia, to the northward of the Choktah. Their country is one of the finest in North-America.

These Indians inform us, that when they first came from the west, they had ten thousand men fit for war; "and this account, says Adair, seems very probable; as they, and the Choktah, and also the Chokchooma, who, in process of time



were forced by war to settle between the two former nations, came together from the west as one family\*." They are now much reduced in number. In the year 1793, the number of their hunters did not exceed five or six hundred.

From the accounts which I have collected from the Chikkafah, I conclude that they crossed the Mississippi, nearly opposite the Chikkafah-Bluff. They assure me, that they are only a small part of the original nation, and that the greater part of their ancestors still dwell beyond the Mississippi, towards the borders of the Pacific-Ocean. I have not learned the precise period at which the Chikkafah crossed the Mississippi. It is certain, however, that it was some time after the arrival of the Spaniards in Mexico. This inference is safely deduced from a well-established fact, viz. that they and the Choktah brought with them from the country west of the Great-River, those beautiful horses which are called the Chikkafah and Choktah breeds. The Seminole-horses, or those fine creatures which are bred among the Lower-Creeks, are of the Andalusian stock, and were introduced by the Spaniards of St. Augustine.

The Chikkafah are very particularly mentioned by the historians of the expedition of Fernan-

do de Soto into Florida. The Portuguese author of Elvas calls their town Chicafa\*. Garcilaffo de la Vega calls it Chicaça†. From the accounts of these two authors, the first of whom appears to have been a faithful recorder of facts, it seems pretty certain, that a part of the Chikkasah nation was settled to the east of the Mississippi, as early as the year 1541.

Bernard Romans informs us, that the Chikkasah are the only savages he has heard of, "who make their females observe a separation at the time of their *Menses* (some ancient almost extirpated tribes to the northward only excepted, and these used to avoid their own dwelling houses); the women then retire into a small hut set apart for that purpose, of which there are from two to six round each habitation, and by them called moon-houses.‡" Our author's information could not have been extensive. I believe it is certain that [besides the Chikkasah] the Choktah, the Cheerake and the Creeks observe a similar separation. Among all these tribes [not to mention many others], the men at

\* A Relation of the Invasion and Conquest of Florida by the Spaniards, under the command of Fernando de Soto. p. 98, &c. English Translation. London: 1686. 8vo.

† Histoire de la Conquete De la Floride, &c. vol. ii. p. 364, &c. A Leide: 1731.

‡ A Concise Natural History of East and West-Florida, p. 64.

these times refuse to have any connection with the women. They will not even eat out of the same spoons the latter have made use of.

The Choktah, or Chatkas, inhabit the country east of the Mississippi, to the southward of the Chik-kasah and Cheerake, and west of the Muskohge. "Their country is pretty much in the form of an oblong square."\*

I have already said, on the authority of Adair, that the Chik-kasah, the Choktah and the Chok-chooma "came together from the west as one family." That they crossed the Mississippi at the same time I think very doubtful. I believe that the Choktah came in much later. It is certain, however, that the Choktah came into Florida later than the Creeks. The latter call the Choktah their younger brothers.

In the year 1793, there were supposed to be at least six thousand hunters of the Choktah nation.

The Choktah are well known by the name of the Flat-Heads, because they formerly compressed the heads of their children with a bag of sand. I believe, this practice is now laid aside.

The Katahba were once a considerable nation. Their country was bounded on the north and north-

\* Adair, p. 282.

east by North-Carolina ; on the east and south by South-Carolina ; and about south-west by the nation of the Cheerake. About twenty-five years ago, their chief settlement was about one hundred and forty miles from the Cheerake, and about two hundred miles distant from Charleston.

In the infancy of the settlement of South-Carolina, the Katahba could muster fifteen hundred fighting men. About the year 1743, this nation consisted of almost four hundred warriors, of above twenty different dialects.

I am informed,\* that the Katahba have an anniversary meeting, intended to commemorate their former greatness. This must, indeed, be a melancholy task. But nations who are fast passing to destruction must be contented to wrap themselves up, for a time at least, in reflections of a serious kind. It is on such occasions that they should learn to know and acknowledge the existence and the power of a creator, who formed all nations, and scatters them abroad ; who preserves and increases them ; who diminishes or crumbles them to nought. Thy power, O God ! has no limits ; and are we worthy of thy preserving care when we

\* By my friend Alexander Martin, Esq. formerly Governor of North-Carolina, and at present a member of the Senate of the United-States.

cease to be virtuous, and refuse to cultivate the arts of social life?

The Katahba are among the number of those American tribes who gave an artificial shape, by means of a strong compression, to the heads of their children. This practice among the Katahba has, I believe, fallen into disuse. The consequence is that we see no flat or compressed heads among the younger part of the nation; a circumstance which does not support Professor Blumenbach's notion of the perpetuation of forms impressed by such practices\*. I shall examine this subject in a separate memoir.

Of the Woccons, I know nothing but what I collect from Lawson†. They inhabited the country of North-Carolina, in the beginning of the present century. At this time, according to the author just mentioned, these Indians and the Tufcaroras were "not two leagues asunder, &c."‡. The Woccons had two towns, viz. Yupwauremau and Tootatmeer, and one hundred and twenty fighting men|. We hear nothing of them at present. I imagine they are entirely extinct.

\* Institutiones Physiologicæ. Sect. xlv. p. 468. Gottin-  
gæ: 1787.

† A New Voyage to Carolina, &c. This author sometimes  
calls them Waccons; and in his map we have Wacon.

‡ Page 231.

|| Page 234.

The Natchez deserve more of our attention than most of the nations whom I have mentioned. But the limits necessarily allotted to this work will not admit of my speaking of them as I could wish. I must, therefore, content myself with referring the reader, who is desirous of obtaining information concerning them, to Charlevoix\*, Du Pratz†, and other writers.

A number of families of the Natchez are settled among the Creeks. They now speak the language of the Creeks‡. Some families are settled among the Chikkafah, and speak the Chikkafah-language.

The Mexicans are so well known to us, that I do not think it necessary to say any thing concerning them in this place. The course of their migration to the country in which they founded their empire, will afterwards be taken notice of. I shall also endeavour to show, that they are of very ancient establishment on this continent.

The Poconchi, as I call them, inhabited the country about Guatimala and Honduras. I have

\* Vol. II. p. 189, &c.

† The History of Louisiana, &c. p. 291, &c. English Translation. London: 1774. 8vo.

‡ So at least I was informed by Mr. M'Gilwray, in 1790. But, in 1794, an Indian interpreter assured me, that these Natchez still retain their proper language.

not learned what was their proper name. Gage, from whom I take the Poconchi words in my vocabularies, calls the language Poconchi, or Pocoman. I know nothing of this language but what I learn from the author just mentioned\*.

The Darien-Indians inhabited the Isthmus of Darien.

The Jaioi, the Arwaccæ, and the Shebaioi inhabited the country of Guaiana, in South-America. De Laet, who is my authority for the words in the languages of these Indians, speaks of the Jaioi as inhabiting a great extent of country, and of their language being extremely common†. They perforated their nostrils and their lower lips.

Brazilians. Indians of Brazil.

Peruvians. Indians of Peru. Of these I can say nothing new. I have ventured to conjecture that they are the descendants of the Toltecas‡.

\* A New Survey of the West-Indies. Being a Journal of three thousand and three hundred miles within the main land of America. By Thomas Gage, the only Protestant that was ever known to have travel'd those parts. London: 1669. 8vo.

† “*Yaiorum gens uti latissime patet, ita & idioma ipsorum maxime commune est in illis partibus.*” *Novus Orbis*, p. 642.

‡ Papers relative to certain American Antiquities. By Winthrop Sargent, Esq. and by Benjamin Smith Barton, p. 8. Philadelphia: 1796. 4to.

The Chilese are the Indians of Chili, in South-America. Marcgrav so particularly mentions their practice of pulling out their beards, &c. that I cannot refrain from quoting, at length, the words of the author. “ Capite ut plurimum sunt grandiusculo & facie lata, imberbes, quia illam evellunt duabus mytulorum conchis, arcte connexis, & una parte firmiter ligatis, quas secum & quidem ad collum appensas gestant: et enim non tantum è mento & genis, sed & pudendis partibus omnes pilos evellunt, tam mares quam feminæ, & primum cineribus calidis illos fricant, ut ita facilius radicitus evellant\*.” If this passage had been carefully consulted by Dr. Robertson, and many other writers, we should not, perhaps, have been so frequently told, that the Americans are by nature destitute of beards: a scandalous assertion, which shows the love of theory, and the deficiency of research.

The Caraïbes, or Caribbees, are well known by these names. They are the natives of the Antilles. They are of opinion that they originally came from some part of the country of Guaiana: an opinion which seems to be well founded. For there is a very striking affinity between their language

\* Georgii Marcgravii de Liebfad, Tractatus Topographicus & Meteorologicus Brasiliæ, cum Eclipsi solari; quibus additi sunt illius & aliorum Commentarii De Brasiliensium & Chilensium Indole & Lingua. p. 27. Amstelædami, 1658. Folio.



and that of the Jaioi, one of the nations<sup>v</sup> of Guaiana. In a map published by Kircher, in his *Mundus Subterraneus*, the country of Guaiana is called *Caribana*. Rochefort derives the Caraïbes from Florida\*.

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HAVING thus finished my account [if it deserves that name] of the principal American tribes and nations whose languages are compared with those of the Asiatics, &c. I now proceed, agreeably to the order which I have proposed to myself, to make some remarks concerning the American languages. Here, however, I shall not take up much time. The full discussion of the subject is reserved for my *Philosophical and Historical Inquiry*.

I think, it is evident from an inspection of my vocabularies, that the languages of all the American nations in my larger lists, beginning with the Delawares, and ending with the Acadians, Penobscots, Sankikani, and Pampticoughs, may, with confidence, be referred to one great stock, which I call the language of the Lenni-Lennape, or Delawares. It is this language which has such a vast

\* Histoire Morale des Iles Antilles de L'Amérique. Tome second. p. 158, &c. A Lyon: 1667.

spread in America. It had no other limits but the Atlantic-Ocean on the east. We trace it with confidence to the Mississippi on the west : on the north we find it far beyond the lakes of Canada ; on the south in North-Carolina, as among the Pampticoughs ; and in the very extremity of the American-Union, or Georgia, among the Sawwanoo. Future researches will doubtless discover it in the vast countries [unknown to philosophers ; traversed but by traders and by Jesuits] which are comprehended between the Mississippi and the Pacific-Ocean.

By the assistance of a light, glimmering and perhaps somewhat illusive, a light which time shall render stronger, and more sure, I trace the language of the Delawares in South-America. I shall not be surpris'd to find it among the miserable and hardly human Pefferais, in Tierra del Fuego.

The language of the Delawares is spoken by many other nations besides those whose names occur in my vocabularies. A barren list of these nations could afford but little instruction to the philosophical reader : and such a list is all I could attempt to give in this limited view of a subject so extensive. I shall content myself, therefore, with observing, that it is the dialects of the Delaware

language which are so generally to be met with in the relations of the early visitors of the countries of North-America, to the northward of the Chee-rake, and other tribes, who are commonly called the Southern-Indians.

A very respectable American author has imagined, that the Indian tribes to the northward of the river Saco spake a language very different from that of the tribes to the southward of the same river. He informs us, that "there was not one word" of the language of the tribes of Penobscot and St. John's, who dwell to the northward of the Saco, in the Indian Bible of Mr. Elliot\*. If this assertion were well-founded, it would be a very interesting fact; and would, indeed, go far to prove, "that the river Saco was an important dividing line between the Savage nations of the east and west parts of New-England†." But it is certain, that there is no radical difference between the language of the tribes of Penobscot and St. John's, and that which is preserved in the Indian Bible just mentioned.

It is well known that Mr. Elliot translated the Bible into the language of the Natics, a considerable Indian tribe in New-England. It is certain, that the Natics spake a dialect of the language of

\* See Judge Sullivan's History of the District of Maine. p. 265.

† Ibid. p. 266.

the Delawares; and it is evident, from my vocabularies, that the tribes of Penobscot and St. John's, speak a dialect of the same general stock. Consequently, the Saco ought not to be considered as an important line of division between tribes speaking languages essentially different. In other respects, it may have been a line of much consequence †.

The vast spread of the language of the Delawares in North-America is also evinced by the Indian names of many of the waters, the mountains, and the vallies of the country. It is a fact, that from the Atlantic to the Mississippi, a large proportion of the rivers and creeks, in particular, are still best known by the names [or rather corruptions of the names] imposed upon them by the Delawares, and their brethren. I shall fully illustrate this assertion in a map which is intended to be prefixed to my large work relative to this country. This is not the place to do it at length. I may observe, however, that Massachusetts, Connecticut, Monongahella, Allegheny, Muskingum, Savannah, and Mississippi itself, are all Delaware words\*. I believe, the same may be said of the

† "When the eastern Savages, says Judge Sullivan, made an hostile expedition westward, they were not seen to come further northward than to Saco-River," &c. *The History, &c.* p. 264, 265.

\* I use the word Delaware in this and many other places not merely with a reference to the Lenni-Lennape, or Delawares,

Missouri. Ohio and Susquehanna are not Delaware words.

All the more savage nations of North-America were wanderers. Few of them are now found in the same parts of the continent in which they were originally discovered. We have seen the Sawwannoo on the banks of the river Savanna, in Georgia, and in the neighbourhood of the Mississippi. At a later period, they inhabited the county of Lancaster, where they are no longer seen. They are now scattered in very different parts of the countries north and south of the Ohio. The Delawares have long since relinquished the beautiful river which bore their name\*. The Mahicanni and the Minfi have also shifted their seats. In short, it is a very rare circumstance for any tribe to continue in the same district for half a dozen years.

This observation certainly applies to all our Indians : but I believe it more intimately applies to the tribes of the Delaware stock, than to those of the Huron, Cheerake, and other races. If this suspicion be well founded, we are furnished with one of the reasons why the language of the Dela-

properly so called, but also to the Chippewas, Sawwannoo, and the other nations speaking dialects of their languages.

\* These Indians called the Delaware Lennapewi-Hittok, which signifies Indian-River.

wares has such an immense spread through the continent. Wanderers, from caprice or necessity; conquerors, in pursuit of empire and of glory, necessarily spread their language far.

The Delaware language is said to be destitute of the letters F and R\*. This with respect to the language of the Delaware-Indians, properly so called, is most probably the case. But it is an observation which by no means applies to all the dialects of the Delaware language. The letter R occurs in the language of the Chippewas†, the Indians of Penobscot and St. John's‡, the Sankikani||, and several other tribes, who are, undoubtedly, of the Delaware stock. Moreover, this letter frequently occurs in the language of the Indians of Pennsylvania, towards the end of the last century; and there can be very little doubt, that the author of the vocabulary which is my autho-

\* Zeisberger, p. 2. † The following words, from Long, will show that the R is not wanting in the Chippewa language, viz. *Márnay*, many; *Mergummegat*, news, or intelligence; *Warbegúm*, the globe, or earth; *Pemártus*, health; *Warbishtár*, white; *Otárpeet*, under; not to mention many others.

‡ These Indians call the hair *Peerfoo*; brother *Neecheer*, and daughter *Weedoxer*.

|| In the language of these Indians, *Wyer*, is head; *Mytraob*, hair; *Rinfskan*, the fingers; *Promine*, the thigh; *Soukerree*, rain, and *Aram*, a dog. De Laet, p. 75.76.

rity for this assertion, is speaking of the Delawares themselves§.

I do not know that the letter F is to be found in the languages of the Delaware stock. Lahontan says the Effanapes and the Gnacfitares, who live upon a river, called the Long-River, to the west of the Mississippi, have it¶. I am ignorant what language these tribes spake. "As for the two consonants L and F, I never knew them, says Lawson, in any *Indian* speech I have met withal\*. The L appears to be very common in many of our Indian languages; and I find the F in the language of the Muskohge†, Chikkafah‡, and other tribes.

I must confess, to close this part of my subject, that the existence or the absence of the letter R, or any other letter, in a language, appears to me to

§ I shall here copy from this vocabulary some words in which the letter R occurs. *Rbenus*, man; *Hirúfus*, an old man; *Niterous*, wife; *Aránck*, stars; *Súckra*, rain; *Mjrack*, hair; *Hjrans*, the tongue; not to mention many others. See *Vocabularium Barbaro-Virgineorum*, printed in 1696. In the language of the Delawares, according to Ziefberger, *Lenno* is a man, and *Milach*, hair. In the same language, according to Heckewelder, *Alané* is a star.

¶ *New Voyages*, &c. vol. ii, p. 303. \* Page 231.

† They call God *Efékééfah*, and a dog *Efa*.

‡ These Indians call our wild-turkey [*Meleagris Gallopavo* of Linnæus] *Fukkit*, and the forehead *Etefun*.

be a matter of less consequence than is generally supposed. I have already observed, that the Upper or Overhill Cheerake make use of the letter L, and not of the R, whilst the Lower-Cheerake make use of the R, and not of the L. Thus the former call themselves Cheelake, the latter Cheerake. The former call fire Cheela, the latter Cheera. Above one hundred and fifty years ago, Roger Williams observed the great variety of the dialects and proper speech of the Indians of New-England, "within thirty or forty miles of each other," and exemplified it in the word *Anum*, a dog. "*Anum*, the Cowweset dialect; *Ayim*, the Narroganset; *Arum*, the Quunnipicuck; *Alum*, the Neepmuck. So that, says our author, although some pronounce not L nor R, yet it is the most proper dialect of other places, contrary to many reports\*."

The language of the Five-Nations next claims our attention. It has long been known that all the tribes in this confederacy speak dialects of the same language. This will be evident from an ex-

\* A Key into the Language of America: &c. London: 1643. I exceedingly regret that I have not been able to procure the original work. My information concerning it is derived from the *Collections* of the Massachusetts Historical Society, for the year 1794, vol. iii. I hope the Society will be induced to publish, in some future number of their valuable work, the whole of the vocabulary.



amination of my vocabularies, as far as they go. Of the language of the Cayugas, one of the confederated tribes, I have not been able to give any specimen. My collection of Oneida and Seneca words is also very small. The late Sir William Johnson remarks, that there is "some difference of dialect among the Six-Nations themselves; but this is little more than what is found in all the European states\*."

The language of the Senecas is said to be the most sonorous and majestic. That of the Mohawks is thought to be the most polished. I believe, the acquisition of the dialects of the confederacy is a much more difficult task than that of the Delaware dialects.

The letters M and P do not occur in the language of the confederates, "nor can they pronounce them, says Sir William Johnson, but with the utmost difficulty†."

The Tuscaroras, who form a part of the confederacy ever since 1712, speak a language radically the same as that of the other tribes. There is, however, much less affinity between the dialect of the Tuscaroras, and those of the other tribes in the confederacy, than there is between the dialects of those other tribes themselves.

\* Transactions of the Royal Society. Vol. 63. † Ibid.

I have already said, that the Cochnewagoes were formerly a part of the Mohawks. Their language, of course, is that of the confederacy.

I have collected but very few words in the language of the Wyandots. They are sufficient to show that their language is a dialect of that of the Six-Nations. The same remark applies to the languages of the Naudowessies, and the Hoche-lagenses.

Of the Erigas I know but little. We are told, that they were of the same original stock with the confederates, and that their language partook of that of the Tuscaroras\*. I have not been able to procure any words in the dialect of this tribe.

I believe it is universally admitted, that the language of the Six-Nations and that of the Delawares and their brethren are radically different.

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\* Lewis Evans's Geographical, Historical, Political, Philosophical and Mechanical Essays. The First, &c. p. 13. This author informs us, that the Erigas "were seated on Ohio and its Branches, from Beaver-Creek to the Mouth of the Quiàaghtena-River. The far greater part have been extirpated, some incorporated into the Senecas, and the rest have retired beyond the woodless Plains over the Mississippi, and left the Confederates entire Masters of all the Country. From the Ruins of the Eriga Towns and Fortresses we suppose they were the most numerous of any in these Parts of America." Ibid.

This, at least, is the opinion of every writer I have consulted, and of every person I have conversed with, on the subject. Still, however, it appears to me, that we have grounds for asserting, that these languages are not radically different, though it must be confessed, that, in America, the resemblance between them is extremely small. It is, indeed, so small, that were we not able to extend our inquiries on this subject beyond the limits of America, we should continue the common assertion, that it is not possible to discover any resemblance between the language of the confederacy and that of the Lenni-Lennápe. I recollect but two instances of resemblance between them. These deserve to be mentioned.

The Onondagos, one of the Six-Nations, call a star *Otschischtenockqua*. The Narragansets call the same *Anockquus*: the Mahicanni, *Anockfuk*, and the Kikkapoos, *Unaaqua*. In these instances, there is an evident resemblance between the two last syllables (viz. *nockqua*) of the Onondago word, and the names of the Narragansets, Mahicanni, and Kikkapoos. These three last, it is certain, speak dialects of the Delaware language.

I have already observed, that the Pampticoughs spake a dialect of the Delaware language. Now it is to be observed, that they call the numeral six, *Wbo-yeecc*, and the Tuscaroras, who speak the

language of the confederacy, call the same number *Houeyoc*.

If the reader will examine, with attention, the vocabularies in this memoir he will discover, in more instances than one, the common origin of the languages of the Six-Nations and those of the Lenni-Lennape in Asia. Thus, there are undoubtedly many Delaware words in the language of the Lesghis, who inhabit the mountains of Caucasus, and in that of the Toungoose, whose spread in Asia is so extensive. In the language of these same Asiatic nations, he will discover unequivocal traces of the dialects of the confederates in America. If these positions be well founded, we are no longer authorized to assert, that the language of the Six-Nations and that of the Delawares are radically different.

None of the writers that I have consulted have discovered any affinity between the language of the Cheerake and that of the Six-Nations. Charlevoix candidly confesses that he could not discover "to what language the Cherokees belong\*." I believe it has been universally supposed, that their language is radically different from that of the confederacy. But this, I am persuaded, is not the case.

The Mohawks call fire, Ocheeleh. The Cheerake call the same Cheçera, Cheela, and Cheeia.

\* Vol. i, p. 155.

The Onondagos call a dog, *Tjchierba*: the Cheerake, *Keera*, and *Keethlab*: the Tuscaroras *Cbeeth*. Other instances might be mentioned.

The Senecas preserve a tradition, that they migrated from the vicinity of the Muskohge-country. This circumstance favours my opinion, that the Six-Nations and the Cheerake are the same people.

It appears, from different parts of Adair's *History of the American Indians*, that there are some words common to the language of the Cheerake and Muskohge.

I find some affinity between the language of the Muskohge and that of the Onondagos. The former call the ear *Istéhuchtsko*: the latter *Obúcbta*.

Between the languages of the Muskohge, Chikkafah, and Choktah, there is an evident affinity. Thus the numerals three and ten [viz. *Tootcbëna* and *Pokòle*] are the same in these languages. The former call the numeral four *Obsta*: the two latter *Oesta*.

Some words are common to the languages of the Cheerake, Chikkafah, and Choktah\*.

The dialects of the Chikkafah and Choktah

\* In the language of these three nations, *Nanné* signifies a hill.

are very similar. This will appear from many parts of Adair's work. Their numerals are precisely the same †. Interpreters are not necessary in the intercourse between these two tribes.

Du Pratz says, that the Conchacs spake a language almost the same with that of the Chikkafah. These Conchacs dwelt in West-Florida, to the north of the Alibamous\*, The same author informs us, that the nation of the Mobiliens, or Movill, speak the Chikkafah language §. The Mobiliens were settled to the east of the Mississippi, in the time of Soto.

I have not been able to procure any words in the language of the Katahba: nor can I say with confidence to which of the American languages, the language of this nation is most nearly allied. I have some grounds for conjecturing, that the Katahba speak a dialect of the Chikkafah or Choktah language. Adair says, their language is a "mixed" one. ‡

I am much at a loss to know to which of the American languages, the language of the Woccons has the greatest affinity. Lawson informs us that there was but one word || common to their language and that of the Tuscaroras; and yet these

† Adair, p. 78.

‡ Page 224.

\* Pages 307, 308. § Page 309.

|| The word *Tsaure*, cockles.

two nations lived not two leagues asunder§. There is some affinity between the language of the Woccons and that of the Jaioi in Guaiana¶.

It is greatly to be regretted, that we should be so ignorant as we are of the language of the Natchez. I can say nothing respecting it. Du Pratz says these Indians speak "the Chicasaw language\*." This, however, is denied by some Indian interpreters, with whom I have conversed on the subject. A circumstance mentioned by Adair†, convinces me, that the assertion of the French writer wants confirmation.

I am not certain that I have discovered any affinity between the language of the Mexicans and that of any of the other American nations. It is to be remarked, however, that my collection of Mexican words is very small. It would, therefore, be wrong to conclude that the language of these people is radically different from those of other Americans. Nevertheless, I think it may be said, with some degree of safety, that if there are in America two or more radical languages, the Mexican is one of them.

The Poconchi or Pocoman language appears to have but little connection with any of the North-

§ A new Voyage. &c. p. 231.

¶ The former call the head *Poppe*; the latter *Boppe*.

• Page 313.

† Page 210.

American dialects. The letters L and R are both found in this language. It is said to have "some connection" with the language called *Chacciguel*†.

There is some affinity between the language of the Darien-Indians and that of the Pottawatameh, and other tribes of the Delaware stock. In the language of the Pottawataweh, Nanna is mother. *Nannab* is the same in the language of the Indians of the Isthmus. There is likewise some affinity between the Poconchi and Darien languages. In the former, *Tat*, and in the latter *Tautab*, is father.

I have already said, that there is some affinity between the language of the Jaioi, in Guaiana, and that of the Woccons, in North-Carolina\*. I have also observed, that there is a considerable affinity between the language of the Caraïbes and that of the Jaioi†. We, moreover, discover some traces of resemblance between the languages of the Jaioi and Caraïbes and that of the Natchez. These last call fire *Oua*: the Jaioi *Ouapoto*; and the Caraïbes *Ouattou*.

Having but fifteen or sixteen words in the languages of the Arwaccæ and the Shebaioi, two nations of Guaiana, I cannot pretend to say any thing concerning them. I have, in another place, hinted at the resemblance which subsists between

† Gage, p. 466. \* See page 69. † See pages 55, 56.



the language of one of these nations and the dialects of certain Semoyads, Toungooſi, &c. in Aſia\*.

Time has not effaced every reſemblance between the language of certain Braſilians and that of ſome of the tribes of North-America. In the language of ſome of the Indians of Braſil, the eyes are called *Sceſcab*. The Chippewas call the ſame Skeſick : the Sawwannoo, Ske-ſick-queh. The Pottawatameh call an eye Ne-ſke-ſick.

Of the language of the Peruvians, I cannot form any certain judgment.

The language of the Chileſe bears ſome affinity to thoſe of ſome of the tribes of North-America. I have juſt ſaid that the Pottawatameh call the eye Ne-ſke-ſick. The Chileſe calls the eyes *Ne*. The latter call the mouth *Oun*. Certain Indians in Pennſylvania call the ſame *Toon*.

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The preceding remarks, and the annexed vocabularies, do not favour the opinion of Mr. Jefferſon, that the number of radical languages in America is ſo great†. It is true that hitherto we have diſcovered but very little reſemblance be-

\* See page 22 of the Vocabulary, in the note.

† See pages 19, 20.

tween several of these languages. But then it should be remembered, that our collections of words are very small and imperfect, and of course, that as yet we have not had opportunities of pointing out all the resemblances which may exist. Much may be done by the labour of future inquirers.

What the Abbé Clavigero has said concerning the great number of languages in America is by no means conclusive. The languages of the Mexicans, Otomies, Tarascas, Mayas, and Mitztecas, were we in possession of extensive vocabularies of them, would probably be found to bear some affinity to each other. Our author informs us, that in a journey "made by the Spaniards, in the year 1606, from New-Mexico unto the river which they call *Tizon*, six hundred miles from that province, towards the north-west, they found there some large edifices and met with some Indians who spoke the Mexican language,"\* &c.

With regard to the thirty-five languages which have been discovered in Mexico, and the fifty which the Portuguese counted in Maragnon, in the beginning of the last century, no person will imagine that they are all radically different. Clavigero himself admits that there is a great affinity

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\* Vol. II, p. 214.

between some of those languages, “ which shews, he remarks, that they are sprung from the same parent, namely, the *Eudeve*, *Opata*, and *Tanabumara*, in North-America, and the *Mocobi*, *Toba*, and *Abipons*, in South-America\*.” Even those which, he says, are as different from each other as the Illyrian from the Hebrew, such as the languages of the Mexicans, Otomies, &c. † it is probable will be found to bear some, perhaps a considerable, resemblance to each other. The affinities of languages are not to be discovered by a superficial view of them. Extensive vocabularies should be collected, and these should be examined and compared with labour and with patience. In such an investigation too, it is of essential consequence that the inquirer should proceed with candour, as well as with caution.

Nothing is more common than for Indian traders, interpreters, or other persons, to assert, that such and such languages bear no relation to each other : because, it seems, that the persons speaking them cannot always understand one another. When these very languages, however, are compared, their relations, or affinities, are found out. It is by such comparisons, that I have ascertained, that the language of the Delawares is the language of such a great number of tribes in Ame-

\* Vol. II. p. 208.

† Ibid.

rica. It is by such comparisons, that future inquirers may discover, that in all the vast countries of America there is but one language : such inquiries, perhaps, will *even* prove, or render it highly probable, that all the languages of the earth bear some affinity to each other. I have already discovered some striking affinities between the language of the Yolofs [one of the blackest nations of Africa] and certain American tribes. What a field for investigation does this last mentioned circumstance open ! Whilst philosophers are busied in investigating the influence of climate and food, and other physical agents, in varying the figure and complexion of mankind, they should not neglect inquiries into the resemblances of all languages. The farther we push our researches of this kind, the more we discover the proofs, if not of the absolute derivation of all mankind from one pair, at least of the ancient intercourse of all the nations of the earth.

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I now proceed to give some account of the different Asiatic and European nations whose languages are compared with those of the Americans\*.

\* The reader will please to observe that in the following vocabularies the American are separated from the Asiatic and other languages by a line thus :



The Semoyads seem most entitled to our first attention, as their range in Asia is so great, and as their language seems to be so unequivocally preserved in an immense portion of America.

The original Semoyads, Samojedes, or Samoëds, commonly called by the Russians, Samoyedi, “inhabit the northernmost part of Russia along the coasts of the Icy-Sea, from the river Petchora as far as the Lena, and are divided into the European and Siberian Semoyads†.” All the Semoyads lead a wandering life.

The Semoyads, 120, dwell in the vicinity of Petchora, near the Frozen-Sea: those 121, dwell in the vicinity of the town of Obdorsk, near the same sea: 122, in Joraczkago: 123, in Mangasea: 124 in Toorogansko: 125, 126, on the river Tomsk, in Siberia: 127, near Narim on the Obe in Siberia: 128, on the river Kett; and, 129, in the district of Timskago.

The numbers affixed to the Asiatic nations are the numbers by which these nations are marked in the *Vocabularia Comparativa* of Pallas. In a few instances, I have not exhibited any comparison of the American with the Asiatic or other words. In these cases, the line is not made use of.

† The words in inverted commas are taken from a very useful work, entitled *Survey of the Russian Empire, &c.* p. 64. By Capt. Sergey Pleščééf. English Translation. London: 1792. 8vo. I shall frequently refer to this work in the following pages.

The Karaffini, 130, inhabit the kingdom of Carezem, not far from the Gihon, called Oxus by the ancients.

Taweeguini, 131.

Kamaſſhini, 132, dwell on the river Kama, a branch of the Volga.

The Koiballi, or Kaybalhi, 133, and the Moutori, 134, are of the ſame race with the Semoyads. They are diſperſed in different parts of Siberia, as on the rivers Obe, Eniſſey\*, Kett, Tom, &c.

The Mogul-Tartars, 135, are alſo called Mungals. They are principally diſperſed in the deſerts of Gobey, and partly in the diſtrict of Selenghink†. The Mungals do not conſider themſelves as Tartars‡.

The Boureti, 136, called by the Ruſſians, Bratskie, “live on the banks of the Baical, and other places in the government of Irkoutk: they differ from the Toungoofi only by their language, which is compounded of the Mungalian: they ſubſiſt by the breeding of cattle and hunting, and are all idolaters, governed by Shamans§.” Bell, who calls them Buraty, ſays their faces

\* Jeniſea, Jeniſei, Jenzea.

† Pleſchééf, p. 65.

‡ Strahlenberg, p. 51.

§ Pleſchééf, p. 67.

“ are not quite so flat as those of the Kalmucks ; their noses being somewhat higher, and their countenances more open\*.”

The Kalmuks, 137, or as they are called by the Russians, Kalmhyki and Kalmyki, “ speak the Mungalian language, observe the religion of Lama, get their livelihood chiefly by the breeding of cattle, and live in large kubitki, a kind of tents. Some of them have carried their habitations into the circuit of Stavropol in the government of Siberia, and are Christians †.”

The Toungoussi, Tungusi, or Tongusians, are a very numerous people. In the time of Strahlenberg, they were thought to amount to seventy or eighty thousand men ‡. “ They are dispersed from the river Enissey as far as the sea of Okhotsk, and from the Penjinskaya Gooba, beyond the Chinese frontier : they live by hunting and fishing ; their tongue is a dialect of the Manjour. They are all idolaters, under the government of Shamans §.”

Some writers are of opinion, that some of the Toungoussi came originally from Dauria §. On the authority of the *Chinese Annals*, and other

\* Vol. I. p. 299, 300.

† Pleschééf, p. 66.

‡ Page 450.    § Pleschééf, p. 67.    § Isbrand Ides and Adam Brandt, as quoted by Strahlenberg, p. 451.

works, it is asserted that the ancestors of the Tongooſi were the firſt original Tartars \*. They call themſelves Kalljak-Tzin, That is, “ generations who have taken their fixed abode in certain places.”

The Toungooſi, 138, dwell near the town of Nerzink : thoſe 139 on the Jeniſea : 140, in the Province of Mangafea : 141, in Bargoozin : 142, in Upper Angerſkich : 143, near Yakutſka : 144, near Ochotſka.

The Lamuti, 145, the Chapogirri, 146, and the Yukaghiri, 147, dwell on the river Eniſſey.

The Arii, 148, the Kottowi, 149, the Affani, 150, the Inbaci, 151, and the Pumpocolli, 152, all inhabit in the vicinity of the Eniſſey. They are now very few in number †.

The Koriaki, or Koræki, live in the northern part of Kamtchatka, “ in the vicinity of the Penjinskaya Gooba, and on the coaſt of the Eaſtern Ocean, almoſt as far as the Anadir. They are divided into the ſedentary or fixed, and the wandering or the rein-deer Koriaki : the former ſubſiſt by hunting and fiſhing, and the latter by rearing reindeer. Their mode of living, their manners, and cuſtoms are very ſimilar to thoſe of the Kamtchadals ‡.” Strahlenberg ſays they are

\* Strahlenberg, p. 451. † Pallas. ‡ Pleſchééf, p. 69.



beardless like the Laplanders, Semoyads, and Otiaks: "For, in the first Place, they have naturally very little hair about their mouth, and what little they have they pluck out, as do also the *Jakubti*, *Tungusü* and *Kalmucks\**." It is hardly necessary to observe, in this place, that the American Indians very generally pull out their beards, as well as the hair from other parts of their bodies.

The Koriaki 153, dwell in the government of Irkoutsk: 154, on the river Kolhima; and 155, on the river Tigyl.

Under this head of Koriaki, I may mention the inhabitants of the island of Caraga, 156, which is situated near the north-east coast of Kamtchatka. Pallas says, they speak the Koriaki language.

The Tchouktchi, or Tchuktschi; 157, inhabit "the north-eastern part of Siberia, between the rivers Kolhima and Anadir, and are distinguished by the names of Fixed and Rein-deer Tchuktschi: they are very rude and savage, and inclined to suicide. By resemblance they seem to be of the same race with the Koriaki†." I may here observe, that suicide is the vice of our American Indians. Is not suicide more common among savage than among civilized nations? I shall examine this question in another place. Pallas says

\* Strahlenberg, p. 396.

† Pleschééf, p. 71, 72.

the language of the Tchouktfchi is nearly a dialect of the Koriak.

The Kamtchadals are the people of Kamtchatka, or Jecco as it is called by the Chinese. They are now under the subjection of the Russians, and have embraced the Christian religion. "They get their livelihood chiefly by hunting and fishing. In winter they live in subterraneous yurts, or huts, and in the summer in balagans, a kind of building raised on pillars in the manner of a pigeon-house\*."

The Kamtchadals 158, live in the northern parts of the Peninsula, along the river Tigyl: 159, in the western part along the river Bolshaya: 160, on the river Kamtchatka, towards the North-Cape.

The Japonians, or Japanese, 161, are the people of Japan.

The Kouriltzi, 162, inhabit the southern part of Kamtchatka, and the Kouriskie, or Kurile-Islands, which are situated between Kamtchatka and Japan.

The Mandshuri, or Manjouri, 163; the Kittawini, 164; and the Tangutani, 165, inhabit the country, called Chinese-Tartary.

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\* Pleschééf, p. 68.

The Indoſtani, 168, are the natives of Bengal; thoſe 169, are the natives of Deccan.

The Malays, 183, and the Javanefe, 184, are well known by theſe names.

The Leſghis, Leſghintzi, or Leſguintſi, dwell on and near Mount Caucasus. They “are divided into twenty-seven tribes\*.” They are ſaid to be a reſtleſs and faithleſs people, “making frequent incuſſions into Georgia and other neighbouring countries†.”

The Leſghis, 50, dwell on the Antzoogk : 51, on the Jawr ; 52, on the Choonzawgk ; and 53, on the Deedo.

The Tchiochonſki, 54 ; the Eſtlandians, 55 ; the Carelians, 56 ; the Olonetzi, 57 ; and the Lopari, 58, inhabit the country on both ſides of the Gulph of Finland. All theſe have a Finnic origin.

The Zhiryané, 59, “are found in the government of Perme, and, like the Permiaki, can hardly be diſtinguiſhed from the Ruſſians : ſome of them have gone over to the river Obe‡.” They are deſcended from the Tchude, or Finns||.

The Permiaki, or Permians, 60, dwell in the

\* Pleſchééf, p. 63.

† Ibid, p. 332.

‡ Pleſchééf, p. 53.

|| Ibid. p. 133.

government of Perme, and about the northern parts of the river Obe.\*

The Mordva, or Morduini, 61, are divided into two tribes, viz. the Mokshan and the Erzian. They inhabit the government of Nizney-Novgorod, Kazane, Sinbirsk, Oufa, and Penza. Most of them are Christians†. Like the Tchuvashi, they make the doors of their houses to the south, "that they may offer their prayers to the Sun." They sacrifice an ox to their god, whom they name *Jumishipas*‡.

The Mokshan 62, I have just mentioned as a branch of the Mordva.

The Cheremissi, 63, more properly Tcheremissi, inhabit the governments of Kafane, Nizney-Novgorod, and Orenburg. Some of them are Christians, others Idolaters§. These people have descended from the Finns. Their language has a great affinity with that of the Finns, but it is much mixed with that of the Russians and Tartars||.

The Tchuvashi, 64, called also Czuwafchi, are in every respect like the Tcheremissi, and live in the

\* I beg leave to mention, in this place, that the Permiaki call the eye, *Schin* (Strahlenberg). The Chikkafah-Indians call the eyes *Skin*. The Sankikani call the eye *Schinquoy*. See the Vocabularies, No. xvii.

† *Pleschééf*, p. 55.

‡ *Strahlenberg*, p. 412, 413.

§ *Pleschééf*, p. 54.

|| *Strahlenberg*, p. 355.

same places with the Mordva : they are almost all Christians\*. “ They offer all their first fruits to their god, whom they call *Thor*, and set before him “ a certain loaf †.”

The Votiaki, or Votti, 65, inhabit the governments of Kazane, and Viatka, and other neighbouring districts. “ They employ themselves in husbandry and breeding of cattle. Some of them are Christians, but the greatest part are Idolaters, and governed by their Shamans †.”

“ The Vogoulitchi dwell in the northern part of the Oural Mountains. Part of them lead a wandering life, and some are settled. They sub-

\* Pleščééf, p. 54, 55. † Strahlenberg, p. 355, 356.

† Pleščééf, p. 53, 54.—The Shamans are vizards or conjurers, who are in high estimation among many of the idolatrous nations of Russia. They pretend, (and unfortunately it is believed by the miserable people among whom they reside) that they can cure diseases, avert misfortunes, and foretel things yet locked up in the womb of time. They pretend to do much more. I cannot help observing, in this place, that the conjurers among the American savages, are the Shamans of this country. Their very *existence*, in both portions of the world, is a striking proof of the miserable and debased condition of extensive families of mankind. *It* tells us, however, what was once probably, the conditions of those very nations whom science and freedom now enlighten. *It* tells us what may again be our lot, should we relapse into times of stupidity and error. But even the wisest of nations are still somewhat under the government of Shamans.

list chiefly by hunting and fishing. Some of them are Christians; the rest are Idolaters\*." Strahlenberg says that these people are descended from the Hunst†. When the Vogoulitchi have killed several bears in the woods, they offer *three* of them to their gods †.

The Vogoulitchi 66, dwell in the government of Tobolsk in Siberia: 68, near Chendeema, and 69, near Berezov, both in the government of Tobolsk.

The Ostiaks 70, dwell about Berezowa: 71, near Narim: 72, on the Ioganni: 73, in the district of Loompokonsk: 74, in the district of Wassioguanskawgo: 75, on the river Taz.

The Persians, 76, are well known by this name.

The Curdi, 77, are the people of Curdistan, or Gurdistan.

The Ofetti, Offetintzi, or Offi, 79, are supposed to be the ancient Uzi. They live in the middle part of the Caucasian-Mountains.

The Dugorri, 80.

The Turks, 83, are well known by this name.

\* Plechééf, p. 55. † Page 97. ‡ Strahlenberg, p. 96, 97.

The Tartars, 89, dwell in the province of Kazane : 90, 91, in the government of Orenburgh, in Siberia : 92, 93, on Mount-Caucasus : 94, near the town of Tobolsk : 95, in the district of Tchatkago : 96, in the district of Checollimie : 97, on the Jenisea : 98, near Kooznetzkaw ; and 99, on the Baraba.

The Kangatzi, 100, live in Independent Tartary, in Asia.

The Teleouti, or White-Kalmuks, 101, live in villages about Kuznetzk.

The Bucharians, or Bashkirtzi, 102, dwell in the southern part of the Uralian-Mountains.

The Kirghiftzi, or Kirghis-kaisaks, 104, between the rivers Oural and Emba.

The Yakouti, 106, dwell near the rivers Lena, Yana, &c. in Siberia. " Their outward appearance, language, customs and fashions, shew that this race descends from a mixture of Tartars and Mungals\*."

The Kartalini, 108, dwell on Caucasus.

The Imeretians, 109, people of Imeretia.

The Suanetti, 110 ; the Kabardinian Tcherkeffi, 111 ; the Altekefick-Abissinian, 112 ; the

\* Plefchééf, p. 60.

the Kuszazibb-Abiffinian, 113; the Tchechentzi, 114; the Ingushevtzi, 115; the Toofchetti, 116; the Kazee-Koomitski, 117, and the Akashini, 119, all dwell on and near Caucasus.

In my vocabularies, I have also given a place to the Chinese; to the Vindæ, or Vandals, who inhabit the countries of Lusatia and Carniola; to the native Irish; to the Wallachians, or people of Walachia, Moldavia, and the frontiers of Transylvania; and to the Anglo-Saxons. I have also mentioned the Eskimaux, who there is every reason to believe are derived from Asia, as well as the other Americans\*.

\* The foregoing notices concerning the Asiatic and European nations will, doubtless, be thought too brief: but neither time nor inclination would permit to enter farther on the subject at present. As we are now in possession of excellent maps of the countries inhabited by the nations whom I have mentioned, the reader will not find it a difficult matter to discover, with care, the precise places of their residence. The beautiful maps prefixed to Pennants' *Arctic Zoology* are worth consulting. I would also refer him to the map prefixed to Pleschééf's *Survey*; and to that in Strahlenberg's work, entitled an *Historico-Geographical Description of the North and Eastern Parts of Europe and Asia*, &c. English translation. London: 1738. 4to. This is the work which I have often alluded to in the course of this investigation.



THE comparative vocabularies which are published in this memoir, seem to render it certain, that the nations of America and those of Asia have a common origin. I flatter myself that this point is now established with some degree of certainty, though I by no means suppose that what I have said should preclude the necessity of farther inquiries on the subject. On the contrary, I am persuaded that I have only opened a mine, in which future labourers will discover great and many riches.

But it may be said, the origin of the Americans is not yet ascertained. My vocabularies only prove "that the Americans and many Asiatic and European nations are the same people." They tell "us not which was the parent stock." I have already admitted these two positions, in a former part of this discourse\*, and I am willing to admit them through the whole of this discussion.

I have entered upon the subject of this memoir uninfluenced by theoretical authorities of any kind. I was of opinion that he who undertakes the investigation of any important question, whether it relates to physics or to morals, should endeavour, as

\* See page 15.

much as possible, to divest his mind of every species of prejudice : and what are many authorities as we call them, but prejudices of the strongest kind ? Thus influenced by an opinion of the necessity of a free and unbiaſſed investigation of the ſubject, I concede, for the preſent, that it may be doubtful, whether the Aſiatic and European nations, whoſe languages I have compared with thoſe of the Americans, gave origin to the latter, or whether the latter are not rather the original ſtock of the former.

It was the opinion of Mr. Jefferſon, that the nations of America are “ of greater antiquity than thoſe of Aſia.” Our illuſtrious countryman was induced to adopt this opinion, from having, as he ſuppoſed, diſcovered that there is a much greater number of radical languages in America than in Aſia. If the poſition were eſtabliſhed, the inference might, perhaps, be maintained. But I think I have ſhown, that we are not in poſſeſſion of facts to prove that there are in America many radical languages, whatever may be done, at ſome future period, by a more complete investigation of the ſubject. On the contrary, my inquiries ſeem to render it probable, that all the languages of the countries of America may, in America, be traced to one or two great ſtocks. In Aſia, I think, they may confidently be traced to one. For the language of the Mexicans, which is ſo different from

that of the other Americans, has some affinity to the languages of the Lefghis and the Perfians : and I have already observed, that the languages of these two Asiatic nations are preserved among many American tribes\*.

I believe it is a fact, that in America there is frequently less affinity between languages which I consider as being radically the same, than there is in Asia between languages which are also taken to be radically the same. This, however, does not, in my opinion, prove that the Americans are of greater antiquity than the Asiatics. It would seem to prove no more than this, viz. that the Americans alluded to have been longer separated from each other in America, than the Asiatics of whom I speak have been separated from each other in Asia.

Since, then, the affinity which subsists between the languages of the Americans, and those of the Asiatics and Europeans does not, in my opinion, incontestibly prove, that the former are the descendants of the latter, but only that they are one and the same people, it is proper that I should show the real origin of the Americans by attending to other circumstances besides that of language. This I shall endeavour to do, principally by examining, in a few words, two interesting features in the history of America.

\* See pages 14, 67.

First. I have already remarked, that were it not for the traditions of many American nations we might for ever remain in doubt concerning the real origin of these people\*. The traditions of the tribes and nations of America are, indeed, entitled to much attention in an inquiry into their origin. For notwithstanding the rude condition of most of these tribes, their traditions are often preserved for a long time in considerable purity, as I have discovered by much attention to their history. Besides, it is certainly an easy matter for nations, however ignorant of arts, to preserve, through a series of several generations, the great features of their history. Thus what circumstances should prevent the posterity of the present Chikkafah from knowing that the nation originally crossed the Mississippi? Or is it likely that the posterity of the Sawwannoo will ever forget that they once inhabited the banks of the Savanna-River?

If all, or many, of the North-American tribes had preserved a tradition, that their ancestors formerly dwelt towards the rising of the sun, and that in process of time, impelled by the spirit of conquest, by urgent necessities, by caprice, or by the influence of a dream, they had moved towards the setting of the same planet, would not such a tradition be thought entitled to some attention in an

\* See page 15.

inquiry concerning the original of these people? Would not such a tradition rather favour the opinions of those writers who have imagined, that the Norwegians, the Welsh, and other nations of Europe, have been the principal peoplers of America? But the nations of America have not preserved any such tradition as this. On the contrary, their traditions inform us that they came from the west; that they crossed the Mississippi, and that they gradually travelled towards the east. "When you ask them," says Lawson, speaking of the Carolina-Indians, "whence their Fore-fathers came, that first inhabited the country, they will point to the Westward and say, *Where the Sun sleeps, our Fore-fathers came thence*†," &c.

As far as my inquiries have extended, all the Indian nations on this side of the Mississippi assert, that they passed from the west, from the north-west, or from the south. Many of them speak of their passage across the Mississippi. The Natchez informed Du Pratz, that before they came into the country east of the Mississippi, they dwelt nearly in the south-west, "under the sun.‡" The Muskohge, or Creeks, assert that they crossed the Mississippi about the time that the army of Soto rambled through Florida.¶ The Chikkafah have told me, that they formerly lived to the west of the

† A New Voyage, &c. p. 170.

‡ The History of Louisiana, &c. p. 292. || See page 47.

Mississippi, and that they relinquished that country in obedience to a dream, in which they were advised to leave their western establishment, and to go to the country where the sun rises. I have been assured, that the Six-Nations assert that they travelled from the west, or south-west. The Mahicanni have told me, that they came from the west beyond the Great-River, or Mississippi. Roger Williams informs us, that the south-west, or Sawwaniu, is the great subject of the discourse of the Indians of New-England. "From thence, says our author, their traditions. There they say, at the south-west, is the court of their great God Cawtantowwit. At the south-west are their fore-fathers' souls. To the south-west they go themselves, when they die. From the south-west came their corn and beans, out of the great God Cawtantowwit's field \*." /

The actual march of many of the American tribes strongly supports their traditions. We have traced the Sawwannoo from the south†, and it is known that the Tuscaroras came from the south when they joined the confederacy of the Five-Nations. A few<sup>v</sup> years ago, there were still living some old Indians who recollected when a part of the Chikkafah nation first arrived in the neighbourhood of St. Augustine, from the western side

\* A Key into the Language of America, &c. † See pages 32, 33, 60.

of the Mississippi. I do not think it necessary to mention other instances.

The peregrination of the Toltecas, the Mexicans, and other nations, strongly support the notion of their Asiatic origin. If we can depend upon the testimony of the unfortunate Boturini, the first of these nations even preserved in their Divine Book a representation of " their journey in Asia, their first settlements upon the Continent of America, the founding of the kingdom of Tula, and their progress till that time.\*" It is to be regretted that our information concerning the Toltecas is so much involved in obscurity, and perhaps in fable. The migration of the Mexicans has much more the appearance of truth. It is said, that until about the year 1160 of our æra, they inhabited a country, called Aztlan, which was situated far to the north of the gulph of California. In their progress to the south, they crossed the Rio-Colorado, or Red-River, which empties itself into the top of the gulph, and afterwards crossed the Gila, a branch of the Colorado, where remains of a vast edifice which they constructed are still to be seen†. The remaining part of their rout I do not think it necessary to pursue, as my

\* Clavigero's History of Mexico, vol. I. p. 87.

† Ibid. p. 112, 113, 114, &c.

only object, at present, is to show that they migrated from the northward.

Secondly. / When the Europeans took possession of the countries of North-America, they found the western parts of the continent much more thickly settled than the eastern. This assertion is confirmed by the testimony of all the earlier visitors of America; and it is a fact which, in my opinion, gives considerable weight to the theory, that the Americans are of Asiatic origin. I shall not attempt to conceal that this greater degree of population of the western parts of America was used as an argument to prove the derivation of the Americans from Asia almost two hundred years ago†. /

Many monuments, which have escaped the ravages of time, and will probably, for ages yet to come, solicit the attention of the antiquary and philosopher, are so many proofs of the higher degree of population of the western over the eastern parts of North-America. The monuments which I allude to are the large earthen fortifications or walls, the vast mounds, and other similar works, which have been discovered in America. These are to be seen in every part of the continent. But I believe, it is a fact, that they are much less numerous in the countries which stretch along the Atlantic-Ocean, and from thence to the great

† See Brerewood's Enquiries, &c. p. 117.



ranges of our mountains, than they are in the countries which are comprehended between those mountains and the Mississippi. There are good reasons for supposing that these monuments are still more numerous in the vast countries west of the Mississippi†.

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I find my subject stretching into great extent. In possession of many new facts, and disposed to speculate upon them, it would be an easy task to increase the value, as well as the bulk, of this memoir. But time is not at my command; and health has long forsaken me. From the summit of one hill, I discern another and another; and the valley or the plain, to which I have been anxious to direct my steps, is still far off. Prudence requires that I should repose in some humbler spot. Yet I shall proceed a little farther.

It was the opinion of Postel, that all the countries of North-America were peopled by the Atlantides, inhabitants of Mauritania. This writer is said to have been the first "who made such a difference between the two *Americas*, by means of the Isthmus of *Panama*; that according to him, and those who have adopted his Opinions, the Inhabitants of those two Continents have nothing

† See Papers relative to certain American Antiquities. By Winthrop Sargent, Esq. &c. p. 9.

common in their Origin\*." I have not seen what Postel has written on the subject; nor can I readily conceive by what arguments he has defended an hypothesis, so extraordinary, and so easily disproved. But even in our own times, an opinion somewhat similar to that of Postel has been maintained by a writer of much learning, and of extensive research. / "We conjecture," says the Abbé Clavigero, the author I allude to, "that the ancestors of the nations which peopled South-America went there by the way in which the animals proper to hot countries passed, and that the ancestors of those nations inhabiting all the countries which lie between Florida and the most northern part of America, passed there from the north of Europe†." /

If my comparative view of the languages of America with those of Asia and of Europe, is of any importance in ascertaining the parental countries of the Americans, it must then be admitted, that it is unfavorable to the notion, that the people of the countries of the northern and the southern continents of the new-world have a different origin. I have already pointed out the resemblances which subsist between the languages of several nations in North and several nations in

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\* See Charlevoix's Preliminary Discourse, p. 3.

† The History of Mexico, vol. II. p. 215.

South-America\*. Other resemblances will be discovered by an inspection of the vocabularies. Thus we trace the language of the Jaioi of Guaiana to that of the Koriaki, and other northern Asiatics. We trace the language of the Shebaioi, another nation of Guaiana, to the languages of the Taweeguini, the Semoyads, the Toungooſi, the Yokagirri, the Kottowi, the Affani, &c†. The language of the Caraïbes, who may be called South-Americans, has a remarkable affinity with that of several nations in the north of Asia‡. We discover an evident affinity between the language of certain Braſilians and that of the Kuſhazibb on Mount-Caucasus, the Vogoulitchi, and the language of the Inbaci, who dwell in the vicinity of the Eniſſey||. Even in the imperfect vocabulary of the Peruvians, I diſcover the language of

\* See pages 71, 72.

† See page 22 of the vocabulary, in the note.

‡ The Caraïbes call father, *Baba*: the Tartars on the Jeniſea call it the ſame. There is even ſome reſemblance between the language of the Caraïbes and that of the Cheremiſſi. The former call the ſun, *Kàchi*; the latter *Ketſebe*. The former call a ſtone, *Tèbou*: the Leſghis, 50, call the ſame, *Teb*. There is moreover ſome affinity between the language of the Caraïbes and that of the Ekimauſ, who are undoubtedly Aſiatics. The former call the earth, *Nonum*: the latter, *Nuna*.

|| The Braſilians call fire, *Tata*. The Vogoulitchi, 67, call the ſame *Tat*. The former call the eyes, *Deſſa*, and *Deſa*. The Inbaci *Dees*.

some of the Caucasian tribes\*. The language of the Chilese, who inhabit the utmost limits of my researches in South-America, may also be traced to that of the Tcherkessi, the Zhiryané, the Vogoulitchi †, &c.

I do not mean, by these observations, to assert, that South-America has not received any of its inhabitants from the parallel parts of Asia or Africa. Accidents, with which we are not acquainted, may have thrown both southern Asiatics and Africans upon the coasts of America. But hypothesis should be avoided as much as possible in an inquiry such as this; and simplicity in the investigation should be aimed at. From a comparison of the languages of the South-Americans with those of the Asiatics, I cannot doubt that the former, as much as the North-Americans, are the descendants of the latter. If we discover some resemblance between the languages of South-America and that of the Malays, &c. the same may be said of the languages of the North-Americans and the Malays. The only inference I

\* In the language of the Peruvians, the earth is called *Lasta*. It is *Latta* in the language of the Chechengi, and *Laite* and *Latte* in that of the Ingooshevi, or Ingushevtzi, who both live in the middle of the mountains of Caucasus.

† The Chilese call the eyes, *Ne*: the Tcherkessi, *Ne*. The former call the ears, *Pilum*: the Zhiryanè, the Permiaki, &c. *Pel*: the Vogoulitchi, *Pel*, *Pail*, &c.

think proper to deduce from such resemblances is this, that the languages of the Americans in both continents, and the Malays, &c. retain some fragments of the language which they have both borrowed from the more northern Asiatics†.

As to Clavigero's notion that there was "an ancient union between the equinoctial countries of America and those of Africa, and a continuation of the northern countries of America with those of Europe or Asia; the latter for the passage of beasts of cold climates, the former for the passage of quadrupeds and reptiles peculiar to hot climates\*:" it is not, in this inquiry, entitled to much attention. Nevertheless, I beg leave to make a few observations on the subject.

It never will be denied by philosophers, that many parts of the world which are now widely separated, were once much more contiguous, and even united. Thus Sicily was united to the continent of Naples, and Spain is said to have been united to Africa. There is good reason to believe, that the continents of Asia and North-America were once united, not merely at the streights of Anian or Behring, but even as low as about the latitude of 52, and perhaps still farther south. The chain of islands which modern navigators

† See the note p. 33, 34, 35, 36 of the Vocabulary.

\* Vol. II. p. 220.

have found between the two continents, are probably the fragments of the land which once stretched from one continent to the other. It is highly probable that the principal population of America was accomplished before this separation took place; and at the same time many of the animals of Asia may have passed into America, and many of those of America may have passed into Asia.

If there had ever been such an equinoctial union of America and Africa, as Clavigero conjectures, would not many of the quadrupeds and other animals of the last of these countries have been discovered in the countries of Chili and of Peru, and in fact in the whole of South-America? But very few of the quadrupeds of Africa have been discovered in South-America, and the quadrupeds of this portion of the new-world are, in a great measure, peculiar to it. Neither the elephant, the rhinoceros, the hippopotamos, or the giraffe, have ever been discovered in America. Again, the Chilese horse\*, and beaver†, the pacos, the vicugna, have not been found in any part of the world but in South-America.

It will be said, that these observations rather favour the opinion that although America appears to have received all its human inhabitants from

\* *Equus bifalcus* of Molina.

† *Castor huidobrius* of Molina.

the old-world, it has not received its animals from the same quarters. I do not doubt, that America has received several species of quadrupeds from Asia and from Europe; and perhaps these countries have received in return some of the animals of America. At any rate, it is certain, that several of the quadrupeds known to naturalists are common to Asia, and to America; and some few are common to these two continents and to Europe. But many other animals have never been found in any other part of the world than in America; and these I am willing, at present, to consider as exclusively appertaining to America. Every thing, in my opinion, supports the notion, that there has been a separate creation in the old and in the new world. Upon any other supposition than this, I am unable to explain the circumstance of our continents having the raccoon, the opossum, the monax, the bison, the pacos, and many other animals. The notions of Mr. Pennant on this subject are ingenious, but I do not think that they can be supported\*.

As man is endowed with the capacity of inhabiting every climate; and as he is impelled by many imperious necessities to extend his empire over the whole world, it does not seem to have

\* Introduction to the Arctic Zoology, p. 265, 266, 267, 268, 269.

been at all necessary to have created, as many writers have imagined, a different species of men in every quarter of the world. But with many animals the case is very different. Their latitudes are much more circumscribed, and they have not the capacity of supporting a variety of climates. In the present constitution of those animals, and in the present temperature of the globe, the musk-deer of Thibet could not have travelled to the forests of Mexico or Peru, and the pacos could not have reached the mountains of Caucasus. It seems necessary, then, to have created different species of animals in different parts of the world.

This observation applies still more forcibly to many species of vegetables. These, being destitute of loco-motive powers, could not be extended over the globe but by the agency of man. It is true that he has done much in this way. But when we find thousands of species of vegetables limited to particular countries, and sometimes to very narrow districts of such countries, we desiderate the agency of man, and seem obliged to confess, that with respect to vegetables in particular, there has been a different creation in different portions of the world. North-America, it is true, possesses some of the vegetables of Asia and of Europe. But what naturalist has discovered in any other part of the world, any of the numerous species of vegetables which are said to be peculiar



to America? Where, for instance, are the *Lenni-Histuck* of the Delaware-Indians?\*

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Having, in the progress of this investigation, ascertained that the Americans, whom we have had an opportunity of contemplating, derive their origin from Asia, it were a desirable circumstance to know at what period the new population took place. But here we cannot walk with any degree of certainty. Many circumstances, however, render it probable that the population was accomplished at different periods, some of which must have been extremely remote.

“ We do not doubt, says Clavigero, that the population of America has been very ancient, and more so than it may seem to have been by European authors. 1. Because the Americans wanted those arts and inventions, such, for example, as those of wax and oil for light, which, on the one hand, being very ancient in Europe and Asia, are on the other most useful, not to say necessary, and when once discovered, are never forgotten. 2. Because the polished nations of the new-world, and particularly those of Mexico, preserve in their traditions and in their paintings the memory of the Creation of the world, the building of the tow-

\* See page 26, in the note.

er of Bable, the confusion of languages, and the dispersion of the people, though blended with some fables, and had no knowledge of the events which happened afterwards in Asia, in Africa, or in Europe, although many of them were so great and remarkable, that they could not easily have gone from their memories. 3. Because neither was there among the Americans any knowledge of the people of the old continent, nor among the latter any account of the passage of the former to the new-world. These reasons, concludes our author, we presume, give some probability to our opinion\*."

These arguments are not conclusive. I am willing to admit that the ignorance of the Americans concerning some of the useful and least perishable arts is a strong proof of the high antiquity of the nations of the new-world. I do not place as high a value upon the story that the Mexicans and other nations of America preserve the memory of the creation of the world, the confusion of languages, &c. I do not mean to deny that vestiges of such traditions may have been preserved; but I regret that there is so much reason to doubt a large portion of what authors, particularly the Jesuits, have said upon the subject. Clavigero's third argument is, perhaps, least of all enti-

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ted to attention. He himself tells us that Boturini, whom I have already mentioned, asserts, that the Toltecas had painted their journey in Asia, and their first settlement in America, &c\* ; and Mr. de Guignes, in a memoir which I cannot now procure, assures us, that the Chinese preserve in their annals, the history of a voyage to America, early as the year 458 of our æra. What degree of credit may be due to Buturini's assertion, or to the history of the Chinese navigation, I cannot pretend to determine.

If it be admitted, that the comparative view which I have exhibited of the languages of America with those of Asia and Europe, is a proof of the sameness of the people of these portions of the world ; and if it be admitted, that the other circumstances which I have mentioned, establish the derivation of the Americans from the old-world, it may then be rendered highly probable, that the periods of the establishment of many American nations in their new settlements are extremely remote. / Clavigero remarks, that the Americans “ shew great firmness and constancy in retaining their languages †.” This, as far as my inquiries have extended, appears to be strictly true. The languages of many of the tribes of North-America have undergone less alteration in the term of one hundred and fifty years, than the generality of

\* Vol. I. p. 87.

† Vol. II. p. 210.

the polished languages of Europe in the same time. Since, then, the languages of America are so gradual in their change, it will appear probable that many hundred, perhaps three or four thousand, years have been necessary to produce the difference of dialects which we observe between many American and Asiatic nations.

I am not ignorant that the conjecture which I have hazarded concerning the remoteness of the periods at which many of the American tribes separated from their parental stocks in the old-world, does not accord with the sentiments of some celebrated writers on the subject. What Mr. de Buffon has written concerning the physical infancy of the new-world, and the recent date of its population, is known to every one\*. We are often charmed, we are sometimes conquered, by the eloquence of this writer. His followers are numerous. A late writer†, who unites the talents of a poet and philosopher to the abilities of a physician, adopts the opinion, that America has been raised out of the ocean at a later period of time than the other three quarters of the globe. He imagines, that the proofs of this hypothesis are to be found in the greater comparative heights of the mountains of America, the greater coldness of its re-

\* Histoire Naturelle, Vol. VI. &c.

† Dr. Erasmus Darwin.

ſpective climates, the leſs ſize and ſtrength of its animals, and the “leſs progreſs in the improvements of the mind of its inhabitants in reſpect to voluntary exertions§.” But what are we to ſay of the vaſt number of the ſpecies of animals and vegetables in America, of their magnitude, &c. ? Theſe are, ſurely, no proofs of the phyſical infancy of America. On the contrary, in this vaſt portion of the world, we diſcover the influence of a hand which moulded matter into forms at periods extremely remote : we have good reaſons to believe as remote as in any other parts of the world. The phyſical infancy of America is one of the manydreams of the ſlumbering philoſophers of our times.

It remains for me to ſay a very few words concerning the comparative antiquity of the ſeveral tribes and nations of America. Theſe ſhall cloſe this diſcourſe.

A very learned writer has ſuppoſed, that the Mexicans and Peruvians came later into the new-world than any of the other Americans. It is his opinion that “the ancient Mexicans and Peruvians ſeem to be deſcended from thoſe nations, whom *Kublaikhan* ſent to conquer Japan, and who were diſperſed by a dreadful ſtorm, and it is probable

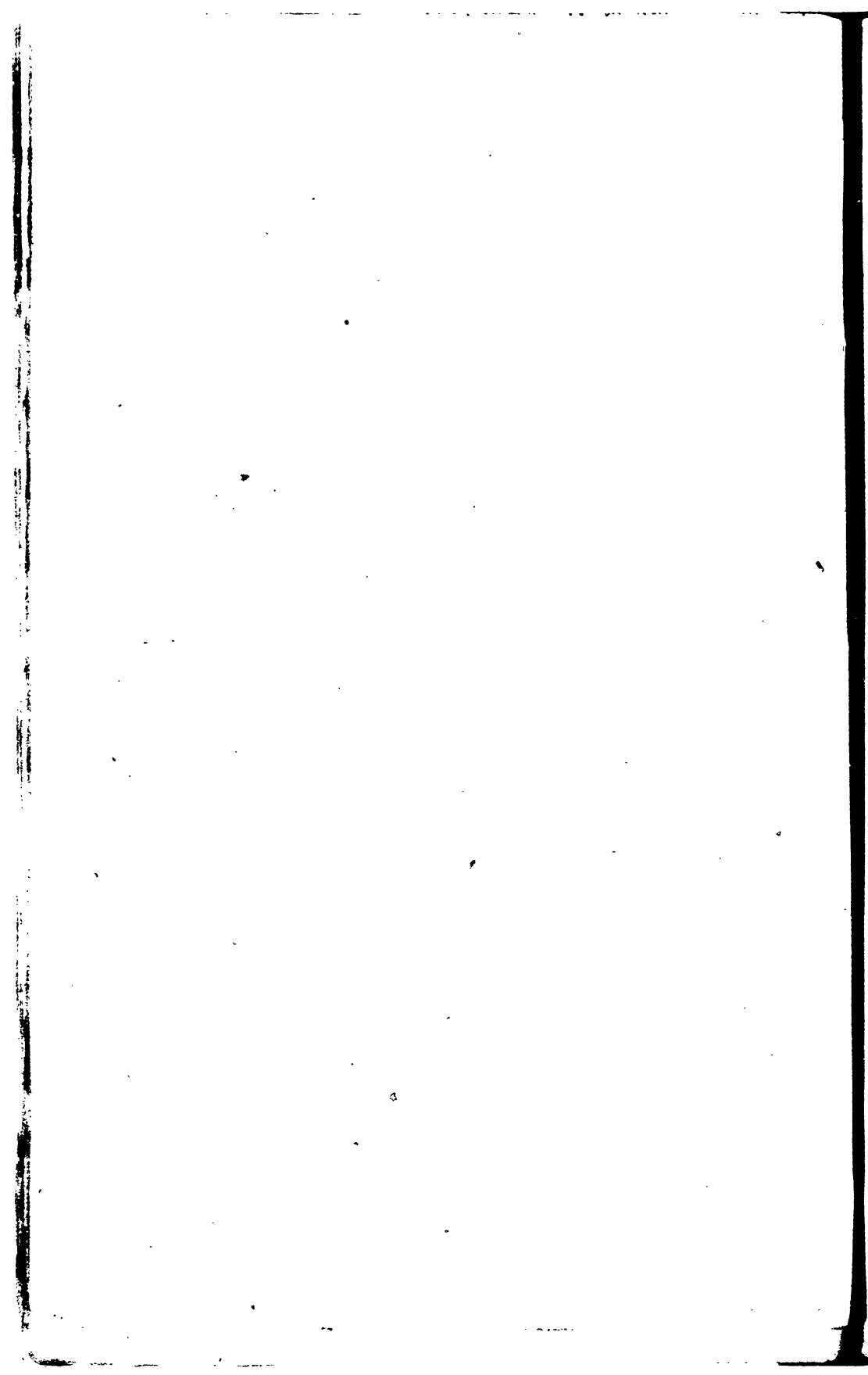
§ *Zoonomia*, &c. vol. I. p. 512. London. 1796. 4to.

that some of them were thrown on the coast of America, and there founded these two great empires\*.”

The antiquity of the Mexicans and Peruvians may confidently be traced to a more remote period than that just mentioned. The annals of these people ascend much higher.

But I rest their antiquity upon another circumstance. It is the little resemblance that is to be found between their languages and those of the old-world. By the same mode of reasoning, I conclude that the Six-Nations, and their brethren; the Cherokee, the Chikkafah, and Choctah, are of very ancient establishment in America, though probably posterior to the Mexicans and Peruvians. On the contrary, all the nations of the Delaware-stock seem to have taken possession of the countries of America at a much later period. The Delawares themselves appear to be a more ancient people than the Chippewas, Sawwanno, and other tribes speaking their languages.

\* Observations made during a voyage round the world, &c. By John Reinold Forster, L. L. D, &c. p. 316. London: 1778. 4to. According to our author, Kublai-Khan reigned from the year 1259 to 1294 of the Christian era.



# I. G O D.

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Lenni-Lennápe, or De-	-	<i>Kitschi Mannitto, Pata-</i>
lawares.	-	<i>marwos.</i>
Chippewas.	-	<i>Kitchi Manitou, Mannit-</i>
	-	<i>toa.</i>
Minfi.	-	<i>Pachtamarwos. Keeshel-</i>
	-	<i>lomeh, the maker</i>
	-	<i>of the soul.</i>
Mahicanni.	-	<i>Pottamauwoos.</i>
Shawnees.	-	<i>Manitab, Wisi Mannitto,</i>
Pottawatameh.	-	*
Miamis.	-	*
Messifaugers.	-	*
Kikkapoos.	-	*
Piankashaws.	-	*
Algonkins.	-	<i>Kitchimannitou.</i>
Indians of Penobscot	}	*
and St. John's.	}	
Narragansets, &c.		<i>Manit, Manitto.</i>
Senecas.	-	<i>Haueneu.</i>
Mohawks.	-	*
Onondagos.	-	<i>Niab, Hawonia.</i>
Cayugas.	-	*
Oneidas.	-	*
Tuscaroras.	-	*
Cochnewagoes.	-	*
Wyandots.	-	*



Naudoweffies.	<i>Wakon, Tongo Wakon.</i>
Cheerake.	- *
Muskohge.	- - *
Chikkafah.	- - - *
Choktah.	- - - *
Katahba.	- - - *
Natchez.	- <i>Coyococop-Cbill.</i>
Mexicans.	- <i>Teotl, Teutl.</i>
Darien-Indians.	- *



Kamtchadals,	158. <i>Kootchaw.</i>
_____	159. <i>Kootchawee.</i>
_____	160. <i>Koot.</i>
Semoyads,	122, 127. <i>Noob.</i>
_____	126, 128. <i>Nom.</i>
Tartars on Mount-Cau-	<i>Alla.</i>
cafus,	93.
Semoyads,	123, 124. <i>Nga.</i>
_____	125. <i>Ngoa.</i>

## II. HEAVEN.

Lenni-Lennápe.	- <i>Awoffagamme.</i>
Chippewas.	- <i>Speminkakwin.</i>
Minfi.	- *
Mahicanni.	- <i>Spummuk.</i>
Shawnees.	- *
Pottawatameh.	- *

Miamis.	-	-	*
Messifaugers.	-	-	*
Kikkapoos.	-		<i>Kisbek, "sky."</i>
Piankashaws.	-	-	*
Algonkins.	-		<i>Spiminkakouin.</i>
Indians of Penobscot and St. John's.		}	<i>Spumpkeeg.</i>
Narragansets, &c.	-		<i>Keefuck, "the heavens."</i>



Tartars,	90,91,92.	<i>Kook.</i>
	91.	<i>Awa.</i>

### III. F A T H E R .

Lenni-Lennape.			<i>Nooch, my father. Gooch, thy father.</i>
Chippewas.	-		<i>Noosab.</i>
Minfi.	-		*
Mahicanni.	-		<i>Noch, Ochhon.</i>
Shawnees.	-		<i>Nuthau, Noothau, Ose- wab.</i>
Pottawatameh.	-		<i>Nofah.</i>
Miamis.	-	-	<i>Nonsab, Nofah.</i>
Messifaugers.	-		*
Kikkapoos.	-		*
Piankashaws.	-		*
Algonkins.			<i>Nousce.</i>

Indians of Penobscot and St. John's.	}	<i>Meetungus.</i>
Narragansets, &c.		<i>Osb. Nofb, my father.</i>
- - -		<i>Cofb, your father.</i>
Senecas.	- -	Hamegh.
Mohawks.	- -	Ragenca.
Onondagos.	- -	<i>Agenenbos.</i>
Cayugas.	- -	*
Oneidas.	- -	*
Tuscaroras.	- -	*
Cochnewagoes.	- -	*
Wyandots.	- -	Iestah.
Naudowessies.	- -	<i>Otab, Otab.</i>
Cheerake.	- -	*
Muskohge.	- -	*
Chikkafah.	- -	Aunkke.
Choktah.	- -	Aunkke?
Katahba.	- -	*
Natchez.	- -	*
Mexicans.	- -	<i>Tabli.</i>
Darien-Indians.	- -	<i>Tautab.</i>
Poconchi.	- -	<i>Tat. Nutat, my father.</i>
		<i>Atat, thy father. Rutat, his father. Catat, our father. Atata, your father. Quittacque, their father.</i>
Caraïbes.	- -	<i>Baba.</i>



FATHER.

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Semoyads,	120.	<i>Nisje, Neeze.</i>
—————	121.	<i>Nefe.</i>
—————	122.	<i>Neeffe.</i>
—————	123.	<i>Essai.</i>
Finns,	56.	<i>Tawto, Tooawottaw, Too-</i> <i>awtto.</i>
—————	57.	<i>Tawto.</i>
Tartars, 89, 90, 91, 94.		<i>Awtawee.</i>
—————	92, 93, 95.	<i>Awtaw.</i>
Tartars in Bucharia, 102.		<i>Awtoo.</i>
Tartars on the Jenisea,		<i>Baba.</i>
97.		
Vindæ in Carniola and } Lufatia, 6. }		<i>Oisab.</i>
Wallachians, &c.	46.	<i>Tat.</i>
Kalmuks,	137.	<i>Essigai, Babace, Aboo.</i>

IV. MOTHER.

Lenni-Lennápe,		<i>Gabowees.</i>
Chippewas.		•
Minfi.		•
Mahicanni.		<i>Inguck.</i>
Shawnees.		<i>Newab.</i>
Pottawatameh.		<i>Nanna.</i>
Miamis.		<i>Missab. Ningah, my mo-</i> <i>ther.</i>
Messifaugers.		•
Kikkapoos.		•

Piankashaws.	-	*
Algonkins.	-	*
Indians of Penobscot and St. John's.	} -	<i>Neekoufe.</i>
Narragansets, &c.	-	<i>Okafu, Witschwaw.</i>
Indians of Pennsylvania, according to William Penn.	} -	<i>Anna.</i>
Senecas.	-	Noyegh.
Mohawks.	-	Ifstaah.
Onondagos.	-	<i>Onurba.</i>
Cayugas.	-	*
Oneidas.	-	*
Tuscaroras.	-	*
Cochnewagoes.	-	*
Wyandots.	-	Nehah.
Naudoweffies.	-	*
Cheerake.	-	*
Muskohge.	-	*
Chikkafah.	- -	<i>Safke.</i>
Choktah.	- -	*
Katahba.	- -	*
Natchez.	-	*
Mexicans.	- -	<i>Nantli.</i>
Darien-Indians.	-	<i>Naunab.</i>



Mordva, or Mordua- ni, 61.	} -	<i>Awacc.</i>
Tartars in the pro- vince of Casan, 89.	} -	<i>Ana, Anawee.</i>

M O T H E R.

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_____ 91.	-	<i>Anna.</i>
_____ 93.	-	<i>Ana.</i>
Tartars near the town of Tobolsk, 94.	}	<i>Ana.</i>
Ingooshevi, 115.	-	<i>Nana.</i>
Tooshetti, 116.	-	<i>Nana.</i>
Kazee-Koomitski, 117.	-	<i>Necnoo.</i>
Semoyads in the pro- vince of Jenisea, 122	}	<i>Newan.</i>
Toungooſi, 141.	-	<i>Anee.</i>
Lamuti on the Jenisea, in Siberia, 145.	}	<i>Anai.</i>
Vogoulitchi, in the go- vernment of To- bolsk, 68.	}	<i>Sees.</i>

V. S O N.

Lenni-Lennápe.	-	<i>'Nquis. Quiffall, his son.</i>
Chippewas.	-	*
Minfi.	-	*
Mahicanſi.	-	Otrayooman.
Shawnees.	-	<i>Nicketbwab.</i>
Pottawatamch.	-	*
Miamis.	-	<i>Ninquiflab.</i>
Meſſifaugers.	-	*

Kikkapoos	- -	*
Piankashaws.	- -	*
Algonkins.	-	<i>Nitians</i> , sons.
Indians of Penobscot and St. John's	} -	<i>Namun</i> .
Narragansets, &c.	-	*
Senecas.	-	*
Mohawks.	-	*
Onondagos.	-	<i>Hebawak</i> .
Cayugas.	-	*
Oncidas.	-	*
Tuscaroras.	-	*
Cochnewagoes.	-	*
Wyandots.	-	*
Naudewessies.	-	*
Cheerake.	-	*
Muskohge.	-	*
Chikkafah.	-	*
Choktah.	-	*
Katahba.	-	*
Natchez.	-	*
Mexicans.	-	<i>Tepitzin</i> .
Darien-Indians.	-	*
Poconchi.	- -	<i>Acun</i> . <i>Vacun</i> , my son. <i>Avacun</i> , thy son. <i>Racun</i> , his son. <i>Ca-</i> <i>cun</i> , our son. <i>Avi-</i> <i>cunta</i> , your son. <i>Ca-</i> <i>cuntacque</i> , their son.



Semoyads,	125.	<i>Nioma.</i>
	120, 121, 122.	<i>Nioo.</i>
Kamastshini, on the ri- ver Kama,	132. }	<i>Neem.</i>

## VI. DAUGHTER.

Lenni-Lennápe.	-	<i>Wdan. Wdanall,</i> his daughter.
Chippewas.	-	*
Minfi.	-	*
Mahicanni.	-	*
Shawnees.	-	*
Pottawatameh.	-	*
Miamis.	-	<i>Neesban,</i> my daughter.
Messifaugers.	-	*
Kikkapoos.	-	*
Piankashaws.	-	*
Algonkins.	-	*
Indians of Penobscot and St. John's.	} }	<i>Weedoxer.</i>
Acadians, according to De Laet, p. 53.	} }	<i>Netouch,</i> or <i>Pecenemouch.</i>
Narragansets, &c.	-	*
Senecas.	-	*
Mohawks.	-	*
Onondagos.	-	<i>Ecbrojebáwak.</i>
Cayugas.	-	*
Oncidas.	-	*



Tuscaroras.	-	*
Cochnewagoes.	- -	*
Wyandots.	- -	*
Naudowessies.		*
Cheerake.	-	*
Muskohge.	- -	*
Chikkafah.	- -	*
Choktah.	- -	*
Katahba.	- -	*
Woccons.	-	*
Natchez.	-	*
Mexicans.	-	<i>Teuchpoch.</i>
Darien-Indians.		*



Semoyads,	126.	<i>Nieta.</i>
	127,128.	<i>Ne.</i>
	129.	<i>Neep.</i>

## VII. BROTHER.

Lenni-Lennápe.	-	<i>Nimat. Kimat, thy bro- } ther.</i>
Chippewas.	-	<i>Necconnis.</i>
Minfi.	-	*
Mahicanni.	-	<i>Netahcan, Nochhesum.</i>
Shawnees.	-	*
Pottawatameh.	-	<i>Sefah.</i>
Miamis.	- -	<i>Sbecmah.</i>
Messifaugers.	-	*
Kikkapoos.	-	*

Piankashaws.	-	*	
Algonkins.	-		<i>Nicanich.</i>
Indians of Penobscot and St. John's.	} }		<i>Neecheer.</i>
Acadians, according to De Laet, p. 53.	} }		<i>Skinetch.</i>
Narragansets, &c.	-		<i>Weemat.</i>
Senecas.	-	*	
Mohawks.	-	*	
Onondagos.	-		<i>Iattatége.</i>
Cayugas.	-	*	
Oneidas.	-	*	
Tuscaroras.	-		<i>Caunotka.</i> Ketotkeh?
Cochnewagoes.		*	
Hurons, according to Lahontan.	} }		<i>Yatfi,</i> my brother.
Wyandots.	-	*	
Naudowessies.	-	*	
Cheerake.	-		<i>Kenauleh.</i>
Muskohge.	-	*	
Chikkafah.	-	*	
Choktah.	-	*	
Katahba.	-	*	
Woccons.	-		<i>Yemraube.</i>
Natchez.	-	*	
Mexicans.	-		<i>Teoquichtuich.</i>
Darien-Indians.	-		<i>Roopab.</i>



Semoyads,	-	120.	<i>Naiou, Neka,</i>
<hr/>		121.	<i>Neeneka.</i>
		122.	<i>Neenaika.</i>
Tchiochonski,		54.	<i>Seezoe.</i>
Toungooft,	-	140.	<i>Nokkoom.</i>
<hr/>		141.	<i>Needoo-Nokoonmee.</i>
Lefghis,	-	50,51.	<i>Oats.</i>

### VIII. SISTER.

Lenni-Lennape.		<i>Cheefmus, Taurweema,</i>
Chippewas.	-	•
Minfi.	-	•
Mahicanni.	-	<i>Nectaumpfoh.</i>
Shawnees.	-	•
Pottawatameh.	-	<i>Miffah.</i>
Miamis.	-	<i>Sbeemanfoi.</i>
Messifaugers.	-	•
Kikkapoos.	-	•
Piankashaws.	-	•
Algonkins.	-	•
Indians of Penobscot and St. John's.	}	<i>Upbonnomoon,</i>
Acadians, according to De Laet, p. 53.	}	<i>Nekicht.</i>
Narragansets, &c.		<i>Weticks.</i>
Onondagos.	-	<i>Akzia.</i>



## SISTER.

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Semoyads,	-	120.	<i>Nainaioo, Nenaka, Neboko.</i>
<hr/>	-	121.	<i>Nebakoo, Nem, Papao.</i>
Lefghis,	-	53.	<i>Akiessio.</i>
Toungoofi,	-	141.	<i>Nadaoo-Nokoomee.</i>
<hr/>	-	143.	<i>Nokoom.</i>

## IX. HUSBAND.

Lenni-Lennápe.			<i>Weebian, your husband.</i>
Chippewas.			•
Shawnees.	-		<i>Ochecbee.</i>
Miamis.	-		<i>Weewabrab.</i>
Indians of Penobscot and St. John's.	} -		<i>Nonnewarradesock?</i>
Narragansets, &c.	-		<i>Wafick.</i>

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Cheremissi,	-	63.	<i>Watan.</i>
Semoyads,	-	120.	<i>Waezako.</i>

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## X. WIFE.

Lenni-Lennápe.	-		<i>Wirwall, his wife.</i>
Chippewas.	-		•
Minfi.	-		•
Mahicanni,	-		<i>Weewon.</i>
Shawnees.	-		•
Pottawatameh.	-		<i>Neowah.</i>
Miamis.	-		<i>Neeweewab, my wife.</i>
Messifaugers.	-		•

Kikkspoos.	-	-	*
Piankashaws.	-	-	*
Algonkins.	-	-	*
Indians of Penobscot and St. John's.	}		<i>Nessee-weeock.</i>
Narragansets, &c.	-	<i>Weewo, Mistummus, Wullogana.</i>	
Senecas.	-	-	*
Mohawks.	-	-	*
Onondagos.	-	-	*
Cayugas.	-	-	*
Oneidas.	-	-	*
Tuscaroras.	-	-	<i>Kateocca.</i>
Cochnewagoes.	-	-	*
Wyandots.	-	-	*
Nadoweffies.	-	-	*
Cheerake.	-	-	*
Muskohge.	-	-	*
Chikkafah.	-	-	*
Choktah.	-	-	*
Katahba.	-	-	*
Woccons.	-	-	<i>Yecauau.</i>
Natchez.	-	-	*
Mexicans.	-	-	*
Poconchi.	-	-	*
Darien-Indians.	-	-	*

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Morduani,	-	61. <i>Neerza.</i>
Vogoulitchi,	-	66. <i>Ne, Naim.</i>
		67. <i>Ne.</i>

Oftiaks,	-	70. <i>Ne.</i>
Semoyads,	-	121. <i>Neoo.</i>
Tchouktchi,		157. <i>Newegen, Newen.</i>
Koiballi,	-	133. <i>Naiooza.</i>
Tartars,	-	96. <i>Koodeet.</i>
_____	-	97. <i>Kaddi.</i>
Teleouti,	-	101. <i>Kati.</i>

## XI. VIRGIN.

Lenni-Lennápe.	-	<i>Kikocbquees.</i>
Chippewas.	-	<i>Jeckwaffin, girl. Ickwee,</i> woman.
Minfi.	-	<i>Ocbquefis, a girl.</i>
Mahicanni.	-	<i>Peesquaunfoo, a girl.</i>
Shawnees.		<i>Squantbantbau, a girl.</i>
Pottawatameh.	-	*
Miamis.	-	<i>Koneffwab, girl.</i>
Meffifaugers.	-	*
Kikkapoos.	-	*
Algonkins.	-	<i>Ickoueffens, girl.</i>
Indians of Penobscot and St. John's.	} }	<i>Nunskenoofe, girl.</i>
Acadians, according to De Laet.	} }	*
Narragansets, &c.		<i>Kibtuckquaw.</i>
Senecas.	-	*
Mohawks.	-	*
Onondagos.	-	<i>Ixbagani, Echro, girl.</i>
Cayugas.	-	*

Oncidas.	-	*
Tuscaroras.	-	*
Cochnewagoes.	-	*
Wyandots.	-	*
Naudowessies.	-	*
Cheerake.	-	*
Muskohge.	-	<i>Hoctocco</i> , a girl.
Chikkafah.	-	*
Choktah.	-	*
Katahba.	-	*
Woccons.	-	*
Natchez.	-	*
Mexicans.	-	*
Poconchi.	-	*
Darien-Indians.	-	<i>Neenab</i> , a girl.



Kangatfi, in Independant Tartary, 100.	}	<i>Koes.</i>
Teleouti,	- 101.	<i>Kisseetschak.</i>
Semoyads,	- 121.	<i>Nedookoo.</i>
_____	- 123.	<i>Nieetschoo.</i>
_____	- 124.	<i>Chassakoo.</i>
Mogul-Tartars,	135.	<i>Kook, Koeoeken, Okeen.</i>
Boureti and Kalmuks, 136, 137.	}	<i>Okeen.</i>
Vogoulitchi,	- 69.	<i>Neoo, Anee.</i>
Oftiaks,	- 70.	<i>Neniaiworem, Ewa.</i>
_____	- 71.	<i>Ewi.</i>
_____	- 72, 73.	<i>Oeggoeee.</i>

## XII. B O Y.

Lenni-Lennape.	-	<i>Pilawetschitsch.</i>
Chippewas.	-	•
Minfi.	-	<i>Skabanfu.</i>
Mahicanni.	-	•
Shawnees.	-	•
Pottawatameh.	-	•
Miamis.	-	<i>Querriſtab.</i>
Meffiſaugera.	-	•
Kikkspooſ.	-	•
Piankaſhaws.	-	•
Algonkins.	-	•
Indians of Penobſcot and St. John's.	} }	<i>Skeenooſe.</i>
Acadians, according to De Laet, p. 53.	} }	•
Narraganſets, &c.	-	<i>Wuſkeene.</i>
Senecaſ.	-	•
Mohawks.	-	•
Onondagoſ.	-	<i>Haxbaſ, Hebaſwak.</i>
Cayugaſ.	-	•
Oneidaſ.	-	•
Tuſcaroraſ.	-	<i>Wariaugh.</i>
Cochnewagoſ.	-	•
Wyandotſ.	-	•
Naudoweſſieſ.	-	•
Cheerake.	-	•



Muskohge.	-	-	Chépaunwah.
Chikkafah.	-	-	•
Choktah.	-	-	•
Katahba.	-	-	•
Woccons.	-	-	•
Natchez.	-	-	•
Mexicans.	-	-	•
Poconchi.	-	-	•
Darien-Indians.	-	-	•

### XIII. CHILD.

Lenni-Lennápe.	-	<i>Nitsh, Nitschaan.</i>
Chippewas.	-	<i>Bobeloshin.</i>
Minfi.	-	•
Mahicanni.	-	•
Shawnees.	-	<i>Hippelúsha.</i>
Pottawatameh.	-	•
Miamis.	-	<i>Abpeelúshab, young child.</i>
Messifaugers.	-	•
Kikkapoos.	-	•
Piankashaws.	-	<i>Pappooz.</i>
Algonkins.	-	<i>Bobilouchins, child, little children.</i>
Indians of Penobscot and St. John's.	} }	•
Narragansets, &c.	-	<i>Pappos.</i>
Onondagos.	-	<i>Ixbaa.</i>
Tuscaroras.	-	<i>Woccanookene.</i>

Semoyads,	123.	<i>Nutschoo.</i>
Suanetti,	- 110.	<i>Bobsch.</i>
Votiaki,	- 65.	<i>Nooke.</i>
Vogoulitchi,	- 67.	<i>Aeeboo, Aeeboo.</i>
Kottowi,	- 149.	<i>Poop.</i>
Inhabitants of the Kou- rillkie-Islands, 162.	}	<i>Poompoo.</i>

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#### XIV. M A N.

Lenni-Lennápe,		<i>Lenno.</i>
Chippewas.	-	<i>Alliffinape, Lennis, Anne- neh, Ninnee.</i>
Minsi.	-	<i>Lennowegh.</i>
Mahicanni.	-	<i>Nemonnauw.</i>
Shawnees.	-	<i>Ilenni, Linnee, Ilenni, Linni.</i>
Pottawatamch.	-	*
Miamis.	-	<i>Ablanuab.</i>
Messifaugers.	-	*
Kikkapóos.	-	*
Piankafhaws.	-	*
Algonkins.	-	<i>Aliffinape.</i>
Indians of Penobscot and St. John's.	}	<i>Sanumbee.</i>
Narragansetts, &c.	-	<i>Nnin.</i>
Acadians, according to De Laet, p. 53.	}	<i>Keffona.</i>

Indians of New-Eng- land, according to Purchas.	}	<i>Chise</i> , "an old man."
Senecas.	- -	<i>Hogedagb</i> ?
Mohawks.	-	<i>Ratfin</i> .
Onondagos.	-	<i>Unque. Etschinak</i> , a man.
Cayugas.	- -	*
Oneidas.	-	<i>Eetsen-Caunegauteel</i> ?
Tufcaroras.	-	<i>Entequos</i> , a man.
Cochnewagoes.		*
Wyandots.	-	*
Naudowessies.	-	*
Cheerake.	- -	*
Muskohge.	-	<i>Ista</i> ? <i>Istee-Hoononwah</i> .
Chikkasah.	-	<i>Nockeneh</i> .
Choktah.	- -	*
Katahba.	-	*



Semoyads,	-	121. <i>Nenetsch, Nenatsche.</i>
—————		122. <i>Nennetssee.</i>
—————		123. <i>Ennetsche.</i>
—————	-	124. <i>Ennetsche.</i>
Oftiaks,	72,73,74.	<i>Kassée.</i>
—————	-	74. <i>Gasse.</i>
Bucharians,	-	102. <i>Kaise.</i>
Kirguissi,	-	104. <i>Kese.</i>
Yakouti,	-	106. <i>Keessee.</i>
Tchouvahhi,	-	64. <i>Seen.</i>
Taweeguini,	-	131. <i>Chassa.</i>

## XV. H E A D.

Lenni-Lennápe.	-	<i>Wibi, Wiquajek.</i>
Chippewas.	- -	<i>Oustecouan, Nindip.</i>
Minsi.	- -	•
Mahicanni.	- -	Utup, Dup. <i>Weenfis, his head.</i>
Shawnees.	- -	Weelekeh. <i>Weefeb, his head.</i>
Pottawatameh.	-	•
Miamis.	- -	<i>Endeabpukabnee.</i>
Messifaugers.	-	•
Kikkapoos.	- -	•
Piankashaws.	- -	•
Algonkins.	-	<i>Ousticouan, Ustigon.</i>
Indians of Penobscot and St. John's.	} -	<i>Neetop, Woodtum.</i>
Acadians, according to De Laet, p. 53.	} -	<i>Menongi.</i>
Narragansets, &c.	-	<i>Uppaquontop.</i>
Sankikani.	-	<i>Wyer.</i>
Senecas.	-	•
Mohawks.	-	•
Onondagos.	-	<i>Aníwara.</i>
Cayugas.	-	•
Oncidas.	-	•
Tuscaroras.	-	<i>Ootare.</i>
Cochnewagoes.	-	•

Wyandots.	-	*
Naudowessies.	-	*
Cheerake.	-	*
Muskohge.	-	Isteka, <i>Eca</i> . Eka, his head,
Chikkasah.	-	Skoboch.
Choktah.	-	*
Katahba.	-	*
Woccons.	-	<i>Poppe</i> .
Natchez.	-	*
Mexicans.	-	<i>Tzontecoulli</i> .
Poconchi.	-	<i>Holom, Na</i> .
Darien-Indians.	-	*
Indians of Guaiana, cal- led by De Lact, Ja- ioi. †	} }	<i>Boppe</i> .
Brazilians.	-	<i>Acan</i> .
Peruvians.	-	*

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† I ought to have mentioned, under the head of Father and Mother, that these Indians call Father, *Pape*, and Mother, *Immer*. According to Pallas, the Koriaki, 153, call father *Pape*, and other Koriaki, 155, *Epe*. The inhabitants of the island of Karaga, near the north-east coast of Kamtschatka, 156, call Father, *Papa*. The Taweeguini, or Taiks, (Pallas, 131) call Mother, *Emma*. The Shebaioi, another nation of Guaiana, call Mother, *Hamma*. According to Pallas, the Semoyads, 129, in the district of Timskago, call Mother, *Amma*. The Toungoooi, 143, call Mother, *Ame*. The Yokagirri, 147, on the Jenifea, *Ama*: the Kottowi, 149, and the Assani, 150, both living in the vicinity of the Jenifea, in Siberia, *Ama*. Other Siberian tribes, 151, 152, *Am*.

Chilese. - *Lonco, Towongben.*



Semoyads, 126. *Olol.*  
 \_\_\_\_\_ 127, 128, 129. *Ollo.*  
 Karaffini, - 130. *Aeebada, Hollad.*  
 Kamastshini, - 132. *Ooloo.*  
 Koiballi, - 133. *Ooloo.*  
 Yokagirri, - 147. *Monolee.*  
 Altekefeck-Abif- } 112. *Ieka.*  
 finian, }  
 Kufhazibb-Abiffi- } 113. *Aka.*  
 nian, }

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## XVI. N O S E.

Lenni-Lennápe. - *Wikiwon.*  
 Chippewas. - *Injosh, Yoch, Yotcb.*  
 Minfi. - *Wichke, Wichkivan.*  
 Mahicanni. - *Okewon.*  
 Shawnees. *Ocbali.*  
 Pottawatameh. - *Ottshafs.*  
 Miamis. - *Keewabnee.*  
 Messifaugers. - \*  
 Kikkapoos. - \*  
 Piankashaws. - \*  
 Algonkins. - *Yach.*  
 Indians of Penobscot } *Keeton.*  
 and St. John's. }  
 Acadians, according to } *Chickkon.*  
 De Lact. - }

Indians of New-Eng-land, according to Purchas.	} <i>Peechten.</i>
Narragansets, &c.	•
Sankikani.	- <i>Akywan.</i>
Senecas.	- •
Mohawks.	- <i>Onuhsh.</i>
Onondagos.	- <i>Omoehsa.</i>
Cayugas.	- •
Oncidas.	- •
Tufcaroras.	- •
Cochnewagoes.	- •
Wyandots.	- <i>Yuungah.</i>
Naudoweffies.	- •
Cheerake.	- •
Muskohge.	- <i>Isteedpooch.</i>
Chikkafah.	- <i>Ebitchella.</i>
Choktah.	- •
Katahba.	- •
Woccons.	- •
Natchez.	- •
Mexicans.	- •
Poconchi.	- •
Darien-Indians.	- •
Brafilians.	- <i>Tin, Ty.</i>
Caraibes.	- <i>Nicbiri.</i>

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 Semoyads, - 126. *Pafchee.*  
 ----- 127, 128, 129. *Poofch.*

Koriaki,	-	155.	<i>Keka, Kaaiko.</i>
Kamtchadals,	-	158.	<i>Kaaikan.</i>
_____	-	159.	<i>Kaaiko.</i>
_____	-	160.	<i>Kaeeke, Koekio.</i>
Tchouktchi,	-	157.	<i>Echa.</i>

XVII. E Y E.

Lenni-Lennápe.	-	<i>Wuschginquall,</i>	eyes.
Chippewas.	-	<i>Wiskinkhie,</i>	Skefick, eyes.
Minfi.	-	*	
Mahicanni.	-	<i>Hkeesque.</i>	
Shawnees.	-	<i>Skeefacoo, Skiffesqwa.</i>	Ske- fickqueh, eyes.
Pottawatameh.	-	<i>Neskefick.</i>	
Miamis.	-	<i>Keefesquee.</i>	
Messifaugers.	-	*	
Kikkapoos.	-	*	
Piankashaws.	-	*	
Algonkins.	-	<i>Ouskinchic,</i>	eyes.
Indians of Penobscot and St. John's.	} -	<i>Seéseeco,</i>	eyes.
Acadians, according to De Laet.	} -	<i>Nepiguigour,</i>	eyes.
Indians of New-Eng- land, according to Purchas.	} -	<i>Sbeesuck.</i>	
Narragansets, &c.	-	*	
Sankikani.	-	<i>Schinquoy.</i>	
Senecas.	-	*	



Mohawks.	-	*	
Onondagos.	-		<i>Ogábra.</i>
Cayugas.	-	-	*
Oneidas.	-		*
Tufcaroras.	-		*
Cochnewagoes.	-		*
Wyandots.	-		*
Nadowessies.	-		<i>Esbike, eyes.</i>
Cheerake.	-	-	<i>Cheekatole.</i>
Muskohge.	-		<i>Istètolhwah. Etot lewáb</i> <i>eyes.</i>
Chikkafah.	-		<i>Skin, Skin, eyes.</i>
Choktah.	-		*
Katahba.	-		*
Woccons.	-		*
Natchez.	-		*
Mexicans.	-		<i>Ixtelotli, eyes.</i>
Poconchi.	-	-	*
Darien-Indians.	-		*
Brafilians.	-		<i>Deffa, Defa, Scefcab, eyes.</i>
Peruvians.	-	-	*
Chilefe.	-	-	<i>Ne, eyes.</i>
Caraïbes.	-	-	<i>Nákou, my eyes.</i>



Semoyads,	-	120. <i>Sayeoo, Saerwa.</i>
_____		121. <i>Saerwi, Seoo.</i>
_____		122. <i>Saiaoo.</i>
_____	-	123, 124. <i>Sée.</i>

—————	126, 127, 128, } <i>Sae.</i>
	129.
Tcherkeffi,	- 111. <i>Ne.</i>
Inbaci,	- 151. <i>Dees.</i>
Kartalini,	- 108. <i>Tooalee, Twalee.</i>
Imeretians,	- 109. <i>Tolee.</i>

## XVIII. E A R.

Lenni-Lennápe.	-	<i>Whittawak</i> , ears.
Chippewas.	-	<i>Nondawar</i> . Netowwock, ears.
Minfi.	-	*
Mahicanni.	-	<i>Towobque.</i>
Shawnees.	-	<i>Nitawaga, Towacah.</i>
Pottawatameh.	-	*
Miamis.	-	<i>Nittabwabkee.</i>
Messifaugers.	-	*
Kikkapoos.	-	*
Piankashaws.	-	*
Algonkins.	-	*
Indians of Penobscot and St. John's.	} }	<i>Toúwaugo</i> , ears.
Acadians, according to De Lact.	} }	<i>Seckdoagan</i> , ears.
Sankikani.	-	<i>Hyttrwack.</i>
Narragansets, &c.	-	*
Indians of New-Eng- land, according to Purchas.	} }	<i>Fawwucke.</i>
Senecas.	-	*

Mohawks.	-	Ohuntah.
Onondagos.	-	<i>Obúcbia.</i>
Cayugas.	-	*
Ôneidas.	- -	*
Tufcaroras.	-	<i>Ooetbnat, ears.</i>
Cochnewagoes.	- -	*
Wyandots.	- -	*
Naudowessies.		<i>Nookab, ears.</i>
Cheerake.	-	Checlane.
Muskohge.	- -	<i>Hotsá? Istéhuchtsko.</i>
Chikkafah.	- -	Ocksebifh, ears.
Choktah.	- -	*
Katahba.	- -	*
Woccons.	-	*
Natchez.	- -	*
Mexicans.	-	<i>Nacaxtli, ears.</i>
Poconchi.	- -	*
Darien-Indians.	-	*
Jaioi, in Guaiana.	-	<i>Pannaëe.</i>
Arwaccæ, in Guaiana.		<i>Wadycke.</i>
Brafilians.	-	<i>Nembi, Nambi, Namby, ears.</i>
Chilese.	- -	<i>Pilum, ears.</i>



Zhiryané,	-	59. <i>Pel.</i>
Permiaki,	-	60. <i>Pel.</i>
Mokshané,	-	62. <i>Peelai.</i>
Cheremiffi,	-	63. <i>Peeleeksch, Pihfcho.</i>
Votiaki,	-	65. <i>Pel.</i>
Vogoulitchi,	67,68,69.	<i>Pat, Pel, Pail.</i>
Ostiaks,	70,72,73,74.	<i>Pel, Peel, Peel, Peel.</i>

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 XIX. FOREHEAD.

Lenni-Lennápe.	-	<i>Wochgalau.</i>
Chippewas.	- -	Nekatick.
Minfi.	- -	*
Mahicanni.	- -	*
Shawnees.	- -	Nefech.
Pottawatameh.	-	*
Miamis.	- -	*
Messifaugers.	-	*
Kikkapoos.	- -	*
Piankashaws.	- -	*
Algonkins.	-	*
Indians of Penobscot and St. John's.	} }	*
Narragansets, &c.	-	*
Indians of Pennsylvania.		<i>Hackálu.</i>
Acadians, according to De Laet.	} }	<i>Tegoeja.</i>
Sankikani.	-	<i>Nachkaronck.</i>
Senecas.	-	*
Mohawks.	-	*
Onondagos.	-	<i>Oganquara.</i>
Cayugas.	-	*
Oneidas.	-	*
Tuscaroras.	-	*
Cochnewagoes.	-	*
Wyandots.	-	*



Toofhetti,	-	116. <i>Haka.</i>
Oftiaks,	-	72. <i>Taeedaga.</i>
Lopari,	-	58. <i>Kallo, Gallo.</i>

## XX. HAIR.

Lenni-Lennápe.	-	<i>Milach.</i>
Chippewas.	-	<i>Liffis, Lissy.</i>
Minfi.	-	*
Mahicanni.	-	Weehauknum, hair of the head.
Shawnees.	-	<i>Neleetbe.</i>
Pottawatameh.	-	Winfis, hair of the head.
Miamis.	-	<i>Neercesfab.</i>
Meffifaugers.	-	*
Kikkapoos.	-	*
Piankashaws.	-	*
Algonkins.	-	<i>Liffis, Lissy.</i>
Indians of Penobscot and St. John's.	}	<i>Peerfoo.</i>
Narragansets, &c.	-	<i>Wesbeck. Muppacuck, "a long lock."</i>
Acadians, according to De Laet.	}	<i>Menzaben.</i>
Senecas.	-	*
Mohawks.	-	*
Onondagos.	-	<i>Onuchquirà.</i>
Cayugas.	-	*
Oneidas.	-	*
Tuscaroras.	-	<i>Oowaara.</i>
Cochnewagoes,	-	*

Wyandots.	-	*
Naudowessies.	-	*
Cheerake.	-	*
Muskohge.	-	Isteka-eece, hair of the head.
Chikkafah.	-	Pache, <i>Pafe</i> , hair of the head.
Choktah.	-	*
Katahba.	-	*
Woccons.	-	<i>Tumme</i> .
Natchez.	-	*
Mexicans.	-	<i>Tzontli</i> .



Vindæ, in Carniola } and Lufatia, 6. }		<i>Loffee</i> .
Mogul-Tartars,	135.	<i>Iffi</i> .
Kartalini,	- 108, 109.	<i>Tma, Toma</i> .
Oftiaks,	- 72.	<i>Warras</i> .
Suanetti,	- 110.	<i>Patoo</i> .
Carelians,	- 56.	<i>Tookka, Tookat</i> .
Olonetzi,	- 57.	<i>Toakoo</i> .
Votiaki,	- 65.	<i>Ieersee, Ersee</i> .

## XXI. M O U T H.

Lenni-Lennápe.	-	<i>Wdoon</i> .
Chippewas.	-	<i>Meeffey</i> .
Minfi.	-	<i>Ochtun</i> .
Mahicanni.	-	<i>Otoun</i> .
Shawnees.	-	*

Pottawatameh.	-	Indoun, Indown.
Miamis.	-	<i>Endonee.</i>
Messifaugers.	-	*
Kikkapoos.	-	*
Piankashaws.	-	*
Algonkins.	-	*
Indians of Penobscot and St. John's.	} -	Madoon.
Acadians, according to De Laet.	} -	<i>Meton. Nekovi, the lips.</i>
Narragansets, &c.	-	*
Pampticoughs.	-	*
Sankikani.	-	<i>Toonne.</i>
Senecas.	-	*
Mohawks.	-	*
Onondagos.	-	<i>Ixbagacbrabnta.</i>
Cayugas.	-	*
Oneidas.	-	*
Tuscaroras.	-	*
Cochnewagoes.	-	*
Wyandots.	-	*
Naudowessies.	-	<i>Eeb.</i>
Cheerake.	-	*
Muskohge.	-	<i>Istèchóquoh.</i>
Chikkafah.	-	*
Choktah.	-	*
Katahba.	-	*
Woccons.	-	*
Natchez.	-	*
Mexicans.	-	<i>Camatli, Cbal.</i>

Poconchi.	-	*
Darien-Indians.	-	*
Jaioi, in Guaiana.	-	<i>Hopataly.</i>
Brazilians.	-	<i>Iourou.</i>
Peruvians.	-	*
Chilese.	-	<i>Oun.</i>



Karaffini,	-	130.	<i>Ende.</i>
Taweeguini,	-	131.	<i>Oengde.</i>
Kamasthini,	-	132.	<i>Ang.</i>
Semoyads,		126.	<i>Angda.</i>
_____		124.	<i>Mepbo.</i>
Toungoofi,	-	143.	<i>Hamoon.</i>
Inhabitants of the So-	}		<i>Odtoo.</i>
ciety-Isles.			
Inhabitants of the	}		<i>Motoo.</i>
Friendly-Isles.			
Inhabitants of Easter-	}		<i>Odtoo.</i>
Island.			
Inhabitants of the Mar-	}		<i>Motoo.</i>
quesas.			

## N O T E.

The words in the language of the Society-Isles, Friendly-Isles, Easter-Island, and the Marquesas, are taken from Dr. Forster's *Observations*, already mentioned. They are placed here to show, that there is *some* resemblance between the languages of these islands and the languages of the Americans. Compare these words with Ochtun, Otoun, *Meson*. Dr. Forster observes, that if we "consult the Mexican, Peruvian, and Chilese vocabularies, and those of other American languages, we find not the most distant, or even accidental similarity between any of the American languages, and those of the South-Sea Isles.



The colour, features, form, habit of body, and customs of the Americans, and these islanders, are, he says, totally different; as every one conversant with the subject, will easily discover. Nay, the distances of 600, 700, 800, or even 1000 leagues between the continent of America and the Easternmost of these isles, together with the wretchedness and small size of their vessels, prove, in my opinion, incontestably, that these islanders never came from America." *Observations, &c.* p. 280. I have no hesitation in subscribing to Dr. Forster's opinion, that these islanders are not emigrants from America; but I do not think the doctor has treated this subject with his usual learning, and acuteness. The American words, in his *Comparative Table*, are very few in number, and are entirely confined to the languages of the Mexicans, the Peruvians, and Chilese. Other American languages should certainly have been noticed. The result of the comparison would have been, that there are *some words* nearly similar in the languages of certain American tribes, and in those of the islanders under consideration. I may mention in this place, for I shall not resume the subject, that the Tuscaroras call water *Awoos*, and the Muskhoge, or Creeks, *Wewwa*. The inhabitants of the Society and Friendly Isles, the Marquesas, &c. call it *Evai*; the inhabitants of New-Caledonia, *T-evai, ooe*; the inhabitants of Tanna, *T-evai*. Dr. Forster's assertion, that the "colour, features, form, habit of body, and customs of the Americans, and these islanders, are totally different," is certainly too general. He himself tells us, speaking of the inhabitants of the Society-Isles, that the "colour of their skin is less tawny than that of a Spaniard, and not so coppery as that of an American; it is of a lighter tint than the fairest complexion of an inhabitant of the East-Indian islands; in a word, it is of a white, tinged with a brownish yellow, however not so strongly mixed, but that on the cheek of the fairest of their women, you may easily distinguish a spreading blush. From this complexion we find all the intermediate hues down to a lively brown," &c. *Observations, &c.* p. 229. I think that our Cheerake-Indians are not darker than

a Spaniard. I have plainly seen the blush upon the face of Indian women. The inhabitants of the Marquesas, "are in general more tawny than the former" [the people of the Society-Isles] being situated in the latitude of  $9^{\circ} 57'$  South, nearer the line than the Society-Isles;" &c. *Observations, &c.* p. 232. The complexion of the inhabitants of the Friendly-Isles "is of a darker hue, than that of the commonalty of the natives in the Society-Isles; though, in my opinion, it partakes of a lively brown, inclining so far towards the red or copper colour, as not to deserve the appellation of swarthy." *Observations, &c.* p. 234. These remarks concerning the complexion of the people of the Society-Isles, Friendly-Isles, and Marquesas, will be sufficient to show the American naturalist, that the colour of these people and that of many American tribes is not, as Dr. Forster observes, "totally different." In other physical features, or circumstances, the difference is less considerable than our author seems to suppose. But this is not the place to pursue the inquiry much farther. The physical and other relations of the Americans, and the people of other parts of the earth, will be minutely attended to in my large work relative to this country. I shall content myself, at present, with observing on this subject, that the European philosophers labour under a great mistake in supposing, that the complexions of the Americans are so uniform, or nearly the same. In many instances, the different tribes, independently of admixture, differ very essentially from each other, both in colour and in form. Thus, the Miná, whom we commonly call Mansees, are very dark, and the Cheerake very light. Sometimes, a range of hills divides two American tribes (speaking the same language) whose complexions are different. Dr. Forster's remark that the customs of the Americans and those of the people of the South-Sea-Isles are totally different, is entitled to still less attention. But what, the reader will ask, is the purport of these observations? Is it my intention to prove, or to assert, that the people of America and those of the South-Sea-islands are the same? I answer no. I have thought it proper to correct what appeared to be an error of a

very learned man; and I must think it probable that the ancestors of some of the Americans, and of the people of the Society-Isles, &c. had once some connection with each other. This, it is probable, was *before* the continent of America and those islands received their present races of people from Asia, which seems to have been the principal foundery of the human kind.

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## XXII. T O O T H.

Lenni-Lennápe.	-	<i>Wipit.</i>
Chippewas.	-	<i>Tibbit, Weebitt, the teeth.</i> <i>Nebetun, the teeth.</i>
Minfi.	-	•
Mahicanni.	-	<i>Weepectan.</i>
Shawnees.	-	<i>Nippigee. Nepittalleh,</i> <i>the teeth.</i>
Pottawatameh.	-	<i>Webit, teeth.</i>
Miamis.	-	<i>Neepectab.</i>
Messifaugers.	-	•
Kikkapoos.	-	•
Piankashaws.	-	•
Algonkins.	-	<i>Tibit, Tebit, teeth.</i>
Indians of Penobscot and St. John's.	} }	<i>Weeheedab.</i>
Acadians, according to De Laet.	} }	<i>Nebidie.</i>
Narragansets, &c.	-	•
Sankikani.	-	<i>Wypyt.</i>
Senecas.	-	•

Mohawks.	- -	•
Onondagos.	-	<i>Onotschiäje</i> , teeth.
Cayugas.	- -	•
Oneidas.	- -	•
Tuscaroras.	- -	•
Cochnewagoes.	-	•
Wyandots.	-	•
Naudowessies.	-	•
Cheerake.	-	•
Muskohge.	-	<i>Isténóteeh</i> .
Chikkafah.	- -	<i>Notch</i> , teeth.
Choktah.	- -	•
Katahba.	- -	•
Woccons.	-	•
Natchez.	- -	•
Mexicans.	- -	<i>Tlantli</i> . teeth.



Lefghis,	-	50, 51. <i>Zeebee</i> .
<u>          </u>	-	52. <i>Tfabee</i> , <i>Tfarwee</i> .
Ostiaks,	-	71. <i>Teeboo</i> .
<u>          </u>	-	72. <i>Teboo</i> .
Semoyads,	-	120. <i>Teebyeb</i> .
<u>          </u>	-	121. <i>Teeoo</i> , <i>Teebe</i> .
Indoftani,		168, 169. <i>Dant</i> .

XXIII. T O N G U E.

Lenni-Lennápe.	-	<i>Wilano</i> .
Chippewas.	-	<i>Outon</i> , <i>Ooton</i> .

Minfi.	-	*
Mahicanni.	-	Weenannuh.
Shawnees.	-	*
Pottawatameh.	-	*
Miamis.	-	<i>Neelabnee.</i>
Messifaugers.	-	*
Kikkapoos.	-	*
Piankashaws.	-	*
Algonkins.	-	<i>Outan, Ooton.</i>
Indians of Penobscot and St. John's.	}	<i>Weelauloo.</i>
Acadians, according to De Lact.	}	<i>Nirnou.</i>
Narragansets, &c.	-	*
Sankikani.	-	<i>Wyeranou.</i>
Senecas.	-	*
Mohawks.	-	*
Onondagos.	-	<i>Enácbfe.</i>
Hochelagenfes.	-	<i>Ofnache.</i>
Cayugas.	-	*
Oncidas.	-	*
Tuscaroras.	-	*
Cochnewagoes.	-	*
Wyandots.	-	*
Nadowessies.	-	*
Cheerake.	-	*
Muskohge.	-	<i>Isté-tólaúfwah.</i>
Chikkafah.	-	<i>Soolib.</i>
Choktah.	-	<i>Soolib.</i>
Katahba.	-	*

Woccons.	-	*
Natchez.	-	*
Mexicans.	-	<i>Nenepilli.</i>
Poconchi.	-	*
Darien-Indians.	-	*
Brafilians.	-	<i>Apecum.</i>
Chilese.	-	<i>Quewen.</i>

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Vogoulitchi,	67.	<i>Naelm.</i>
Ostiaks,	70.	<i>Naileem.</i>
—————	71,72,73,74.	<i>Nailem.</i>
Imeretians,	-	109. <i>Neena.</i>
Suanetti,	-	110. <i>Neem.</i>
Kartalini,	-	108. <i>Ena.</i>
Koiballi,	-	133. <i>Siool.</i>
Mogul-Tartars,	135.	<i>Kile, Koele.</i>
Toungoofi,	141,142.	<i>Eennee.</i>
Boureti,	-	136. <i>Kileen.</i>
Kalmuks,	-	137. <i>Kelen, Keleem.</i>
Tartars,	-	89. <i>Tyel.</i>
—————		90. <i>Teel, Til.</i>
—————		91. <i>Tel.</i>
—————	-	92,93. <i>Teel.</i>
—————	-	94. <i>Tel, Teel.</i>
—————	-	95,96. <i>Teel.</i>

## XXIV. B E A R D.

Lenni-Lennápe.	-	<i>Wúttoney.</i>
Chippewas.	-	<i>Misibiton, Opecwyésky.</i>

Minfr.	-	•
Mahicanni.	-	•
Shawnees.	-	<i>Nitunia.</i>
Pottawatameh.	-	•
Miamis.	-	•
Messifaugers.	-	•
Kikkapoos.	-	•
Piankashaws.	-	•
Algonkins.	-	<i>Misbiton.</i>
Indians of Penobscot and St. John's.	} }	•
Acadians, according to De Laet.	} }	<i>Misgidion.</i>
Narragansets, &c.	-	•
Senecas.	-	•
Mohawks.	-	•
Onondagos.	-	<i>Onusgera.</i>
Cayugas.	-	•
Oneidas.	-	•
Hochelagenfes.	-	<i>Hebelin.</i>
Tuscaroras.	-	•
Cochnewagoes.	-	•
Wyandots.	-	•
Naudowessies.	-	•
Cheeraké.	-	•
Muskohge.	-	<i>Istéchockhésésh.</i>
Chikkafah.	-	•
Choktah.	-	•
Katahba.	-	•
Woccons.	-	•

Natchez.	-	-	*
Mexicans.	-	-	*
Poconchi.	-	-	*
Darien-Indians.	-	-	*



Chechengi,	-	114.	<i>Mag, Maig, Maiw.</i>
Estlandians,	-	55.	<i>Habbe.</i>

XXV. H A N D.

Lenni-Lennápe.	-	-	<i>Nachk, my hand.</i>
Chippewas.	-	-	Neningeen.
Indians of Pennsylvania.	-	-	<i>Nach, Alænskan, Olænskan, Laenskan, Lænskan†.</i>
Minfi.	-	-	*
Mahicanni.	-	-	Onifkan.
Shawnees.	-	-	<i>Niligee.</i>
Pottawatameh.	-	-	Neninch.
Miamis.	-	-	<i>Enabkee.</i>
Messifaugers.	-	-	*
Kikkapoos.	-	-	*
Piankashaws.	-	-	*
Algonkins.	-	-	*
Indians of Penobscot and St. John's.	-	-	} <i>Oleechee, hands.</i>
Acadians, according to De Laet.	-	-	} <i>Nepeden.</i>
Narragansets, &c.	-	-	*

† I take these words from the Lutheri Catechismus, and from the *Novæ Succiz seu Pensylvaniæ in America Descriptio.*



Senecas.	-	*
Mohawks.	-	*
Onondagos.	-	<i>Eniáge.</i>
Cayugas.	-	*
Oneidas.	-	<i>Smufagb.</i>
Tufcaroras.	-	*
Cochnewagoes.	-	*
Wyandots.	-	*
Naudowessies.	-	*
Cheerake.	-	*
Muskohge.	-	<i>Iftinkeh.</i>
Chikkafah.	-	<i>Ilbock.</i>
Choktah.	-	*
Karahba.	-	*
Woccons.	-	*
Natchez.	-	*
Mexicans.	-	<i>Maytl.</i>
Darien-Indians.	-	*
Poconchi.	-	<i>Cam.</i>



Akashini,	-	119. <i>Nak.</i>
Altekefeck,	-	112. <i>Eenape.</i>
Toungooft,	-	138. <i>Naila.</i>
_____	-	139. <i>Natee.</i>
_____	-	142. <i>Nala.</i>

## XXVI. B E L L Y.

Lenni-Lennápe.	-	<i>Wachtley.</i>
Chippewas.	-	<i>Mishemout, Ishquamach.</i>

Minfi.	-	*	
Mahicanni.	-		Omauchtei, Machty.
Shawnees,	-	*	
Pottawatameh.	-	*	
Miamis.	-		<i>Mooyeeche.</i>
Messifaugers.	-	*	
Kikkapoos.	-	*	
Piankashaws.	-	*	
Algonkins.	-		<i>Misbemout.</i>
Indians of Penobscot and St. John's.	} }		<i>Peetbongee.</i>
Acadians, according to De Laet.	} }		<i>Migedi.</i>
Narragansets, &c.	-	*	
Senecas.	-	*	
Mohawks.	-	*	
Onondagos.	-		<i>Otquanta.</i>
Cayugas,	-	*	
Oncidas,	-	*	
Tufcaroras.	-	*	
Cochnewagoes,	-	*	
Wyandots,	-	*	



Tchiochonki,	-	54.	<i>Watsee, Watza, Wattza.</i>
Carelians,	-	56.	<i>Watschtscba, Wattscba.</i>
Olonetzi,	-	57.	<i>Wattscbo.</i>
Kartalini,	-	108.	<i>Mootzelee.</i>

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 XXVII. F O O T.

Lenni-Lennápe.	-	•
Chippewas.	-	Nesittun. <i>Ozett</i> , foot or feet.
Minfi.	-	•
Mahicanni.	-	<i>Wibeton</i> , his feet.
Shawnees.	-	•
Pottawatameh.	-	Nesit.
Miamis.	-	<i>Neecahtee</i> .
Messifaugers.	-	•
Kikkapoos.	-	•
Piankashaws.	-	•
Algonkins.	-	•
Indians of Penobscot and St. John's.	} .	<i>Moseet</i> . <i>Seétuch</i> , feet‡.
Acadians, according to De Laet.	} .	
Nárragansets, &c.	-	•
Senecas.	-	•
Mohawks.	-	•
Onondagos.	-	<i>Oschsita</i> .
Cayugas.	-	•
Oneidas.	-	•
Tuscaroras.	-	•

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‡ *Moseete*, in the language of the Indians of New-England, according to Purchas,

Cochnewagoes.	-	*
Wyandots.	-	*
Cheerake.	-	*
Muskohge.	-	*
Chikkafah.	-	Yeych.
Caraïbes.	- -	<i>Nougouti</i> , my foot.
Brafilians.	-	<i>Pi</i> .



Semoyads	121.	<i>Ngæe, Gæe.</i>
_____	122.	<i>Nge.</i>
_____	- 123.	<i>Ngo.</i>
_____	- 124.	<i>Nga.</i>
_____	- 125.	<i>Ngæe.</i>
Perfians,	- 76.	<i>Pæe, Paa.</i>
Bucharians,	- 102.	<i>Pæe.</i>
Tartars,	- 96.	<i>Azak.</i>
_____	97,100.	<i>Afak.</i>

XXVIII. S K I N.

Lenni-Lennápe.	-	<i>Cbey.</i>
Chippewas.	-	<i>Pokkikkin.</i>
Onondagos.	-	<i>Ganecbwa.</i>
Chilefe.	- -	<i>Tolqui.</i>



Lefghis,	-	50.	<i>Cbeg.</i>
_____	-	51.	<i>Keg.</i>
Vogoulitchi,	-	67.	<i>Towl.</i>
_____	-	66,68.	<i>Tool.</i>

## XXIX. F L E S H.

Lenni-Lennápe.		<i>Ojoos.</i>
Chippewas.	-	<i>Weas, meat. Weafs, Wi- jaas.</i>
Minfi.	-	*
Mahicanni.	-	<i>Weeas, flesh or meat.</i>
Shawnees.	-	<i>Wiotbe. Wiauthec, meat. Wijotbi.</i>
Pottawatameh.	-	*
Miamis.	- -	<i>Lananfoi, beef.</i>
Messifaugers.	-	*
Kikkapoos.	-	*
Piankashaws.	-	*
Algonkins.	-	<i>Weafs. Oüias, meat.</i>
Indians of Penobscot and St. John's.	} -	*
Acadians, according to De Laet.	} -	*
Narragansets, &c.	-	*
Senecas.	-	*
Mohawks.	-	*
Onondagos.	-	<i>Owachra.</i>
Cayugas.	-	*
Oncidas.	-	<i>Wauabjoo, meat.</i>
Tufcaroras.	-	*
Cheerake.	-	*

Muskohge.	-	*
Chilese.	-	<i>Ilon.</i>



Lopari,	-	58. <i>Otyeb.</i>
Semoyads,	-	124. <i>Odga.</i>
-----	-	126. <i>Wodge.</i>
Oftiaks,	-	71. <i>Wode.</i>
-----	-	75. <i>Wotee.</i>
Toungoofi,	-	142. <i>Oolla.</i>

### XXX. B L O O D.

Lenni-Lennápe.	-	<i>Moocum.</i>
Chippewas.	-	<i>Misqúy, Miskow.</i>
Minfi.	-	<i>Môcbcum.</i>
Mahicanni.	-	<i>Pucakan.</i>
Shawnees.	-	<i>Misqueb, Musqui.</i>
Pottawatameh.	-	<i>Musqueh.</i>
Miamis.	-	*
Messifaugers.	-	*
Kikkapoos.	-	*
Piankashaws.	-	*
Algonkins.	-	<i>Miscoue, Miskoo.</i>
Indians of Penobscot } and St. John's. }	-	*
Acadians, according to } De Lact. - }	-	*
Narragansets, &c.	-	*
Sankikani.	-	<i>Mobocht.</i>

Senecas.	-	*
Mohawks.	-	*
Onondagos.	-	<i>Otquéchfa.</i>
Cayugas.	-	*
Oneidas.	-	*
Tuscaroras.	-	*
Cochnewagoes.	-	*
Wyandots.	-	Ingoh.
Naudoweffies.	-	*
Cheerake.	-	Kegore ?
Muskohge.	-	Chaútauh.
Chikkafah.	-	*
Choktah.	-	*
Katahba.	-	*
Woccons.	-	*
Natchez.	-	*
Mexicans.	-	*
Brasilians.	-	<i>Tagui.</i>
Chilese.	-	<i>Mollbuen, Malvin.</i>



Tartars,	-	97. <i>Kagan.</i>
Koriaki,	-	154. <i>Moollyomool.</i>
Dugorri,	-	80. <i>Toog.</i>

## XXXI. HEART.

Lenni-Lennápe.	-	<i>Wdee. Ktee, thy heart.</i>
Chippewas.	-	<i>Oathty, Michewab.</i>

Minfi.	-	-	*
Mahicanni.	-	-	<i>Utob, Wtau, his heart.</i>
Shawnees.	-	-	<i>Oteebe? Otahch, his heart.</i>
Pottawatameh.	-	-	*
Miamis.	-	-	<i>Entabbee.</i>
Messifaugers.	-	*	*
Kikkapoos.	-	-	*
Piankashaws.	-	-	*
Algonkins.	-	-	<i>Micheoue.</i>
Indians of Penobscot and St. John's.	}	-	*
Acadians, according to De Laet.	}	-	*
Narragansets, &c.	-	-	<i>Wuttah.</i>
Senecas.	-	-	*
Mohawks.	-	-	*
Onondagos.	-	-	<i>Aweriachsa.</i>
Cayugas.	-	-	*
Oncidas.	-	-	*
Tuscaroras.	-	-	*
Cochnewagoes.	-	-	*
Wyandots.	-	-	*
Naudowessies.	-	-	*
Cheerake.	-	-	*
Muskohge.	-	-	<i>Effagá.</i>
Chikkafah.	-	-	*
Choktah.	-	-	*
Katahba.	-	-	*
Natchez.	-	-	*



Mexicans. - *Yollochtli.*



Taweeguini, - 131. *Keet.*  
 Kamastshini, - 132. *Mit.*  
 Toungoofi, 139, 141, 143. *Mewan.*  
 \_\_\_\_\_ - 142. *Mewane.*  
 Lamuti, - 145. *Mewon.*

## XXXII. L O V E.

Lenni-Lennápe. *Aboaltowoagan.*  
 Chippewas. - *Saukie. Zârgay, or Zar-  
 geytoon, 'love, to love.'*  
 Onondagos. - *Nejonròchqua.*  
 Naudoweffies. - *Ebwabmeab.*  
 Mexicans. - *Tlazotlaliztli.*



Offetintzi, - 79. *Oearzen, Warge.*

## XXXIII. L I F E.

Lenni-Lennápe. - \*

Chippewas. - - *Noobimmoín, Noucbimowin.*

Minfi. - - \*

Mahicanni. - - *Pummaoosowonkan.*

Shawnees.	-	-	<i>Wabansee.</i>
Pottawatameh.	-		*
Miamis.	-	-	*
Algonkins.	-		<i>Nouchimouin.</i>
Onondagos.	-		<i>Iagonbécbsera.</i>

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### XXXIV. D E A T H.

Lenni-Lennápe.	-		*
Chippewas.	-		<i>Neepoo, dead.</i>
Minfi.	-		*
Mahicanni.	-		Nup, I die. <i>Nip, 'to die, I die.'</i>
Shawnees.	-		<i>Nippigee. Nip, 'to die, Idie.'</i>
Miamis.	-		<i>Nepua, dead.</i>
Algonkins.	-		<i>Neepoo, Nipcuin, dead.</i>
Onondagos.	-		<i>Iawobéje.</i>

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### XXXV. C O L D.

Lenni-Lennápe.	-		<i>Tben. Tau, cold weather.</i>
Chippewas.	-		<i>Geessennar.</i>
Shawnees.	-		<i>Weppee, Wepi.</i>
Miamis.	-	-	<i>Neepanwaybirckee.</i>
Algonkins.	-	-	<i>Kekatch. Kikatch, 'cold, I am cold.'</i>

Onondagos. - - *Otobri.*  
 Brasilians. \* - *Roig.*



Lefghis, 50, 52, 53. *Robee.*

## XXXVI. S U N.

Lenni-Lennápe. - *Gifcbuch.*  
 Chippewas. - *Kefis, Kiffis, Kifcbis, Geessey.*  
 Minfi. - - *Quishough.*  
 Mahicanni. - - *Keefogh.*  
 Shawnees. *Kefaughfwoh, Kifcbachtbwab, Kifabwa.*  
 Pottawatameh. - *Kefis.*  
 Miamis. - *Kilfwoa, Keelfoi.*  
 Messifaugers. - \*  
 Kikkapoos. - *Kifbesua.*  
 Piankashaws. - \*  
 Algonkins. - *Kifis, Keefis.*  
 Indians of Penobscot } *Keèzoofe.*  
 and St. John's. }  
 Acadians, according to } *Acbteck.*  
 De Laet. - }  
 Narragansets, &c. *Nippawus, Keefuckquand.*  
 Indians of New-Eng- } *Kefus.*  
 land, according to }  
 Purchas. }

New-England-Indians, } according to Gorges. }		<i>Cone†.</i>
Senecas.	-	<i>Gacbquau.</i>
Mohawks.	-	*
Onondagos.	-	<i>Garàcbqua.</i>
Cayugas.	-	*
Oneidas.	-	<i>Estaltey.</i>
Tufcaroras.	-	<i>Heita.</i>
Cochnewagoes.	-	*
Wyandots.	- -	<i>Yandesah.</i>
Naudoweffies.		<i>Paabtab.</i>
Cheerake.	-	<i>Eus-se-A-nan-to-ge, Anantoge.</i>
Muskohge.	- -	<i>Neetta Hufà; Hafshch.</i>
Chikkafah.	- -	<i>Hafce, Hafche.</i>
Choktah.	- -	<i>Hafce.</i>
Katahba.	- -	*
Woccons.	-	<i>Wittapare.</i>
Natchez.	- -	<i>Oua-chill.</i>
Mexicans.	- -	<i>Tonatiub.</i>
Poconchi.	- -	*
Darien-Indians.	-	*
Caraïbes.	- -	<i>Kàcbi, Huyeyou.</i>
Jaioi, in Guaiana.		<i>Weyo.</i>
Arwaccæ, in Guaiana.		<i>Adaly.</i>
Shebaïoi, in Guaiana.		<i>Wecoelije.</i>
Brafilians.	-	<i>Coaracî.</i>
Peruvians.		<i>Inti.</i>
Chilefe.	- -	<i>Ante.</i>

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† This word I quote from memory ; but the spelling may be depended upon.

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Cheremissi,	63.	<i>Ketsche, Keetsch.</i>
Votiaki,	65.	<i>Schoondi.</i>
Vogoulitchi,	- 66.	<i>Koffal.</i>
_____		67. <i>Chotal.</i>
_____ -		68. <i>Kotal, Kotol.</i>
_____ -		69. <i>Cbodal.</i>
Oftiaks,	70.	<i>Cbat, Nae, Talkoo.</i>
_____ -		71. <i>Cbat.</i>
Tartars,	- 89.	<i>Kooaisch.</i>
_____		91. <i>Kyon, Kooaisch.</i>
_____ -		93. <i>Goon.</i>
_____	94, 98.	<i>Koon.</i>
Inhabitants of the	Co- } <i>Haee.</i>	
rea, -	175. }	
Pumpocolli,	152.	<i>Heebem.</i>
Malays,	- 183.	<i>Mata-Haee.</i>
Iavanese,	- 184.	<i>Mataree.</i>

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## XXXVII. MOON.

Lenni-Lennape.	-	<i>Nipabum, Nipawi Gischbuch.</i>
Chippewas.	-	<i>Debicot, Tebickefis, Geezus†.</i>

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† *Kebuse*, in the language of certain Indians of North-Carolina, according to Lawson: *Keshow*, in the language of the Indians of Pennsylvania, according to Gabriel Thomas, in the year 1698: *Kefus*, in the language of the New-England-Indians, according to Purchas.

Minfi.	-	Quishough ?
Mahicanni.	-	<i>Neepabuck.</i>
Shawnees.	-	<i>Tepeebki Kifchachtbwa.</i> <i>Nipia-Kifaitbwa.</i>
Pottawatameh.	-	Kefis.
Miamis.	-	<i>Keelfoi, Kilfwoa.</i>
Messifaugers.	-	*
Kikkapoos.	-	<i>Kisbessu.</i>
Piankashaws.	-	*
Algonkins.	-	<i>Debikat Ikizis, Debikat</i> <i>Ikify.</i>
Indians of Penobscot and St. John's.	} i	<i>Keezoofe neebaufoo.</i>
Acadians, according to De Laet.	} i	<i>Knichkaminau.</i>
Narraganfets, &c.	-	<i>Nanepaufbat, or Muman-</i> <i>nock.</i>
Senecas.	-	<i>Gachquau.</i>
Mohawks.	-	*
Onondagos.	-	<i>Garàcbqua.</i>
Cayugas.	-	*
Oneidas.	-	*
Tufcaroras.	-	<i>Heita.</i>
Cochnewagoes.	-	*
Wyandots.	-	<i>Tefugh.</i>
Nadowessies.	-	<i>Oweeb.</i>
Cheerake.	-	<i>Neus-se A-nan-to-ge.</i>
Muskohge.	-	<i>Neetla Húfa, Neethleeh-</i> <i>Hashfeh.</i>
Chikkafah.	-	<i>Hafche, Hafce.</i>

Choktah.	-	-	Hafce.
Katahba.	-	-	•
Woccons.	-	-	<i>Wittapare.</i>
Natchez.	-	-	•
Mexicans.	-	-	<i>Metzli.</i>
Poconchi.	-	-	•
Darien-Indians.	-	-	<i>Nee.</i>
Jaioi, in Guaiaha.	-	-	<i>Nonna, or Noene.</i>
Arwaccæ, in Guaiana.	-	-	<i>Cattebee.</i>
Shebaioi, in Guaiana.	-	-	<i>Kyrtryrre.</i>
Caraiibes.	-	-	<i>Nonum, Kati.</i>
Brafilians.	-	-	<i>Iaci.</i>
Peruvians.	-	-	<i>Cuilla.</i>
Chilese.	-	-	<i>Tien.</i>



Karaffini,	130.	<i>Keeskeet, Keeschtait.</i>
Taweeguini,	131.	<i>Keeschteen.</i>
Kamaffshini,	132.	<i>Kiee.</i>
Moutori,	134.	<i>Keeschtait.</i>
Arii,	148.	<i>Efchooe.</i>
Kottowi,	149.	<i>Schooe.</i>
Tartars,	89.	<i>Aee.</i>
_____	94.	<i>Oee, Aee.</i>
Lefghis,	50.	<i>Moots, Motfcb.</i>
_____	51,52.	<i>Moots.</i>
Anglo-Saxons,	31.	<i>Mona.</i>

## XXXVIII. S T A R.

Lenni-Lennápe.	<i>Alank.</i>	<i>Allanquewak,</i> <i>Alankwewak,</i> stars.
Chippewas.	-	<i>Annunk,</i> <i>Alank.</i>
Minfi.	-	*
Mahicanni.	-	Anockfuk.
Shawnees.	-	<i>Alaqua.</i> <i>Alaquagi,</i> stars.
Pottawatameh.	-	Anung.
Miamis.	-	<i>Alanqua,*</i> <i>Langquakee?</i> <i>Alanquaké,†</i> stars.
Messifaugers.	-	*
Kikkapoos.	-	<i>Unaqua.</i>
Piankashaws.	-	*
Algonkins.	-	<i>Alan,</i> <i>Alank.</i>
Indians of Penobscot and St. John's.	} }	<i>Wottawwosi,</i> stars.
Acadians, according to De Laet.	} }	<i>Kerkooeth.</i>
Narragansets, &c.	-	<i>Anockquus.</i>
Sankikani.	-	*
Senecas.	-	<i>Ogechfoondau.</i>
Mohawks.	-	*
Onondagos.	-	<i>Otschischtenochqua.‡</i>

\* Major Mentzcès.

† Major Mentzcès.

‡ The Onondagos likewise call a star *Ojifkog*, as I was informed by the late Mr. Rittenhouse. According to Father Lafitau (*Mœurs des Sauvages Américains*, &c. tome II. p. 235) the Iroquois call the stars, *Ojifkok*.



Cayugas.	.	.
Oneidas.	.	.
Hochelagenfes.	.	.
Tufcaroras.	.	<i>Uttewiraratfe.</i>
Erigas.	.	.
Cochnewagoes.	.	.
Wyandots.	.	.
Naudoweffiet.	.	.
Cheerake.	.	.
Mufkohge.	.	<i>Kotchótchumpah.</i>
Chikkafah.	.	.
Choktah.	.	.
Katahba.	.	.
Woccons.	.	<i>Wattapi untahoer.</i>
Natchez.	.	.
Mexicans.	.	<i>Cálabin.</i>
Poconchi.	.	.
Darien-Indians.	.	.
Jaioi, in Guaiana.	.	<i>Chirika.</i>
Caraibes.	.	<i>Oualoukouna.</i>
Brafilians.	.	<i>Iacitata.</i>
Peruvians.	.	<i>Coyllur.</i>
Chilefe.	.	<i>Wangelen, ftars.</i>



Kottowi,	.	149. <i>Alagán.</i>
Afani,	.	150. <i>Alák.</i>
Kamtſhadals,	.	158. <i>Agageen.</i>

Mordva,	-	-	<i>Kieji.</i> *
Votiaki,	-	65.	<i>Keezelee, Kenee.</i>
Semoyads,	-	126.	<i>Kisseenga.</i>
_____	-	127.	<i>Kisfbeka.</i>
_____	-	128.	<i>Kiffangka.</i>
_____	-	129.	<i>Keefcheka.</i>
Taweeguini,	-	131.	<i>Keefchka.</i>
Mogul-Tartars,	-	135.	<i>Oda, Odo.</i>
Toungoofi,	138,	139.	<i>Ofcheekta.</i>
_____	-	140.	<i>Ofcheekta.</i>
_____	-	141.	<i>Ofcheekta, Ootamoakta.</i>
_____	-	144.	<i>Otfbakat.</i>
Lamuti,	-	145.	<i>Otfcheekat.</i>
Chapogirri,	-	146.	<i>Odfcheekta.</i>
Japanesee,	-	161.	<i>Phefchee.</i> †
_____	-	111.	<i>Wago, Wagoob.</i>
Altekefeck,	-	112.	<i>Wagooa.</i>

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## XXXIX. R A I N.

Lenni-Lennápe.	<i>Sokelaan, it rains.</i>
Chippewas.	<i>Kimmewan, Kimmewon,</i> <i>Kimmeewan.</i>

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\* I infer this word on the authority of the learned Strahlenberg.

† *Phetbil* is mentioned as the name of a star by Adair. *The History of the American Indians*, p. 54. & 89. He does not tell us what nation uses this word: but it is doubtless one of the southern tribes: perhaps the Cherokee.

R A I N.

Mahicanni.	Sookanoun.
Shawnees.	Kemewane.
Kikkapooe.	Wappenaan.
Algonkins.	<i>Kimiouan, Kemewan.</i>
Indians of New-England, according to Purchas.	} Soogoran.
Onondagos.	<i>Ne-jitsttaròntt.</i>
Jatou, in Guajana.	<i>Kenape.</i>



Lefghis,	-	53.	<i>Kema.</i>
Imeretians,	-	109.	<i>Tfsebecma.</i>
Akashini,	-	119.	<i>Kanee, Tschanee.</i>
Boureti,	-	136.	<i>Kooran.</i>
Tchiochonski,	-	54.	<i>Sage.</i>

XL. S N O W.

Lenni-Lennápe	<i>Guhn.</i>
Chippewas.	<i>Ahguhñ, Going.</i>
Minfi.	<i>Gun, Guhn.</i>
Mahicanni.	<i>Pfanne.</i>
Shawnees.	<i>Weneeh, Coóne.</i>
Pottawatameh.	<i>Guhn.</i>
Miamis.	<i>Minatwarw, Manatwoa.</i>
Kikkapooe.	<i>Hokoon.</i>
Mohawks.	.

I C E.

Onondagos.	-	<i>Ogera.</i>
Cayugas.	-	*
Oneidas.	-	*
Tuscaroras.	-	<i>Acaunque.</i>
Cochnewagoes.	-	*
Naudowessies.	-	<i>Sinnee.</i>
Cheerake.	-	*
Muskohge.	-	Hittotè-hotkeh, "white ice.*"
Chikkafah.	-	Oktohfah.
Choktah.	-	Oktohfah?

XLI. I C E.

Lenni-Lennápe.	-	*
Chippewas.	-	<i>Mequárme.</i>
Mahicanni.	-	<i>Mooquaumeh.</i>
Shawnees.	-	<i>Coone.</i>
Pottawatameh.	-	<i>Mucquam.</i>
Onondagos.	-	<i>Owiffa.</i>
Muskohge.	-	Hittoté.



Kazee-Koomitfki,	117.	<i>Meek.</i>
Akashini,	119.	<i>Meeh.</i>

\* N. B. Hittoté is ice, and hotkeh white.

## XLII. D A Y.

Lenni-Lennápe.	-	<i>Gisfbgu.</i>
Chippewas.	-	<i>Ogúnnegat,</i> " Day, or days."
Shawnees.	-	<i>Kissiqua.</i>
Algonkins.	-	<i>Okonogat,</i> " Day, or days."

## XLIII. N I G H T.

Lenni-Lennápe.	-	<i>Ypoku.</i>
Chippewas.	-	<i>Debbikat.</i>
Shawnees	-	<i>Tepeebke.</i>

## XLIV. M O R N I N G.

Lenni-Lennápe.	-	<i>Woapan.</i>
Chippewas.	-	<i>Keejapp.</i>
Minfi.	-	*
Mahicanni.	-	*
Shawnees.	-	<i>Wappaneh.</i>
Piankashaws.	-	<i>Wabpúнки.</i>
Indians of Penobscot and St. John's.	}	<i>Spanfouéewee.</i>
Onondagos.	-	<i>Orbengechtschik.</i>

**XLV. EVENING.**

Lenni-Lennápe.	-	.
Chippewas.	-	.
Minfi.	-	.
Mahicanni.	-	.
Shawnees.	-	<i>Oliguitheki.</i>
Onondagos.	-	<i>Twazódwá, Zajogarák.</i>

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**XLVI. SUMMER.**

Lenni-Lennápe.	-	<i>Nipen.</i>
Chippewas.	-	<i>Menókemeg, "Summer or spring."</i>
Minfi.	-	.
Mahicanni.	-	<i>Neepun, Nipen.</i>
Shawnees.	-	<i>Nipemoo, Nepeneh.</i>
Pottawátameh.	-	.
Miamis.	-	.
Messifaugers.	-	.
Kikkapooos.	-	<i>Echniepen.</i>
Piankafhaws.	-	.
Algonkins,	-	<i>Meroockamink, "Summer or spring."</i>
Indians of Penobscot } and St. Jehn's. }		<i>Nebboonee, Nepooneeah.</i>

63 S U M M E R.

Narragansets, &c.	-	<i>Neepun.</i>
Senecas.	-	*
Mohawks.	-	*
Onondagos.	-	<i>Gagènhe.</i>
Cayugas.	-	*
Oneidas.	-	*
Tuscaroras.	-	*
Cochnewagoes.	-	*
Wyandots.	-	*
Naudowessies.	-	*
Cheerake.	-	<i>Akooèa.</i>
Muskohge.	-	*
Chikkafah.	-	<i>Tóme palle.*</i>
Choktah.	-	<i>Tóme palle.</i>



Semoyads, - 120. *Ta, Tamoma.*

XLVII. W I N T E R.

Lenni-Lennápe.	-	<i>Lowan.</i>
Chippewas.	-	<i>Pepoun, Bebóné.</i>
Minfi.	-	*

\* Adair, from whom I take this word, informs us that *Palle* signifies "wañi or hót." Heat in the language of the Eslandians, 55, is *Pal-lee*, and *Pallawoo*: in the language of the Carelians, 56, it is *Palwa*; in the language of the Affani, 150, it is *Palé*.

W I N T E R.

83

Mahicans.	-	Hpoon.
Shawnees	-	Pepoon-Nunkee.
Miamis.	-	*
Messifaugers.	-	*
Kikkapoos.	-	*
Piankashaws	-	*
Algonkins.	-	Pepoon, Pipoon.
Indians of Penobscot and St. John's	}	Beeboonah.
Onondagos.	-	Gochfobare, Iachserata.



Altekefeck,	-	112. Geen.
Kushazibb-Abif- finian,	-	113. Geen.
Akashini,	-	119. Ganee.*

XLVIII. EARTH, OR LAND.

Lenni-Lennape.	-	Hacki † earth, ground, land.
Chippewas.	-	Aukwin, earth.

\* See the American words for snow.

† This word occurs in the names of some of our vallies, &c. Thus Tulpahocking [as we call it] in Lancaster-county, was called by the Delaware, Tulpewehacki, which signifies the land of the Tortoise.



Minfi.	-	<i>Achgi</i> , the earth.
Mahicanni.	-	Hackkeeh, Hacki.
Shawnees.	-	<i>Affskee</i> .
Pottawatameh.	-	*
Miamis.	-	*
Messifaugers.	-	*
Kikkapoos.	-	<i>Akiskiiu</i> .
Piankashaws.	-	*
Algonkins.	-	<i>Acke</i> or <i>Ackouin</i> .
Indians of Penobscot and St. John's.	} }	<i>Keeg</i> ?
Acadians, according to De Laet.	} }	<i>Megamingo</i> .
Narragansets, &c.	-	<i>Auke</i> or <i>Senaukamuck</i> , earth or land.
Senecas.	-	<i>Yoekjagh</i> ?
Mohawks.	-	*
Onondagos.	-	<i>Uchuwunscbia</i> .
Cayugas.	-	*
Oneidas.	-	<i>Abunga</i> ?
Tuscaroras.	-	*
Cochnewagoes.	-	*
Wyandots.	-	*
Naudowessies.	-	*
Cheerake.	-	*
Muskohge.	-	<i>Ecaunnauh</i> .
Chikkafah.	-	*
Choktah.	-	*
Katahba.	-	*

Woccons.	*
Natchez.	*
Mexicans.	<i>Lan.</i>
Poconchi.	<i>Acal</i> , "earth or ground."
Darien-Indians.	*
Brazilians.	<i>Ibi.</i>
Chilese.	<i>Tue.</i>
Peruvians.	<i>Lacta.</i>
Caraïbes.	<i>Nonum.</i>
Eskimaux.	<i>Nuna.</i>



Persians,	76.	<i>Chakee.</i>
Curdi, in Curdistan,	77.	<i>Chaak.</i>
Semoyads, 126, 127, 128.		<i>Toetsch.</i>
Kittawini,	164.	<i>To.</i>
Chechengi,	114.	<i>Lettech, Latta.</i>
Ingooshevi,	115.	<i>Laite, Lette.</i>
Permiaki,	60.	<i>Ma, Mee.</i>
Vogoulitchi,	69.	<i>Mag.</i>

## XLIX. WATER.

Lenni-Lennape.	-	<i>M'bi, Beh*.</i>
Chippewas.	-	<i>Nebbi, Nebish, Nebis.</i>
Minfi.	-	<i>'Mbi.</i>

\* *Beh*, on the authority of General Parsons. *Bij*, in the language of certain Indians of Pennsylvania, in the last century Vocabularium Barbaro-Virginorum.

Mahicanni.	-	<i>Nbey.</i>
Naticks.	- -	<i>Nippe, waters*.</i>
Shawnees.	-	<i>Nepee, Nippee, Nippi,</i> <i>Nippeh, Nippa.</i>
Pottawatameh.	-	<i>Nebee.</i>
Miamis.	- -	<i>Nepee, Neepee.</i>
Messifaugers.	-	*
Kikkapoos.	-	<i>Næpi.</i>
Piankashaws.	-	*
Algonkins.	-	<i>Nibi, Nepee, Mukaman.</i>
Indians of Penobscot and St. John's.	} }	<i>Nippeeg, "waters in general.</i>
Acadians, according to De Laet.	} }	<i>Chabaïan, Orenpeec.</i>
Narragansets, &c.		*
Sankikani.	-	<i>Empye.</i>
Pampticoughs.	-	<i>Umpe.</i>
Senecas.	- -	<i>Onecanase?</i>
Mohawks.	-	<i>Oneegha and Caneege, † Hohnekah.</i>
Onondagos.	-	<i>Ochneanos, Ochneca.</i>
Cayugas.	- -	*
Oneidas.	- -	*
Tuscaroras.	-	<i>Arwoo.</i>

\* I quote this word from memory (but I can depend upon the accuracy of the spelling) from Mr. Elliot's translation of the Bible into the language of the Naticks.

† These two words on the authority of Johannes Megapolensis, as early as 1651. It will be worthy of the notice of the learned to observe into the meaning of the word *Onege*, which is the name of a state in the government of Olonetz in Russia.

## W A T E R,

Cochnewagoes.	-	*
Wyandots.	-	<i>Sandooftea*</i> .
Naudowessies	-	<i>Meneb.</i>
Cheerake.	-	<i>Ommah, Ammah,</i>
Muskohge.	-	<i>Wewa,</i>
Chikkafah.	-	<i>Okaw, Ookka,</i>
Choktah.	-	*
Katahba.	-	*
Woccons.	-	<i>Ejau.</i>
Natchez.	-	*
Mexicans.	-	<i>Atl, Ael.</i>
Poconchi.	-	*
Darien-Indians.	-	<i>Doolab.</i>
Galibis.†	-	<i>Touna.</i>
Caraiibes.	-	<i>Tóna.</i>
Braffians.	-	<i>Ig.</i>
Peruvians,	-	<i>Unuy.</i>
Chilese.	-	<i>Ko, Ró.</i>



Semoyads,	-	120. <i>Ee, Ectoo, Tooee.</i>
_____	-	121. <i>lee, Weet.</i>
—————	-	122, 123, 124. <i>Bee.</i>

\* On the authority of General Parsons.

† The Galibis inhabit the country of Guaiana, in South-America. The words in this language are taken from the *Dictionnaire Galibi, &c.* Printed at Paris in 1763. 8 mo.

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	125. <i>Be.</i>
Koiballi,	133. <i>Bi.</i>
Mogul-Tartars,	135. <i>Ooffoo.</i>
Boureti,	136. <i>Oogoon, Oofoon.</i>
Toungooſi,	138-144. <i>Moo.</i>
Mandſhuri,	163. <i>Mooke.</i>
Arii,	148. <i>Kool.</i>
Kamſſchadals,	159. <i>Iee.</i>

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## L, F I R E.

Lenni-Lennápe,	<i>Tendeu, Tindey.</i>
Chippewas.	<i>Skuddeu, Skotah, Scotay, Squitty.</i>
Minſi.	<i>Tendeu, Twendaigh.</i>
Mahicanni.	<i>Stauw, Stáuh.</i>
Shawnees.	<i>Skutteh, Skutteh, Scutte.</i>
Pottawatameh.	<i>Scutah.</i>
Miamis.	<i>Kotaweh, Cootabwee.</i>
Meffifaguers.	<i>Scuttaw*.</i>
Kikkapoos.	<i>Scute.</i>
Piankaſhaws.	*
Algonkins.	<i>Skute, Scoute.</i>
Indians of Penobſcot and St. John's.	} <i>Sqittab.</i>

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\* On the authority of Mr. Andrew Elliot.

Acadians, according to	}	<i>Bucktoww.</i>
De Laet.		
Sankikani.	-	<i>Tinteywo.</i>
Narragansets, &c.	-	*
Pampticoughs.	-	<i>Tinda.</i>
Senecas.	-	<i>Ogestaa.</i>
Mohawks.	-	<i>Ushyfta*</i> , <i>Ocheeleh.</i>
Onondagos.	-	<i>Otschischta</i> , <i>Iotécka.</i>
Cayugas.	-	*
Onèidas.	-	*
Tufcaroras.	-	<i>Utchar.</i>
Cochnewagoes.	-	*
Wyandots.	-	<i>Cheestah.</i>
Naudowessies.	-	<i>Paabtab.</i>
Cheerake.	-	<i>Cheera</i> , <i>Cheela</i> , <i>Choolab.</i>
Muskohge.	-	<i>Toatca</i> , <i>Toutkah.</i>
Chikkafah.	-	<i>Luwock</i> , <i>Loowak</i> , <i>Loak.</i>
Choktah.	-	<i>Afb</i> , "the divine fire."†
Katahba.	-	*
Woccons.	-	<i>Tau.</i>
Natchez.	-	<i>Oua.</i>
Mexicans.	-	<i>Tletl.</i>
Poconchi.	-	*

\* On the authority of *Johannes Megapolensis*, as early as 1651.

† *Adair*.

Darien-Indians.	.	.
Jaioi, in Guaiana.		<i>Ouapoto.</i>
Galibis.	-	<i>Ouato.</i>
Caraiibes.	-	<i>Ouattou.</i>
Brafilians.	-	<i>Tata.</i>
Peruvians.	.	*
Chilese.	-	<i>Quetal.</i>



Irish (Celts in Ire- land.)	16.	<i>Teene.</i>
Semoyads,	120-124.	<i>Too.</i>
_____	.	125. <i>Tooe.</i>
_____	.	126. <i>Tün.</i>
Vogoulitchi,	-	66. <i>Taoot.</i>
_____	.	67. <i>Tat.</i>
Ostiake,	-	71. <i>Toot.</i>
_____	-	72. <i>Toogoot.</i>
Perfrans,	-	76. <i>Aatesch, Aatafch.</i>
Turks,	.	88. <i>Od, Atesch.</i>
Tartars,	.	89. <i>Oot, Ot.</i>
_____	.	90. <i>Oot, Ot.</i>
_____	-	91, 92. <i>Oot.</i>
_____	-	93, 94. <i>Ot.</i>
_____	-	95. <i>Oot.</i>
_____	96, 97, 98.	<i>Ot.</i>
_____	-	99. <i>Oot.</i>

Chinefe.	- .	<i>Choa.</i> *
Kottowi,	-	149. <i>Chot.</i>
Inbaci,	-	151. <i>Bok.</i>
Pumpocolli,	-	152. <i>Bootsch.</i>

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LI. W O O D.

Lenni-Lennápe.	- .	<i>Tachan.</i>
Chippewas.	-	<i>Mittic, Metic. Meteek,</i> trees or wood.
Minfi.	- .	Weitcook, a tree.
Mahicanni.	-	<i>Metooque, Mahtahhun.</i>
Shawnees.	-	<i>Meh-teh-kee, Ottechqua,</i> <i>Meticqueh.</i>
Pottawatameh.	- .	*
Miamis.	- .	<i>Tawwannee.</i>
Messifaugers.	- .	*
Kikkapoos.	- .	*
Piankashaws.	-	*
Algonkins.	- .	<i>Mittick, wood for firing.</i> <i>Meteek, trees.</i>
Indians of Penobscot and St. John's.	} .	*
Acadians, according to De Laet.	} .	<i>Kemouch, Makia.</i>

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\* On the authority of Mr. Bell.



Narraganfets, &c.	*
Sankikani. - -	<i>Hkteocke.</i>
Pampticoughs. -	*
Senecas. - -	<i>Gomdaugh?</i>
Mohawks. - -	*
Onondagos. - -	<i>Garonta.</i>
Cayugas. - -	*
Oneidas. - -	*
Tuscaroras. -	<i>Ouyungue.</i>
Erigas. - -	*
Cochnewagoes. -	*
Wyandots. - -	*
Naudowessies. -	<i>Ochaw, tree.</i>
Cheerake. - -	<i>Attah, Attob.</i>
Muskohge. - -	<i>Etoh, Eto, a tree.</i>
Chikkafah. - -	<i>Ette.</i>
Choktah. - -	*
Conchacs. - -	*
Mobiliens. - -	*
Katahba. - -	*
Woccons. - -	<i>Yonne.</i>
Natchez. - -	*
Mexicans. - -	<i>Quabuitl, a tree.</i>
Poconchi. - -	*
Darien-Indians. -	*
Jaioi, in Guaiána. -	<i>Wewe, Veüe, a tree.</i>
Arwaccæ, in Guaiána.	<i>Hada, a tree.</i>
Shebaioi, in Guaiána.	<i>Ataly, a tree.</i>

Galibis.	-	-	<i>Vué vué</i> , a tree.
Caraibes.	-	-	<i>Huëhuë</i> , a tree.
Brafilians.	-	-	<i>Iba</i> , a tree.
Peruvians.	-	-	*
Chilese.	-	-	<i>Abquem</i> , a tree, <i>Maviel</i> , wood.
Pefferais.	-	-	*



Kartalini,	-	108.	<i>Tke, Tché, Tmké.</i>
Semoyads,	-	126.	<i>Meede, Madgee.</i>
-----	-	127.	<i>Matsche.</i>
Estlandians,	-	55.	<i>Metsa.</i>
Koriaki,	-	153.	<i>Oottoo.</i>
Tartars,	-	97.	<i>Otook</i> , a tree.

## LII. D O G.

Lenni-Lennápe.	-	-	<i>Moëcanneu, Mékanne,</i> <i>Allum.</i>
Chippewas.	-	-	<i>Alim. Alemon</i> , a little dog.
Minfi.	-	-	<i>Allúm, Allum.</i>
Malicanni.	-	-	<i>Diau.</i>
Shawnees.	-	-	<i>Wiffi, Weefeh.</i>
Pottawatameh.	-	-	*
Miamis.	-	-	<i>Lamah.</i>
Kikkapoos.	-	-	*

Piankashaws. - - -	*
Algonkins. - - -	<i>Alim.</i>
Indians of Penobscot and St. John's. }	<i>Allomoose.</i>
Narragansets, &c.	<i>Anum, Ayim, Arum, Alum.</i>
Senecas. - - -	*
Mohawks. - - -	<i>Abgárijoo.*</i>
Onondagos. - - -	<i>Tschierha.</i>
Cayugas. - - -	*
Oneidas. - - -	*
Tuscaroras. - - -	<i>Cheeth.</i>
Cochnewagoes. - - -	*
Wyandots. - - -	*
Nadowessies, - - -	<i>Sbungusb.</i>
Cheerake. - - -	<i>Keera, Keetblab.</i>
Muskohge. - - -	<i>Effá, Efa.</i>
Chikkafah. - - -	<i>Qopbe.</i>
Choktah. - - -	*
Katahba. - - -	*
Woccons. - - -	*
Natchez. - - -	<i>Taubbe.</i>
Mexicans. - - -	*
Poconchi. - - -	<i>Cbichi.</i>
Darien-Indians. - - -	<i>Tfi.</i>
Jaioi, in Guaiana.	<i>Pero.</i>
Galibis, in Guaiana,	<i>Pero.</i>

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\* On the authority of Johannes Megapolensis, as early as 1651.

Brazilians.	-	*
Peruvians.	-	*
Chilese.	-	<i>Tewa.</i>



Semoyads,	-	126.	<i>Kanang, Kokam,</i>
—————	-	127.	<i>Kanak.</i>
—————	-	128.	<i>Kanak, Konak,</i>
—————	-	129.	<i>Kanak.</i>
Tchiochonski,	-	54.	<i>Koera.</i>
Estlandians,	-	55.	<i>Koer.</i>
Carelians,	-	56.	<i>Koera.</i>
Olonetzi,	-	57.	<i>Koeroo.</i>
Lopari,	-	58.	<i>Koeeere.</i>
Ostiaks,	-	75.	<i>Konaik.</i>
Persians,	-	76.	<i>Kookoor, Saig, Sak,</i>
			<i>Sekee,</i>
Curdi,	-	77.	<i>Sekee, Zaee.</i>
Inbaci,	-	151.	<i>Teeep.</i>
Pumpocolli,	-	152.	<i>Tzee.</i>

### LIII. T H E R E.

Lenni-Lennápe.	-	<i>Icka, Talli.</i>
Chippewas.	-	<i>Woity, or Awoity,</i>
Minfi.	-	*
Mahicanni.	-	*
Shawnees.	-	<i>Alico weechi.</i>



Kartalini,	-	108.	<i>Eeka, Eek.</i>
Toungoofi,	-	139.	<i>Talai.</i>
Lamuti,	-	145.	<i>Tala.</i>
Yukaghiri,	-	147.	<i>Talae.</i>

## LIV. I (E G O).

Lenni-Lennápe.		<i>Ni.</i>
Chippewas.		<i>Nin aighter, "I myself, or alone." Nin, nee, or nee nee, "I, me, my."</i>
Minfi.		*
Mahicanni.		<i>Neah, Neah.</i>
Shawnees.		<i>Nelah, Nelah.</i>
Pottawatameh.		<i>Neenah.</i>
Miamis.		<i>Nee, Neelah.</i>
Kikkapoos.		*
Piankashaws.		<i>Nila.</i>
Algonkins.		*
Indians of Penobscot and St. John's.	}	<i>Neeah.</i>
Narragansets, &c.		*
Senecas.		*
Mohawks.		<i>Ech.</i>
Onondagos.		<i>Aguas.</i>

Cayugas.	-	-	*
Oneidas.	-	-	*
Tuscaroras.	-		<i>Ee.</i>
Cochnewagoes.	-	-	*
Wyandots.	-		<i>Dec.</i>
Nadoweffies.	-		<i>Meoh, "I, or me."</i>
Cheerake.	-		<i>Anowab</i>
Muskohge.	-		<i>Aneh.</i>
Chikkafah.	-	-	*
Choktah.	-	-	*
Katahba.	-	-	*
Woccons.	-	-	*
Natchez.	-	-	*
Mexicans.	-	-	*
Poconchi.	-	-	*
Darien-Indians.	-	-	*
Jaioi, in Guaiana.	-	-	*
Galibis, in Guaiana.			<i>Aou.</i>
Caraibes.	-	-	*
Brafilians.	-	-	<i>Txé, Che.</i>
Peruvians.	-	-	*
Chilese.	-	-	*



Motouri,	-	134.	<i>Ne.</i>
Tangutani,	-	165.	<i>Nai.</i>
Lefghis,	-	53.	<i>Dec.</i>
Tchiochonki,	-	54.	<i>Mia.</i>

Permiaki,	-	60.	<i>Mee.</i>
Jews,	-	82.	<i>Anee.</i>
Chaldeans,	-	83.	<i>Anoo.</i>
Syrians,	-	84.	<i>Ano.</i>
Arabians,	-	85.	<i>Ene, Oepa, Ana.</i>
Affyrians,	-	87.	<i>Ana*.</i>

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N O T E.

\* Hitherto, I have not given a place, in these vocabularies, to the Jews, Chaldeans, Syrians, Arabians, or Affyrians. Yet I have discovered other affinities between ~~their languages~~ and those of the Americans. In a more extensive comparative view of the languages of these nations and those of the people of the new-world, than that which I now offer to the public, it will be proper to examine, with attention, the languages of all the nations of Asia, in particular. All our inquiries seem to favour the opinion, that this great portion of the earth gave birth to the original families of mankind. In what particular part of the continent these families received their birth, we shall, perhaps, never know with absolute certainty. But the active curiosity of man, aided by labour and research, is capable of conducting us very far. Knowledge is gradually revealed to us; and it becomes mankind to be grateful for the revelation. Time, which has scat-

tered abroad the nations of the earth; which has crumbled into dust the proud monuments, destroyed the written histories, and the traditions of mankind, still preserves fragments of languages, those least perishable medals. It is worthy of science to collect these medals, and to preserve them, as much as possible, from the ravages of time. They teach us great and interesting truths: that there was a time when the ancestors of all the present races of mankind were centered in some narrow spots; and that they are all, if not brothers, most nearly related.

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## A D D I T I O N S TO THE V O C A B U L A R Y.

The Mohawks call God, *Nyob*. The Kamitchadals; 158, call the same, *Kootcha*: those 159, *Kootchae* \*: 160, *Koot*. In the language of the Indians of Penobscot and St. John's, Great is *Kutchee*: in the language of the Chippewas, *Kitchee*. In the language of the Algonkins (according to

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\* In my Vocabulary, these two words are improperly spelled *Kootchaw*, and *Kootchawee*.



Lahontan) *Kitchi* is "Great in the way of Merit, Valour, Courage, &c." The Koriaki, 155, call great, *Kootcholloon*. The Hurons call Heaven, *Toendi* \*. The Kittawini, 164, call the same *Tain*. Bell says the Chinese "worship one God, whom they call *Tien*, the Heaven or the highest Lord," &c†. The Iroquois call a Wife, *Sannatella*: the Persians, 76. *San* and *Sen*: the Curdi, 77, *Senne*. The Indians of Pennsylvania call Bread, *Pane* †: Indians of New-England, *Paune* \*\*: the Delawares, \* *Ach-paan*: the Onondagos, *lochbarácbqua*: the Cheerake, Kawtoo; the Woccons *Ikettau*. The Curdi, 77, *Pan*. The Eskimaux call the Eye, *Killick* or *Shik*: the inhabitants of the Kurile-Isles, 162, *Schoek*, or *Seek*. The former call an Egg, *Manneguk*: the Tchiochonski, 54, *Moona*: the Estlandians, 55, *Moonna*: the Vogoulitchi, 69, *Moongee*: the Semoyads, 123, *Maina*: 124, *Monna*: 125, *Monoo*; the Kamasthini, 132, *Moonee*. The Eskimaux call the numeral three, *Ke*: the Semoyads, 120, *Koe*: 121; *Ko*. The Algonkins call a

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\* Lahontan.

† *Travels*, Vol. II. p. 140. It deserves to be recollected, that the Chinese call the Moon, *Tien*.

‡ On the authority of William Penn.

\* Purchas.

Fish, *Kikons*, and *Kickons* : the Chippewas, *Kegonce* : the Malays, 183, *Eekon* and *EeeKan* : the inhabitants of New-Zeeland, 190, *Eeka* : the inhabitants of New-Caledonia, 192, *Ta-eeka*\*. In the language of the Chippewas, *Pongay* is Little, or Small†. *Pomwa* is the same in the language of the inhabitants of the Kurile-isles, 162.

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T H E E N D.

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\* See the Vocabulary, pages 33, 34,35, 36, in the note ; also the Preliminary Discourse, pages 99, 100.

† Long.