INTRODUCTION.

NATIONS, like mankind, advance insensibly from infancy to youth. The scenes of puerility are forgotten or neglected in the pride of riper years. Few, indeed, feel inclined to look back on antiquity. The regions which we behold are remote. Beyond a certain line every thing disappears in shades, and the distant land in which we travel, seems to be inhabited by phantoms and strange forms. An inquiry after the origin of nations is certainly an obscure, but yet an interesting labyrinth to perambulate. Weak and unphilosophic minds may, no doubt, deem this a barren subject, which their taste or curiosity leads them not to examine with that degree of interest which its importance evidently deserves. But nothing can prove more beneficial and amusing to the studious and inquisitive mind, than a proper knowledge of the various races of men, which constitute the great human family, for it is only in this way that a man can know himself.

When we take even a superficial view of the surface of the globe which we inhabit, we evidently perceive, that, at some unknown remote periods, various revolutions have happened, which not only affected materially the superficial structure of the earth, but the state and condition of its inhabitants.
Although we may fairly boast of the pre-eminence of the human species, over all other animals in arts of ingenious contrivance, and in mental capacities, which elevate our hopes beyond terrestrial enjoyments, yet we find the earth inhabited by different races of men, who do not only vary in complexion, manners and customs, but their rules of conduct, sentiments and opinions, are apparently so contrary and inconsistent, that the minds of the curious are at once struck with a degree of surprise, which naturally excites a desire of consulting those extensive sources of information, which have been laid open to the antiquary, by the travels and researches of modern travellers. The intellectual faculties of man, as well as his bodily frame and complexion, exhibit so various an aspect among different races of mankind, as would seem to authorise an arrangement of the human species into different classes, marked by a specific diversity of powers, both mental and corporeal.

The revival of critical learning, however, has induced the learned and the intelligent to examine with some interest, the early state of mankind, as well as the striking diversity in the human species throughout the regions of the earth. The whole human race, when compared with the present generation, were in a state of infancy, for many centuries after the deluge, as well as in the antediluvian world. To observe mankind leaving the first rude stages of society, and advancing gradually in the provinces of civilization and refinement, till they came to cultivate the arts and sciences, and to form wise regulations for the better government of communities, is a contemplation in which every man should indulge, in order to know what man really is, and what he has been. The wonderful revolutions which every age and every year have produced in the mental regions of man, go to prove that the human race have not yet attained their manhood.

But how much soever men may seem to be diversified by manners and customs, opinions and sentiments, shape and size of body, colour, complexion, the organization of
the human frame, throughout the world, proves an uniformity of species, which makes it appear probable, that the whole human race have been descended from one original pair, as we are assured by sacred history.

On discovering, therefore, such a contrariety in the bodily frame and features of man, as well as in his mental capacities, we are led to attribute this diversity in the human species, to that general revolution which happened at the confusion of Babel. From Holy Writ we are assured that, for several centuries after the deluge, mankind continued together and composed only one nation, seated in that country which was watered by the rivers Euphrates and Tigris, sometimes called in general Syria, but more particularly distinguished by the several names of Armenia, Assyria, and Chaldea. Being the children of one family, (of Noah and his sons) their language was the same, notwithstanding the early difference which appeared betwixt Ham and his two brothers; and doubtless their religion, customs and manners, could not be very different so long as they continued together.

During their abode in the plains of Shinar, the sons of Noah conceived the project of building “A City and a Tower,” in order to make themselves “a name,” or rather a sign lest they should “be scattered abroad upon the face of the whole earth.” This tower, says Moses, they impiously designed should reach to heaven; and various are the conjectures that have been made as to the motive that could have suggested so vain a thought. But whatever it might be, it was displeasing in the eyes of God, and he accordingly obliged them to abandon their enterprise by confounding their language, so that, unable to understand each other, they named the city Babel, which signifies confusion, and dispersed.

Some writers have imagined that the tower of Babel was undertaken out of fear of a second deluge, and therefore, the projectors resolved to raise a structure of sufficient height to fly to in case of danger; among them may be classed Josephus. Others, that, knowing before-
hand they should be dispersed through all the countries of the world, they built this tower to defeat the design of the Almighty; because, having a tower of such vast height as they proposed, those who were at a distance, might easily find their way back again—so thinks Usher. But had either of these been their real design, they would rather have chosen some high mountain, such as Ararat, for their mark, than have built any tower whatever; for it can scarcely be supposed, that they were so foolish as to imagine they could really reach heaven with their structure; and though Moses so expresses himself, his words ought not to convey any other idea than do those of the same historian and his countrymen, which describe cities (Deut. i. 28. ix. 1.), as walled up to heaven, when they speak of very strong places.

A third class of writers suppose that the top of this tower was not designed to reach to heaven, but to be consecrated to the heavenly bodies; in other words, that on its top was to be raised a temple for the worship of the sun, moon, stars, fire, air, &c., and that, therefore, the true Deity interposed his presence to prevent a total and irreconcilable defection; such is the opinion of Tenison. But whatever might have been the scheme of these builders, it is sufficiently evident that the project was displeasing to the Almighty, who finally confounded their airy plans by miraculously introducing different languages, or at least different dialects of the former universal language.

By this confusion, those who spoke the same dialect, consorted together, and separated themselves from the families or tribes whose language they no longer could understand. Thus was mankind reduced to the necessity of forming as many different parties as they had languages among them. As those different tribes dispersed themselves into many countries, and had no intercourse with each other, it was necessary that the essentials of their religion, manners and customs, should also undergo a change. This was actually the case, for mankind, im-
Immediately after the confusion of tongues, was split into many distinct nations, speaking a variety of dialects, while they also adopted modes of living quite different from those which they practised on the plains of Shinar, where they lived together.

Thus, therefore, was the tower of Babel, memorable for the great event of the confusion of languages, consequent upon its projection, as well as by its being the original of the temple of Belus, deemed among the ancients as one of the seven wonders of the world. But, such is the transitory nature of all that pertains to man, that it is now a heap of ruins, and so utterly defaced, that the people of the country are not certain of its real site.

As mankind increased and multiplied in the different countries which they inhabited, several bodies were sent out to seek their fortune in strange lands. Finding that they were fine and delightful countries, which promised them great felicity, they were soon induced to separate and form new settlements. Others, by reason of civil and domestic quarrels, were driven abroad, and passed into distant regions far beyond the encroachment of an enemy.

Thus they spread themselves over almost the greater part of Asia; but their roving and wandering disposition was not yet satisfied, until, by continued migrations, they extended their discoveries throughout Africa, Europe, and finally America.

We shall now proceed to view, as briefly as possible, the Creation, the site of Paradise, the Antediluvians, the Deluge, and the foundation of Nations by the posterity of Noah, in order to descend gradually to the dispersion of mankind and the settlement of countries, so that we may thus discover which of the three sons of Noah, the American Indians should claim as the founder of their nation. Although this inquiry might, at first sight, appear as somewhat foreign to the subject which we have undertaken to illustrate, namely the origin of the Indians, still a concise account of these great events in the history of man may
not prove useless to many of our readers, who might not have, hitherto, paid any particular attention to these subjects. We hope, therefore, that the novelty of our plan, while it tends, not only to trace the origin of the Red Men of America, but that of almost all other nations likewise, will be equally gratifying to the scientific and the curious.

CREATION OF THE WORLD.

In order to arrive at the particular era, when the matter of this earth was called into existence, philosophers have amused themselves in various ways. The materials of which it was composed, and the means whereby they were disposed in the order in which we behold them, is a subject also, which, though far beyond the reach of human sagacity, has nevertheless originated theories and controversies almost without number, among the learned of all ages and countries. Many imagine that the world had no beginning, but existed from all eternity, while others are of opinion that it did exist at some particular time unknown to man, and that it was destroyed at different times by some great revolution in nature.

With regard to the opinion, that the world existed from eternity, none of the ancient philosophers seem to have had the least idea of its being possible to produce something out of nothing, not even by the power of the Deity itself; hence must have arisen the erroneous opinion that the world had no beginning. Next to this system, came the doctrine, that, though the matter of the world be eternal, its form is mutable.

The learned have observed, calculated, and commemorated the appearances and revolutions of the heavenly bodies, to the system of which this orb belongs; they have penetrated into the bowels of the earth and the depths of the ocean, to trace the irregular dispositions of
these strata, and the strange confusion in which their materials are often intermingled together; yet their researches have ended only with suggestions, that these spheres have continued to roll through countless ages.—While some have asserted, that the idea of creating a world out of nothing, is at once a contradiction to reason, which is sufficient to overthrow the doctrine of revelation, others have boldly stood forth and maintained, in support of the sacred writings, that the fact of creation out of nothing, by an infinitely powerful and wise self-existent God, so far from being repugnant to reason, to say nothing of revelation, is highly probable, and demonstrably certain.

If we refer to sacred writing for the ascertainment of truth or knowledge on this point, we only learn that the world had a beginning, without stating any particular period; for Moses, in alluding to the commencement of things, goes no farther than to say, that in the beginning God created the heavens and the earth. From this general language of the Divine lawgiver, we cannot evidently ascertain the particular period at which the world began to exist.

Indeed all the philosophical inquiries which have been made in all ages, concerning the beginning of the creation, have not as yet been able to enlarge the testimonies of sacred history, or refute its authority by showing any inconsistency or contradiction in its venerated narratives. With all the ingenuity, therefore, of the scientific, either ancient or modern, no evidence has been produced, by which we can reasonably doubt or improve the Mosaic account.
INTRODUCTION.

SITUATION OF PARADISE.

We have thought proper to allude to this subject, in order to controvert the theory, that in America Adam and Eve first drew the breath of life; for few can be ignorant of the fact, that a treatise has been written, showing how the whole world is indebted to America for its inhabitants.

This, as well as every other subject of antiquity, has originated a variety of speculative opinions. Those who entertained the most extravagant notions concerning a local paradise, have placed it within the orb of the moon, in the moon itself, in the middle regions of the air, and in many other places which their fancy might point out. Such, however, have wandered without the province of reason and probability. Many have denied that there did exist such a place as the garden of Eden, interpreting that part of scripture which alludes to it, in an allegorical sense, and alleging that the ancients, and especially the Eastern nations, had a peculiar and a mysterious mode of delivering their divinity and philosophy, and that the latter is frequently adopted in scripture, in explaining natural things, sometimes to accommodate the capacities of the people, and at others, to describe the real, but more hidden truth.—But though it is admitted, that some of the ancient philosophers affected such an allegorical way of writing, to conceal their notions from the vulgar; yet it is apparent, that Moses had no such design; and as he assumes to relate matters of fact, just as they occurred, without disguise or art, it cannot be supposed that the history of the fall is not to be taken in a literal sense, as well as the rest of his writings.

Some, who conceded its reality, have rambled through countries unknown to man; while others discovered it under the north pole, and in that place which is now occupied by the Caspian sea. It has also been boldly
and stubbornly maintained, that the site of paradise was to be discovered in America, that it was here that Adam and Eve first drew the breath of life; and that it is to America the whole world is indebted for its inhabitants.

The opinions, even of the more rational inquirers, are very strangely divided. Tartary, China, Persia, Armenia, Mesopotamia, Chaldea, Arabia, Palestine, Syria, Ethiopia, and even Sweden, have been ransacked in search of this wonderful garden.

The opinion has likewise prevailed, that the whole earth was originally in a paradisaical state of beauty, although Moses, say they, has put a part for the whole, that man might better conceive the primitive appearance of the earth, which was afterwards destroyed by the violent concussions of nature, caused by the general deluge.

If we consider the general habit which prevailed in the early ages of allegorizing every obscure passage of scripture, we need not at all be surprised at the diversity of opinions. There is a certain portion of mankind, the Jews, who are more immediately connected with the history of Moses than any other people, and from them we would naturally expect to receive some information on the subject; yet they are so utterly ignorant of the geography of the sacred history, and of the situation of Paradise, that there is no wonder why this question should not be easily solved. Josephus, their historian, supposes that the Nile and the Ganges were two of its four rivers; and in this opinion he is supported by some of the Christian fathers.

Near Tripoli, there is a place called Eden; the river Tigris has an island of the name of Eden; and near Tarsus in Cilicia, there is a city still going under the name of Adena or Aden. In Syria, there is Eden; and in Chaldea, about Telassar, there is another. These two are mentioned in the Mosaical account, the latter of which may, very probably, be the famous garden.
It may here be observed, that Eden or Aden signifies, in the Hebrew, pleasure; and hence any delightful situation would sometimes receive this name.

But let us now attend, for a moment, to the description of Moses himself. "And the Lord God planted a garden eastward in Eden; and a river went out of Eden to water that garden; and from thence it was parted and became into four heads. The name of the first is Pison: That is it which compasses the whole land of Havilah, where there is gold; and the gold of that land is good; there is bdellium and the onyxstone. And the name of the second river is Gihon; the same is it which compasses the whole land of Ethiopia, or Cush. And the name of the third river is Hiddekel, that is it which goes toward the east of (or eastward to) Assyria. And the fourth river is Euphrates."

From this particular geographical description of Eden, it is not possible that Moses could be speaking in an allegorical language. If this be an imaginary paradise which he describes so minutely, it follows that his language was also figurative, when he tells that the ark rested on Mount Ararat, and that the sons of Noah removed to the Plains of Shinar: for the three scenes are described by the sacred historian, as immediately succeeding one another. Eden then, according to Moses, was bounded by countries and rivers well known in his time, and some of them go to this very day, under the same names which he gives them. It must, evidently, therefore, have been his intention to point out to the post-diluvian world, where Eden and Paradise were situated in the former world. We also see, that he does not make use of antediluvian names in his description of this garden; but, as we have already said, of names of later date than the flood. The deluge, it is true, has greatly disfigured the face of the earth; but we are aware, at the same time, that the convulsion has been more fatal in some places than others; and if there had been no indications or marks of it remaining,
Moses would not surely be so confident in describing its particular situation.

Without examining here all the opinions which have been entertained on this subject, we shall pass on to the more rational conjectures of various eminent men.—They consist of three schemes; the first is espoused by the learned Heidegger, Le Clere, Pere Abraham, and Pere Hardouin, who place Paradise near Damascus, in Syria, about the springs of Jordan. Notwithstanding, however, the reputation of these men, this opinion appears to have no foundation. We must first discover those marks which are mentioned in the Mosaic description, before we can admit its probability.

Sanson, Reland, and Calinet, who were no less renowned for learning, come next with their opinions. According to them, Eden was situated in Armenia, between the sources of the Tigris, the Euphrates, the Araxes, and the Phasis. Although the diligent and learned Strabo, and other ancient geographers, have informed us, that the Phasis rises in the mountains of Armenia, near the springs of the Euphrates, the Araxes and the Tigris; yet from modern discoveries we are led to assign it a different source, by going to Mount Caucasus, where it takes its rise. Besides, the Phasis does not flow from south to north, but from north to south. According to this supposition, we want a whole river, which joins the Araxes before it falls into the Caspian Sea. This hypothesis, however, is supported by Mr. Tournefort, an authority, certainly worthy of some notice.

Huet, bishop of Soissons and Avranches, Stephanus Morinus, Bochart, and several others highly versed in the geography of that country, stand forth in defence of the third scheme, which certainly seems the least objectionable of the three. By them Eden is placed upon the united streams of the Tigris and Euphrates, called by the Arabs, Shat-al-Arab, which signifies the river of the Arabs. It begins two days journey above Bassora, and
divides again into two channels about five leagues below. These channels empty themselves in the Persian Gulf.—Thus, the Shat-al-Arab must, consequently, be the river going out of Eden, which river, considered according to the disposition of its channel, and not according to the course of its stream, divides into four heads or different branches, which make the four rivers mentioned by Moses; two below, viz., the two branches of the Shat, which serve for the Pison and Gihon; and two above, viz., the Euphrates and Tigris; the latter whereof is called Dijlat by the Arabs, and is now allowed to be the Hiddekel of Moses. By this disposition, the western branch of the Shat will be the Pison, and the adjoining part of Arabia, bordering on the Persian Gulf, will be the Havilah; and the eastern branch will be the Gihon, encompassing the country of Cush or Chuzestan, as it is called by the Persians.

We see not, therefore, why this last opinion should not coincide with the account of Moses, who tells us, that a “river went out of Eden to water the garden, and from thence it was parted, and became into four heads.”—Moses cannot be misunderstood here, for he expressly says, that in Eden there was but one river, and that, having gone out, it was parted and became four streams or openings, two upwards and two downwards. If we suppose the Shat-al-Arab to be the common centre, by looking towards Babylon, we may see the Tigris and Euphrates coming into it, and by looking down towards the Persian Gulf, we may see the Pison and Gihon running out of it.

Whatever objection may be made against this hypothesis, none appears to be more consistent with the description of Moses. By this supposition, Eden is reasonably placed in the great channel formed by the united streams of the Tigris and Euphrates; besides, the fertility of the neighbouring country, Mesopotamia and Chaldea, should, in a great measure, tend to confirm this belief. We are assured by several modern travellers, that there is not a
finer nor a richer country in all the dominions of the Grand Signior, than that which lies between Bagdad and Bassora, being the very tract which, according to this scheme, was ancienly called the Land of Eden.

THE ANTEDILUVIANS.

A single pair were the first progenitors of the whole human race, but their primitive innocence and felicity were quickly lost in misery and guilt; and the unfortunate circumstances which produced the fatal change in their own condition as well as in that of their posterity, are already too well known to receive the slightest comment from us. In the progress of their lives, however, their offspring became numerous. Dissension and mutual hatred increased as they multiplied in numbers. Crimes and vices were introduced among men from the very moment that Cain imbued his hands in the blood of his brother Abel.

In the meantime the posterity of Cain improved the arts taught them by Jabal and his brothers. They built cities—their various degrees of strength or of industry had produced inequality of condition; opulence had substituted artificial and extravagant luxuries for the simple and pure pleasures of nature; and notwithstanding the interruption of peace which was caused by the growing depravity of the age, they still pursued a connubial union, which so rapidly multiplied their numbers, that many different generations were contemporary upon the earth.

Josephus relates, that the children of Seth, by the contemplation of the heavenly bodies, laid the foundation of the science of astronomy; and, understanding from a prediction of Adam, that the earth was to be destroyed, once by water, and once by fire, they engraved their observations on two pillars, called the pillars of
Seth—the one of stone to preserve them from the effects of the flood; the other of brick, to resist the violence of fire. There is every reason, however, to believe that the beginning of the general corruption arose from the unhappy marriages of the sons of Seth with the daughters of Cain, so that their manners were soon depraved, and at length they had degenerated so far, that “the wickedness of man was very great on the earth, and every imagination of the thoughts of his heart was only evil continually.”

The wickedness of the Antediluvian world may be accounted for in various ways. They had a hereditary propensity to evil, derived from Adam, their common apostate father; and this degeneracy was soon discovered in the murder of Abel. Vice, like contagion, spread, and so quickly did it contaminate the whole family of mankind, that “it repented the Lord that he had made man on the earth.” The longevity which the inhabitants of the world attained, contributed, in a great measure, to introduce those vicious practices which the present short duration of human life can seldom imbibe. In the course of eight or nine hundred years, the usual age of Antediluvians, the same person could obtain immense wealth, which should naturally tend to the enjoyment of splendor, elegance and luxury, so that a lust after sensual pleasures would wholly occupy the hearts of those uncultivated people. Living together, as they did in the early ages of the world, and speaking the same language, we may naturally suppose that the vice of the one would be readily imparted to the other, until the whole community was tainted with the common malady.
THE DELUGE.

Amid this general perversion of the human heart, when mankind were running headlong into all manner of vice, Noah, the son of Lamech, was born. Of all the numerous population, by which the earth was inhabited at this time, Noah alone was found perfect in the sight of God; he, therefore, found grace before the Almighty, who declared to him his determination of bringing a deluge of water upon the earth, to destroy all who dwelt thereon. Lamenting this sad state of society, and knowing the impending judgment with which God had threatened to visit a sinful world, Noah stood forth, without fear or dismay, as "a preacher of righteousness," to bring his fellow-men to a recollection of their impiety, and a just sense of their danger; yet his Divine admonitions were of no avail. The haughtiness, the incorrigible obstinacy, and the universal depravity which pervaded all ranks and sexes were not to be easily affected by the preaching, counsel, and authority of this one righteous man.

During all that period which expired in the building of the ark, Noah never ceased to warn and remind a guilty people of the approaching desolation. Carelessly and independently they proceeded in the commission of sin, and often amused themselves with Noah’s folly in his vain attempt to construct the means of preserving the human race from general ruin. Although God had allotted 120 years for men to repent and escape, yet all was in vain! The heart of man, depraved and ruined by the fall, was deaf to the awful warning, and the whole was treated with derision. The vengeance of heaven was not, however, to be much longer restrained. The great fabric of Salvation was at last finished. The awful period was at hand; yet Noah and his family were alone to be saved. The other particulars appertaining to this catastrophe are already too well known to require any notice here.
In departing from the Antediluvian world, it might be inquired, how it came to pass, that, in those days, people attained to so extraordinary a longevity. In order to reply to this question of curiosity, we must form various conjectures. Some writers, to reconcile the matter with probability, have asserted that the Antediluvians computed their ages by lunar months, and not by solar years: but this expedient would reduce the length of their lives to a shorter period than our own. If this hypothesis be admitted as probable, it must necessarily follow, that some of them were fathers at the absurd age of six or seven years. Besides, the whole interval between the Creation and the Deluge would then be contracted to less than two hundred years. This supposition, therefore, we shall, at once, reject as incredible.

For this longevity there are, however, reasons sufficiently obvious. In the first place, we must suppose, that, while the earth was inhabited by a scanty population, commencing with a single pair, it would be necessary to endow men with a stronger frame, and to allow them a longer continuance on earth, for peopling it with inhabitants. Philosophers, likewise, contend, and in our opinion, on very reasonable grounds, that the qualities of the air, and consequently the stamina of the human constitution, were greatly altered for the worse by the several changes which the world must have undergone at the flood. We are, indeed, convinced, beyond the possibility of doubt, that the deluge affected, most materially, the whole body of nature; but, whether that alteration has tended to contract the duration of human life, we cannot possibly ascertain. We are, likewise aware, from daily experience, that climate, food, and mode of living, have a tendency to lengthen or shorten the days of man.
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THE FOUNDATION OF NATIONS,

BY THE POSTERITY OF JAPHE T.

By the sacred historian we are informed, that Noah, soon after landing from the ark, betook himself to husbandry, and planted a vineyard. Of the juice of the grape he drank so freely, it seems, that he lay in a state of inebriety, carelessly uncovered in his tent. In this condition he was discovered by his youngest son Ham, who, on seeing him, called to his brethren Japheth and Shem, that they might witness his unbecoming situation. But they, mindful of their filial duty, and the respect due to their parent, in place of exposing and ridiculing their father's nakedness, as Ham did, took a garment between them, and, walking in backward, covered Noah and retired. Having awoke from his sleep and wine, and become acquainted with what had happened, he pronounced a prophetic epitome of the history of his posterity.—"Cursed be Canaan," said he, "a servant of servants shall he be unto his brethren. Blessed be the Lord God of Shem, and Japheth shall be his servant. God shall enlarge Japhet, and he shall dwell in the tents of Shem, and Canaan shall be his servant."

The extirpation of the Canaanites, the subjugation of the Phœnicians and Carthaginians, the slavery of the African negroes would seem to be fulfilments of the Curse pronounced on Canaan, the son of Ham, as these people were evidently his descendants.

Japhet was the common progenitor of almost the one half of the human race, through his son Gomer. All European nations were descended from the Gomarians, or Gomerites. The Lesser Asia, or Asia Minor, with the "isles of the Gentiles," and some of the vast regions anciently inhabited by the Scythians were peopled by the descendants of Japhet.
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At a very early period, numerous migrations from Greece poured into the western parts of Asia Minor, on the coasts of which many powerful kingdoms or commonwealths were established, under the names of Æolia and Ionia. In the north-west part of this peninsula was also the famous kingdom of Troy; but the whole now forms part of Turkey in Asia.

The writers of ancient history generally agree, that the descendants of Gomer, the eldest son of Japhet, settled in the northern parts of Europe, whence they spread themselves to the adjacent regions, and the isles of the Gentiles, by which expression Europe is generally understood, as it contained those countries to which the Hebrews were obliged to go to by sea, such as the lesser Asia, Greece, Italy, Spain, Gaul, and the islands in the Ægean and Mediterranean seas.

In the process of time, the descendants of Gomer assumed different national appellations. They were first known to the Greeks under the name of Cimmerii, or Cimbri, which is still preserved by the inhabitants of Wales, in the words Cimbrian or Cambrian. But the Cimbri of the ancients, or rather Cimmerii, was evidently a modification of the Greeks and Latins, from the more original term Cymro and Cumeri, representing the still more original appellation Comer. In their various migrations and subsequent settlements in different countries, they were called Saccæ, Titani, Celto-Scythæ, Celt-Iberi, Galatai, Galli, and Celtæ; that is, the people of Saccastena Titans, Celto-Scythians, Celt-Iberians, Galatians, Gauls, and Celts. To Gomer, therefore, we may attribute the origin of all the primitive inhabitants of Europe and a great part of Asia, including the Ancient Britons and Irish.

The Irish and Scots of the present day, who speak the Celtic language, once so universal over Europe, are beyond any possibility of doubt, the only pure remnants of Gomer. With regard to the assertion of one of the most
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Elevated and influential English peers, “that the Irish were aliens in language, nation, &c.,” we have only to say, that, if the present race of Celtic Irish are the descendants of the Aborigines of Britain and Ireland, as undoubtedly they are, it must sound strange in their ears, to hear themselves called strangers in the land which they have inherited and inhabited from time immemorial.

MAGOG, THE PROGENITOR OF THE NORTH AMERICAN INDIANS.

Magog, the second son of Japhet, founded those who who were, after him, called the Magogites, but whom the Greeks named Scythians. According to Josephus, St. Jeronymus, the majority of the Christian fathers, and some of the most eminent historians and geographers, ancient and modern, Magog was the founder and father of the Scythians, Tartars, and Moguls, and consequently of the Siberians, and all these north-eastern tribes. The Arabs place Magog, whom they call Majuj, to the farther end of Tartary, towards the north and north-east. There is not the least doubt, therefore, but the posterity of Magog were those who wandered north and north-eastward, after the dispersion of the children of Noah from their primordial seats; and the Scythians were, perhaps, the first and the most numerous.

At this early state of society, when mankind were but loosely combined together in social union, every quarrel, every crime, every fond fancy or moody disgust, continually prompted emigration; and even the most remote and inhospitable parts of the earth were beginning to receive human inhabitants. For nearly thirty years, after having harassed and broken the monarchies of the south, the Scythians were the lords also of western Asia. At the time when the Assyrian empire was at its highest pitch
of greatness, they advanced with a destructive career, through the kingdoms of the south.

At last, luxury, disunion, and the effects of a climate and habits of life to which they were unaccustomed, wasted the Scythian forces, until at last the reins of the empire of Asia dropped from their enfeebled hands, and they retired with diminished numbers, to the desolate plains of the north and north-east.

With regard, more particularly to our subject, we must admit, that almost all the northern countries of Asia were colonized by Scythians, the descendants of Magog. We are also to look upon these bleak regions of the north as the quarter from whence America must have received, at a very early period, a great portion of its Aboriginal inhabitants. But, whether the South American Indians, and other tribes who must have had possession of North America, prior to the arrival of the present race, inasmuch as they were certainly more civilized, came from Tartary, and Siberia, in the north, is a question which we may, hereafter, have occasion to examine. Now as to the opinion, that Siberia, Calmuck Tartary, and the peninsula of Kamschatska, owe their inhabitants to the ancient Scythians, we believe it to be beyond a mere conjecture. In confirmation of this, we may here refer to the testimony of Eugenius Cabolski, and Monsieur Piston. The former was a missionary in Siberia for seven years, and wrote a treatise in the Latin tongue, on the origin of the Tartars and other northern tribes; the latter was a French traveller under the patronage of the Russian government.

"All those" says Cabolski, "who are acquainted with ancient history, may know, that the Scythians, both within and without the mountains of Imaus, inhabited those countries which are now called North Siberia and Kamschatska; for we may understand so, because the name Magog is still preserved in many families, towns, and fortifications."**

* Lib. ii. cap. 10. Omnes qui historiæ antiquæ sunt periti, Scythus intra Imaum, nec non extra Imaum, has regiones quæ
Monsieur Piston is still more clear on this point; but, as we shall refer to him again, these brief observations may suffice at present.

"As I have already endeavoured," he says, "to point out the different modes in which these nations of the North resemble each other, every one can make his own conclusions."

"If a person," he adds in another place, "pays attention to the striking circumstance, that names of mountains, towns, and rivers, can be discovered in Tartary, and in Siberia, which indicate their antiquity and their origin from those whom the Greeks called Scythians, it appears to me just, that no one should, any longer, doubt the genealogy of this people."

From these authorities, as well as many others, it would appear, that Tartary and Siberia were originally colonized or peopled by the Scythians, the posterity of Magog; and that Kamschatska and the north of Siberia, being the nearest point of Asia to America, whence migrations could easily take place. The Indians of North America should also claim the Scythians as their progenitors, and, consequently, Magog as the founder of their nation.

nunc Siberia et Kamschatska appellantur, vetustissimis temporibus Scythas incoluisse cognoscant. Sic enim intelligere Possimus, quod nomen Magog in multis, civitatibus et Castellis adhuc servatur.

* Liv. v. Comme j'ai eu deja soin de marquer les modes différentes, dans lesquelles ces nations du Nord se ressemblent, chacun pourra tirer ses conclusions en consequence.

Si l'on fait attention a la fameuse circonstance, qu'on trouvera dans la Tartarie, et dans la Siberie, des noms de montagnes, de villes, et de rivières qui indiquent leur antiquité, et leur origine des Scythes, il me semble qu'il soit juste de ne plus douter la genealogie de ce peuple.
THE POSTERITY OF SHEM,

SUPPOSED TO BE THE EARLiest INHABITANTS OF AMERICA.

Shem, the second son of Noah, had five sons who inhabited the land that began at the Euphrates and reached to the Indian ocean; and their names were Elam, Asshur, Arphaxad, Lud and Aram.

Salah, the son of Arphaxad, was the father of Eber, whose elder son was called Joktan. This Joktan was the father of thirteen sons, who were heads of as many nations. With regard to the countries which they possessed, very little can be said with any certainty; but most of the ancients were of opinion, that the East Indies, China, and Japan, must have been peopled by the descendants of Shem, through Joktan, his great great grandson.

As the North and South American Indians are reasonably believed to be of different origin, inasmuch as the natives of the South were found to be, not only more civilized than the rude tribes of the North, when first discovered by Europeans, but their personal appearance, religion and language, exhibited so striking a diversity, which should at once, authorise this belief, many have supposed that Yucatan, or Yucatan, a province of Mexico, derives its name from Joktan. Among these Arius Montanus is the foremost, and he thinks that Joktan himself either passed into America, or that this continent was peopled by his posterity.

As far as the origin and identity of nations can be traced by a similarity of names, Arius Montanus and his followers seem to offer a plausible conjecture, as Yucatan, Juckatan, or Jucktan, in its contracted state, bears a very great resemblance to Joktan. We leave, however, this opinion as we found it, a mere conjecture; still, while we are under the necessity of giving to the Mexicans, and the inhabitants of the other southern regions,
a different origin from that of the present Red Men of
the North, it is quite reasonable to suppose, that the ear-
liest colonies that settled in America were of the line of
Shem, and came, no doubt, from the eastern or north-
eastern parts of Asia, such as China or Corea; and from
the latter, the journey could easily be performed, as we
shall afterwards see. The descendants of Shem were
certainly the first of the posterity of Noah that arrived
at a state of civilization, and consequently might be
looked upon as the authors of the innumerable monu-
ments of antiquity which are scattered over this vast
continent; for the present Indians of North America
were utterly unacquainted with the art of constructing
them, as well as with their history, even by tradition.

Of Ham, the third son of Noah, we have nothing to
say, as his posterity are not considered to have anything
to do with the early peopling of America, except inas-
much as refers to the claims of the Carthaginians, by
passing through the straits of Gibraltar, at a very remote
period, when, according to some historians, they discov-
ered this continent; but this we shall examine in its
proper place; suffice it to say now, that Ham was the
founder of almost all African nations, and of the Philis-
tines and Canaanites in Asia.