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CANADIAN NATURALIST

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Quarterly Journal of Science.

ON THE ORIGIN OF SOME AMERICAN INDIAN TRIBES.

By John Campbell, M.A.

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After all the time and talent that have been devoted to the study of aboriginal American languages and antiquities, the materials collected, the societies formed for their investigation, the books written, it is disappointing to find that no one Indian tribe has been satisfactorily connected with any people of the Old World. This phenomenon is capable of explanation in one of three ways; either by the fact that the aborigines of this continent are autochthones; or, that they represent an ancient stock which has entirely disappeared from the older abodes of humanity; or, finally, by the imperfect and unscientific methods that have been employed in all attempts hitherto made to unite the populations of the two hemispheres. The first of these explanations is virtually contained in Agassiz' doctrine of Faunal Centres, no fewer than six of which he found in America. It accords with the traditions of some Indian families, for Dr. Oronhyatekha, a Mohawk, holds that all the Iroquois legends "teach that the red man was created upon this continent." Catlin, the artist and traveller, saw no necessity for showing that the aborigines of North America ever came here from any other part of the world; and Mr. Hubert Bancroft appears to

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hold similar views in regard to the native races of the Pacific States. The President of the Anthropological Society of Paris lately gave it as his dictum "that the Americans are neither Hindoos, nor Phœnicians, nor Chinese, nor Europeans; they are Americans." The Darwinian theory of the Descent of Man does not necessarily establish relations between the human inhabitants of the New World and those of the Old, yet Mr. W. H. Dall, in his remarks on the origin of the Innuit or Esquimaux, published in the first volume of Contributions to American Ethnology, writing from a Darwinian standpoint, is compelled to admit these relations. He says: "The fact that the home of the highest anthropoid apes is in Africa and also that of some of the least elevated forms of man; that we have none of the higher anthropoid animals, recent or fossil, in America, and none are known anywhere outside of the Asiatic and African regions, tells forcibly against any hypothesis of autochthonic people in America." The second explanation is that of Mr. Clements Markham in regard to northern, and of the Abbé Brasseur de Bourbourg in regard to southern families. The former holds that the Hyperborean Americans are the descendants of Siberian tribes, who within the historical period wholly passed over to this continent; and, according to the latter, the once civilized tribes at least of Central and South America are the remains of the mythic Atlantides, whose continent formerly extended from north-western Africa to the West Indian Islands.

Turning now to the third explanation, that, namely, which charges writers who have failed in their attempts to establish any relations between the populations of the Old World, on the one hand, and of America, on the other, with the use of imperfect and unscientific methods of investigation, it will be found thoroughly in accordance with fact. Careful and full induction is the only true, scientific method to follow in such an investigation; and this induction should regard, first of all, language in its grammatical processes and simpler verbal forms as well as in its relation to tribal, geographical and mythological nomenclature, then physical features, moral and intellectual character, religion, traditions, antiquities or arts, and manners and customs. It is not too much to say that these conditions of successful investigation have not been fulfilled in the case of the vast majority of writers on American origines. Their aim has generally been to prove the truth of a preconceived theory. Such were the attempts

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of Manasseh Ben Israel, Adair, Lord Kingsborough, and others, to establish the descent of the Indians from the Lost Tribes of Israel, who have lately found, on evidence as valuable, a nobler family of descendants. Such was the Welsh theory, which led Morgan Jones to find the descendants of Madoc's ill fated expedition among the Tuscaroras, and Catlin to detect them in the Mandans. Recently Mr. Lopez, in his Aryan Races of Peru, and Mr. Ellis, in his Peruvia Scythica, have devoted much learning and ingenuity to connect the civilization of the Incas with that of the Indo-European stock. Some of the relations which have been established between the American tribes and certain peoples of Africa, high Asia and the Indo-Chinese area, have been arrived at scientifically it is true, but one naturally asks for the missing link by which the Guanches of the Canary Islands, for instance, may be united with the Aymaras of Peru, or the inhabitants of Pegu, with the Aztecs of Mexico. Such hypotheses, on the one hand, and far fetched derivations, on the other, I seek to avoid in endeavouring to account for some of the American tribes as derived populations.

It is a common error to regard the Indians as members of one great division of the human family. Such a notion finds no support from a study of their languages, religions, customs, or physical and moral characteristics. It is true that most of the American languages are polysynthetic, not all however, but so varied is this polysynthetism that M. Lucien Adam, whose acquaintance with the Ural-Altaic languages specially qualifies him to express an opinion, finds it to consist essentially "in the affixing of subordinate personal pronouns to the noun, the post-position and the verb, a process which equally characterizes the Semitic languages, the Basque, the Vogul, the Mordwin and even the Magyar." To these he might have added many African, Polynesian, and Northern Asiatic tongues. As for that agglutination in connection with which polysynthesis takes place, it prevails more or less among all the branches of Turanian speech, and also in the Tagala and other Malay-Polynesian dialects. Very few American tribes justify by their complexion the name of "red-man," while outside of America may be found red Fulahs, red Kariens, red Koriaks, and many tribes of red Polynesians. In Canada the best known native stocks are the Algonquin and the Wyandot-Iroquois. The external resemblance between these two families arises from similar conditions, necessitating similar appliances

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and modes of life. Before they were subjected to the influences of civilization, in every other respect than that which a community of condition imposed, they differed *toto coelo* from each other. The Algonquin languages are radically distinct from those of the Iroquois, both in grammatical and in verbal forms. The flatter face, inferior stature, and more delicately formed extremities of the Algonquin are in contrast with the prominent features, the larger proportions and muscular development of the Iroquois. The Iroquois is preeminently a landsman, a warrior and a lover of manly sports, while the Algonquin loves the water, is unaggressive, and spends his spare time in idleness. Taciturnity, with all that it implies, such as the absence of humor, is characteristic of the Algonquin, but not of the Iroquois. The Iroquois was originally a sun-worshipper, but such the Algonquin never was. In fact these two families have nothing in common beyond the mere accidents of condition and certain minor features of life resulting from mutual intercourse. The Algonquin and the Iroquois, who have jointly contributed to the portraiture of the ideal red-man, are the representatives of two families as distinct as any that can be found outside of the Aryan and Semitic areas of the Old World.

In seeking the origin of the Iroquois and Algonquin families, language must be our chief guide, and first in language stand grammatical forms. There are three important differences in structure which separate Algonquin from Iroquois grammar. The former frequently makes use of prepositions like the Aryan and Semitic languages; the latter invariably employs postpositions, like the Turanian tongues. Thus in Cree, one of the most widely distributed Algonquin dialects, *tchik-iskutek* means "near the fire," *tchik* being the preposition "near"; but in Iroquois the same expression is translated by *ontchicht-akta*, in which *akta*, "near," is a postposition. The place of the temporal index in the order of the verb is a second distinguishing feature of the two grammatical systems. In the Iroquois the mark of time is final, although it is sometimes implemented by a prefix to the initial personal-pronoun; thus in *ke-nonwe-s* I love, *ke-nonwe-skwe* I loved, *wake-nonwe-hon* I have loved, and *enke-nonwe-ne* I shall love, *s*, *skwe*, *hon* and *ne* are the indices of present, imperfect, perfect and future time, *nonwe* being the verbal root and *ke* the pronoun. But in Algonquin the temporal index is, in the more important tenses at least, prefixed to the

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verbal root; so that in *nin gi-sakiha* I have loved, and *nin-ga sakiha* I shall love, *gi* and *ga* are the indices of the perfect and future respectively, *sakiha* the verbal root, and *nin* the personal pronoun. A third peculiarity of Algonquin grammar is that the accusative or direct regimen follows the verb. It is true that the same order appears frequently in Iroquois, but the principle of the latter group of languages, as exemplified in the case of pronominal accusatives, is, like that of neighbouring and allied American tongues, to place the verb after its regimen. As regards phonology, the difference between the Algonquin dialects and those of the Iroquois is well marked. The soft vocalic forms of the Ojibbeway, the Nipissing, the Cree, the Delaware, present a remarkable contrast to the more manly but harsh and guttural utterances of all the members of the Iroquois family. The first clause of the 35th verse, chap. 5. St. Matthew's Gospel, reads in Ojibbeway: "Kagoohween kiya ewh ahkeh; mesah ween ewh ootahkookahjegun"; but in Mohawk it is: "Nokhare ne oghwhentsyate, ne wahoene raouhha naah ne thoraghsidageaseraghkouh." It is true that within the Aryan area similar contrasts appear, as in a comparison of the Italian with the German, but in such cases the influence of climate is recognized, a factor which cannot enter into any comparison of the Algonquin with the Iroquois. Moreover the Algonquin dialects are in this respect, large as is the area they cover, completely isolated; for all the surrounding languages, as well as those which interrupt their continuity, bear a closer resemblance phonetically to the Iroquois than to them. Such are the Tinneh or Athabascan tongues that border upon the Algonquins in the north-west, the Dacotah or Sioux west of the Mississippi, and the Choctaw-Cherokee which originally formed their southern boundary. This isolation of language extends beyond the region of phonology into that of grammatical construction, for the three distinguishing peculiarities of Algonquin grammar, the use of prepositions, the preposition of the temporal index in the verb, and the postposition of the accusative, are neither Tinneh, Dacotah nor Choctaw. That these peculiarities are found west of the Rocky Mountains I know, but the extent of my knowledge does not at present justify me in dealing with the languages in which they appear.

In Central America there is an important family of languages known as the Maya-Quiché. It embraces the Maya of Yucatan,

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the Quiché and Poconchi of Guatimala, and the Huastec and Totonac of Vera Cruz. Of the Maya, Dr. Daniel Wilson, in his address before the American Association for the Advancement of Science, says, "It strikingly contrasts in its soft vocalic forms with the languages of the nations immediately to the north of its native area." Here then is the same phenomenon that is presented by the Algonquin languages. I do not propose to make the Mayas Algonquin, or the Algonquins Maya-Quiché, but simply to indicate their common relation to a parent stock. All the Maya-Quiché dialects use prepositions, and prepositions exclusively, while the surrounding languages, Aztec, Mixtec, Pima, Tarahumara, &c., employ postpositions. Tne Quiché verb again is the precise analogue of the Algonquin, the only difference being that the pronoun, instead of occupying an initial position, intervenes between the temporal index aud the root. Thus in *ca-nu-logoh* I love, *xi-nu-logoh* I have loved, and *ch-in-logoh* I shall love, *ca*, *xi* and *ch* are the indices of present, past, and future time, *xi* and *ch* being the equivalents of the Algonquin *gi* and *ga*, or better still of the Cree *ki* and *ka*. In Maya also the accusative seems to follow the governing verb as in Algonquin. There is, however, in these languages an important syntactical peculiarity which does not appear in Algonquin so far as is known to me; it is the postposition of the genitive. Thus in Maya, *upoc Pedro* "the hat of Peter" reverses the order of the Iroquois, Dacotah and Choctaw, which is that of the English "Peter's hat." The Algonquin dialects follow the latter order, and it may fairly be asked whether this be not a result of surrounding influences rather than one of the original forms of Algonquin speech. Apart from this, however, there are, in the use of prepositions, the preposition of the temporal index and the postposition of the accusative, together with phonetic coincidence, links sufficient to ally the Algonquin with the Maya-Quiché languages.

The next great family of languages which employs prepositions is found in La Plata and Paraguay on the Gran Chaco, and is known as the Mbaya-Abipone, including the Mocobi, Toba, Lengua and other dialects. Here again we meet with "soft vocalic forms," contrasting more or less with the manlier utterances of the Peruvian and Chileno tribes, who almost invariably employ postpositions. The verb again is essentially the same as that of the Quiché, the pronoun intervening between the tempo-

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ral index and the root; thus in *ne-ya-enagui* I came, *de-ya-enagui* I shall come, *ne* is the index of past and *de* of future time. But in the neighbouring Peruvian and Chileno languages the temporal index follows the verbal root as in Iroquois, Dacotah, &c. Of the positions of the accusative and genitive in this family I am not able to speak. It is worthy of note, however, that in Mbaya the adjective follows the noun it qualifies, while in the Maya-Quiché and Algonquin languages it precedes, as in the majority of American tongues. The identity in form of the Mbaya and the Quiché verb, a form in itself so peculiar and differing so widely from those of nearly all other American languages, is the main link uniting the earlier fortunes of the Mbaya-Abipone family with the Maya-Quiché and the Algonquin.

Turning now from America, where can the philologist discover a language or group of languages that will satisfy the grammatical conditions of the prepositional American family in comparison? Such language or languages must be soft, abounding in vowel sounds, must employ prepositions, must set the temporal index before the verbal root, and, if we take the Quiché and Mbaya as typical, must also make it precede the pronoun before the root, must postpone the accusative to the verb, and probably the genitive to its governing word and the adjective to its noun. These conditions are numerous euough to satisfy the most exacting critic. I do not profess an exhaustive acquaintance with the grammatical systems of the Old World; but, after a survey of the most important of these, I find one that does fulfil all the conditions, and only one. It is that of the Malay-Polynesian languages, which cover the vast area from Malacca to New Zealand, and from Madagascar to the Sandwich and Easter Islands. Every one who has ever heard of these languages knows that they carry the palm for soft, liquid sounds over all other tongues. They use prepositions, and prepositions exclusively. Their verb is identical in structure with that of the Quiché and Mbaya. Take, for instance the verb "to make" in the language of the Tonga or Friendly Islands, which is *gnahi*, and compare it with the corresponding Mbaya verb *yoeni:* the Tongan *ne-oo-gnahi*, I made, and *te-oo-gnahi*, I shall make, are not simply analogous to, but identical with the Mbaya *ne-ya-yoeni*, *de-ya-yoeni*. In the case of the accusative, *na-ia-gnahi he togi*, "he made axes," is a Tongan sentence exhibiting its position after the verb in the Malay-Polynesian languages, thus furnishing

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a fourth point of agreement between these languages and the prepositional American forms of speech. The nominative was found to precede the genitive in the Maya-Quiché, and this is its position in the Tongan, as in *tama he mataboole*, "the child of the chief." Finally, in Mbaya the adjective follows the noun, and the Tongan *he tangata lille*, "a man good," shows that it is thus in accordance with Malay-Polynesian order. There are many other resemblances uniting the two groups thus compared, such as the absence of gender and the substitution for it of a distinction between nouns as animate and inanimate, the employment of the first person plural in an exclusive and in an inclusive form, the formation of derivative nouns, etc.; but, as these are common also to many Turanian languages of Asia, they do not aid in determining the origin of Algonquin, Maya and Mbaya speech.

The grammatical forms of the three American families under consideration being proved Malay-Polynesian, and no other languages in any kind of geographical relation to America, whether in Eastern Asia, Western Europe and Africa or the Papuan and Australian areas, presenting anything analogous to them, it is to be expected that they should be confirmed by equally close lexical resemblances. The limits of this paper will not permit me to set them forth at length, and I must, therefore, refer the reader to my vocabularies published in the *Canadian Journal*. But a few may serve to indicate how close these resemblances are:

	Algonquin.	Malay-Polynesian.
man	linnon *Delaware*, ilenni *Shawno*, renoes *Sankikani*, nemarough *Virginia*,	lanan *Java*, ulun *Malagasy*, remau *Amblaw*, maroka *Gilolo*,
	ethini, eyinew *Cree*, menapema *Miami*.	tane *Tahiti*, ʻohana *Tonga*, mondemapin *Gani*.
woman	weewan *Ojibbeway*, wewimow *Cree*,	wewina *Teor*, wahine *Sandwich*,
child	enese *Narraganset*,	anak *Malay*, *&c.*
	pappoos *Piankashaw*,	bibigi *Tonga*,
boy	necovis *Micmac*,	ngofa *Tidore*,
	bawtoos "	budak, *Malay*,
	unquece "	anak "
girl	epidek "	opideka *Galela*,
head	wile *Delaware*,	ulu, *Malay &c.*
	wilan *Shawno*,	ilon *Malagasy*,
	uppa *Algonquin*	oupoko *New Zealand*.
mouth	madoon *Penobscot*, mitoon *Cree*,	moudoo *Tonga*, motoo *Mariannes*,
	namadthun *Bethuck*,	numatea *Amblaw*.
tongue	weelauloo *Penobscot*,	ileeloo *Tonga*,
	otaineni, *Ojibbeway*,	tumoma *Matabello*,
tooth	nibit *Algonquin*, wipit *Delaware*,	niffi *Malagasy*, afod *Gani*.
nose	yoch *Ojibbeway*,	iuka *Morella*,

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	ALGONQUIN.	MALAY-POLYNESIAN.
eye	miskichi *Cree.*	massou *Malagasy.*
ear	touwango *Penobscot.*	tayinga *Tagala.*
hand	niligee *Shawno.*	ngalan "
	nachk *Delaware.*	ingoa *New Zealand.*
foot	kussie *Shawno.*	kakee *Malay.*
black	kusketa *Cree.*	kokotu *Tidore.*
	mokkum *Algonquin.*	moitomo *Bolanghitam.*
white	wabi *Algonquin*, wompi *Natick.*	babut *Ahtiago*, umpoti *Cajeli.*
red	mik *Cree.*	mia Sula.
bad	mattik *Nanticoke.*	maduki *Bouton.*
good	wulillisiwi *Delaware.*	weel *Pelew.*
	meyoo, mithoo *Cree.*	mai *Lariki*, maitai *Tagala.*
butterfly	kwakwapisew "	kupukupu *Malay.*
axe	togkunk *Algonquin.*	togi *Tonga.*
canoe	wuskiwoose, oot *Cree.*	wog *Gani*, oti *Tidore.*
bow	uchape, *Cree.*	jobi-jobi *Tidore*, djub *Sula.*
bread, food	mechim "	macunnan *Malay.*
grass	muskoose "	moochie *Tonga.*
sky, heaven	heyring *Shawno.*	harani *Sandwich.*
nut	pukan *Cree.*	pooc *Pelew*, beequee *Malay.*
sleep	nebat *Miemac.*	moopat *Pelew.*

	MAYA-QUICHE.	MALAY-POLYNESIAN.
axe	baat *Maya.*	peda *Sula, &c.*
bad	ilil *Maya*, tsiri *Poconchi.*	ollo *Java*, atoro *Galela.*
belly	pam *Quiche.*	pompon *Salayer.*
break	pax "	fachi *Tonga.*
body	cucut *Maya.*	gete "
fight	tock "	tow "
bow	pimp "	panna *Malay.*
come	pet *Quiche.*	paituco *Baju.*
ear	leexicen *Maya*	likan *Ahtiago.*
good	alhua *Huastec.*	alla *Baju.*
head	hol *Maya.*	ulu *Malay.*
heaven	taxah *Poconchi.*	tahua *Marquesas.*
leaf	lu *Maya.*	lo *Tonga.*
man	illauh *Huastec.*	lelah *Baju.*
neck	kay *Maya.*	gia *Tonga.*
night	agab *Quiche.*	gubie *Bolanghitam.*
rain	chuluhaa *Maya.*	kull *Pelew.*
skin	keuel "	koli *Sula.*
small	mehen "	mahe "
star	ghumil *Poconchi.*	umali *Camarian.*
flower	lol *Maya.*	lelum *Sanguir.*
ant	zinic "	singa *Teor.*
frog	xtutz "	codac *Malay.*
fly	xlem *Quiche.*	kelang *Mysol.*
bone	bak "	buko *Sanguir.*
saliva	tub *Maya*, chub *Quiche.*	tefoo *Mysol*, kivi *Gilolo.*
shoe	xahab *Quiche*, chanal *Maya.*	guiapoo, quenella *Malay.*
pot	cucul *Maya.*	quell *Pelew.*

	MBAYA-ABIPONE.	MALAY-POLYNESIAN.
boy	yonigi *Mbaya.*	anak *Malay &c.*
child	niganigi "	inianak *Ceram.*
earth	alobo *Mocobi.*	lupa *Tagala.*
	iigodi *Mbaya.*	tougoutoo *Tonga.*
eye	natocle *Abipone*	matacolo *Ceram.*
face	natobi *Mbaya.*	nangabio *Gilolo.*

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	Mbaya-Abipone.	Malay-Polynesian.
fish	noay *Mocobi.*	nau *Gilolo.*
moon	epenai *Mbaya.*	bouan *Tagala.*
tongue	noqueligi "	nangaladi *Gilolo.*
white	yalaga *Mocobi.*	kuloh *Celebes.*
name	oonagadi *Mbaya.*	hingoa *Tonga.*
come	enagui *Mbaya*, anac *Toba.*	inokere *Tidore*, maika *Celebes.*
food	gecenique "	genanga *Tonga.*
make	yoeni "	gnahi "
bad	beagi "	behei *Amblaw.*
day	nagata *Mocobi.*	hangat *Bouru.*

The poverty of my collection of Mbaya-Abipone words places the comparison of these dialects at a great disadvantage as contrasted with the Algonquin and the Maya-Quiché, although I must confess that even in my short vocabulary many terms appear which have no corresponding forms among the Malay-Polynesian languages known to me, but exhibit decided evidence of a Turanian origin. Similar words occur in the Maya-Quiché and Algonquin vocabularies, and may be the result of admixture on the part of the peoples employing them with other American tribes of Turanian derivation. Thus *naccuta*, the Mocobi word for "hair," is Aymara Peruvian, Kadiak and Asiatic Tchuktchi, languages whose grammatical structure is totally different from that of the Mbaya-Abipone.

Language naturally leads to mythology and religion in such an enquiry as this. According to Sir John Lubbock and Mr. Tylor, the Polynesians do not worship the heavenly bodies. I do not know whether this is the case with the Mbaya-Abipone family or not, but solar worship had at least no prominence among the Maya-Quichés, and was unknown among the Algonquins before the adoption of the Delawares into the Iroquois confederacy. On the other hand, the Dacotahs, Iroquois, Choctaws, Natchez, Mexicans, Peruvians, Muyscas and Chilenos were sun-worshippers. The heaven of the latter peoples was supposed to be continental, happy hunting grounds in some distant region, or it was celestial above the clouds: but the Algonquin heaven was, like that of the Polynesians, an island in the ocean. The Abbé Maurault, in his Histoire des Abénaquis, says: "Ce Grand-Esprit résidait sur une île du grand lac (l'Océan Atlantique)." In this we find an evidence of insular derivation. The same appears in the story of the creation of the world. Maui of New Zealand, with whom Mr. Tylor compares the Algonquin Manitou or Monedo, fished up the earth with a hook from the universal ocean, as did Tangaloa of the Friendly Islands. The Quiché Tohil, Tzakoll or

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Tockill, who is undoubtedly the Malay-Polynesian Tangaloa or Tagala, according to the Popol Vuh or sacred book of the Quichés, called the earth into being in a similar waste of waters. The Ojibbeways and Delawares tell an identical story of Manitou; while other Algonquin tribes make the rat his agent in the work of creation. The notion of the Ojibbeways of Lake Superior that they inhabited an island, and their habit of alluding to the American continent as such, seemed surprising to Kohl, the traveller, who imagined it to be the result of knowledge acquired by exploration, instead of a necessary result of their system of cosmology. In their un-Darwinian account of the origin of man the Malay-Polynesians, Algonquins and Maya-Quichés agree. The Tagalas of the Philippines believed that "mankind sprang out of a large cane with two joints, and the man came out of one joint and the woman out of the other." In Samoa the tradition is that the first land brought forth wild vines, and from the worms which developed when they rotted men and women were produced. According to the Delawares, Manitou, having brought up the first land from the ocean, made man and woman out of a tree; and, in one of the Ojibbeway legends in Kitchi-Gami, the first man appears among the reeds which Manitou had planted upon the shore. Compare these with the Quiché legend, in which "man was made of a tree called *tzite*, woman, of the marrow of a reed called *sibac*," and there appears an agreement in tradition to which I know of no parallel. I have already stated that the Quiché or Maya-Quiché Tockill is the Polynesian. Tangaloa and the eponym of the Tagalas in the Philippines This is confirmed not only by the identity of the Tagalan and Quiché accounts of the creation of man, but also by the appearance of the Quiché deity Bitol in the Tagalan Bathala, just as the Algonquin Waubuno reappears in the Polynesian Ofanu. The Algonquins, Quichés and Abipones agree with some Polynesian peoples in identifying the soul with the shadow; and Mr. Tylor, in his Primitive Culture, draws special attention to "the conception of the spirit voice as being a low murmur, chirp or whistle, as it were the ghost of a voice," a conception common to the Polynesians and the Algonquins.

Space or rather the lack of it precludes my saying anything of the physical and moral characteristics of the Algonquins, Maya-Quichés and Mbaya-Abipones, as compared with those of the Malay-Polynesians. I may simply refer the reader who has any

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acquaintance with these features in the American tribes under consideration to the sketch of Malay physique and morale in Mr. Wallace's Malay Archipelago, which I have transcribed in part in my article on the Affiliation of the Algonquin Languages in the *Canadian Journal*. It will, I think, be found equally applicable to the American tribes of Malay-Polynesian origin.

Before quitting the field of language, however, I should mention that the name of the Delawares, the most prominent originally of all the Algonquin tribes, finds not indeed its counterpart, but its parallel, in the Malay area. It consists in the prefix of the word meaning man, Lenni, to the tribal designation Lenape. So we find Malay tribes calling themselves Oran-Benua, Oran Malaya. Let the Javanese Lanan take the place of the Malay Oran, and the analogy is complete. Of manners and customs I may select one, the Couvade, which Butler, in his Hudibras, thus describes :

"Chineses go to bed
And lie-in in their ladies' stead."

This singular practice prevails among the Abipones, but is so far from being peculiar to them that it is found also in Bearn, Congo and Southern India. It is not, therefore, a distinctive mark of ethnic relationship ; but, on the other hand, it can interpose no obstacle to the origin which has been claimed for the Abipones, inasmuch as the practice obtains largely among the Malay inhabitants of Borneo, from whose stock the Abipones may have received it. If it be asked whence the Maya-Quichés derived their architectural knowledge and skill, the massive stone structures of the Malay Archipelago, of the Marquesas, Navigators, Easter and Sandwich Islands may give reply. But if the question be, Whence came the snowshoes, the skin dress, the quill ornamentation, the birch canoe, the calumet and the scalping art of the Algonquins? the answer must be, From Northern Asia, where all of these now are or once were found. The Malay immigrant became perforce a borrower and a learner by his change of condition from the circumstances of a tropical and insular to those of a cold or temperate continental home. Athabascans, Dacotahs and Iroquois from Northern Asia taught him their arts of peace and war; but his character, his physical features, his language and his religion he had no need to change, even where he had the power, for they can flourish as well amid the snows of Labrador as under the burning skies of the Indian ocean.

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How came the Malay to America? Dr. Pickering, in his Races of Man, replies: "In attempting from any part of Polynesia to reach America a canoe would naturally and almost necessarily be conveyed to the northern extreme of California; and this is the precise limit where the second physical race of men makes its appearance." The same writer holds that "if any actual remnant of the Malay race exists in the eastern part of North America, it is probably to be looked for among the Chippewas (Ojibbeways) and the Cherokees." The judgment of Dr. Pickering, founded upon observation of physical features, led him to sound conclusions in the case of the Algonquin Ojibbeway, but was misleading in the extreme in that of the Cherokee, who is a Turanian of the Turanians. Where the Maya-Quichés and the Mbaya-Abipones landed it is hard to say, but in the case of the former there seems to be historical evidence from their own traditions that they once dwelt considerably to the north of their Central American home. The Quiché mythology appears to link the Malays of Yucatan and Guatimala with the Tagalas of the Philippine Islands; and if, as Dr. Pickering says, "San Francisco is commonly regarded in Mexico as being on the route to Manilla," we should find the landing place of the Maya-Quiché colonists at some point on the Northern Californian Coast. There or farther north, probably in Oregon, where Dr. Pickering finds his "second physical race of men," we should place the beginnings of Algonquin life in America. What part of the Malay-Polynesian area they originally came from I am not yet in a position to say; but that it was a Malay rather than a Polynesian region seems evident from the forms *lenni*, *linnon*, *ilenni*, *alnew*, *renoes*, *etc*, denoting man, forms which refer the ethnologist to Java, Borneo and the Moluccas group. In the Illinoans, a tribe of Borneo, we may even find the parent stock of the Algonquin Illinois, who have given their name to one of the United States. From Borneo or some neighbouring region where Papuan influences have more or less corrupted the verbal forms of Malay speech, the Mbaya Abipones must have started for the Western, but to them Eastern World.

I have already stated that my knowledge of the tribes west of the Rocky Mountains hardly justifies me in taking them into account in this discussion of origins. There is one Oregon family, however, that helps to carry the line of Malay migration across the continent, to which I must briefly refer. With the Sahaptin

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or Nez Percé grammar I have not yet had opportunity to become acquainted. Dr. Latham regards them as the first of the Oregon tribes in point of culture, as in physical appearance more like the Indians east of the Rocky Mountains than any others in the same area, and mentions the fact that the more eastern of them have crossed that great natural barrier into the buffalo region, where they have become hunters, like the neighbouring Algonquin Blackfeet and Shiennes. In the Sahaptins I believe that the link is found uniting the Algonquin stock with the Pacific. Language, however, must be the first test. The number 2 in Cayuse, a Sahaptin dialect, is *leplin*, a form so peculiar that in a collection of over six hundred vocabularies the only one with which I can compare it is *leplu* of the Gani, a language of the Moluccas group. The same formation in *lep* appears in the number 7, *noilip* in Cayuse, but *lepfit* in Gani. Otherwise the Sahaptin numerals have miscellaneous Malay-Polynesian affinities: the Sahaptin *mitat*, 3, connecting with the Paumotuan *neti*, and *veti* of the Isle of Pines, which latter language gives *tahue* as the equivalent of the Cayuse *tawit*, 5, and *noibeti* as that of the Cayuse *noimat*, 8, while the Cayuse *piping*, 4, and *noina*, 6, are represented by the Javanese *pappat* and *nannam*. In the ordinary vocabulary most of the Sahaptin words are found to relate to those of the dialects of Celebes, Ceram, Gilolo, Bouru and other islands of the Moluccas. Thus, dog, which is *mantal* in Williamet, and *naapang* in Cayuse, is *muntoa* in Celebes, and *nawang* in Ceram; man, which is *iniaw* in Wailatpu, and *keewas* in Sahaptin, is *anow* in Gilolo, and *gebba* in Bouru. Knife is *tekek* Sahaptin, and *shekt* Cayuse, and in Ceram the same forms appear as *tuka* and *seite*, while *wals*, another Sahaptin term for the same object, meets us in *oyleas* of the Pelew Islands, which would naturally be one of the earlier stages in the north-eastward progress of the Malay emi-grants. Mouth is *mandi* in Williamet, *him* in Sahaptin, and *shumkakoh* in Cayuse, forms which appear in the Tongan *moudoo*, the Teor *huin* and the Javanese *sankum*. The Williamet *hammeih*, house, is the Bouru *huma*; the Klikitat *wassas*, canoe, the Gilolo *wog*; the Williamet *umpium*, day, the Celebes *unuveno*, and *umhok*, flesh, in the same dialect, the Celebes *untok*; while *tshal*, another Williamet word denoting tho colour red, is the Gilolo *desoella*. Peculiarly Malay-Algonquin forms are the Sahaptin *bipi*, white, and the Williamet and Cayuse *puti* and *tenif*, tooth, which find

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their analogues in the Ceram *babut*, the Gilolo *afod* and the Ceram *nifan*. Two peculiar cases of inversion are presented in the Williamet *tshita-pinna*, girl, and *man-tsat*, river, which in Wahai, one of the Ceram dialects, are *pina-hieti* and *tolo-maina*. For further examples I refer to my comparative vocabularies in the *Canadian Journal*, as those stated are amply sufficient to establish a connection of the Sahaptin family with the Malays of the Moluccas group.

In this sketch I have not been able to fulfil all the conditions of perfect induction, but sufficient evidence, has, I think, been adduced to make a case worthy of fuller investigation. The theory of a Polynesian migration to America is one that has been long and generally held, but held in so loose and indefinite a way that it has been barren of ethnological results. The Rev. Richard Garnett has indicated the presence of Polynesian grammatical forms in South America, but has vitiated his comparison by dragging into it the Dravidian languages, which are Turanian as distinguished from Malay. Now, if an American language can be proved Malay in origin, it is thereby cut off from all Turanian connection, for the two systems are radically different. Dr. Edkins, of Pekin, recognizes the distinction, and finds that "on the American continent Turanian and Polynesian linguistic principles meet in the various Indian languages; but so far is he from allowing the relationship of Turanian with Polynesian that he maintains "a Polynesian immigration from the Ocean and a Turanian immigration by the Aleutian Islands and by Iceland and Greenland, which united to form the population of the American continent." Still, like Mr. Garnett, we find Dr. Edkins looking for his Polynesians in South America and in Mexico. If the Mexicans and Peruvians be Polynesians, they are Polynesians with Turanian grammar, vocabulary, religion and arts, and consequently ethnology as a science, on American ground at least, is impossible. Again Dr. Edkins seems to say that in individual American languages Turanian and Polynesian principles meet. This is true to a certain extent, as we have seen in the case of the languages of Malay-Polynesian origin, which, intruding into a Turanian region, could not fail to be partially, but very partially, influenced by their surroundings. Some Polynesian principles may perhaps be detected in the Iroquois dialects, though of this I am not sure. I can find none in the Tinneh, the Dacotah, the Choctaw or the Peruvian; they are essentially and exclusively Turanian.

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Let it be granted that the Malay origin of Algonquins, Maya-Quichés and Mbaya Abipones, with Sahaptins, is established, and a foundation is laid for a history of aboriginal America. Javanese, Moluccan and Tagala traditions may be found to check and supplement those of the Algonquins, Sahaptins and Maya-Quichés; and, as the geologist settles the relative ages of his formations by their fossil remains, so words may enable us, in similar grammatical strata, to fix the various periods of Malay migration to this continent. I reserve the consideration of the Turanian American languages for another occasion.

ON SOME POINTS IN LITHOLOGY.*

By Prof. James D. Dana.

(From the American Journal of Science.)

4. *Containing Quartz or not.*—Since quartz is the most universal of the materials of rocks, its presence is least entitled to be made a basis for distinctions among them. In sedimentary deposits, the original of many of the crystalline kinds, it is a very common ingredient owing to their mode of origin, and its more or less abundance is a matter of no great geological importance. Sufficient reasons exist, therefore, for the course pursued by recent writers on lithology in making the presence or not of quartz even in crystalline rocks a basis only for a subdivision under a *kind* of rock. Thus there is under dioryte, *quartz-dioryte*; under trachyte, *quartz-trachyte;* under felsyte, *quartz-felsyte*; and so in other cases.

Syenyte is defined by such authors as consisting chiefly of orthoclase and hornblende. Now a rock made prominently of these minerals often contains also quartz; and the name for the quartz-bearing kind, which a system of lithology using the above-cited terms would seem to require, would be *quartz-syenyte.* To call it "hornblende-granite," as is often done, is at variance with the system which uses the word *quartz* as an affix in other cases.

This term "hornblende-granite," is at variance also with the fundamental idea and nature of granite. Granite is eminently

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* Continued from page 48.

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