

NEW VIEWS
OF THE
ORIGIN
OF THE
TRIBES AND NATIONS
OF
AMERICA.

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bled to attention. He himself tells us that Buturini, 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.

pective 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 *Kublai Khan* 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 Cheerake, the Chikkafah, and Choktah, 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, Sawwannoo, 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.

ties between the languages of the tribes of North and those of South-America. This I shall do at some future period. At present, I shall mention a few of them. The Cayugas call the sun and moon, *Gau-quau*: the Chilese (according to Molina) call the planets, *Gau*. The Naudowessies call rain, *Ozwab Meneb*: the Chilese, *Maun*, and *Maoni*. The Katahba call a hill, *Sook-Taro*: the Brasilians call a mountain, *Ibitira*. Certain Indians of New-England (according to Wood) call the head, *Bequoquo*; and the Woccons of Carolina, *Peppe*: the Jaioi, *Boppe*; the Galibis, *Oupoupu*, &c. In the language of the Creeks, *Apala* is the sea, a lake, or a great river. The Peruvian name for a river is *Pelu*. It must be confessed, however, that the differences between the North and South American languages are very great. This circumstance leads me to conjecture, that an immense length of time has elapsed since there subsisted any extensive intercourse between the tribes of these two portions of the new-world, either in America, or in the countries of the old-world.

Page lxxii. “Of the language of the Peruvians, I cannot form any certain judgment.” I have discovered very striking affinities between the Peruvian language and the languages of different tribes of the old-world. Besides the interesting affinities which will be seen in the vocabularies, under the heads of Fish, and Bone, I may here mention some others. One of the Peruvian names for God was *Vira-Cocha*. *Kootcha*, *Kootchae*, and *Koot* are the words for God, in the language of the people of Kamtchatka. In arranging the Asiatic languages according to their affinities, Professor Pallas has placed the dialects of the Kamtchadals immediately above the language of the Japanese. Now there are some very striking resemblances between the Japanese and Peruvian languages. In the first of these languages, *Cami* is the name for God, &c. *Pacha-Camac* was the Peruvian name. In the Peruvian, *Sinchi* signifies valiant.

In the Japanese, *Sin* is a God, an immortal soul, &c. The Peruvians call a year, *Huata*: the Otiaks, 71, *Hoet*. The former call the star Venus, *Chafca*: the same Otiaks call a star, *Chosa*. Here, I must observe, that it is between the Otiak and Peruvian words for bone, that the greatest resemblances are to be found. I shall conclude this subject by remarking, that notwithstanding the superior cultivation of the Peruvians, we have no reason to suppose, that they have had a different origin from many other tribes and nations in America.

Page lxxxii. "The Japonians, or Japonese." I have no hesitation in considering the Japanese as one of the nations who have contributed to the people of America. My principal argument for this notion is deduced from the affinities which I have discovered between the language of these people, and the languages of several American tribes, particularly the Muskogee or Creeks, the Chikkasah, the Choktah, the Tuscaroras, the Brazilians, and the Peruvians. Thus, the Japanese call a bone, *Fone*: the Creeks, *Eefoonee*. The Japanese call a house, *Chookootscho*: the Chikkasah, *Chookka*. The Japanese call a star, *Phofabee* and *Fofi*: the Choktah, *Phitchek*, and *Phutchik*. The Japanese call the foot, *Afchee*, *Afsee*, and *Afji*: the Tuscaroras, *Auchsee* and *Aufseekeh*. The Japanese call rain, *Ame*: the Brazilians, *Amen*. The Japanese and Peruvian affinities have just been mentioned. Of all the North-American tribes, the Creeks and the Tuscaroras seem to me to be the most nearly allied to the Japanese, not only by their language, but by their customs, &c.

Page lxxxiii. The Tseegani, or Gipsies, 166, ought to have been mentioned among the number of the Asiatic tribes of whose languages we discover vestiges in America. See the article first in the Vocabularies. Mr. Pallas and other writers have remarked the great affinity of the language of the Gipsies to the dialects of India. Gipsies are found in almost every part of Russia. "They have no fixed residence, but wander con-

Page cvi. "Mr. de Guignes," &c. Mr. de Guignes' memoir is inserted in the twenty eighth volume of the Academy of Inscriptions and Belles Lettres, for the year 1757, and is entitled *Recherches sur les Navigations des Chinois, du côté de l'Amérique, & sur quelques Peuples situés à l'extrémité Orientale de l'Asie*. "From the concurrent testimony of several ancient Chinese writers, he proves that their early navigators, after having followed the Asiatic coast towards the north as far as *Kamschatka*, which they called *Taban*, crossed the ocean in an easterly direction, and at the distance of 20,000 lis, or about 2000 miles, arrived nearly under the same parallel at a country which they named *Foufang*; being, according to them, the land where the sun rises. This, continues Dr. Maty, from whom the words in inverted commas are taken, must have been the coast discovered by the Russians in 1741; and, from the new discoveries, it may be inferred, that the Chinese were directed in that tract, by following the course of the islands." *An account of the New Northern Archipelago, lately discovered by the Russians in the seas of Kamschatka and Anadir*. By Mr. J. Von Stöhrin, &c. Preface, p. xiv. English translation. London: 1774. It is a circumstance which deserves to be remembered, that the Chinese, according to Mr. de Guignes, made their voyage to America in the year 458 of the vulgar era. The annals of the American nations do not ascend to as remote a period as this. But the Toltecas, who are said to have been the most cultivated of all the tribes of the new-world, began their journey from the kingdom of Tollan, in the northern parts of America, in the year 596. It is possible that the Toltecas may have been the descendants of the Chinese mentioned by the French writer. But this is, at best, a very distant conjecture. We know very little of the Toltecas. Even their existence might be called in question by an historian scrupulously attentive to matters of fact. Clavigero says, that the Toltecas spake the Mexican language. If so, I think it extremely improbable, that they (not doubting of their existence) were a Chinese colony; for the language of the Mexi-

cans appears to have very little affinity to that of the Chinese. I am rather inclined to believe, that the Toltecas were a colony from Japan.

I think, however, that we are in possession of a sufficient number of facts to make it probable, that the Chinese have contributed to the peopling of America. Speaking of the Sioux, Charlevoix says, "I have seen some people who are persuaded that these Savages had a *Chinese* accent*." Captain Carver, whom I wish I could always quote with implicit confidence, says, "Many words also are used both by the Chinese and Indians, which have a resemblance to each other, not only in their sound, but their signification. The Chinese call a slave, *shungo*; and the Naudowessie Indians, whose language, from their little intercourse with the Europeans, is the least corrupted, term a dog, *shungush*. The former denominate one species of their tea, *shoufong*; the latter call their tobacco, *shoufaffau*. Many other of the words used by the Indians contain the syllables che, chaw, and chu, after the dialect of the Chinese †." "The *Natchez* Indians, says Bossu, had a temple, and a kind of service; in their language intelligent people have found Chinese words ‡." Our author does not inform us what are the words.

I shall here mention some of the affinities between the Chinese and certain American languages. Mr. Bell says the Chinese "worship one God, whom they call *Tien*, the Heaven or the highest Lord," § &c. The Kittawini, 164, call Heaven, *Tain*. In our continent, the Hurons call Heaven, *Toendi*. The Chinese call the moon, *Tien*, the very word which the Chinese apply to God, &c. The *Natchez* call fire, *Osa*: the Chinese *Choa*. The Chinese call the earth, *Tipe*: the Kittawini, 164, *To*. The Chinese, *Tue*. The Jaioi, who reside in

* Vol. i. p. 150.

† Travels, &c. p. 136.

‡ Travels through that part of North-America, formerly called Louisiana. vol. i. p. 182. English translation. London: 1771.

§ Travels, vol. ii. p. 140.

Guaiana, *Soye*. These affinities are certainly striking. Others might be pointed out.

The physical resemblances between the Chinese and many of the American tribes, are very prominent. But I do not think they are more so than the resemblances which subsist between the same Americans and many other tribes of Asia, besides the Chinese. Haythou of Armenia, and other writers mention the sparse beard of the Chinese. Though the Americans have beards, contrary to the wild assertions of Dr. Robertson, and many other writers, I think it certain that they have less beard than the nations of Europe, and their immediate descendants in America. The Japanese and many other nations of Asia have but little beards as well as the Chinese. There is one circumstance in which the Chinese and Americans seem to differ very essentially. It is the general assemblage of features in forming what may be called the spirit, or mental expression, of the countenance. Persons who have resided in China, and have had opportunities of attentively examining the inhabitants of that country, are forcibly struck, upon their arrival among our Indians, with the peculiar freedom or ferocity of their countenance. But this difference is less considerable than may, at first sight, appear. The features of individuals, and of course the features of whole nations, receive an artificial tone or expression from the mode of life, the state of society, and many other circumstances. I doubt not that the wild and independent Tartars, from whom the Chinese seem to have sprung, have as much freedom and ferocity in their countenance as the independent and savage tribes of America; and it is not improbable, that the Peruvian, who lived in a happy climate, and under a government which was more attentive to the progress of the arts than to the spread of arms, was as remarkable for the mild and placid countenance as is the native of China in the commercial towns, where he has been most carefully contemplated by philosophers.

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THE END.
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