

rush in and "regulate" the business of the individual. It must first be shown that government can practically employ greater wisdom, in directing or restraining the individual as to his interests, than he can himself command, and it must be further shown that the act of interference will not bring in its train greater evils than those it is designed to remedy.

The cases in which these conditions can be fulfilled are so rare; it will so frequently be found that, after all, the individual was right and government wrong; and all interference is so apt to lead to unforeseen complications, — that the best course for a government to follow is, to adhere to the let-alone policy as a matter of principle.

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ART II. — INDIAN MIGRATIONS.

BETWEEN the years 1600 and 1700 A. D., the entire area from the Atlantic to the Mississippi, and from Hudson's Bay to the Gulf of Mexico, had been sufficiently explored by traders, missionaries, and colonists to render both the English and the French familiar with the location and condition of the several Indian nations within these limits. Some knowledge of the Dakotas and of the Missouri nations had also been obtained. But it was not until the eighteenth century that the same degree of information was acquired of the nations in the interior of the continent and upon the Pacific coast. Our systematic knowledge of the American aborigines belongs to the present century.

In a previous article * we considered the means of subsistence of the aborigines, both natural and agricultural; the centres of Indian population; and the natural highways of migration suggested by the topographical features of North America. It remains to investigate their migrations for the purpose of finding, if possible, the initial point or centre from which, in successive streams, these nations spread abroad. The addi-

* North American Review for October, 1869.

dent stocks. Among the Wyandotes there is a tradition that the Dakotas were derived from them, which is equivalent to a tradition of common descent.* They still recognize each other as *brothers*, which is a recognition of blood-relationship when applied by one Indian nation to another.† There is some evidence to the same effect in the common name applied by the Algonkin nations to the Iroquois and to the Dakotas. It gains importance from the fact that the Algonkin and Dakotan nations have confronted each other during the centuries of their occupation of conterminous areas, and have been mutual witnesses of each other's subdivision and changes of location. The Great Lake nations call the Iroquois *Nä-do-wage'*, which signifies *marauders*. It has a primary meaning equivalent to enemy, but it was applied to the Iroquois, as a specific national name, by the Algonkin nations. It was also their name for the Hurons, although the latter, while residing upon Lake Huron, were in alliance with the Ojibwas and Otawas, and made common cause with them against the Iroquois. It is still applied to the Wyandotes. Moreover the name Nottowas, given to a small nation of the same lineage, in Virginia, who called themselves *Che-ro-ha'-kă*, confirms the view that this term

* This tradition was communicated to the writer in 1859, at the Wyandote reservation in Kansas, by Matthew Walker, an educated half-blood Wyandote, who had lived among the Dakotas. He accepted the tradition as true. The war-dance of the Iroquois was obtained by them of the Dakotas, and is still called the Dakota dance. *Wä-sä'-sa-o-no* is their name for the Dakotas, and *Wä-sä-sa'*, for the war-dance.

† An investigation of the terms by which Indian nations address each other would lead to valuable historical results. They generally use these terms in such a way as not only to imply blood-relationship, but also relative equality, inferiority, or superiority in age as nations. Thus the Dakotas and Wyandotes call each other *Brothers*, thereby admitting equality as well as kin. The Missouri nations call the Winnebagoes *Uncles*, by which they recognize a common descent, and admit that the Winnebagoes are an older branch of the same stem. The Great Lake Nations call the Shawnees *Uncles*, thus acknowledging their superior rank as well as greater age. It seems to imply that the former separated from the main stock, possibly in Minnesota, when they took up their residence at the foot of Lake Superior. Most of the Algonkin nations call the Delawares *Grandfathers*, thus recognizing their greater age as a nation, and implying descent from them as the mother nation. On the contrary, the Iroquois called the Delawares *Nephews*, although belonging to a different linguistic stock. It was used in this case to express inferiority and the fact of their subjugation. The Mohawks, Onondagas, and Senecas called each other *Brothers*, and called the Oneidas, Cayugas, and Tuscaroras *Sons*; while the last three called each other *Brothers*, and called the first three *Fathers*.