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NUMBER 1. SPRING 1836.

THE

AMERICAN NATIONS;

OR,

Outlines of A National History;

OF THE

ANCIENT AND MODERN NATIONS

OF

NORTH AND SOUTH AMERICA.

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Let us retrace the history;
Of all the Nations dwelling here,
Let us recall the memory.

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"All we have hitherto learnt respecting the ancient state of the "Natives of the New Continent is nothing in comparison to the "light that will be one day thrown on this subjeet, if we succeed in "bringing together the materials now scattered over both worlds, "that have survived the ages of ignorance and barbarism."—*Humboldt.*

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TO THE

SOCIETY OF GEOGRAPHY.

OF PARIS.

GENTLEMEN :—

To you I dedicate this work, result of long and weary researches. This homage is due to the public approbation you gave to my first analogous labor, my Memoirs or Series of Researches on the Origin of Mankind: which I endeavored to trace philologically to the centre of Asia. I had announced long ago this history of the Americans, the inhabitants of a whole hemisphere. I had quoted it in my other works. I now offer the outlines of it under your auspices.

You have furnished the example of cultivating along with Geography, all the auxiliary and connected sciences, which may enlighten it: particularly the ancient and modern Ethnography, with Philology one of its bases. You will see that I have followed this practice in availing myself of all the sciences to enlighten the history of mankind, the Ethnography and annals of nations: above all Philology with Chronology and Geography.

The origins and annals of the black nations, and of the American nations, were two subjects quite obscure and neglected, or the least known, of the history of mankind. Nobody has undertaken, as yet, the history of the Negro nations: a labor so difficult and luckless as to be despised.

My memoirs on this despised race, may perhaps furnish the bases of such history. All the histories of America are mere fragments or dreams. I have perceived the possibility and necessity to write a general and faithful history of this hemisphere. I now offer the results of this weary labor.

You will perceive in it many things which have already been said; since it is impossible to write history without repetitions; but my plan, the whole point of view, and the results which I draw, are my own. You will also find many things which were never told or were very improperly presented. I shall destroy many errors, hypotheses and conjectures: since in them alone often consist our works upon America.

But I shall not say every thing; where so much is to be related, all cannot be told: and I shall be compelled to neglect several minute details. I wish to trace faithful outlines, rather than write a bulky work, like our pretending *universal histories*, which however, dwell only upon one-third of the globe or even less.

I dislike long quotations, and shall seldom employ them: I quote only when authorities are required to render an opinion more forcible. Every where else I merely give the abridgement of my great historical materials in manuscript, which are arranged by extracts of authorities, and where they may be sought for in case of need.

Accept, Gentlemen, the respectful homage of

THE AUTHOR.

PHILADELPHIA,
October 22d, 1833.

PREFACE.

In venturing to open a new path in historical researches on the earth and mankind, it is incumbent on the bold pioneer to state his views, or at least to furnish adequate reasons for deviating so far from the usual track.

While every science and branch of knowledge is improving, and has, with rapid strides, made continual advances for fifty years past or more, is the noble muse of history to be kept stationary forever, by compilers and classical plodders? and for America by the foes of the ancient and modern nations of a whole hemisphere? No. . . . it is time to improve history as every thing else; to seek the truth and tell it.

As the human mind is yet more swayed by authorities, than genius or wisdom; high authorities will be given instead of long explanations. Ever since the time of Juvenal, it has been an ungrateful task to write historical truth: men often prefer to be amused, deceived, or helped in strife; than to be instructed, or receive sketches of former times. Yet there is always a secret delight in viewing faithful pictures of ages past, of our ancestors on earth, and our predecessors on the soil of our homes, or where we spend the scenes of our own lives.

The worthies who have been taken for models or guides in this arduous undertaking, are Solomon, Moses, Job, St. Paul, St. Augustine, Plato, Niebuhr, Humboldt, Malcolm,

Gebelin, D'Olivet, Bryant, Adelung, Drummond, Pritchard, Champollion, Klaproth, Jones, Wilford, Akbar, Price, Bailly, Russell, Beattie, Herder, Carli, Barton &c. They shall speak for themselves, in quotations of their own words, instead of elaborate reflexions.

From God comes wisdom, knowledge and understanding—SOLOMON Prov. 2. v. 6. Those who will seek early wisdom will find her—SOL. Pr. 8. v. 17. Hear instruction and be wise, and refuse it not—SOL. Pr. 8. v. 33.

ZE this is. SFR book. THU symbol. LDTH progeny. ADM mankind. BIUM in manifestation. BRA in realization. ALEIM angels. ADM mankind. BDMUTH in identic passage. ALEIM angels. OSHE worked. ATHU such symbol.—MOSES. *Genesis ch*, 5. *v*. 1. Genuine mosaic words, and genuine translation word for word.

When I laid the foundations of the earth . . . the morning stars sung together, and the sons of God shouted for joy.—SPEECH OF GOD HIMSELF IN JOB ch. 38., *Vulgar translation: the original is still more striking.*

The Hebrew philosophy divided the world in two hemispheres, the upper was SHMIM or *Shamaim*, the Heavens—the lower was SHEOL; but SHEOL-TAHTITH or inferior, was the place of bad souls and Rephaim. (The true SHEOL was America, or the southern hemisphere). The

Jesuit Sanetius thought that Job had spoken of America.—PETERS, *Dissertation on Job.*

It is very possible for modern learning to understand better the books of Moses, Orpheus, and those of all ancient nations, than the Egyptian, Greek and Roman commentators: because the intellectual knowledge of languages is improving; and those ancient writers have, by their genius, approximated to us, while removed from the blindness of their ages.—GEBELIN, *Primitive World.*

The letter kills, but the spirit gives life.—ST. PAUL *Corinth.* II. ch. 3. v. 6. We use great plainness of speech, and not as MOSES who put a veil before his face, that the children of Israel could ,not stedfastly look to the end of that which is abolished. —*Cor. II.* 3. *v.* 12, 13.—and even unto this day, when Moses is read, the veil is upon their heart, nevertheless when it shall please the Lord, this veil shall be taken away.—*Cor. II.* 3. *v.* 15, 16.

To have a right apprehension of words or names, is a good step to the knowledge of things.—PLATO *in Cratylo.*

The confusion of words in the cause of all disputes and sects.—D'ISRAELI.

The obscure ages demand bold hypotheses or total neglect, contradictions are inseparable from days of tradition.—There exist no instance of a people really savage having spontaneously advanced to civiliza-

tion. Savage men are degenerated or imperfect creatures. . .Words and even few are the rules of analogies in nations.—NIEBUHR, *Roman History, Vol I.*

It is manifest that there are noble resources (for history) still remaining, if we will but apply ourselves to diligent enquiry. There are in every climate some scattered fragments of original history, some traces of a primitive and universal language. *Even America would contribute to this purpose, the more rude the monuments, the more ancient they may possibly prove, and afford greater light on enquiry.* BRYANT, MYTHOLOGY; conclusion of the work.

To accumulate materials without generalizing any idea is a method as sterile in history as in natural philosophy.—The geology of America does not differ essentially from that of the old world, the strata and the emersion from the waters are not newer: species long extinct have also preceded those now peopling the earth, the waters and the air.—The problem of the first population of America is no more the province of history, than the questions on the origin of plants and animals. When we shall better know the brown men of Africa, with those of the north and east of Asia, the American nations will be less insulated—They have extended from lat. 68 N. to 55 S. or 123 degress of latitude, in plains and mountains, assuming various complexions and stature. If Africa has

140 languages, America has still more; resembling in this, the Caucasus, Italy before the Romans; but they are susceptible of classification into families. The multiplicity of languages is a very ancient phenomenon, perhaps those which we call American, belong no more to America, than the Magyar and Choud or Finn to Europe. —HUMBOLDT, *American Researches, Introduction.*

If we desire to be fully informed of a nation's history, we must not reject the fables under which the few traces that remain of its origin are concealed. These, however extravagant, always merit attention they have an influence on the character of the people to whom they relate.—*First words of* MALCOLM, *History of Persia.*

The Chinese often call the king, the kingdom and the nation by the same name, nay, even also the capital city.—REGIS, *History of Corea, in Duhalde China.*

The cradle or first seat of mankind was in Asia, between lat. 30 and 50; which is also the native place of all the domestic animals, fruits and grains.—*Adelung, Bailly, Higgins, &c.*

The Genesis was a compilation of Moses from older annals, some perhaps by Noah himself.—*Revd. Mr. Davies, Herder.*

The patriarchs of Moses and Pitris of Hindus were nations, personifications of early tribes.—*Drummond, D'Olivet, Wilford.*

The early gods and kings of Greece and

Italy, were probably tribes, the chiefs and followers being called by the same name. This is true also of the various Hercules or wandering Heros.—*Dodwell, Jamieson.*

Trying them by the languages, the Americans will appear to be children of the earliest human families.—BARTON, *Physical Journal.*

A flood of historical light has lately flown from India and Asia; but we lack still the real annals of Thibet: Polynesia and America may yet supply many facts and fill some blanks.—The original seat of civilization was between the Ganges and the Nile, the Caspian and the ocean.—The first tribes after the flood were fishermen and Frugivores, next hunters who did spread north east as far as America, and shepherds south west, as far as Cape of Good hope.—PRITCHARD, *Physical History of Man.*

The genealogy of the kings of England is derived direct from Noah in 25 generations only, to Cerdic first king of Wessex in 495; and through SCEAF born in the ark! giving more than 125 years for each generation; which is impossible, and proves these names, successive tribes or dynasties till Woden.—INGRAM, *Saxon Chronicle.*

The Ethiopians, Nubians and Egyptians are a peculiar race, perhaps in Africa before the flood.—CHAMPOLLION, *Systeme Hieroglyphique.*

The languages are better guides than physical characters for researches on man-

kind, and roots more important than grammars.—KLAPROTH.

Language belongs to man from origin, he never was a dumb animal, else he would always have remained so. All languages have something in common, and something peculiar.—BEATTIE, *Theory of Language.*

A thousand nations with a thousand idioms, are spread over a thousand places on earth. Thrown against each other like the waves of the sea, they blend and tend to unity. Several rival languages are formed, polished by contract, which overspread the earth; and break to pieces as well as nations and empires. Others arise from their ruins, and strive again for ascendency, until at last a people and language, son and daughter of all the previous nations and idioms, heirs of their dominion and wealth; shall perhaps invade the whole earth, and produce again the unity of speech and rule.—D'OLIVET, *End of Hebrew Grammar.*

It is said, *In the beginning God made Heaven and Earth,* that is to say, the seeds of heaven and earth, since their matter was yet in confusion in a potential way.—ST. AUGUSTINE *on Genesis.*

In the whole *Mosaic text* there is no Eden, no tree, no apple, no rib, no woman, no snake, no ark. . . . but other words thus improperly translated to veil the sense. . . . Adam is not a man, but mankind, *Aish* intellectual men, *Ashe* mate or potent will, HUE our Eve is living exist-

ence! . . . The names of patriarchs are all expressive of operations of mankind. . . Yet Moses' Unity of God, and Belief in Immortality is evident throughout; although so obscured by the translation as to have been doubted. . . . Moses with his veils is made absurd; raising the veils he appears wise, deep, consistent, even more enlightened than our age on many points.—D'OLIVET, *Notes on Genesis.*

Whenever the numerical letters of Moses are taken in their material sense, inextricable difficulties have arisen; and which is the true version out of the 3 is doubtful: the deep mosaic meaning and import shall never be known, until the ancient lost science of numbers is restored, which was once known from China to Egypt and Europe.—D'OLIVET, *last note.*

Eblis or Satan was disgraced from Heaven, where Rezoan was his successor, and exiled to Seyestan, with the Snake and Peacock tribes his followers, Adam was exiled to Ceylon, Eve to Arabia &c.—PRICE, *Translation of Abijauffer's History of Arabia.*

Menu was Adam, but there are seven Menus, the seventh was Noah.—SIR W. JONES, *Laws of Menu.* WILFORD.

The Babylonian empire begun 530 years after the flood, 2790 years after Adam.—RUSSELL, *Connection of Sacred History.*

Primitive history is under a veil, involved in fables; but all ancient fables have a historical base.—BAILLY, *on Atlantis.* . .

Before Adam God created the *Dives* (angels) who had 72 kings or *Sol-i-man* for 7000 years, and after them the *Peris* govern for 2000 yeàrs.—HERBELOT, *Oriental Librury*.

Noah dwelt near Cabul and Cashmir, his Ararat was in the Imalaya mountains.—SHUCKFORD, WELLS, *Sacred Geography &c.*

As early as 4600 years before Christ, there was a communication between the Americans and the east by astronomical coincidences.—CARLI, *American Letters.*

Two great wars or *Mahabharat* followed by dispersions of mankind, happened in India in 3236 and 2501 (before our era); and the Indian solar empire of *Berhut* at Inderput now Delhi, ascends 16 generations beyond the first, at least to 3750 years B. C.—*Institutes of the Emperor* AKBAR, *translated by* GLADWIN.

Such are my guides. Are not those quotations sufficient?

For my rules of criticism, I have taken for guide, *Isaac Taylor's* excellent history of the transmission of ancient books, London, 1827. They may be analysed as follows, from his own summary.

1. If the records of antiquity could be deprived of their authority, we should also be deprived of intelligence, liberty and religion!

2. Dates are of little importance; being anciently expressed by letters, they are liable to errors. The Greeks and all eastern christians reckon 5508 years from Adam to Christ.

3. Geography and natural facts are open to criticism.

4. Wonders, monsters, miracles, are not always fabulous, but doubtful. Natural phenomena if unconnected with omens, may be right.

5. Speeches and secret motives do not belong to history, they are ornaments of rhetoric or mere surmises.

6. Facts are only to be attended to, they become more certain, if corroborated by monuments, inscriptions, coins &c.

7. The silence of a historian does not invalidate the assertions of others.

8. Contradictions, exagerations, prejudices, party spirit, national dislike, must be allowed for. The arrogance of the Greeks and Chinese, who call barbarians, nations as good as they, is shameful, and must be noticed, as well as errors arising from hiding defeats &c.

The independent sources of history besides writers are, 1. remains of literature. 2. Chronological documents and astronomical calculations, 3. Natural features of nature and mankind, with permanent physical facts, 4. Permanent institutions, manners, monuments, languages &c. Lastly, remote facts may be certain; although a long while elapsed: whatever be the consequence; and even if the first evidence may have been erroneously transmitted, or not perspicuous. But accumulated evidence ought never to be doubted.

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America, or the two Americas; a double continent, crowned in the East and towards the two poles by archipelagos.

Such an extensive part of the world, reaching nearly to both poles, offers to our notice and researches a crowd of objects, nations and events. If our universal histories which are confined to a small part only of the old world, form already bulky collections; it would be equally so with America, if we had complete annals of it. But, notwithstanding the scanty materials which have reached us on its ancient history; the modern annals and the old traditions of the nations dwelling there, afford many facts: and many auxiliary means contribute to enlarge the previous history, in unfolding the origins and revolutions of the nations and empires of both Americas. Thus, we shall often have to make a choice or abridge these materials, particularly in these outlines of a general history.

Formerly, historians wrote chiefly chronicles of the empires, kingdoms and republics; which were often mere biographies of monarchs and chiefs, conquerors and tyrants. We begin now to think more of mankind and the nations. I shall follow this principle, and trace at last a national history of America; this subject is so new, that we have not even yet a good history of mankind in Europe, much less in Asia and Africa.

Having dwelt in this continent since 1802,

having settled in it since 1815, and having travelled in it every year to study the monuments and productions thereof: it was since 1818 that I began to conceive the possibility of raising the veil that was thrown over the annals of this third of the world. I have visited the public libraries of Washington, Baltimore, Philadelphia, New-York, Boston, Albany, Lexington, &c. to consult all the historical works on America, and every other part of the world. I have read nearly all the travels in America and other distant countries. In the Ebeling library deposited in that of Cambridge University near Boston, I have found many ancient works on America, often unique in the United States, and very rare even in Europe. There is but a small number of rare works, which I have not yet been able to see; I shall give a list of them, in order that it may be ascertained whether they contain facts that have escaped me. My researches upon the languages and monuments of America, will compensate this unavoidable neglect, since they exceed whatever had been undertaken of the kind. I have thus endeavored to collect and compare all the facts relating to my subject.

I have not imitated, therefore, the lazy writers, who have pretended to give us histories of America, and have commonly produced mere sketches of it, full of neglects and defects. Such were Robertson, Holmes, Touron, Herrera, &c., with a crowd

of imitators and compilers, which confine themselves to some years, or a single region, or the mere first Spanish invasions. They have, however, acquired some reputation either by style or manner; but they have degraded history, by giving sketches instead of it. We must except Herrera, who does not shine by the style; but is at least a faithful annalist of the Spanish deeds and colonies during 62 years, from 1492 till 1552. But Robertson, although praised for his style, is only his unfaithful and imperfect imitator, and the obvious slanderer of the American nations.

A complete criticism of the writers on America, would be desirable; but cannot enter into the plan of these historical outlines; although it may find a place in ulterior illustrations. It will be sufficient now to indicate that the best works, or those which furnish the greatest number of historical materials, are the old writers and travellers; Since the modern historians and travellers (except Humboldt and a few more) appear to forget whatever has already been written on America.

The historian of such an extensive continent, should not be a mere annalist; but he ought to know well all the comparative sciences, sisters of history, such as chronology, geograghy, biography, archeology, ethnography, philology, &c. He ought also to be a philosopher and a philanthropist, to know the natural sciences which

become connected with history by civilization, agriculture, and geology; he ought, above all, to be impartial and a good critic, in order to discard national prejudices, and avoid the blunders of credulity or imposture. What historian has ever united such acquirements? I have tried to acquire them: 'Have I succeeded? I offer my writings as the answer.

My method has been to make copious extracts of all the authors that I read. These materials already form a collection of over one hundred books of 6000 pages on the history of the earth and mankind: whereof I avail myself for all my historical works. I have formed besides another collection of iconographic illustrations, maps, plans, monuments, views, portraits, alphabets, symbols, implements, costumes, &c.; which may serve for proofs and atlas of these works, published or manuscript. This tellurian iconography, chiefly American, consists already in ten great books or portfolios; having little hope to be enabled to publish them, I wish they might be deposited in a great public library, where they might be consulted.

Instead of beginning this history of the Americans by generalities, I should wish to conclude the work by such results; but it may frequently be needful to deviate from this plan, and present results as they happen to arise from the facts and events.

The different parts of the Western Hem-

isphere are often distantly remote, and insulated, or little connected in their historical relations. Austral America and Boreal America have for instance hardly any historical connection: they are as widely separated as China and Europe; but all the central parts of America are intimately connected, above all the mountain regions from Mexico to Chili, which offer the same relation of civilization, languages and annalogies, as the Hindu-European regions and nations.

The Neotholian Hemisphere contains many distinct regions; but the natural or physical regions are not always identic with the historical regions. The isthmus of Panama or valley of Choco does not divide the nation as it does the two continents of America: and many groups of nations are intermingled throughout. The group of ancient ARUAC nations extended from near Florida through the Antilles, Guyana, Brazil to Tucuman and Magellania. The elder group of TALA or atlantic nations could be traced from the Ohio to Mexico, Guatimala and South America in the west.

Notwithstanding this fact, it is useful to keep in mind the great natural regions of America, so as to trace through them the vicissitudes of mankind in ancient and modern times. Thus we find six such regions in North America, and six in South America, with 3 in the Antilles.

1. Boreal region, or region of the lakes,

stretching across North America, from the streight of Behring and peninsula Alaska in the west, to Labrador, Canada and Nova Scotia in the east. It is distinguished by a rocky soil, many large lakes and millions of small ones, surrounded near the pole and on either side by groups of islands. Its southern limits are undefined, but Lake Erie forms one of them.

2. The Californian or Oregon region, stretching from north to south along the Pacific Ocean from Fuca Strait to Mexico and Guatimala. It is a region of plains and hills.

3. The Mexican region or central mountains and table lands from the sources of the Missouri to Lake Nicaragua, distinguished by volcanoes, a dry lofty soil, &c.

4. The Missouri region, extending in vast grassy plains from latitude 50 to the Gulf of Mexico.

5. The Alleghany region, stretching in woody hills and mountains from Maine to Alabama and Illinois. The Ozark mountains and the whole of New England appear detached portions of it.

6. The Litoral Atlantic region, stretching from Long Island to Florida, Mexico, Yucatan and Honduras, forming a long but narrow region of level plains, sands and marshes, skirted by sandy shores and islands.

The Antilles or West Indies, are all islands; divided into 3 very natural groups.

1. The large and hilly Islands of Jamaica, Cuba, Hayti, Boriquen.

2. The Lucayes or Bahama Islands north of them, low and chiefly of coral formations.

3. The Carib Islands east and south, commonly volcanic.

The regions of South America are 1. That of the Andes or high volcanic mountains extending from Santa Marta to the Island of Chiloé, stretching branches east as far as Cumana, and east of Peru. The hills of Panama from Nicaragua to Choco, are a detached part of it, probably once an island of the size of Cuba. Also the Magellanic or Austral region, including the hills and islands south of Chili, all detached from the Andes, with the archipelagos of Chiloé, Chonos, Fuego, Austral, Falkland, &c. often volcanic.

2. The Atacama region, or lowlands along the Pacific Ocean from the valleys of Darien and Choco to Chili, distinguished by sterility.

3. The Pampas or region of unwooded plains east of the Andes from the strait of Magellan to Paraguay and Chaco.

4. The region of Brazil, distinguished by fertile hills, mountains and valleys, forming a vast group of high lands connected to the Andes by an isthmus.

5. The region of Guyana or Parima, of shady hills perfectly insulated (once a large island) by the plains of the Maranon and Oronoc .

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3. *English*: Who have colonized the whole eastern side of North America, Jamaica and other islands of Antilles; with parts of Yucatan, Honduras, Guyana, &c. But they have brought with them, the Welsh, Scotch, Irish, Germans, Jews and many African nations.

4. *French*: They colonized Canada, Lousiana, Hayti, several Carib islands, Cayenne in Guyana, &c., and although conquered in North America and Hayti, their language remains. They brought along the Provençals, Bretons, Basks, speaking distinct languages, with several African nations.

5. *Scandinavians*: Who partly settled in North America since the 10th century, did laterly colonize again Groenland, with Delaware and some Carib Islands. They include the Norwegians, Danes and Swedes.

6. *Dutch-Hollanders*: Sent colonies to New-York, Surinam, Curazao, &c. brought Gypsies, Germans and Africans.

7. *Russians*: Have invaded and partly settled the north west shores and islands of North America; bringing there Cozacs, Calmucs, and several other Tartarian subjects.

8. Besides these, several other nations have laterly visited America, or settled therein, blending with the above. All the nations of Europe, even Hungarians, Polanders, Greeks and Turks, have been brought there. Pirates of all nations, even

Algerines, have wandered to America. Almost all the nations of Africa have been led there in slavery. Asia has sent Jews, Hindus, Gypsies or Zinganis, Chinese and Tartars: while Oceania has sent Malays, Madagascars, Hawayans, &c.

This well known fact of the various and anomalous modern population of both Americas within 3 or 4 centuries, will greatly help us to form a more correct estimate of the ancient population and colonization of such vast countries during many thousand years previous to 1492.

It is not yet suitable to give here a complete list of all the ancient nations, who have, or may have colonized the Western hemisphere: this can only be done afterwards as a result of the instituted enquiries on the subject. Meantime I state as highly probable, even by mere analogy, that all the nearest nations of the Atlantic or Pacific Oceans, in the Eastern hemisphere, have either visited or colonized the Americas; particularly from the east, the bold navigators, Atlantes, Pelagians, Phenicians, Lybyans, Etruscans, &c., and from the west the ancient tribes of Tartars and Chinese, the Polynesians, &c. We shall throughout these historical outlines find ample proofs of this fact, exploding the erroneous belief that a single nation could have populated the whole of the Western Hemisphere. It shall appear also that these early settlers must have brought along many foreign tribes, as auxiliaries, vassals or slaves.

In my Atlantic Journal of 1832 will be found a kind of classification of the ancient nations of both Americas, divided into 25 groups, 14 in North, 11 in South America. But this first attempt, cannot be perfect: it requires a close study of all the American languages, before we can ascertain correctly all their mutual affinities, and reduce each to the real parent group. Meantime this attempt, and the further correction of it in this work, will become very useful historical bases. I give therefore the list of the 25 groups, with a well known nation and language as the type, to which others may be gradually reduced.

In North America 1. *Uski* or *Innuit*, type the Esquimaux.

2. *Ongwi*, type the Hurons and Iroquois.

3. *Linni*, type the Linapi or Delawares.

4. *Wacash*, type the Chopunish, and Nutkas.

5. *Skerreh*, type the Panis.

6. *Nachez*, type the Cados and Chetimachas.

7. *Capaha*, types the Washas or Ozages, and Dacotas or Sioux.

8. *Chactah*, types the Chactahs and Chicasas.

9. *Otali*, Tzulukis or Cherokis.

10. *Atalan*, type the Tarascas.

11. *Otomi*, type the Otomis.

12. *Anahuac*, type the Aztecas.

13. *Maya*, types the Mayas and Huaztecas.

14. *Chontal*, typé the Tzendals and Chols.

In South America 15. *Aruac*, types the Haytians, Aruacs, Taos, &c.

16. *Calina*, types the Caribs and Tamanacs.

17. *Puris*, type thé Maypuris.

18. *Yarura*, types the Guaraos and Betoys.

19. *Cuna*, type the Dariens.

20. *Mayna*, type the Panos.

21. *Maca*, type the Muyzcas.

22. *Guarani*, type the Tupis and Omaguas.

23. *Mara*, type the Quichuas and Aymaras.

24. *Lulé*, types the Vilelas and Mbayas.

25. *Chili*, type the Chilians.

Notwithstanding the condensed form of these outlines, the ample materials to be brought together, will extend them perhaps beyond the desirable limits. In order to lessen this difficulty and yet omit nothing that is new or important, the work will be divided into three series.

1st. The annals of South America, where many generalities will be introduced, that need not be repeated in the 2d series, on the annals of North America.

3d. Illustrations of these outlines, where will be thrown and collected all the collateral proofs, documents, vocabularies of languages, manuscript facts and events,

essential quotations, and results of all the investigations.

The Peruvian and Austral regions of South America will first be introduced, because of paramount importance. By the Peruvian region is meant the whole western part of South America from the equator to the southern tropic, and by Austral America, the whole of it from that tropic to the Magellanic Islands. The gulf of Rio Plata and the river Paraguay, appear to divide these regions from Brazil, both physically and historically. Austral America includes the countries and nations of Chili, Tucuman, Chaco, Buenos Ayres, Patagonia and Magellania; but it shall often be needful to mention their neighbors, with whom they are more or less related, and even distant nations that are not always strangers to them.

The ancient nations of Austral America are the least known on many accounts, and those on whom most fables and systems have been based. It is there that dwell the *Patagons*, who have been believed a peculiar species of giants; and those tribes of Chaco, &c., which Azara has deemed peculiar men, with languages without affinities with any other: which will easily be proved to be quite false.

If America has had an aboriginal population, or *Autoctons*, men born from the soil: it is there they should be found, driven to the south and those remote climes

by the ancient colonies of other nations; and they should offer features, complexions, languages and manners totally different from any other. If all the Americans derive from ancient colonies, it is still there that ought to be found the primitive tribes, driven on by the subsequent colonies and tribes. Therefore these Austral tribes are exceedingly interesting to study as the most ancient relics of American population.

But the origin of the American nations and tribes are only to be considered as a branch of their history. The accounts of their dispersion and successive settlements, the history of the events which they have remembered and transmitted to us by traditions or annals, those of the empires which have been founded there in ancient and modern times, the study of their civilization and ethnography . . . . offer surely much more interest, and a wide field of historical facts or enquiries.

It appears that as soon as we speak of the ancient Americans, we ought to cut the gordian knot, and say whence they came. I do not wish to explain beforehand, all my views on this subject. I wish to reserve them for the results of the enquiries to be pursued in this work. Yet to satisfy the general curiosity expressed on the subject, I may venture to say that I have not yet found in either Americas, any people or tribe totally different from any

other, or without philological affinities: nor with features, complexions, and other physical characters quite peculiar. But instead, all the ancient American tribes have numerous affinities between each other, and with races of mankind in the Eastern hemisphere: both physical and moral, as well as philological.

If the American nations sprung from ancient colonies; it is among the primitive population of the earth, that their parents must be sought and found: since America appears to have been partly peopled even before the flood. Therefore the systems which would derive them all from the Phenicians, Jews, Chinese, Tartars of later ages, or any single people whatever, must be absurd and improbable: since traces of many ancient nations are found in this western hemisphere.

It has always appeared probable to me that most of the ancient colonies to America, must have come there by the nearest and most direct way; the same nearly followed again by Columbus in 1492: either from north Africa or south Europe. This becomes still more probable if there were formerly a land or large islands in the Atlantic Ocean; of which we have ample proofs. Nearly all the nations from Florida and Mexico to Chili, appear to have reached America from the east, through the tropical islands or Antilles; but the

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and the missionaries have preserved some of them. The first attempt of the kind was the outlines of historical songs and traditions of Hayti, collected as early as 1498 by friar Roman, at the request of Columbus; printed by his son, and by Barcias. Yet this valuable document has escaped the notice of nearly all the writers on America! evident proof of utter carelessness or neglect.

Piedrahita has given some of the historical traditions of the Muyzcas; Juarros the annals of the Toltecas of Guatimala; Ayeta and Herrera those of the Mayas of Yucatan. Yet they have been neglected by our historians. They have merely dwelt, and even sparingly, on the annals of Mexico and Peru. We have besides fragments on the early history of the Ongwis, Linapis, Apalachis, Caribs, Dariens, and a few more; but we have to regret the loss of the written annals of many civilized nations, the Tarascas, Huaztecas, Zapotecas, Nicaraguas, Chontals, Chilians, Panos, &c. Some of which may perhaps be yet partly recovered, as those of the Ongwis and Linapis have lately been.

It is only since last age that the study of comparative philology has begun to be appreciated: and quite recently that languages have been made subservient to historical researches. Pigafetta had, however, set the examples as early as 1520 to collect American vocabularies, of which he gave

two, the Brazilian and Patagon: which are quite important, since by them we trace both tribes seen by him to the ARUAC race. For lack of frequent ancient vocabularies, we must often grope in the dark; but I do not despair to be able to restore many lost languages, by fragments escaped from the common ruin. I have already succeeded with the *Taino* of Hayti, the *Cahiri* of Trinidad, *Talega* and *Apalachi* of North America, the *Chontal* of central America, the *Colla* of Peru, and the *Séké* of old Chili; whereby I shall draw some happy conclusions.

Asia has been the country of fables, Africa of monsters, and America of systems, for those who prefer opinions to reality. The systems and hypotheses of philosophy or ignorance upon America, exceed all the Asiatic fables. A crowd of prejudices, false opinions and fantastic theories, have been asserted on this hemisphere, often mistaking a small part of it for the whole. Some have declared all the Americans a red, beardless, naked and barbarous race, or a peculiar species of men. Others that they came out of the ground or from the clouds, or over a bridge, instead of boats or on the ice. Others that they are all Jews, or Malays, or Tartars. Lastly, even that Eden was here and Noah built the ark in America! All these systems and fifty more brought forth by ignorance or pride, are based upon the most absurd proofs, or

a few insulated facts: while there are historical facts easy to prove that are neglected or forgotten.

Thus it is a positive fact that many ancient nations of the east, such as the Lybians, Moors, Etruscans, Phenicians, Hindus, &c. had heard of America, or knew nearly as much of it, as we did of Australia and Polynesia 100 years ago. It is as certain that America contained anciently, as even now, a crowd of distinct nations and tribes; some of which were quite civilized, perhaps as much as the Spaniards led by Columbus; the others more barbarous, but not entirely savage. There were but few, if any, real savages in America, dwelling in woods without social ties; most of them were wandering tribes of fishermen or hunters.

There were formerly in America as now, tribes of all complexions, as elsewhere: yellowish, olive, coppery, tawny, redened, brown, incarnate or white, and even blackened or negro-like. Tall and dwarfish men from 8 to 4 feet in size, called giants and pygmies—men with various frames, skulls, and features, of all the sorts found in the eastern hemisphere.

The Americans had long before Columbus, large cities; built of stones, bricks or wood, with walls, ditches, temples, palaces. Some of which were of immense size and population. One of them *Otolum* near Palenque was 28 miles long, equal to

Thebes, Babylon and Kinoj in size and monuments. Nearly all the ancient sciences and useful primitive arts were known in America, as well as commerce and navigation, symbolic and alphabetic writing, nearly all the Asiatic religions, &c. The most civilized nations had even colleges and universities, canals and paved roads, splendid temples and monuments, &c.

It would be tedious to designate all what has not been told, or been very unworthily noticed, upon America. The whole of these outlines shall be comments upon the forgotten facts relating to this third of the world. Such as are found recorded by chance in one or few authors, scattered in 1000 volumes, unsought and unnoticed by nearly all the other writers.

Respecting the chronology of the American annals, it is rather obscure and doubtful; but perhaps not more so than that of all ancient nations except the Chinese. It frequently ascends as far as the floods and even the creation. The most ancient dates are found among the Tols or Toltecas and Atlantes, Mexicans or Aztecas, the Muyzcas, Ongwis, Linapis, &c. But it is difficult to make those dates agree among themselves, or with our oriental dates. However the American annals may be divided into great periods, which can be admitted as certain, and resting points of history at peculiar epochas.

Here is their tabular view.

I. Ancient history, ending with Columbus in 1492.

1. *Antidiluvian period*, beginning at the creation, about 6690 years before Columbus according to the Tols, and ending with the last cataclysm of Peleg, about 3788 years before Columbus.

2. *Doubtful period*, from that epocha till the reform of Tol astronomy, 1612 years before Columbus. This includes several subordinate periods and epochas.

About 3100 years before Columbus, settlement of the Linapis in Shinaki or Firland or Oregon in N. W. America.

About 2500 years before Columbus, wars of the Towancas and Ongwis, the hero Yatatan, &c. in North America.

3. *Certain period*, from 1612 till Columbus' arrival in 1492. Many lesser periods and epochas.

442, after Christ—End of the Tollan kingdom.

492,—Beginning of Atotarho dinasty of Ongwis.

558,—Empire of Tol-tecas begins in Anahuac, and lasts till 942.

840,—Beginning of the wars of Zipanas and Caris in South Peru.

947,—Foundation of the kingdom of Mayapan by Cuculcan in Yucatan.

985,—Discovery of America by the Norwegians.

1000,—Conquest of Quito by the Skiris.
1105,—Beginning of the Incas empire.
1322,—Foundation of Tenuchtitlan or Mexico.

II. Modern history, from 1492 till our days.

1. *Colonial Period*, from 1492 till 1776.

2. *Independent Period*, beginning in 1776. The foundation of the empire of Brazil in 1822 may begin a subordinate period.

Each age may bear the name of a wise legislator or eminent personage: the ages of modern history are those of 1. Columbus, 2. Las-Casas, 3. William Penn, 4. Washington, 5. Bolivar.

CHAPTER II.

MATERIALS FOR THE HISTORY OF THE AMERICANS.—*Authors, Documents, Sciences.—Languages, Civilization, &c.*

FAR from following the example of many American historians, who often take a single guide for their crude compilations, or avoid the trouble to consult all the historical sources, I have taken care in my researches to employ all the possible means to reach the truth, and collect all the facts that are scattered among a crowd of writers. I have carefully analysed, compared and judged the materials, details and events

thus procured: nay, all the auxiliary sciences have afforded additional fragments or proofs.

These materials may be divided into 10 series or kinds

1. Works, printed or manuscript.
2. Documents and monuments.
3. Maps, plans, views, &c.
4. Natural sciences.
5. Ethnography.
6. Traditions and annals.
7. Chronology and astronomy.
8. Languages and philology.
9. Religion, mythologies, &c.
10. Civilization, laws and manners.

The writers upon America are very numerous; but mostly defective or local. A number, however, have attempted to consider the whole continent: the principal among those containing facts upon all parts of America are chiefly

Herrera, History and Geography of Spanish America carried till the year 1554.

Delaet, Historical Geography of America, till 1630.

Garcias, Origins of the Americans.—Spanish work.

Carli, American Letters.—Italian work.

Ogilby, History and Geography of America, till 1670.

Raynal, European Settlements in America, till 1774.

Alcedo, Geographical Dictionary of Spanish America in 1786.—Spanish work.

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many omitted in all these catalogues; although I never could meet some mentioned there. I will carefully notice them, that it may be known where I found my materials, and what may yet have escaped my researches. I have already consulted upwards of 600 writers on both Americas, and there are at least 1000 already printed, I mean special or local works connected with history. If we were to add to these the botanists, naturalists, paltry compilers, and pamphlets, we might make a catalogue of 3000 works on America, her inhabitants and productions.

I will refer gradually to them, and have collected them all in my manuscript illustrations; *materials, printed works.* Therefore we do not lack printed materials: but the choice of the best is difficult: since many works merely consist in fables, blunders, errors, hypotheses and their constant repetitions: which ought to be rejected in order to gather facts and the truth. But we must not reject as pyrrhoniams all that may clash with our ideas and systems: it is chiefly needful so recall and restore the events and facts mentioned by the earliest travellers and observers.

These numerous local writers ought to be divided into three classes. 1. historians and annalists, 2. travellers and geographers, 3. antiquarians and philologists. I shall now merely mention the most useful (which I have all consulted) upon the Peruvian and Austral regions of South America.

1st. The principal historians are, 1. Molina, History of Chili, 2. Funes, Civil History of Buenos Ayres, Paraguay and Tucuman, 3. Lavega, History of Peru, 4. Debrizoffer, history of Abipones, 5. Charlevoix of Paraguay, 6. Techo, on Ditto, 7, 8. Lozano and Jolis on Chaco, 9. Muratori, and 10. Renger, Paraguay.

2d. The principal writers who have furnished historical facts, with geographical and ethnographical materials, are *old travellers*, 1. Pigafetta and Magellan, 2. Cabot, 3. Shmidel, 4. Drake, 5. Cavendish, 6. Acarete, 7. Knivet, 8. Frezier, 9 Sepp, 10. Brewer, 11. Nyel, 12. Schmidtmeyer.

The modern travellers are, 1. Azara, 2. D'Ulloa, 3. Humboldt, 4. Cook, 5. Byron, 6. Laperouse, 7. Stevenson, 8. Myers, 9. Heyn, 10. Beaumont, 11. Gillespie, 12. Vidal, 13. Wedel, 14. King, 15. Morrell, 16. Andrew, 17. Temple, 18. Mawe, 19. Proctor, 20. Graham, 21. Head, 22. Pernetty.

The principal original geographers and ethnographers are, 1. Fernandez on Chiquitos 1726, 2. Bueno, Ditto 1800, 3. Falkner, on Patagonia 1774, 4. Molina on Chili and Cuyo, 5. Lozano on Chaco 1733, 6. Skinner, Memoirs on Peru, 7. Gili, South America 1782.

3d. Lastly the auxiliary writers on philology, antiquities and other historical branches are, 1. Adelung, Vater, Maltebrun, Balbi, &c., on all American languages, 2. American researches of Humboldt, Macculoh

1829. Those of Depaw and Ranking are shameful, perverting every thing to support false systems.

Manuscripts. There are yet many such extant on America, in the libraries of both hemispheres. Clavigero gave a long list of Mexican Manuscripts. Funes quotes several on Austral America. There are several extant in Central America and South America, in Peru and Brazil. Many have been lost through wilful neglect, or destroyed at the Spanish Conquest, the expulsion of Jesuits, &c. Those in the ancient languages, Mexican, Tarasca, Tzèndal, &c., are now very rare, and much esteemed. Those burnt by Zumaraga, the Mexican Omar, have been often regretted. Lord Kingborough has lately published some at a great cost.

The manuscripts which I could consult on South America are but few. Those on North America are more numerous and very important; particularly the traditions of the Linapis, Shawanis, &c., they are chiefly on wood, bark, skins or Mosaic strings. But I have received several manuscript vocabularies of the languages of Guyana, Brazil, Texas, Mexico, &c. and I have consulted several manuscripts in the libraries of Philadelphia.

There are, besides, in the public or private libraries of all the great cities of both Americas, several interesting historical works, which have never been published.

There are several in Philadelphia, particularly the historical collections of Simetierre. Often the best or most important works cannot be printed: while a crowd of paltry compilations are ushered to deceive the public. This may be deemed a remainder of the prevailing ignorance and error. Instead of appreciating the learned and useful works, the prevailing taste is for historical romances and systematic fables. It is needful to seek these previous labors, which run the rish of being totally lost, if we will not have again to blush hereafter for these historical losses.

I give the list of such among my own manuscripts, as have been employed to write this history. They are yet in my possession, but I wish to see them deposited in a great public library; where they might be consulted.

1. Materials for the history, ethnography, &c. of the Americans, their annals, chronology, &c. 40 books, begun in 1820, continued ever since, and not yet closed.

2. Vocabularies of the ancient and modern languages of both Americas, symbols, glyphs, &c, 4 books, begun 1824.

3. Comparitive geography and ethnography of ancient and modern America, 5 books, with maps, &c, begun 1824.

4 Ancient monuments of North and South America, compared with the primitive monuments of the eastern hemisphere, 3 books and 200 plans, &c., 1822.

5. TELLUS, or the primitive History of the Earth and Mankind in Protholia, Oceania and Neotholia, with the ancient and modern general ethnography, 30 books, begun in 1821.

6. Synglosson, or compared examination of all languages and nations, 6 books, begun 1825.

7. Iconographical Illustrations of all my historical works and travels, containing over 1000 maps, plans, views, costumes, portraits, alphabets, symbols, implements, &c., in 10 cartoons, begun 1816.

8. Travels in North America, in 1802, 3, 4, and from 1815 to 1835. In many manuscript books and journals.

I have often been apprehensive of the fate of Boturini, for these interesting manuscript and long researches. This has happened already for one of my manuscripts. As early as 1825 I sent to the Academy of Science in Boston, a manuscript of 240 pages, being an *account of the materials yet existing for the history of the nations and tribes of America before Columbus.* This was for an offered prize of $100: which was never awarded, although my memoir was declarcd the best sent. And instead of depositing this manuscript in the library of the American Antiquarian Society as requested, it has been *lost* or *stolen.* If never recovered, and that the public may judge of the merits of it, at such an early period of my historical studies: I will state

the principal results of my enquiries therein; which tenor, together with their length, were the ostensible reasons for not awarding a prize probably never meant to be awarded.

I therein proved in 1825, 1st. that there are yet materials enough, notwithstanding the loss of many, for an ancient history of America.

2. That a complete American history ought to employ and combine all the materials afforded by geology, geography, physics, chronology, physiology, ethnology, archeology, philology, on America, with all the traditions of the Americans.

3. Geology and physical geography indicates the cradles and ancient settlements of mankind, the revolutions of nature, the places unfit for population, the means of access, probable route of colonies, &c.

4. America has an ancient geography previous to 1492, which ought to be restored.

5. The coincidence of names of nations and tribes, afford a comparitive concordance, indicating ancient connections or identity.

6. The ancient American population, must have been derived from the nearest shores of Africa, Europe and Asia. The points where all the indications and traditions tend, are the Antilles, next Paria and Guyana in South America; Anian or Tolelan and Alaska in the N. W with Sucanunga or Groenland to the N. E.

7. The philological solution of historical affiinities, must be sought in the roots of the languages, their conformity or analogies, the number of similar sounds, roots and words; which are susceptible of a mathematical calculation, and referable to the theory of probabillties.

8. Many primitive nations in all parts of the earth, may thus be proved to have been akin or related.

9. Noah's flood was nearly general; but perhaps not universal. His ark or THBE was perhaps Thibet: and his 3 sons 3 nations saved there.

10. It has been proved that all the antidiluvian patriarchswere Nations, their long ages being the duration of dynasties or states. This opinion may also be entertained of many other ancient patriarchs or heads of tribes, every where, by the usual figure of personification.

11. Peleg's flood was volcanic, not so general as Noah's. There may have been many successive cataclysms blended in this, as this has been often mistaken in date for Noah's

12. The cradle of the Tulans or Mexican nations, must have been the Tulan of Asia, since Turan and Tartary. There are many places called Tula, all over the earth, indicating settlements of Atlantes.

13. The ancient chronology of America may be restored. Several dates given, a system proposed.

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medals, coins, charters, &c., which are so common elsewhere, are but few as yet, in America, belonging to early times: most belong to modern history.

There are some ancient inscriptions scattered in South America; but not yet published. Molina speaks of one on a pyramid of Cuyo, which late travellers have not found. Those of Otolum near Palenqué in Central America begin to excite great attention; and I have sought a key for them. (2)

Ancient metalic coins and medals, really Americans, are exceedingly scarce: yet there are some in Central America. Several medals, perhaps foreign and indicating a communication, have been found, but again lost or neglected; few have been figured or explained.

Implements, tools, sculptures, objects of arts, pottery, weapons, &c. of the ancient Americans are found in all the museums; but excite little attention, by not being concentrated, accumulated nor classified. Many fine specimens of arts have been melted, or broken and lost. The astronomical stones of the Mexicans and Muyzcas have been preserved; but those of Peru and Central America are lost; as well as that beautiful one of the Talegas of North America, a dodecagone, with 144 hieroglyphic signs, found in the Ohio, and once kept in a museum of Philadelphia.

The ancient monuments of both Ame-

ricas, are very numerous, indicating a dense population in places since become wild and desolate, as in North America, Guyana, Brazil, &c. They are most numerous in the central parts of both Americas, and lessen towards both ends. Yet they are met from lat. 45 N. to 45 S. They are very variable in different parts; by no means identic, indicating different builders or many degrees of civilization, from the rudest arts to the most refined: employing many materials, earth, clay, gravel, stone, wood, unbaked bricks; being either irregular cyclopian structures, or regular buildings of rough or cut stones, *pizé* or beaten clay, &c.

. We do not know as yet one half of those in existence, and many have never been described nor figured. Yet they afford every where, one of the most evident and certain base of historical researches, confirming traditions, or revealing the seats of former empires, their civilization, &c. They consist chiefly in mounds, altars, tumuli or tombs, ruined cities, villages and forts, temples and dwellings; but we find besides in various places, traces of ancient palaces, bridges, roads, causeways, canals, mines, dromes, baths, pyramids, towers, pillars, rocking stones, walls, wells, pits &c. They generally resemble the primitive monuments of the same kind, met with in the eastern hemisphère, from England and Ireland to Mauritania and Africa, extend-

ing east to Lybia, Syria, Russia, Persia, Tartary, &c. They have less resemblance with the monuments of Egypt, Greece, Rome, India and China; yet some kinds somewhat assimilate. In fact, there are, throughout both Americas, three very distinct classes of monuments, indicating distinct arts and architecture.

The first or rudest, assimilate nearly to those yet used by the rudest tribes in the north or in Brazil, Antilles, &c., indicating a similar barbarous state.

The second or primitive, is known by using wood and earth instead of stones for buildiugs.

The third or most refined, employed stones, often well cut as in Mexico, Central America, Peru, &c., and indicates arts nearly equal to those of Egypt and India.

Besides such great monumental remains; there are lesser antiquities; fragments of sculpture, statues, idols, painting, Mosaic, &c., either in metals, stones, pottery, beads, &c., found every where mixed with the others.

But the most singular and dubious relics of antiquity, are subteraneous or in excavations: these are in caves, mines, pits, &c.: while under ground are found trees, stumps, charcoal, ashes, shells, pavements, walls, houses, &c. that must have been buried by alluvions, diluvions or new formed soil. It has been surmised or ascertained that some may be antidiluvian: although those in

deep alluvial soils, near streams, and connected with graves, may have been buried by men, or fluvial inundations. Mummies, skeletons and bones, with human apparel and implements have been found in caves, evidently buried there by human means, and not by floods. Human remains are but seldom if ever connected with the organic remains of the soil and caves, even of the latest geological date.

3. *Geography, Maps, &c.* The knowledge of the regions and localities inhabited by mankind, or where colonies are sent, èmpires founded, is needful to history, in order to understand and treat the events and migrations. The physical configuration of the land, the climates, plains, mountains and streams, have a great influence on civilization and communications. Physical geography is constant and invariable: while civil or ethnographical geography is constantly fluctuating in limits and names.

If we hád complete series of maps by chronological order upon America; we should find therein the materials for a comparative historical geography, and successive ethnography, showing the gradual revolutions of mankind. The old maps of America, those of Laet, the old geographers &c. are very valuable for this object. Many travellers in America, have given original maps, which furnish similar materials. I have chiefly used for Peru and Austral America, the maps of Laet, Aca-

rete, D'Anville, Molina, Falkner, Cochrane, Wedel. the Jesuits, &c. Among the modern general maps, relating to South America, the Spanish maps of 1810 and 1822, the English of 1815, the French of 1830, the latest American of Tanner, &c. By those materials I have been able to trace and fix four periods of American geography, 2 ancient and 2 modern.

I. Primitive geography of America.

II. Ancient ditto, or between 1400 and 1500.

III. Modern colonial geography.

IV. Modern independent geography.

I have formed Mpt. maps of the two first periods, which shall be published gradually, or in my Illustrations of the Ancient Geography of America. We have thousands of maps on the early geography of the Eastern Hemisphere, and no one as yet on the Western Hemisphere! to show the respective limits and positions of Ancient Empires, Nations, Cities, &c., except Clavigero's map of Anahuac at the Spanish conquest, those of Hayti, Laet, &c.

We have the plans of Ancient Mexico and Cuzco; but lack those of Tiahuanaco, Otolum, and many more important for ancient history. Several plans of ancient sites of civilization have been given, along with those of monuments. I have many in Mpt. yet unpublished. The greatest part of modern cities, are built on ancient sites, from Mexico to Chili. In North

America, the same happens with Cincinnati, Louisville, Pittsburg, St. Louis, Philadelphia, Savannah, &c. The views of ruined cities, and those of actual cities, are partly historical, connected with the knowledge of gradual American civilization.

Many ancient names of islands, lakes, streams and mountains, are preserved in actual names. Such are Cuba, Hayti—Ontario, Erie, Titicaca—Ohio, Alatamaha, Maranon, Parana, Rivers.—Alleghanies, Andes, Parima, Mountains, &c. When the names have been changed, it is the duty of the historical geographer to compare the old and new names.

The Mexicans and other civilized ancient nations, could draw and paint maps. Even our North American tribes can draw rude maps on skins or bark. Some of these are preserved in museums; but none have ever been published: although some are pretty correct and deserving it.

4. *Natural Sciences.* They are now becoming sisters of history. Geology is connected with geography. Botany and Zoology, acquaint us with trees, plants and animals, which were used in the arts and agriculture at different periods. The Asiatic origine of maize, called *maza* by Hesiod and known to the Pelagians (Hughes Greece,) has been unperceived by Humboldt and many others, although it throws some light on the early migrations and

communications of tribes. Maize was cultivated in Assyria, West Tartary, North Africa and Java, before 1492, as asserted by Marco Polo, Crawford, Raffles. Gebelin, &c. (3)

America had anciently several cereal plants, besides maize, two kinds of indigenous wheat and barley in Chili. The Quinoa and Zizania, the rice of South and North America. Many roots, beans, seeds, fruits and flowers, were cultivated from Canada to Chili. Native dies were abundant, the indigo and annato were natives. Red and yellow cochineal were nursed and collected. Many peculiar kinds of cotton, silks, hemp, flax, agave, palm, &c, were cultivated or collected to use for cloths, threads, ropes, &c.

Paleontology, a new science, seeks for the remains of animals dwelling on earth, before mankind. America has already afforded the huge mastodons, elephants, megatherium, megalonyx, as primitive land animals, and many large reptiles, crocodiles of streams and lakes.

American Zoology is very peculiar: a few arctic quadrupeds, birds and insects excepted; all the animals of this hemisphere are peculiar to it. Reptiles almost entirely such, even in the North. All the American monkeys form distinct species. The tropical animals of the two hemispheres are distinct, even often in genera. Out of 33

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latitude 40 N. and S. only 100 kinds are found, or even less. Social plants and grasses abound in plains, and in the North dwindle to mosses and lichens.

Trees were early tools of civilization, affording timber, fuel, dies, houses, boats, weapons, &c. Fruit trees afforded food in abundance: even the tribes of North America near latitude 40 d. had 40 kinds of native wild fruits, and had begun to plant orchards of plumbtrees, peachtrees, crabtrees, nut-trees. They knew how to make oils of nuts, to dry the fruits, make sugars out of maples and other trees.

Fish has always afforded an ample supply of food to early nations, whence the preference to dwell near streams, Lakes and shores. Notwithstanding the swimming rambles of fishes, it is only the pelagic or oceanic tribes of them that are common to both hemispheres. Most of the resident shore fishes of America are peculiar species. Still more so with lacustral and fluviatile fishes. These are divided into peculiar regions. Our northern lakes form one; and almost every large stream has a peculiar generation of finny tribes: such are the Mississippi, Maranon, Parana, the Atlantic streams and rivers, those of Brazil, &c.

Minerals abound in both Americas. It was gold and silver that drew hither the greedy Spanish freebooters. The civilized nations knew mining, smelting, casting and forging. They used gold, silver, copper,

brass, lead, &c.; collected and prized gems, emeralds, agats, volcanic glass, &c. Even the less civilized tribes of North America used copper and lead, clays for pipes, pottery, &c. Iron was scarce because so hard to melt, and highly prized; but iron-rings have been found as jewels around the wrists of skeletons.

Metalic coins were little known except in Central America; but bits of silver, gold, tin, iron, were used as such. The other mediums of exchange were skins, mats, nuts, cacao, shells, beads, mosaic works, &c. Commerce was well known to many nations; traders went 500 miles to exchange commodities in Florida, Mexico, Yucatan, Peru, &c. Navigators went by sea for the same purpose all over the Antilles, coast of Peru, and in the great streams. It is thus that were found many strange and foreign objects, jewels, medals, metals, &c., all over America, and in early tombs.

5. *Ethnography.* This new science which undertakes to describe nations, reckons already many peculiar branches. Anthropography or the knowledge of physical mankind. Philology or the comparative study of human speech and languages. Besides the nameless branch attending to the moral ideas, arts, institutions, manners, civilization, governments and religions of mankind; which might be called moral ethnography.

All these studies become the philosophy

of history, and shall duly command my attention. Some writers neglect them altogether; others, like Robertson, do not know how to collect and accumulate facts instead of systems: Rollin has shown in his Ancient History, how useful moral ethnography may be as an auxiliary: although he omitted philology and physical facts.

I have studied the men of all the parts of the world, in order to know and compare them, better than had been done. All the errors on the histories of nations, proceed commonly from the slender or partial views acquired or admitted by the writers. There is much to glean on the ethnography of modern nations, and therefrom we may ascend to ancient ethnography. It would be needful to study well the physical and moral features of all; the shapes of bodies, skulls, faces and limbs; the complexions of the skin, hairs and eyes; with the casual or permanent varieties.

But, above all, we must better study all the spoken languages and dialects. It is strange that we hardly know anything, and sometimes nothing at all, on the languages of many existing tribes, with whom we have intercourse in both Americas. It would be desirable to procure at least a vocabulary of 100 essential words, in each. Such words, including the cardinal numbers, will soon become the key of ethnographical philology. While the additional study of

phonology or sounds of languages, their idioms and grammars, their roots, and verbs, the alphabets, glyphs and symbols used to communicate ideas, will combine to furnish the complete knowledge of philology as a separate science. Although I have not always carried so far my researches; I did so for a few, applying chiefly myself to the essential features of languages; and the unexpected results will be surprising.

American anthropography will teach that there were men of all sizes, features and complexions, in this hemisphere before 1492: notwithstanding the false assertions of many writers, who take one nation for the whole American group. The Uskihs, the Puruays, the Parias, the Chons, &c. were as white as the Spaniards, 50 such tribes were found in South America; while many tribes of Choco, the Manabis, the Yaruras, &c., were as black as negroes. All the other shades of brown, tawny and coppery, were scattered every where. There was not a single red man in America, unless painted such. Some tribes had scanty beards as the Tartars, Chinese, Berbers, &c., others bushy beards. The Tinguis or Patagons were 7 or 8 feet high, and the Guaymas only 4 or 5 feet.

6. *Traditions and Annals.* Many American nations preserve a memory of historical events by unwritten traditions, repeated from fathers to sons; or commu-

nicated orally by the priests, chiefs or elderly men. Many are preserved yet to this day, by frequent repetitions, being embodied in songs, hymns, maxims, tales, drawings, or even symbolic figures and signs. Many of those traditions are precious for history, notwithstanding the fables, allegories, metaphors, personifications, &c., which partly conceal them or render the meaning obscure. We must learn to decipher them as we do old inscriptions and medals.

Although many such are now nearly lost for us, by the extinction of the living books, who kept the remembrance: there are many already collected, and of which we ought to make a good use. But there are as many more, which have never been collected nor printed. I have collected many such in North America in manuscript. It often happens that the American tribes will not communicate them to their foes or oppressors; but their friends and allies may hope to receive the deposit of them. Every enlightened traveller ought to seek for them wherever he goes. Yet after being acquired, they are sometimes lost again, by neglect. I have known some learned and unlearned men despise them equally as *Indian Stories*, because they despise the ancient American race. There are, however, as yet many historical songs, poems and tales to collect among all the American tribes, which falling in good

hands cannot fail to attract notice and be employed usefully. Every one who neglects or destroys them acts as a vandal. Malcolm has said at the outset of his history of Persia, that we ought never to neglect the original notions of a people on its origin, or early history, since therein is found the germ and spring of their subsequent conduct, actions and opinions.

My illustrations shall contain many unpublished or forgotten traditions, whereof I shall avail myself in all my historical annals and researches. I consider those of the Uskihs, Dinnis, Ongwis, Linapis, Shawanis, Cados, Natchez, Ozages, Atakapas, Apalachians, &c., as highly important for the annals of North America. The same may be said of the Mexicans, Zapotecas, Mayas, Toltecas, Chols, &c., for Central America. Of the Haytians, Cubans and Caribs for the Antilles. And in South America those of the Muyzcas, Cumanans, Tamanacs, Popayans, Peruvians, Chilians, Brazilians, Abipons, &c.

7. *Chronology and Astronomy.* These two sciences always go together, and form a double key of history. The American chronology is by no means fixed before 1492, and requires a skillful hand to preserve and compare all the heterogenous dates heretofore collected. I shall attempt to elucidate it gradually; but may often be compelled, as in geology, to relate only successive events without dates, and merely

referred to a series of gradual facts. In Austral America, we are told that none had notions of astronomy and dates, except the Chilians; yet their chronology begins only in 1450. I doubt this: I rather believe that their oral traditions have been neglected, as well as those of their neighbours.

In Peru, there are many positive dates, yet I was the first to reduce them to chronological order. In Brazil and Guyana, but few dates are found. The Muyzcas had very early dates, yet few have been preserved; much obscured by personifications of dinasties, and Pietrahita begins their real annals only in 1490, or 45 years before the Spanish invasion. In the Antilles the dates are quite loose, and difficult to reduce even to a serial order.

But in Central and Mexican America, we find many early dates with a regular chronology. Yet some are extravagant or contradictory. I shall endeavour to elucidate them, so as to reduce the whole to order. They must form the base of a regular American chronology, that ascends by dates to the flood and creation. In Yucatan the first regular date only reach to 940 after Christ.

In North America, where the smallest number of dates existed; we have unexpectedly and quite lately, found that many ancient dates could be procured. Cusick has published those of the Ongwi traditions,

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moons, and the ecclesiastical of 37 moons. The horal division unknown in many parts of America, was of 4 hours in the day for the Muyzcas and Mexicans, elsewhere of 5, 10 and 20. The 24 hours and the Zodiac of 12 signs with 360 degrees were not known. The Mexican Zodiac had 13 signs and 104 degrees.

Arithmetic is intimately connected with astronomy. A complete decimal numeration was known to all the civilized American nations, and even to the northern tribes. The most rude tribes reckoned by 5 or the manual mode; there are traces also of a binary numeration, the most simple of all: while others had complex calculations by 13 and by 20 or scores. We find no trace of any by 7, and but slight indications of a ternary numeration by 3 and 9. All these American modes of reckoning may thus be reduced to the *binary*, by two or pairs; and the quinary or manual by the five fingers, of which the decimal is the double, and by 20 the quadruple.

8. *Languages.* They are becoming one of the most important aids in history. When the annals are ample and clear, the examination of the languages is merely a supplement to historical knowledge; but when they are obscure, mutilated or totally lost; languages then supply more or less to their defects or loss. Their comparative study furnish us new lights to ascertain the origines, parentage, dispersions, colonies, alli-

ances, wars, &c., of the nations thus deprived of written annals or even traditions. They serve also to rectify the imperfect annals or the fabulous traditions. This study may lead besides to trace the manners, religions, intercourse, arts and sciences of nearly all nations; since the proper languages of each people offers a picture of the civilization, acquired or borrowed knowledge, modes of life, &c. of each.

It is above all in both Americas that this study is indispensable in historical researches: I will therefore apply to languages in all cases, and make constant use of them; and they will unfold new facts quite unknown, although very important, Historical lights shall thereby be thrown on many obscure subjects, whence astonishing and unexpected results may spring, in which I shall depend as much as upon mutilated and neglectful traditions.

By taking into view all the American languages or as many as are already known, we shall easily dispel the errors and absurd systems of philosophers and philologists, who taking only a few as samples of the whole, have either deemed *all the Americans*, as many Jews, or Tartars, or Atlantes, or sprung from the ground, and so on. Now the fact is that these writers have never taken the trouble to compare the numerous American languages and dialects, reduce them to groups, and seek their affinities elsewhere.

Adelung and Vater had once stated without proof, that nearly 1200 languages existed in America. Balbi has reduced them to 423, of which 212 in Sonth America; but they can be much further reduced, most of them being mere dialects. The whole may be comprised in 25 groups of languages, or even less; which were certainly identic in 25 languages 2 or 3000 years ago: and all of which have astonishing affinities with the groups of the eastern hemisphere, so as to indicate a parentage 4 or 5000 years ago.

Vater and Maltebrun have given a few hundred examples of such analogies: and the systematic writers have supposed that they had exhausted the comparisons. Yet a single language, the Chilian, has by itself more affinities with the languages of Europe, than all those mentioned by Vater and others, put together! The foreign or transatlantic affinities of American languages, vary from 10 to 70 per cent, according to the nations. If we suppose that there are 400 languages in America, and as many in the eastern hemisphere, and each to have about 2000 roots or essential words only; while the mean affinities are only 25 per cent: we shall find as many as 200,000 affinities! out of America, in every American language; and in all the 400, as many as 80 millions! instead of the paltry reckoning of 1000 or so. All this is suscepti-

ble of mathematical proofs, and shall be unfolded gradually in these pages.

The theory about the common exclusive grammatical structure of all the American languages, is equally erroneous and based upon partial facts. Instead of all the American languages being polysynthetic by amalgamating words, we find in America many mixt forms, and even the pure monosylabic: while the amalgamation of words prevails more or less in Europe and Africa; chiefly in the Bask, Italian dialects, Greek, Berber and other Atlantic dialects, the Negro languages, those of Caffraria, the Sanscrit and all the derived languages.

It had been asserted that no American language was monosylabic: yet Balbi states that the Guarani and Maya are such; Nasera has lately proved the same of the Othomi. Thus we have at least 3 such American groups of languages. But there are more; nay many American languages have monosylabic roots, even among the most amalgamated groups.

The most obvious grammatical classification of American languages, has escaped the acuteness of philologists. I find it in the epithetic structure, or relative position of ideas. Under this view all the languages arrange themselves in three great classes or groups. 1. Regular, 2. Resupinate, 3. Mixt.

1. ***The Regular*** is the most simple and natural form: where the roots or nouns are

prefixed, and the adjuncts or adjectives, expressing epithetes or qualities follow or are added. This group includes in the Eastern Continent 1. All the Semetic languages, Arabic, Hebrew, &c. 2. All the Atlantic and Egyptian languages. 3. All the Celtic and Cantabrian languages. 4. All the Polynesian and Malay languages. 5. The Bhotiya and many languages of Thibet. 6. Most of the Negro languages. 7. Yakut of Siberia, &c.

In America this group includes my groups 1. Innuit or Uski. 2. Ongwi. 3. Capaha. 4. Chactah. 5. All the languages related thereto in North-west America, the Kaluchi, Mandan, &c. 6. All the Guarani languages of South America, and perhaps many others, Mayna, Mobima, &c.

2. *The Resupinate or Reflexed Group:* where the roots or nouns substantive are reversed, following the adjective or epithetes, which are prefixed. This second mode of uniting ideas prevails 1. In all the languages of China and Tartary. 2. In all the Teutonic languages German, Swede, English. 3. In most of the Thracian, Illyrian, Greek and Slavonic languages. 4. In all the Turkish languages of Turan, Bokhara, Turkey. 5. The Newari of Imalaya. 6. The Qua or Hottentot of South Africa.

In America, it is the most prevailing form, found in my groups 1. Linni or Linapis. 2. Otali or Cheroki. 3. In all the Mexi-

can and Othomi languages. 4. Chontal. 5. Skereh or Pani and Shoshoni, of North America,—and in South America. 6. Chili. 7. Yarura. 8. Mbaya and probably many more: although hardly indicated by the philologists.

3. *Mixt Form*, which employs or adopts more or less the two former modes; although there is always a prevailing form, that indicates the original mode of uniting ideas. This mixt form appears 1. In the Sanscrit and all derived languages. 2. In the Zend and Persian languages of Iran. 3. In the Pelagic and Italic languages, the Latin, Italian, French, Spanish, Greek. 4. The Japanese, &c.

While in America it is found 1. In the Aruac languages. 2. The Muyzca. 3. The Peruvian languages, &c. of South America, and in North America. 4. The Atalan. 5. Mizteca. 6. Opata, and probably some others.

This comparative classification of languages, will greatly help future investigations. It will show the improbability of the two opposite modes of annexing ideas having been entertained by the same people at any time; while the mixt form evinces amalgamations of ancient nations. We have thus acquired another clue to trace primitive connections, another available mean to pursue the human steps on earth.

9. *Religions and Mythologies.* The human opinions on the past and future form

every where ample themes of thoughts and actions. From revelations, inspirations, oracles, wisdom and priestcraft comingled, have arisen all the worships, and rites, dogmas and creeds, swaying the human mind, through hope or fear, love or hatred. The history of religious ideas, is in fact the history of civilization, since they have sprung together in social men. Nearly all the religions of Asia (which from hence have spread throughout the earth along with mankind) were found in America: except the modern creeds. But the traces of Judaism and Budhism were very faint and local. Mahometism was unknown, Braminism hardly known. Christianity or some of its rites are traced to Yucatan only, and may arise from other sources. The most prevailing worships were the primitive Sabeism, Solar worship, Polytheism, Dualism or Manicheism, Shamanism or worship of Spirits, Idolatry, and Fetichism or animal worship. We find throughout America many modifications of these creeds: with several complex mythologies, more or less analogous to eastern dogmas.

The investigation of these American religions affords not only an insight into the ancient civilization, but many proofs of ancient communications with Asia or Africa. Throughout North America the Dualism, mythologies and fabulous traditions point to a connexion with Tartary. In Florida, Mexico and Yucatan, begin to appear the

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count, as often done by negligent writers. The manners and customs of every people, are so fluctuating, liable to be changed, or improved by civilization, imitation, arts and sciences, &c.; that they cannot afford any test of connections. They are often borrowed, from neighbors or strangers, disused after awhile by whims or wars, invented to suit the climate and productions it may afford. We have positive proofs that the Europeans have since 1492 greatly modified the customs of all the tribes they conquered or visited. This must have happened formerly also, by other visits or communications. Yet, notwithstanding the uncertainty of the origin and duration of the primitive American customs, they must be studied, as one of the sources and objects of history.

We find, in ancient America, nearly all the forms of social civilization and manners of the east. But the Nomadic life with camels, oxen and sheep, was unknown, as well as those animals. The American cattle or lamas, &c. of South America, hogs of Coriana, dogs and rabbits of Mexico, deers of Florida, buffalos of Taos, were kept by sedentary civilized tribes. The Nomadic wandering tribes of America were chiefly hunters and fishermen: scattered around the agricultural nations, spreading from Canada to Chili.

All the kinds of governments were known in America: Theocracy, despotism, monarchy, oligarchy, and democracy. But

the most prevailing were theocracy among the civilized nations, oligarchy among the barbarous nations: with two peculiar modifications, of double kings as among Arabs, civil and military; and chiefs of families or tribes, as among all primitive nations. Queens were known to but few tribes, although the female line was often hereditary. Written laws and codes were known to the Tol-tecas, Mexicans, Mayans, Muyzcas, Panos, Peruvians, &c. Oral laws were elsewhere preserved by priests or magistrates.

Polygamy prevailed among some tribes or castes, but was not universal. The 4 castes of Indians are distinctly found in nearly all the civilized nations, often modified into priests, nobles, vassals and slaves. The arts of music, medicine, smithery, painting, sculpture, architecture, agriculture, pottery, &c., were well known to nearly all. The sciences of geometry, geography, botany, astronomy, &c., were cultivated from Mexico to Peru, even taught in schools and colleges; with the arts, the laws, the rites, and history of the country.

Marsden has well distinguished several degrees of civilization in Asia. If no American nation had reached the Greeks and Romans, or our modern polished and improved civilization; it is not extraordinary. But the Peruvians, Muyzcas, Tol-tecas, Mexicans, Talascas, &c., were nearly

equal to the Chinese, Egyptians and Hindus in civilization; not far removed from the European civilization of the 15th century: nay, in some things superior. The second degree of American civilization found in Chili, Florida, Cumana, the Antilles, Popayan, the Linapis, Omaguas &c. was equal to that of the Arabs, Malays, Celts, Cantabrians, Pelagians, &c. While the third degree found in all the barbarous nations, Innuit or Esquimaux, Shoshonis, Caribs, Brazilians, &c. was not worse than what we find among the Fins, Laplanders, Tartars, Sames, Negroes and Hottentots.

Individual property in land was almost unknown in America; but feodal and tribal property well understood. Common property of tribes and villages over their territories, was the most usual tenure, modified by wars, conquests, tributes. Individual property existed only for tenements and personal property. Warfares, marriages and funerals were very different in every nation. The weapons of war were clubs, arrows, darts, lances, axes, Macana swords, Sarbacanes or blowing tubes, slings, nooses, thronged balls, &c. as elsewhere. There was a peculiar diplomacy, with heralds, envoys, messengers. Shields, towers, forts, walls, ditches, were used for defence, besides *Estopils* a peculiar quilted armor. Flags, banners, and standards were known. The calumets, leaves or green feathers,

council fires, and white flags were emblems of peace. Alliances and confederations existed from earliest times, also the adoption of tribes and prisoners. Slavery was hardly known; but vassalage much ex tended over conquered tribes.

Dresses and ornaments were quite various. Seal skins used by the Innuit. Deer skins and furs by the tribes of North America. In tropical America many tribes went nearly naked, with a mere apron or pagne of cotton or grass cloth. But the civilized nations were decently clothed with cotton shirts and feather mantles. The *Poncho* is a true American dress known from Mexico to Chili, hardly known out of America except Polynesia. (4)

Women wore long pagnes or gowns. They made cloths of lama wool in Peru; of cotton, hemp, nettles, grass, feathers &c. there and elsewhere; either twisted, plaited or woven. The Peruvians and Chilians had a peculiar loom and plough. Cotton looms were used in Florida, Mexico, and all over South America, even by the Caribs to make hamacs or hanging beds. Among some nations women had the most labor to perform; yet even the men assumed hunting, making canoes, huts, weapons, &c. More civilized tribes worked together in the fields: The proud and warlike employed vassals or slaves.

Painting the body or face, was usual among many nations, but not general. It

was useful against heat and flies, or was used to inspire love or terror. Ornaments to the head, ears, nose, lips, wrists, legs, &c., were more or less adopted by men and women. The hair was usually worn long; but many tribes cut it in various ways, as a crown or tuft. The beard even when scanty was deemed unbecoming by many tribes, and totally eradicated; but some tribes wore beards. The head was often left uncovered; but hats were worn in the N. W. and Central America, turbans in Paria and Florida, feather crowns in the tropics, *Lautas* or diadem-bands in Peru and the Andes. Shoes and gloves were unknown; but sandals, leggings, leather clods, and mocassins or slippers of various substances, commonly used; with singular snow shoes of bark in winter by northern tribes.

NOTES OF CHAPTER II.

1. In 1824, I published my first essay on American history, a pamphlet on the *Ancient History of Kentucky*, or Central North America, before 1770. Although it was a mere rude sketch, it contains many important historical facts. I was too little advanced then in philological studies, to give it their support, and many of my surmises must be rectified by it. My late researches have also greatly impaired the general belief of the Tartarian

origin, and western route of the Mexican nations.

2. I published this presumed key in 1832 in my Atlantic Journal; but many accurate comparisons are yet required to confirm my surmises, although the Lybian analogies are evident.

3. In Hughes' Travels in Sicily, Greece and Albania in 1813--14, published 1820, we find this fact about Hesiod's mention of maize, used by the poor in mush and cakes by the early Greeks: the modern Greeks call it *Arabo-sité*; Arabic corn, in Italy it is called *Grano-turco*, or Turkish-corn: having reached Greece and Italy through the Arabs, and not from America. It has been cultivated in Java, Central Africa, Soudan, &c. from time immemorial, having native names in the Negro languages. Gebelin thinks it was known in Assyria. Polo found it in Tartary in the 13th century. Frazer lately saw it almost wild in the Imalaya mts.: it has never been found quite wild in America.

4. The *Poncho* is a long strip of cloth, with a hole in the middle for the head, the ends hanging before and behind, often fastened on the sides. It was used by the ancient Mexicans, the Muyzcas, Peruvians and Chilians. It has been adopted as quite convenient by the Spanish colonists, and is very becoming when ornamented.

APTER III.

American Cataclysms *or Considerations on the Periods of American Geogony, Ontogony, Floods, and ancient population &c. of both Americas.*

History does not merely consist in accumulating facts: these constitute the annals of empires; but the real philosophical history has a nobler aim. It seeks results, teaches lessons of wisdom, brands with infamy the foes of mankind, and inspires veneration for the benefactors of the human race. It presents examples worthy to be followed, and records the crimes to be avoided.

The several departments of history that are distinguished as biography, civil and ecclesiastical annals, moral and physical surveys of mankind, comparative philology, archeology, chronology, mythology, &c. All combine to instruct and amuse, to record the past and present, and to lead to better future actions, an improved social order. The nations often forget the wise lessons of time and experience; but they are continually recalled to memory and view by the historians, who seek the truth, and setting aside the sway of human passions or national prejudices, present the faithful mirror of history to the eyes of posterity.

Such is my aim. American history has

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Shales, Basalts, and other primitive or volcanic rocks, that are now chiefly found in Boreal and Western America, the Andes, Mts. Parima, and Brazil, the Austral and Boreal Islands, Hayti and the Antilles. This was the first period of terrestial Cretion.

After this period of unknown length, began the epocha of aquatic life; when the breath of GOD, moving on the waters, gave life and motion to organized aquatic beings; 1. Plants and Fucites, 2. Spongites and Alcyonites, 3. Polyps and corals, 4. Worms and radials, 5. Sluggs and shells, 6. Mollusca and Cephalopodes, 7. Trilobites and Crustacites . . . All incipient vegetating beings, or inferior unbony animals, gradually evolved and born in the waters of the Sea. . . . Followed by the more perfect vertebrated aquatic animals, 8. Fishes and Sharks, 9. Snakes and reptiles; lastly, 10. Seals and whales. Some of which require shallow water, to dwell and breed . . This was the second period of American Creation: *Aquatic life.*

The third epocha is that of the destruction of aquatic life, by cataclysms and depositions, submarine volcanic cavernous eruptions or other causes, throwing suddenly in a soft, sandy or muddy state, the substances that have formed the secondary mountains or strata of psamites, argillites, calcarites, carbonites, &c., that overwhelmed the aquatic tribes in their way;

which becoming therein entombed as living medals of this globe, declare to us these mighty successive cataclysms or floods of sand, clay, lime and coal; now met in vast regions, the Alleghanies and Central North America, Florida and the Bahama Islands; the hills and plains of Brazil, Chili, East Peru, and Central Maragnon. . . . This was the second period of terrestial formation in America, the third of successive eventful periods.

The fourth must have been the rise of the land above the waters, if not already partly begun. The epocha of terrestrial upheaving and distortion of strata, by an awful inward force; either volcanic, or calorific, or of growing crystalization; forming mountains and islands, raising them above the Ocean; to become the nucleus of future Continents. The American hemisphere had then probably two great islands, in the North and South, with many smaller islands between them, in the tropical sea: the Alleghany and Atlantis forming two others in the east, and many others studding the two polar regions. The insulated mountain tract between Lake Nicaragua and the long valley of Choco, must then have formed another Island of the Antilles. Guyana or Parima was also another large island: while Brazil was a vast peninsula attached to the Andes. I have endeavored to express this first configuration of America in my two maps of North and

South America; when the Ocean was yet about 500 feet higher than it is actually. Whether this cataclysm was contemporaneous throughout, or by successive throes must be ascertained by Geogony. . . This was the fourth period of terrestrial events in this hemisphere; but the first of terrestrial separate existence. .

When the dry land had appeared, the creative power of God exerted upon the virgin mould of the mountains, drew forth into life, Plants and Flowers, Trees and Palms, ; with the successive terrestrial animals, 1. Worms and Slugs, 2. Insects and Spiders, 3, Snakes and Reptiles, 4. Birds and Fowls, 5. Beasts and Bats. Streams began to flow, valleys were excavated in the soft or yielding strata by heavy tides and powerful streams: then the fishes of the sea ascended the rivers, and filled the streams and lakes. A few shell and other aquatic animals sent also colonies into fresh waters. . . . This was the fifth period of terrestrial events; that of terrestrial life.

Meantime the land was continuing to rise, or the ocean to sink; the dry soil was extending: land volcanoes began to appear in the Andes and elsewhere, overwhelming some living tribes. The carbonic volcanoes had new paroxysms, slaty mud involved terrestrial plants and trees in successive eruptions: the clay mud or colored sand was forming tertiary strata on the shores, involving sea animals, shells, reptiles and

fishes. . . This was the sixth period of terrestrial events, that of land volcanoes.

After all these; mankind was created by God, and appeared as lord of the earth, and the complement of living creation. . . This may be deemed another Period, if we like; although it was but the complement of the terrestrial living productions, begun in the 5th, and probably proceeding in the 6th. Where the first man or men appeared and dwelt, is unknown or very dubious. Asia is commonly deemed the first dwelling of mankind, and Central Asia or Thibet the cradle of our race: although China, India, Arabia, Syria, Ceylon, &c., claim the same honor. But few authors have placed this cradle in America, and even then not for the *Adamites*. Yet America had some inhabitants before the flood, if we are to believe the concurrent traditions of many American nations; who keep the memory of it, and point to their refuges. (1)

Of these American Anti-diluvians we know little or nothing: their traces are few and uncertain. It would be otherwise if we could identify them with the anti-diluvian *Atlantes*, or find their diluvial remains. The skeletons found in Guadaloupe, and on R. Santas of Brazil, by Captain Elliott (described by Meigs in the transactions of American philosophical society 1827) in tuffa with shells, may have been buried there; like the mummies of many American caves. Some of the American

mounds have appeared anti-diluvian; but the fact is not well proved. The subterranean antiquities are also of an equivocal character. The town of log houses lately found in Georgia, buried under golden clysmian soil, cannot be so remote; the soil instead of diluvial, may be a deep alluvial. All the facts on these remote times, shall be hereafter collected, presented and examined carefully.

Thus, has been presented by geological results, a rapid sketch of the American periods, to the birth of mankind. These 6 periods or *yums*, are well ascertained as to succession; but their duration is unknown: and each of them includes several subordinate periods; which it is not needful to investigate in these outlines. The works on geology may be consulted if required. These 6 *yums* or great periods do not answer exactly to the 6 *yums* or manifestations of the mosaic cosmogony, since geogony begins only with the 3d, ending with the 5th.

Such oriental accounts are always deserving our attention, and susceptible of the deepest philosophical commentary, as they mainly agree with all the detected facts. But there are at least 3 accounts of the creation or cosmogony in the *Sepher* or Hebrew Bible. 1. That of Job. 2. Of Moses' in chapter 2d of Genesis from verse 4 to 25; in both, no *yums*, days nor periods are mentioned. 3. The usual mosaic ac-

count of chapter 1st. ending only at ch. 2, v. 3. Even in this usual account more than 7 periods can be found, including heaven, earth and men.

These are the real Mosaic periods, with his own names, very different from the subsequent Jewish names, in various dialects.

1. PERIOD OF TIME OR YUM. BRASHITH Real beginning or Real Supreme Being producing ALEIM the Angels, SHMIM Heavens, and ARTZ Earth.

2. YUM. THEU-UBEU Chaos, and THEUM Abyss, with RUH Spirit of God.

3. YUM. AUR Essence of celestial light or Ether. First divine manifestation of *Mshe* or Moses.

4. YUM. RKIO Expanse or sky, diversion of aerial and celestial fluids. 2d.

5. YUM. Sea and dry land, upheaving of land over the waters, or subsiding of the ocean. Vegetation. 3d.

6. YUM. Sun and Moon appearance by a change in the misty atmosphere? with XUXBIM stars? 4th.

7. YUM. Fishes and Fowls, &c. 5th.

8. YUM. Beasts and cattle, with ADM mankind or human emanation, our Adam, ZXR male, and NKBE female. 6th.

9. YUM. *Shbioi* seventh manifestation, *Aleim* became IEUE Jehovah, the living-self-with-self, the supreme or powerful self.

10. YUM. AD emanation, our mist.

11. YUM. ADM into GN or *Gan*. our Eden.

12. YUM. OTZ Growth, of lives with good and evil.

13. YUM. NER 4 flowing emanations or streams.

14. YUM. ASHE Intellectual man-mate, called afterwards EUA living existence, our Eve.—Self-with-life.

All these periods should require long comments, and discussions, rather physical than historical. It is by no means certain that the sun and moon are implied in the 6th yum. The text says a couple of MARTH Centralities EMAUR-GDL and EMAUR-KTN Self-great-ether greatest and lesser. Some have seen here the solar and lunar dynasties of Asia. The XUX-BIM might be the XRUBIM of later times. The real sun and moon may belong to the *yum* of AUR. The stars, according to Job, were in existence before the foundation of the earth, and our astronomy teachcs this implicitly.

In this cosmogony, the heavenly creation takes 4 periods. The grass grows by light before the sun had appeared through the misty atmosphere, and the fishes come after the land and herbs, at the same period with fowls. Our actual geology does not confirm this last fact; but a proper explanation of the biblic words would confirm the truth. (2)

Many still consider AISH intellectual man as the human race, previous to *Adam*, father of the Adamites; but the concurrent

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that we shall never understand well the mosaic history, until we ascertain who were these *Elohim* and *Cherubim* (3) dwelling on earth. My dissertation on anti-diluvian history may perhaps help to clear the matter; meantime it may be stated that they appear to be the HO-LO of anti-diluvian Chinese history, or LO-LO of their post-diluvian annals. Perhaps also the celestial emperors beginning the history of China: the *Alorus* first dinasty of Assyria before the flood: the *Ang*-ELOS and P'EL of the Pelagians. Also the H'ELLO (old men) of the Egyptians, the PELEI (old men or ancestors) of the ancient Illyrians, the LAHI or ancient Thibetans.

They may be the ELEI or ancient Persians, the *Peris* or *Pelis* of Iran, ancient beneficent beings. The Arabs and all the Semetic nation have preserved that name for God, in EL, *Allah*, *Baal*, or made of it their universal article *El*, *Al*, meaning HE or *the Being*: whence also the Pelagic and Italic articles IL, L, LI, &c., the Spanish EL. By the frequent usual change of L into R, we have ER root found in many languages for men: forming the *Heros* of Greece, sons of God; the HER or lords of the Germanic tribes, the *Seres* of Thibet or ancient Chinese, *Ergaz* men of the African Atlantes. *Erk* man in Turkish or Turan Atlantes, akin to *Egregori!*

In America these similar indications are widely spread, and among the most an-

cient nations. EL means man in Tolteca. and Mexican, OL is old and *Yollo* a spirit or angel. EL is son and tribe in Hayti, *Elohi* is land and spirit in Tzuluki. *Yol* means *man* in the Atakapa language of the Cado or Nachez group. *Pele* means the same in Lulé of South America; but *Peli* is soul in Chilian, which approximate to *Peleg* and *Lelex*, ancient Pelagian tribes. The connections with TEL, TAL, TOL, pervade the whole of ancient America, and lead to assimilate with the TOLtecas and TALAS, American Atlantes, the Tulans or Asiatic Atlantes, the *Auto-Toles* or African Atlantes. These lead to the giants of both hemispheres or ancient men of renown. But the subject must be postponed, and will be found resumed in the history of Austral and Central America, where these atlantes and giants are found.

Returning from this digression; we may resume the geological periods of America previous to mankind, in the six successive epochas, already mentioned.

1. Period. Primitive, aquatic and before life.
2. Period of aquatic organic life.
3. Period of aquatic cataclysms.
4. Period of the dry land or islands.
5. Period of terrestrial life.
6. Period of terrestrial volcanoes.

After which begins the human period, till the flood. The question whether man

or men appeared together, or before or after, in both hemispheres; must be left undecided. Some writers have even placed *Eden* the GN of Moses in America and the Hesperidian Islands of old; but as the Imalaya mountains, valleys and plains, are higher than the Andes, older in geological series, and more suitable for human life, not being volcanic: it is extremely probable that they were the cradle of mankind, rather than America.

Yet men reached America before the flood, and were here at this eventful period. But we are ignorant of the precise way they came, and how they reached this land which was then only a group of large islands, unless North America was united to Asia by Behring Strait, as very probable. The clearest traditions point to the east, Africa and Europe then united at the Strait of Gibraltar, and the Island Atlantis as a stepping place. The Mexican traditions point to Asia, by two different opposite quarters, the east and the north west. The Uskis or Innuit nations are late comers by the north west. The Linapi nations, although earlier, came the same way, and over the ice of Behring Strait, after its diruption. The Hongwis came the same way, although they boast of being Autochtones, as did the Greeks, which we know in both instances to be false.

The Nachez nations say they came from the east. The Olmecas or earliest people

of Anahuac point that way also; although both speak of an American flood. The Haytians and Cubans were also of eastern origin, like all the Aruac nations; but remembered the flood and parceling of the islands. The Carib nations appear postdiluvians and the last come in South America; yet the Tamanacs one of the group speak of an American flood. The Guarani call themselves eastern men, and came from Africa after the flood. It is in South America, the Andes of Chili, Peru, &c., that a positive memory was found of several floods and cataclysms, in or near the Andes, which gave refuge to several tribes. Yet it is there also that the most obvious philological affinities are found with North Africa and the shores of the Mediteranean; while many invasions of foreign later nations are recorded, &c.

All these antidiluvian notions, and accounts of the American flood, will be carefully collected and given. This will form the first period of human history in America, extending to 2262 years at least, according to the computation of the 70; the most plausible of all. The Tol-tecas reckon nearly the same time between their period of creation and their main flood: or with trifling differences, less than the various terms of Josephus and others; but various other calculations are found in Anahuac.

Such a period of 23 centuries was certainly sufficient to people America, and fill

it. The Cainites or Cabils have been deemed parents of the Atlantes and Africans. They were skilful, powerful and wicked, inventing agriculture and arts, building cities &c.: while the Sethites invented astronomy, letters and dwelt in tents. If the American Atlantes were antidiluvian, they must have sprung from the Atlantes Cainites, KIN of Moses.

In 1170 years after Adam, the *Egregori* angels of Mt. Ima, came to Mt. Hermon, in 20 tribes, under their king Semi-Azar, and uniting with the Cainites, gave birth to the *Rephaim*, *Nephilim* and *Eliud*, tribes of Giants, tyrants and Canibals: who made war on the angels and men. They are said in the Bible to have gone to *Sheol* (the lower world or South America) with their king Belial: where they were drowned by the flood. *See Universal History.*

The Giants dwelt in *Talo-tolo*, the world *Tolo* of the Hindus, where we find the *Tol*-tecas (Tol-people:) therefore America: called also *Atala* and once sunk in the waves; like the Atlantis of the Greek, whose Atlantes were also Giants or powerful men. The Egregori have been deemed the Titans of the Greeks, and Atlas was a Titan. Although Gigantic Nations existed in America; the Talegas, Toltecas, Caribs, Chilians, &c. being often such: the term Giant must always be understood to refer to powerful perverse men. The names of *Rephaim* and *Nephilim* appear unknown in

America, being mere Hebrew epithets for giants and apostates.

During this primitive period, geological and physical changes probably proceeded in America. The plains gradually appeared, but full of marshes, lakes and wide streams, muddy volcanoes, snakes, crocodiles and obnoxious animals. Which must have assailed mankind and greatly impeded their settlements. Although the lives of men were perhaps longer than now; yet it is probable that the long lives of the Patriarchs of this period, allude to as many Dynasties or gradual nations sprung from each other. In this I agree entirely with the learned Hebrew scholar D'Olivet. (4.)

Huge beasts and carnivorous animals, dwelt then on earth; in America several species of mastodons, elephants, oxen, megatherium, megalonyx, hyenas, bears, &c., which prowled in plains and caves, The temperature of the earth was higher; little clothing was needed. Men were at war with beasts, and among themselves. Violence predominated in many regions, and Noah one of the *M'nus* of the Hindus, a patriarch of the Adamites, a prophet according to the Arabs, went over the earth to preach against this corruption. Not being attended to, he foresaw that a great calamity would befall for these iniquities, and he prepared himself a **THBE** or refuge in Central Asia: where he collected his relations and friends. Some say they were

72, our translations of Moses reduces them to 8; but his 3 sons of Noah, are evidently as many tribes. The THBE of Noah contained therefore 4 tribes, including his own, and many individuals, besides a multitude of animals.

I do not give now the history of this flood. Before it can be given accurately, we must collect all the scattered traditions about it, compare them, and omitting all fabulous and obviously impossible details, form a narrative of the whole facts. The notions and traditions of the Americans are very various, as they do not always point to this flood. We find them asserting that men were saved in mountains, or caves, on rafts or boats. Few, if any, allude to an ark, but all to a refuge as THBE. Those of Mexico and Peru, are contradictory, alluding to several floods, and particularly the subsequent of Peleg.

The most explicit traditions on that score are those of the Linapi nations; although the tribes vary the tale, the holy song of the real Linapi tribe, alludes clearly to a great flood in Asia: when their nations at least was partly saved in *Tula* (the turtle land) in Central Asia, by the help of a goddess, and Noah or *Nana-bush*. The men were then called *Linowi* and *Linapi*: two other races of men were saved, the *Owini* (beings) and the *Tulapewi*, turtlings or atlantes. Besides these foes the *Maskanako* (strong snakes), *Nakowa* (dark

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much as it is now, except that the shores were higher yet, many flat plains inundated and full of marshes. The Antilles yet united in larger islands and perhaps with Cumana. The Strait of Choco nearly filled up: and diluvial soil, gravel, sand, boulders and organic remains scattered over the land, the hills, plains and caves. Many fierce beasts had disappeared, vegetation had been destroyed wherever the flood went; but the buried seeds, and those of mountain plants gradually grew or spread again. The terrestrial animals and birds saved in the mountains, spread themselves again over the earth. Mankind in despair at the disaster, kept for a long while on mountains, and did not occupy again the desolated hills and plains, until many years after.

The Chinese account of this flood, state positively that it was attended with a change in the length of the year, formerly of only 360 days, a change in the seasons, an increase of cold, rain and winds: compelling men to dress in skins and mats. Also that the wild beasts and snakes driven to the mountains, became very troublesome, men being compelled to defend themselves against their attacks.

The Rev. Gleig in his late history of the Bible, where like Hales and Russel, he has at last adopted the computation of the Septuagint and Josephus, reckons 5411 years from Adam to our era, the oriental

Christians reckon 5508 years, the Toltecas, reckoned 5099 years. Gleig puts Noah's flood 2259 years after Adam. The Chinese and Hindu chronology are partly fabulous; but may be reconciled to these periods; as well as to the second cataclysm of the earth; that of Peleg according to the Biblists. The only knowledge the Bible gives about it, is that the earth was split, broken or divided, in the time of the patriarch or dynasty of Peleg; who lived or lasted from 531 to 870 after Noah's flood. But David has sung this cataclysm in the 18th psalm. The Chinese account brings this second flood to the year 2296 before Christ, or 858 years after the former. The Hindu account concealed in many fables agrees also with this period. But it appears to have lasted longer, and many years. It is evidently in date the mistaken Hebrew flood, blending both into one, and annihilating the place between them. The Chinese account distinctly speaks of both, the first was under *Yunti*, the second under *Yao*, and 42 emperors are mentioned between the two floods.

In America, it is often difficult to distinguish which is meant by the various imperfect traditions: yet in Mexico and Peru, there are at least two cataclysms mentioned by the annals or traditions. Also among some northern tribes. The Linapi annals or songs allude to the second, which broke by volcanoes the *Lusasaki* (burnt land)

and separated America or *Akomenaki* (snake island) from Asia to Behring strait.

Thus the real antidiluvian periods lasted nearly 3000 years from Adam's epocha, or 3212 by oriental computation. The interval between Adam and Noah ought to be called the Adamic period, that between Noah and Peleg's floods the Noahic period. It was at this last convulsion that the earth took its actual form. The Straits of Gibraltar, Calais, Messina, Hellespont, Bosphorus, Babelmandel, Behring, Malaca, Sunda, &c., were then formed. The Atlantis Island in the Atlantic Ocean and the Island Lanca in the Indian Ocean were sunk. The Azores, Madeira, Canaries, &c. are fragments of the Atlantis: Ceylon, Madagascar, &c. the fragments of Lanca. (5)

In America, the Boreal islands may have been broken, like the British islands of Europe. Some suppose that they might once join together with Iceland. The Antilles were split in the actual form—Behring Strait divided America from Asia. The Polynesia lands were broken or sunk. The lowlands of Chili, Peru, and the Atlantic shores were inundated and then partly left dry by huge volcanic tides. This cataclysm was not a mere aquatic flood; but a violent volcanic flood, having at least three great focusses, 1. in the North Atlantic Ocean, 2. In the Indian Ocean, 3. In Polynesia or the Pacific Ocean. In

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riod, led by *Nakopowa* (the Snake priest); it is even hinted that they caused this cataclysm or at least the separation of Asia and America, at *Lusasaki* (burnt land), in order to escape their foes, the *Elowi-chik* (hunters) of the *Linnapewi*, the original manly people.

Notes to Chapter III.

1. E-AD'M, Self-Adam, is the name given by Moses to the first men, pronounced since Adam. Gen. 1. v. 27; but called also ZXR and N'K'BE or male and female. The 2d AD'M or Adam was subsequent: although the commentators have blended them, as they have the floods, days and other things. Our bible translation of early events is besides very erroneous; the Talmudist or Jewish version with points is not correct, being in a late dialect: the true text of Moses which I follow, has no points, but admits of a sheva or soft breathing between consonants.

2. Geological comments are not here required, my business is with mankind. Moses calls men beside *Aish*, *Anush*, *G'b'r*, and women *N'shim*, *Itath*, *Ashe*, *Ashth*; which are perhaps as many names of early tribes! as well as ALEIM or *Elohim*, XRBIM *Cherubim*, *Nahash*, *&c.* If these primitive names will offer any analogies in America, they shall be thoroughly pointed out hereafter. HUE is the real Evé.

See the chapter on the Mosaic Ontology for many other human beings, or early tribes. But it may be well to add here the names of the beings of the 7th and 8th Yums which we all deem animals, although there are indications to the contrary.

7. YUM. The MIM waters produced SH'R'TZ production—translated reptile! No soul. N'F'SH-HIE, soul living. OUF, Fowl, made to come from waters, and their motion. LOUF'F means both flying and flirting or swimming, G. 1. v. 20. But ALEIM realized or created the TH'NIM whales, or rather Great fishes, having a soul living NFSH-EHIE, verse 21. This fine word *soul* has been translated creature.

8. YUM. The earth produces with soul BEME. Cattle or Herdsmen of life? v. 24. R'M'SH, Reptiles or creeping Troglodytes? HITHU, Beasts or Hunters. The BEME are perhaps Herdsmen! and all these may be men, over whom Adam was to reign, giving them names. Else all these animals had real souls like men! The fishes or fishermen D'G'TH only appear in v. 26. at subjects of Adam.

Moses and the Hebrew poets divided the animals in 3 classes, which represent also men! and were personified.

1. SH'R'TZ, Production—Moses. LUITH'N of Job. The Leviathan of Poets.

2. N'F'SH, Animated—Moses. OZN or Hozan of Poets.

Moses has 2 kinds of these: THNINIM Aquatic, and OUF-XNF, Fowl strong winged, as he had 2 of the last. SH'R'TZ, aquatic reptile, and OUF aerial fowl,

3. HITHU, Beast: of 2 kinds, BEME and RMSH, which are the BEMUTH of Job, BEHEMOTH of Poets.

3. The Cherubim were deemed Angels, but of 4 sorts, 3 having faces of a lion, ox, and eagle: which indicates tribes bearing those names, or the 4 primitive castes of mankind, the oxen referring to the laboring caste, the lion to the militant caste.

4. See his learned work, translation and paraphrase of the first chapters of Genesis: wherein the best account of the creation, antidiluvian history and flood has been given.

5. *Lanca* was according to the Hindus a big land under the equator, including perhaps the Decan or south of India, then separated by a sea from the Imalaya mountains, now yet a vast level plain; and united to Ceylon and other islands. It is in this land of *Lanca* that many traditions place Adam, with several early events.

The *Sunda* land was very different, a large peninsula south of Asia including Java, Sumatra, Borneo &c. Or perhaps an island, if Malaca was separated from Siam by a strait.

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peculiar seats of civilization: such as the regions of Apalacha, Hayti, Anahuac, Oaxaca, Chiapa, Maya, Cundina, Oronoc, and Peru. We have positive proofs of early empires and splendid monumental cities at Teoti-huacan, Otolum, Coban &c. in Central America; and in South America at Chimu, Tiahuanaco &c.; while cities and monuments of a lesser order or size, were scattered afterwards from the Lakes of Canada and the River Ohio, to Chili and Brazil: probably through the dispersion and colonization of these early empires or states. (1)

After they had filled the most fruitful or suitable regions, carrying with them agriculture, domestic animals, religion, laws and various graphic systems: they were invaded by tribes less civilized; but more warlike; principally in North America, and in Guyana, Brazil &c. Many revolutions must have followed these contests: some of which are recorded in the Apalacbian region of the United States, in the Mexican table land, in Hayti &c. and by the Muyzcas, Peruvians &c. further south: while in Guyana and Brazil the annals are lacking, and the traces of these conflicts but faint; yet certified by some traditions and the new tribes introduced.

The solar worship prevailed among the most civilized nations and empires: that of Naguals or Zemis (spirits) among those of the second degree. The least civilized

nations had either adopted the Dualism or a mixed religion: while the barbarous tribes knew only a kind of *Tao* religion as in China, (2) or a fetichism, venerating one or many objects of nature. But these four main worships, were subject to many fluctuations, and diversities: they had often degenerated into a Polytheism, and idolatry, with various rites, and some cruel customs, human sacrifices &c. A kind of priesthood was almost universal and formed a peculiar caste in many states. The legislators and rulers had often been priests, and became pontifs as well as kings, in Cuzco. Chimu, Tunca, Mayapan, Cholula, Manazicas &c.

During a period of 2 or 3000 years after the floods, the earth had undergone many changes by volcanoes, earthquakes and the subsiding of the sea. Many valleys were drained, their lakes lessened or disappeared; the shores of the Atlantic from New Jersey to Florida and Yucatan, and from La Plata to Magellania, as well as those of Peru, Chili &c. were increased by the gradual retreat of the sea. The great plains of the Mississippi, Oronoc, Maranon and Parana were also formed or drained of their swamps and morasses.

It is at the end of this epocha, equal to the antecedent antidiluvian period, that the real or certain history of the Americans begins with many details and dates; both in the north and south. It was then

that the empires of the Toltecas, Utatlans. Mexicans, Apalachis, Mayapans, Incas &c. were established on the ruins of many anterior states. We obtain by the annals preserved or recovered of many such nations, a tolerable view of this part of their history, and even an insight into earlier times, when similar revolutions must have happened. If many states or nations rose and fell in this hemisphere, unknown to the other: it was a common fate with others in Africa, Polynesia and even in Asia. But we may hope to rescue their names if not their deeds, from total oblivion, by seeking their monuments, and the fragments of human tribes they left to mourn their fate.

In this period some American nations rose to a degree of splendor and civilization, with knowledge of arts and sciences, little inferior to Greeks and Romans; and superior to the European nations of the middle ages, even down to 1492: quite equal at least to that of the Egyptians and Hindus. The American graphic systems of Apalacha, Anahuac, Maya, Otolum, Peru; although peculiar, were quite sufficient to transmit knowledge in books, schools and inscriptions. This high civilization was not merely confined to Mexico and Peru, as often erroneously supposed; but was scattered from the Apalachis and Nachez of Florida to the Chilians south of Peru, filling the whole intermediate space.

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pleasure grounds before the modern Europeans. The universities of Cuzco, Tunca; Tezcuco, Cholula, Mayapan, Utatlan &c. were founded earlier than the European universities by such benefactors of mankind; and 112 domestic animals had been tamed in America, while only 80 in the eastern hemisphere. Of which must be reckoned. (3)

	In the W. Hemisphere.	*In the Eastern.*
Quadrupeds	33 kinds	only 25 kns.
Birds	32	25
Reptiles	15	10
Fishes	12	10
Insects	8	4
Shells and worms	12	6

The modern history of America since 1492 presents a multitude of events with regular dates: but the historians of these later times instead of dwelling upon the native nations, appear to notice them merely *en passant!* while relating at length the discoveries, conquests and wars of the European adventurers and colonists.

It is not thus that we are to notice them; but as equal nations. Now that after four ages, these colonies are also become independent nations, and begin to nurse American feelings, we ought to feel for them, and reveal the truth. It is not number nor dominion alone that constitute a people; but a peculiar language, and peculiar manners. The modern history of the Araucanians, Guaranis, Caribs, and North

American tribes, is the best known by peculiar fragments; but similar fragments may be collected on many other tribes.

Meantime Columbus came, another leader of colonists to America; since many had come before him: and with him came the ferocious gold hunters of Castille; who in their greedy search after golden wealth, trampled under foot, both religion and humanity. They enslaved, tortured and destroyed millions of human beings from Hayti to Mexico and Peru; but were checked at last in Florida, Chili, Tologalpa, Santa Marta &c. They overthrew many flourishing states, and erected over them a slavish colonial fabric, soon after sunk in sloth and ignorance. (4)

The dissentions of Mexico and Peru were the cause of their ruin and subjugation by the Spaniards; but the Floridans, Apaches, Tayronas, Poyays, Caribs, Mbayas, Chilians &c. withstood forever their utmost efforts, and never were conquered. The happy states of Yucatan, Guatimala, Tunca, Hayti, Cuba &c. fell by their unwarlike and peaceful friendly disposition; being cruelly betrayed and desolated.

In the east, Brazil was occupied by the Portuguese, where a bastard tribe of Mamalucos were born; who sought for slaves and gold, from Guayana to Paraguay, and destroyed many tribes. After these unworthy freebooters, came the rabble of pirates and baccaneers to revenge Ameri-

can wrongs, upon the Spaniards and Portuguese by deeds of cruelty. Thus was America flooded with blood, and groaning in tears for nearly three centuries. But even these horrible deeds were not the only ones to deplore. Not satisfied with the weak labor of American slaves; another continent was overrun, to supply stronger hands, and Africa was made to contribute millions of slaves to swell American population, or sink there to premature death under the lashing scourge of cruel tasks.

The English, French, and Dutch wishing to partake of the American spoils, went in search of wealth all over the shores of this continent. Not satisfied with mere trading colonies, as in India, they sent stationary colonies of slaves and planters, to occupy some weak points, with or without the consent of the nations. The Dutch settled in Brazil, Surinam, Curazao and New York. The French in Canada, Louisiana, Florida, Hayti, the Carib Islands, Cayenne and Brazil; but have gradually lost all those colonies, except Cayenne and a few Carib Ids.

The English nation, more daring, steady and lucky, occupied with their auxiliaries, the Scotch and Irish, some points of the Atlantic shores, many Carib Islands &c.: by conquest they acquired New York, Canada, Demerary, Jamaica and some smaller islands. Since, whenever the Europeans were at war among themselves, they carried

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deceived or betrayed the allies they had made. Unjust wars were the natural consequence, in which the rightful party, did not often prevail, being overpowered by strength and cunning.

Meantime the independent period opens a new era for America. In 1776 the United States of North America confederate and become free. Seventeen years afterwards the black slaves of Hayti unfurl the standard of broken chains. Between 1808 and 1820 the whole of Spanish America shakes the weak power of Spain. In 1822 the whole of Brazil becomes an American empire. Slavery is abolished in all the Spanish states, only retained in the colonies of Cuba and Porto Rico. In 1834 England emancipates the slaves of all her colonies. Slavery was gradually excluded from many states of N. America, at early periods; but others from Virginia to Louisiana are tenacious of these unholy and dangerous bonds.

Now, the native American tribes within the claimed territories of these new independent nations, are under a sort of pupilage, and often oppressed: although no onger slaves from Canada to Chili. Brazil alone admits of indescriminate slavery, and will rue the consequence at some future period, like those colonies and states that delay wiser measures. Meanwhile at the two ends of America, in Canada and the United States, as in Buenos Ayres, a

new kind of oppression has appeared. Land stealing and compulsory sales! unhallowed means to increase wealth, nearly as guilty as the precious Spanish gold hunting.

The United States which ought to set the wisest example, of justice and clemency, towards reduced tribes, diminished by vices taught instead of virtues, are doing the reverse. They refuse to amalgamate the native tribes, admit them to equal rights, as in the new Spanish States; but compel them to submit to laws not understood, in a language untaught, or disqualify them for witnesses. They compel them to remove, emigrate, disperse, sell their lands and homes, at one tenth of the value; and this is called fair dealing!

Notwithstanding that the European states or colonies, occupy or claim, nearly the whole of both Americas; yet there are many vast regions as yet unsettled by them, and where dwell or wander several free tribes, particularly in the Arctic wilds, in Oregon, California, Texas, the Missouri plains, New Mexico, Sinaloa, Tologalpa, in N. America—and in S. America in the vast plains and deserts of the Oronoko, Maranon, Brazil, Chaco, Chili and Magellania. The most prominent of these modern tribes are the Uskis or Esquimaux, the Dinnis, the Chopunish, Dacotas or Sioux, Panis or Skerés, Washas or Ozages, Chactas, Tzulukis, Apaches or Cuman-

ches, Poyays or Musquitos &c. In South America, the Aruacs, Caribs, Omaguas, Maynas, Aymaras, Puris, Mbayas, Araucas, Talahets or Pampas &c. All divided into many lesser tribes and independent communities.

Instead of endeavoring to civilize them by fair means and deeds of peace, many continue to be exasperated by unfair dealings, greedy traders, intemperance, and above all by killing their game, and stealing their lands. Some missions are established from Groenland to Chili; but the intercourse of the majority is with traders, trappers, land-hunters or squatters, and the military of the frontiers: from whom they can imbibe no very favorable idea of their oppressors.

How is this to end? Is it really intended to grasp the whole continent, and make these fragments of nations, aliens on their own soil? or to annihilate them at last? Beware! men of bad faith, or greedy of landed wealth! There is a God in heaven, and he deals justly with nations as with men. He may find means to punish you, if you continue to violate the sacred laws of mankind. The desperate tribes, either become stronger by concentration, or acquired knowledge, may fall on you at last, like so many Goths and Vandals, Huns and Tartars, to revenge their wrongs, and desolate this land wrongly acquired. Or among you will arise Agrarian sects, that

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received the horse, and often adopted him as a friend, to become Tartars and Arabs by his help, so as to retaliate mischief on the cruel Spaniards. Some European fruits and grains have been received and cultivated: while all have been introduced into the colonies. Woolen cloth, blankets, iron and copper kettles, tools, trinkets, guns and gunpowder, with the liquid poisons of the still, have been spread by trade. These last with horses and guns, have been the chief deadly weapons of Europe against America. (5)

In return, Europe has received gold, silver and precious furs: pearls and diamonds, cochineel, annato, indigo, die woods, vicunia wool, cacao, vanilla, gum elastic and many other useful or medical articles. Maize, returning east whence it came; with tobacco, a loathsome weed of heathen growth and rites. Human knowledge has been increased, and trade greatly enlarged; the tame cavias, with turkeys and musky-ducks have been transmitted. Thus Europe has been the gainer, and was for a long while jealous of these treasures. (6)

Under the pious guise of hypocrisy, the heavenly religion of Jesus, was offered or forced upon many American nations, by the same men, who were behaving worse than heathens, worshipping gold and mammon with the earth itself, bathed in human blood and tears; introducing slavery and over toils; exulting in deeds of cruelty, revenge,

wanton lust, cupidity and avarice; with all the other anti-christian vices. If Mexico had ghastly idols and cruel rites; Hayti, Cuba, Bogota, Peru &c. had not; but peaceful, harmless worships: to which was substituted the papal worships of other idols, saints and monks. The pure undefiled religion of love and peace to all mankind, was seldom introduced in America, even by the jesuits—except by the heavenly Las-Casas, the friendly quakers, the humane moravians, and a few other christian missionaries. All the sects of christianity have now spread to America, and even some arisen there; nay, the Jews have reached this continent, with a few Mahometans, Hindus, Chinese, Buddhists &c. Thus all the religions of the earth are now found in this hemisphere, by the tolerance and freedom of opinions lately proclaimed in many parts.

Great has been the influence of 3 or 4 ages, on the American tribes, that have been enslaved, or in frequent communication with the nations of Europe—not in religion alone; but in dress, manners, knowledge, civilization and pursuits. The alphabetical writing has been introduced among them, the Tzulukis have invented a syllabic alphabet; some arts, and the pastoral nomadic life have been adopted. In the boreal regions, the English and Russians employ the hunting tribes as providers of furs. In South America the native tribes are often skillful fishermen or traders.

Upon the whole, the late prospects of America are cheering. Many independent nations have sprung, which deem themselves Americans, and love their homes. A general spirit of tolerance and peace is spreading, the true religion of the heart better understood; and a disposition is evincing to render tardy justice to the oppressed tribes, and the poor slaves. Those who wish oppression and intolerance to be perpetuated, are not many in this continent, at present; they will be fewer still in half a century or the year 1892.

Thus, mankind lives in fluctuations of mind and manners. A few ages have been sufficient to produce these mighty changes. Meanwhile, nature although changing slower, is still at work on the soil of this hemisphere. Since 1492 volcanoes have appeared and disappeared, the sea shores have receded, the lakes are falling, the streams are lessening, the mountains are crumbling, the swamps are draining: immense forests have been cut, and changed into ploughed fields, hills have been cut or ploughed, roads, causeways and canals made, splendid cities have been built, with innumerable towns and villages. The deltas of the Mississipi and Magdalena have been cultivated, many mines dug for metals or coals. The face of the country has been quite changed in these new seats of civilization; in the regions of Apalacha from Canada to Louisiana, in Guyana, Brazil; but in the western

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Humboldt opened the way; but did little: the facts since collected in Central and North America, will astonish all the reflecting minds, and lead us to times of great civilization and prosperity. In the single small state of Kentucky, have already been found the sites of 200 ancient towns in ruins, or having monuments. If as many exist in all the neighbourhood, there must have been 2000 towns in North America, west and south of the Apalachian mountains. Many earthy remains are gradually disappearing under the plough, and will be obliterated ere long.—*See* my account of monumental sites, published in 1824.

2. The Tao is one of the earliest religions of China. It is the personification and worship of the powers of nature, the earth, air, winds, thunder, sea, mountains, lakes, trees &c. The spiritual worship of their souls is the purest part of it, while the blind material worship of the objects themselves is the degradation of it, as in Egypt and Guinea.

3. See my Memoir on the Domestic Annnals of Both Hemispheres, 1832, Atlantic Journal, where the names of all are given. But I have collected a few more since.

4. By admixture with American women, the Spaniards formed a mixed race in Hayti, Mexico, Peru, Paraguay &c.; called Cholas, Mestizos &c.; which partook of the qualities and vices of both

races; few great men have been produced by them; although we know of some exceptions. Lavega one of the best American historians was son of a Peruvian princess by a Spaniard. In Paraguay the Spaniards having no women, took Guarani concubines, and all their offsprings were of mixt breed, a sad set, like the Mamalucos of Brazil born from Portuguese and Tupi women. These instances, and the production of mulatoes subsequently, teach us how some former nations were born in America.

5. The Missouri tribes, Panis and Cumanches, the Abipons and Talahets of the vast plains of N. and S. America; are already become wandering horsemen like Tartars, quite formidable in war. Many tribes now possess and use guns. Brandy, rum and whiskey, liquors of hell, . . make the savage foes furious and reckless: they have killed as many as guns have. The small pox is another scourge sent to America from Europe, the Cholera may be another. The Syphilis wrongly ascribed to America, has been traced to the ancient continent also: although it was returned from hence again, like maize.

6. The precious commodities of America are numberless. If the Europeans had traded there for them, as they now do in China, Persia, Arabia and Africa, how different would have been the fate of America? Iron would have purchased gold

and pearls, with every thing else: there was no need to use the steel swords, nor thundering guns. Coffee and rice are not American productions, but lately introduced from Arabia and India. The origin of the sugar cane is also oriental; but it was found wild in South America, as orange trees were in Florida.

7. The physical changes undergone in America within late historical recollections are very numerous, and ought to be collected into one connected body by historians or geologists.

After these general topics on American history, I had proposed to enter upon the peculiar annals of nations, beginning by Peru and Austral America; but wishing to give in this first volume something still more novel and striking, I have concluded to begin by the original unpublished annals of the Linapis, and the neglected traditions of the Haytians; who assert to have come into America, by the north west, and the second through the Atlantic Ocean. I hear besides that a French traveller D'Orbigny, is now publishing in Paris, his travels in Austral and Peruvian America, with 60 vocabularies of languages: where I may perhaps find additioned materials for the history of those regions.

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tygers, giants &c. While throughout North America we find tribes of beavers, turtles, wolves, dogs, deer, birds. We must learn to appreciate this primitive form of speech and style, as allegorical names of men &c. It is very needful in order to understand the following narratives.

Having obtained, through the late Dr. Ward of Indiana, some of the original *Wallam-Olum* (painted record) of the Linapi tribe of Wapahani or White River, the translation will be given of the songs annexed to each: which form a kind of connected annals of the nation. In the illustrations of this history, will be figured the original glyphs or symbols, and the original songs, with a literal translation, word for word. This will furnish a great addition to our knowledge of American graphics and philology; but here the annals are chiefly interesting historically. I have translated, however, all the historical and geographical names, so as to afford a better clue to the whole. (2)

We knew by all the writers who have had friendly intercourse with the tribes of North America, that they did possess, and perhaps keep yet, historical and traditional records of events, by hieroglyphs or symbols, on wood, bark, skins, in stringed wampuns &c.; but none had been published in the original form. This shall be the first attempt. Lederer saw 200 years ago in Carolina, wheels of 60 rays, record-

ing events of 60 years. Humboldt has mentioned the glyphical symbols of the Hurons on wood, seen by the Jesuits. Heckwelder saw the *Olumapi* or painted sticks of the Linapis; but did not describe them; he merely translated some of their traditional tales: which agree in the main, with these historical songs; yet the songs appear mere abridgments of more copious annals, or the bases of the traditions. The Ninniwas or Chipiwas, the Ottowas, the Sakis and Shawanis &c., all Linapi tribes, have such painted tales and annals, called *Neobagun* (male tool) by the former. Tanner has figured some of these pictured songs or *Neobagun*, in his interesting Narrative. Loskiel has stated that the Linapis had complete genealogies, with symbols expressing the deeds of each king. Beatty in 1766 saw records 370 years old.

Out of these materials and other kept by the Ozages, Cowetas, Tzulukis, Panis &c., might be formed or restored a peculiar graphic system of north America, different from the Mexican system; and probably once imported from Asia: where it may be compared with the graphic symbols of the Kuriles, Yakuts, Koriaks &c., indicated by Humboldt; but which are unknown to me. Meantime I shall give materials for such researches in my illustrations. The symbols, when met alone, were inexplicable; but by obtaining the

words or verses, (since they must commonly be sung) we may acquire enough to lead on further enquiries. The most obvious peculiarity of this system, is that each symbol applies to a verse or many words; as if the ideas were amalgamated in the compound system: yet they may often be analyzed, and the elements ascertained or conjectured, by their repetition.

These historical songs of the Linapi, are known to but few individuals, and must be learned with much labor. Those obtained, consist of 3 ancient songs relating their traditions previous to arrival in America, written in 24, 16 and 20 symbols, altogether 60. They are very curious, but destitute of chronology. The second series relates to America, is comprised in 7 songs, 4 of 16 verses of 4 words, and 3 of 20 verses of 3 words. It begins at the arrival in America, and is continued without hardly any interruption till the arrival of the European colonists towards 1600. As 96 successive kings or chiefs are mentioned, except ten that are nameless: it is susceptible of being reduced to a chronology of 96 generations, forming 32 centuries, and reaching back to 1600 years before our era. But the whole is very meagre, a simple catalogue of rulers, with a few deeds: yet it is equal to the Mexican annals of the same kind. A last song, which has neither symbols nor words, consisting

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6. And all these he caused to move well.

7. By his action, it blew hard, it cleared up, and the deep water ran off.

8. It looks bright, and islands stood there.—*Menak.*

9. It was then, when again the *God-Creator* made the makers or spirits.—*Manito-Manitoak.*

10. And also the first beings *Owiniwak*, and also the angels *Angelatawiwak*; and also the souls *Chichankwak*, all them he made. (4)

11. And afterwards he made the man-being JIN-WIS, ancestor of the men. (5)

12. He gave him the first mother NETA-MIGAHO, mother of the first beings OWINI. (6)

13. And fishes he gave him, turtles he gave him, beasts he gave him, birds he gave him.

14. But there was a bad spirit *Maki-mani*, who caused the bad beings *Mako-wini*, black snakes *Nakowak*, and monsters or large reptiles *Amangamek*.

15. And caused also flies, and caused also gnats.

16. All the beings were then friends and stood there.

17. Thou being KIWIS, good God WU-NAND (these are 2 gods) and the good makers or spirits were such.

18. With the Jins NIJINI, the first men, and the first mother, their wives, which were Fairies *Nantinewak*. (7)

19. The first food of the Jins and Fairies was a fat fruit *Gattamin*.

20. All were willingly-pleased, all were easy-thinking, and all were well-happified.

21. But after awhile a Snake-priest, *Powako*, brings on earth secretly the Snake worship *Initako*, of the god of the Snakes WAKON. (8)

22. And there came wickedness, crime and unhappiness.

23. And bad weather was coming, distemper was coming, with death was coming.

24. All this happened very long ago, at the first land *Netamaki*, beyond the great ocean *Kitahikan*.

2d Song. The Flood &c.

1. There was long ago a powerful snake *Maskanako*, when the men had become bad beings *Makewini*.

2. This strong snake had become the foe of the Jins, and they became troubled, hating each other.

3. Both were fighting, both were spoiling, both were never peaceful.

4. And they were fighting, least man *Mattapewi* with dead-keeper *Nihanlowit*.

5. And the strong snake readily resolved to destroy or fight the beings and the men.

6. The dark snake he brought, the monster (*Amangam*) he brought, snake rushing-water he brought.

7. Much water is rushing, much go to hills, much penetrate, much destroying.

8. Meantime at TULA, at that island,

NAMA-BUSH (the great hare *Nana*) became the ancestor of beings and men.

9. Being born creeping, he is ready to move and dwell at TULA. (9)

10. The beings and men (*Owini and Linowi*) all go forth from the flood creeping in shallow water, or swimming afloat, asking which is the way to the turtle back TULAPIN. (This verse like many others is in rhymes, and metre of 9 words of 3 syllables.)

11. But there were many monsters (*Amangamek*) in the way, and some men were devoured by them.

12. But the daughter of a spirit, helped them in a boat, saying come, come, they were coming and were helped. (The name of the boat or raft is *Mokol*.)

13. Nanabush, Nanabush, became the grandfather of all, the grandfather of the beings, the grandfather of the men, and the grandfather of the turtles. (This is the beginning of a hymn to Nanabush, in rhymes, lasting for 4 verses.)

14. The men were there, the turtle there, they were turtling altogether. (*Tulapewi* are the turtle-men

15. He was frightened, he the turtle, he was praying, he the turtle, let it be to make well.

16. Water running off, it is drying, in the plains and the mountains, at the path of the cave, elsewhere went the powerful action or motion.

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12. The fish resort to the shores of the gaping sea, where tarried the fathers of white eagle and white wolf. *Waplanewa, Waptumewi.*

13. While our fathers were always boating and navigating, they saw in the east that the snake land was bright and wealthy. (Here begins a fine poetical rhyming narrative).—*See Last Note.*

14. The head-beaver *Wihlamok*, and the big-bird *Kicholen*, were saying to all, let us go to the Snake Island *Akomen.*

15. By going with us, we shall annihilate all the snaking people, *Wemaken.*

16. Having all agreed, the northerlings and easterlings, went over the water of the frozen sea to possess that land.

17. It was wonderful when they all went over the smooth deep water of the frozen sea, at the gap of the Snake sea in the great ocean.

18. They were ten thousand in the dark, who all go forth in a single night in the dark, to the Snake island of the eastern land *Wapanaki* in the Dark, by walking all the people.—Olini. (12)

19. They were the manly north, the manly east, the manly south; with manly eagle, manly beaver, manly wolf; with manly hunter, manly priest, manly rich; with manly wife, manly daughter, manly dog. (12 words all homophonous rhymes.)

20. All coming there, they tarry at Firland *Shinaking.* But the western men doubtful of the passage, preferred to remain at the old turtle land.

Thus end these interesting and positive ancient traditions, by a fine poem on the passage to America over the ice; the Shawanis have a similar poem: the Illinois had also one, and almost every Linapi tribe. They are perhaps lost; but this being at last rescued, will preserve the memory for ever. Now begin the second series of songs, in a different style, seldom rhyming, but made metrical by an equal number of words in each verse, 4 in the 4 first which carry the tribe till their conquest of the *Talegas;* but only 3 in the 3 later poems on the subsequent history. Thus these songs diminish in details as they advance; but they are mere abridgment of better annals now probably lost. Numbers shall be annexed to each successive king or ruler, so as to compute the generations.

1. *Song. At Shinaki till the* 10 *Kings or Civil Wars.*

1. Long ago, the fathers of men were then at *Shinaki* or Firland.

2. The path leader was the white eagle (*Wapalanewa* 1), who leads them all there.

3. The Snake island was a big land, a fine land, and was explored by them.

4. The friendly souls, the hunting souls, the moving souls, in assembly meet.

5. All say to him, beautiful-head (*Kolawil* 2) be thou king there.

6. The snakes are coming, thou killest some, to Snake hill, let them all go.

7. All the snakes were quite weak, and concealing themselves at the Bear hill.

8. After Kolawil, white owl (*Wapagokhos* 3) was king at the Firland.

9. After him there *Ianotowi* (4 true maker) was king, and many things he did.

10. After him there *Chilili* (5 snowbird) was king, who says let us go south.

11. To spread the fathers of men *Wokenapi*, and to be able to possess much more. (13)

12. South he goes the snowbird, but east he goes the beaver-he *Tamakwi.* (Here is the separation of the Dinnis.

13. A beautiful land was the south land, the big Firland and the shoreland *Shabiyaki.*

14. But the eastern land was a fish land, and a lake land, and a cattle land.

15. After Chilili, the great warrior (*Ayamek* 6) was king, when all the tribes were at war.

16. There was war with the robbing-men, snaking-men, blacking men, strong-men. *Chikonapi, Akhonapi, Makatapi, Assinapi.*—Thus ends the first song with civil strife and great wars, dividing some tribes probably.

2d Song. From the 10 *Kings till the Missouri &c.*

17. After Ayamek came ten kings, in whose time there was much warfare south and east. (14)

18. After them *Langundowi* (peaceful-he, 17 kg.) was king at the beautiful land *Akolaking*, and there was peace. (15)

19. After such *Tasukamend* (never-bad

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reprover) who was disliked, and some unwilling to obey.

32. Being angry some moved easterly, and secretly went far off.

3d Song. From the Missouri to the Mississippi &c.

33. But the wise did tarry, and *Wakaholend* (33 the beloved) was made king.

34. It was at the Yellow River *Wisawana* where there was much corn, large meadows, and again were built towns. (18)

35. All being friends *T'amenend* (34 affable like a beaver) became king and was alone the first. (19)

36. Such Temenend was the very best, and all the men came to him.

37. After such good *Maskansisil* (35 strong buffaloe) was king and chieftain or leader.

38. *Machigokhos* (36 big-owl) was king, *Wapkicholen* (37 white crane) was king.

39. *Wingenund* (38 mindful) was king and pontiff, who made many festivals. (20)

40. *Lapawin* (whitened 39) was king, *Wallama* (40 painted) was king.

41. *Waptiwapit* (41 white chicken) was king, again there is war north and south.

42. By the wise in assembly *Tamaskan* (strong wolf 42) was made king.

43. He was able to war on all and he killed the strong-stone *Maskansini.* (21)

44. *Messissuwi* (43 whole-he) was king and made war on the snake-beings *Akowini.*

45. *Chitanwulit* (44 strong and good)

was king and made war on the northern foes *Lowanuski.*

46. *Alokuwi* (45 lean he) was king and made war on the father snake *Towakon.*

47. *Opekasit* (46 east-looking) was king, being sad at the warfare.

48. To the sunrise he said let us go, and they are many who together go east.

4th Song. Conquest of the Talegas &c.

49. The fish river *Nemasipi* separated the land, and being lazy they tarry there. (22)

50. *Yagawanend* (47 hut maker) was king, and the *Tallegewi* (there found) possessing the east.

51. *Chitanitis* (48 strong friend) king was, and he desires the rich land of the east.

52. To the east some did pass, but the head of the Talegas, *Talegawil* killed some of them.

53. Then of one mind, all say, warfare, warfare.

54. The friends of the north the *Talamatan* (who are not like the Talligewi, the Hurons) were coming to go altogether united.

55. *Kinehepend* (49 sharp looking) was king, and leader, over the river against foes.

56. Much was there possessed by them, and much spoiling and killing of the Talegas.

57. *Pimokhasuwi* (50 stirring about) was king, but he found the Talegas too strong in the war.

58. *Tenchekensit* (51 opening path) was king, and many towns were given up to him.

59. *Paganchihilla* (52 great fulfiller) was king, and all the Talegas went away to the south.

60. *Hattanwulaton* (53 he has possession) was king, and all the people were well pleased.

61. South of the lakes they settle the council fire, and the friends *Talamatan* north of the lakes.

62. But they were not always friends and were conspiring when *Gunitakan* (54 long mild) was king.

63. *Linniwulamen* (55 man of truth) was king, and made war on the Talamatan.

64. *Shakagapewi* (56 just and upright) was king, and the Talamatan were trembling.

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1st *Song.* *At the Talega land.*

1. All were peaceful long ago there at the Talega land *Talegaking*.

2. *Tamaganend* (57 beaver leader) was king at the White River or Wabash *Wapalaneng*.

3. *Wapushuwi* (58 white linx) was king and planted much corn.

4. *Wulichinik* (59 well hardy) was king, and the people increased.

5. *Lekhihitin* (60. writer writing) was king and painted many books *Wallamolumin*. (23.)

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was king and went east of the Talega land. (27)

2d Song. *At the East till first White Man comes.*

21. This land of the east, was a large land *Amangaki*, and a long land *Amigaki*.

22. This land had no snakes, but was a rich land, and many good things were found there.

23. *Gikenopalat* (73 great warrior) was king near the north.

24. *Hanaholend* (74 stream loving) was king at the branching stream or Susquehanna *Saskwihanang*. (28)

25. *Gattawisi* (75 becoming fat) was king at the sassafras land *Winaki*.

26 All the hunters reach the Salt Sea of the sun *Gishikshapipek*, which was again a big sea.

27. *Makhiawip* (76 red arrow) was king at the tide water.

28. *Wolomenap* (77 hollow man) was king at the strong falls (of Trenton) *Maskekitong*.

29. The *Wapanand* (ensters) and the *Tumewand* (wolfers or Mohigans) northeast they go. (29)

30. *Wulitpallat* (78 good fighter) was king and set against the north.

31. The *Màhongwi* (lickers or Iroquois) and the *Pungelika* (the lynx like or Eries) were all trembling there.

32. Again *Tamenend* (79 beaver II) was king there, and with all he made peace.

33. And all became friendly, and all became united, with this great ruling king. (30)

34. *Kichitamak* (80 great beaver) was king and remains at the sassafras land or Pennsylvania.

37. *Wapahakey* (81 white body) was king and went to the Sea Shore on Jersey *Sheyabi.*

38. *Elangomel* (82 friendly to all) was king and much good was done.

39. *Pitenumen* (83 mistaker) was king, and saw some one come from somewhere.

40. At this time from the east sea was coming a whiter *Wapsi.* (31)

3d Song. Till the arrival of Colonies.

41. *Makelomush* (84 much honored) was king and made all happy.

42 *Wulakeningus* (85 well praised) was king and became a warrior of the south.

43. He must make war on the Cheroki Snakes *Otaliwako*, and on the Coweta Snakes *Akowetako.*

44. *Wapagamoshki* (86 white otter) was king, ally of the *Lamatan* or Hurons.

45. *Wapashum* (87 white big horn) was king and visited the west land of Talega.

46. There he found the Illinois *Hiliniki*, the Shawanis *Shawoniki*, and the Conoys *Konowiki.*

47. *Nitispayat* (88 friendly comer) was king, and he went to the big lakes.

48. And he visited all the beaver-children or Miamis, and all the friends or allies. (32)

49. *Pakimitzin* (89 cranberry eater)

was king, and made alliance with the Ottawas, *Tawa.*

50. *Lowaponskan* (90 north walker) was king, and he visited the noisy place or Niagara *Ganshowenik.*

51. *Tashawinso* (91 at leisure gatherer) was king, and visited the Sea shores.

52. Then the offspring, in three desiring, three to be, and they became the Turtle tribe, the Wolf tribe, and the Turkey tribe. *Unamini, Minsimini, Chikimini.* (33)

53. *Epallahchund* (92 failer) was king, in the war with the *Mahongwi,* wherein he fails. (34)

54. *Langomuwi* (93 friendly he) was king and the Mahongwi were frightened.

55. *Wangomend* (94 saluted) was king yonder between.

56. The Cherokis *Otaliwi* and *Wasiotowi* (those of the Otali and Wasioto mts.) were his foes. (35)

57. *Wapachikis* (95 white crab) was king and ally a friend of Jersey on the shores.

58. *Nenachihat* (96 watcher) was king and looking at the sea.

59. At this time north and south the *Wapayachik* came, the white or eastern moving souls.

60. They were friendly, and came in big bird-ships, who are they? (36)

Thus end these poetical annals, so curious and so plain, when properly understood and translated. The following addi-

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sell any. They were all allowed to dwell with us, to build houses and plant corn, as our friends and allies. Because they were hungry, and thought children of *Gishaki* (the sun land) and not snakes nor children of snakes. (39)

5. And they were traders, bringing fine new tools, and weapons, and cloth, and beads, for which we exchanged skins and shells and corn. And we liked them, with their things, because we thought they were good, and made by the children of *Gishaki*.

6. But alas! they brought also fire guns and fire waters, which burned and killed. Also baubles and trinkets of no use; since we had better ones.

7. And after Mikwon, came the children of *Dolojo-Sakima* (King George) who said, more land, more land we must have, and no limit could be put to their steps and increase.

8. But in the north were the children of *Lowi-Sakima*, (King Louis), who were our good friends, allies of our allies, foes of our foes: yet *Dolojo* always wanted to war with them.

9. We had 3 kings after *Mikwon* came. *Skalichi* who was another *Tamenend* (40), and *Sasunam Wikwikhon* (our uncle the builder), and *Tatami* (the beaver taker) who was killed by a *Yankwako* (English snake), and we vowed revenge.

10. *Nctatawis* (first renewed being) became king of all the nations in the west, again at *Talligewink* (Ohio or the Talega

place) on the river Cayahaga, with our old allies the *Talamatans*: and he called on all of the east.

11. But *Tadeskung* was chief in the east at *Mahoning* and bribed by the *Yankwis*: there he was burnt in his house, and many of our people were massacred at *Hickory* (Lancaster) by the land robbers *Yankwis*.

12. Then we joined our friend *Lowi* in war against the Yankwis; but they were strong, and they took *Lowanaki* (north land, Canada) from Lowi, and came to us in *Talegawink*, when peace was made; and we called them big knives *Kichikani*.

13. Then *Alimi* (white-eyes) and *Gelelemund* (buck killer) were chiefs, and all the nations near us were allies under us as our grandchildren again. (41)

14. When the eastern fires were set up, and began to resist Dolojo, they said we should be another fire with them. But they killed our chiefs *Unamiwi* (turtling) and our brothers on the Muskingum. Then *Hopokan* (strong pipe) of the Wolf tribe was made king, and he made war on the *Kichikani Yankwis*, and become the ally of *Dolojo* who was then very strong.

15. But the eastern fires were stronger, they did not take *Lowanaki* (Canada) but become free from *Dolojo*. We went to *Wapahani* (white river) to be further from them; but they follow every where, and we made war on them, till they sent *Makhiakho* (black snake, General Wayne) who made strong war. (42)

16. We made peace and settle limits. Our next king was *Hacking-Ponskan* (hard walker) who was good and peaceful. He would not even join our brothers Shawanis and Ottawas, nor Dolojo in the next war.

17. Yet after the last peace, the *Kichikani-Yankwis* came in crowds all around us, and they want also our lands of *Wapahani*. It was useless to resist, because they are getting stronger by increasing united fires.

18. *Kithtilkund* and *Lapanibi* (white water) were the chiefs of our two tribes, when we resolved to exchange our lands, and return at last beyond the *Masispek* (muddy water, Mississippi) near to our old country. (43)

19. We shall be near our foes the *Wakon* (god of snakes, the Ozages) but they are not worse than the *Yankwiakon* (English snake), who want to possess the whole big island. (44)

20. Shall we be free and happy there? at the new *Wapahani* (western white river). We want rest, and peace, and wisdom.

Such is one of the accounts of the transactions between this people and the English, United States &c; of which Loskiel, Holm and Hekewelder have furnished other fragments, and for which we have ample materials in the colonial history and late records. But this offers some new views and facts: which shall be partly compared and discussed in the notes; but more properly

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At the flood they are saved with the *Tulapin* turtlemen, and begin to call themselves *Linapewi*. Soon after they separate, go north and divide into tribes, named after the winds, the mode of life and animals. The hunters are *Elowi* Elohim of the orientals, or Heros and Hercules; they again meet snakemen, who fly to America and must have produced there many nations.

After having filled the north, and after the breaking of the land, at Behring strait, part of the nation resolve to follow and pursue the snakes to the east. The passage by the *Olinis* over the hard sea or ice, is beautifully sung in a peculiar hymn (see last note); they settle at Shinaki, and begin again to war on snakemen: after which the beaver men or Tamakwi separate going east where they became the Dinni nations, yet called beaver tribes, who ascribe their origin to a beaver and a dog, and call their ancestor *Chapewi*, similar to *Apiwi*, the manly in Linapi.

Meantime the main tribe going south meets other nations which it is difficult to identify, as the names are mere epithets and nicknames, yet the *Assinipi* or stony men, appear to be the Dacota or Sioux yet called Assini or stony by the tribes of Linapi origin. They reappear afterwards as *Maskan-sini* or *Sinako*, and appear to have passed to America soon after the Linapi. They are certainly of Asiatic origin, as the

languages prove, and very akin to the Hurons or Ongwis in America.

The *Akowini* are met again, which appear to have become the ancestors of the Cowetas and many Florida tribes. The *Lowanuski* were either the Uskis, or the Skeres. The *Towakon* were not the Ottawas; but probably the Ozages or their ancestors the Wakons. (46)

At last they meet the civilized *Talegas*, who are not called snakes, but rather extolled, and from whom they borrowed many things: their symbol is very different from that of the snakes. They were probably of eastern or atlantic origin, akin to the Tols, Talascas, and Telicos the ancient Cherokis. *The Talamatan* become allies, were the Hurons, the name means both *unlike the Talegas* and *killer of the Talas*.—See Cusick, and my Huron Traditions for their own annals.

The separations of the Nentegos and Shawanis, Mohigans, and Wapanends or Abenakis, are distinctly given; they filled the sea shores from Florida to Acadia. Three tribes of snakes reappear which are similar to the former, except the *Lowako* probably the same as *Lowanuski*. After crossing the Alleghanies Tamenend II. reunites all the tribes. The *Hiliniki* and *Conowiki* easily identified remain west of the mountains. The Iroquois and Eries appears under peculiar Linapi names.

The Otalis and Cowetas appear soon

after as snakes or foes; whether the Otalis or Cherokis of the mountains were real snakes of the west is doubtful; it is more likely that they are a fragment of the Telicos, which was their capital till lately, and later they are called *Otaliwi* by the Linapis. Compare the Tzuluki traditions with these.

The Tawas who call themselves fathers, as the Linapi grandfathers, of all the akin tribes, had then towards 1400, a great power in the west: their empire had a pontiff *Mushkiwis* near lake Michigan, on whom Cass has given some very important traditions.

The following chief chronological periods are deducible from these annals, by reckoning 3 generations in a century. About 1600 years before Christ passage of Behring strait on the ice, lead by *Wapalanewa*, settlement at *Shinaki*.

1450. *Chilili* leads them south, and the *Tamakwi* separate.

1040. Peace after long wars under *Langundewi* at the land *Akolaking*.

800. Annals written by *Olumapi*.

750. *Takwachi* leads to *Minihaking*.

650. *Penkwonwi* leads east over mountains.

460. The first *Tamenend* great king on the Missouri

60. *Opekasit* leads to the Mississippi.

About 50 years of our era, alliance with the *Talamatans* against the *Talegas*.

150. Conquest or expulsion of the *Talegas*.

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modern languages, *We* and *You* instead of I or Thee. It was less common anciently, yet it appears Moses employed it when he called God, ALEIM our *Elohim* or *the Angels*, and polytheism was the consequence of similar mistakes or substitutions; but in his account of the patriarchs, he has used the individuality of tribes.

Animalization pervades the whole of the fabulous periods of history. It is to this mode of speech that we owe the fables of Pilpay and Esopus, where animals are made to speak. Whenever we meet in history or fables, animals acting like men and conversing, they are surely men, and often tribes individualized by an animal appellation: such as might be emblematic or patronymic, adopted honorable names, as lion, tyger eagle; or else nicknames given in derision by foes, such as snake, dog, ape &c. Even the Hebrew had their *Cherubim*, who were beings like a man, a lion, ox, and eagle; who drove the Adamites from Eden. This name is preserved by the Turks in *Cherabi* or *Chelabi*, which means *Lords* in the old Turkish language of Turan or Tartary. Perhaps also in the *El-abi*, now Arabians, which meant *Angel-fathers*, or our forefathers the angelic men. *Elapi* means *the most manly* in Linapi!

2. The word *Olum* is remarkable, because it is analogous to the OLEN, the legislator and teacher of Runes of the Celts. The writings of the Druids and

Irish were called Ocol, Callan, Ogham, the Irish Olam were recorders and teachers. *Olum* does not properly mean a writing, since *Leki* is book, paper or letter in Linapi; but it implies *a record, a notched stick*, an engraved piece of wood or bark. It comes from *Ol* hollow or graved record. Hekewelder says that *Oluma-pisid* was in the 18th century, a king of the Linapis on the river Susquehanna, who kept the *Olum* or records of the nation. It is probable these were part of them.

3. These actual *Olum* were at first obtained in 1820, as a reward for a medical cure, deemed a curiosity; and were unexplicable. In 1822 were obtained from another individual the songs annexed thereto in the original language; but no one could be found by me able to translate them. I had therefore to learn the language since, by the help of Zeisberger, Hekewelder and a manuscript dictionary, on purpose to translate them, which I only accomplished in 1833. The contents were totally unknown to me in 1824, when I published my Annals of Kentucky; which were based on the traditions of Hekewelder, and those collected by me on the Shawanis, Miamis, Ottawas &c.

4. This account of the creation is strikingly similar to the mosaic and oriental accounts; although it does not speak of days or *Yums*. The word for angels *Angelatawiwak*, is not borrowed, but real

Linapi, put in the plural: thus the same as the Greek *Angelos*.

5. *Jin-wis* is the AISH or *Adam* of all the Linapi tribes. W'IS is identic with ISH, W' being the article *he*, WI added to words is common, meaning but *he, she* and *they*, the plural *wak* means *many*.

6. *Owini* may be analyzed O-WI-NI, meaning *such-they-men* or beings. O is the common article for pronouns *On* and *Ce* of the French, in English *such, it, this, these,* preserved in many Linapi dialects, *Ni* and *Ini* mean both *me, I, my* and *men*. It must be noticed that many words of these two ancient songs are often obsolete now in some modern dialects; but preserved in others. This with the peculiar ancient style, and the many words suppressed in the narrative, and the constant compound words, have rendered this translation a difficult task.

7. Here the *Owini* become *Ni-jini*, evidently the Jins of China and Iran; Jains of India.

8. *Wakon* is the god of all the Missouri tribes, and many Asiatic nations. *Akon* of Syria.

9. *Tula* is the ancient seat of the Toltecas and Mexican nations in Asia: the *Tulan* or *Turan* or Central Tartary. In Linapi the meaning is *Turtle* or *Tortoise*, names derived from *Thor* turtle in Hebrew. But all derive from strong and tall. *Tul-ap-in* is the real tortoise of Linapi meaning

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America must have been near Alaska, and the big *Shinaki*, the N. W. coast.

14. It is doubtful whether these 10 nameless kings were successive or contemporary during the civil strifes. But the first is most probable. If otherwise, this lessens the generations.

15. This southern land of *Akolaking*, and the subsequent *Minihaking*, cannot be identified; but were west of Oregon mountains, probably the Oregon country.

16. As early as 72 generations before 1600 or about 800 years before our era, we find a recorder of old events, by means of *Olum*. Compare *Olen* and *Olam* of Celts.

17. Here this people leave at last the Sea shores, and strike to the east over the mountains. In *Oligon*, we have the etymology of Oregon.

18. *Wisawana* is either the Missouri or Yellowstone.

19. This *Tamenend* is famous in the songs of the Linapis, and many kings took that title afterwards. He is also the *Amikwi* or great beaver of the Miamis and Ottawas.

20. Wingenund must have been another legislator, and high-priest. His festivals are called *Gentiko*, and known to many nations.

21. *Maskan-Sini*, must be the Sioux and Assinis, called stony or hard people throughout North America. The subsequent foes *Akowini* appear to be the *Kowetas*, the

Lowanuski are the Esquimaux, *Lowakon* are the Ozages and Missouri tribes. Thus this was a period of invasions by many nations, which compelled the Linapis to go further east.

22. The Nemasipi, is the Mississippi, so says Hekewelder: where began the wars with the *Talegas*, the northern Toltecas or Atlantes, towards 48 generations before 1600, near the beginning of our era, which continued for 4 generations or over 130 years, till about 150 after Christ. The allies Talamatans are the Hurons and Iroquois then united, since called *Delamatan* and *Lamatan*. The traditions of Hekewelder and Cusick both agree here in fact and time. That of Hekewelder is most ample, taken from other songs; but these supply names omitted by both. I rather think the Nemasipi must have been the Ozages or Illinois river, since the Mississippi is called afterwards Masispek, and the monuments of the Talegas are found west of it at St. Louis &c.

In my ancient history of Kentucky, having only for guide Hekewelder and some other traditions, I placed the conquest of the Talegas about 500 of our era; but these annals are more correct and remove further this event. The computation of Cusick annals of Ongwis place this great event still earlier, or between 300 and 100 years before our era. I knew neither Cusick nor the Wallam-Olum in 1824.

23. Here we find another recorder of events who probably wrote the former wars with the Talegas.

24. The Linapi tribes begin to disperse now, about 600 years of our era.

25. This prophet, pontiff and king, went probably to visit many tribes, and became their legislator.

26. These new wars were again with the Missouri tribes, *Lowako* is a new invading tribe from the north.

27. The passage of the Alleghanies was towards 800 of our era: the atlantic states appear to have had no inhabitants, or but few. Hekewelder confirms these facts.

28. Hekewelder has given no etymology of this river, the name means either branching or roaring stream, perhaps both. *Winaki* was the name of east Pennsylvania.

29. By this account the Mohigans only separated towards 970 from the main body. This may be inaccurate, as the north-east tribes appear older by their traditions.

By the account given by the missionary Beatty in 1766, this event would be still later: he states that after separating from the western tribes and long wanderings, the Lenaps (Linapis) settled on the river Delaware 370 years before 1766, or in 1396; which was preserved in a mosaic belt.—*See Moulton's Hist. of New-York, Vol I.*

30. This is the second Tamenend who united all the tribes 1010. This famous name is spelt very variously *Tananend*,

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is certainly an epithet or nickname given: most of the names of kings appear of the same kind or titles. We know they changed names when becoming kings or after great deeds.

35. *Otali* is the real name of the Cheroki mountaineers, so says Adair: this recalls the Talegas to mind, of whom they may be a fragment. The *Wasioto* are the Cumberland mountains, meaning the *South Sioto*. The *Siotos* were a Missouri tribe that advanced as far as the *Sioto* river in Ohio, gave name to it, and were expelled by the Ottawas; probably akin to the *Otos* of Missouri. They bear the snake sign in the symbol.

36. The symbolic glyph for this event is nearly the same as for the arrival of *Wapsi* or Eric. A sea, a boat, with mast, sail, and cross over it. Every nation is denoted by a peculiar sign on the head in these annals. 1. *Jinwis* and his wife by an aureole, 2. the *Ako* or snakes by a forked tongue or 2 horns, 3. the *Jins* by a crown of rays, 4. the *Owinis* by a feather, 5. the kings by 3 feathers, the medial longer, 6. the Esquimaux by a T, 7. the Talamatans by the same reversed L, 8. the Talegas by a bar pointing to the right, 9. the Nentegos by a hook, 10. the Europeans by a cross. This evinces a kind of systematic symbolic plan, like the Mexican; but the symbols are very seldom similar.

37. *Mattanikum* appears to be both the

Tinikum and *Mattahorn* of the Swedes and Holm. Horn is not a Linapi word, but Swedish, so as to translate half the name. He was king in 1645.

38. Holm says the Renapis called the Swedes, Akhoures, which in dialect Linapi would be *Akoli*, meaning *ugly* or *snake-looking;* the prefix *Win*, means either *the beings* or snow, or may refer to Winaki.

39. The assertion that no land was ever sold to the colonists is singular. They thought to buy land with trifling presents; but the natives understood all the while the permission to dwell with them.

40. This is a third Tamanend, the great king of the whole nation dwelling at the forks of the Delaware, which appears in Penn's treaties, and came in great pomp in 1697. The other chiefs mentioned in deeds, were only his vassals: he is also called Taminy; but is very different from *Tatami* who was king till 1748 at Welakamika or Nazareth, where he was killed by an Irish settler. Hekewelder mentions him; but has many blunders on Tamanend, having mixt the three into one.

41. Netawatwis was king in the west from 1748 till 1776. Alimi or Coquethagekton (Heck) was regent of his grandson *Unamiwi* till 1780, after him Gelelelelund was regent till 1782 when the boy *Unamiwi* was killed by the Bigknives.—(Heck.) this was the cause of the wars till 1795.

42. General Wayne was compared to their old foes, and called Black Snake, because he beat the allied nations.

43. These are the chiefs of the two united tribes, that appear in the last treaty with the United States.

44. The United Stated here are called snakes like the oldest foes of mankind. The insiduous manner in which the English settled North America, and wronged the natives, has procured them that appellation. The French and Canadians are never called snakes. The former names of *Yankwis* has only been preserved as our Yankees. The belief of their being *Gishakis* or children of the sun-land, at the sun-rise, has long been exploded here as in South America. The Spanish cruelties did since procure to the Castillians the names of devils, assassins, snakes of the sea &c.

45. Many other notions on the primitive nations, may be collected from the mythologies of the various Linapi tribes. Their true devils are similar te vampyres.

46. Wakon is the god and ancestor of all the Washashas or Ozage tribes, Arkanzas, Sioux &c belonging to the *Capaha* or Missouri group of nations.

Additional Note. As a specimen of the original text and poetry of these annals, I give now the poem on the passage to America: the whole text and all the symbols will be given hereafter.

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CHAPTER VI.

THE POETICAL ANNALS AND TRADITIONS OF THE HAYTIANS OR TAINOS OF THE ANTILLES, *collected in* 1498 *by* ROMAN &C. *with additions by* DANGLERIA *and others, Notes, Remarks, and Ancient Tribes.*

Roman was a Jeromitan friar, come with Columbus, who began to convert the Haytians in 1496, and collected their traditions, after learning their language, out of the *Areitos* or songs and hymns used in festivals. He wrote them in 1498 by order of Columbus, and they are inserted at large in his life by his son; but were almost neglected by Irving. They give us not only an insight into the belief, religion, traditions of the Antillian people; but also a compendium of fragments on their annals. Although very desultory, much less connected than those of Mexico, the Linapis, Ongwis &c., and destitute of chronology; yet they afford an essential addition to American history, and the ancient accounts about the Atlantis and Antilles.

In order to bring them into a kind of order, they shall be analyzed, reduced to a succession of events and divided into 3 parts, 1. Cosmogony and Theogony, 2. the flood and primitive history, 3. ancient

history previous to Columbus or 1492. A fourth part foreign to these traditions would be their annals since that time, and till the extinction of the nation; which shall be given hereafter. with the account of the language, and civilization —What is peculiar to these traditions among the Americans, are the metamorphoses of men into beasts &c., as in Ovid.

The nation who furnished these annals, was the Haytian of Hayti, a branch of the nation dwelling also in Cuba, and filling the Lucayes and smaller Antilles: whose collective proper name was TAINO meaning noble. But they acknowledged as brothers, many tribes of the continent under the collective name of GUATIAOS brothers, this was ascertained in 1520 by Figueroa.—(See Herrera.) These *Guatiaos* were the Aruac nations and tribes, that were not cannibals. These tribes as enumerated by Figueroa in 1520 were in the Antilles the 1. Haytians, 2. Cubans, 3. Jamaicans, 4. Boriquans (Porto Rico), 5. Cairis that dwelt in Trinidad, Barbuda, Marmagitas and Gianis Islands. While those of the continent were the 1. Aruacas of Guyana, 2. Paracurias of Cubagua, 3. Urinatos of Oronoc, 4. Pavonas of Cariaco, 5. Cariatis, 6. Cumanas, 7. Chiribichis, 8. Coquibocoa, 9. Unatos. These five last were intermixt with the *Canibas* or *Caribas*, the cannibal tribes, foes of the *Guatiaos*, which are the Galibis and Carib tribes; that had deso-

lated and conquered most of the eastern Antilles.

All the Tainos spoke the same language divided into several dialects; but understood reciprocally. D'Angleria tells us in 1512 that two distinct languages were used in Cuba, the eastern was a mere dialect of Hayti; but in the west was a very different language not understood; this was the *Cami* derived from the *Olmeca* of Oaxaca or the *Maya* of Yucatan; they having sent there a colony, and founded a kingdom.—(see the Maya History.) In Hayti there was also in the center of the island a kingdom of Mayas? the people were called *Mayo-riexes* or *Macoryxes*, (meaning *Maya people*). They spoke a language different from the Haytian (Dangleria) divided into 3 dialects *Cayabo*, *Cubaba*, and *Baichagua*. This kingdom of strangers was called *Cubaba* or *Caibaba*, and Ziguayos. They are called Caribs by some authors; but erroneously. (1)

Many other additional traditions on the Antilles are scattered in early writers, D'Angleria, Gomara, Herrera, Munoz, Acosta, St. Mery, Oviedo, Columbus, Brigstock, Rochefort, Edwards, Garcia, Laet, &c. which shall be partly noticed here as a sequel to Roman, and all connected as a general outline of a history of the Antillian nations.

Having succeeded to make out a fine vocabulary of nearly three hundred words

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served as a stepping place to many nations on their passage to the continent. (2)

1st Part.—*Theogony and Cosmogony.*

1. *Fact.* The Supreme God, bears five names or titles given by Roman and Dangleria in two dialects, and is male or female.

By Roman	*By Dangleria*	*Meanings.*
1. Attabei	Attabeira	Unic-Being.
2. Jemao	Mamona	Eternal.
3. Guacas or Apito	Guaca-rapita	Infinite.
4. Apito or Siella	Liella	Omnipotent.
5. Zuimaco	Guimazoa	Invisible.

Roman calls it female, Dangleria a male God. The titles of this god are sufficient to indicate the supreme God of nature, and they have astonishing analogies with the primitive God of Asia and Europe, the Basks, Pelasgians, Atlantes, Guanches &c. The most common name was the first, in Cuba *Atabex.* This and other great Gods were not sculptured in idols. The Chillians had similar names for the Supreme God. (3)

2. *Fact.* This God was father or mother of another great God dwelling in the sun with a double name, variable in the dialects.

	First Name.	*Second Name.*
By Roman	Iocahuna	Guamaarocon.
By Dangleria	Iocauna	Guamaonocon.
In Cuba	Yocahuna	Guamaoxocoti.
In Jamaica	Yocahuna	- - - - -
In Boriquen	Iacana	Guamanomocon.
By Oviedo	Iovana	Guamamona.
Variations	Iocavaghama	Guamochyna.

The explication of these names is not given; but they are identic with the gods of the Cantabrians, and Guanches of Canary islands.—The first appears to be the JEHOVAH and YAO of the Orientals, and is evidently the HUNAKU or Supreme God of the *Mayas*. The second name means *Lord of the World* (*Guama-ocon*) and is a title. (4)

3. *Event.* This last God made the World, the Heavens *Turei*, and the Earth before the terrestrial sun and moon; also the ZEMIS or angels, who are male and female lesser gods, worshipped in idols, and intercessors with the great gods. In the dialects *Zemes*, *Chemes*, *Chemis*.

All the ancestors are since called *Zemis*: their worship was spread through America, under various names, and forms: as well as in the east. They are the

Shemayim (Heavenly) of the Hebrews.
Shemsia of the Pehlavis of Persia.
Samana & Hamsa of the Hindus.
Shams of the Arabic.
Esmun, *Saman* of the old Irish.
Eshman (devil) of the Carthuls of Caucasus.
Sumari of Thibet, *Chuman* of Tartary.
Camus, a synonym of Magi of Persia.
Shin of the Chinese.
Zamzumin ancient giants of Arabia.
Chamin & Zaones of Egypt.
Chama of the Phrygians.
Chamina of the Etruscans.

Zeones & Zanim of the Ammonians.
Zamones (blest) of the Lybians.
Lemes, Zanes and *Annas* of the Pelasgians.
Chemin, Shemsho, Naemas and *Zamiel* of Aram or Syria and Phenicia. *Chemarim* Priests.
Zin, Kami and *Kamona* of Japan and Yedzo.
While in America we find the *Chemim* of the Carib women,
Tezmin of the Mayas.
Inama of the Apalachis.
Manito of the Linapis.
Camayos of the Peruvians.—Which are all identic in meaning *Angels, Spirits* and their idols. This name changes elsewhere in sound: just like *Enzel* in Tentonic, which has the import of *El, Aones*, and *Zemes*, is root of our *Angel* now pronounced *Endjel.* This oriental connection of ideas, names and worship, appears to be evident. They are not less in *Turei* heaven, *Uran, Turan* of the primitive nation &c.

4th Event. Some of these ZEMIS became bad beings, and devils *Tuyra*, who send diseases, hurricanes (*Furacan*), earthquakes and thunders to desolate the earth and mankind.

The names of *Tuyra* for devil and evil has analogies throughout the earth. The most striking are

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Zemis, made the air and water, and became the goddess of the ocean and winds.

This will answer to the first period of the earth creation, when the water was above the land, and the *Rkio* of Moses was divided. The name appears to mean *the windy*. (5)

6th Event. The male Zemis JAIA (*Khaya*, the earth) made the earth and islands; he is the *Aion* of Sanchoniation. Every land and island is animated. The island of Hayti was a great animal like a turtle; the head and mouth was in the east, the west end of it was a long tail, called *Guaca-iarima* (country of the Vent). The caves were the holes of the body, venerated and used afterwards as temples and tombs.

This notion, and comparison of islands with turtles, recalls to mind the primitive turtle land of the Chinese, Hindus, Linapis &c. *Jaia* or *Kaya* for land has affinities all over the world and is a primitive word. (6)

7th Event. JAIA afterwards had a son, who was called *Jaia-El*, *Higuera*, or *Hibuera* earth-son gourd.

This first man, like Adam is son of the earth, and an EL, or Angel, *Elohim* of the orientals; it means in Haytian, son, offspring, family and tribe. It will often recur in subsequent history, in the singular for the plural. The plurals were *Eli*, *Ili*, *guaili*.—*Gua* is only the article *This or Such*. (7)

8th Event. The sun and moon called *Boiniael* and *Maroio* by Roman; but *Binthaitel* and *Marohu* by Dangleria and Ovieda, come out of the cave *Jovovava*: they are Zemis and foes of mankind. A cave with the same name was their temple in Hayti. Dangleria calls it *Iovana-boina* Jove Solar.

The exact time of this appearance is doubtful, and there appears to be two blended events, one of cosmogony alluding to the sun being long obscured by the primitive misty atmosphere, another historical alluding to the solar and lunar dynasties of Asia or America. The meaning of *Jovovava* or *Kovo-vava* is cave of fathers, both primitive names. The solar and lunar names have many analogies elsewhere, among which the chief are

Names of the Sun.

Oin, Oein of Arabs and Ethiopia.
Oboh, Baion, old Egyptian.
Baon, Oan of Assyrians.
Ian of the Etruscans.
Belen of the Gauls.
Bun of the Zend.
Abolion of the Pelasgians.
Abloin of the Thessalians.
Ntiélé of the Illyrians.
Bian of the Ausonians.
Anactes of the Mysians.

Names of the Moon.

Yarho of the Syrians.
Aohri of the Tibus.

Warha of the Ethiopians.
Carara of the Etruscans.
Teoro of the Betoys, S. A.
Heriho of Canaan.
Humuri of Old Arabic.
Matuaré of Carthul, Caucasus.
Maraca of Guaramis, S. A.
Marama of Polynesia.
Kamar in Maroco.
Kamaria in Pehlvi.
Gamara in Nubian.

Most of these synonyms and analogies are found in the most ancient languages: to which may be added that in the ancient Haikan language of Armenia, the sun and moon were called *Noah!* and *Morante,* names also of Noah and his wife.

9th Event. The female Zemis, *Coatrisquia* makes the springs and streams to flow over the earth, and became their goddess.

This is another period of oriental cosmogony, that of the irruption of subterranean waters and rain, which in the bible is posterior to Adam. The name of the Zemis is of doubtful meaning, probably *Coatris-quia,* hollow-quite. *Coa* or *Cua* was the name of ancient hollow temples all over America. *Quia* is found in *Quisqueia* oldest name of Hayti or the *great* (land) *universal.*

10th Event. Taragava-el and *Corocora* or *Epileguanita,* two male Zemis of the woods and hunters, made the trees and beasts. This includes probably two events anterior to the men, unless they be men.

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Itiba means woman ancient and alludes perhaps to *Thibet*, refuge, or land of Noah. (*I*, is the article *the*). *Jatuvava* perhaps Japhet-father, but in Aruac *Kati-uiua* means the moon heavenly. The name of *Dimivan* is remarkable, being identic with the *Demavends* or antidiluvians of Persia, called *Dawand* in the Zendavesta, the *Demoi* or old people of the Pelasgians, the *Demons* of many nations. The *Caras* and *Cols* are found all over America and Asia.(8)

13*th Event*. AHIACAVO (grand father) or *Baia-manicoel* an ancestor of the *Dimivan*, forms the nation of CON-EL, at *Basamanaco*, and invents agriculture, with the art of making cakes and bread.

The Dimivan acknowledge him as grandfather of mankind. CON-EL is certainly a personification, meaning the sons or Elohim of CON, who is the primitive Lybian Hercules KON or KHON; and is found in Peruvian history as the first legislator of Peru. The XONS or CONES were the oldest people of Spain and Italy, same as *Xâones* of Greece. Thèir god was XON or *Konah*. *Basamanaco* is inexplicable unless it alludés to the primitive antidiluvian *Manaco* or *Manco* of Peru. *Ba* is dwelling, *Samana* an island near Hayti.

14*th Event*. The four brothers *Dimivan* meeting a mute *Conel*, making bread, ask him for some; but he only gives them instead *Cogioba* or *Cohiba* which is tobacco: this happened at the door of Basamanaco.

This fable indicates an intercourse of the Dimivans and the *Conels* which are probably a branch of the Atlantes or Lybians,

15*th Event.* This refusal of bread was the cause of a quarrel and war, in which *Conel* kills or destroys one of the brothers or tribes of *Dimivan Caracol*, but a turtle *Hicotea* came out of his body, or an island thus called, as Hayti was. This *Conel* conqueror was *Baia-mani-coel*, whose name means *Father of food celestial;* but *Baya* is also the ocean.

This indicates a great war, and probably alludes to that of the Atlantes. (9)

16*th Event.* The *Dimivans*, probably in revenge, broke the gourd of JAIAEL (*Khayahel*); but a flood of waters issue from it and drowns the land.

This deluge is called *Niquen:* there is no indication in Roman of the men who were destroyed, nor who were saved and how; but in Cuba was found a more ample tradition of the flood as follow.

17*th Event.* Three Behiques or priests who come to Cuba later, taught them that the flood had been general, had broken the land; and that a good man had been saved in a big boat with his family. That many animals were also in the boat, a vulture and dove are mentioned.

Herrera and others relate this, but in different words, and without native names. Some have supposed this account made out by the Spanish priests; but it appears

to refer to a tradition brought by the Olmecas or Mayas in Cuba, being very similar to the Mexican accounts.

18*th Event*. Another subsequent flood although omitted by Roman, is alluded to by others, Garcia says that Hayti and Cuba were then cut asunder and separated from Yucatan. Dangleria says that the islands Lucayas that then joined to the great islands, were divided by irruptions of the sea. It is the second flood of Peleg, which in the Antilles broke the islands by volcanic explosions. It is impossible to say what events of the next period, may belong to the interval between the two floods; but probably some of them. All these antidiluvian events appear to belong to a different country than the Antilles, which did not even then exist, at least in their actual state, and may properly be referred to the island Atlantis or the eastern hemisphere. It was at this last cataclysm that the Antilles assumed their actual shape and number.

Part III.—*Ancient History.*

19*th Event*. After the floods the men dwelt in caves on the mountain *Cauta* in the land of *Caanau* or *Caunana* or *Caona*.

The mountains of *Cauta* must have been the refuge of men at one of the floods: they answer probably to the *Cuta* of the Hindus, name given to many rocky lands and capes besides mountains. The *Ceuta* mountain of Africa south of Gibraltar, was one of them, also called *Abyla* from the *Cabyles*

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had been applied by the subsequent settlers, even when the event had happened elsewhere. In this case, these solar caves were temples in Hayti, where the figures of the sun and moon were worshipped, and prayed to for rain; but Herrera says they had their hands bound, which indicates a conquest. Pilgrims went to those caves, from all parts of Hayti. It was in the land of the king *Mauziation-El* (Roman) or *Machiunech* (Dangleria); but whether these were former dynasties and kings or late rulers, is difficult to ascertain.

21*st Event.* *Maroco-El* (lunar son) called *Machocha-El* by Dangleria, held the sway over men, who were still in Cauta and Caanau, and kept them confined to the caves.

This indicates a lunar dominion over mankind somewhere, and a state of confinement: Perhaps in South America; in Peru caves are also the first dwellings of mankind.

22*d Event.* The men were divided into double tribes or two nations, the principal or largest and of best men was called *Cazibagiaga*—R. *Cazibaxagua*—D. (Royal Xagua) and the smaller *Amaianaba*—R. *Amayauna*—D. (Mayas?), ruled by Cazics for kings.

We have here two nations well indicated. The first the *Giaga* or *Shaguas*, indicate the Lunar tribe, the *Chia* of the Muyzcas, and other South American tribes *Achaguas* of Oronoc, the *Chaguays* or *Changas* of

Peru, *Agaches* or *Agaiz* or Paraguay; but above all the *Cacha* or *Xauxa* antidiluvian people of Peru. While in the second we trace again the Amazons or Atlantes, one of their main African tribes being the *Amantes* of Solin, another the *Baniabas* of Ptolemy, both in Lybia. In America the progeny is found in the *Mayas* of Yucatan, the *Maynas* of East Peru, the *Mamayant* of Brazil, the Mbayas of Chaco &c.

The important name of Cazic for kings begins to appear: it is evidently oriental, and its affinities will be shown in a note. (10) It is akin also to *Kachi* sun, in the Eyeri dialect: the *Washil* of the Nachez.

23*d Event*. MACHOCHA-EL was set by the sun to watch the caves, and many inhabitants of the caves were killed by the sun, if they came out in the day time; they could only come out at night to seek for food. (Dangleria)

This either alludes to the great heat of the sun in Africa and the tropics, or to a dependance of the Lunar or Cave men upon the Solar men. *Machocha* has some affinities in the South American tribes; *Machicuys* of Tucumen, *Machacalis* of Brazil, *Chaehas* of Perou, *Chanchones* of Quixos &c.

24*th Event*. Some men having dared to come in the day time, were changed into stones by the sun; (*Ziba* is stone): also *Machokael* for allowing it.

This fable may allude to a war, between

the *Zibas* stony or strong men and the solar tribes. These *Zibas* were probably the *Zipas* or princes of the Muyzcas. In Perou there is also a fable of men changed to stones at the primitive city of Tiahuanaco, which merely means a war and change of diminion. The name of *Ziba* for stone is primitive.—See the Note for affinities. (11)

25th Event. Another set of men, going to the shores to fish, were changed into *Joboses* (myrobolan or plumb trees) by the sun.

This metamorphose is peculiar to these fables: although the Mexicans called the Olmecas, fruit-people or Zapotecas. The analogies of *Jobos* or *Kobos* are found in *Coyba* of Darien, Cuba or *Coaiba*, the *Mocobis* of Chaco &c. Another war is probably meant by this, and the *Jobos* are a people. Have they any reference with the *Jubas* of Mauritania? who formed a divine and royal dynasty there. *Juba* was also the Jove or God of the Lybians. Several nations of Central and Mexican America had trees for emblems.

26th Event. The dynasty of *Giona* or *Hi-Auna* begins to rule over the men of Caziba or royal caves in Cauta.

This family of rulers or Cazics became famous afterwards as we shall see, as leaders of tribes to America. We can easily perceive here the ancient Pelagian tribes of *Ionia* and *Aones*. *Hi-Auna* means

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the holy herb *Digo* in order to purify and wash the body; but he was changed by the sun into a singing bird *Giahuba-Bogiaél* (the-singer bird-divine), and never returns.

We have here a second voyage by sea in a bird, and a contention with a solar people, caused by a trading voyage to procure some American commodity: Indigo probably which is identic with *Digo*. *Jadru-vaba* or the father of *Khadru*, must be a new colonist. *Khadru* has hardly any analogies in America; but *Giahuba* in which he was changed has some. It appears analagous with the *Yaoy* and *Shebaoy* two *Aruac* tribes of Guyana, and thus *Khadru* might be the *Aruac* themselves; same nation with the Haytians once, as the languages prove; although extending to Tucuman and Patagonia. The name of *Aruac* or *Aruagas* was inexplicable: it may refer to this origin, or to the *Rocou* the red paint used by them. But *Aruac* may also mean *Aluac;* akin to the *Labuyu* of the Caribs their vassals, and the *Aluez* vassals of the Nachez nation. Could they derive from the ALE angels of the east; here reduced to servitude by foes?

29th Event. GUAGU-GIONA irritated that Jadru-vaba does not return, leaves the cave of *Caziba* in search of him, and went with men and women to the island Matinino, where the women were left, while the men went to the land of *Guanin*.

This is the third passage of the Atlantic,

unless that of *Vagoniana* only mentioned by Dangleria and Garcia be the same; but they are likely to be successive tribes of Ionas. That all the women should be left in Martinico is a fable, meaning that the weakest or fishing tribes settled there or in the islands; while the warriors went to the American continent, called *Guanin*, which has several meanings, land of Guanas or lizard men, or land of metals. It became afterwards the name of a peculiar metal formed by the natural or artificial amalgam of 18 parts gold, 6 silver, and 8 copper: and a tribe assumed the name. *Guana* or *Guanos* was the name of a large nation of South America; perhaps come from the *Guans* of the Canary islands; but slightly related to the Aruacs by the languages: yet perhaps akin: it was spread east of the Andes, between the two tropics. (13)

30*th Event*. The children were left behind, because afraid to cross, and were crying after their mothers; but became changed into *Tona* or opossums. Garcia says into *Toa* or frogs.

There are no opossums in Hayti nor the small islands, nor in Africa. But they are plenty in South America, where the notion must have sprung. This fable and metamorphosis may imply a hidden meaning. The opossums are the only animals bearing their young in a pouch, as ships bear men. Could not this indicate other ships without sails, and thus no longer birds with wings?

TON is a remarkable word, since it is the root of *Nei-ton* the Lybian neptunes or navigators. The twin **TUN** are the holy ancestors of the Chilians, *Tona-ca* (flesh our) is the ancestor or Adam of some Mexican nations. The frogs were the emblem of the Muyzcas!

31*st Event.* GUABONITO a woman follows *Guaga-Giona* to the bigland of *Guanin* by swimming. He is well pleased with it, and calls her his own *Biberozi* (wife-loving): but as she was diseased he puts her apart in a *Guanara*, where she heals, and he makes her queen.

A singular romantic fable, the disease of the woman is stated to be the syphilis! *Guabo-n'ito* means fruit or Guava pear of man! The allegory implies another colony following *Guaga*, not by swimming; but with paddles or on rafts; probably a part of the lesser tribe of *Amaiuna* or Amazons, so often called women in antiquity; although a powerful African people. All the women left in the islands might be of such a tribe, and since become the Mayas of Yucatan, Hayti &c., with the Manas or Manoas, the Amazons of South America.

32*d Event.* ANACACUGIA (flower of Cacao) brother of this wife or ally of *Guaga*, runs away from him on the back of a manati or seal, and goes back to the women of Matinino.

This implies a separation of tribes, one returning to the islands, where they probably

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This indicates again another nation. The name is remarkable, because it resembles *Albion* and *Bora*, two primitive nations of the north, which settled England and the boreal regions, becoming the Hyper-Boreans of later times. Perhaps these Boras are identic with the *Aboras* and *Aboris* of ancient Italy, the mountaineers since called *Abori-genes* by the Greeks.

35*th Event.* Another Guaga-giona II. or *Guaba-giona* is mentioned afterwards, whose son became the *Guanini* tribe.

Guaba means both *the father* and *the Guava pear.* The succession of these *Gionas* is very obscure; but many are probably omitted, and the whole poetical records allude to the most famous of the dynasty or nation. Guanini implies the Golden tribe.

36*th Event.* The settlement of the Guaninis in Hayti was from Matinino and the east; being exiled from Matinino, they are led by *Camo* who begins the kingdom of *Cabonao* in Hayti; they settle on the river *Bahaboni*, where they built their houses, and afterwards the great temple of *Camotzia.* They gave to the island the name of *Quisqueia* or great universe; but afterwards *Haiyti*, meaning land rough or hilly. (Dangleria.)

This important event is best given with those details by Dangleria: while Roman appears to mix it with the settlement of Guanin. Yet *Quisqueia* was more probably

the first name given to South America, rather than to Hayti: another name for which was *Bohio* or habitations. *Camo* or *Guamo* means lord or master, *Tzia* is temple. The exile of the Guaninis from the islands, must allude to another revolution and perhaps invasion. This *Camo*, was probably the same as the *Cami* or *Coma* of Cuba in later time, *Comayagua* of Honduras; which assimilate the first civilized Haytians with the tribes of Central America. It might have happened that these *Camos* were *Mayas* and the ancestors of the *Mayo-riexes*. The history of the Mayas of Otolum, and Central America, will be connected with these annals hereafter; but much is left for conjecture.

37*th Event*. Other exiles of Matinino settle at the island *Cabini* now Turtle island; and near it on the north shore of Hayti, from whence they spread through the island, which is called *Bouhi* or *Bohio*, meaning full of towns.

Dangleria mentions this likewise. House and town or habitation, are synonymous in Haytian.

38*th Event*. They found some *Caracoles* or *Taracolas*, crabs! or beastly men, dwelling in the island. The *Guaninis* wanting women, took some Caracols beasts for wives, and made them suitable women, by washing them, and giving them to eat the fruit *Inriri Cahuvial*. This was done by a *Vagoniana* II.

These Caracols had then survived the flood or come before the Guaninis, the name of the fruit that made them women, if explained, might elucidate this event; but the signification was not given; another version will suggest other important analogies. (14)

39*th Event*. These Caracols deprived of their women, took other female beasts for wives (another tribe) and from this union most of the Haytians descended, becoming *Anaborias* or vassals of the Guaninis.

Anaboria means flower or lizard of labor! these might be descended from *Albebora*. This name for bondsmen, boors or laborers, was widely spread in America, and has affinities all over the world, even with the Latin labor. (15)

40*th Event*. These first inhabitants of Hayti, fed on dates, bananas, cocos, fruits, nuts, herbs, yams, roots, onions, mushrooms: until taught the use of Cazabi or bread by *Boition*, with maize, cotton, mandioc &c.

Another fact of Dangleria, very natural indicating the tropical food of old times.

41*st Event*. *Michetauri Guauana*, was the leader of the first colony to *Coaibai* (death house) in the land of *Soraia* (setting sun), and became the king of it. There the people are called *Goeiz* (phantoms or ghosts) and go about by night; but are not dead people whose name is *Opia*.

Coaibai is either Cuba or Coyba in Darien, or both. It became the paradise of

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are perhaps the áncestors of the Guataios; and the Puruays? (17)

43d Event. Corocoro the quadruped Zemi of the Caracols? was the ancestor of two lines of kings, *Guamorete* and *Guatabanex*, who rule in Hayti. His temple was in *Sacaba*, and his high-priest was called *Cavava-Niovava*. Cave father and our father.

This alludes to different tribes than the Guaninis: *Coro* was a tribe in Cumana. Perhaps this is another version of the 10th Event, or a proper indication of the subsequent institutions of the Caracol nation, when more civilized, and become the Mayorex.

44th Event. Arrival in Hayti, Cuba &c. of the first *Bohito* (old man), a priest and legislator, called *Boition* by Dangleria, meaning both *Priest-solar* and Old *Ion*: he introduces agriculture and the use of bread, divides the nation into 3 castes, *Tainos*, or nobles, *Bohitos* or priests, *Anaborias* or vassals, and these last into tillers, hunters and fishermen. He becomes pontif, settles the religion; establishing mysteries and oracles, the worship of Zemis, and many other institutions, holydays, festivals, religious dances, schools &c., declaring the land common to all, like the sun and water.

There are at least 3 Bohitos, that came to Hayti and Cuba, and civilized the people; but it is difficult to distinguish the deeds of each. They were probably priests

leading more civilized colonies from the east or from America. Their name which is variously spelt or varies in dialects was also *Buhuti*, *Boitio*, *Bauti*, *Buhui*, *Boyeto* &c., is akin to the *Boyez*, *Poyes*, *Piazes*, *Payes* of South America, used by the Aruacs, Guaranis and Carib tribes, *Piaches* of Tamanacs, *Bauti* of Dabaiba, *Papas* of Central America, *Bochica* of Muyzcas; but the names of priests all over ancient eastern nations, have still more analogies—(See the Note 18.) and therefore they came from the east. The civilization and religion introduced or improved by them is also oriental; it was more advanced than we are aware; since they had ample fields and orchards, roads and canals, schools in which they taught history, religion, medicine and useful arts. Of their astronomy nothing has been preserved, nor of their hieroglyphs.

45th Event. Bohito II. or *Buhui-tihu* (old eminent) comes and improves still further the rites &c., becoming high-priest. He introduces medicines, charms, the use of cotton and cloth, burning of bodies instead of mummies as formerly, the holy herbs *Gueyo* and *Zochen &c.*

This is all what can be collected on this second law-giver, and he is even blended with the next, except by name.

46th Event. Bohito III. or *Baio-habao* (sea-lyre) comes next, introducing music, sacred instruments called after him, and

probably the rites of the triple named god of the Hindu and Mayan trimurti: *Bugia*, *Aiba* and *Bradama:* who became the Zemi of war, or perhaps led to a war.

This god with three names is evidently Vishnu, Shiba and Brama of India: found in Yucatan as *Izona*, *Echuah* and *Bacab*. See my dissertation in Atlantic Journal, on similar names of triple God all over America and the east. It does not follow that this worship came direct from India; but it might come through the Pelagians, who had it as *Bram*, *Amen* and *Vix*, inverted among the Ausonians, Oscans. The same about a god creator preserver and destroyer was prevalent in Asia, Iran, Thibet, Syria, Egypt, Greece, Etruria, and even the Canary islands. The Mayoriex came probably with Bohito III.

47th Event. Happy state of this civilized people, hardly knowing war, passing the time in festivals, dancing, singing and making love: whence called the Fortunate islands, by the navigators that happened to go so far. They dwelt in wooden houses and had towns of 1000 houses.—Herrera.

This period is indicated by twenty authentic sources of ancient history, and the ancient traditions of Europe about the happy land of the west, Elisha or Elysium, Hesperides, Cocana of the Spaniards &c.: besides the happy state in which Hayti was found.—See the account of the ancient notions and communications with America,

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of savages in Hayti towards 1500, one speechless! (which means they spoke a different language) probably a remain of the Caracols, another swift dwelling in caves, quite apart, seen in 1514 in Zauana of Guacarima.

50*th Event*. Navigations of the Haytians and Cubans, settlements of the Lucayas islands, Jamaica, and probably some parts of Florida: mutual trade with Cuba and the continent.

These colonial and trading voyages must have begun long before and have been continual. Columbus met individuals in Cuba who had visited Hayti, Jamaica and Yamaya, the Maya land or Yucatan. *Yucayas* or Lucayans knew Cuba, Hayti and Florida, which was called *Cautio* says Fulgar, quoted by Cardenas, who deems the Antilles peopled from hence, blending it with *Cauta* the original seat of the Haytians. South America was once called *Guanin*, afterwards *Caribana* when it was overspread by the Carib tribes. The Nachez appear to have come from Cuba. The Cumanas knew Hayti and called it *Atsi*.

51*st Event*. The *Canibas* (whence our Canibals) or the *Caribas*, (whence our Caraibes), a savage people, often feeding on human flesh, begin to spread to Guyana and South America; becoming bold navigators also, they send war parties and colonies to the peaceful islands of the Antilles, and even to Florida.

The Caribas evidently descended from the Galibis, and other akin nations of South America, did not originate in North America, as supposed by Bridgstock and a few others. Laborde who spent 20 years with them, and knew well their language, has published some of their traditions in 1704. *Lon-quo* was their original god, who made *Rucumon* their chief or leader to America, who leads there the tribes of snakes, men, Cabatos-trees and birds. The true name of the nation was *Cali*, those of the main were *Cali-nago* or *Calibis*, of the islands *Cali-ponam*. Rochefort &c.—See my Carib Traditions.

52*d Event*. The Calibis of Guyana after long wars with *Alouague* the kings of the *Aruacas*, send the general *Timani* to conquer the Aruacas Islanders, *Cahiris*, *Eyeris &c.* who leads the tribe of *Labou-yous* (vassals) and conquer several islands, killing the men and keeping the women.—Rochefort &c.

The period of this invasion is unknown; those who bring the Caribs from North America, make it much later of course; but it is likely to be an old event: although several invasions are probably meant and blended. The *Timanis* and *Labouyous* must have effected this. They adopted many customs and partly the religion of the conquered women. The following tradition belongs probably to the conquered Eyeris.

53*d Event.* Once when living wretched and on the spontaneous fruits of the earth, *Oubek-Eyeri* (heaven man) a holy man drest all in white cotton, comes from heaven (*Oubek* above). He first appears to a desolate old man *Boyez*, and teach him to build houses, to cultivate mandioc and make bread of it &c.

This must have been a priest or bohito of Hayti, who tried to civilize the Caribs: unless it refers to anterior traditions. He taught religion also, that good men would go after death to the happy islands of the west, and become *Chemin* or *Icheiri* (Zemis; while bad men should become *Oumekoua* wanderers at sea, and *Mabouyas* devils.

54*th Event.* The Caribas in search of these fortunate islands go to Hayti and Cuba; but are repulsed, and settle in Florida, where they extended inland, becoming the tribes of *Cofachi, Matica* and *Amana.* They dwell there a long while often at war with the Apalachis, who conquer them and incorporate at last.

See Brigstock for this fact, and the wars with the Apalachis; the details belong to the history of North America and the nations of Florida.

55*th Event.* Some expelled Caribs hearing by traders of Zigateo, steal some canos and run away to this island, one of the Lucayas; well received; but sent to Ayay (Sånta Cruz) desert island, where they

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kings or cazics from time immemorial in the great kingdom and valley of Maguana, 180 miles long and 30 broad, running from east to west; having from east to west the provinces Canobocoa, Hubabo, Cayaba, Maricoa, Bainoa. The river Bahuan runs through it, which is probably the same as Bahaboni, where settled the Guaninis. They appear to have been at the head of the feodal system of Cazics and Tainos established in Hayti. All the other kings bearing them allegiance: and their dialect was the court language.

59*th Event.* The island becomes divided into 5 principal kingdoms, with many provinces each having a Cazic. They were 1. *Caizimu* in the east with 11 provinces, Higuey was the first of them, 2. *Bainoa* in the centre, the largest of all, belonging to the *Baquel* dynasty, with 24 provinces, Maguana being the first of them, 3. *Guacarima*, the west end, with 12 provinces, Xaragua being the main, 4. *Hubaba*, a small kingdom with 3 provinces in the south mountains, 5. *Cotoy* or *Cayabo* in the mountains of the north, held by the *Mayoriex* people, with 7 provinces, and the mountains Zibao.

Dangleria gives the names of all these provinces, but he has omitted the kingdom of *Marien* in the north-west, he makes it only a province of Bainoa. Laet, Charlevoix and Munoz have given maps of old Hayti, with the situations of many, the

rivers, towns, islands, mountains, lakes &c.; see my Ancient Geography of the Antilles.

60*th Event.* Meantime Cuba was also divided into 7 kingdoms, 1. *Mayzi* or *Maiti* opposite Hayti, 2. *Bayamo* west of it, 3. *Cueyba* in the centre, whence the name of *Cuba*, probably the head kingdom, 4. *Camayegua* or *Camaguey* inhabited by a different people, famous tribe, probably *Comayaguas* of Horduras, or Olmecas, 5. *Xagua* near the middle, 6. *Macaca* in the south opposite Jamaica, 7. *Hanigu-anica* at the west end where are the high mountains *Uhima.*

61*st Event.* The island of Jamaica was divided in two kingdoms. Boriquen also Buchena or Burichina (D) now Porto-Rico, formed one, but had 26 Cazics in as many valleys, the high mountains of Guayamo being desert. The *Yucayas* (white islands) now Bahama, were numberless, the largest being Amana, Zigateo, Bahama, Bimini, Sumana, Yuma, Guanahani, Saomoto, Abaco &c. The Cazics were much respected there, being also Bohitos or Bebiques (priests) judges and stewards. Labor was in common and the daily food given from the public stores. Some islands were at war; but only used sticks in their quarrels. Yet all the islands formed a single kingdom, the great Cazic resided at Saomoto.

62*d Event.* The Caribas of Ayay having multiplied, spread again over the eastern islands: they are repulsed in Boriquen;

but. meeting their ancient tribes in *Curucueria* now Guadeloupe: it becomes their chief island: whence they send war parties to 1000 miles off, even to the continent; and occupy *Galana* now Marigalante, *Matinino* or *Madinino* now Martinique, *Liamaca* now Antigua, *Liamuiga* St. Christopher, *Bayaraco* St. Vincent, *Bequia* Grenada &c. called collectively *Caliaqua* the islands of the Calibis.

63*d Event*. They molest the shores of Boriquen, where they are always repulsed, but often steal men and children to eat them.

64*th Event*. They assail the shores of Hayti, where they are much feared; signals by smoke are made when they appear. In Higuey and Caizimu, eastern regions of the island, the Haytians become warlike to defend themselves, and use poisoned arrows as they did. Elsewhere the Haytians used only darts, lances and macanas, peculiar wooden swords.

65*th Event*. The Caribs went as far as the shores of Cuba, and desolated the south shores: the Cubans removing their towns inland. They were called Canibas and Canimas: and succeed in forming a settlement at Baracoa to the south-east.

66*th Event*. They were repulsed in their attempt against the warlike Jamaicans who used arrows; they do not appear to have molested the Yucayans, owing to their former alliance and gift af the island Ayay.

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heroica and *Abem-beroica*, meaning Beroica II., Beroica III.

Garcia states this fact; but in 1503 Columbus found Ameyro Cazic of the east, and Huarco of the west of Jamaica.

70*th Event.* The island Puta or Cahiri now Trinidad at the furthest east end of the Antilles was still inhabited by several Aruac tribes, Cahiris, Yaoy &c. which resisted the inroads of their constant foes the Galibis and Caribas.

71*st Event.* Between 1450 and 1480 Guaramatex was the greatest king and Cazic of Hayti, in Bainoa and Maguana.

72*d Event.* Cayacoa was king of Caizimu and Higuey in the east from about 1460 to 1494 when he died.

73*d Event.* About 1470 some Caribs settle in Samana, the east peninsula of Hayti; and two valiant brothers Caonabo and Manicatex, form themselves a small kingdom inland near to the Mayoriex nation, Mayo-banex their king admits them as allies. Caonabo conquers 3 provinces, Dahabon, Zibaho and Manababo. He was so much esteemed for his valor, that Anacoana the Venus of Hayti, sister of the king of Xaragua, becomes his wife soon after. (20)

74*th Event.* About 1475, Behechio is kings of Guacarima in the west, till 1500. His capital was Xaragua. He became a conqueror of several provinces, as far as Neyba and Ozama rivers. He had 32 vas-

sal Cazics, and 30 wives, his favorite queen was Guanahata.

Dangleria calls him Beuchicus Anacachoa, and says that as usual with great kings, he received many titles, being called Shining Copper, Bright Highness, and Rich Flood. These titles were really

Turcigua hobin	Heaven-like of Yellow Copper.
Siarei-hubo	Star-bright Highness.
Duyh-zinequen	Wealthy in Streams.

75th Event. In 1480 Guarionex succeeds Guaramatex as the greatest king of Hayti.

76th Event. In 1486 the Cubans send a colony to Florida, in search of a river and spring restoring to youth; they visit the *Pola* islands, now Martyrs or Florida keys, the *Colas* nation of South Florida, and settle the town of Abaiba near the cape of Florida.—Herrera. (21)

This proves a previous trade and knowledge of Florida. The *Colas* are perhaps descendants of the ancient Cara-*Cols* of Hayti: they dwelt in Florida till 1760, when they removed to Cuba.

77th Event. In 1490 and previous to it, war in Cuba between the kingdom of Cuba or Colba, and Cavilla king of the *Cami* nation, in the country of Bafan, whose capital was Fava.—*Columbus' Narrative.*

Columbus heard of this war in 1492. The *Cami* are the same as the Camayegua, the foreign people of Cuba. (22)

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Notes to Chapter vi.

1. The account of these strangers in Hayti is very slender and confused, some writers deem them the ancestors of all the Caribs; yet they acknowledge Caonabo as a late comer. *Mayo-banex* name of their last king means Maya-head in the Maya language. They must have been an ancient colony or remain of the Mayas, since they had already three dialects. All strangers were called Caribs at last by the Haytians, whence the blunder.

2. Traces of 44 distinct nations or tribes are found in the ancient history of the Antilles, (see last note) which are the ancestors of all the American nations of eastern origin by the Atlantic ocean.

3. These titles of the Supreme God might furnish many pages of compared analogies. *Mamona* is identic with the *Mammon* of Africa and Asia. *Liella* has analogies with all the EL or suns, gods and lords of the east. *Atabeira* is identic with *Atabyrius* the Jove of the Phrygians and Pelasgians: The meaning *Unic-being* has analogies in *Ata-beirà* all over the world. *Ata* is one or first in many languages. Compare *Atmon* of Egypt, *Baracata* or *Paraxacta* the nature or mother of *Brama* of the Hindus. *Mamona* with *Vimana* eternal god of the Jains, the *Manitos* of North America. *Até* was god in Thracian, *Ata* in Brazil, *Etua* and *Heyta* in

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Aya Bétoy, *A* in Lulé, *Catum* Tzuluki, *Acuti* Moxos &c.

7. EL for son was primitive Haytian and synonymous with tribe, children, family, divine or son of God as in Asia. In the dialects *Rabu*, *Rahen*, *Muru &c.* meant Son. Compare *Ili* tribe in Persian, *Zitl* man in Circassian, *Leh* Osset, *Lez* Lezghi. *Lele* in Pelasgian, UL in Turan, now *Oglu* in Turk—*Olgos* Eolian, *Vulgus* Latin, *Chuli* in Carthulan, *Oleos*, *Laos* in Greek, *Eleuth* in Mongol, *Chula* old Spanish, *Alu* Copt, *Bail* Etruscan, *Cobayl* Berber, *Haial* in D. *Shiluh*, *Ulu* Afgan, *Eli* Hungarian, *Filius* and *fam-ilia* Latin &c. Even our words *Fellow*, *Child* and *Folks* derive from this ancient source, the oriental EL, IL, OL.—In America we find it in the OL-mecas, Chols &c.—*Olo* in Vilela, *Yoale* Abipon, Eles Mexican &c.

8. The *Cols* are perhaps the Chols, Olmecas, *Colas* of Florida, *Collas* of Peru &c. The *Caras* may be the ancient Caribs, or the Guaranis, the *Carás* of Peru, the *Coras* of Mexico &c.; compare with the ancient Carians and many other primitive nations.

9. Although we do not meet in Hayti the Greek name of Atlantis, we have so many allusions to the devils *Taras*, and Amazons *Amayuna*, that we can connect these traditions with the Greek accounts. The ancestors of the Haytians if Pelagians were foes and vassals of the Atlantes; but allics of the Amazons.

10. Compare *Cazic* with the following names for king:

Oriental Names.

Ach Egypt and Etruscan.
Vasil of Greeks.
Kasek in Sitka.
Cazi in Iran.
Sheik in Arabic.
Zic Iberians and Sicules.
Acalic, Agazi Berber.
Bazilik Pelagian.
Cahin Lybian.
Hazil Carian.
Cay Zend.
Iza Tigreh.
Cazil Mindanao island.
Cazis Socotora island.
Izcan of Haikans.
Izca, Kan of Turans.
Casis of Syrians.

American Names.

Acachi of Totonacas.
Wachil of Nachez.
Zac of Muyzcas.
Cathi of Pinindas.
Ahatic of Huaztecas.
Inca of Peruvians.
Chiaca of Coras.
Cuchi of Puncays.
Kiuska of Tzulukis.

11. Compare *Ziba* with the following names for stone:

Hiban in Berber.
Uben in Hebrew.

Aben in Syriac.
Keibe Celtic.
Siwa Nukahiva island.
Ripa, Rupes in Latin.
Sitaba Pelasgian.
Bahiba old Arabic.
Iba Samoyed.
Batu Malay.

It is in America, *Siba* in Cahiri, *Tabu* in Yaoy; *Saba, Tebu, Tobu* in Galibi dialects, *Tushub* in Huasteca, *Tepe* in Mexican, *Tzacapu* in Talasca &c.

12. Although Matinino was one of the names of Martinico, it may have been given afterwards, and there may have been another land of that name, perhaps the Atlantis or Trinidad.

Garcia gives *Matalino* as a synonym, *Ma* means great, and thus it would by the great TALINO, the real great *Atalantis.* The conjecture is plausible; but the name was afterwards transferred to South America. If the real African Atlantis is meant, the event must be before the last flood.

13. This metal Guanin is the Orichalc of the ancient Greeks; which has so much puzzled the learned, being wrongly deemed Platina, which would have been infusible. It was the production of Atlantis!

14. But Garcia gives a different version of this fable, he says that the men being in want of women sent 4 Caracols (their vassals?) to catch wives, who were like ants on trees; but slippery like eels: yet some

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Nebara Nepal.
Parias India.

16. It is remarkable that the primitive notions of the Haytians about ghosts &c. prevail yet among the Negroes of the Antilles. The *Obiah* or sortilege, and *Dupin* ghosts, of Jamaica &c., appear to have survived. If introduced lately by the African Negroes; it is strange they should be similar to the Haytian names of old.

17. The two brothers became gods of good and evil, as their names indicate—*Gua-tauva* implies *such goodness*: while *Pregonero* is the devil of Cumana, under the names of *Proruru* or *Proguro*.

18. These priests drest in white as in Central America, and the Druids; are primitive Lybian or Druidic priests and Pelagic Bramins. Their name is found in

Hubantes in Pelagic.
Faybo of the Guanches.
Vates Ausonian and Gaul.
Aobu in Aramic.
Behotus Dorian.
Bedo old French.
Phonto in Egypt.
Purohito in Sanscrit.
Budan in Pelvi.
Budha of Budhists.
Baharas Nepal.
Heotes Sicanian &c.

19. The Caribs went nearly naked; when the Spaniards came with clothes and guns the prophecy was explained. *Cochio* for

dress and mantle has affinities with many ancient languages, *Gonachen* in Iran, *Ahico* of Guanches, *Poncho* of Peru and Chili, *Cachaca* of Gauls, *Cochaya* of Slavonians, *Cota* in Celtic &c.: whence our coat.

20. This is the most plausible account of Caonabo; but he perhaps was a Maya and not a Carib: his name is not Carib, but Haytian, meaning *gold of the house.* Anacaona would hardly have married a Carib? I have attempted to put probable dates to these retrospective events, loosely mentioned by Dangleria and the Spanish writers.

21. The intercourse between Cuba, Florida and the Lucayas was frequent. Dangleria says the Lucayas were a happy people, with beautiful women, for whose sake many Cubans and Floridans came to live there.

22. It will be proper to recapitulate here the ancient nations and tribes of the Antilles, mentioned in these traditions and annals; adding to each some well-known modern nations of the continent, bearing nearly the same name, and most probably descended from them: unless it is preferred to consider them as ancestors rather than posterity, a very improbable fact. Meantime we acquire thereby a new clue to American annals and ethnology: since nearly all the nations of America may be connected with those by other links of languages, traditions &c.

1. *Zemis* or *Chemes*, Compare Zemis and Zemayos of Chaco and Chimus of Peru.

2. *Tuyras* or *Taras*, Compare Tarascas and Tarahumara of Mexico, Taricas and Talas of Tucuman, Atures of Oronoc &c.

3. *Guabanz*, Compare Abays and Abipons of Chaco?

4. *Khayas*, Compare Cayubas and Khakhas of Peru.

5. *Higueras* or *Hibueras*, Compare Guaranis, they called man *Ibi*, the Borias &c.

6. *Boinis*, Bohanes of Charcas, and names of priests in South America.

7. *Marohus* or *Marocas*, Muras of Brazil, Aymaras of Peru, Maronios of Charcas.

8. *Corocores*, Coretus of Brazil, Coras of Peru, Coros of Cumana, Coras of Mexico.

9. *Coles*, probably same as Cores, Colas of Florida, Collas of Peru, Chols of Central America, Cholas of South America.

10. *Caracara* again same, Caras, Caris, Carios of Guaranis and Peru, perhaps also Caribs?

11. *Manicos* or *Manacos*, the great Nacos—Manicas or Manoas, Maynas of Peru, Nacos of Comayagua.

12. *Icotas* or *Hicoteas*, Cotos Carib tribes.

13. *Cautas* appear same as *I-cota—I* and *Hi* are articles, Cotos and Cotas tribes of Cumana and Oronoc.

14. *Caanau* or *Caonas*, Cagnas, Canaris of Peru.

15. *Giagau* or *Xaguas*, Changas of Peru, Achaguas of Guyana.

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33. *Timanis*, Timanas of Chacò, Tamanacs and Tamocas of Oronoc.

34. *Labouyous*, Abuyas and Abayes synonym of Mbayas.

35. *Cahiris* Caris of South America.

36. *Eyeris*, Yaros of Parana.

37. *Toas*, Taos of Tucuman, and of New Mexico.

38. *Oumekwas*, Omaguas, Humayons of Chaco &c.

39. *Mabuyas*, Abuyas, Poyas, Poyay of North and South America.

40. *Cofachis*. Cofachis or Cowetas of North America?

41. *Apalachis*, Apalaches, Yamasis of North America.

42. *Mayoriex* or *Ziguayos*, Mayas, Guayos of Chaco.

43. *Cons*, Chons and Yana-Conas of Peru, Conos of Chaco, Conivos and Conamas of South America.

44. *Els* or *Ili* (children), Eles and Ols of Mexico, Yoales or Vilelas and Lules or Pelé of Chaco.

Thus, how gratuitous was the common opinion that only one nation filled the Antilles. Meantime we find nowhere in these annals that name of Antilia, which in their language would have been *Anti-ili* sons of Antes, or *Ana-ti-ili* flower-high-children. It may be a Lybian name like Atlantes, both referring to the *Antis* or *Anteus*, the early inhabitants of North Africa, and of Peru.

CHAPTER VII.

THE HAYTIAN OR TAINO LANGUAGE *restored, with fragments of the dialects of Cuba, Jamaica, Lucayas; Boriquen, Eyeri, Cairi, Araguas. Grammar, roots, and comparative Vocabularies.*

At an early period I endeavored to collect all the scattered fragments of this language, in order to elucidate and support the historical traditions. This labour concluded in 1828, has given very important results, whi h shall now be explained. At the time of the Spanish discovery and conquest, many Spaniards spoke that language; many slaves were sent to Spain; but philology was not then attended to. Therefore we have no dictionary nor grammar of this language. Meantime the very nation has disappeared, destroyed by Spanish cruelty.

However, nearly all the early travellers and writers on the West Indies have preserved by chance, some words of it. Columbus himself mentions some of them in his original journal. Roman and Dangleria explain many of the quoted words. Others are scattered in Acosta, Gomara, Oviedo, Garcia, Diaz, Las-Casas &c.; which had never been all collected even by Vater nor Edwards. Gili alone undertook to give a long list of Haytian words; but three-fourths

of them are geographical or historical names unexplained and unavailable.

I have used, compared and brought together all these loose materials, and thus succeeded in restoring about 234 words of this language, a list ample enough for all historical purposes. This contains besides 50 words of the Eyeri and eastern dialects, with 38 of the Cuban or western dialects, useful to show the variations of dialects. We know that from Bahama to Cuba, Boriquen to Jamaica, a same language was spoken in various slight dialects, but understood by all: Columbus himself says so.

But this language, which had also partly spread in Florida, and in South America, has the appearance of being a mixt speech. This appears from the many synonyms, the deviations of dialects, and the double forms, or relative position of words. In the small eastern islands the *Eyeris* or *Cabres* had been destroyed by the Caribs, who preserved the women, and these preserved their own language, mixt with some Carib words and taught it to their daugliters; so as to produce a double language, that of the women being quite peculiar. This singular fact well authenticated, will enable us to presume a similar conquest and custom, wherever we shall meet in America, with a peculiar female idiom.

The many nations or tribes mentioned in the traditions, which had gradually amalgamated; and the settlement in Cuba and

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other facts, by far more important and available. 1. That American languages have analogies with all the languages of the earth, 2. That they have similar analogies with each other, 3. That it is only the superior number of analogies that may indicate a filial or parental connection out of America, 4. And that also similar greatest number of analogies, indicate the parental relations of American languages and nations between themselves, 5. Lastly that unless a language and nation is compared *with all the others*, we can never ascertain accurately, nor trace its real parentage philologically.

This consequence is obvious, although it will not please the lazy or timid philologists and historians. It shall be further pursued and elucidated hereafter; but now let us apply these rules to the Haytian.

I could give 400 comparisons. Let us select a few.

2. *Ainu* of *Choka* islands between Japan and *Kamchatka*, 22 comparable words 4 alike in Haytian—Boat, house, no, drink—Mutual affinity only 21 per cent. No parentage.

2. *Singala* of Ceylon, 50 comparable words, 16 analogies, with Haytian—Mutual affinity 32 per cent. Very distant parentage.

3. *Guanch* of the Canary island nearest to Hayti in the east, 32 comparable words, 14 akin. Mutual affinity 42 per cent. Distant connection.

4. *Mandara.* Handsome black nation in the centre of Africa, 12 words comparable, 6 akin,—one, water, man, king, mother, river—Mutual analogies 50 per cent. Nearer connection than with the Guanch, or separation less remote.

5. *Pelagic,* or ancestors of the Greeks and Italians. Comparable words in all the ancient and modern dialects nearly 200, whereof about 160 offer more or less analogies!—Mutual affinity 80 per cent! Complete and near connection.

Therefore the Haytians are of Pelagic origin! No other group of languages offer anything like as many. The nearest after, are the Atlantic L. Lybian, Egyptian, Bask, Sanscrit, Persian &c. who are all connected with the Pelagic nations. The analogies with the Tartars, Chinese, Polynesians &c., are all less in amount.

In America the Haytian affinities are of course the greatest with the *Aruac* nations of South America; who are their brothers, and extend to the Taos of Tucuman and the Tinguis or true Patagons of Pigafetta. Yet they may have been divided long ago, or ever since their American settlement: since out of two selected for comparisons, after the vocabularies, the *Araguas* had only 70 per cent of analogy, and the *Cairi* only 56 per cent. The nearest affinities after these, were with the *Apalachis, Nachez, Cadoz, Huastecas, Mexican, Tarasca, Maya, Chontal &c* of N. America,

and the *Darien, Betoy, Peruvian, Chili, Mbaya &c.* of South America.

Those with the nations of N. America of Asiatic origin, and the nations of South America of African origin, such as the Linapis and Guaranis, were much reduced. See the compared vocabularies.

The Haytian shall now become therefore one of the touchstones of other American languages, to verify their eastern or Atlantic origin, and above all the connection with the American Pelagians.

Let us now consider the forms and peculiarities of this interesting language, and first its phonology.

It appears to have all the sounds of the Italic languages; but it lacks the Greek TH, PS, the Cairi had *TH*. It has been written by Spaniards, and their simple orthography applies well to it; but leaves a doubt whether it had the Celtic and French û (unless it be y) Hebrew and English SH, lacking in Spanish. Their CH is as in English, and the French TCH.—It had the gutural X of the Greeks and Spanish, written X and J. Also the Spanish LL, GN or Ñ, and TZ.

It had few P being changed to B; few F often changed to V; few L changing to Y; few S changed to Z; few D changed to T.—It had no nasal sounds as in Italian, AN becoming *Ana &c.* Many dipthongs AO, OEI, IA, AI, UA, AU, EI &c. as in Italian, each vowel sounded. This made

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Ni-taino The good or noble.
Mi-taino My noble lord.
Li-ani The wife. Eyeri dialect.
Hin-Guaili The such-sons, the children.
Ziba o Stone like, stony.
A-na Of bloom, a flower.
A-boria Of labor, a vassal.
A-maca Of wood, a bed.
A-ma Of great, water.
A-reiti Of rite, song.

These articles formed probably the declinations of nouns, as we do not perceive a different desinense. This form was more like the Celtic, Oscan, and Greek, than the Latin.

The feminine was formed nearly as in Italian, O changing to A.—*Taino*, *Taina*, Lord, Lady—*Hito*, *Hita*, Man, Woman; but there must have been irregularities difficult to trace: as some words masculine end in I, S, N, U, L. Perhaps some where neutral.

Some words are formed by duplication, implying an amplitude, as in the Oriental language.—*Bi* life, *Bibi* mother and wife in dialects. *Ba* habitation, *Baba*, *Vava* Father. *Ma* great, *Mama* mother. *Xau* cake, *Xauxau* bread or large cake.

The plurals are chiefly in I as in Italian, or in S as in Spanish; but there are some irregular plurals. *Taino*, *Taini*, Lord, Lords. *Hito*, *hitos* man, men.

EL son. ILI sons. *Zemi* angel, *Zemes* angels.

The Eyeri dialect forms many plurals in UM. *Eyeri* man, *Eyerium* men; *Inaru* woman, *Inayum* women.

The adjectives are put before or after the substantives, blending the two forms; and the prevailing form in compound words is doubtful, perhaps the regular as in Latin.

Examples of regular position.

Hay-ti Land-high.

Ana-caona Flower (of) gold.

Buhui-tihu Priest high or eminent.

Examples of inverse positions.

Bo-hito Old man or priest.

Jaya-el Earth-son.

N'abor-itas The working men.

The adjectives are chiefly formed from nouns, and often by a simple O added, thus *Ziba* stone, *Zibao* stony, *Zibayo* mount.

Turei heaven, *Tureigua* heavenly or heaven-like.

Duhos wealth, *Duihzi* wealthy or wealth-is.

The superlatives are commonly formed by duplication. *Ua* old, *Uaua* very old. *Co* fruitful, *Coco* very fruitful, the coco nut.

Or else by the affix *Ma* which amplifies every thing.

The pronouns appear very simple.

MI, M' first person for I, me, my, mine; but *our* is *Ahia*?

TI. T' Second person for thee, thou, thy, thine.

LI, L' Third person for he, she, his, her.

NI, N' Common like *It* or rather *On* of the French.

How their plurals are formed, is doubtful; but perhaps the inflexions alone formed them. These pronouns are pure Italian! or rather primitive. They were often dispensed with as in Italian.

Of the verbs we know little or nothing. By a few examples of the verb *to be*, it was quite irregular as with us.

Ei To be—*T'ei* be thou—*Bei* being.

Beira a being—*Dacha* I am.

El he is—*Zi* it is, this is.

In these *Ei* appears the root, derives from *Eil*, and was then similar to *El* sòn, as *Zi* to *Izi* eyes.

This verb joined to others was added to words. *Guarocoel* we know he is, may be analyzed *Gua-roco-el* such-know-he-is.

We have an example of negative verbs in *Macabuca* I do not care, which is *Macabuca* not-care, or never-mind; in French *n'importe*, in Italian *non curo*.

Of the syntax we may form an idea by the few preserved phrases; which I have analyzed as follow, and compared with the Italian.

1. *Teitoca* thou be quiet. *Tacitu* Italian.
tocheta much. *molto.*
zinato angly. *irato.*
Guame-chyna this great God. *gran-Nume.*

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formed the base of the speech, and became modified by union and relative position.

By these means the following essential roots of the language have been collected, and are given to help future similar investigations of American languages.

Examples of composition.

Cazabi Bread. *Cà-za-bi* soil-fruitful-life.

Manati Sea cow. *Ma-na-ti* great-thing-eminent.

Turei Heaven. *T'ur-ei* Thou-light-be.

Furzidi Cloudy. *Fur-zi-di* gloom-it-is-day. (or now)

Areiti Song, rites. *A-rei-ti* of reality eminent.

Nanichi Soul. *Na-ni-chi* thing the active.

Maroyo Moon. *Ma-ro-yo* great lovely.

74 essential monosyllabic roots of this language or genera of ideas.

A, Of, as, like.

Ac, Holy, sacred, religious.

Am, Water, root, plenty.

An, Male thing, man, people, folk.

At, One, alone, first, unic.

Ba, Father, ancestor, dwelling.

Bal, Raft, floating, wave, sea.

Ban, Wind, air.

Bao, Music, lyre, instrument.

Bat, Beating, game, play, ball.

Bem, Second, double, twin, two, next.

Bi, Life, wife, mother.

Boa, Habitation, house.

Bor, Labor, work, vassal, service.

CA, Land, soil, earth, dry.
CAN, Fish, swift, bad.
CHI, Active, soul, work, wine, lively.
CHON, Hot, dry, fever.
CHUC, Take, grasp, hold.
CO, Soil, fruitful, fountain, dog, thread.
COAI, Joy, delight, happiness.
CU, Chapel, altar, hearth, fire, all.
CUS, Worm, creeping.
DI, Day, now, actual.
DUH, Wealth, riches, treasures, property.
EI, Existence, to be.
EL, Son, tribe, child, he is.
FUR, Gloom, dark, cloud, fury.
GIA, Fowl, bird, flying.
GUA, Such, this, that, these, those.
GUEY, Shell, hollow, closed.
HA, Yes, sure, certain.
HI, The, indication, here.
HIO, House, hut, cottage.
HUIB, Head.
I, The, sign of life and action.
IO, God, the living-type.
IT, Man, male.
IN, Woman, female.
IZ, Eyes, looks.
L',LI, He, she, they, his &c., oft. changed to Y.
MA, Great, big, larger, increase, mothers, water &c.
MAS, Food, to eat &c.
MI,M', Me, my, mine.
NA, Thing, bloom, lizard.
NI,N', The thing, my thing.

No, Noa, Boat, navigation, noble.
O, Like, similar, akin.
Ob, Copper, yellow.
Op, Dead.
Pu, Wood, purple.
Ra, Rèi, Real, rite, evidence, offspring.
Ris, Red.
Ro, Love, belove.
Ri, Male, people, men.
Sor, West, Eve, late, far.
Toa, Breast, milk.
Ti, High, lofty, eminent.
Tab, Tube, pipe.
Tai, Tiao, Brother, friend, good.
Toc, Rest, peace, quiet.
Ua, Old, ancient.
Ur, Light.
Ut, Rabbits.
Va, Cave, hollow, father, origin.
Var, War, warrior.
Xau, Cake, baked, bread.
Xi, Strong, pungent, pepper.
Yar, End, tail, vent.
Yu, White, bright.
Za, Grass, fruitful, plenty.
Zem, Angels, deities, idols.
Zib, Stone, rock.
Zic, King, ruler.

Such was the Haytian language, once spoken by several millions, and a western branch of the Pelagic stock; that derived from the Asiatic *Pelegs* and *Palis*, once peopled nearly all the shores of the Mediteranean 3 or 4000 years ago.

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Yet several of those words may be usefully compared in ancient languages often extinct, previous to the late connection with America. Thus we find analogies for maize, canoe, cazic, cayman, yam, chicha, macana, manati &c., in many: indicating very ancient connections.—Even the words manati, hurricane, canoe, nigua &c, have affinities in modern Italic languages, not derived from Hayti.

Comparative TAINO *Vocabulary of Hayti.*

Authorities,—R. Roman—C. Columbus—D. Dangleria,—Ac. Acosta,—Her. Herrera.—M. Munoz,—L. Las-Casas,—O. Oviedo,—G. Garcia or Gili,—E. Edwards,—H. Humboldt,—V. Vater,—A. all or nearly all of them,—Laet,—Diaz,—St. Mery,—Ey. Eyeri Dialect.

All or whole QUIS R. D. XUS O.
Analogies, *Oya* Congo, *Jikoga* Japan, *Chukoat* Nepal, *Huy* Copt. *Qualunque* Italy.—*Ixquich* Mexican, *Kiyik* Mohigan &c.

Angel and Idol. ZEMI, *Zemes*, *Chemes* A. analogies in annals.

Alligator or crocodile. CAYMAN A.—
Caram Bornu, *Taymah* Arabic, *Cuina* Bechuana, *Caimio Chamoa* Egyptian Dialects—*Cayman* Peruvian, *Camac* Mexican, *Amangam* Linapi.

Ants or pismires COMEXON R. see notes.

Apple, pear, guava. GUAVA, *Guaiva*, *Guayaba*, *Xagua A.*—
Apis, *Puar*, old French, *Apple* English, *Aguas*, *Carba* Pelagic, *Carpos* Greek, *Carpath* Aramic, *Ribi* Egypt.

Angry ZYNATO D.—
Irato Ital, *Orgytheis* Greek, *Cato* (bad) Ausonian, *Yahat* Malay, *Ita* Tonga.

Am, I am DACHA D.—
Nach Turan, *Da* (is) Bask, *Davo* Sanscrit.—*Naca* Maipuri, *Ehaca* Tarasca.

Arachis or ground-nut. MANI, *Manis* A. —*Nux* Latin.

Aloe MAGUEY. Magheih H.—*Agave* Greek.

Annona or Papaw GUANAVAN H.

Ananas or pine-apple BONIAMA G. *Fanpolomi* E.

Annato or red paint ACHIOTO H. *Bixa* G.

Apart, aside, the side NARA R.—*Parte* It., *Share* English &c.

Armadillo ATATU E.

Army GUARAVARA G., see War.

Air, see Wind.

Above UBEK in Eyeri. *Super*, *Ubique*, Latin.

Breast and milk TOA R—primitive word found in all languages,—
Teth Celtic, *Tit* Saxon, *Tad* Chaldaic, *Toho* Ainu, *Aha* (milk) Aramic, *Aho* Guanche, *Tea* Bisharis, *Doa* Hindu &c.

Bread or cake CAZABI, *Cazavi* A. *Cuac*, *Maru* in dialects.—
Also primitive found in 100 languages. *Oguia* Bask, *Ahran* Celtic and Berber, *Shakua* Abask, *Kabaka* Nuba, *Khas* Haikan, *Maru* Zingani, *Yacu* Dhagul mountains, *Axaus* Pelagic, *Artos* Greek &c.—*Cuzavi* Tayrones, *Cosque* Chili, *Casaah* Cado, *Cancu* Peru, *Shokua* Atakapas, *Pasca* Apalachi &c.

Be, to be, TEI, EI D.—Primitive.

Ei Aramic, *E* Italic, *Hei* Arabic; *Eu* Armoric, *Hei* Oscan, *Esti* Greek, *E* Haikan, *Hein* Pelagic; Eolian, *Pet* Egypt &c—*Eini* Tarasca, *Atz* Chaymas &c.

Being, and a being, BEI, BEIRA A.—primitive, same roots,

Boat, CANOA A. *Pages.*—

Primitive word of 100 languages, *Nau* Sanscrit, Pelagic, Osset, *Nave, Barca* Italic, *Naus* Greek, *Guyon* Guanch, *Scafo, Cahekiu* Sicilian, *Xepec* Lybian, *Bacolo* Illyric, *Cahani* Ainu, *Cayic* Turk, *Doa* Arabic, *Naos* Haikan, *Ani* Aramic, *Cana* Bastul or Iberian, *Naoi* Celtic, *Kan* Teutonic &c.—*Noatek* Mbaya, *Canahua, Canabir* Galibis, *Palayak* Aleutian, *Banias* Panama &c.

Bird, fowl, BOGIAEL R. *Ipis* in Cuba.—Compare *Halit* and *Ibis* Egypt, *Pirid* old Saxon, *Ipira* Hindu, *Vogel* German, *Pollo* Oscan. *Ugedu* Sicily, *Ogia* Celtic, *Uchel* Ausonian, *Bo* Burman, *Mapel* Suanic, *Haliga* Pelagic &c.—*Gualpa* Peru, *Coxol* Huasteca &c.

Bed. AMACA A. *Amazas* L. *Barbacoa* H. *Nehera, Nekera in Dialects.*—

Ekia, Kunera, Greek, *Tamapat* Malay, *Nedokuri* Japan, *Cama* Lusitanian, *Make* Egypt—*Camata* Peru, *Amaca, Akat* Galibi, *Mucara* Betoy? *Amaca* Yaoy, *Chinchero* Guarauna.

Blue and violet, TUNNA, *Quibey, Guei,* dialects.—*Cyanus* Greek, *Chuanta* Abask.

Beer, CHICHA A.—

Alicha, Cheruisa Gauls, *Chelia* Cantabrians, *Chacoli* Bask, *Shashu* China, *Ichua, Isua* African Atlantes, *Acha* (Wine) Aramic—*Chica* Peru, *Chicha* Chili, Mbayas, *Cachina* Apalachi, *Huicu* Galibis &c.

Beloved, loved, ROZI, *Berozi* R.—

Eros Greek, *Behar* Persian, *Careich* Celtic, *Cara* Italic and Hebrew, *Heri* Sanscrit, *Eiras, Meres* Egypt, *Amore* Italian, *Amuri* Sicilian.

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Bombaz Pelagic, *Cosib* old Arabic.

Cloth, see dress.

Club, see sword.

Copper, Tuob C. Yellow copper, Hobin D.—*Kuop* Pelagic, *Kupros* Greek, *Cupreus* Latin.

Careless, I don't care, Macabuca D.—*Bucanaco* Congo.

Cutting, knife, Henequen.—*Ecuta* Bask, *Totenika* Greek, *Sikunatant* Pehlvi, *Kangiac* Arabic &c.

Children or tribe, EL, Ili, Guaili R.—Primitive, analogies already given in annals.

Clusia alba, or copal tree, Copei, *Copal* G. H.

Conch-shell, *Maguey* C. as Aloe.

Cake; Xauxau G. *Akes* C. see Bread. *Xau* is primitive.

Cocos, Coco G. *Coquillas* in Boriquen.

Cedar, Cauvana G.

Cacao, Cacao A. same in Mexico &c.

Church, temple, chapel, Cu Acosta, *Tzia*.—Primitive, same name in Maya, Chontal, Mexican &c. *Gu* Japan, *Tia* Chinese D.

Cloudy, Furżidi, Her.

Cane, Yaruma, Her.

Crabs, *Taracolas*.—*Grankio* Italian, *Harkinos* Greek.

Dress, mantle, cloth, Cochio D. R. *Yaguas* Her.—

Ahico Guanch, *Haico* Berber, *Cachaca* Gaul, *Cochaya* Slavonian—*Poncho* Chili, *Cuayo* Galibi.

Dänse and song, rites and worship Arei-

TOS A., *Areites* D.; *Areiti* G., *Batocos* G. —*Iroitos* sacred songs of Greeks, *Ticos* Illyrian, *Artesis*, *Orchesis*, *Xoreite*, danses of Pelagians and Greeks, *Ariette* (song) French and Ital., *Hurah* Saxon, *Alura* Havay—*Yaravis* Peru, *Mitotes* Mexican.

Dog, *Cuchis*, *Gochis*, *Alco* (a peculiar kind.)—

Khoy Caucasus, *Cunis* Pelagic, *Kiuen* China, *Chiu* Mungur of Nepal, *Chien* French, *Cucus* Persian, *Cucura* Sanscrit, *Cucha* Newar, *Cuxur* Nepal, *Cuncha* Guanch Atlantes *Cuch* Curdish, *Cho* Siam—*Chichi*, *Alco* Mexican, *Chegua* Chili, *Cule* Lule, *Allco* Peru, *Vichu* Tarasca.

Day, DI—Primitive *Dies* Latin and all Pelagic languages.

Daughter, RAHEN Ey.—

Chera Copt, *Alu*, *Ràena* Sanscrit, *Nuora* Italic—*Ninak* Darien, *Tahira* Omagua.

Dead, ghost, spirit, OPIA, *Opoyem*, *Goeiz*. —*Boa* old Ethiopic, *Aporoya* Pelagic, *Iya* Bishri, *Obit* Latin, *Leoba* Irish, *Zabi* Bask, *Obiah*, *Oabye*, Africans—*Pitini*, *Conopas* Peru, *Ho*, *Obihi* Othomi, *Maboya* Galibi, *Chipi* Ottawa.

Devil and Evil, TUYRA D., see Annals. *Mabuya* Eyeri is Carib.

Eternal, MAMONA R. *Jemao*, title of God, see Annals.

Earth, land, and island, JAYA, *Khaya*, *Cayos*, *Hay*, *Guaca &c.* A—Primitive, see Annals.

Eat, to eat, food, to feed, IMAS, MANI A. —*Mets* Celtic, *Yam* Slavic, *Jian* Bask, *Ishamas* Kamchatka, *Macanu* Malay, *Uem* Copt, *Mas* Sanscrit and Thibet, *Mashu* Nepal—*Micuni* Peruvian.

End, tail, YARIMA D.—

Uras Greek, *Ora* Anglo-Saxon, *Gomera* Aramic,

Oari Japan, *Ura* Manchu, *Brim* Teutonic—*Yara* Tarasca.

Emerald, gem, and money, AGUACAT, O. —*Achates* Greek, *Agata* Latin &c.

Eyes, IZI, O.—Primitive, *Mizi* in Polynesia, *Opsis* Greek, *Aiz* English, *Iz* Oriental language—*Cosi* Cahiri.

Field, plain, CONUÇO G. V. ZAVANA *Zanaga, Mazagua*, A.—

Khana Pehlvi, *Bashan* old Arabic, *Chonu* Yakut, *Azagar, Zahal, Caha, Amaza*, African Atlantes, *Coy* Copt, *Ager* Latin, *Kuni, Nabeku* Iberian Spanish—*Coq* Guarani, *Cu* Omaguas, *Tzallan* Huasteca.

Fly, flying-insect, COCUYO, *Cuinix, Zievas.*—*Huica* Pelagic, *Cuic* Sanscrit, *Musca* Latin.

Fountain, COA, *Maca, Mini.*—*Cum* Hindi, *Ain* Arabic, *Hecoas* Pelagic.

Frog, TOA G. Onomatopeia.

Father, AHIA, *Baia*, R., *Vava, Baba* Ey. —Primitive, found in 500 languages.—

Bap Lybian, *Ibas Babas* of atlantes, *Ab* Oriental Lang, *Pa* Thibet, *Yaya* Kawi, *Babo Avo* Italy, *Ayenl* French, *Ay* Votiac and Edda, *Oaba* Abasc, *Aita* Bask; *Bá Ab Baba*, Sanscrit; *Bay* Jolof.—*Yaya* Peru, *Iyay* Taos, *Haia* Sheba, *Ochai* Yaqui, *Iapa* Cora, *Lahai* Cochimi and Lamones, *Ahay* Eslen, *Aoy* Eclemac, *Aya* Yarura, *Yai* Zamuca, *Ahen* Yameos, *Yare* Puri, *Baba* Saliva, *Papa* Tamanac and Cuna, etc.

Frolic, Intoxication.—*Barbasco* St. Mary, *Frasco* Sicilian.

Fish, ICAN, *Guaycan M.*—

Ihan Malay, *Icthos* Greek, *Guiena* Iolof, *Nga, Gna* Limbua and Newar of Nepal, *Piscan* Oscan, *Ica* Tonga and Nukahiva, *Sakana* Japan, *Iguah* Java,—*Yacun* Wokon, *Hucat* Cora, *Makach* Nachez.

Fire, CUYO D, *Cuxo H.*—

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Great, Big,Large. MA, *Magua, Guama*, A.—Primitive, akin to all old Languages, —*Magnus* Latin, *Megas* Greek, *Ma* Oriental and Sanscrit Languages, *Masa* Pehlvi, *Mese* Zend, *Maha* Hindu and Bali, *Mayne* Jolof, *Maunu* Fulah, *Mah* Iran, *Mag* Medic and Irish, *Guadul* Phenician, *Maigh* Celtic, *Magla* Carthuli, *Waka* Japan.——*Ecuah* Tzuluki, *Gua* Nachez, *Guazu* Guarami, *Zhuma* Muyzcas, *Ma* Apalachi, *Manaho* Othomi.

Green. HUARAHUA, *Guaragua* Laët.—*Xloris* Greek, *Viridis* Latin, *Huryo* Nepal,—*Veragua* Chontal.

Gold. CAONA, CAUNI—*Canchana* Sanscrit, *Sona* Hindu, *Kin* China, *Sanu* Manding, *Sun* Nepal, *Cancha* Peru.

Go and Come. HA. *Guaiba* D.—*Odebo* Greek, *Amoular*, *Va*, *Vaya* Italic D, *Hanba* Cosa afr, *Ya*, *Gati* Sanscrit,——*Hoye* Tarahumara, *Hupua* Yaqui, *Aya* Chactah, Hai Patagon, *Auha* Aleutian.

Gourd. HIGUERA. *Hibuera* D. O. *Hibuera* M.—*Guara* Bask, *Cucurbita* Latin.

Gentle, mild, tame. MATUM D. *Boniatum* O.—*Manso* Italy, *Matio* (Foolish,) *Amato* (beloved), *Bonus, mitis* Latin, *Gathos* Greek.

Guitar, Lyre. HABAO. R.—*Hiuhaba* Bask, *Chobao* Hindi, *Bálafo* Jolof, *Oboe*, *Hinoa* Italic D.

Garden, Delight, Joy, Happiness. COAI R. CHALI Ey.—*Lali*, *Loula* Egypt, *Chagla* Aramic, *Shali* Cashmir, *Shialar* Sicily, *Gala* Italy, *Yaul* Scand, *Hali* Zend, *Coya* Pelagic, *Noali* Armoric,——*Quali* Mexican, *Haylli* Peru, *Ululaez* Maya.

Ghost, Spirit of Dead. GOEIZ. *Opoyem* Ey.—

Necuya Epirian, *Goe* Greek, *Ghaib* Aramic and Persian, *Goiti* Slavic——*Goz* Vilela, *Coyocop* Nachez, *Aguis* Peru.

Grand-father. AHIACAVO R. See Father.

Narguti In Eyeri D.

Guayac, Holy-wood. GUAYAC. *Guayacan* H. *Guacum* O.

Grove, Forest. ARCABUTOS Ac.

Good. TIAO R. *Taino* D. See noble.

House, Habitation. BOA. *Bohio* A. *Bai* R. *Canei* M. *Tunohoko* Eyeri D. Primitive.—

Ocos Pelagic, *Hustau* Romanic, *Acam* Afr Atlantic, *Uyon* Uigur, *Huis* Old French, *Khaneh* Persian, *Kanaba* Thibet, *Oneh* Old Egypt, *Bantaba* Fulah, *Beit, baith* Aramic, *Bara* Pelvi, *Batos*, *Beotes* Pelagic, *Xoa* Dorian, *Hu* Chinese, *Bohiga* Celtic, *Ca* Etruscan, *Abode, Booth* English—*Bohio* Apalachi, *Buhio* Maya, *Ochoch* Poconchi, *Aothi*, *Baua* Galibi, *Pohos* Tao, *Nixai* Quiché, *Uya* Lulé, *Bahi* Aruac, *Huachi* Peru, *Oca* Guarani, *Uca* Omagua, *Ba* Mizteca, *Chaho* Tarasca.

Head, Summit, beginning, upon, peak. ZIMU D. *Huibo.*—

Cima, Suma Italic, *Ima Sama* Pelagic and Sanscrit, *Imula* Ombay Id, *Kimita* Yedzo, *Kima* Ligurian, *Iman* Arabic, *Zimba* Bunda Congo, *Yuma* Japan——*Uma* Peruvian, *Chémé* Quiché, *China* Poconchi, *Umitz* Nutka, *Muhuti* Cora, *Yama* Othomi.

Heliconia. BIHAO.

High, lofty, eminent, excellent, strong, raised. TIHU. *Tichetu, Car, Huibo, Uta* —*Ti* Pelagic, *Tien* Chinese, *Tithos* Greek, *Auti, Alti* Italic, L. *Tith* Lybian, *Tip* Saxon, *Timal* Oscan, *Tohu* Copt, *Gibór* Aramic, *Bop* Jolof, *Obo* Mogol, *Ube* Singala.——*Iba* Apalachi, *Uebo, Uipo* Galibi, *Hayo* Cado.

Heaven, sky. Turei D. *Siela* O, *Coaiba* R. *Coyaba* (Paradise.) *Soraya* (West sky.) *Ubec* Ey.—

Uranus, Skia Greek, *Turan* Old Persian, *Irem* Persian, *Aru* Osset, *Ciel* French, *Coelum* Latin, *Arai* Tahiti, *Coelba* Ausonian, *Suraga* Bugis, *Suroloyo* Kawi, *Surya* Sanscrit, *Sora* Japan, *Uren* Armoric *Arài* Turan, *Serua* Baik, *Urain* Pelagic, *Hyalla* Fullah.——*Capu* Yaoy and Tamanac, *Coane* Maya, *Cabu* Otomacas, *Turci* Paria, *Hetucoba* Apalachi, *Yabe* Guarani, *Purini* Tarasca, *Cabo* Galibi, *Tacab* Poconchi, *Pacha* Aymara.

Heart and Soul. Nanichi—

Nasha Chaldic, *Anima* Latin, *Han* Chinese, *Gan* Turk, *Huchi* Deri Persian, *Uhane* Havay, *Zinio* Afgan, *Nima* Pelagic, *Amé* Egypt, *Anichal* Celtic, *Nehima* Congo,—*Kaueshin* Aleutian, *Ichick* Huazteca *Agna* Cumana, *Cama* Peru, *Nashawanith* Powhatan, *Ninohuani* Galibi, *Nandi* Ottomaca, *Juani* Yarura *Amitani* Maipuri, &c.

Holy. Auc D. Yac G. Guaca R.—

Cadish Aramic, *Aucus* Old Latin, *Hagios* Greek, *Agi* Touga, *Haga* Pelagic, *Ca* Turan, *Hancus* Ausonian, *Khuab* Old Egypt——*Aca, huaca* Peru, *Wakon* Dacota, *Huacan* Cora, *Hualic* Huazteca.

Heat, hot, fever, dry. Zechon. *Zeziones* M.—

Ako Old Arabic, *Sicus* Latin, *Xerone, Chaone* Pelagian, *Chon* Egypt, *Chaud* (Cho) French, *Cau* Romanic,——*Achi* Chili.

Hog, Swine, Pecari. Zaino. *Scuna* Ac.

—*Sis-ino* Japan, *Chinia* Ausonian, *Suina* Russian, *Zayos* Pelagic, *Zanno* Oscan, *Zinial* Ligurian, *Muaca, Charcu* Celtic, *Taguazen* Guanch,——*Tayasu* Guarani, *Sayones* Calamari, *Nigàa* Mbaya.

His, her, He, she. LI.

Hill. Huibo D. *Carive* Laet, see mountain.

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Labor. BORIA.

Laborer, Vassal, Servant. NABOR, *Anaboria*; *Naboritis*. See Annals..

Little, Small, Nothing, Insect. NIGUA. *Nianti* Ey.—

Nigu, niga Sicily, *Niente* Italic, *Ngai* Birman, *Naga* Hindi, *Ngni* Newar. *Guti* Bask, *Minizi* Gothic,—— *Piqua* Peru, *Chigua* Darien, *Nechet* Adaiz, *Enchique* Yaoy.

Land. See Earth.

Lord. See Noble.

Light, Shining. TUREIGNA D. See Heaven.

Lake, HAGUAI. See Water.

Man, men, male, husband, people. HITO GUANI, CARI R. *Magua* G. 3, roots IT, RI, AN, connected all over the world: IT found in

Iota Old Gothic, *Itua* Polynesia, *Toy* Old Egypt, *Hitnos* Pelagic, *Hita* Sanscrit, *Ati* Zend, *Itga* Nubian, *Hetus* Ausonian, *Het* Talahet, *Dito* Kawi, *Fito* Japan, *Tuhihuit* Cumanche, &c.——

RI in *Ria* Congo, *Vir* Latin, *Hari* Tombuctu, *Ina* Tambu, *Er* Turk, *Air* Celtic and Haikan, *Yeri* Hungarian, *Ari* Peruvian, *Nieri* Illyrian, *Vair* Gothic, *Viro* Timuacan, *Ir* Oscan, &c.——

AN in *Nan, Yang*, Chinese D. *Ani* Anam, *Gens* Latin; *Han* Mbaya, *Huinac* Tzendal, *Aner* Greek, *Orang* Malay, *Guan* Gaunch,——*Hua* Apalachi, *Huentu* Chili, *Guana* Guanas, &c.

Mother. MAMA D.—Primitive word, found in 500 Languages; identic or nearly so in all the Sanscrit and European Languages, the Atlantic Dialects, Bask and Manchu, Egypt and Tartary, Thibet and Polynesia; changed to *Mu* in Chinese; *Am, Om* in Arabic Languages——In Ame-

rica quite common also, least changed in *Hama* Shebaoy, *Amani*, Adaiz, *Ma* Mobima, *Mama* Betoy, Omagua and Peru.

Moon. MAROYO R. *Marohus* O. *Mona*, *Kati* in Eyeri. See the Annals.

Much, Many. TOCHETA D.—*Tucho* Iberian, *Chuanti* Ausonian, *Chehel* Persian, *Totus* Latin.——*Tacha* Achagua, *Mioch* Mexican, *Tobu* Brazilian.

Mammeafruit. MAMEY D.

Millet. PANYCKE D—*Panicum* Latin.

Mountain or hill, highlands, rough country. TIHUI. *Huibo*, *Baino*, *Zibao*, *Hayti*.——

Mtay Carthul, *Oiten* Lusitanian, *Hauteur* (pr hotœr) French, *Tith* Pelagic, *Buno*, Romaic, *Guibo* Aramic, *Tohu* Copt,——*Uibui* Galibi, *Caquihuin* Totonaco, *Titi* Collas of Peru, *Ehuata* Omagua, *Vata* Tarasca, *Hatez* Chontal, *Guetia* Mbaya, &c.

Music, Noise. HABAO, *Giahuba*.—

Hapan Pelagic, *Hubub* Celtic, *Buba* Congo, *Bhatai* Bali, *Behan* Turan and Khorazan.——*Paypa* Peru, *Ahbal* Huazteca, *Tupan* Guarani.

Me, I, my, mine, myself—NI, N', MI, M'.—Primitive, found in all the European and Asiatic Languages more or less deviated—

Ni, *Mich* Bask, *Ani* Aramic, *Mina* Negro Langs, *Nio* Japan,——*Ne*, *Me* Mexican Languages, *Na* Apalachi, *Ni*, *Mi* Linapi Dial, *Hi* Tarasca, *Ani* Pimas Muscolgi, *Nia* Cora, *Mio* Dacota, *Gane*, *Kuno* Japan.

Metal, hard. NIN. *Guanin* C. *Hobin* D.—*Irania* Sanscrit, *Vina* Jolof,——*Panilgue* (Iron) Chili.

Manati, Sea-Cow. MANATI A.—*Lamantin* French, *Mamatino* Sicilian.

Mosquito. JEJEN D.—*Zinzara* Toscan.
Mushroom. YEGAN. *Guayegan* R—*Fungus*, *Agaricus* Latin, *Mycos* Greek, *Guarib* Slavic, *Guaygrion* Celtic, and Old French.
Meadow. ZAVANA. *Zabana* A. See Field.
Master, Lord. GUAMA. See Prince.
Mantle. YAGUAS. Her. See Dress.
Moving. MANA. See Grammar
Manióc. BONIATA O, is the mild kind, *Yuco* D.
Mahogany. MAHOGANI H. *Cahoba*.
Mangrove tree. MANGLE H.
Noble, good, fine, handsome, lord, chief. TAINO A. *Mato* Her, *Nitaino*, *Mitaino* Dialects.—
Thano Oscan, *Tona* Japan, *Hainac*, *Theano*, *Tuyano* Pelagian, *Turanos* Greek, *Zain* Turk, *Atueyn* Birman, *No* (fine) Greek, *Ethauo* Singala, *Tayon* Kamchatka, *Talen* Iberian, *Ona* (good) Bask, *Sitino* Old Arabic; *Tonos*, *Taminas* Scythian, *Maitai* Polynesia,——*Toani* Mexican, *Tzalleine* Huazteca, *Votan* Choutal, *Noen* Mocobi, *Nin* Abipon, *Hitana* Apalachi.
No, Not, Nothing, Bad. MAYANA, MACA D.—
Eyni Mozabi, Lybian; *Nani* Romanic, *May* Dorian, *Niani* Ausonian, *Niente* Italian; *Ima* Tahiti, *Mabi* Birman, *An* Copt,——*Ama* Othomi, *Isana* Cado, *Nitio* Guarani, *Mayan* Puncays; *Ma*, *Matar* Maya, *Mana* Peru, *Mani* Poconchi.
Nuts. *Zibayos* D—Derived from *Ziba* Stone.
Now, To-day. DI. See Grammar:—*Adesso Oggidi* Italian.
One, first, alone, unique: ATA, ATU R.

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Priest. Bohito. *Bautio, Buhui, Bohique, Behique. Boition, Bouiti, Buutio, Boyeto*, &c., by different writers, and in Dialects. See the Annals and Notes.

Pontif, High-priest. Buhui-tihu A. See High.

Part or Share. See Apart.

Pipe, Tube. Tobaco D. *Tubus* Latin, *Sipos* Greek, *Hukah* Hindi, *Chibuc* Turk, ——*Bacana* Carib.

Purple. Ragui. *Anigua* D.—*Uarg* Celtic, *Banicos*, Iberian.

Patatos. Batatas.—The same in South America.

Place. Guara R.

People, men. Chivi, Ibar D. *Cabres* Eyeri. See Man.

Parrot. Paraca. *Maca* Cuba and Aruac.

Psidium pyriferum. Guava pear. *Guayavá, Guaxaba* D.

Pimento. Pimento.—*Pimienta* Maya.

Poke. Cucato. *Xucato*.—*Pocan* Powhatan, *Coacum* Mohigan, *Cuechiliz* Mexican.

Plain. Magua. See Field.

Palm. Yagua O. *Caico* Eyeri.

Paradise, Coaibai R. Her. See Heaven.

Physician. Boiti G. See Priest.

Parsnep. *Guaieros* D.

Plumbtree, Myrobolan. Xobos R. Plumbs *Hicaco* H. *Cainito* D.

Prince, Lord. Guama D.

Tequeni-gua, Gua-miniqui Her, *Hamon* afr Atlantes,

Samah Lybian, *Lucumon* Etruscan, *Vimala* Sanscrit, *Magister* Lat. *Mana*, *Menuh*, Zend and Old Sanser, *Haman* Iran, *Bugama* Old Arabic—*Tequanes* Mexican. *Tuinametin* Tarasca, *Tequenes* Muyzcas, *Inquathil* Huazteca, *Amo* Choco, *Ahan* Maya, &c.

Raft. BALZA A.—*Balza*, *Balca* Italian D. *Balagan* Malay.

Root, Yam. NIAMES. *Ames*, *M'ames*.—*Ima* Molucas, *Lami* Macasar, *Nuni* Copt, *Boniam* Celtic, *Boan* Persian, *Niami* African L.——*Nanat* Cora, *Moniatos* Calamari.

Rabbits. AGUTI, *Aguchi*, *Huti*, *Utia*, *Cuti* A. R. Peculiar Genus *Cavia* like Rabbits, 4 kinds in Hayti, says Laet.—*Hutia* Largest; *Chemi*, *Cori*, *Mohuy*, Smallest.——*Cavia* and *Pucarara* in Dialects E. *Quinaxes* E. Cuba.—

Saraguchi Egypt, *Guniyu* Sicilian, *Cuniculus* Latin, *Lagotis* Greek,——*Cuyes* Quito, *Coy* Huazteca, *Cuya* Peru, *Curus* Tayronas, *Quinazis* Cauca.

Red. RIS. Diaz, ACHIOTO Her. Bay or Scarlet-red. PU, BU.—

Giria Bask, *Kiris* Arab, *Rehita* Sanscrit, *Rosso* Italian, *Rubus*, *Badius*, *Puniceus* Latin, *Phoenis*, *Erythros* Greek, *Bai* Egypt. *Bugra* Maroco, *Arbho* Thibet.

Rich, Wealth, Wealthy, Treasure. DUCHI M. *Duhos* G. *Duyhzi* D—

Divitia Latin, *Guhya* Sanscrit, *Duhut* Hindi,——*Dites* Darien, *Cusca* Quichè.

Rattle, Holy music. MARACA.—

Amana Bali, *Raga* Pelagic.——*Quaqua* Huazteca, *Amaraca* Tupi Brazil, *Tamaraca* Aruac and Anzerma, *Malaca* Apalachi.

Retreat. TIBA.—*Thbe* Moses, *Tiba* Thibet, *Theba* Egypt. &c.

Remora fish. REMORA G. *Reveo* H. *Rambos* Ac.—*Remor* Pelagic.

Rope. CABUYA G.—*Cable*, *Cord*, English, French, Italian.

River. See Stream.

Rites, worship, reality. REITI.—*Ritus* Latin &c.

Sea, Ocean. BAGUA V. *Balahua* Ey. Evident analogy with *Agua*, *Aqua*, (water) in Spanish and Italian.—

Talahua Mogol, *Balua*, *Pela* Pelagic, *Va* Sanscrit, *Ab* Persian, *Baa* Sussu of Afr, *Panyui* Tarahum, *Cagua* Saliva, *Gua* Tupi.

Star, Bright. STAREI D.—Primitive, found from England to India.

Asterias Greek, *Aster* Pelagic, *Sial* Osset, *Taroth* Aramic, *Tara* Hindi, *Stara* Sanscrit, *Izeran*, *Yethra* African Atlantic, *Izara* Bask, *Sitarah* Persian.—— *Sirica* Galibi, Tamanac and Otomaca, *Chirica* Yaoy, *Silico* Betoy, *Egrai* Abipon, *Stan* Aleutian, *Setere* Patagon.

Sword, Club, Weapon. MACANA A. *Machana* O.—

Mukenai Dorian, *Makairà* Greek, *Magal* Aramic, *Maguila* Bask, *Maco* (spear) Gaunch, *Mayado* (club) Do. *Mazza* Italian, *Mace* Old English,——*Macana* Darien, and many other languages of South America. *Macahui* Mexican.

Stream, River, Flood, NIQUEN. *Neguin* D. *Ziniquin*, *Cuhen*, *Agua* in Cuba.—

Dhuni Scanscrit, *Dunic* Osset, *Dejamen* Guanch, *Chuen* Chinese, *Cuemen* Celtic, *Hunica Kayan* Turan, *Nahuen* Pehlvi. *Amnica* Ausonian, *Nukil* Afgan, *Binanga* Bugi, *Annigan* Scand, *Annegar* (to drown) Italian, *Nikli*, *Khian* Lezghi, *Nikar*, Toba Old Arabic.—— *Wuinic* Aruac, *Necua* Yarura, *Cuyk* Aleutian, *Nidachi* Cado, *Uchi* Chacta.

Storm, Hurricane, Fury. FURACANE D. *Huracanes* G. *Urogan* Ey. Derived from rage and fury of elements, primitive roots. —*Rages Soarah*, (rage and storm) Aramic, *Racas* Toba Arabic, *Taravat* African Negros, *Burasca* Italian, *Orage* French, *Hurlig* Saxon, &c.

Sun. BOINIAL, BINTHAITEL. See Annals. *Kachi* in Eyeri. See King.

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Thou, thy, thine. TI, TE.—Primitive from Celtic to Sanscrit. *Ti*, *te*, *toi*, *tien* Greek and Illiryan, nearly similar in Bask, Gothic, Pelagic, Latin, Italian, Persian, Magyar, &c.

Take. CHUC C. *Chugue* Her.—*Busca* Italian, *Aku* Lampung of Sumatra.——*Huyca* Huazteca, *Uhca* Tarasca.

Tomato. TOMATES G.

Temple. See Church.

Tree. See Wood.

Town, habitation. BOHIO, same as house —*Bahus*, *Pagus*, *Urbis* Italic L., *Paese*, *Pays*, *Payz* Modern L., *Choyo* Greek D., *Bajeth* Aramic, *Huebo* Iberian, *Bohus* Pelagic, *Bya* Scand, &c.

Thread. HICO D.—*Hilo* Oscan, *Trico* Greek, *Hagu* Nepal ——*Hito*, *Pito* Maya.

Tobacco, COHIBA O. COGIOBA R. *Cohoba* D.—*Dokhan* Arabic, *Tuhica* Nuba,

Turtle. ICOTA G. ICOTEA H. *Cabini* D. —*Chucua*, *Icuma* Sanscrit, *Boco* Bali.—— *Cotos* Cumana.

Two, or Second. BEM-?—*Bi*, Bask, *Binus* Latin, *Ambi* Italian.

Three, or Third. ABEM?

Tame, Mild. MATUM D. *Boniatum* O. —*Bonus* Latin.

Throne. DUCHI M.

Vine, Creeper. BEJUCO D.—*Bixuco*, *Bexucum* O., *Bochuco* M. Grape-vine. UVERIU. *Uyeros* M.—*Uva* Italian, *Viniera* Catalan, *Zibi* Arabic, *Ivy* (pr Aivi) English.

Vassal. See Laborer.

Water. Ama. Bagua.—

Primitive. *Ma* Atlantes and Lybian, *Aman* Modern Atlantes, *Aemon* Gaunch, *Mohu* Copt, *Nam* Siam, *Maim* Arabic, *Balua* Pelagic, *Oman* Old Arabic, *Ameh* Affadeh Negros, *Maza* Congo, *Kama* Corana, *Asma* Romaic, *Agua* Spanish, *Aigo* Romanic, *Lagus*, *Lacus* (lake) Latin and Celtic.——*May*, *Mayu*, Peru, *Nhama* Puris, *Amuk*, *Ahua* Tzuluki, *Ha* Chontal, *Maya*, *A* Mexican, *Agua* Veragua, *Ak* Atakapus, *Haya* Shebay, *Aya* Yarura, *Ahay* Eslen, &c.

Woman, Wife. Inuya. Hita. Iti. Bibi *Inara*, *Liani*, *Churon*, Ey.—

Several roots, *Iti* same as *Hito* man,—*Bibi* is wife D. *Gyna* Greek, *Guine* Old French, *Nurin* Desatir and Hindi, *Cunica*, *Enaztia*, *Toya* Bask D., *Iona* Pelagic, *Zaita* (girl) Bask, *Zitta* (bride) Sicilian, *Tanaya* Tedla Atlantic, *Yuri*, *Nin* Chinese Dialects, *Ita*, *Itua* Oscan, *Gin* Haikan, *Gina* Australia, *Cuinta* Congo, *Nuriu* Hindi, *Machini* Polynesia; *Ana*, *Biana* Oscan, *Puta* Venitian, *Heana Beana* Celtic, *Zitella* (girl) Italian, *Nurani* Pehlvi, *Shina* Copt, *Wanito* Kawi, *Uxor* (wife) Latin, *Boba*, *Chura* Slavic Bulgar, *Biby* Malabar, *Muchn* Iran, *Keron* (girl) Dorian Greek, *Kóriza* Romanic, &c.——*Uita* Cora, *Zitua* Mexican, *Nuatitu* Saliva, *Esena* Moxas, *Tiguy* Muyzcas, *Tinio* Maypuri, *Yatè* Mocobi, *Nikib* Atakapus, *Zina* (girl) Othomi, *Wanita* Uchi, *Iras* Cumana, *Ita* Coyba, *Nia* Apalachi.

White. Yuca, Luca A.—

Leucas Greek, *Ca* Turan, *Casis* Scythian, *Chuna* Bask *Aluca* Lezghi, *Cucua* Abask,——*Luza* Chacta, *Elu* Galibi, *Lapaca* Mbaya, *Zaco* Totonaca, *Luc* Chili, *Yurac* Peru, *Hacaya* Cado, *Usca* Ozage, *Yutaga* Mocobi. *Zac* Maya.

Wood or Tree. Maca, Mapu A. Butos Ac.—*Maica Chimala* Dialects.—

Kha Circaz, *Micha* Abask, *Khad* Osset, *Taimala* Lezghi, *Makia* Oscan, (yet forest in Toscan,) *Gas* Hindi, *Gatz* Pehlvi, *Agaz* Tartar, *Cayu* Malay,——*Ca* Omagua and Guarani, *Caa* Mbaya, *Kag* Atakapas, *Canch* Nachez, *Manca* Adaiz, *Aca* Peru,

&c. [*Butos* is like *Bois* (bua) French, *Wood* (Vud) English.

War, Army. GUAZAVARA G. *Huctu* Ey. Warrior. VARA.—Root same as in English and Gothic, *Guerra* Italian. &c.

Wanderer. UMAKUA Ey.—*Omuvagu* Sicilian.

Wind or Air. BANZEX D.—Primitive, *Baud* Old Arabic, *Bao* Hindu, *Bad* Persian, *Bau* Ruyaga, *Andai* Oscan, *Nabha* Sanscrit, *Bentus* Ausonian, *Bana* Kawi, *Hanem* Pelagic, *Abklia* Abask,——*Eheca* Mexican, *Acate* Cora, *Peco* Chetimacha, &c.

West. SORAIA R.—*Warab* Old Arabic, *Varapa*, *Saraya* Sanscrit, *Urop* Pelagic, *Hesper* Greek, *Vesper* Latin, *Urai* Bugis. *Sor* Aramic. See Setting Sun.

World. QUEYA, OCON R. D.—*On* Oriental Root, *Xton* Greek, *Queya* from *Quiscaya* whole earth.

Which, HIQUI Laet.—*Qui* French, *Ilquale* Italian, *Cui* Sicilian.

Worms. CUSI. *Piojo* in Jamaica.——*Cus* Lybian, *Baco* Toscan, *Pioc* (vermin) Celtic.

Yes. HA.—Primitive. *Ha* Lezghi, *Ya* Gothic and Lamut, *Do* Ostiac, *Aham* Arabic, *Am* Haikan, *A* Timani and Bulam Africa, *Uaa* Jolof, *Yaga* Congo, *Ay* English, *Hea* African Atlantes,——*Haha* Apalachi, *Aa* Aleutian, *Haa* Otomaco, Othomi and Cumanchi, *Ya* Totonac and Puris, *May* Chili, *Oyah* Ozage, *Ahi* Cado, *Yasay* Aruac.

Yellow. HOBAS.—*Majob* Lezghi, *Lobidus* Ausonian, *Bahenda* Biaju of Borneo,

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Ghost, *Dupi*, J.
Life, *Bi*, C. L.
Fountain, *Mini*, C. L.
Wood, *Maica*, J.
Cedar, *Cauvana*, C.
Dog, *Alco*, C.
Alligator, *Cayaman*, C.
Poke, *Cucato*, J.
Fire-fly, *Locuyos*, C. *Zievas*, L.
Noble, *To*, *Mato*, C.
Shell, *Cohobas*, C.
Guayac, *Guacum*, C.
Red, *Ris*, C.
White Worm, *Cusi*, J.
Palm Worm, *Piojo*, J.
King. *Caxicus*, C.
Within, *Hiqui*, *Nacan*, C.
Gold, *Nucay*, C. L. Columbus.
Yams, *Mames*, C.
Grape Vine, *Uveros*, C.

FRAGMENTS ON THE EYERI EASTERN DIALECTS OF BORIQUEN AND THE CARIB ISLANDS.

B. Boriquen, by Herrera, Acosta, &c.
E. Dialect of the Women of Carib, quite different from Carib, by Rochefort, &c.

Land, Island, *Kati*, E. *Ça*, *Ay*, B.
God, *Iocana*, *Guama-nomocon*, B.
Noble, *Ditayno*, B.
Snake, *Boba*, B.
Cloudy, *Furzidi*, B.
Mahogany, *Maga*, B.
Poison Apple, *Manzanila*, B.
Cotton Tree, *Zeyba*, B.
Violet, *Quibey*, B.

Bananas, *Camois*, E.
Coco, *Coquillas*, B.
Guayac, *Guage*, B.
Hog, *Saine*, B.
Boat, *Piraguas*, B.
Wood, Tree, Bow, *Chimala*, E.
Angel, *Chemin*, Angels, *Chemignum*, E.
Spirits, *Opoyem*, E.
Moon, *Mona*, *Kati*, E.
Storm, *Urogan*, E.
Blood, *Moinalu*, E.
Heaven or above, *Ubec*, E.
Bread, *Maru*, E.
Boat, *Canoa*, *Pages*, E.
Man, *Eyeri*, Men, *Eyerium*, E.
Woman, *Inaru*, Women, *Inuyum*, E.
Foe, *Akani*, E.
Little, *Nianti*, E.
House, Hut, *Tuhonoco*, E.
Garden, *Chali*, E,
War, *Nihuctu*, E.
Mother, *Bibi*, *Nucu-churon*, E.
Father, *Baba*, *Nucu-chili*, E.
Grandfather, *Narguti*, E.
Wife, *Liani*, E.
Son, *Rabu*, E.
Daughter, *Rahen*, E.
The, *Ni*, *N'*.
Heart, *Nanichi*, E.
Vassal, *Labuyu*, E.
Sea, *Balana*, E.
Bed, *Nekera*, E.
Sun, *Kachi*, *Cochi*, E.
Money, *Agucat*.

Palm, C*aico*.
Red, *Pu*, E.
People, *Ibas*, B. *Cabres*, E.
Priest, B*oyez*, E.
Wanderer, *Umckua*, E.
Devil, *Mabuya*, E.

VOCABULARY OF THE CAIRI OF TRINIDAD ISLAND, 1594.

This Dialect of the ARUAC is the nearest geographicaly to the *Eyeri*, and yet very different; nearer in words to the *Aruac* of the Continent. Therefore the *Aruac* and *Taino* altho' belonging to the same group, are distinct Languages, and the two people had been separated for ages.

Dudley collected in 1594, about 55 words of it, which are in Purchas, yet have been neglected by all the Philologists. Out of these 27 are in my *Taino* List, and offer 16 affinities, equal to 56 per cent. The remainder 27, lack there and cannot be compared; but afford a kind of supplement to it.

16 COMPARABLE WORDS AKIN IN BOTH.

Man, *Guttemock*.
Woman, *Hiaru*.
Heaven, *Huihua*.
Gold, *Calcoari*.
Maize, *Mauris*.
Pipe, *Baiyu*.
Shell, *Tibetibe*.
Water, *Bara*, *Òronuy*.
Sun, *Hadali*.
Moon, *Katti*.
Bread, *Callit*.

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Chest, *Bodad.*
Well, *Sakel.*
Bracelet, *Techir.*
Scissors, *Arkeano.*
Comb, *Baruda.*
Mouth, *Lacoak.*
Bell, *Toletilero.*
Stick, *Adoth.*
Beach, *Barenaine.*
Flying fish, *Bohery.*
Tunny fish, *Uassa.*
I dont know, *Nonquo, Nonquapa.*

FRAGMENT ON THE ARAGUAS OF BRAZIL, 1519.

As early as 1519, Pigafetta collected a dozen words of the Brazilian Language; which are quite different from the *Tupi*; but very akin to the Haytian. Altho' he does not name the tribe he visited, they must have been *Araguas*, who are thus traced to the *Aruac* Stock. This great nation was still further extended; since the Patagons or *Tinguis*, the Chiquitos or *Taos*, and perhaps the *Charruas* belonged to it, as I shall show elsewhere. Meantime adding some words from Cabot & Vespucci, we have 17 Araguas words, whereof 14 are comparable with the Haytian, offering 10 affinities, which gives 72 per cent of mutual analogy, much more than with the *Cairi.*

10 CONSIMILAR WORDS.

House, *Boi, Bohio,* by Cabot.
Corn, *Maiz.*
Rattle, *Hanmaraca.*
Boat, *Canoe.*

Sword, *Macana*, Cabot.
King, C*achic*, (written C*acich*) Italian Ortography.
Good, *Tum*.
Bed, *Hamac*.
Big-land, *Taquino*, by Vespuci, name of Brazil.

4 DIFFERENT COMPARABLE WORDS.

Knife, *Tarse*.
Bananas, *Pacaras*.
Pear, C*axus*, by Cabot.
Meal or Cassave, *Hui*.

3 WORDS NOT COMPARABLE.

Hook, *Pinda*.
Scissors, *Pirame*.
Comb, C*hipag*.

TABLE OF CONTENTS.

Preface, - - - Page 3
Chapter I. General Introduction, 13
Ch. II. Materials, - - - 35
Ch. III. Cataclysms and floods, - 76
Notes, - - - - - 98
Ch. IV. General View, 101
Notes, - - - - 117
Ch. V. Linapi annals from the creation to 1820, - - - - 121
Notes, - - 149
Ch. VI. Haytian annals, 162
Theogony and Cosmogony, - 166
Antidiluvian History, - 173
Ancient History, - - 176
Notes, - - - - 204
Ch. VII. Haytian Language restored, 215
Comparative Vocabularies, - 230
Dialects, - - - 253

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