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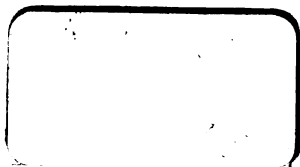
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TEXTILE FABRICS OF ANCIENT PERU

BY

Henry
WILLIAM H. HOLMES



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GOVERNMENT PRINTING OFFICE

1889

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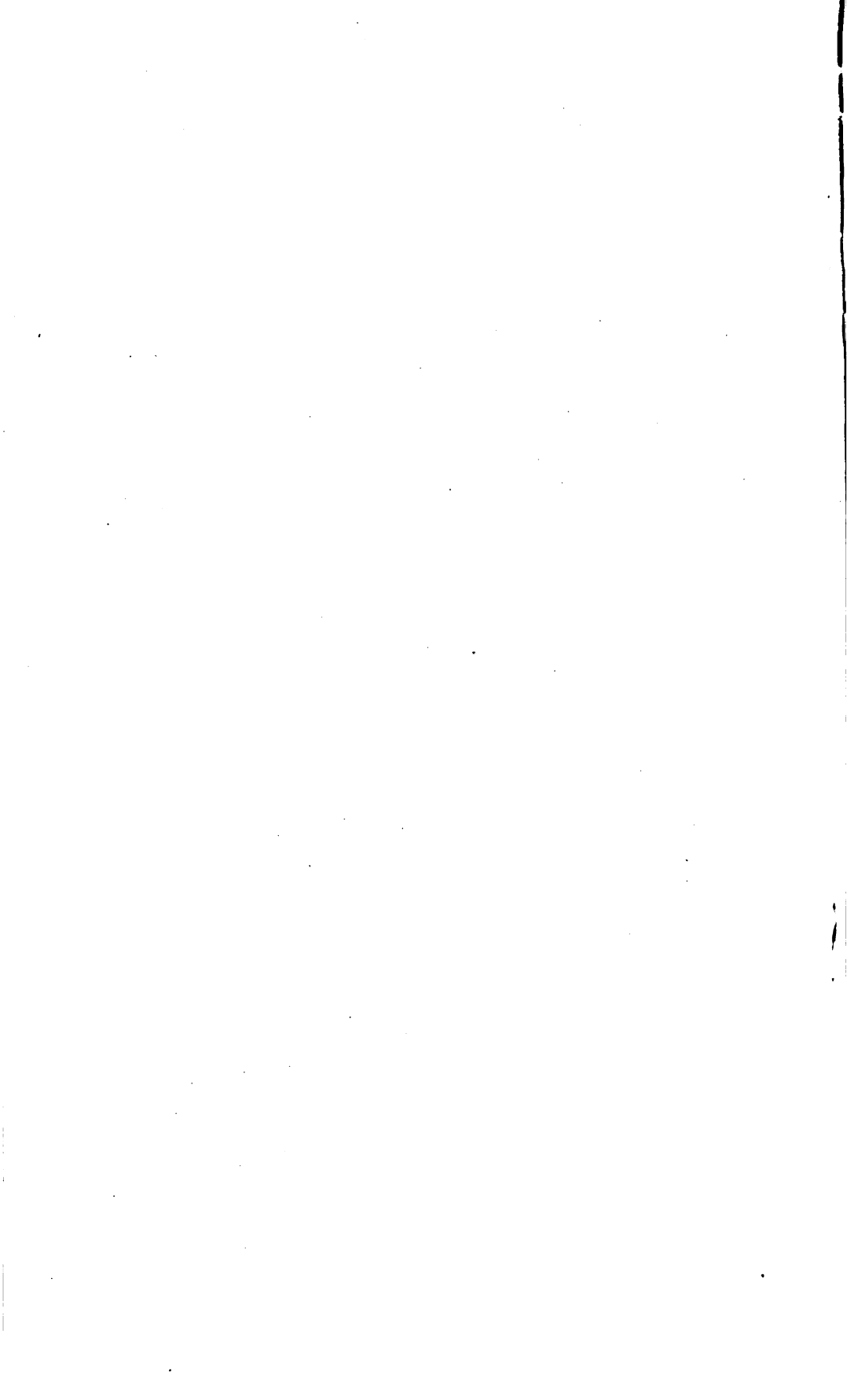
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ILLUSTRATIONS.

- FIG. 1.**—The mummy pack and accompanying burials.
- FIG. 2.**—Spindle of wood weighted with a whorl of polished terra-cotta.
- FIG. 3.**—Series of implements, most of which were probably used in weaving.
- FIG. 4.**—Curiously conventionalized figure in gobelins.
- FIG. 5.**—Highly conventionalized animal motive introduced into geometric patterns.
- FIG. 6.**—Human figure in rich colors, a masterpiece of textile art.
- FIG. 7.**—Analysis of the weaving of life forms in gobelins.
- FIG. 8.**—Small piece of gobelins showing slits open and closed.
- FIG. 9.**—Silhouette of a small piece of open gobelins.
- FIG. 10.**—The weaving of curved forms in gobelins.
- FIG. 11.**—Portion of a fringed mantle of remarkable construction and great beauty.



TEXTILE FABRICS OF ANCIENT PERU.

BY WILLIAM H. HOLMES.

The occasion for the preparation of this paper was furnished by the request of Mr. E. A. Barber, of Philadelphia, that I should make a brief study of a small but select series of Peruvian fabrics belonging to him, and forwarded to me for examination. In prosecuting this work I had occasion to examine the fine collections of ancient Peruvian textiles recently acquired by the Bureau of Ethnology. These fabrics, so far as is known, are representative of the best period of aboriginal textile art, and are conceded by all to be marvels of execution and design.

But little is known chronologically of the various groups of art products obtained from the burial places of the coast belt of Peru, but most of them belong in all probability to what may be called the Incarial epoch. Little definite information has been gained in regard to the relationships of the people, racial or political, with the historic nations, and for the present we must content ourselves with a study of their remarkable art remains. Many of the more cultured American nations were skilled in the weaver's art, as we learn from the accounts of the Conquerors, yet with a few exceptions extremely meager traces of the fabrics themselves have been preserved to our time. The ancient inhabitants of Peru, as is customary with many peoples of corresponding grades of culture, buried a multitude of useful and valued objects along with the dead, and it happened that the dry sands in which the tombs were excavated, preserved, through a process of desiccation, not only the bodies but most of the fragile articles and delicate fabrics that accompanied them. In the Sierra and upland regions, where the conditions of burial were not so favorable, but slight traces of the more perishable articles appear to have been preserved.

By far the greater portion of cloths and richly ornamented garments were wrapped about the bodies of the dead and may now be unfolded, layer after layer, piece after piece, from the half-decayed mummies. Additional fabrics are contained in rolls, baskets, nets, and vases.

In Fig. 1 we have an example of burial given by Reiss and Stübel,¹ showing the appearance of the mummy pack and the character of the accompanying articles. The various articles are intended to be shown

¹ Reiss and Stübel: *The Necropolis of Ancon*, Berlin, 1880.

in the identical positions in which they were discovered. At the right are earthen vessels, baskets, and net-covered gourds, containing various articles of food and art, and on the left a group of sepulchral banners, and trophies of unknown use and significance.

The burial grounds of Ancon, on the coast near Lima, have probably furnished the greatest quantity of rich stuffs, and many museums are now well stocked with handsome specimens from this famous necropolis; but similar finds are reported from Pachacamac, Paramonga, Cosma, Huanico, Chimu, and other places scattered up and down the coast.

The magnificent work of Reiss and Stübel, with its realistic chromolithographic plates, places these relics before the world in the most satisfactory manner possible, and the handsome work of Wiener,² although without colored plates, contains a multitude of instructive illustrations. All of these textiles are much alike and appear to be the product of a single period of culture, and, we may fairly assume, of kindred or closely associated peoples.

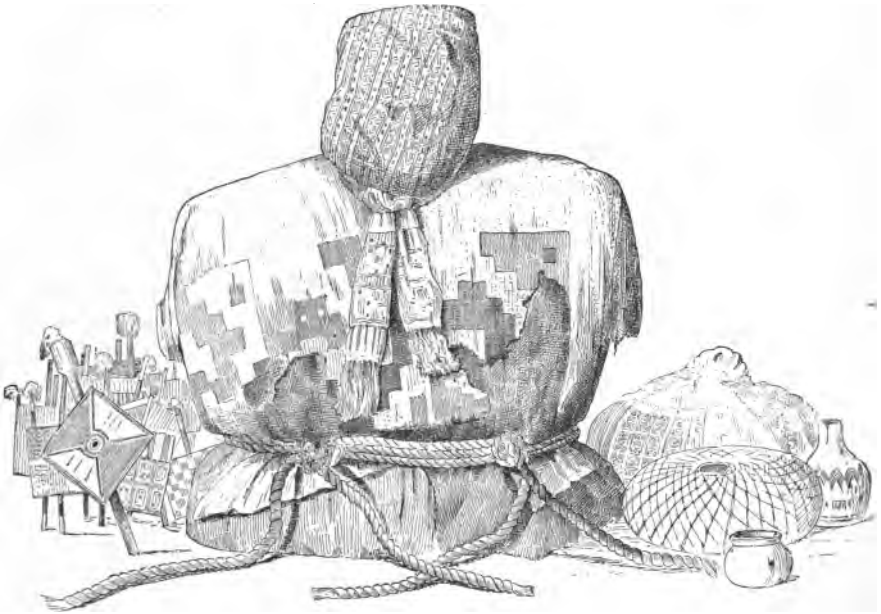


FIG. 1.—The mummy pack and accompanying burials.

The grade of culture represented by this work would seem to be very high, considering American products only, but its equivalent in old-world culture must be sought in remote ages. This is shown in a striking manner when we place the more delicate pieces of Peruvian work beside fabrics taken from the mummies of ancient Egypt. In quality of fabric, method of construction, color, and style of embellishment, the correspondence is indeed remarkable. The closest analogy, so far

² Charles Wiener: Pérou et Bolivie, Paris, 1880.

as my observation extends, is with some Egyptian fabrics of the first few centuries of the Christian era.

With the Americans, as with the ancient peoples of the East, the appliances of manufacture were exceedingly simple, but primitive weavers make up for the lack of refined machinery by a degree of painstaking only permissible with workmen who place slight value upon time. No looms have been discovered. A frame to stretch the threads of the web, and simple tools or devices for the separation of these and the insertion of the woof, appear to have been the only requisites in the production of ordinary fabrics. Wiener found in a grave at Pachacamac an unfinished piece of gobelins still attached to the two round poles, one of which probably had been fastened to some fixed object and the other perhaps to the person of the workman. By consulting the ancient manuscripts of Mexico we find that a similar device was in use in that country. Fabrics are woven upon similar frames by the Peruvian natives of to-day as well as by many other American tribes. For larger work more complete looms with healds and other devices similar to those used by the Pueblos of to-day may have been employed. Closer examination of the fabrics themselves may lead to a better knowledge of the methods of weaving.

The strands employed in all classes of work were spun from cotton and other vegetable fibers, or from the wool of the llama, the alpaca, the vicuña, and the guanaco, and were generally moderately fine and exceedingly even and well twisted. Dyes of numerous rich and brilliant colors were used, but their nature is not known to us.

Spindles of wood were used, and the artistically shaped and decorated whorls with which they were weighted were generally made of clay.

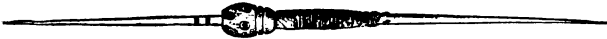


FIG. 2.—A spindle of wood weighted with a neat whorl of polished and painted terra-cotta.

The spindles of many nations are very similar to this. The threads were twisted by twirling the shaft between the fingers and the thumb or between the palm and some convenient part of the person. In Fig. 3 we have examples of a number of implements used in spinning, sewing, netting, weaving, and embroidering. Nearly all are made of wood, and many are shaped with neatness and evident regard for tasteful appearance. Copper and bone also appear to have been considerably used.

In *a* and *b* we have neatly shaped needles, the first with an eye at the upper end and a straight shaft, and the second with an encircling groove in place of an eye, and a slender curved point; *c* is an ordinary bone awl; and *d* a delicate needle pointed at both ends. A wooden spool is shown in *e*, a netting mesh in *f*, a weaving band in *g*, and a thin, symmetrical, shuttle-like piece of wood, well adapted to the parting of the fine web strands, in *h*. The peculiar tool shown in *i* has a head shaped

somewhat like that of a fish, has an incision at the mouth, and is notched and perforated at the neck. It may have been used in netting or in managing the threads in weaving. The remaining figures illustrate varieties of spindles and spindle-like implements, some of which are neatly carved and painted.

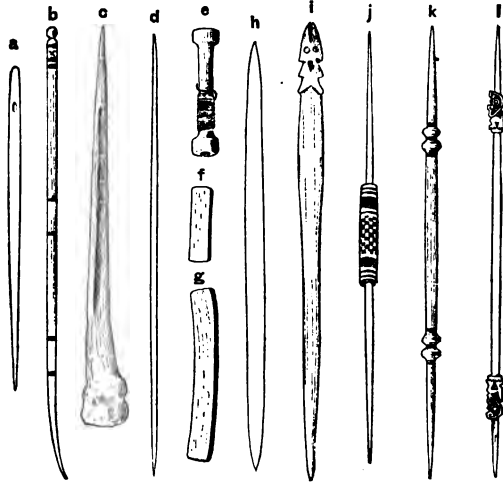


FIG. 3.—Series of implements, most of which were probably used in textile work.

The textile products of the Peruvians included a wide range of articles and utensils. So far as the relics show, the great body of the finer textiles consisted of wearing apparel.

For the head there were caps, richly colored bands, and pendent ornaments. For the body there were mantles, shirts, girdles, sashes, and a variety of wraps; all of which had elaborate ornamental figures woven in, and many were furnished with a profusion of textile appendages. For the feet, sandals of various kinds were braided. Besides these there were probably blankets, hangings for the doors and walls, and a variety of tissues employed in sheltering from the sun and elements. There were ceremonial fabrics and strange banners to accompany the dead. For use in the various arts there were mats, baskets, bags, slings, nets, and other articles in great variety. All are purely American in character, having apparently no suggestion of Spanish or other foreign influence.

Many of these articles were woven in their entirety, but it was customary to weave a garment in parts which were afterwards stitched together. There was no cutting and fitting. Goods were not woven "by the yard," as we would express it.

A very large percentage of the articles forwarded to our museums are embellished with designs woven in the fabric or added as a surface finish. Many cloths were woven with a view to ordinary use and were

strong and durable, but it is clear that durability was a secondary consideration in a very large part of the work, and that beauty was the thing most desired. It would be a great mistake to suppose that there was in this embellishment any lack of refinement of taste as judged by European standards. Many of the rich garments were doubtless intended for display in the fantastic ceremonies of a barbarous race and must have been admired for their gaudy effects, but there is throughout a purity of design and a refinement of color that could be studied to advantage by the foremost decorators of the world.

A most noticeable feature of these fabrics, and one calculated to challenge the attention of students of art development, is the employment of animate forms in decoration. Both animal and vegetable forms appear, but the former greatly predominate. This free delineation of animals is characteristic of the native Americans, and is suggestive of the close relationship held by them to exist between man and his brute associates. In their painting upon pottery they drew their forms with a free hand. They carved them in wood, stone, and shell, modeled them in clay, and cast them in metal with much vigor. In fabrics the delineations take a character of their own, a character dependent upon the technical restraints of the art. The remarkable influence of the web and woof upon design, and the causes thereof, have been fully set forth in a paper in the Sixth Annual Report of the Bureau of Ethnology. I do not need here to go over that ground, but shall call attention to some especial features of the Peruvian work.

Generally the colors employed in weaving animal figures are not arranged with any reference to the colors of nature, but are selected and skillfully alternated to give the desired effect to the decoration.

The cleverness shown in introducing irregular forms of nature into geometric outlines without destroying them completely may be illustrated by almost any example selected at random. One furnished by Mr. Barber is given in Fig. 4. Here the form of some unidentified creature is imposed upon an ordinary scroll pattern, the head in each repetition taking the place of the interlinked ends of the scroll units, whilst the various parts of the body appear along the connecting curves.

A still more formal treatment of animal motives is shown in Fig. 5.

In this case it is barely possible to identify the features of a life form as the lines all conform to the rectilinear geometricity of the fabric, but the head with the eyes and the mouth appear at the termination of each hook, and in their proper relations to one another. Beyond this very formal presentation we have still higher stages of convention, in which the merest traces of animal features may be found.

A most interesting example of the conventional rendition of life forms is shown in Fig. 6. The fabric is a magnificent piece of gobelins, collected by Reiss and Stübel, and presented in all its rich colors in the great work published by them. It had been separated into two parts near the middle, and through an oversight, perhaps, these parts were

not properly correlated by the authors. Joining the parts, we have the complete human figure as here shown, decked in plumes and clothed in garments of elegant patterns and varied colors. It is placed upon a

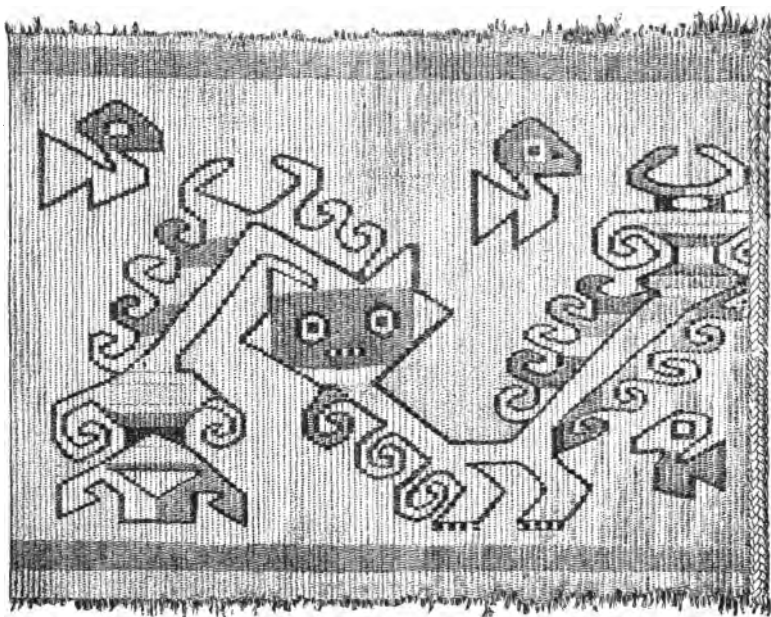


FIG. 4.—Curiously conventionalized animal figure in gobelins.

crimson field and is surrounded by varied devices, mostly of animal origin, which are probably symbolic. This piece is a triumph of skill and taste, and one of which no adequate idea can be given in a mere sketch.

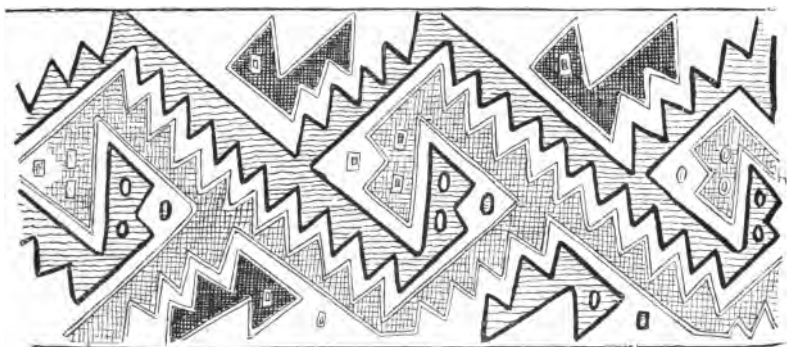


FIG. 5.—Highly conventionalized animal motive introduced into geometric patterns.

It will be observed that all the examples given are woven in the tapestry style.



FIG. 6.—Human figure in rich colors; a masterpiece of textile art.

We find that this was the method almost universally employed in richly decorated stuffs, and for the reason no doubt that complex patterns and pictorial effects are much more easily achieved by this than by any other method. In plain weaving, where two series of filaments, the web and the woof, are employed, the best possible texture for simple utility is produced. Both series connect more or less completely across the piece and are interlaced approximately at right angles, giving great strength to the work; but designs, excepting checkers and plain geometric figures, are introduced with much difficulty.

The gobelins style partakes of the nature of embroidery, and patterns of various kinds are worked out with comparative ease.

The Peruvian workman stretched his series of warp threads side by side, usually twenty or thirty to the inch, between two holding-rods, and upon this warp as a foundation he began his fabrics. It seems that he did not begin as in ordinary weaving at one end of the piece, carrying the work uniformly thread by thread to the other end, but worked more or less in patches, setting in independently one entire bit of color, carrying the yarn back and forth over that area and pressing it down until the web was entirely hidden and both sides of the work exhibited the same figure. Other patches of color were added to this until the desired pattern was developed.

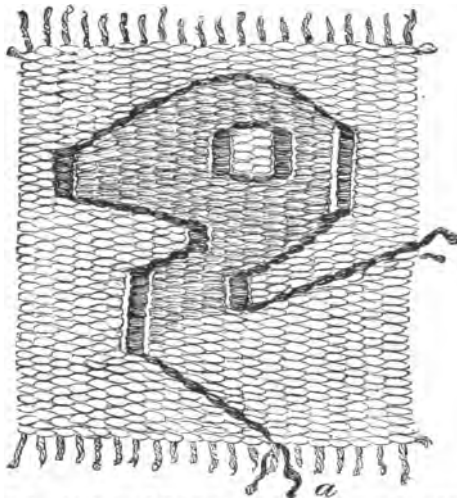


FIG. 7.—Analysis of the weaving of life forms in tapestry.

As a result of the peculiar methods employed some unusual effects were produced, two of which need further elucidation. The most notable feature is the open-work effect characteristic of these fabrics. Holding a piece up against the light, the figures appear partly outlined as transparencies, the effect being very pleasing. In all cases the slits constituting the open work are found to run *with* the warp and occur where the outlines of the color areas follow the warp.

The conditions giving rise to these slits may be readily illustrated.

The bit of gobelins shown in Fig. 7 represents on a large scale a portion of a figure of a bird and the ground surrounding it. The warp threads are shown projecting above and below. On these the colored threads of the figure were carried back and forth. In the first place, perhaps, the bird was partially or entirely outlined by carrying a black thread around it. Beginning at any point within the outline, say, for example, at *a* in the lower margin of the section given, the black thread—or two black threads if a solid outline were desired—would be carried obliquely upward to the left across the web until the turn at the throat were reached. Above this point the outline takes a vertical direction and is parallel with the warp. Throughout this vertical distance the black thread must be wrapped about a single warp strand, entirely inclosing it, and the same thing must occur whenever a vertical line is to be employed as at the other turns of the neck, at the end of the beak, at the back of the head, and on the right and left of the eye. When the outline is all set, the filling in of the color areas begins.¹ First, supposing the head is to be red, a red thread is inserted and carried back and forth, omitting the eye space. Now, when in the process the ends of the beak or the back of the head is reached, we discover no means of connecting the red yarn with the black vertical outline strand without covering or obscuring the latter, and the red yarn must therefore be turned about the last free thread and then be carried back across the head, and so on. Vertical slits are thus left between the red and the black, and the same thing occurs along all vertical outlines. It will further be seen that when the ground is put in about the figure, corresponding slits are left on the outside of the black lines, so that the wrapped part of the black outline remains quite free or unattached.

The effect, in cases where no outline of a distinct color is used, is shown in the vertical line of junction between the color areas of the ground at the right and left of the bird. In Fig. 8, the yarn of the color areas passes around contiguous strands of the web without connecting across, and an open slit, the whole height of the ornament, results. In pieces where many long vertical lines are employed, the fabric is much weakened, and in many cases in this Peruvian work the sides of the openings have been stitched together with a needle as indicated at the right. The transparency effect of this work when placed against the light is shown in Fig. 9, which represents in silhouette a portion of the border from which the preceding figure is taken.

Large, elaborately figured pieces are extremely interesting when viewed as transparencies. Similar but very simple open-work effects are occasionally secured in ordinary weaving, patterns employing two or more colors being woven in patches independent of each other, the ground being filled in by ordinary methods of woof insertion. The work

¹ It is possible that these figures were formed step by step as the fabric advanced, the workman carrying each color one step forward with each movement of the healds, if such were used, but the peculiarities of the goods will be as clearly understood from the point of view I have taken.

in such cases progresses systematically from one end of the piece to the other, as in the loom work of the Pueblo Indians.

The slits, as in the tapestry, occur only on outlines that run with the web. In Pueblo work the junction line is closed by passing the threads of both neighboring color areas around a common web thread, causing a slight enlargement along the line.

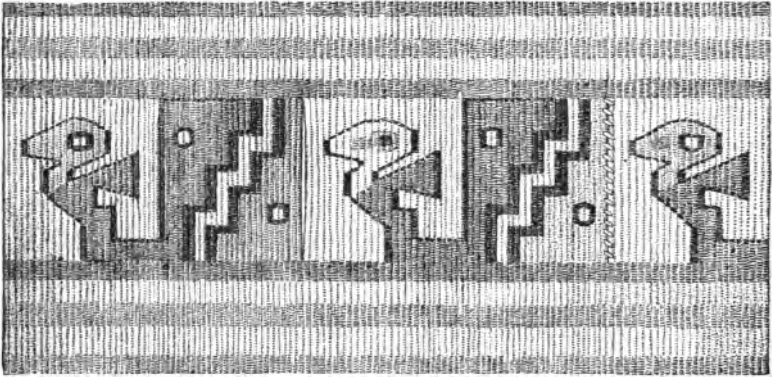


FIG. 8.—Small piece of gobelins showing slits open and closed.

Another feature of tapestry, in which its superiority in the delineation of natural forms is shown, is illustrated in Fig. 10.

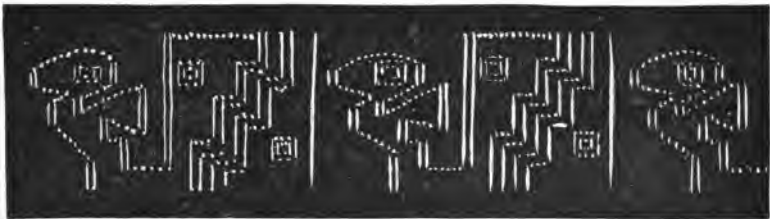


FIG. 9.—Silhouette of a small piece of open gobelins.

In ordinary weaving the woof threads cross the warp at right angles, or nearly so, and the processes of insertion and beating down make it difficult to vary from this formal relation of parts, but in tapestry there is much freedom, as it is possible to carry the threads to a certain extent *with* the curves of the figures. It will be seen, however, by reference to Fig. 10, that the amount of mobility is limited; when it is attempted to fill in the curved beak of the bird the threads are inclined downward, conforming to the curved outline. When the final turn is reached at the curve of the beak, and the outline descends with the warp, wrapping must be resorted to and a straight line is produced, but it is more restricted than in rectangular work. Beyond this, in completing the hooked bill, the threads are inclined downward to the right.

In every vertical turn there must, therefore, be an imperfection in the curve, caused by reversing the direction of the threads,

It will prove tedious to describe in detail the numerous varieties of

weaving, and the very great diversity of effect produced, but a few salient features may be noted.

For all the more ordinary forms of fabrics, the prevailing method of combining the web and the woof is that of simple interlacing. By this method, which is known as plain weaving, many differently appearing stuffs are produced. We have open work ranging in character from coarse coffee sacking to fine, gauze-like mummy cloth. There are more compact fabrics, varying from heavy sail cloth to fine muslins, and in closely impacted forms we have a ribbed surface, in which the warp series of strands is entirely obscured by the woof. In all of this work the decorations when employed are highly geometric, but animal form are often cleverly introduced.

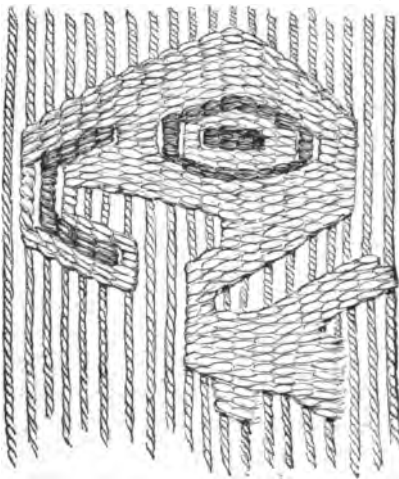


FIG. 10.—The weaving of curved forms in gobelins.

In open work, and especially in that variety intended as a foundation for embroidery, what is known as the twined combination is employed. In this the woof threads are twined together in pairs, inclosing in each half turn one of the warp threads. In this way the mesh is firmly fixed, after the manner of a net. This combination is not adapted to the weaving of compact cloths, nor to the introduction of varied ornaments. It is much used in basketry.

A number of varieties of combination are sometimes employed in a single piece, all being woven into the same warp. It is also very usual, as already noted, to see cloths made up of variously woven and diversely colored sections stitched together.

We find a great variety of netted stuffs and netted articles, such as bags, pouches, and covers for articles of domestic use. Threads of varying degrees of coarseness were used, and the intersections were thoroughly knotted as in our fish-nets. Knitting was common also, but, as the interloopings are very difficult to describe, I will not now undertake to analyze them.

Among the most remarkable work I may mention the fabrics in which dual series of warp and woof threads are combined.

In a fine, richly decorated example in the collection of the National Museum the warp and the woof each consists of a brown and a white series alternating, thread for thread, and the patterns are all solid brown or solid white. While the two browns are employed on one side weaving a brown figure, the two whites are on the other side independently weaving a corresponding white figure. The two layers of stuff, the white and the brown, are therefore entirely free over the area of a single pattern or color area, but are connected at the margin of the figures where the two series of threads cross each other in passing to opposite sides.

This cloth also shows all the figures as transparencies when held up to the light, since at the crossings of threads from back to front slight openings occur.

In another style of weaving an auxiliary series of threads is carried loosely across the wrong side of the goods to be brought through to the right surface, when a figure in that color is desired. This is used in fabrics intended to expose only the one surface, as in bags, banners, etc.

Hardly less interesting are some superb pieces of stuff, in which the colored patterns are produced by carrying along a supplementary series of warp threads, which appear only on the right side of the cloth, where they are held in place by passing at proper intervals under threads of the woof. The effect is precisely the same as that of embroidery in which the colored threads are attached by lifting the surface threads and passing them under. Indeed, in some cases it is difficult to say whether the ornament is woven in or embroidered. The skill exhibited is truly marvelous.

The ancient peoples were exceedingly fond of fringes, and some of their tasseled garments are marvels of elaboration. A large mantle now in my possession has a compound foundation fabric of patchwork and passementerie work, consisting upon the surface of separately woven rosettes, into which faces or geometric figures are worked, and upon which a multitude of tassels and clusters of tassels are fixed. The fringe, Fig. 11, consists of clusters of tassels, and is upward of 20 inches long.

The head of each principal tassel represents rudely a human or animal head, the features being in relief and in color. There are upwards of three thousand tassels in all, and years must have been consumed in the execution of the garment.

Marvelous skill was shown in the manufacture of very attenuated articles, such as bands and cords. Thus slings, which were in some cases made of raw hide or simple cords, were often braided of colored wools in the most tasteful manner imaginable. Ornamental cords were woven, one of which is nearly half an inch in diameter, the surface consisting of a dense, richly colored pile, giving the effect of a fine plush.

So skillful had these workmen become that various animal forms were woven or knitted in the round. I have seen figures of llamas, dogs, etc.,

done in colors in fairly close imitation of nature. Such objects were probably toys for children.

There are also embroideries of excellent quality and most pleasing design. They are mostly worked upon a net-like fabric done in the twined style, and are in some cases so delicate as to resemble lace.

Strong, compact cloths were sometimes used as a foundation for embroideries, and especially for the application of designs in feathers. Stamped or printed figures appear to be extremely rare, and I know of no well-authenticated examples.

Devices were used in dyeing by means of which spots arranged in simple patterns were left uncolored.

Painting on fabrics was quite extensively practiced. The figures employed are in most cases copied from the formal sub-geometric figures of the woven work, and are often crude in conception and execution.

A full discussion of the textile relics of the sea-board belt of Peru would require many additional illustrations. These can not now be prepared to advantage as our collections are very incomplete. So far as a presentation of the articles themselves is concerned the work of Reiss and Stübel makes the publication of additional illustrations for that purpose seem superfluous. What is now particularly called for is a thorough study of the bearing of this great group of art products upon the questions of technical and æsthetic evolution, but this work is better postponed until more thorough exploration of the many burial sites is made.

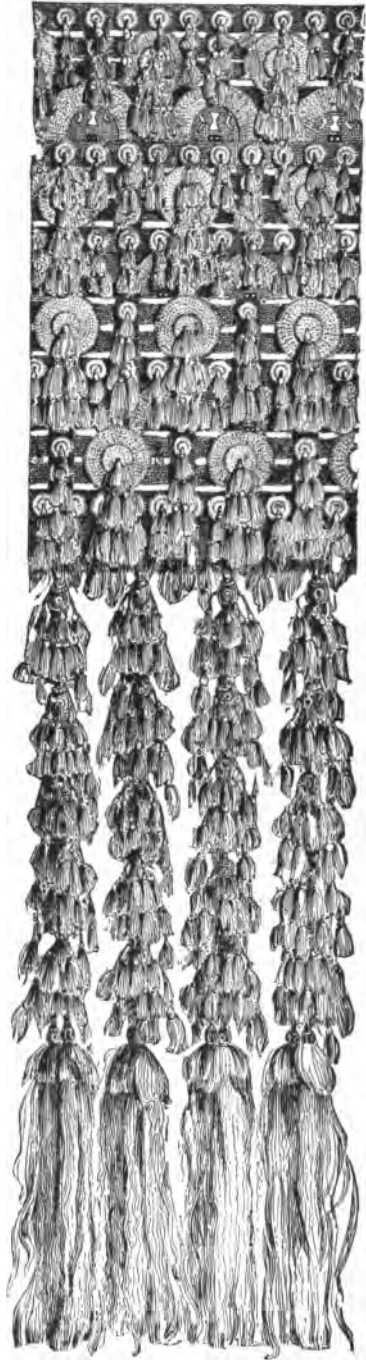
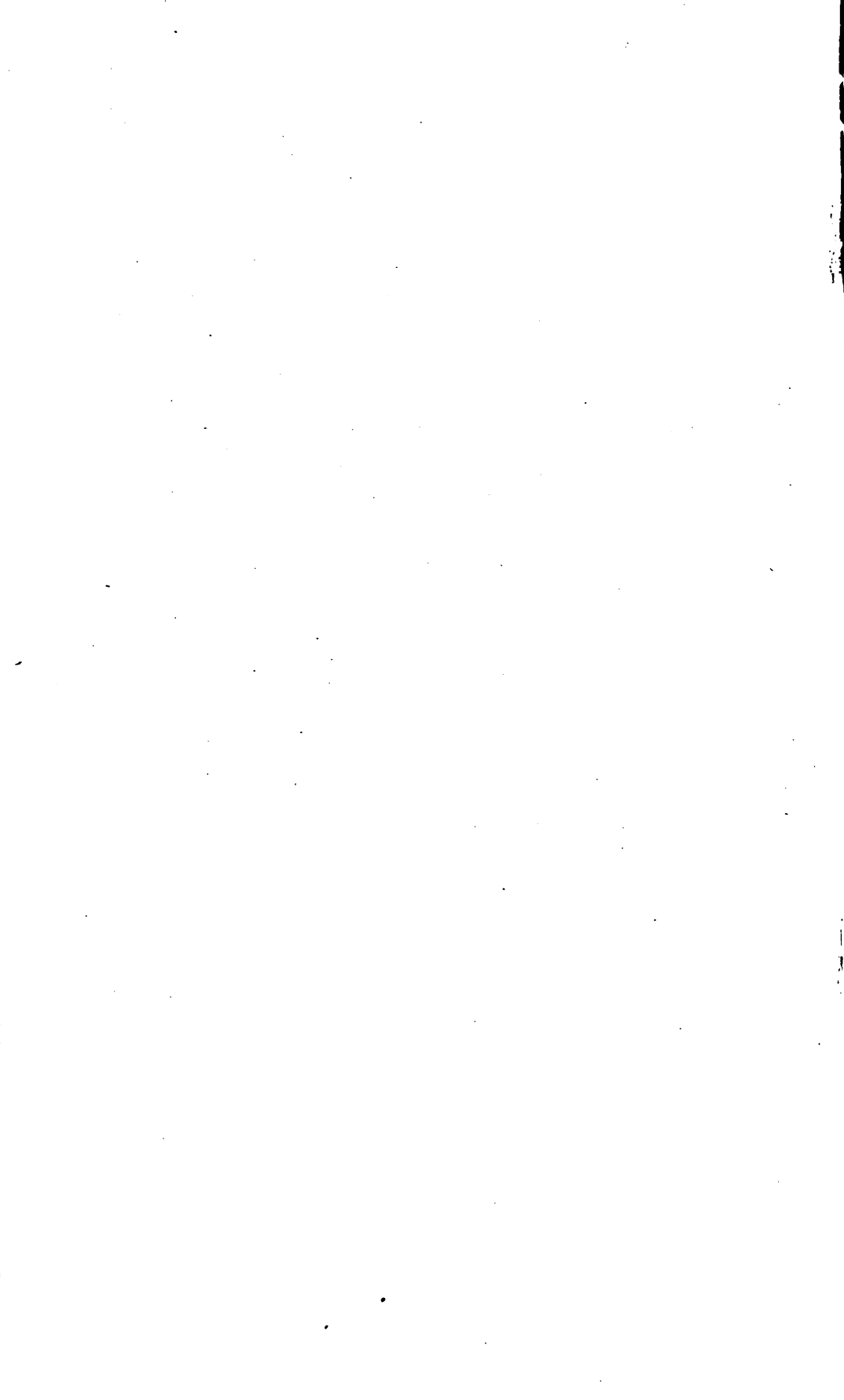


FIG. 11.—Portion of a fringed mantle of remarkable construction and great beauty.



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THE
PROBLEM OF THE OHIO MOUNDS

BY

CYRUS THOMAS



WASHINGTON
GOVERNMENT PRINTING OFFICE

1889

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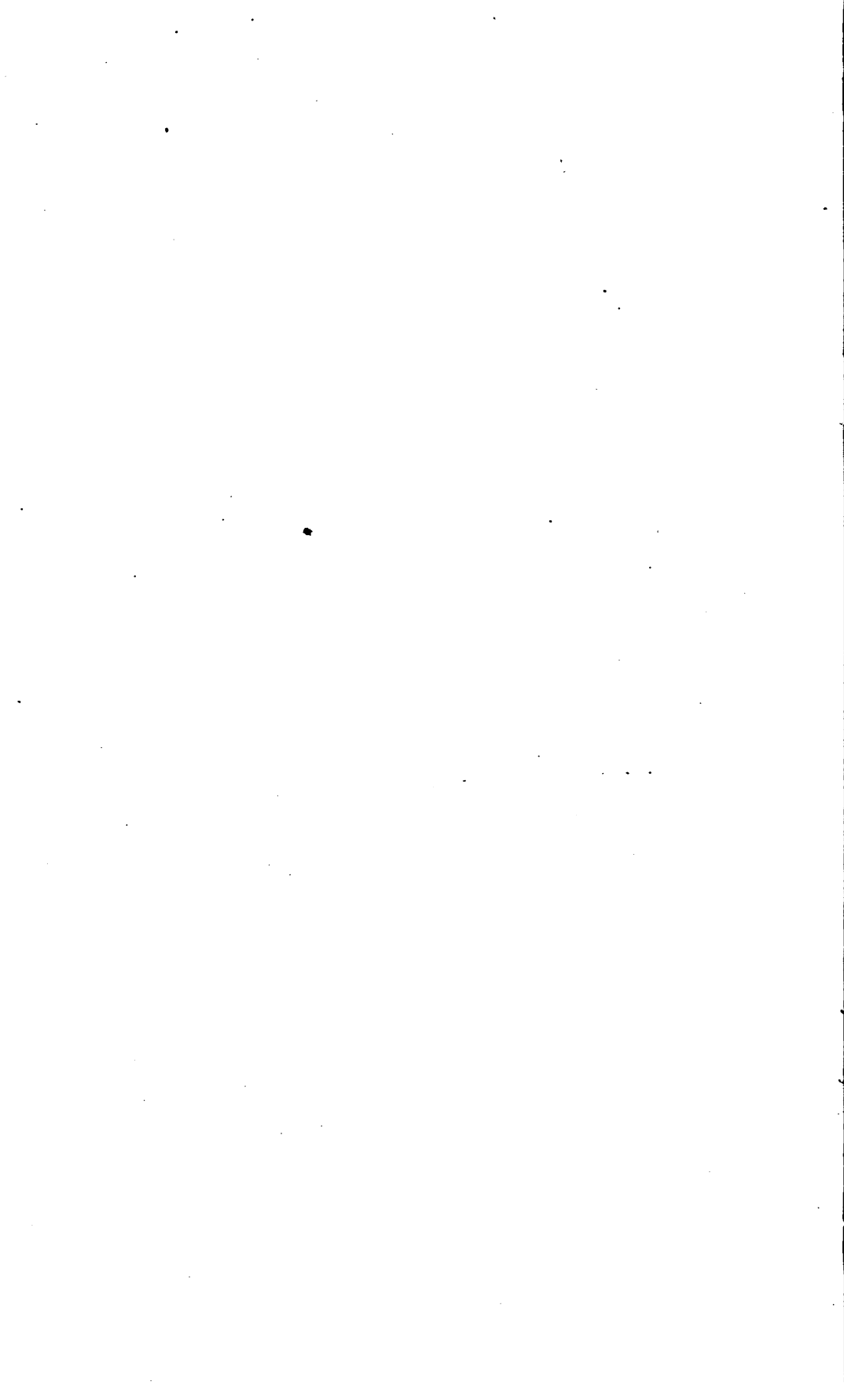
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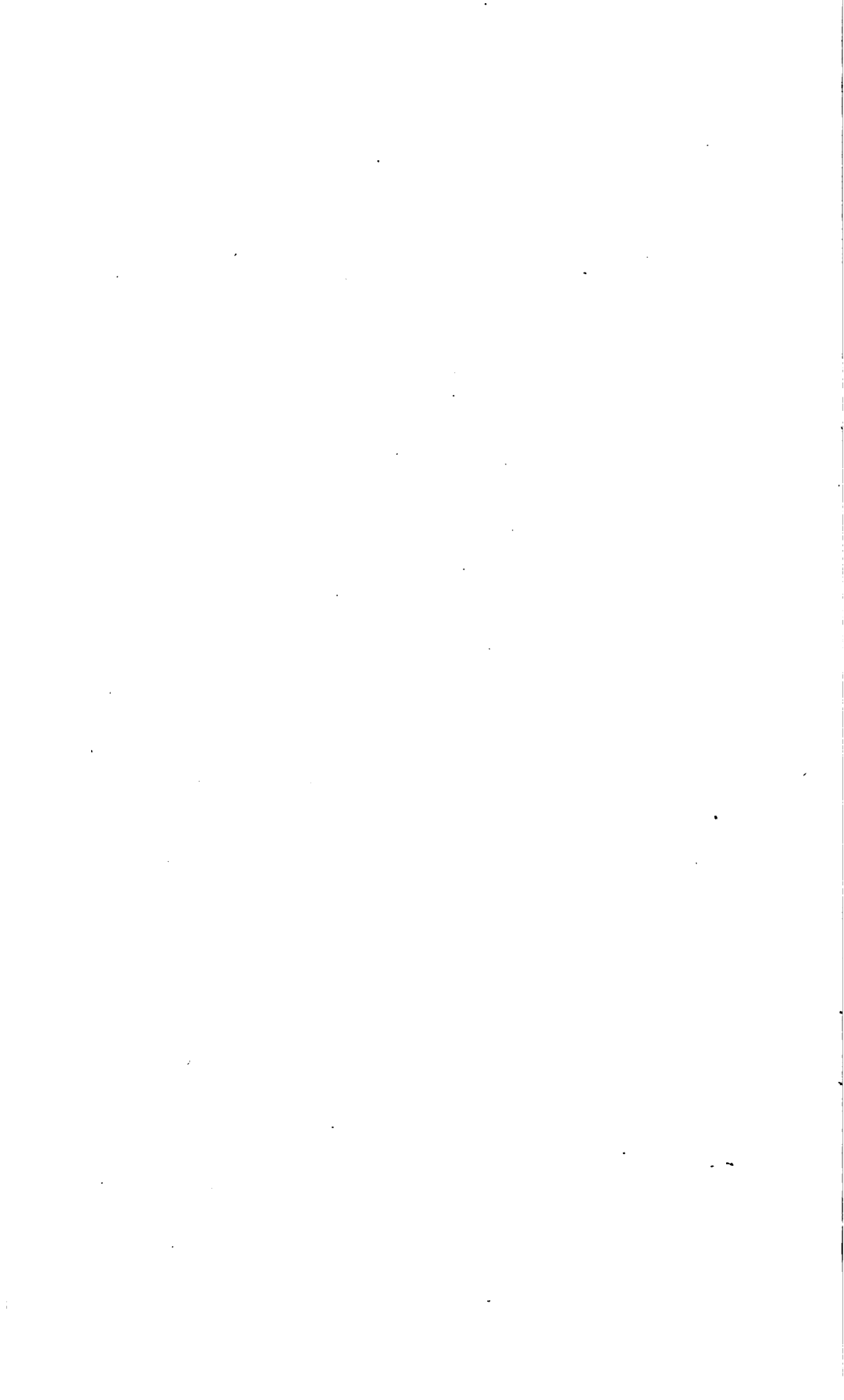
CONTENTS.

	Page.
Introduction	7
CHAPTER I. Historical evidence	9
CHAPTER II. Similarity of the arts and customs of the mound-builders to those of Indians	14
Architecture	14
Tribal divisions	18
Similarity in burial customs	18
Removal of the flesh before burial	19
Burial beneath or in dwellings	21
Burial in a sitting or squatting posture	21
The use of fire in burial ceremonies	21
Similarity of the stone implements and ornaments of various tribes	22
Mound and Indian pottery	23
CHAPTER III. Stone graves and what they teach	25
CHAPTER IV. The Cherokees as mound-builders	31
CHAPTER V. The Cherokees and the Tallegwi	38



ILLUSTRATIONS.

FIG. 1.—Part of an iron blade from a North Carolina mound	31
FIG. 2.—Engraved shell gorget from a Tennessee mound	34
FIG. 3.—Shell gorget with engraving of coiled serpent.....	35
FIG. 4.—Twined fabric impressed on a piece of pottery obtained from a mound in Jefferson County, Tennessee	36
FIG. 5.—Pipe from Hamilton County, Ohio	39
FIG. 6.—Pipe from Hamilton County, Ohio	40
FIG. 7.—Pipe from Sullivan County, Tennessee	40
FIG. 8.—Pipe from Caldwell County, North Carolina.....	40



THE PROBLEM OF THE OHIO MOUNDS.

BY CYRUS THOMAS.

INTRODUCTION.

No other ancient works of the United States have become so widely known or have excited so much interest as those of Ohio. This is due in part to their remarkable character but in a much greater degree to the "Ancient Monuments of the Mississippi Valley," by Messrs. Squier and Davis, in which these monuments are described and figured.

The constantly recurring question, "Who constructed these works?" has brought before the public a number of widely different theories, though the one which has been most generally accepted is that they originated with a people long since extinct or driven from the country, who had attained a culture status much in advance of that reached by the aborigines inhabiting the country at the time of its discovery by Europeans.

The opinion advanced in this paper, in support of which evidence will be presented, is that the ancient works of the State are due to Indians of several different tribes, and that some at least of the typical works, were built by the ancestors of the modern Cherokees. The discussion will be limited chiefly to the latter proposition, as the limits of the paper will not permit a full presentation of all the data which might be brought forward in support of the theory, and the line of argument will be substantially as follows:

First. A brief statement of the reasons for believing that the Indians were the authors of all the ancient monuments of the Mississippi Valley and Gulf States; consequently the Ohio mounds must have been built by Indians.

Second. Evidence that the Cherokees were mound builders after reaching their historic seats in East Tennessee and western North

Carolina. This and the preceding positions are strengthened by the introduction of evidence showing that the Shawnees were the authors of a certain type of stone graves, and of mounds and other works connected therewith.

Third. A tracing of the Cherokees, by the mound testimony and by tradition, back to Ohio.

Fourth. Reasons for believing that the Cherokees were the Tallegwi of tradition and the authors of some of the typical works of Ohio.

CHAPTER I.

THE HISTORICAL EVIDENCE.

Space will not permit any review here of the various theories in regard to the builders, or of the objections made to the theory that they were Indians, or of the historical evidence adducible in support of this theory. Simple declaration on these points must suffice.

The historical evidence is clear and undisputed that when the region in which the mounds appear was discovered by Europeans it was inhabited by Indians only. Of their previous history nothing is known except what is furnished by vague and uncertain traditions or inferred from the study of their languages and customs. On the other hand there is no historical or other evidence that any other race or people than the Indians ever occupied this region, or any part of it, previous to its discovery by Europeans at the close of the fifteenth century.

We enter the discussion, therefore, with at least a presumption in favor of the conclusion that these works were built by the Indians—a presumption which has not received the consideration it deserves; indeed, it is so strong that it can be overcome only by showing that those mounds, or the specimens of art found in them, which were unquestionably the work of the builders, indicate an advancement in skill and knowledge entirely beyond that reached by the Indians previous to contact with Europeans. But all the genuine discoveries so far made in the explorations of the mounds tend to disprove this view.

If it can be shown that tribes occupying the mound region at the time they were first visited by Europeans used mounds, and in some cases built them, it will be a fair inference that all these structures are due to the same race until the contrary is proved.

The objection urged by many that the Indian has always been a restless nomad, spurning the restraints of agriculture, has been effectually answered, especially by Mr. Lucien Carr.¹ History also bears us out in the assertion that at the time of the discovery nine tenths of the tribes in the mound district had fixed seats and local habitations, depending to a great extent for sustenance upon the cultivation of the soil. So far as the southern districts, now comprising the Gulf States, are concerned, it goes further and asserts over and over again that the tribes of that section were mound-builders when first encountered by the whites. To verify this assertion it is only necessary to read the

¹ Mounds of the Mississippi Valley Historically Considered.

chronicles of De Soto's expedition and the writings of the pioneer travelers and French missionaries to that section. This evidence proves conclusively not only that this had been a custom, but that it was continued into the eighteenth century.

Such statements as the following, attested by various contemporaneous authors, should suffice on this point:

The caciques of this country make a custom of raising near their dwellings very high hills, on which they sometimes build their houses.¹

The Indians try to place their villages on elevated sites, but inasmuch as in Florida there are not many sites of this kind where they can conveniently build, they *erect elevations themselves* in the following manner, etc.²

The chief's house stood near the beach upon a very high mount *made by hand for defense*.³

The last, which was on Tampa Bay, was most likely near Phillippi's Point, where tradition fixes De Soto's landing place, and where a number of mounds and shell heaps have been found. One of these, opened by Mr. S. T. Walker,⁴ was found to consist of three layers. In the lower were "no ornaments and but little pottery, but in the middle and top layers, especially the latter, nearly every cranium was encircled by strings of colored beads, brass and copper ornaments, trinkets, etc. Among other curious objects were a pair of scissors and a fragment of looking-glass."

An earlier exploration is thus described: "The governor [De Soto] opened a large temple in the woods, in which were buried the chiefs of the country, and took from it a quantity of pearls * * * which were spoiled by being buried in the ground."⁵

Another chronicler says: "This house stood on a high mound (*cerro*), similar to others we have already mentioned. Round about it was a roadway sufficiently broad for six men to walk abreast."⁶ (There are good reasons for believing this to be the Etowah mound near Cartersville, Ga.)⁷

The town of Talise is described as being strong in the extreme, inclosed by timber and earth.⁸

Herrera speaks of "a town of 400 houses, and a large square, where the cacique's house stood upon a mound made by art."⁹

Father Gravier¹⁰ speaks of mounds of the Akanseas and "Tounika" villages.

M. La Harpe says "the cabins of the Yasous, Courois, Offogoula, and Ouspie [along the Yazoo about 1700] are dispersed over the coun-

¹ Biedma, Hist. Coll. La., vol. 2, p. 105.

² Garcilasso de la Vega, Hist. Fla., ed. 1723, p. 69.

³ Gentleman of Elvas. Bradford Club series, vol. 5, p. 23.

⁴ Smithsonian Report, 1879 (1880), pp. 392-422.

⁵ Biedma, Hist. Coll. La., vol. 2, p. 101.

⁶ Garcilasso de la Vega, Hist. Fla., ed. 1723, p. 139.

⁷ Thomas, Mag. Am. Hist., May, 1884, pp. 405, 406.

⁸ Garcilasso, Hist. Fla., p. 144.

⁹ Hist. Am., Stevens's transl., vol. 6, p. 5.

¹⁰ Shea's Early French Voyages, pp. 126, 136.

try upon mounds of earth made with their own hands, from which it is inferred that these nations are very ancient and were formerly very numerous, although at the present time they hardly number two hundred and fifty persons."¹ (This seems to imply that there were numerous mounds unoccupied.) "In one of the Natches villages," says Dumont, "the house of the chief was placed on a mound."²

Another writer says: "When the chief [of the Natchez] dies they demolish his cabin and then raise a new mound on which they build the cabin of him who is to replace him in this dignity."³

According to Bartram, in the Cherokee town of Stico the council-house was on a mound, as also at Cowé.⁴

The same writer says⁵ the Choctaws raised mounds over their dead in case of communal burials.

It is apparent from Jefferson's language⁶ that the burial mounds of Virginia were of Indian origin.

These references, which might be indefinitely multiplied, are sufficient to bear out the assertion that history testifies that the southern tribes were accustomed to build mounds.

It is a matter of surprise that so little is to be found regarding the mounds in the older records of the Northern States. There is but one statement in the Jesuit Relations and no mention in the writings of the Recollects, so far has been found, and yet one of the missionaries must have passed a good portion of the winter of 1700 in the very midst of the Cahokia group. Colden notes that "a round hill was sometimes raised over the grave in which a corpse had been deposited."⁷ Carver noticed ancient earthworks on the Mississippi near Lake Pepin, but knew nothing of their origin.⁸ Heckewelder observed some of these works near Detroit, which he was informed had been built by the Indians. An account of them was published in a Philadelphia periodical in 1789 or 1790. This description was afterwards given briefly in his "History of the Manners and Customs of the Indian Nations."

These older records mention facts which afford a reasonable explanation of some of the ancient monuments found in the northern section of the country; as for example the communal or tribal burials, where the bones and remains of all the dead of a village, region, or tribe, who had died since the last general burial (usually a period of eight to ten years) were collected and deposited in one common grave. This method, which was followed by some southern tribes, has been described by Bar-

¹ La Harpe, Hist. Coll. La., part 3, p. 106, New York, 1851.

² Mém. Hist. La., vol. 2, p. 109.

³ La Petit, Hist. Coll. La., vol. 3, pp. 141, 142, note. Also Lettres édifiantes et curieuses, vol. 1, pp. 260, 261. See Du Pratz, Histoire Louisiane, 1758, vol. 3, p. 16.

⁴ Bartram's Travels, pp. 345, 367.

⁵ Ibid., p. 516.

⁶ Notes on Virginia, 4th Am. ed., 1801, pp. 142-147.

⁷ Hist. Five Nations, introd., vol. 1, London, 1755, p. 16.

⁸ Travels, ed. 1796, Phila., p. 36; ed. 1779, London, p. 57.

tram,¹ Dumont,² Romans,³ and others, but most fully by Jean de Brebeuf.⁴

It is a well-attested fact that northern as well as southern Indians were accustomed to erect palisades around their villages for defense against attack.

Some evidences of mound building by northern Indians may be found in the works of comparatively modern writers. Lewis C. Beck⁵ affirms that "one of the largest mounds in this country has been thrown up on this stream [the Osage] within the last thirty or forty years by the Osages, near the great Osage village, in honor of one of their deceased chiefs." It is probable this is the mound referred to by Major Sibley,⁶ who says an Osage Indian informed him that a chief of his tribe having died while all the men were off on a hunt, he was buried in the usual manner, with his weapons, etc., and a small mound was raised over him. When the hunters returned this mound was enlarged at intervals, every man carrying materials, and so the work went on for a long time, and the mound, when finished, was dressed off to a conical form at the top. The old Indian further said he had been informed, and believed, that all the mounds had a similar origin.

Lewis and Clarke mention not only the erection of a mound over a modern chief, but also numerous earthworks, including mounds, which were known to be the work of contemporaneous Indians.⁷

L. V. Bierce⁸ states that when Nicksaw, an old Wyandotte Indian of Summit County, was killed, "the Indians buried him on the ground where he fell, and according to their custom raised a mound over him to commemorate the place and circumstances of his death. His grave is yet to be seen."

Another writer says: "It is related by intelligent Indian traders that a custom once prevailed among certain tribes, on the burial of a chief or brave of distinction, to consider his grave as entitled to the tribute of a portion of earth from each passer-by, which the traveler sedulously carried with him on his journey. Hence the first grave formed a nucleus around which, in the accumulation of the accustomed tributes thus paid, a mound was soon formed."⁹

The same author says¹⁰ the tumulus at the Great Butte des Morts

¹ Travels (1791), p. 516.

² Mémoires Hist. La., vol. 1, p. 246.

³ Nat. and Civil Hist. Fla., pp. 88-90.

⁴ In his account "Des cérémonies qu'ils [les Hurons] gardent en leur sépulture et de leur deuil," and "De la Feste solemnelle des morts."—Jesuit Relations for 1636, pp. 129-139. See translation in Thomas's "Burial Mounds of the Northern Section of the United States," Fifth Annual Rept. Bur. Ethnol., p. 110. See also Lafitau, "Moeurs des Sauvages," vol. 2, pp. 447-455.

⁵ Gazetteer of the States of Ill. and Mo., p. 308.

⁶ Featherstonhaugh, Excur. through Slave States, p. 70.

⁷ Travels, Dublin ed., 1817, pp. 30, 31, 55, 67, 115, 117, 122-125, etc.

⁸ Historical Reminiscences of Summit County, Ohio, p. 128.

⁹ Smith's History of Wisconsin, vol. 3, 1854, p. 245.

¹⁰ Ibid., p. 262.

(Great Hill of the Dead) was raised over the bones of Outagami (Fox Indian) warriors slain in battle with the French in 1706.

According to a Winnebago tradition, mounds in certain localities in Wisconsin were built by that tribe, and others by the Sacs and Foxes.¹

There is another Indian tradition, apparently founded on fact, that the Essex mounds in Clinton County, Mich., are the burying places of those killed in a battle between the Chippewas and Pottawatomies, which occurred not many generations ago.²

¹ Wis. Hist. Soc., Rept. I, pp. 88, 89.

² Smithsonian Report, part 1, 1884, p. 848.

CHAPTER II.

SIMILARITY OF THE ARTS AND CUSTOMS OF THE MOUND-BUILDERS TO THOSE OF INDIANS.

The historical evidence is, as we have seen, conclusive that some of the tribes of Indians were mound-builders.

The explorations by the Bureau of Ethnology in the South and West have also brought to light so many corroborative facts that the question may be considered settled. These will shortly be given to the public; only a few can be noticed here, and that in a very brief and general way.

As the country was inhabited only by Indians at the time of its discovery, and as we have no evidence, unless derived from the mounds, of its having ever been occupied by any other people, every fact indicating a similarity between the arts, customs, and social life of the mound-builders and those of the red Indians, is an evidence of the identity of the two peoples. The greater the number of these resemblances, the greater the probability of the correctness of the theory, so long as we find nothing irreconcilable with it.

Architecture.—One of the first circumstances which strike the mind of the archæologist who carefully studies these works as being very significant, is the entire absence of any evidence in them of architectural knowledge and skill approaching that exhibited by the ruins of Mexico and Central America, or even equaling that exhibited by the Pueblo Indians.

It is true that truncated pyramidal mounds of large size and somewhat regular proportions are found in certain sections, and that some of these have ramps or roadways leading up to them. Yet when compared with the pyramids or teocalli of Mexico and Yucatan the differences in the manifestations of architectural skill are so great, and the resemblances are so faint and few, as to furnish no grounds whatever for attributing the two classes of works to the same people. The facts that the works of the one people consist chiefly of wrought and sculptured stone, and that such materials are wholly unknown to the other, forbid the idea of any relationship between the two. The difference between the two classes of monuments indicates a wide divergence—a complete step—in the culture status.

Mexico, Central America, and Peru are dotted with the ruins of stone edifices, but in all the mound-building area of the United States not the slightest vestige of one attributable to the people who erected the

earthen structures is to be found. The utmost they attained in this direction was the construction of stone cairns, rude stone walls, and vaults of cobble-stones and undressed blocks. This fact is too significant to be overlooked in this comparison, and should have its weight in forming a conclusion, especially when it is backed by numerous other important differences.

Though hundreds of groups of mounds marking the sites of ancient villages are to be seen scattered over the Mississippi Valley and Gulf States, yet nowhere can there be found an ancient house. The inference is therefore irresistible that the houses of the mound-builders were constructed of perishable materials; consequently that the builders were not sufficiently advanced in art to use stone or brick in building, or else that they lived a roving, restless life that would not justify the time and trouble necessary to erect such permanent structures. As the last inference is irreconcilable with the magnitude and extent of many groups of these remains we are forced to the conclusion that the first is true.

One chief objection to the Indian origin of these works is, as already stated, that their builders must have been sedentary, depending largely upon agriculture for subsistence. It is evident, therefore, that they had dwellings of some sort, and as remains of neither stone nor brick structures are found which could have been used for this purpose, we must assume that their dwellings were constructed of perishable material, such as was supplied in abundance by the forest region in which they dwelt. It is therefore apparent that in this respect at least the dwellings of mound-builders were similar to those of Indians. But this is not all that can be said in reference to the houses of the former, for there still remain indications of their shape and character, although no complete examples are left for inspection. In various places, especially in Tennessee, Illinois, and southeast Missouri, the sites of thousands of them are yet distinctly marked by little circular depressions with rings of earth around them. These remains give the form and size of one class of dwellings that was common in the regions named. Excavations in the center usually bring to light the ashes and hearth that mark the place where the fire was built, and occasionally unearth fragments of the vessels used in cooking, the bones of animals on whose flesh the inmates fed, and other articles pertaining to domestic use.

During the explorations of the Bureau in southeastern Missouri and Arkansas, finding the remains of houses in low, flat mounds was a common occurrence. Although the wood in most cases had disappeared, what had not been converted to coals and ashes having rotted away, yet the size and form, and, in part, the mode of construction, were clearly indicated. The hard-tramped, circular, earthen floor gave the size and form; the numerous fragments of burnt clay forming a layer over the floor—often taken by explorers for brick—revealed the method of plastering their dwellings; the charred remains of grass and

twigs showed that it had been strengthened by this admixture; the impressions left on the inner face of these lumps of burnt plastering revealed the character of the lathing, which was in some cases branches and twigs, but in others split cane. The roof was thatched with grass or matting, the charred remains of which were found in more than one instance. In probably nine cases out of ten it was apparent these dwellings had been burned. This was found to be due to the custom of burying the dead in the floor and burning the dwelling over them, covering the remains with dirt often before the fire had ceased burning.

As a general rule the strata are found in this order: (1) a top layer of soil from 1 foot to 2 feet thick; (2) a layer of burnt clay from 3 to 12 inches thick (though usually varying from 4 to 8 inches) and broken into lumps, never in a uniform, unbroken layer; immediately below this (3) a thin layer of hardened muck or dark clay, though this does not always seem to be distinct. At this depth in the mounds of the eastern part of Arkansas are usually found one or more skeletons.

Take, for example, the following statement by Dr. Edward Palmer in regard to these beds:

As a general and almost universal rule, after removing a foot or two of top soil, a layer of burnt clay in a broken or fragmentary condition would be found, sometimes with impressions of grass or twigs, and easily crumbled, but often hard, and stamped, apparently, with an implement made of split reeds of comparatively large size. This layer was often a foot thick, and frequently burned to a brick-red or even to clinkers. Below this would be found more or less ashes, and often 6 inches of charred grass immediately over the skeletons. These skeletons were found lying in all directions, some with the face up, others with it down, and others on the side. With each of these were one or more vessels of clay.

Remains of rectangular houses were also discovered, though much less frequent than other forms. These consisted of three rooms, two in front and one in rear. For example, Dr. Palmer found in a broad platform-like elevation not more than 3 feet high the remains of a house of this form which he traced by the burnt clay. The lines of the upright walls were very apparent, as also the clay which must have fallen from them, and which raised the outer marginal lines considerably higher than the inner area. Dr. Palmer remarks:

The fire must have been very fierce, and the clay around the edges was evidently at some height above the floor, as I judge from the irregular way in which it is scattered around the margins.

Excavations in the areas showed that they were covered with a layer of burnt clay, uneven and broken; immediately below this a layer of ashes 6 inches thick, and below this black loam. On these areas large trees were growing, one a poplar 3 feet in diameter. Below one of these floors were found a skeleton, some pottery, and a pipe. A large oak formerly stood at this point, but it has been blown down.

Subsequently the remains of another dwelling of precisely the same form, that is, two square rooms joined and a third of the same size immediately behind these two, were discovered in the same region by

Colonel Norris. In this case remnants of the upright posts and reed lathing forming the walls were found, also the clay plastering.

Prof. G. C. Swallow¹ describes a room formed of poles, lathed with split cane, plastered with clay both inside and out, which he found in a mound in southeastern Missouri. Colonel Norris found parts of the decayed poles, plastering, and other remains of a similar house in a large mound in the same section.

From the statements of the early writers, a few of which are given here, it is evident that the houses of the Indians occupying this region when first visited by the whites were very similar to those of the mound-builders.

La Harpe, speaking of the tribes in some parts of Arkansas, says: "The Indians build their huts dome-fashion out of clay and reeds." Schoolcraft says the Pawnees formerly built similar houses. In Iberville's *Journal*² it is stated that the cabins of the Bayougoulas were round, about 30 feet in diameter, and plastered with clay to the height of a man. Adair says: "They are lathed with cane and plastered with mud from bottom to top within and without with a good covering of straw."

Henri de Tonty, the real hero of the French discoveries on the Mississippi, says the cabins of the Tensas were square, with the roof dome-shaped, and that the walls were plastered with clay to the height of 12 feet and were 2 feet thick.³

A description of the Indian square houses of this southern section by Du Pratz⁴ is so exactly in point that I insert a translation of the whole passage:

The cabins of the natives are all perfectly square; none of them are less than 15 feet in extent in every direction, but there are some which are more than 30. The following is their manner of building them: The natives go into the new forest to seek the trunks of young walnut trees of 4 inches in diameter and from 18 to 20 feet long; they plant the largest ones at the four corners to form the breadth and the dome; but before fixing the others they prepare the scaffolding; it consists of four poles fastened together at the top, the lower ends corresponding to the four corners; on these four poles others are fastened crosswise at a distance of a foot apart; this makes a ladder with four sides, or four ladders joined together.

This done, they fix the other poles in the ground in a straight line between those of the corners; when they are thus planted they are strongly bound to a pole which crosses them within each side [of the house]. For this purpose large splints of stalks are used to tie them at the height of 5 or 6 feet, according to the size of the cabin, which forms the walls; these standing poles are not more than 15 inches apart from each other; a young man then mounts to the end of one of the corner poles with a cord in his teeth; he fastens the cord to the pole, and as he mounts within, the pole bends, because those who are below draw the cord to bend the pole as much as is necessary; at the same time another young man fixes the pole of the opposite corner in the same way; the two poles being thus bent at a suitable height, they are fastened

¹ 8th Rept. Peabody Museum, 1875, pp. 17, 18.

² Relation in Margry, *Découvertes*, 4th part (March, 1699), p. 170.

³ Relation of Henry de Tonty in Margry, *Découvertes*, vol. 1, 1876, p. 600.

⁴ *Hist. La.*, vol. 2, French ed., 1758, pp. 173-175; English ed., 1764, p. 359.

strongly and evenly. The same is done with the poles of the two other corners as they are crossed over the first ones. Finally all the other poles are joined at the point, which makes altogether the figure of a bower in a summer-house such as we have in France. After this work they fasten sticks on the lower sides or walls at a distance of about 8 inches across, as high as the pole of which I have spoken, which forms the length of the wall.

These sticks being thus fastened, they make mud walls of clay, in which they put a sufficient amount of Spanish moss; these walls are not more than 4 inches thick; they leave no opening but the door, which is only 2 feet in width by 4 in height; there are some much smaller. They then cover the frame-work which I have just described with mats of reeds, putting the smoothest on the inside of the cabin, taking care to fasten them together so that they are well joined.

After this they make large bundles of grass, of the tallest that can be found in the low lands, and which is 4 or 5 feet long; this is put on in the same way as straw which is used to cover thatched houses; the grass is fastened with large canes, and splints, also of canes. When the cabin is covered with grass they cover all with a matting of canes well bound together, and at the bottom they make a ring of "bind-weeds" all around the cabin, then they trim the grass evenly, and with this defense, however strong the wind may be, it can do nothing against the cabin. These coverings last twenty years without being repaired.

Numerous other references to the same effect might be given, but these are sufficient to show that the remains found in the mounds of the South are precisely what would result from the destruction by fire of the houses in use by the Indians when first encountered by Europeans.

It is admitted now by all archæologists that the ancient works of New York are attributable to Indians, chiefly to the Iroquois tribes. This necessarily carries with it the inference that works of the same type, for instance those of northern Ohio and eastern Michigan, are due to Indians. It is also admitted that the mounds and burial pits of Canada are due, at least in part, to the Hurons.¹

Tribal divisions.—As the proofs that the mound-builders pertained to various tribes often at war with each other are now too numerous and strong to be longer denied, we may see in them evidences of a social condition similar to that of the Indians.

Similarity in burial customs.—There are perhaps no other remains of a barbarous or unenlightened people which give us so clear a conception of their superstitions and religious beliefs as do those which relate to the disposal of their dead. By the modes adopted for such disposal, and the relics found in the receptacles of the dead, we are enabled not only to understand something of these superstitions and beliefs, but also to judge of their culture status and to gain some knowledge of their arts, customs, and modes of life.

The mortuary customs of the mound-builders, as gleaned from an examination of their burial mounds, ancient cemeteries, and other depositories of their dead, present so many striking resemblances to those of the Indians when first encountered by the whites, as to leave little

¹ David Boyle, Ann. Rept. Canadian Institute, 1886-'87, pp. 9-17; Ibid., 1888, p. 57.

room for doubt regarding their identity.¹ Nor is this similarity limited to the customs in the broad and general sense, but it is carried down to the more minute and striking peculiarities.

Among the general features in which resemblances are noted are the following:

The mound-builders were accustomed to dispose of their dead in many different ways; their modes of sepulture were also quite varied. The same statements will apply with equal force to the Indians.

"The commonest mode of burial among North American Indians," we are informed by Dr. H. C. Yarrow,² "has been that of interment in the ground, and this has taken place in a number of ways." The different ways he mentions are, in pits, graves, or holes in the ground; in stone graves or cists; in mounds; beneath or in cabins, wigwams, houses or lodges, and in caves.

The most common method of burial among the mound-builders was by inhumation also, and all the different ways mentioned by Dr. Yarrow as practiced by the Indians were in vogue among the former. It was supposed for a long time that their chief and almost only place of depositing their dead was in the burial mounds, but more thorough explorations have revealed the fact that near most mound villages are cemeteries, often of considerable extent.

The chief value of this fact in this connection is that it forms one item of evidence against the theory held by some antiquarians that the mound-builders were Mexicans, as the usual mode of disposing of the dead by the latter was cremation.³ According to Brasseur de Bourbourg the Toltecs also practiced cremation.⁴

Removal of the flesh before burial.—This practice appears to have been followed quite generally by both Indians and mound-builders.

That it was followed to a considerable extent by the mound-builders of various sections is shown by the following evidence:

The confused masses of human bones frequently found in mounds show by their relation to each other that they must have been gathered together after the flesh had been removed, as this condition could not possibly have been assumed after burial in their natural state. Instances of this kind are so numerous and well known that it is scarcely necessary to present any evidence in support of the statement. The well-known instance referred to by Jefferson in his "Notes on Virginia"⁵

¹ Evidence bearing on this point will be found in the paper on The Burial Mounds of the Northern Sections, by C. Thomas, in the Fifth Annual Report of the Bureau of Ethnology.

² First Annual Report Bureau of Ethnology, Smithsonian Institution, 1879-'80 (1881), p. 93.

³ Clavigero, Hist. Mex., Cullen's transl., I, 325; Torquemada, Monarq. Ind., I, p. 60, etc.

⁴ H. H. Bancroft, Native Races, vol. 2, 1882, p. 609.

⁵ Fourth Am. ed., 1801, p. 143; p. 146, in 8th ed.

is one in point. "The appearance," he tells us, "certainly indicates that it [the barrow] has derived both origin and growth from the customary collections of bones and deposition of them together."

Notices of similar deposits have been observed as follows: In Wisconsin, by Mr. Armstrong;¹ in Florida, by James Bell² and Mr. Walker;³ in Cass County., Ill., by Mr. Snyder;⁴ in Georgia, by C. O. Jones.⁵ Similar deposits have also been found by the assistants of the Bureau of Ethnology in Wisconsin, Illinois, northern Missouri, North Carolina, New York, and Arkansas.

Another proof of this custom was observed by Mr. J. D. Middleton and Colonel Norris in Wisconsin, northeastern Missouri, and Illinois. In numerous mounds the skeletons were found packed closely side by side, immediately beneath a layer of hard, mortar-like substance. The fact that this mortar had completely filled the interstices, and in many cases the skulls also, showed that it had been placed over them while in a plastic state, and as it must soon have hardened and assumed the condition in which it was found, it is evident the skeletons had been buried after the flesh was removed.

As additional evidence we may mention the fact that in stone graves, so small that the body of a full-grown individual could not by any possible means be pressed into them, the bones of adult individuals are sometimes found. Instances of this kind have occurred in Tennessee, Missouri, and southern Illinois.

From personal examination I conclude that most of the folded skeletons found in mounds were buried after the flesh had been removed, as the folding, to the extent noticed, could not possibly have been done with the flesh on them, and the positions in most cases were such that they could not have been assumed in consequence of the decay of the flesh and settling of the mound.

The partial calcining of the bones in vaults and under layers of clay where the evidence shows that the fire was applied to the outside of the vault or above the clay layer, can be accounted for only on the supposition that the flesh had been removed before burial.

Other proofs that this custom prevailed among the mound-builders in various sections of the country might be adduced.

That it was the custom of a number of Indian tribes, when first encountered by the whites, and even down to a comparatively modern date, to remove the flesh before final burial by suspending on scaffolds, depositing in charnel-houses, by temporary burial, or otherwise, is well known to all students of Indian habits and customs.

Heckewelder says, "The Nanticokes had the singular custom of removing the bones from the old burial place to a place of deposit in the country they now dwell in."⁶

¹ Smithsonian Rept., 1879, p. 337.

² Smithsonian Rept., 1881, p. 636.

³ Smithsonian Rept., 1879, p. 398.

⁴ Smithsonian Rept., 1881, p. 573.

⁵ Antiq. So. Inds., p. 193.

⁶ Hist. Manners and Customs Ind. Nations, p. 75.

The account by Brebœuf of the communal burial among the Hurons heretofore referred to is well known.¹ The same custom is alluded to by Lafitau.² Bartram observed it among the Choctaws.³ It is also mentioned by Bossu,⁴ by Adair,⁵ by Barnard Romans,⁶ and others.

Burial beneath or in dwellings.—The evidence brought to light by the investigations of the Bureau of Ethnology, regarding a custom among the mound-builders of Arkansas and Mississippi, of burying in or under their dwellings, has been given, in part, in an article published in the Magazine of American History.⁷ It is a well-attested historical fact that such was also the custom of the southern Indian tribes. Bartram affirms it to have been in vogue among the Muscogulgees or Creeks,⁸ and Barnard Romans says it was also practiced by the Chickasaws.⁹ C. C. Jones says that the Indians of Georgia "often interred beneath the floor of the cabin, and then burnt the hut of the deceased over his head;"¹⁰ which furnishes a complete explanation of the fact observed by the Bureau explorers, mentioned in the article before alluded to.

Burial in a sitting or squatting posture.—It was a very common practice among the mound-builders to bury their dead in a sitting or squatting posture. The examples of this kind are too numerous and too well known to require repetition. I may add that the yet unpublished reports of the Bureau show that this custom prevailed to a certain extent in Wisconsin, Iowa, Illinois, North Carolina, Missouri, Ohio, and West Virginia. Instances have also been observed elsewhere.¹¹ That the same custom was followed by several of the Indian tribes is attested by the following authorities: Bossu,¹² Lawson,¹³ Bartram,¹⁴ and Adair.¹⁵

The use of fire in burial ceremonies.—Another observance in which the burial customs of mound-builders corresponded with those of Indians was the use of fire in funeral ceremonies. The evidences of this custom are so common in mounds as to lead to the supposition that the mound-builders were in the habit of offering human sacrifices to their deities. Although charred and even almost wholly consumed human bones are often found, showing that bodies or skeletons were sometimes burned, it does not necessarily follow that they were offered as sacrifices. Moreover, judging from all the data in our possession, the weight of evidence seems to be decidedly against such conclusion.

Among the Indians fire appears to have been connected with the mortuary ceremonies in several ways. One use of it was to burn the

¹ Jesuit Relations for 1636. Transl. in Fifth Ann. Rept. Bur. Ethnol., p. 110.

² Mœurs des Sauvages, vol. 2, pp. 420-435.

³ Travels, p. 516.

⁴ Travels through Louisiana, p. 298.

⁵ Hist. Am. Indians, p. 183.

⁶ Nat. Hist. Florida, p. 90.

⁷ February, 1884.

⁸ Travels, p. 505.

⁹ Nat. Hist. Florida, p. 71.

¹⁰ Antiq. So. Indians, p. 203.

¹¹ Jones's Antiq. So. Indians (Georgia and Florida), pp. 183-185.

¹² Travels, vol. 1, p. 251.

¹³ Hist. Carolina, p. 182.

¹⁴ Travels, p. 515.

¹⁵ Hist. Am. Indians, p. 182.

flesh and softer portions of the body when removed from the bones.¹ Brebœuf also mentions its use in connection with the communal burial of the Hurons.² According to M. B. Kent³ it was the ancient custom of the Sacs and Foxes to burn a portion of the food of the burial feast to furnish subsistence for the spirit on its journey.

Pickett says⁴ the Choctaws were in the habit of killing and cutting up their prisoners of war, after which the parts were burned. He adds further, in reference to their burial ceremonies:⁵ "From all we have heard and read of the Choctaws, we are satisfied that it was their custom to take from the bone-house the skeletons, with which they repaired in funeral procession to the suburbs of the town, where they placed them on the ground in one heap, together with the property of the dead, such as pots, bows, arrows, ornaments, curiously-shaped stones for dressing deer skins, and a variety of other things. Over this heap they first threw charcoal and ashes, probably to preserve the bones, and the next operation was to cover all with earth. This left a mound several feet high." This furnishes a complete explanation of the fact that un-charred human bones are frequently found in Southern mounds imbedded in charcoal and ashes.

Similarity of their stone implements and ornaments.—In addition to the special points of resemblance between the works of the two peoples, of which a few only have been mentioned, we are warranted in asserting that in all respects, so far as we can trace them correctly, there are to be found strong resemblances between the habits, customs, and arts of the mound-builders and those of the Indians previous to their change by contact with Europeans. Both made use of stone implements, and so precisely similar are the articles of this class that it is impossible to distinguish those made by the one people from those made by the other. So true is this that our best and most experienced archæologists make no attempt to separate them, except where the conditions under which they are found furnish evidence for discrimination. Instead of burdening these pages with proofs of these statements by reference to particular finds and authorities, I call attention to the work of Dr. C. C. Abbott on the handiwork in stone, bone, and clay of the native races of the northern Atlantic sea-board of America, entitled "Primitive Industry." As the area embraced in this work, as remarked by its author, "does not include any territory known to have been permanently occupied by the so-called mound-builders," the articles found here must be ascribed to the Indians unless, as suggested by Dr. Abbott, some of a more primitive type found in the Trenton gravel are to be attributed to an earlier and still ruder people. Examining those of the

¹ Barnard Romans, Nat. Hist. Florida, p. 90.

² Jesuit Relations for 1636, p. 135.

³ Yarrow's Mort. Customs N. A. Indians, 1st Ann. Rept. Bur. Ethnology (1881), p. 95.

⁴ Hist. Alabama, 3d ed., vol. 1, p. 140.

⁵ *Ibid.*, p. 142.

first class, which are ascribed to the Indians, we observe almost every type of stone articles found in the mounds and mound area; not only the rudely chipped scrapers, hoes, celts, knives, and spear and arrow heads, but also the polished or ground celts, axes, hammers, and chisels, or gouges.

Here we also find drills, awls, and perforators, slick stones and dressers, pipes of various forms and finish, discoidal stones and net sinkers, butterfly stones and other supposed ceremonial objects, masks or face figures and bird-shaped stones, gorgets, totems, pendants, trinkets, etc. Nor does the resemblance stop with types, but it is carried down to specific forms and finish, leaving absolutely no possible line of demarkation between these and the similar articles attributed to the mound-builders. So persistently true is this that had we stone articles alone to judge by, it is probable we should be forced to the conclusion, as held by some writers, that the former inhabitants of that portion of the United States east of the Rocky Mountains pertained to one nation, unless possibly the prevalence of certain types in particular sections should afford some data for tribal districting.

This strong similarity of the stone articles of the Atlantic coast to those of the mound area was noticed as early as 1820 by Caleb Atwater, who, knowing that the former were Indian manufactures, attributed the latter also to the same people although he held that the mounds were the work of the ancestors of the civilized nations of Mexico and Central America.

Mound and Indian pottery.—The pottery of the mound-builders has often been referred to as proof of a higher culture status, and of an advance in art beyond that reached by the Indians. The vase with a bird figure found by Squier and Davis in an Ohio mound is presented in most works on American archæology as an evidence of the advanced stage of the ceramic art among the mound-builders; but Dr. Rau, who examined the collection of these authors, says:

Having seen the best specimens of "mound" pottery obtained during the survey of Messrs. Squier and Davis, I do not hesitate to assert that the clay vessels fabricated at the Cahokia Creek were in every respect equal to those exhumed from the mounds of the Mississippi Valley, and Dr. Davis himself, who examined my specimens from the first-named locality, expressed the same opinion.¹

The Cahokia pottery which he found along the creek of that name (Madison County, Ill.) he ascribes to Indians, and believes it to be of comparatively recent origin.

Most of the mound pottery is mixed with pulverized shells, which is also true of most Indian pottery.² Du Pratz says that "the Natchez Indians make pots of an extraordinary size, cruises with a medium-sized opening, jars, bottles with long necks holding two pints, and pots or

¹ Smithsonian Rept., 1866, p. 349.

² Dumont, *Mém. Hist. La.*, vol. 2, 1753, p. 271; Adair, *Hist. Am. Indians*, p. 424; Loaskiel, *Gesell. der Miss.*, p. 70, etc.

cruses for holding bear's oil;"¹ also that they colored them a beautiful red by using ocher, which becomes red after burning.

As is well known, the bottle-shaped vase with a long neck is the typical form of clay vessels found in the mounds of Arkansas and southeastern Missouri, and is also common in the mounds and stone graves of middle Tennessee. Those colored or ornamented with red are often found in the mounds of the former sections. It is worthy of notice in this connection that the two localities—near Saint Genevieve, Mo., and near Shawneetown, Ill—where so many fragments of large clay vessels used in making salt have been found, were occupied for a considerable time by the Shawnee Indians. As will hereafter be shown, there are reasons for believing this pottery was made by the Shawnees.

The statement so often made that the mound pottery, especially that of Ohio, far excels that of the Indians is not justified by the facts.

Much more evidence of like tenor might be presented here, as, for example, the numerous instances in which articles of European manufacture have been found in mounds where their presence could not be attributed to intrusive burials, but the limits of the paper will not admit of this. I turn, therefore, to the problem before us, viz, "Who were the authors of the typical works of Ohio?"

As before stated, the answer is, "These works are attributable in part at least to the ancestors of the modern Cherokees."

As a connecting link between what has been given and the direct evidence that the Cherokees were mound-builders, and as having an important bearing upon both questions, the evidence derived from the box-shaped stone graves is introduced at this point.

¹ Hist. La., p. 79.

CHAPTER III.

STONE GRAVES AND WHAT THEY TEACH.

In order to state clearly the argument based upon these works it is necessary to present a brief explanation.

There are several forms and varieties of stone graves or cists found in the mound area, some being of cobble-stones, others of slabs; some round, others polygonal; some dome-shaped, others square, and others box-shaped, or parallelograms. Reference is made at present only to the last mentioned—the box-shaped type, made of stone slabs. If the evidence shows that this variety is found only in certain districts, pertains to a certain class of works, and is usually accompanied by certain types of art, we are warranted in using it as an ethnic characteristic, or as indicating the presence of particular tribes. If it can be shown that graves of this form are found in mounds attributed to the so-called mound-builders, and that certain tribes of Indians of historic times were also accustomed to bury in them, we are warranted in assuming that there was a continuity of custom from the mound-building age to historic times, or that graves found in the mounds are probably attributable to the same people (or allied tribes) found using them at a later date. This conclusion will be strengthened by finding that certain peculiar types of art are limited to the regions where these graves exist, and are found almost exclusively in connection with them.

These graves, as is well known, are formed of rough and unhewn slabs or flat pieces of stone, thus: First, in a pit some 2 or 3 feet deep and of the desired dimensions, dug for the purpose, a layer of stone is placed to form the floor; next, similar pieces are set on edge to form the sides and ends, over which other slabs are laid flat, forming the covering, the whole when finished making a rude, box-shaped coffin or sepulcher. Sometimes one or more of the six faces are wanting; occasionally the bottom consists of a layer of water-worn bowlders; sometimes the top is not a single layer of slabs, but other pieces are laid over the joints, and sometimes they are placed shingle-fashion. These graves vary in length from 14 inches to 8 feet, and in width from 9 inches to 3 feet.

It is not an unusual thing to find a mound containing a number of these cists arranged in two, three, or more tiers. As a general rule, those not in mounds are near the surface of the ground, and in some instances even projecting above it. It is probable that no one who has

examined them has failed to note their strong resemblance to the European mode of burial. Even Dr. Joseph Jones, who attributes them to some "ancient race," was forcibly reminded of this resemblance, as he remarks:

In looking at the rude stone coffins of Tennessee, I have again and again been impressed with the idea that in some former age this ancient race must have come in contact with Europeans and derived this mode of burial from them.¹

The presence of stone graves of the type under consideration in the vicinity of the site of some of the "over-hill towns" of the Cherokees on the Little Tennessee River, presented a difficulty in the way of the theory here advanced, as it is well known that the Cherokees and Shawnees were inveterate enemies from time immemorial. But by referring to Schoolcraft's History of the Indians the following statement solves the riddle and confirms the theory:

A discontented portion of the Shawnee tribe from Virginia broke off from the nation, which removed to the Scioto country, in Ohio, about the year 1730, and formed a town known by the name of Lulbegrud, in what is now Clark County [Kentucky], about 30 miles east of this place [Lexington]. This tribe left this country about 1750 and went to East Tennessee, to the Cherokee Nation.²

Some years ago Mr. George E. Sellers discovered near the salt spring in Gallatin County, Ill., on the Saline River, fragments of clay vessels of unusually large size, which excited much interest in the minds of antiquarians, not only because of the size of the vessels indicated by the fragments, but because they appeared to have been used by some prehistoric people in the manufacture of salt and because they bore impressions made by some textile fabric. In the same immediate locality were also discovered a number of box-shaped stone graves. That the latter were the work of the people who made the pottery Mr. Sellers demonstrated by finding that many of the graves were lined at the bottom with fragments of these large clay "salt pans."³

Mention of this pottery had been made long previously by J. M. Peck in his "Gazetteer of Illinois."⁴

He remarks that "about the Gallatin and Big Muddy Salines large fragments of earthenware are very frequently found under the surface of the earth. They appear to have been portions of large kettles used, probably, by the natives for obtaining salt."

The settlement of the Shawnees at Shawneetown, on the Ohio River, in Gallatin County, in comparatively modern times, is attested not only by history but by the name by which the town is still known. There is evidence on record that there was an older Shawneetown located at the very point where this "salt-kettle" pottery and these stone graves were found. This is mentioned in the American State Papers⁵ in the report relating to the famous claim of the Illinois and

¹ Aboriginal Remains of Tennessee, pp. 34, 35.

² Vol. 1, p. 301.

³ Popular Science Monthly, vol. 11, 1877, pp. 573-584.

⁴ 1834, p. 52.

⁵ Public Lands, Class VIII, vol. 2, p. 103, Gales and Seaton ed.

Wabash Land Companies. The deed presented was dated July 20, 1773, and recorded at Kaskaskia, September 2, 1773. In this mention is made of the "ancient Shawnee town" on Saline Creek, the exact locality of the stone graves and salt-kettle pottery. The modern Indian village at Shawneetown on the Ohio River had not then come into existence, and was but in its prime in 1806, when visited by Thomas Ashe.¹

As proof that the people of this tribe were in the habit of making salt the following evidence is presented: Collins, in his "History of Kentucky,"² gives an account of the capture and adventures of Mrs. Mary Ingals, the first white woman known to have visited Kentucky. In this narrative occurs the following statement:

The first white woman in Kentucky was Mrs. Mary Ingals, *née* Draper, who, in 1756 with her two little boys, her sister-in-law, Mrs. Draper, and others was taken prisoner by the Shawnee Indians, from her home on the top of the great Allegheny ridge, in now Montgomery County, W. Va. The captives were taken down the Kanawha, to the salt region, and, after a few days spent in making salt, to the Indian village at the mouth of Scioto River.

By the treaty of Fort Wayne, June 7, 1803, between the Delawares, Shawnees, and other tribes and the United States, it was agreed that in consideration of the relinquishment of title to "the great salt spring upon the Saline Creek, which falls into the Ohio below the mouth of the Wabash, with a quantity of land surrounding it, not exceeding 4 miles square," the United States should deliver "yearly, and every year for the use of said Indians, a quantity of salt not exceeding 150 bushels."³

Another very significant fact in this connection is that the fragments of large earthen vessels similar in character to those found in Gallatin County, Ill., have also been found in connection with the stone graves of the Cumberland Valley, and, furthermore, the impressions made by the textile fabrics show the same stitches as do the former. Another place where pottery of the same kind has been found is about the salt-lick near Saint Genevieve, Mo., a section inhabited for a time by Shawnees and Delawares.⁴

Stone graves have been found in Washington County, Md.⁵ History informs us that there were two Shawnee settlements in this region, one in the adjoining county of Maryland (Allegany), and another in the neighborhood of Winchester, Va.⁶

Mr. W. M. Taylor⁷ mentions some stone graves of the type under consideration as found on the Mahoning River, in Pennsylvania. An

¹ Travels in America, 1808, p. 265.

² Vol. 2, p. 55.

³ Treaties of United States with Indian tribes, p. 97.

⁴ C. C. Royce in American Antiquarian, vol. 3, 1881, pp. 188, 189.

⁵ Smithsonian Report for 1882 (1884), p. 797.

⁶ C. C. Royce in American Antiquarian, vol. 3, 1881, p. 186. Virginia State Papers, 1, p. 63.

⁷ Smithsonian Report for 1877, p. 307. Mentions only known instance of mound with Delaware village.

important item in this connection is that these graves were in a mound. He describes the mound as 35 feet in diameter and 5 feet high, having on one side a projection 35 feet long of the same height as the mound. Near by a cache was discovered containing twenty one iron implements, such as axes, hatchets, tomahawks, hoes, and wedges. He adds the significant statement that near the mound once stood the Indian (Delaware) village of Kush-kush-kee.

Graves of the same type have been discovered in Lee County, Va.¹ Others have been found in a mound on the Tennessee side, near the southern boundary of Scott County, Va. Allusion has already been made to the occasional presence of the Shawnees in this region. In the map of North America by John Senex, Chaonanon villages are indicated in this particular section.

The presence of these graves in any part of Ohio can easily be accounted for on the theory advanced, by the well-known fact that both Shawnees and Delawares were located at various points in the region, and during the wars in which they were engaged were moving about from place to place; but the mention of a few coincidences may not be out of place.

In the *American Antiquarian* for July, 1881, is the description of one of these cists found in a mound in the eastern part of Montgomery County. Mr. Royce, in the article already referred to, states that there was a Shawnee village 3 miles north of Xenia, in the adjoining county, on Mad River, which flows into the Miami a short distance above the location of the mound.

Stone graves have been found in great numbers at various points along the Ohio from Portsmouth to Ripley, a region known to have been occupied at various times by the Shawnees.

Similar graves have been discovered in Ashland County.² These, as will be seen by reference to the same report (page 594), are precisely in the locality of the former Delaware villages.

The evidence is deemed sufficient to show that the Shawnees and Delawares were accustomed to bury in stone graves of the type under consideration, and to indicate that the graves found south of the Ohio are to be attributed to the former tribe and those north to both tribes.

As graves of this kind are common over the west side of southern Illinois, from the mouth of the Illinois to the junction of the Ohio and Mississippi Rivers, attention is called to some evidence bearing on their origin.

Hunter, who traveled in the West, says that some of the Indians he met with during his captivity buried their dead in graves of this kind.

According to a statement made by Dr. Rau to Mr. C. C. Jones, and repeated to me personally, "it is a fact well remembered by many persons in this neighborhood [Monroe County, Ill.] that the Indians who

¹ Eleventh Report of the Peabody Museum, 1878, p. 208.

² Smithsonian Report for 1877, pp. 261-267.

inhabited this region during the early part of the present century (probably Kickapoos) buried their dead in stone coffins."¹

Dr. Shoemaker, who resided on a farm near Columbia, in 1861, showed Dr. Rau, in one of his fields, the empty stone grave of an Indian who had been killed by one of his own tribe and interred there within the memory of some of the farmers of Monroe County. An old lady in Jackson County informed one of the Bureau assistants that she had seen an Indian buried in a grave of this kind.

It is doubtful whether Dr. Rau is correct in ascribing these graves to the Kickapoos, as their most southern locality appears to have been in the region of Sangamon County.² It is more probable they were made by the Kaskaskias, Tamaroas, and Cahokias. Be this as it may, it is evident that they are due to some of the tribes of this section known as Illinois Indians, pertaining to the same branch of the Algonquin family as the Shawnees and Delawares.

That the stone graves of southern Illinois were made by the same people who built those of the Cumberland Valley, or closely allied tribes, is indicated not only by the character of the graves but by other very close and even remarkable resemblances in the construction and contents as well as in the form and size of the mounds; the presence of hut-rings in both localities, and the arrangement of the groups.

Taking all the corroborating facts together there are reasonable grounds for concluding that graves of the type now under consideration, although found in widely-separated localities, are attributable to the Shawnee Indians and their congeners, the Delawares and Illinois, and that those south of the Ohio are due entirely to the first named tribe. That they are the works of Indians must be admitted by all who are willing to be convinced by evidence.

The fact that in most cases (except when due to the Delawares, who are not known to have been mound-builders) the graves are connected with mounds, and in many instances are in mounds, sometimes in two, three, and even four tiers deep, proves beyond a doubt that the authors of these graves were mound-builders.

The importance and bearing of this evidence does not stop with what has been stated, for it is so interlocked with other facts relating to the works of the "veritable mound-builders" as to leave no hiatus into which the theory of a lost race or a "Toltec occupation" can possibly be thrust. It forms an unbroken chain connecting the mound-builders and historical Indians which no sophistry or reasoning can break. Not only are these graves found in mounds of considerable size, but they are also connected with one of the most noted groups in the United States, namely, the one on Colonel Tumlin's place, near Cartersville, Ga., known as the Etowah mounds, of which a full description will be found in the Fifth Annual Report of the Bureau of Ethnology.

In the smallest of the three large mounds of this group were found

¹ Antiquities So. Indians, p. 220.

² Reynolds's Hist. Illinois, p. 20.

stone graves of precisely the type attributable, when found south of the Ohio, to the Shawnees. They were not in a situation where they could be ascribed to intrusive burials, but in the bottom layer of a comparatively large mound with a thick and undisturbed layer of hard-packed clay above them. It is also worthy of notice that the locality is intermediate between the principal seat of the Shawnees in the Cumberland Valley, and their extreme eastern outposts in northeastern Georgia, where both tradition and stone graves indicate their settlement. The tradition regarding this settlement has been given elsewhere.¹

In these graves were found the remarkable figured copper plates and certain engraved shells, of which mention has been made by Mr. W. H. Holmes² and by myself³ in *Science*. It is a singular corroboration of the theory here advanced that the only other similar copper plates were found at Lebanon, Tenn., by Prof. F. W. Putnam; in a stone grave in a mound at Mill Creek, southern Illinois, by Mr. Earle; in a stone grave in Jackson County, Ill., by Mr. Thing; in a mound of Madison County, Ill., by Mr. H. R. Howland; and in a small mound at Peoria, Ill., by Maj. J. W. Powell. All, except the specimens found by Professor Putnam and Mr. Howland, were secured by the Bureau of Ethnology, and are now in the National Museum.

There can be but little doubt that the specimens obtained from simple stone graves by Professor Putnam and Mr. Thing are to be attributed to Indian burials, but surely not to Indian manufacture.

We have, therefore, two unbroken chains connecting the Indians of historic times with the "veritable mound-builders," and the facts which form the links of these chains throw some additional light on the history of that mysterious people, the Shawnees.

It may be stated here that in the report relating to the claim of the Wabash Land Company⁴ is a statement giving a list of articles furnished the Indians, among which we notice nine ear-wheels. These we suppose to be the same as the spool-shaped ear ornaments found in stone graves and elsewhere.

The engraved shells also form a link which not only connects the mound-builders with historic times but corroborates the view advanced in regard to the Shawnees, and indicates also that the Cherokees were mound-builders. But before introducing this we will give the reasons for believing that the mounds of eastern Tennessee and western North Carolina are due to the last-named tribe.

¹ *Am. Antiq.*, vol. 7, 1885, p. 133.

² *Science*, vol. 3, 1884, pp. 436-438.

³ *Ibid.*, pp. 779-785.

⁴ *American State Papers, Land Affairs, Appendix, p. 20.*

CHAPTER IV.

THE CHEROKEES AS MOUND-BUILDERS.

As the evidence on this point has to a large extent been presented in my article on "Burial Mounds of the Northern Section,"¹ also in articles published in the Magazine of American History² and in the American Naturalist,³ it will be necessary here only to introduce a few additional items.

The iron implements which are alluded to in the above-mentioned articles also in Science,⁴ as found in a North Carolina mound, and which analysis shows were not meteoric, furnish conclusive evidence that the tumulus was built after the Europeans had reached America; and as it is shown in the same article that the Cherokees must have occupied the region from the time of its discovery up to its settlement by the whites it is more than probable they were the builders. A figure of one of the pieces is introduced here.

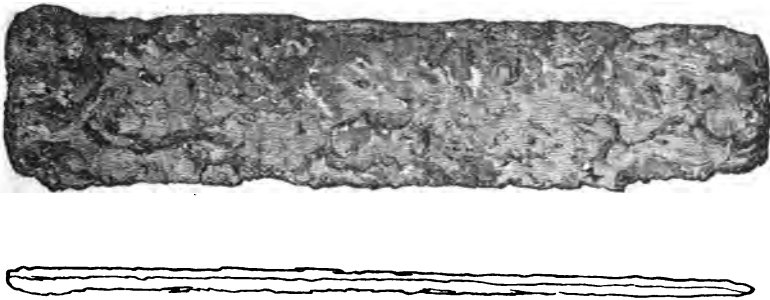


FIG. 1. Part of an iron blade from a North Carolina mound.

Additional and perhaps still stronger evidence, if stronger be needed, that the people of this tribe were the authors of most of the ancient works in western North Carolina and eastern Tennessee is to be found in certain discoveries made by the Bureau assistants in Monroe County, Tenn.

A careful exploration of the valley of the Little Tennessee River, from the point where it leaves the mountains to its confluence with the Holston, was made, and the various mound groups were located and surveyed. These were found to correspond down as far as the position of

¹ Fifth Ann. Rept. Bur. Ethnol,
² May, 1884, pp. 396-407.

³ Vol. 18, 1884, pp. 232-240.
⁴ Science, vol. 3, 1884, pp. 308-310.

Fort Loudon and even to the island below with the arrangement of the Cherokee "over-hill towns" as given by Timberlake in his map of the Cherokee country called "Over the Hills,"¹ a group for each town, and in the only available spots the valley for this distance affords. As these mounds when explored yielded precisely the kind of ornaments and implements used by the Cherokees, it is reasonable to believe they built them.

Ramsey also gives a map,² but his list evidently refers to a date corresponding with the close of their occupancy of this section. Bartram³ gives a more complete list applying to an earlier date. This evidently includes some on the Holston (his "Cherokee") River and some on the Tellico plains. This corresponds precisely with the result of the explorations by the Bureau as will be seen when the report is published. Some three or four groups were discovered in the region of Tellico plains, and five or six on the Little Tennessee below Fort Loudon and on the Holston near the junction, one large mound and a group being on the "Big Island" mentioned in Bartram's list.

The largest of these groups is situated on the Little Tennessee above Fort Loudon and corresponds with the position of the ancient "beloved town of Chota" ("Great Chote" of Bartram) as located by tradition and on both Timberlake's and Ramsey's maps. According to Ramsey,⁴ at the time the pioneers, following in the wake of Daniel Boone near the close of the eighteenth century, were pouring over the mountains into the valley of the Watauga, a Mrs. Bean, who was captured by the Cherokees near Watauga, was brought to their town at this place and was bound, taken to the top of one of the mounds and about to be burned, when Nancy Ward, then exercising in the nation the functions of the Beloved or Pretty Woman, interfered and pronounced her pardon.

During the explorations of the mounds of this region a peculiar type of clay beds was found in several of the larger mounds. These were always saucer-shaped, varying in diameter from 6 to 15 feet, and in thickness from 4 to 12 inches. In nearly every instance they were found in series, one above another, with a layer of coals and ashes between. The series usually consisted of from three to five beds, sometimes only two, decreasing in size from the lower one upward. These apparently marked the stages of the growth of the mound, the upper one always being near the present surface.

The large mound which is on the supposed site of Chota, and possibly the one on which Mrs. Bean was about to be burned, was thoroughly explored, and found to contain a series of these clay beds, which always showed the action of fire. In the center of some of these were found the charred remains of a stake, and about them the usual layer of coals and ashes, but, in this instance, immediately around where the stake stood were charred fragments of human bones.

¹ Memoirs, 1765.

³ Travels, pp. 373, 374.

² Annals of Tennessee, p. 376.

⁴ Annals of Tennessee, p. 157.

As will be seen, when the report which is now in the hands of the printer is published, the burials in this mound were at various depths, and there is nothing shown to indicate separate and distinct periods, or to lead to the belief that any of these were intrusive in the true sense. On the contrary, the evidence is pretty clear that all these burials were by one tribe or people. By the side of nearly every skeleton were one or more articles, as shell masks, engraved shells, shell pins, shell beads, perforated shells, discoidal stones, polished celts, arrow-heads, spear-heads, stone gorgets, bone implements, clay vessels, or copper hawk-bells. The last were with the skeleton of a child found at the depth of $3\frac{1}{2}$ feet. They are precisely of the form of the ordinary sleigh-bell of the present day, with pebbles and shell-bead rattles.

That this child belonged to the people to whom the other burials are due will not be doubted by any one not wedded to a preconceived notion, and that the bells are the work of Europeans will also be admitted.

In another mound a little farther up the river, and one of a group probably marking the site of one of the "over-hill towns," were found two carved stone pipes of a comparatively modern Cherokee type.

The next argument is founded on the fact that in the ancient works of the region alluded to are discovered evidences of habits and customs similar to those of the Cherokees and some of the immediately surrounding tribes.

In the article heretofore referred to allusion is made to the evidence found in the mound opened by Professor Carr of its once having supported a building similar to the council-house observed by Bartram on a mound at the old Cherokee town Cowé. Both were built on mounds, both were circular, both were built on posts set in the ground at equal distances from each other, and each had a central pillar. As tending to confirm this statement of Bartram's, the following passage may be quoted, where, speaking of Colonel Christian's march against the Cherokee towns in 1776, Ramsey¹ says that this officer found in the center of each town "a circular tower rudely built and covered with dirt, 30 feet in diameter, and about 20 feet high. This tower was used as a council-house, and as a place for celebrating the green-corn dance and other national ceremonials." In another mound the remains of posts apparently marking the site of a building were found. Mr. M. C. Read, of Hudson, Ohio, discovered similar evidences in a mound near Chattanooga,² and Mr. Gerard Fowke has quite recently found the same thing in a mound at Waverly, Ohio.

The shell ornaments to which allusion has been made, although occasionally bearing designs which are undoubtedly of the Mexican or Central American type, nevertheless furnish very strong evidence that the mounds of east Tennessee and western North Carolina were built by the Cherokees.

¹ Annals of Tennessee, p. 169.

² Smithsonian Rept. for 1867 (1868), p. 401.

Lawson, who traveled through North Carolina in 1700, says¹ "they [the Indians] oftentimes make of this shell [a certain large sea-shell] a sort of gorget, which they wear about their neck in a string so it hangs on their collar, whereon sometimes is engraven a cross or some odd sort of figure which comes next in their fancy."

According to Adair, the southern Indian priest wore upon his breast "an ornament made of a white conch-shell, with two holes bored in the middle of it, through which he ran the ends of an otter-skin strap, and fastened to the extremity of each a buck-horn white button."²

Beverly, speaking of the Indians of Virginia, says: "Of this shell they also make round tablets of about 4 inches in diameter, which they polish as smooth as the other, and sometimes they etch or grave thereon circles, stars, a half-moon, or any other figure suitable to their fancy."³

Now it so happens that a considerable number of shell gorgets have been found in the mounds of western North Carolina and east Tennessee, agreeing so closely with those brief descriptions, as may be seen from the figures of some of them given here (see Figs. 2 and 3), as to



FIG. 2. Engraved shell gorget from a Tennessee mound.

leave no doubt that they belong to the same type as those alluded to by the writers whose words have just been quoted. Some of them were found in the North Carolina mound from which the iron articles were obtained and in connection with these articles. Some of these shells were smooth and without any devices engraved upon them, but with holes for inserting the strings by which they were to be held in position; others were engraved with figures, which, as will be seen by reference to the cuts referred to, might readily be taken for stars and half-moons, and one among the number with a cross engraved upon it.

¹Hist. of N. C., Raleigh, reprint 1860, p. 315.

²Hist. Am. Indians, p. 84.

³Hist. Virginia, London, 1705, p. 58.

The evidence that these relics were the work of Indians found in possession of the country at the time of its discovery by Europeans, is therefore too strong to be put aside by mere conjectures or inferences. If they were the work of Indians, they must have been used by the Cherokees and buried with their dead. It is true that some of the engraved figures present a puzzling problem in the fact that they bear unmistakable evidences of pertaining to Mexican and Central American types, but no explanation of this which contradicts the preceding evidences that these shells had been in the hands of Indians can be accepted.



FIG. 3. Shell gorget with engraving of coiled serpent.

In these mounds were also found a large number of nicely carved soapstone pipes, usually with the stem made in connection with the bowl, though some were without this addition, consisting only of the bowl with a hole for inserting a cane or wooden stem. While some, as will hereafter be shown, closely resemble one of the ancient Ohio types, others are precisely of the form common a few years back, and some of them have the remains of burnt tobacco yet clinging to them.

Adair, in his "History of the North American Indians,"¹ says:

They make beautiful stone pipes, and the Cherokees the best of any of the Indians, for their mountainous country contains many different sorts and colors of soils proper for such uses. They easily form them with their tomahawks and afterwards finish them in any desired form with their knives, the pipes being of a very soft quality till they are smoked with and used with the fire, when they become quite hard. They are often full a span long, and the bowls are about half as large again as our English pipes. The fore part of each commonly runs out with a sharp peak 2 or 3 fingers broad and a quarter of an inch thick.

Not only were pipes made of soapstone found in these mounds, but two or three were found precisely of the form mentioned by Adair, with the fore part running out in front of the bowl (see Fig. 5, p. 39).

¹ P. 433.

Jones says:¹

It has been more than hinted at by at least one person whose statement is entitled to every belief, that among the Cherokees dwelling in the mountains there existed certain artists whose professed occupation was the manufacture of stone pipes, which were by them transported to the coast and there bartered away for articles of use and ornament foreign to and highly esteemed among the members of their own tribe.

This not only strengthens the conclusions drawn from the presence of such pipes in the mounds alluded to, but may also assist in explaining the presence of the copper and iron ornaments in them.

During the fall of 1886 a farmer of east Tennessee while examining a cave with a view to storing potatoes in it during the winter unearthed a well preserved human skeleton which was found to be wrapped in a large piece of cane matting. This, which measures about 6 by 4 feet, with the exception of a tear at one corner is perfectly sound and pliant and has a large submarginal stripe running around it. Inclosed with the skeleton was a piece of cloth made of flax, about 14 by 20 inches, almost uninjured but apparently unfinished. The stitch in which it is woven is precisely that imprinted on mound pottery of the type shown in Fig. 96 in Mr. Holmes's paper on the mound-builders' textile fabrics reproduced here in Fig. 4.²

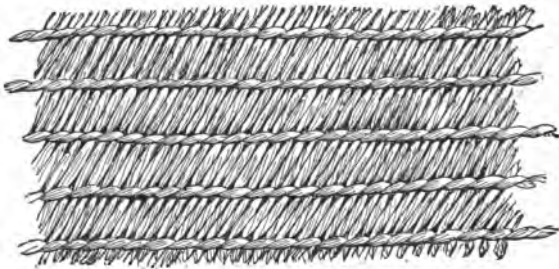


FIG. 4. Twined fabric impressed on a piece of pottery obtained from a mound in Jefferson County, Tennessee.

Although the earth of the cave contains salts which would aid in preserving anything buried in it, these articles can not be assigned to any very ancient date, especially when it is added that with them were the remains of a dog from which the skin had not all rotted away.

These were presumably placed here by the Cherokees of modern times, and they form a link not easily broken between the prehistoric and historic days.

It is probable that few persons after reading this evidence will doubt that the mounds alluded to were built by the Cherokees. Let us therefore see to what results this leads.

In the first place it shows that a powerful and active tribe in the interior of the country, in contact with the tribes of the North on one side and with those of the South on the other, were mound-builders. It is reasonable to conclude, therefore, that they had derived this cus-

¹ Antiq. So. Indians, p. 400.

² Fifth Ann. Rept. Bur. Ethnol., p. 415, Fig. 96.

tom from their neighbors on one side or the other, or that they had, to some extent at least, introduced it among them. Beyond question it indicates that the mound-building era had not closed previous to the discovery of the continent by Europeans.¹

¹ Since the above was in type one of the assistants of the Ethnological Bureau discovered in a small mound in east Tennessee a stone with letters of the Cherokee alphabet rudely carved upon it. It was not an intrusive burial, hence it is evident that the mound must have been built since 1820, or that Guess was not the author of the Cherokee alphabet.

CHAPTER V.

THE CHEROKEES AND THE TALLEGWI.

The ancient works of Ohio, with their "altar mounds," "sacred enclosures," and "mathematically accurate" but mysterious circles and squares, are still pointed to as impregnable to the attacks of this Indian theory. That the rays of light falling upon their origin are few and dim, is admitted; still, we are not left wholly in the dark.

If the proof be satisfactory that the mounds of the southern half of the United States and a portion of those of the Upper Mississippi Valley are of Indian origin, there should be very strong evidence in the opposite direction in regard to those of Ohio to lead to the belief that they are of a different race. Even should the evidence fail to indicate the tribe or tribes by whom they were built, this will not justify the assertion that they are not of Indian origin.

If the evidence relating to these works has nothing decidedly opposed to the theory in it, then the presumption must be in favor of the view that the authors were Indians, for the reasons heretofore given. The burden of proof is on those who deny this, and not on those who assert it.

It is legitimate, therefore, to assume, until evidence to the contrary is produced, that the Ohio works were made by Indians.

The geographical position of the defensive works connected with these remains indicates, as has been often remarked by writers on this subject, a pressure from northern hordes which finally resulted in driving the inhabitants of the fertile valleys of the Miami, Scioto, and Muskingum, southward, possibly into the Gulf States, where they became incorporated with the tribes of that section.¹ If this is assumed as correct it only tends to confirm the theory of an Indian origin.

But the decision is not left to mere assumption and the indications mentioned, as there are other and more direct evidences bearing upon this point to be found in the works of art and modes of burial in this region. That the mound-builders of Ohio made and used the pipe is proven by the large number of pipes found in the mounds, and that they cultivated tobacco may reasonably be inferred from this fact.

The general use of the pipe among the mound-builders is another evidence of their relation to the Indians; while, on the other hand,

¹ Force: "To what race did the mound-builders belong?" p. 74, etc.

this fact and the forms of the pipes indicate that they were not connected with the Nahua, Maya, or Pueblo tribes.

Although varied indefinitely by the addition of animal and other figures, the typical or simple form of the pipe of the Ohio mound-builders appears to have been that represented by Squier and Davis¹ in their Fig. 68, and by Rau in Smithsonian Contributions to Knowledge, No. 287.² The peculiar feature is the broad, flat, and slightly-curved base or stem, which projects beyond the bowl to an extent usually equal to the perforated end. Reference has already been made to the statement by Adair that the Cherokees were accustomed to carve, from the soft stone found in the country, "pipes, full a span long, with the fore part commonly running out with a short peak two or three fingers broad and a quarter of an inch thick." But he adds further, as if intending to describe the typical form of the Ohio pipe, "on both sides of the bowl lengthwise." This addition is important, as it has been asserted³ that no mention can be found of the manufacture or use of pipes of this form by the Indians, or that they had any knowledge of this form.

E. A. Barber says:⁴

The earliest stone pipes from the mounds were always carved from a single piece, and consist of a flat curved base, of variable length and width, with the bowl rising from the center of the convex side (Anc. Mon., p. 227). * * *

The typical mound pipe is the *Monitor* form, as it may be termed, possessing a short, cylindrical urn, or spool-shaped bowl, rising from the center of a flat and slightly-curved base.⁵

Accepting this statement as proof that the "Monitor" pipe is generally understood to be the oldest type of the mound-builders' pipe, it is easy to trace the modifications which brought into use the simple form of the modern Indian pipe. For example, there is one of the form shown in Fig. 5, from Hamilton County, Ohio; another from a large mound in Kanawha Valley, West Virginia;⁶ several taken from Indian graves in Essex County, Mass.;⁷ another found in the grave of a Seneca Indian in the valley of the Genesee;⁸ and others found by the representatives of the Bureau of Ethnology in the mounds of western North Carolina.



FIG. 5. Pipe from Hamilton County, Ohio.

So far, the modification consists in simply shortening the forward

¹ Ancient Monuments of the Mississippi Valley, 1847, p. 179.

² 1876, p. 47, Fig. 177.

³ Young Mineralogist and Antiquarian, 1885, No. 10, p. 79.

⁴ Am. Nat., vol. 16, 1882, pp. 265, 266.

⁵ For examples of this form see Rau: Smithsonian Contributions to Knowledge, No. 287, p. 47, Fig. 177.

⁶ Science, 1884, vol. 3, p. 619.

⁷ Abbott, Prim. Industry, 1881, Fig. 313, p. 319; Bull. Essex Inst., vol. 3, 1872, p. 123.

⁸ Morgan, League of the Iroquois, p. 356.

projection of the stem or base, the bowl remaining perpendicular. The



FIG. 6. Pipe from Hamilton County, Ohio.

next modification is shown in Fig. 6, which represents a type less common than the preceding, but found in several localities, as, for example, in Hamilton County, Ohio; mounds in Sullivan County, east Tennessee (by the Bureau); and in Virginia.¹ In these, although retaining the broad or winged stem, we see the bowl assuming the forward slope and in some instances (as

some of those found in the mounds in Sullivan County, Tenn.) the projection of the stem is reduced to a simple rim or is entirely wanting.

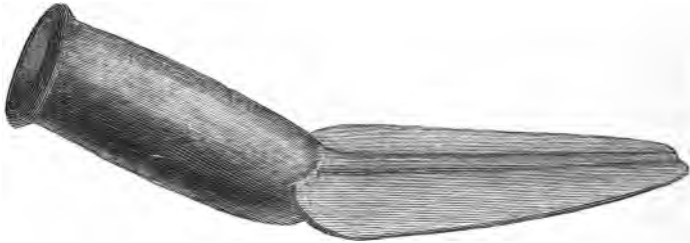


FIG. 7. Pipe from Sullivan County, Tennessee.

The next step brings us to what may be considered the typical form of the modern pipe, shown in Fig. 8. This pattern, according to Dr.

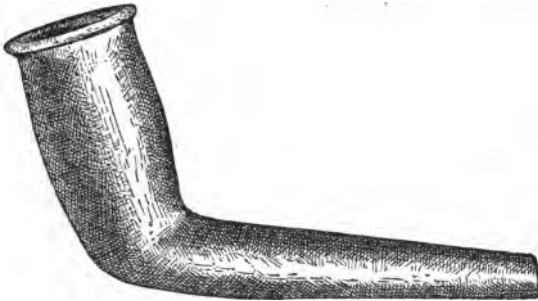


FIG. 8. Pipe from Caldwell County, North Carolina.

Abbott,² is seldom found in New England or the Middle States, "except of a much smaller size and made of clay." He figures one from Isle of Wight County, Va., "made of compact steatite." A large number of this form were found in the North Carolina mounds, some with stems almost or quite a foot in length.

It is hardly necessary to add that among the specimens obtained from various localities can be found every possible gradation, from the ancient Ohio type to the modern form last mentioned. There is, there-

¹ Ran: Smithsonian Contributions to Knowledge, No. 287, p. 50, Fig. 190.

² Prim. Industry, 1861, p. 329.

fore, in this peculiar line of art and custom an unbroken chain connecting the mound-builders of Ohio with the Indians of historic times, and in the same facts is evidence, which strengthens the argument, disconnecting the makers from the Mexican and Central American artisans.

As this evidence appears to point to the Cherokees as the authors of some of the typical mounds of Ohio, it may be as well to introduce here a summary of the data which bear upon this question.

Reasons which are thought well-nigh conclusive have already been presented for believing that the people of this tribe were mound-builders, and that they had migrated in pre-Columbian times from some point north of the locality in which they were encountered by Europeans. Taking up the thread of their history where it was dropped, the following reasons are offered as a basis for the conclusion that their home was for a time on the Ohio, and that this was the region from which they migrated to their historic locality.

As already shown, their general movement in historic times, though limited, has been southward. Their traditions also claim that their migrations previous to the advent of the whites had been in the same direction from some point northward, not indicated in that given by Lederer, but in that recorded by Haywood, from the valley of the Ohio. But it is proper to bear in mind that the tradition given by Lederer expressly distinguishes them from the Virginia tribes, which necessitates looking more to the west for their former home. Haywood connects them, without any authority, with the Virginia tribes, but the tradition he gives contradicts this and places them on the Ohio.

The chief hostile pressure against them of which we have any knowledge was from the Iroquois of the north. This testimony is further strengthened by the linguistic evidence, as it has been ascertained that the language of this tribe belongs to the Iroquoian stock. Mr. Horatio Hale, a competent authority on this subject, in an article on Indian migrations published in the *American Antiquarian*,¹ remarks as follows:

Following the same course of migration from the northeast to the southwest, which leads us from the Hurons of eastern Canada to the Tusearoras of central North Carolina, we come to the Cherokees of northern Alabama and Georgia. A connection between their language and that of the Iroquois has long been suspected. Gallatin, in his "Synopsis of Indian Languages," remarks on this subject: "Dr. Barton thought that the Cherokee language belonged to the Iroquois family, and on this point I am inclined to be of the same opinion. The affinities are few and remote, but there is a similarity in the general termination of the syllables, in the pronunciation and accent, which has struck some of the native Cherokees. * * *

The difficulty arising from this lack of knowledge is now removed, and with it all uncertainty disappears. The similarity of the two tongues, apparent enough in many of their words, is most strikingly shown, as might be expected, in their grammatical structure, and especially in the affixed pronouns, which in both languages play so important a part.

More complete vocabularies of the Cherokee language than have hitherto been accessible have recently come into possession of the Bu-

¹ *Am. Antiquarian*, vol. 5, 1833, p. 26.

reau of Ethnology, and their study serves to confirm the above conclusion that the Cherokees are an offshoot of Iroquoian stock.

On the other hand, the testimony of the mounds all taken together or considered generally (if the conclusion that the Cherokees were the authors of the North Carolina and East Tennessee mounds be accepted) seems to isolate them from all other mound-building people of that portion of the United States east of the Rocky Mountains. Nevertheless there are certain remains of art which indicate an intimate relation with the authors of the stone graves, as the engraved shells, while there are others which lead to the opinion that there was a more intimate relation with the mound-builders of Ohio, especially of the Scioto Valley. One of these is furnished by the stone pipes so common in the Ohio mounds, the manufacture of which appears also to have been a favorite pursuit of the Cherokees in both ancient and modern times.

In order to make the force of this argument clear it is necessary to enter somewhat further into details. In the first place, nearly all of the pipes of this type so far discovered have been found in a belt commencing with eastern Iowa, thence running eastward through northern Illinois, through Indiana, and embracing the southern half of Ohio; thence, bending southward, including the valley of the Great Kanawha, eastern Tennessee, and western North Carolina, to the northern boundary of Georgia. It is not known that this type in any of its modifications prevailed or was even in use at any point south of this belt. Pipes in the form of birds and other animals are not uncommon, as may be seen by reference to Pl. XXIII of Jones's *Antiquities of the Southern Indians*, but the platform is a feature wholly unknown there, as are also the derivatives from it. This is so literally true as to render it strange, even on the supposition here advanced; only a single one (near Nashville, Tenn.), so far as known, having been found in the entire South outside of the Cherokee country.

This fact, as is readily seen, stands in direct opposition to the idea advanced by some that the mound-builders of Ohio when driven from their homes moved southward, and became incorporated with the tribes of the Gulf States, as it is scarcely possible such sturdy smokers as they must have been would all at once have abandoned their favorite pipe.

Some specimens have been found north and east of this belt, chiefly in New York and Massachusetts, but they are too few to induce the belief that the tribes occupying the sections where they were found were in the habit of manufacturing them or accustomed to their use; possibly the region of Essex, Mass., may prove to be an isolated and singular exception.

How can we account for the fact that they were confined to this belt except upon the theory that they were made and used by a single tribe, or at most by two or three cognate tribes? If this be admitted it gives as a result the line of migration of the tribe, or tribes, by whom they

were made; and the gradual modification of the form indicates the direction of the movement.

In the region of eastern Iowa and northern Illinois, as will be seen by reference to the Proceedings of the Davenport Academy of Natural Sciences,¹ and the Smithsonian Report for 1882,² the original slightly-curved platform base appears to be the only form found.

Moving eastward from that section, a break occurs, and none of the type are found until the western border of Ohio is reached, indicating a migration by the tribe to a great distance. From this point eastward and over a large portion of the State, to the western part of West Virginia, the works of the tribe are found in numerous localities, showing this to have long been their home.

In this region the modifications begin, as heretofore shown, and continue along the belt mentioned through West Virginia, culminating in the modern form in western North Carolina and East Tennessee.

As pipes of this form have never been found in connection with the stone graves, there are just grounds for eliminating the Shawnees from the supposed authors of the Ohio works. On the other hand, the engraved shells are limited almost exclusively to the works of the Shawnees and Cherokees (taking for granted that the former were the authors of the box-shaped stone graves south of the Ohio and the latter of the works in western North Carolina and East Tennessee), but are wanting in the Ohio mounds. It follows, therefore, if the theory here advanced (that the Cherokees constructed some of the typical works of Ohio) be sustained, that these specimens of art are of Southern origin, as the figures indicate, and that the Cherokees began using them only after they had reached their historical locality.

Other reasons for eliminating the Shawnees and other Southern tribes from the supposed authors of the typical Ohio works are furnished by the character, form, and ornamentation of the pottery of the two sections, which are readily distinguished from each other.

That the Cherokees and Shawnees were distinct tribes, and that the few similarities in customs and art between them were due to vicinage and intercourse are well-known historical facts. But there is nothing of this kind to forbid the supposition that the former were the authors of some of the Ohio works. Moreover, the evidence that they came from a more northern locality, added to that furnished by the pipes, seems to connect them with the Ohio mound-builders. In addition to this there is the tradition of the Delawares, given by Heckewelder, which appears to relate to no known tribe unless it be the Cherokees. Although this tradition has often been mentioned in works relating to Indians and kindred subjects, it is repeated here that the reader may judge for himself as to its bearing on the subject now under consideration:

The Lenni Lenape (according to the tradition handed down to them by their ancestors) resided many hundred years ago in a very distant country in the western part of

¹ Vol. 1, 1876, Pl. IV.

² Smithsonian Report for 1882 (1884), Figs. 4-6, pp. 689-692.

the American continent. For some reason which I do not find accounted for, they determined on migrating to the eastward, and accordingly set out together in a body. After a very long journey and many nights' encampments¹ by the way, they at length arrived on the *Namaesi-Sipu*,² where they fell in with the Mengwe,³ who had likewise emigrated from a distant country, and had struck upon this river somewhat higher up. Their object was the same with that of the Delawares; they were proceeding on to the eastward, until they should find a country that pleased them. The spies which the Lenape had sent forward for the purpose of reconnoitring, had long before their arrival discovered that the country east of the Mississippi was inhabited by a very powerful nation who had many large towns built on the great rivers flowing through their land. Those people (as I was told) called themselves *Talligew* or *Tallegewi*. * * * Many wonderful things are told of this famous people. They are said to have been remarkably tall and stout, and there is a tradition that there were giants among them, people of a much larger size than the tallest of the Lenape. It is related that they had built to themselves regular fortifications or intrenchments, from whence they would sally out, but were generally repulsed. I have seen many of the fortifications said to have been built by them, two of which, in particular, were remarkable. One of them was near the mouth of the river Huron, which empties itself into the Lake St. Clair, on the north side of that lake, at the distance of about 20 miles north-east of Detroit. This spot of ground was, in the year 1776, owned and occupied by a Mr. Tucker. The other works, properly intrenchments, being walls or banks of earth regularly thrown up, with a deep ditch on the outside, were on the Huron River, east of the Sandusky, about six or eight miles from Lake Erie. Outside of the gateway of each of these two intrenchments, which lay within a mile of each other, were a number of large flat mounds in which, the Indian pilot said, were buried hundreds of the slain Talligewi, whom I shall hereafter, with Colonel Gibson, call Alligewi. Of these intrenchments Mr. Abraham Steiner, who was with me at the time when I saw them, gave a very accurate description, which was published at Philadelphia in 1789 or 1790, in some periodical work the name of which I can not at present remember.

When the Lenape arrived on the banks of the Mississippi they sent a message to the Alligewi to request permission to settle themselves in their neighborhood. This was refused them, but they obtained leave to pass through the country and seek a settlement farther to the eastward. They accordingly began to cross the *Namaesi-Sipu*, when the Alligewi, seeing that their numbers were so very great, and in fact they consisted of many thousands, made a furious attack upon those who had crossed, threatening them all with destruction, if they dared to persist in coming over to their side of the river. Fired at the treachery of these people, and the great loss of men they had sustained, and besides, not being prepared for a conflict, the Lenape consulted on what was to be done; whether to retreat in the best manner they could, or to try their strength, and let the enemy see that they were not cowards, but men, and too high-minded to suffer themselves to be driven off before they had made a trial of their strength and were convinced that the enemy was too powerful for them. The Mengwe, who had hitherto been satisfied with being spectators from a distance, offered to join them, on condition that, after conquering the country, they should be entitled to share it with them; their proposal was accepted, and the resolution was taken by the two nations, to conquer or die.

Having thus united their forces the Lenape and Mengwe declared war against the Alligewi, and great battles were fought in which many warriors fell on both sides. The enemy fortified their large towns and erected fortifications, especially on large rivers and near lakes, where they were successfully attacked and sometimes stormed by the allies. An engagement took place in which hundreds fell, who were after-

¹ "Many Nights' encampment" is a halt of one year at a place.

² The Mississippi or The River of Fish; *Namaes*, a fish, and *Sipu* a river.

³ The Iroquois, or Five Nations.

wards buried in holes or laid together in heaps and covered over with earth. No quarter was given, so that the Alligewi at last, finding that their destruction was inevitable if they persisted in their obstinacy, abandoned the country to the conquerors and fled down the Mississippi River, from whence they never returned.

The war which was carried on with this nation lasted many years, during which the Lenape lost a great number of their warriors, while the Mengwe would always hang back in the rear leaving them to face the enemy. In the end the conquerors divided the country between themselves. The Mengwe made choice of the lands in the vicinity of the great lakes and on their tributary streams, and the Lenape took possession of the country to the south. For a long period of time, some say many hundred years, the two nations resided peacefully in this country and increased very fast. Some of their most enterprising huntsmen and warriors crossed the great swamps, and falling on streams running to the eastward followed them down to the great bay river (meaning the Susquehanna, which they call the great bay river from where the west branch falls into the main stream), thence into the bay itself, which we call Chesapeake. As they pursued their travels, partly by land and partly by water, sometimes near and at other times on the great salt-water lake, as they call the sea, they discovered the great river which we call the Delaware.

This quotation, although not the entire tradition as given by Heckewelder, will suffice for the present purpose.

The traces of the name of these mound-builders, which are still preserved in the name "Allegheny," applied to a river and the mountains of Pennsylvania, and the fact that the Delawares down to the time Heckewelder composed his work called the Allegheny River "Allegewi Sipu," or river of the Allegewi, furnish evidence that there is at least a vein of truth in this tradition. If it has any foundation in fact there must have been a people to whom the name "Talleghi"¹ was applied, for on this the whole tradition hangs. Who were they? In what tribe and by what name shall we identify them? That they were mound-builders is positively asserted, and the writer explains what he means by referring to certain mounds and inclosures, which are well known at the present day, which he says the Indians informed him were built by this people.

It is all-important to bear in mind the fact that when this tradition was first made known, and the mounds mentioned were attributed to this people, these ancient works were almost unknown to the investigating minds of the country. This forbids the supposition that the tradition was warped or shaped to fit a theory in regard to the origin of these antiquities.

Following the tradition it is fair to conclude, notwithstanding the fact that Heckewelder interpreted "Namaesi Sipu" by Mississippi, that the principal seats of this tribe or nation were in the region of the Ohio and the western slope of the Allegheny Mountains, and hence it is not wholly a gratuitous supposition to believe they were the authors of some of the principal ancient works of eastern Ohio (including those of the Scioto Valley) and the western part of West Virginia. Moreover, there

¹ There appears to be no real foundation for the name Allegewi, this form being a mere supposition of Colonel Gibson, suggested by the name the Lenape applied to the Allegheny River and Mountains.

is the statement by Haywood, already referred to, that the Cherokees had a tradition that in former times they dwelt on the Ohio and built mounds.

These data, though slender, when combined with the apparent similarity between the name Tallegwi and Cherokee or Chellakee, and the character of the works and traditions of the latter, furnish some ground for assuming that the two were one and the same people. But this assumption necessitates the further inference that the pressure which drove them southward is to be attributed to some other people than the Iroquois as known to history, as this movement must have taken place previous to the time the latter attained their ascendancy. It is probable that Mr. Hale is correct in deciding that the "Namaesi Sipu" of the tradition was not the Mississippi.¹ His suggestion that it was that portion of the great river of the North (the St. Lawrence) which connects Lake Huron with Lake Erie, seems also to be more in conformity with the tradition and other data than any other which has been offered. If this supposition is accepted it would lead to the inference that the Talamatan, the people who joined the Delawares in their war on the Tallegwi, were Hurons or Huron-Iroquois previous to separation. That the reader may have the benefit of Mr. Hale's views on this question, the following quotation from the article mentioned is given :

The country from which the Lenape migrated was *Shinaki*, the "land of fir trees," not in the West but in the far North, evidently the woody region north of Lake Superior. The people who joined them in the war against the Allighewi (or Tallegwi, as they are called in this record), were the Talamatan, a name meaning "not of themselves," whom Mr. Squier identifies with the Hurons, and no doubt correctly, if we understand by this name the Huron-Iroquois people, as they existed before their separation. The river which they crossed was the Messusipu, the Great River, beyond which the Tallegwi were found "possessing the East." That this river was not our Mississippi is evident from the fact that the works of the mound-builders extended far to the westward of the latter river, and would have been encountered by the invading nations, if they had approached it from the west, long before they arrived at its banks. The "Great River" was apparently the upper St. Lawrence, and most probably that portion of it which flows from Lake Huron to Lake Erie, and which is commonly known as the Detroit River. Near this river, according to Heckewelder, at a point west of Lake St. Clair, and also at another place just south of Lake Erie, some desperate conflicts took place. Hundreds of the slain Tallegwi, as he was told, were buried under mounds in that vicinity. This precisely accords with Cusick's statement that the people of the great southern empire had "almost penetrated to Lake Erie" at the time when the war began. Of course in coming to the Detroit River from the region north of Lake Superior, the Algonquins would be advancing from the west to the east. It is quite conceivable that, after many generations and many wanderings, they may themselves have forgotten which was the true Messusipu, or Great River, of their traditionary tales.

The passage already quoted from Cusick's narrative informs us that the contest lasted "perhaps one hundred years." In close agreement with this statement the Delaware record makes it endure during the terms of four head-chiefs, who in succession presided in the Lenape councils. From what we know historically of Indian customs the average terms of such chiefs may be computed at about twenty-five

¹ Am. Antiquarian, vol. 5, 1883, p. 117.

years. The following extract from the record¹ gives their names and probably the fullest account of the conflict which we shall ever possess:

"Some went to the East, and the Tallegwi killed a portion.

"Then all of one mind exclaimed, War! War!

"The Talamatan (not-of-themselves) and the Nitilowan [allied north-people] go united (to the war).

"Kinnepehend (Sharp-Looking) was the leader, and they went over the river. And they took all that was there and despoiled and slew the Tallegwi.

"Pimokhasuwi (Stirring-about) was next chief, and then the Tallegwi were much too strong.

"Tenchekensit (Open-path)-followed, and many towns were given up to him.

"Paganchihiella was chief, and the Tallegwi all went southward.

"South of the Lakes they (the Lenape) settled their council-fire, and north of the Lakes were their friends the Talamatan (Hurons?)."

There can be no reasonable doubt that the Alleghewi or Tallegwi, who have given their name to the Allegheny River and Mountains, were the mound-builders.

This supposition brings the pressing hordes to the northwest of the Ohio mound-builders, which is the direction, Colonel Force concludes, from the geographical position of the defensive works, they must have come.

The number of defensive works erected during the contest shows it must have been long and obstinate, and that the nation which could thus resist the attack of the northern hordes must have been strong in numbers and fertile in resources. But resistance proved in vain; they were compelled at last, according to the tradition, to leave the graves of their ancestors and flee southward in search of a place of safety.

Here the Delaware tradition drops them, but the echo comes up from the hills of East Tennessee and North Carolina in the form of the Cherokee tradition already mentioned, telling us where they found a resting place, and the mound testimony furnishes the intermediate link.

If they stopped for a time on New River and the head of the Holston, as Haywood conjectures,² their line of retreat was in all likelihood up the valley of the Great Kanawha. This supposition agrees also with the fact that no traces of them are found in the ancient works of Kentucky or middle Tennessee. In truth, the works along the Ohio River from Portsmouth to Cincinnati and throughout northern Kentucky pertain to entirely different types from those of Ohio, most of them to a type found in no other section.

On the contrary, it happens precisely in accordance with the theory advanced and the Cherokee traditions, that we find in the Kanawha Valley, near the city of Charleston, a very extensive group of ancient works stretching along the banks of the stream for more than two miles, consisting of quite large as well as small mounds, of circular and rectangular inclosures, etc. A careful survey of this group has been made, and a number of the tumuli, including the larger ones, have been explored by the representatives of the Bureau.

¹ The Bark Record of the Leni Lenape.

² Nat. and Aborig. Hist. Tenn., p. 223.—See Thomas, "Cherokees probably mound-builders," Magazine Am. Hist., May, 1884, p. 398.

The result of these explorations has been to bring to light some very important data bearing upon the question now under consideration. In fact we find here what seems to be beyond all reasonable doubt the connecting link between the typical works of Ohio and those of East Tennessee and North Carolina ascribed to the Cherokees.

The little stone vaults in the shape of bee-hives noticed and figured in the articles in *Science* and the *American Naturalist*, before referred to, discovered by the Bureau assistants in Caldwell County, N. C., and Sullivan County, Tenn., are so unusual as to justify the belief that they are the work of a particular tribe, or at least pertain to an ethnic type. Yet under one of the large mounds at Charleston, on the bottom of a pit dug in the original soil, a number of vaults of precisely the same form were found, placed, like those of the Sullivan County mound, in a circle. But, though covering human remains moldered back to dust, they were of hardened clay instead of stone. Nevertheless, the similarity in form, size, use, and conditions under which they were found is remarkable, and, as they have been found only at the points mentioned, the probability is suggested that the builders in the two sections were related.

There is another link equally strong. In a number of the larger mounds on the sites of the "over-hill towns," in Blount and Loudon Counties, Tenn., saucer-shaped beds of burnt clay, one above another, alternating with layers of coals and ashes, were found. Similar beds were also found in the mounds at Charleston. These are also unusual, and, so far as I am aware, have been found only in these two localities. Possibly they are outgrowths of the clay altars of the Ohio mounds, and, if so, reveal to us the probable use of these strange structures. They were places where captives were tortured and burned, the most common sacrifices the Indians were accustomed to make. Be this supposition worthy of consideration or not, it is a fact worthy of notice in this connection that in one of the large mounds in this Kanawha group one of the so-called "clay altars" was found at the bottom of precisely the same pattern as those found by Squier and Davis in the mounds of Ohio.

In these mounds were also found wooden vaults, constructed in exactly the same manner as that in the lower part of the Grave Creek mound; also others of the pattern of those found in the Ohio mounds, in which bark wrappings were used to enshroud the dead. Hammered copper bracelets, hematite celts and hemispheres, and mica plates, so characteristic of the Ohio tumuli, were also discovered here; and, as in East Tennessee and Ohio, we find at the bottom of mounds in this locality the post-holes or little pits which have recently excited considerable attention. We see another connecting link in the circular and rectangular inclosures, not combined as in Ohio, but analogous, and, considering the restricted area of the narrow valley, bearing as strong resemblance as might be expected if the builders of the two localities were one people.

It would be unreasonable to assume that all these similarities in customs, most of which are abnormal, are but accidental coincidences due to necessity and environment. On the contrary it will probably be conceded that the testimony adduced and the reasons presented justify the conclusion that the ancestors of the Cherokees were the builders of some at least of the typical works of Ohio; or, at any rate, that they entitle this conclusion to favorable consideration. Few, if any, will longer doubt that the Cherokees were mound-builders in their historic seats in North Carolina and Tennessee. Starting with this basis, and taking the mound testimony, of which not even a tithe has been presented, the tradition of the Cherokees, the statement of Haywood, the Delaware tradition as given by Heckewelder, the *Bark Record* as published by Brinton and interpreted by Hale, and the close resemblance between the names Tallegwi and Chellakee, it would seem that there can remain little doubt that the two peoples were identical.

It is at least apparent that the ancient works of the Kanawha Valley and other parts of West Virginia are more nearly related to those of Ohio than to those of any other region, and hence they may justly be attributed to the same or cognate tribes. The general movement, therefore, must have been southward as indicated, and the exit of the Ohio mound-builders was, in all probability, up the Kanawha Valley on the same line that the Cherokees appear to have followed in reaching their historical locality. It is a singular fact and worthy of being mentioned here, that among the Cherokee names signed to the treaty made between the United States and this tribe at Tellico, in 1798, are the following:¹ Tallotuskee, Chellokee, Yonaheguah, Keenakunnah, and Teekakatoheenah, which strongly suggest relationship to names found in the Allegheny region, although the latter come to us through the Delaware tongue.

If the hypothesis here advanced be correct, it is apparent that the Cherokees entered the immediate valley of the Mississippi from the northwest, striking it in the region of Iowa. This supposition is strengthened not only by the similarity in the forms of the pipes found in the two sections, but also in the structure and contents of many of the mounds found along the Mississippi in the region of western Illinois. So striking is this that it has been remarked by explorers whose opinions could not have been biased by this theory.

Mr. William McAdams, in an address to the American Association for the Advancement of Science, remarks: "Mounds, such as are here described, in the American Bottom and low-lands of Illinois are seldom, if ever, found on the bluffs. On the rich bottom lands of the Illinois River, within 50 miles of its mouth, I have seen great numbers of them and examined several. The people who built them are probably connected with the Ohio mound-builders, although in this vicinity they

¹ Treaties between the United States of America and the several Indian tribes (1837), p. 182.

seem not to have made many earthen embankments, or walls inclosing areas of land, as is common in Ohio. Their manner of burial was similar to the Ohio mound-builders, however, and in this particular they had customs similar to the mound-builders of Europe."¹ One which he opened in Calhoun County, presented the regular form of the Ohio "altar."

A mound in Franklin County, Ind., described and figured by Dr. G. W. Homsher,² presents some features strongly resembling those of the North Carolina mounds.

The works of Cuyahoga County and other sections of northern Ohio bordering the lake, and consisting chiefly of inclosures and defensive walls, are of the same type as those of New York, and may be attributed to people of the Iroquoian stock. Possibly they may be the works of the Eries who, we are informed, built inclosures. If such conclusion be accepted it serves to strengthen the opinion that this lost tribe was related to the Iroquois. The works of this type are also found along the eastern portion of Michigan as far north as Ogemaw County.

The box-shaped stone graves of the State are due to the Delawares and Shawnees, chiefly the former, who continued to bury in sepulchers of this type after their return from the East. Those in Ashland and some other counties, as is well known, mark the location of villages of this tribe. Those along the Ohio, which are chiefly sporadic, are probably Shawnee burial places, and older than those of the Delawares. The bands of the Shawnees which settled in the Scioto Valley appear to have abandoned this method of burial.

There are certain mounds consisting entirely or in part of stone, and also stone graves or vaults of a peculiar type, found in the extreme southern portions of the State and in the northern part of Kentucky, which can not be connected with any other works, and probably owe their origin to a people who either became extinct or merged into some other tribe so far back that no tradition of them now remains.

Recently a resurvey of the remaining circular, square, and octagonal works of Ohio has been made by the Bureau agents. The result will be given in a future bulletin.

¹ Proc. Am. Assoc. Adv. Sci., 29th (Boston) meeting, 1880 (1881), p. 715.

² Smithsonian Report for 1882 (1884), p. 722.

INDEX.

	Page.
A.	
Abbott, C. C., on Indian handiwork	22
on pipes	39, 40
Aboriginal remains of Tennessee, Joseph Jones, cited	26
Adair on plastered houses	17
on mound burial	21
on native pottery	23
on shell ornaments	34
on pipes	35
Allegewi, Alligewi, Alleghewi, Allegwi, Tallegewi, or Tallegwi.....	8, 38-50
Ancient monuments of the Mississippi Valley, Squier and Davis, cited.....	7, 39
Annals of Tennessee, Ramsay, cited.....	32, 33
Antiquities of the Southern Indians, C. C. Jones, cited.....	21, 29, 36, 42
Architecture of Indians and mound-builders similar	14-18
Arkansas, house remains or mounds in	15
burial mounds in	20, 24
Armstrong on burial mounds	20
Ashe, Thomas, on Shawnee village	27
Atwater, Caleb, cited on stone articles	23
B.	
Bancroft, H. H., cited on Toltec cremation..	19
Barber, E. A., on pipes	39
Bartram, William, on Cherokee and Choctaw mounds	11
on Creek burial and buildings.....	21
on location of Cherokees.....	32, 33
Bean, Mrs., rescued from burning on a Cherokee mound.....	32
Beck, Lewis C., on Osage burial mounds...	12
Bee-hive burial stone vaults	48
Bell, James, on burial mounds	20
Beverly on shell ornaments.....	34
Biedma on mound-building by Indians	10
Bierce, L. V., on Wyandotte burial mound..	12
Bossu on mound burial	21
Bottle-shaped vases in mounds.....	24
Bourbourg, Brasseur de, on Toltec cremation	19
Boyle, David, cited on Huron burial mounds	16

	Page.
Brebeuf, Jean de, on Indian burial mounds	12
on Huron communal burial	21
on Huron mortuary use of fire.....	21
Burial customs of Indians and mound-builders similar	18, 19
mounds.....	10, 11, 12, 19, 20, 21
under houses	16

C.

Cahokia origin of certain stone graves probable	29
Canada mounds partly Huron	18
Carr, Lucien, cited against nomadic life of Indians	9
on council-house mound	33
Cartersville, Ga., Stowah burial mounds... 10, 29	10, 29
Carver, Jonathan, on ancient earthworks near Lake Pepin	11
Cass County, Ill., burial mounds in	20
Charleston, W. Va., mounds near, connect those of Ohio and Tennessee.....	47, 48
Chellakee	49
Cherokee migration	49
letters on a stone in a Tennessee mound	37
stone graves.....	26
Cherokees and the Tallegwi	8, 38-50
distinct from Shawnees.....	43
probable mound-builders	7, 8
probable mound-builders of Ohio	8
probable mound-builders of Tennessee and North Carolina. 30, 31-37	30, 31-37
Chickasaw burial under dwellings.....	21
Chippeway and Pottawatomie burial mounds	13
Choctaw burial mounds.....	11
mortuary use of fire.....	22
Clavigero cited on Mexican cremation....	19
Clinton County, Michigan, mounds.....	13
Colden on burial mounds	11
Collins on salt-making	27
Copper bells, European, in burial mounds ..	33
Cowé, Cherokee mound at	11, 33
Creek burial under dwellings.....	21
Cuyahoga County, Ohio, mounds, Iroquoian	50

	Page.		Page.
D.		History of Alabama, Pickett, cited	22
Davis. <i>See</i> Squier and Davis.		Carolina, Lawson, cited	21, 24
Delaware salt-kettle pottery.....	27	Illinois, Reynolds, cited	29
stone graves.....	28, 50	Kentucky, Collins, cited.....	27
tradition of migration applies to		the Five Nations, Colden, cited.	11
Cherokees.....	43	the Indians, Schoolcraft, cited .	26
De Soto cited on mound.....	10	the Manners and Customs of the	
Dumont on Natchez mounds	11	Indian Tribes, John Hecke-	
on mound pottery.....	23	welder, cited	11, 20, 43-45
Du Pratz on burial mounds	11	the North American Indians,	
on square houses.....	17, 18	Adair, cited	21, 23, 34, 35
on native pottery	23	Virginia, Beverly, cited.....	34
Dwellings of Indians and mound-builders		Holmes, W. H., on engraved shells	30
similar.....	15	on Indian fabric.....	36
E.		Homsher, G. W., on Indian mounds.....	50
Earle found a copper plate in Illinois.....	30	Houses of Indians and mound-builders per-	
Early French voyages, Shea, cited	10	ishable	15
Erie possible builders of some works in		rectangular	16
Ohio	50	square	17, 18
Essex County, Mass., pipes from graves in.	39	Howland, H. B., found a copper plate in	
Essex mounds, Clinton County, Mich.....	13	Illinois.....	30
Etowah burial mounds.....	10, 29	Hunter on stone graves	28
European articles in mound graves.....	33	Huron burial mounds	18, 21
Excursion through Slave States, Feather-		I.	
stonhaugh, cited	12	Illinois, sites of houses identified in	15
F.		burial mounds in	20, 21, 24
Featherstonhaugh on burial mounds.....	12	stone graves in.....	28
Fire in mortuary ceremonies.....	22	copper plate found in.....	30
Florida, residence mounds in.....	10	and Ohio, mound-builders in, prob-	
burial mounds in.....	20	able identity of.....	49
Force on direction of Indian migration....	47	Indian migrations	41-50
Fort Wayne treaty as to salt grant.....	27	mound-builders of Mississippi Val-	
Fowke, Gerard, found council-house mound	53	ley and Gulf States.....	7
Fox burial mound.....	13	Indiana, pipes in	42
mortuary use of fire.....	22	Indians and mound-builders—	
G.		similar socially.....	18
Gallatin County, Ill., salt-kettle pottery.....	24, 26, 27	in burial customs	18, 19, 22, 23
Garcilasso de Vega on mound-building.....	10	in use of stone.....	22, 23
Gazetteer of Illinois, J. M. Peck, cited.....	26	in pottery	22, 23
the States of Illinois and Mis-		Ingals, Mary, first white woman in Ken-	
sonri, Lewis C. Beck, cited..	12	tucky, captive	27
Georgia, burial mounds in	19, 20, 29	Iowa, mounds in	21
burial under dwellings in.....	21	pipes in	42
Gravier on mound-building	10	Iron blade from North Carolina mound ...	31
H.		Iroquoian works in New York	18
Hale, Horatio, on Indian migrations.....	41, 42	connection of Cherokees	42
on identity of the Namaes		J.	
Sipu River	46, 47	Jefferson, Thomas, on Indian mounds in	
Haywood on Cherokee tradition of mounds		Virginia	11, 19, 20
on the Ohio	46	Jesuit Relations cited.....	11, 21, 22
on Indian migration.....	47	Jones, C. C., on burial mounds	20
Heckewelder, John, on Indian works.....	11	on burial under dwellings....	21
on removal of bones		on stone graves	28, 29
for burial.....	20	on pipes	36, 42
on Delaware tradition		Jones, Joseph, on Tennessee stone graves..	26
of migration.....	43, 45	K.	
Herrera on mound-building.....	10	Kanawha mounds connect those of Ohio and	
Historical reminiscences of Summit		Tennessee	47, 48
County, Ohio, L. V. Bierce, cited	12	Kent, M. B., on Sac and Fox mortuary use	
		of fire	22

	Page.		Page.
Kaskaakia origin of certain stone graves probable	29	North Carolina, Cherokees mound-builders in	7
Kickapoo origin of stone graves doubtful ..	29	burial mounds in	20, 21
L.			
Laftan on burial mounds	12, 21	Notes on Virginia, Thomas Jefferson, cited	10, 11, 19
La Harpe on mound-building	10, 11	O.	
on house-building	17	Ohio, mounds in, built by Indians	7, 8
Lake Pepin, ancient earthworks near	11	burial mounds in	21
La Petit on Natchez burial mounds	11	stone graves in	28
Lawson on Indian burial	21	council-house mound in	33
on shell ornament	34	pipes in	39, 40, 42
League of the Iroquois, Lewis H. Morgan, cited	39	and Illinois mound-builders, identity of	49, 50
Lederer on Indian migrations	41	Ornaments, similar among Indians and mound-builders	22
Lewis and Clarke on Indian earthworks ..	12	Osage burial mounds	12
Lookiel cited on native pottery	23	P.	
M.			
McAdams, William, on identity of Ohio and Illinois mound-builders	49, 50	Palmer, Edward, on house mounds	16
Mahoning River, stone graves on the	27, 28	Pawnee clay and reed houses	17
Maryland, Shawnee settlements in	27	Peck, J. M., on native pottery	26
Massachusetts, pipes in	39	Pennsylvania, stone graves in	27, 28
Mexicans and Central Americans not Indians	41	Peoria, Ill., copper plate found near	30
Michigan, mounds in	13	Pickett on Choptaw mortuary use of fire ..	22
Middleton, J. D., observed burial mounds ..	20	Pipes, modern Cherokee stone, in mound ..	33
Migrations, Indian	41-50	in mounds	33, 38-43
Cherokee	49	Pottawatomie and Chippeway burial mounds	13
Delaware, traditions of	43	Pottery, Indian and mound-builder, similar salt-kettle	24, 26, 27
Mississippi and Nemaes Sipu of doubtful identity	45, 46	Powell, J. W., found a copper plate in Illinois	30
Mississippi Valley and Gulf States, Indians the mound-builders of	7	Primitive Industry, C. C. Abbott, cited ..	22, 39, 40
Missouri, remains of houses in mounds ..	15, 17	Putnam, F. W., found a copper plate in Tennessee	30
burial mounds in	20, 21, 24	R.	
Monroe County, Ill., stone graves in	28, 29	Ramsey on Cherokee mounds	32, 33
Morgan, Lewis H., on pipes	39	map cited	32
Mound-builders—		Rau, Charles, on native ceramic art	23
unlike Mexicans, etc	14	on stone graves	28, 29
and Indians similar—		on pipes	39
socially	18	Read, M. C., on council-house mound	33
in burial customs	18, 19, 22, 23	Romans, Barnard, on mound burial	12, 21, 22
in use of stone	22, 23	Royce, C. C., on stone graves	27
in pottery	22, 23	on Shawnee locations	27
Mounds of the Mississippi Valley Historically Considered, Lucien Carr, cited	9, 33	S.	
N.			
Nemaes Sipu of doubtful identity with Mississippi	45, 46	Sac and Fox mounds	13
Nanticoke removed bones of the dead ..	20	mortuary use of fire	24, 27
Natural History of Florida, Barnard Romans, cited	21, 22	Saint Genevieve, salt-kettle pottery at ..	24, 27
New York, ancient works in, of Indian origin	18	Salt-kettle pottery	24, 26, 27
burial mounds in	20	Schoolcraft, H. R., on Pawnee houses	17
pipes in	42	on Shawnee stone graves	26
Nicksaw, a Wyandotte, buried under a mound	12	Sellers, George E., found primitive pottery in Illinois	26
Norris on mounds	17, 20	Senex, John, map of North America, cited ..	28
		Shawnee salt-kettle pottery	24, 26, 27
		settlements in Maryland	27
		stone graves	50
		Shawnees in Ohio	28
		distinct from Cherokees	43
		Shawneetown, Ill., Indian salt works at ..	24
		Shea's Early French Voyages cited	10

	Page.		Page.
Shoemaker showed stone graves	29	Timberlake, map cited	32
Sibley on Osage burial mounds	12	Toltec cremation	19
Smith, History of Missouri, cited	12	Tonty, Henry de, on cabins of the Tensas ..	17
Snyder on burial mounds	20	Travels in America, Thomas Ashe, cited ..	27
Squier and Davis cited on mounds	7	Treaty of Fort Wayne on salt grant	27
on ceramic collection	23		
on pipes	39	V.	
Stone graves	20, 25-30	Virginia, burial mounds in	11, 19, 20
implements and ornaments among In-		stone graves in	27, 28
dians and mound-builders similar ..	22	pipes in	40
Swallow, G. C., on plastered houses	17		
T.		W.	
Tallegwi, the Cherokees and the	8, 38-50	Walker, S. T., contents of Florida mound	
Tamaroa origin of certain stone graves prob-		opened by	10, 20
able	29	Ward, Nancy, rescued Mrs. Bean from	
Taylor, W. M., on stone graves in Pennsyl-		burning on a Cherokee mound	32
vania	27	Washington, Md., stone graves at	27
Tennessee, Cherokees mound-builders in ..	7	West Virginia, mounds in	24
sites of houses identified in	15	pipes in	39
burial mounds in	20	mounds connect those of	
salt-kettle pottery in	27	Ohio and Tennessee	47, 46
stone graves in	26, 28	Winnebago mounds	13
copper plate found in	30	Wisconsin burial mounds	12, 13, 20, 21
mounds in	31-37	Wyandotte burial mound	12
pipes in	40, 42		
Tensas cabins	17	Y.	
Thing found a copper plate in Illinois	30	Yarrow, H. C., on Indian burial	19



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PREFACE.

A number of years ago the writer undertook the compilation of a bibliography of North American languages. In the course of his work he visited the principal public and private libraries of the United States, Canada, and northern Mexico, carried on an extensive correspondence with librarians, missionaries, and others interested in the subject, and examined such printed authorities as were at hand. The results of these researches were embodied in a single volume, of which a limited number of copies were printed and distributed — an author's catalogue, including all the material then in hand. Since its issue he has had an opportunity to visit the national libraries of England and France, as well as a number of private ones in both these countries, and to revisit a considerable number in this country and Canada. A sufficient amount of new material has thus been collected to lead to the belief that a series of catalogues may well be prepared, each referring to one of the more prominent groups of our native languages. Of this series three have been published, relating respectively to the Eskimauan, the Siouan, and the Iroquoian families. The present is the fourth, and the fifth, now in preparation, will relate to the Algonquian. The family names employed in these catalogues are taken from the linguistic map in course of construction by the Bureau of Ethnology. Their adoption for that work is based upon the law of priority.

In the compilation of this catalogue the aim has been to include everything, printed or in manuscript, relating to the subject — books, pamphlets, articles in magazines, tracts, serials, etc., and such reviews and announcements of publications as seemed worthy of notice.

The dictionary plan has been followed to its extreme limit, the subject and tribal indexes, references to libraries, etc., being included in one alphabetic series. The primary arrangement is alphabetic by authors, translators of works into the native languages being treated as authors. Under each author the arrangement is, first, by printed works, and, second, by manuscripts, each group being given chronologically; and in the case of printed books each work is followed through its various editions before the next in chronologic order is taken up.

Anonymously printed works are entered under the name of the author, when known, and under the first word of the title, not an article or preposition, when not known. A cross-reference is given from the

first words of anonymous titles when entered under an author, and from the first words of all titles in the Indian languages, whether anonymous or not. Manuscripts are entered under the author when known, under the dialect to which they refer when he is not known.

Each author's name, with his title, etc., is entered in full but once; *i. e.*, in its alphabetic order. Every other mention of him is by surname and initials only, except in those rare cases when two persons of the same surname have also the same initials.

All titular matter, including cross-references thereto, is in a larger type, all collations, descriptions, notes, and index matter in a smaller type.

In detailing contents and in adding notes respecting contents, the spelling of proper names used in the particular work itself has been followed, and so far as possible the language of the respective writers is given. In the index entries of tribal names the compiler has adopted that spelling which seemed to him the best. As a general rule initial capitals have been used in titular matter in only two cases: first, for proper names, and, second, when the word actually appears on the title-page with an initial capital and with the remainder in small capitals or lower-case letters. In giving titles in the German language the capitals in the case of all substantives have been respected.

Each title not seen by the compiler is marked with an asterisk within curves, and usually its source is given.

There are in the present catalogue 521 titular entries, of which 467 relate to printed books and articles and 54 to manuscripts. Of these, 469 have been seen and described by the compiler—429 of the prints and 40 of the manuscripts, leaving as derived from outside sources 38 printed works and 14 manuscripts. Of those unseen by the writer, titles and descriptions of more than one-half have been received from persons who have actually seen the works and described them for him.

In addition to these, there are given a number of full titles of printed covers, second and third volumes, etc., all of which have been seen and described by the compiler; while in the notes mention is made of 69 printed and manuscript works, 43 of which have been seen and 26 derived from other (mostly printed) sources.

So far as possible, comparison has been made direct with the respective works during the reading of the proof. For this purpose, besides his own books, the writer has had access to those in the libraries of Congress, the Bureau of Ethnology, the National Museum, the Smithsonian Institution, and Maj. J. W. Powell, and to those in one or two other private libraries in this city. Mr. Wilberforce Eames has compared the titles of books contained in his own library and in the Lenox Library, and Mr. Charles H. Hull, assistant librarian of Cornell University, has performed a like service for me with the books contained in that institution. The result is, that of the 469 works described *de visu*, comparison of proof has been made direct with the original sources in

the case of 373. In this latter reading, collations and descriptions have been entered into more fully than had been previously done, and capital letters treated with more severity.

It has given me pleasure to make acknowledgment throughout the work of the kind offices of many persons to whom I have placed myself under obligation. To several, however, I am under special indebtedness, notably to Mr. Wilberforce Eames, for his constant aid and advice in bibliographic matters; to Mrs. A. E. W. Robertson, so long and so favorably known as a missionary to the Creeks; and to the Rev. John Edwards, the Rev. John Fleming, and the Rev. R. M. Loughridge, missionaries to the Muskogean, for much and varied information concerning the writers and writings in these languages.

As in all my bibliographic work, my principal aid in preparing this catalogue has come from my assistant, Mr. P. C. Warman, upon whom has fallen much of the detail and minutiae inseparable from such a work. It bears its own testimony of the faithfulness and accuracy with which he has performed his task.

WASHINGTON, D. C., *May 15, 1889.*

A handwritten signature in black ink, reading "James C. Pilling". The signature is written in a cursive style with a large, sweeping initial "J" and a decorative flourish at the end.



BIBLIOGRAPHY OF THE MUSKHOGEAN LANGUAGES.

BY JAMES C. PILLING.

[An asterisk within parentheses indicates that the compiler has seen no copy of the work referred to.]

A.

Act of faith [Choctaw]. See **Williams** (L. S.)

Acts of the apostles * * * **Choctaw.**
See **Byington** (C.)

Adair (James). The | history | of the | American Indians; | particularly | Those Nations adjoining to the Mississippi [sic], east and | west Florida, Georgia, South and | North Carolina, and Virginia: | containing | An account of their Origin, Language, Manners, Religious and | Civil Customs, Laws, Form of Government, Punishments, Conduct in | War and Domestic Life, their Habits, Diet, Agriculture, Mann- | factures, Diseases and Method of Cure, and other Particulars, suffi- | cient to render it | a | complete Indian system. | With | Observations on former Historians, the Conduct of our Colony | Governors, Superintendents, Missionaries, &c. | Also | an appendix, | containing | A Description of the Floridas, and the Mississippi [sic] Lands, with their Produc- | tions— The Benefits of colonising Georgiana, and civilizing the Indians— And the way to make all the Colonies more valuable to the Mother Country. | With a new Map of the Country referred to in the History. | By James Adair, Esquire, | A Trader with the Indians, and Resident in their Country for Forty Years. | London: | Printed for Edward and Charles Dilly, in the Poultry. | MDCLXXV [1775].

Half title verso blank 1 l. title verso blank 1 l. dedication 2 ll. preface 1 l. contents 1 l. text pp. 1-464, map, 4^o.

Adair (J.)—Continued.

Argument v, Their language and dialects, pp. 37-74; Argument vi, Their manner of counting time, pp. 74-80; and Argument xxii, Their choice of names adapted to their circumstances, pp. 191-194, contain terms in various Indian languages, among them the Choktah, Chik-kasah, and Muskohge.—Chikkasah and Chok-tah numerals 1-11, 20, 100, 1000, pp. 78-79.—Muskohge numerals 1-10, p. 79.

Copies seen: Astor, Bancroft, Boston Athenæum, Brinton, British Museum, Brown, Bureau of Ethnology, Congress, Dunbar, Lenox, Massachusetts Historical Society, Trumbull, Watkinson.

Priced in Stevens's Nuggets, No. 33, 1l. 1s. Brought at the Field sale, No. 13, \$9.50; at the Menzies, No. 7, half crushed blue levant morocco, gilt top, uncut, \$15.50; at the Squier, No. 7, \$9.75. Priced by Leclerc, 1878, No. 17, 50 fr.; by Quaritch, No. 11607, 1l. 16s. At the Brinley sale, No. 5352, an uncut copy brought \$7, and a broken copy, No. 5353, \$5.50; at the Murphy sale, No. 14, it sold for \$12. Quaritch again prices it, No. 29910, with "pencil notes," 2l. 10s., and another copy, No. 29911, 2l.; Clarke, of Cincinnati, 1886, No. 6254, \$15; Stevens, cat. for Dec. 1887, No. 3091, fine copy, half calf, 2l. 7s. 6d.; Nield, of Bristol, Eng., cat. No. 132, No. 1, calf copy, 4l. 10s.

I have seen a German translation, Breslau, 1782, 8^o, which contains no linguistics. (Brown.)

Most of the linguistic matter was reprinted in Adelung (J. C.) and Vater (J. S.), *Mithridates*, Berlin, 1806-1817.

Reprinted in part as follows:

— **History of the North American Indians, their customs, &c.** By James Adair.

In King (E.), *Antiquities of Mexico*, vol. 8, pp. 273-375, London, 1848, folio.

Contains Arguments i-xxiii of Adair's work, followed by "Notes and illustrations to Adair's History of the North American Indians," by

Adair (J.)—Continued.

Lord Kingsborough, which occupies pp. 375-400. Argument v, pp. 295-311; Argument vi, pp. 311-314; Argument xii, pp. 363-364.

James Adair, Indian trader and author, lived in the 18th century. He resided among the Indians (principally the Chickasaws and Cherokees) from 1735 to 1775, and in the latter year published his "History of the American Indians." In this he attempted to trace the descent of the Indians from the Jews, basing his assumption upon supposed resemblances between the customs of the two races. At that time such a hypothesis was regarded as visionary, but the idea has since found many supporters, among them being Boudinot in his "Star of the West." Unsatisfactory as are his vocabularies of Indian dialects, they are the most valuable part of his writings.—*Appleton's Cyclop. of Am. Biog.*

Adam (Lucien). Examen grammatical comparé de seize langues américaines.

In Congrès Int. des Américanistes, Comptendu, second session, vol. 2, pp. 161-244, Luxembourg & Paris, 1878, 8°.

The five folding sheets at the end contain a number of vocabularies, among them one of the Chacta.

Issued separately as follows:

— Examen grammatical comparé | de | seize langues américaines | par | Lucien Adam | conseiller à la cour de Nancy. | Paris | Maisonneuve et C^o, Éditeurs, | 25, Quai Voltaire, 25 | 1878.

Pp. 1-88 and six folding tables, 8°.

Copies seen: Astor, Boston Public, Congress, Powell.

Trübner, 1882 catalogue, p. 3, prices a copy 6s.; Leclerc, 1887 supp., p. iii, 15 fr.; Maisonneuve et Leclerc, 1888 cat., p. 42, 15 fr.

Adam (Wilban). [A letter in the Choctaw language.]

In Indian Missionary, vol. 3, no. 7, p. 3, Atoka, Ind. T., July, 1887, 4°.

The letter is addressed to the editor and is signed with the above name; occupies about half a column of the paper.

Adelung (Johann Christoph) [and Vater (J. S.)]. Mithridates | oder | allgemeine | Sprachenkunde | mit | dem Vater Unser als Sprachprobe | in bey nahe | fünfhundert Sprachen und Mundarten, | von | Johann Christoph Adelung, | Churfürstl. Sächsischem Hofrath und Ober-Bibliothekar. | [Two lines quotation.] | Erster[-Vierter] Theil. |

Berlin, | in der Vossischen Buchhandlung, | 1806[-1817].

4 vols. (vol. 3 in three parts), 8°.—Vol. 3, pt. 3, contains the following Muskogean linguistic material:

Adelung (J. C.) and Vater (J. S.)—Continued.

Chikkasah grammatic comments, vol. 3, pt. 3, pp. 300-304; vocabulary, vol. 3, pt. 3, p. 292 and (from Adair) pp. 304-305.

Choktah grammatic comments, vol. 3, pt. 3 pp. 300-304; vocabulary, vol. 3, pt. 3, p. 292 and (from Adair) pp. 304-305.

Muskhoge grammatic comments, vol. 3, pt. 3, pp. 288-295; vocabulary, vol. 3, pt. 3, p. 292 and (from Adair) pp. 304-305.

Copies seen: Astor, Bancroft, British Museum, Bureau of Ethnology, Congress, Eames, Trumbull, Watkinson.

Priced by Trübner (1856), No. 503, 1l. 16s. Sold at the Fischer sale, No. 17, for 1l.; another copy, No. 2042, for 16s. At the Field sale, No. 16, it brought \$11.85; at the Squier sale, No. 9, \$5. Leclerc (1878) prices it, No. 2042, 50 fr. At the Pinart sale, No. 1322, it sold for 25 fr. and at the Murphy sale, No. 24, a half-calf, marbled copy brought \$4.

Advertisement:

Choctaw	See Indian Champion.
Choctaw	Lawrence (J. R.)
Muskoki	Muskoki.

African servant [Choctaw]. See **Williams (L. S.)****Ai-yimmika na kaniohmi** [Choctaw]. See **Williams (L. S.)****Alabama:**

Numerals	See Trumbull (J. H.)
Vocabulary	Gatschet (A. S.)
Vocabulary	Pike (A.)

Allen (Joshua). [An article in the Choctaw language.]

In Indian Missionary, vol. 4, no. 8, p. 2, Atoka, Ind. T., August, 1888, 4°.

No heading except date; signed with the above name; occupies half a column.

Almanac, Choctaw. See Byington (C.)

Am I a Christian? [Choctaw] See **Wright (A.) and Byington (C.)**

American Antiquarian Society: These words following a title or inclosed within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that society, Worcester, Mass.

American Bible Society: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that institution, New York City.

American Bible Society. 1776. Centennial exhibition. 1876. | Specimen verses | from versions in different | languages and dialects | in which the | Holy Scriptures | have been printed and circulated by the | American Bible Society | and the | British and Foreign Bible Society. | [Picture and one line quotation.] |

American Bible Society — Continued.

New York: | American Bible Society, | instituted in the year MDCCCXVI. | 1876.

Pp. 1-48, 16°. — St. John iii, 16, in the Choctaw, p. 37; in the Muskokee, p. 38.

Copies seen: American Bible Society, Powell, Trumbull.

An edition similar except in date appeared in 1879. (Powell.)

— Specimen verses | from versions in different | languages and dialects | in which the | Holy Scriptures | have been printed and circulated by the | American Bible Society | and the | British and Foreign Bible Society. | [Picture of Bible and one line quotation.] | Second edition, enlarged. |

New York: | American Bible Society, | instituted in the year MDCCCXVI. | 1885.

Pp. 1-64, 16°. — St. John iii, 16, in Choctaw, p. 46; in Muskokee, p. 48.

Copies seen: Powell.

Issued also with title as above and in addition the following, which encircles the border of the title-page: Souvenir of the World's Industrial and Cotton Centennial Exposition. | Bureau of Education: Department of the Interior. | New Orleans, 1885. (Powell.)

— Muestras de versículos | tomados de las versiones en diferentes | lenguas y dialectos | en que las | Sagradas Escrituras | han sido impresas y puestas en circulacion por la | Sociedad Biblica Americana y la | Sociedad Biblica Inglesa y Extranjera. | [Design and one line quotation.] |

Nueva York: | Sociedad Biblica Americana. | Fundada en el Año de 1816. | 1889.

Title as above verso picture etc. 1 l. text pp. 3-50, historical and other observations pp. 51-60, index pp. 61-63, picture and description p. 64, 16°. — St. John iii, 16, in Choctaw, p. 48; in Muskokee, p. 49.

Copies seen: Pilling.

American Board of Commissioners: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of the American Board of Commissioners for Foreign Missions, Boston, Mass.

American Board of Commissioners for Foreign Missions. Books in the languages of the North American Indians.

In *Missionary Herald*, vol. 32, pp. 268-269, Boston, 1837, 8°. (Pilling.)

A catalogue of the books, tracts, etc. which

American Board of Commissioners for Foreign Missions — Continued.

had been prepared and printed, under the patronage of the American Board of Commissioners for Foreign Missions, in the languages of the several Indian tribes among which the missions of the board had been established; it embraces a number in Choctaw and in Creek.

American Philosophical Society: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that society, Philadelphia, Pa.

American Tract Society: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that institution, New York City.

Analogies, Choctaw See Edwards (J.)

Apalachi. [Documents in the Apalachi language.] (*)

Manuscript, mentioned by Gatschet in his "Migration legend," vol. 1, p. 76, as follows: "Other documents written in Apalachi are preserved in the archives of Havana, the seat of the archbishopric, to which Apalachi and all the other settlements comprised within the diocese of St. Helena belonged."

Mr. Gatschet informs me further that M. Pinart saw these documents at Havana; but their nature I am unable to learn.

Apalachi:

Text	See Apalachi.
Text	Smith (B.)
Vocabulary	Gatschet (A. S.)

Arithmetic, Choctaw See Wright (Alfred).

Arny (Charles). [A letter in the Choctaw language.]

In *Our Brother in Red*, vol. 6, no. 52, p. 5, Muskogee, Ind. T. September 1, 1888, folio.

Headed "From Caddo, I. T." and signed "Charles Arny Local preacher."

— [A letter in the Choctaw language.]

In *Our Brother in Red*, vol. 7, no. 5, p. 2, Muskogee, Ind. T. October 6, 1888, folio.

Headed "From Boggy Circuit," signed "Charles Arny. Local preacher," and occupies half a column.

Asbury (Rev. Daniel B.) Muskokvke enakookv esyvhiketv. | The Muskogee hymn book. | Collected and revised | by order of the | Methodist committee, [sic] on translation. | By Daniel B. Asbury. | [Three lines quotation.] |

Baptist mission press, C. N.: | J. Candy, Printer. | 1855.

Title verso blank 1 l. text in Muskoki (with English and Muskoki headings to the hymns), pp. 3-82, index 1 l. 24°.

Copies seen: Congress, Powell.

Asbury (D. B.)—Continued.

— See **Loughridge (R. M.)** and **Winslett (D.)**

— See **Loughridge (R. M.)**, **Winalett (D.)**, and **Robertson (W. S.)**

Daniel B. Asbury, a full-blood Creek, was born in the old Creek nation, Alabama, about the year 1818. He was sent, with other young Creeks, to Johnson's school in Kentucky. He probably received his English name from the Methodists. He went west in 1837, teaching school in his early manhood and for many years laboring as a minister in the Methodist church. While the Creeks were governed in two divisions he was, in 1856, second chief in the Arkansas district. In 1857 he was sent as a delegate to Washington, where he died.—*Mrs. Robertson.*

Asberry (D. P.) See **Harrison (P.)** and **Asberry (D. P.)**

Probably the same person as **Asbury (D. B.)**

Assistant, Muskoki See **Fleming (J.)**

Astor: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the Astor Library, New York City.

Austin (Daniel). See **Robertson (A. E. W.)**

Daniel Austin and his half-sister, Pollio Fife, half-breed Creeks, who gave me the Chicasaw found in a copy of Albert Pike's vocabulary [*q. v.*], grew up partly among the Chicasaws,

Austin (D.)—Continued.

from their mother's having fled to the Chicasaw country during the war. Both used the Chicasaw, Creek, and English with ease, and were Tullahassee pupils.

Daniel was sent by his tribe to school in the States. His intelligence and pleasing manners seemed to give promise of great usefulness among his people, and his early death, from consumption, in 1882, was widely mourned.

He had married Susan Perryman, one of his most talented schoolmates, who had given me much help in the Muskokee words and phrases collected by General Pike. She, too, is dead.—*Mrs. Robertson.*

Authorities:

See American Board of Commissioners.

Bagster (J.)
Brinton (D. G.)
Byington (C.)
Clarke (R.) & Co.
Field (T. W.)
Laurie (T.)
Leclerc (C.)
Ludewig (H. E.)
O'Callaghan (E. B.)
Pick (B.)
Pott (A. F.)
Sabin (J.)
Schoolcraft (H. R.)
Steiger (E.)
Trübner & Co.
Trumbull (J. H.)
Vater (J. S.)

B.

[**Bagster (Jonathan)**, *editor.*] The Bible of Every Land. | A history of | the sacred scriptures | in every language and dialect | into which translations have been made: | illustrated with | specimen portions in native characters; | Series of Alphabets; | coloured ethnographical maps, | tables, indexes, etc. | Dedicated by permission to his grace the archbishop of Canterbury. | [Vignette and one line quotation.] |

London: | Samuel Bagster and sons, | 15, Paternoster row; | warehouse for bibles, new testaments, prayer books, lexicons, grammars, concordances, | and psalters, in ancient and modern languages. [1848-1851.]

8 p. ll. pp. xvii-xxviii, 1-4, xxxiii-lxiv (of alphabets), 2 ll. pp. 1-406, 1 l. pp. 1-12, plates, maps, 4c.—St. John i, 1-14, in Choctaw, p. 379.—Contains also bibliographic notes on American languages, among them the Choctaw.

Copies seen: American Bible Society, Boston Athenæum, Lenox.

Bagster (J.)—Continued.

[—] The Bible of every Land; | or, | A History, Critical and Philological, | of all the Versions of the Sacred Scriptures, | in every language and dialect into which | translations have been made; | with | specimen portions in their own characters: | including, likewise, | the History of the original texts of Scripture, | and intelligence illustrative of the distribution and | results of each version: | with particular reference to the operations of the British and Foreign Bible Society, and kindred institutions, | as well as those of the missionary and other societies throughout the world. | Dedicated by permission to his Grace the Archbishop of Canterbury. | [Vignette.] |

London: | Samuel Bagster and Sons, | 15, Paternoster Row; | Warehouse for Bibles, New Testaments, prayer books, lexicons, grammars, concordances, and

Bagster (J.)—Continued.

psalters, | in ancient and modern languages. [Quotation, one line.] [1848-1851.]

11 p. ll. pp. xvii-lxiv, 4 ll. pp. 1-406, 1-4, 2 ll. pp. 1-12, 3 ll. 4^o.—Linguistics as under previous title.

Copies seen: Astor.

[—] The Bible of Every Land, | A history of | the Sacred Scriptures, | in every language and dialect | into which translations have been made: | illustrated by | specimen portions in native characters; | Series of Alphabets; | coloured ethnographical maps, | tables, indexes, etc. | New edition, enlarged and enriched. | [Design and one line quotation.] |

London: | Samuel Bagster and sons: | at the warehouse for Bibles, New Testaments, church services, prayer books, lexicons, grammars, | concordances, and psalters, in ancient and modern languages; | 15, Paternoster row. [1860.]

27 p. ll. pp. 1-36, 1-475, 5 unnumbered pp. maps, 4^o.—St. John 1, 1-14, in Choctaw, p. 461.

Copies seen: Boston Public, Congress, Eames.

Baker (Rev. Benjamin). Choctaw page. Isht ennumpah kveniomi hokeh.

In *Indian Missionary*, vol. 3, no. 5, p. 5, Atoka, Ind. T., March, 1887, 4^o.

Apparently a letter; dated "Jacks Fork County, Jan. 11, '87," and signed with the above name. It is preceded by four numbered paragraphs, probably verses of Scripture; the whole occupying a page and a half of the paper.

— Choctaw page. Baibil asilhichit toshowa hoke.

In *Indian Missionary*, vol. 3, no. 6, p. 6, Atoka, Ind. T., April, 1887, 4^o.

A sermon, apparently; dated with the above name and dated November 17, 1886; heading as above; occupies two columns of the paper.

— Vba anumpa ilbvsshb.

In *Indian Missionary*, vol. 3, no. 6, p. 6, Atoka, Ind. T., April, 1887, 4^o.

A prayer of ten lines, in the Choctaw language; heading as above.

— Chihowa | nan vllhpisa.

In *Indian Missionary*, vol. 3, no. 8, p. 3, Atoka, Ind. T., August, 1887, 4^o.

Seems to consist largely of passages of Scripture translated into the Choctaw language; occupies two-thirds of a column. Heading as above, and signed with the above name.

— [A letter in the Choctaw language.]

In *Indian Missionary*, vol. 3, no. 12, p. 3, Atoka, Ind. T. December, 1887, 4^o.

Baker (B.)—Continued.

The letter is addressed to the editor of the paper, is dated "Jacks Fork Co., C. N., November 8th, 1887," and signed with the above name. It occupies half a column.

— Chihowa hrt Eblam 3, [etc.]

In *Indian Missionary*, vol. 4, no. 5, p. 2, Atoka, Ind. T., May, 1888, 4^o.

An article in the Choctaw language, unheaded and unsigned, occupying one and one-fourth columns, and beginning as above. It is an exhortation to appreciate the work and words of Christian missionaries.

— [A letter in the Choctaw language.]

In *Indian Missionary*, vol. 4, no. 10, p. 2, Atoka, Ind. T., October, 1888, 4^o.

The letter is dated "Jacks Fork County, Aug. 28, 1888," is signed with the above name, and occupies one column of the paper.

— [Two articles in the Choctaw language.]

In *Indian Missionary*, vol. 5, no. 1, p. 3, Atoka, Ind. T. January, 1889, folio.

The first article, occupying nearly half a column, is an appeal to churches to raise funds for missionary colportage; the second, which occupies more than a column of the paper, is an exhortation to Choctaws to write, read, and subscribe for the paper.

These two articles were reprinted in the *Muskogee Phoenix*, vol. 1, no. 47, p. 8, Muskogee, Ind. T. January 3, 1889, folio.

Mr. Baker is a native Choctaw preacher of the Baptist Church.

Balbi (Adriano). Atlas | ethnographique du globe, | on | classification des peuples | anciens et modernes | d'après leurs langues, | précédé | d'un discours sur l'utilité et l'importance de l'étude des langues appliquée à plusieurs branches des connaissances humaines; d'un aperçu | sur les moyens graphiques employés par les différens peuples de la terre; d'un coup-d'œil sur l'histoire | de la langue slave, et sur la marche progressive de la civilisation | et de la littérature en Russie, | avec environ sept cents vocabulaires des principaux idiomes connus, | et suivi | du tableau physique, moral et politique | des cinq parties du monde, | Dédié à S. M. l'Empereur Alexandre; | par Adrien Balbi, | ancien professeur de géographie, de physique et de mathématiques, | membre correspondant de l'Athénée de Trévise, etc. etc. | [Design. |]

A Paris, | Chez Rey et Gravier, libraires, Quai des Augustins, N^o 55. | M. DCCC. XXVI [1826]. | Imprimé chez

Balbi (A.)—Continued.

Paul Renouard, Rue Garencière, N° 5. F.-S.-G.

73 unnumbered ll. folio.—Tableau polyglotte des langues américaines, plate xli, contains a vocabulary of twenty-six words of a number of languages, among them the Muskohgee and Choktah.

Copies seen: Astor, British Museum, Congress, Powell, Watkinson.

Priced by Leclerc, 1878, No. 2044, 30 fr. Sold at the Murphy sale, No. 136*, for \$3.50. Maison-nouve et Leclerc, 1888 cat., p. 43, price it 10 fr.

Ballard (Rev. Edward). See **Schoolcraft (H. R.)** and **Trumbull (J. H.)**

Bancroft: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Mr. H. H. Bancroft, San Francisco, Cal.

Barnett (Charles). See **Robertson (W. S.)** and **Winslett (D.)**

Barnwell (David). Methodist discipline. Section V. ¶58. Of the church conference. (Translated into the Creek language by David Barnwell.)

In *Our Brother* in Red, vol. 5, no. 12, pp. 4-5, Muskogee, Ind. T. August, 1887, 4°.

Occupies nearly two columns.

Barton (Benjamin Smith). New views | of the | origin | of the | tribes and nations | of | America. | By Benjamin Smith Barton, M. D. | correspondent-member [&c. ten lines]. |

Philadelphia: | printed, for the author, | by John Bioren. | 1797.

Pp. i-xii, i-cix, 1-83, 8°.—Comparative vocabulary of 54 words of a number of Indian languages, including the Muskohgee, Chikkasah, and Choktah (all from Adair), pp. 2-79.

Copies seen: Boston Athenæum, British Museum, Congress.

At the Field sale, No. 106, a half-morocco, uncut copy, brought \$3; at the Brinley sale, No. 5359, a half-calf, large, fine copy, brought \$9; the Murphy copy, half-calf, No. 183, brought \$5.50.

Second edition, corrected and enlarged, as follows:

— New views | of the | origin | of the | tribes and nations | of | America. | By Benjamin Smith Barton, M. D. | correspondent-member [&c. ten lines]. |

Philadelphia: | printed, for the author, | by John Bioren. | 1798.

Title as above reverse blank 1 l. pp. i-cix, 1-133, appendix pp. 1-32, 8°.—Linguistics as above, pp. 2-133.

Copies seen: Astor, British Museum, Congress, Eames, Wisconsin Historical Society.

Barton (B. S.)—Continued.

A copy at the Field sale, No. 107, brought \$8. Leclerc, 1878, No. 809, prices an uncut copy 40 fr. At the Murphy sale, No. 184, a half-morocco copy brought \$9.50.

Reviewed and extracts given in *The Portfolio*, vol. 7, pp. 507-526, Philadelphia, 1811, 8°. (Congress.)

Benjamin Smith Barton, physician, born in Lancaster, Pa., February 10, 1766; died in Philadelphia, Pa., December 19, 1815. After a course of general studies under Dr. Andrews, at York, Pa., he followed the instruction given at the Philadelphia College, now University of Pennsylvania. Then during 1786-'88 he studied medicine and the natural sciences in Edinburgh and London, and received his medical degree from the University of Göttingen, Germany. On his return he settled in Philadelphia, where he soon acquired an extensive and lucrative practice. In 1789 he was appointed professor of natural history and botany, and in 1795 of materia medica in the college of Philadelphia. In 1813 he succeeded Dr. Benjamin Rush as professor of the theory and practice of medicine in the University of Pennsylvania. He was elected president of the Philadelphia Medical Society in 1809, and was some time vice-president of the American Philosophical Society, and also a member of many other American and European societies. He contributed numerous papers to the "Transactions of the American Philosophical Society," and to the "Medical and Physical Journal," which was published by him. His most important works are: "Observations on Some Parts of Natural History" (London, 1787); "New Views on the Origin of the Tribes of America" (1797); "Elements of Botany," Philadelphia, 1803, 2d ed., 2 vols., 1812-'14; an edition of Cullen's "Materia Medica;" "Eulogy on Dr. Priestley;" "Discourse on the Principal Desiderata of Natural History" (Philadelphia, 1807); and "Collections toward a Materia Medica of the United States" (3d ed., Philadelphia, 1810).—*Appleton's Cyclop. of Am. Biog.*

Bartram (William). Travels | through | North & South Carolina, | Georgia, | east & west Florida, | the Cherokee country, the extensive | territories of the Muscogulges, | or Creek confederacy, and the | country of the Chaetaws; | containing | an account of the soil and natural | productions of those regions, toge- | ther with observations on the | manners of the Indians. | Embellished with copper-plates. | By William Bartram. |

Philadelphia: | Printed by James & Johnson. | M,DCC,XCI [1791].

Title 1 l. contents, introduction, &c. pp. i-xxxiv, text pp. 1-522, 8°.—Lists of the towns

Bartram (W.)—Continued.

and tribes in league, and which constitute the powerful confederacy or empire of the Creeks or Muscogulges, pp. 462-464.

Appended and occupying pp. 481-522 is:

An | account | of the | persons, manners, customs | and | government | of the | Muscogulges or Creeks, | Cherokees, Chactaws, &c. | aborigines of the continent of | North America. | By William Bartram. |

Philadelphia: | Printed by James & Johnson. | M, DCC, XCI [1791].

Chapter vi. Language and manners [of the Muscogulges and Cherokees], pp. 519-522.

Copies seen: British Museum, Congress, Massachusetts Historical Society, Watkinson.

At the Field sale, No. 110, a "poor copy, half-morocco," brought \$3.25. The Brinley copy, No. 3481, brought \$3.50, and the Murphy, No. 187, \$5.50.

— Travels | through | North and South Carolina, | Georgia, | East and West Florida, | the Cherokee Country, | the extensive Territories of the Muscogulges | or Creek Confederacy, | and the Country of the Chactaws. | Containing | an Account of the Soil and Natural productions of those regions; | together with observations on the manners of the Indians. | Embellished with copper-plates. | By William Bartram. |

Philadelphia: Printed by James and Johnson. 1791. | London: | Reprinted for J. Johnson, in St. Paul's Church-yard. | 1792.

Pp. i-xxiv, 1-520, 6 ll. map, 8°.—Language and manners, pp. 517-520.

Copies seen: British Museum, Brown, Trumbull.

Brought at the Squier sale, No. 69, \$4.50; at the Menzies, No. 140, half blue morocco, gilt top, uncut, \$8.50; at the Brinley, No. 4344, \$4.50; at the Pinart, No. 80, 11 fr.; at the Murphy, No. 186, \$5.50. Priced by Quaritch, No. 29919, half-calf, 15s., calf, 18s.; by Stevens & Son, cat. for July 1888, No. 4490, half-calf copy, 18s.

— Travels | through | North and South Carolina, | Georgia, | East and West Florida, | the Cherokee Country, | the Extensive Territories of the Muscogulges | or Creek Confederacy, | and the Country of the Chactaws, | containing | an Account of the soil and natural productions of those Regions; | together with | observations on the manners of the Indians. | Embellished with Copper-plates. | By William Bartram. |

Dublin: | For J. Moore, W. Jones, R. M'Allister, and J. Rice. | 1793.

Bartram (W.)—Continued.

Pp. i-xxiv, 1-520, index 6 ll. map, plates, 8°.—Language and manners, pp. 517-520.

Copies seen: Boston Athenæum, Dunbar.

Priced in Stevens's Nuggets, No. 224, 8s. 6d.

Sold at the Field sale, No. 112, for \$3.50. Littlefield, of Boston, catalogue for November 1887, No. 48, prices a calf copy, \$5.

— William Bartram's | Reisen | durch | Nord- und Süd-Karolina, | Georgien, Ost- und West-Florida, | das Gebiet | der Tscherokees, Krihks und Tschaktahs, | nebst umständlichen Nachrichten | von den Einwohnern, dem Boden und den Naturprodukten | dieser wenig bekannten grossen Länder. | Aus dem Englischen. | Mit erläuternden Anmerkungen | von | E. A. W. Zimmermann, | Hofrath und Professor in Braunschweig.

Pp. i-xxvi, 1 l. pp. 1-501 (erroneously numbered 469), sm. 8°. Forms pp. 1-501 of:

Magazin | von | merkwürdigen neuen Reisebeschreibungen, | aus fremden Sprachen übersetzt | und mit | erläuternden Anmerkungen begleitet. | Mit Kupfern. | Zehnter Band. | Berlin, 1793. | In der Vossischen Buchhandlung.

Sprache und Denkmäler, pp. 491-494.

Copies seen: Congress.

— Travels | through | North and South Carolina, | Georgia, | east and west Florida, | the Cherokee country, | the extensive territories of the Muscogulges | or Creek confederacy, | and the country of the Chactaws. | Containing | an account of the soil and natural productions of those regions; | together with | observations on the manners of the Indians. | Embellished with copper-plates. | By William Bartram. | The second edition in London. | Philadelphia: printed by James and Johnson. 1791. | London: | reprinted for J. Johnson, in St. Paul's church-yard. | 1794.

Title verso blank 1 l. contents pp. iii-vii, introduction pp. viii-xxiv, text pp. 1-520, index 4 ll. 8°.—Language and manners, pp. 517-520.

Copies seen: British Museum, Brown, Congress, Massachusetts Historical Society, Watkinson.

Priced in Stevens's Nuggets, No. 225, 8s. 6d. At the Field sale, No. 111, a half-morocco, uncut copy brought \$6.

The Carter Brown catalogue titles an edition, in Dutch: Haarlaem, Bohn, 1794, 8°. Sabin's Dictionary, No. 3873, titles an edition: Haarlem, 1794-1797; and another (quoting from de Jong): Amsterdam, 1797, 3 parts.

Bartram (W.)—Continued.

— Voyage | dans les parties sud | de l'Amérique | septentrionale; | Savoir : les Carolines septentrionale et méridionale, la Georgie, les Florides orientale et | occidentale, le pays des Cherokees, le vaste | territoire des Muscogulges ou de la confédé- | ration Creek, et le pays des Chactaws; | Contenant des détails sur le sol et les productions natu- | relies de ces contrées, et des observations sur les | mœurs des Sauvages qui les habitent. | Par Williams [sic] Bartram. | Imprimé à Philadelphie, en 1791, et à Londres, | en 1792, et trad. de l'angl. par P. V. Benoist. | Tome premier [-second]. |

A Paris, | Chez Carteret et Brosson, libraires, rue Pierre- | Sarrasin, Nos. 13 et 7. | Dugour et Durand, rue et maison Serpente. | An VII [1799].

2 vols. : 2 ll. pp. 1-457, 1 l. map; 1 l. pp. 1-436, 1 l. 12°. —Langage, mœurs, etc. [Muscogulge et Cheroquée], vol. 2, pp. 419-424.

Copies seen: British Muscum, Brown, Congress.

— Voyage | dans les Parties Sud | de l'Amérique | Septentrionale; | Savoir : les Carolines septentrionale et méridionale, la Georgie, les Florides orientale et | occidentale, le pays des Cherokees, le vaste | territoire des Muscogulges ou de la confédé- | ration Creek, et le pays des Chactaws; | Contenant des détails sur le sol et les productions | naturelles de ces contrées, et des observations sur les | mœurs des Sauvages qui les habitent. | Par William Bartram. | Imprimé à Philadelphie, en 1791, et à Londres, | en 1792, et trad. de l'angl. par P. V. Benoist. | Tome Premier[-Second]. |

A Paris, | Chez Maradan, Libraire, rue Parée Saint-André- | des-Arcs, No. 16. | An IX [1801].

2 vols. 8°. —Langage, mœurs, etc. vol. 2, pp. 419-424.

Copies seen: Brown.

Sold by Leclerc, 1867, No. 122, for 3 fr. 50, and priced by him, 1878, No. 810, 18 fr. Dufossé, 1887 catalogue, No. 24975, priced it 8 fr., and Littlefield, of Boston, catalogue for November 1887, No. 49, \$3.50.

Bartram's Travels is partly reprinted in The Wonderful Magazine and Marvellous Chronicle, vol. 5, pp. 313-323, 355-366, London, n. d. 8°, the linguistics appearing on pp. 365-366.

Bartram (W.)—Continued.

— Observations on the Creek and Cherokee Indians. By William Bartram. 1789. With prefatory and supplementary notes. By E. G. Squier.

In American Ethnol. Soc. Trans. vol. 3, pt. 1, pp. 1-81, New York, 1853, 8°.

The article by Mr. Bartram occupies pp. 11-58, the remaining pages being taken up with Mr. Squier's notes.

There are a few Creek and Cherokee terms scattered throughout.

William Bartram' botanist, born in Kingessing, Pa., February 9, 1739; died there July 22 1823. He removed to North Carolina and there became engaged in business. This he abandoned before reaching the age of thirty, and, accompanying his father to Florida, settled on the banks of St. John's River, where for several years he cultivated indigo. In 1771 he returned to the botanical gardens and subsequently devoted his attention almost entirely to botany. From 1773 till 1778 he traveled extensively through the Southern States in order to examine the natural products of the country. An account of his experiences, under the title of "Travels through North and South Carolina, Georgia, East and West Florida, the Cherokee Country, the extensive Territories of the Muscogules or Creek Confederacy, and the Country of the Choctaws," was published (Philadelphia, 1791, and London, 1792-'94). In 1782 he was elected professor of botany in the University of Pennsylvania, but declined the place on account of his health. In 1786 he became a member of the American Philosophical Society, and he was also connected with other scientific bodies. Mr. Bartram was the author of "Anecdotes of a Crow," "Description of *Certhia*," and "Memoirs of John Bartram." In 1789 he wrote "Observations on the Creek and Cherokee Indians," which was published in 1851 ("Transactions American Ethnological Society," vol. iii). He drew the illustrations in Barton's "Elements of Botany," and many of the most curious and beautiful plants of North America were illustrated and first made known by him. He also published the most complete list of American birds previous to Alexander Wilson, whom he greatly assisted at the outset of his career.—*Appleton's Cyclop. of Am. Biog.*

Beadle (J. H.) The | undeveloped West; | or, | five years in the territories: | being | a complete history of that vast region be- | tween the Mississippi and the Pacific, | its resources, climate, inhabitants, natural curiosities, etc., etc. | Life and adventure on | prairies, mountains, and the Pacific coast. | With two hundred and forty illustrations, from original | sketches and photographic views of the scenery, | cities, lands,

Beadle (J. H.) — Continued.

mines, people, and curiosities of the great West. [By J. H. Beadle, western correspondent of the Cincinnati Commercial, and author of "Life in Utah," etc., etc. [three lines.]]

Published by the National Publishing Co., Philadelphia, Pa., Chicago, Ill., and St. Louis, Mo. [1873.]

Title 1 l. pp. 15-823, map and 8 plates, 8°. — Creek hymn, pp. 384-385.

Copies seen: Brooklyn Public, Congress.

There is an edition with title but slightly different from the above except in imprint, which is as follows: National Publishing Company, Philadelphia, Pa.; Chicago, Ill.; Cincinnati, Ohio; St. Louis, Mo. (Boston Athenæum, Congress.)

Bennett (Leo E.), editor. See **Muskogee Phoenix.**

Bergholtz (Gustaf Fredrik). The Lord's Prayer in the Principal Languages, Dialects and Versions of the World, printed in Type and Vernaculars of the Different Nations, compiled and published by G. F. Bergholtz. |

Chicago, Illinois, 1884.

Pp. 1-200, 12°. — The Lord's prayer in Choctaw, p. 38; in Muskogee, p. 132.

Copies seen: Congress.

Berryhill (Rev. D. L.) Methodist Discipline. Section XV. Of Stewards. Question 2. Answers 1 and 2. (Translated into the Muskogee language by Rev. D. L. Berryhill.) [1887.]

A single column, with above heading, on a slip of paper 12 inches in length. Mrs. Robertson informs me that the Rev. M. A. Clark had the translation made in 1887.

Copies seen: Pilling.

— Methodist discipline. Section I. Of public worship. Question 1. Answer 1. (Translated into the Muskogee language by Rev. D. L. Berryhill.)

In *Our Brother in Red*, vol. 5, no. 7, p. 7, Muskogee, Ind. T. March, 1887, 4°.

Followed by some instructions from the presiding elder "to the preachers of the Creek and Seminole Nations who are called Methodist;" the whole translated into Muskogee by Mr. Berryhill.

The portion of the discipline (but not the instructions) is republished in the same periodical, vol. 5, no. 12, p. 5, August, 1887.

— Creek hymn. (Translated by Rev. D. L. Berryhill.)

In *Our Brother in Red*, vol. 6, no. 20, p. 3, Muskogee, Ind. T. January 21, 1888, folio.

Berryhill (D. L.) — Continued.

— Creek hymn.

In *Our Brother in Red*, vol. 6, no. 24, p. 3, Muskogee, Ind. T., February 18, 1888, folio.

Five stanzas; dated "Okmulgee, I. T. Jan. 26, 1888."

— Discipline.

In *Our Brother in Red*, vol. 7, no. 15, p. 3, Muskogee, Ind. T. April 6, 1889, folio.

In the Muskoki language. Probably a portion of the discipline of the Methodist church. "To be continued."

Bible:

Portions	Choctaw	See Talley (A.)
Portions	Choctaw	Wright (A.) and Byington (C.)
Pentateuch	Choctaw	Byington (C.)
Genesis	Muskoki	Ramsay (J. R.)
Joshua	Choctaw	Wright (Alfred)
Judges	Choctaw	Wright (Alfred)
Ruth	Choctaw	Wright (Alfred)
Samuel I, II	Choctaw	Wright (Alfred)
Kings I	Choctaw	Wright (Alfred)
Kings II	Choctaw	Edwards (J.)
Psalms	Choctaw	Edwards (J.)
Psalms	Muskoki	Ramsay (J. R.)
New Test.	Choctaw	Wright (A.) and Byington (C.)
New Test.	Muskoki	Robertson (A. E. W.) and others.
Four Gospels	Choctaw	Wright (A.) and Byington (C.)
Matthew (pt.)	Choctaw	Byington (C.)
Matthew (pt.)	Choctaw	Wright (Alfred)
Matthew	Choctaw	Wright (A.) and Byington (C.)
Matthew (pt.)	Muskoki	Davis (J.) and Lykins (J.)
Matthew	Muskoki	Loughridge (R. M.)
Matthew (pt.)	Muskoki	Robertson (A. E. W.)
Mark	Choctaw	Wright (A.) and Byington (C.)
Mark (pt.)	Muskoki	Davis (J.) and Lykins (J.)
Mark	Muskoki	Robertson (A. E. W.)
Luke (pt.)	Choctaw	Byington (C.)
Luke	Choctaw	Wright (Alfred)
Luke	Choctaw	Wright (A.) and Byington (C.)
Luke	Muskoki	Robertson (A. E. W.)
John (pt.)	Choctaw	American Bible Society.
John (pt.)	Choctaw	Bagster (J.)
John (pt.)	Choctaw	Bible Society.
John	Choctaw	Wright (Alfred)
John	Choctaw	Wright (A.) and Byington (C.)
John (pt.)	Muskoki	American Bible Society.
John (pt.)	Muskoki	Bible Society.

Bible — Continued.

John	Muskoki	Buckner (H. F.) and Herrod (G.)
John	Muskoki	Davis (J.) and Lykins (J.)
John (pt.)	Muskoki	Loughridge (R. M.)
John	Muskoki	Loughridge (R. M.) and others.
Acts (pt.)	Choctaw	British.
Acts	Choctaw	Byington (C.)
Acts	Muskoki	Robertson (A. E. W.)
Romans	Muskoki	Robertson (A. E. W.)
Corinthians	Muskoki	Robertson (A. E. W.)
Galatians	Muskoki	Robertson (A. E. W.)
Ephesians	Muskoki	Robertson (A. E. W.)
Philippians	Muskoki	Robertson (A. E. W.)
Colossians	Muskoki	Robertson (A. E. W.)
Thessalonians I, II	Muskoki	Robertson (A. E. W.)
Timothy I, II	Muskoki	Robertson (A. E. W.)
Titus	Muskoki	Robertson (A. E. W.)
Philemon	Muskoki	Robertson (A. E. W.)
Hebrews	Muskoki	Robertson (A. E. W.)
James	Choctaw	Wright (Alfred).
James	Muskoki	Robertson (A. E. W.)
Peter I, II	Muskoki	Robertson (A. E. W.)
John I-III	Choctaw	Wright (Alfred).
John I-III	Muskoki	Robertson (W. S.)
Jude	Muskoki	Robertson (A. E. W.)
Revelation (pt.)	Choctaw	Wright (A.) and Byington (C.)
Revelation	Muskoki	Robertson (A. E. W.)

Bible Holisso [Choctaw]. See **Wright** (A.) and **Byington** (C.)

Bible of every land. See **Bagster** (J.)

Bible Society. Specimen verses | in 164 | Languages and Dialects | in which the | Holy Scriptures | have been printed and circulated by the | Bible Society. | [Design and one line quotation.] |

Bible House, | Corner Walnut and Seventh Streets, | Philadelphia. [1876?]

Printed covers, pp. 3-46, 18°.—St. John iii, 16, in Choctaw, p. 37; in Muskokee, p. 38.

Copies seen: Eames, Filling, Powell.

The later edition, [1878?] "in 215 languages," does not contain these versions. (Eames, Powell.)

Bible stories:

Choctaw See Williams (L. S.)
Choctaw Wright (H. B.) and Dukes (J.)

Bible stories. * * * Chahta. See **Williams** (L. S.)

Bibliographical catalogue of books. See **Schoolcraft** (H. R.)

Blake (W. P.), *editor.* See **Indian missionaryary.**

Bland (*Col. Theodorick*), *jr.* List of Indian words (supposed to be Chickasaw). In the Bland Papers, vol. 1, pp. 151-152, Petersburg, 1840-'43, 8°. Not Chickasaw, but Delaware.

Bollaert (William). Observations on the Indian Tribes of Texas. By William Bollaert, F. R. G. S.

In *Ethnological Soc. of London Jour.* vol. 2, pp. 262-283, London, n. d. 8°.

A few words in Muscogee, p. 283.

Book of the Psalms * * * Choctaw. See **Edwards** (J.)

Books of Genesis * * * Choctaw. See **Byington** (C.)

Books of Joshua. * * * Choctaw. See **Wright** (Alfred).

Boston Athenæum: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that institution, Boston, Mass.

Boston Public: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in that library, Boston, Mass.

Boudinot (*Rev. Elias*). A | star in the west; | or, | a humble attempt to discover | the long lost | ten tribes of Israel, | preparatory to their return to their beloved city, | Jerusalem. | By Elias Boudinot, LL. D. | [Seven lines quotations.] |

Trenton, N. J. | published by D. Fenton, S. Hutchinson, and | J. Dunham. | George Sherman, Printer. | 1816.

Title verso copyright notice 1 l. contents pp. iii-iv, preface pp. i-xxi, introduction pp. 23-31, text pp. 33-312, 8°.—Chapter III. An inquiry into the language of the American Indians, pp. 89-107, contains a vocabulary of several languages, among them the Creek, pp. 102-103.

Copies seen: Bancroft, Boston Athenæum, British Museum, Congress, Dunbar, Harvard, Trumbull.

At the Squier sale, No. 108, a half-calf, gilt copy brought \$2.25; at the Brinley sale a copy

Boudinot (E.)—Continued.

with "fine portrait inserted" sold for \$2.75; the Murphy copy, catalogue No. 305, half-morocco, top edge gilt, brought \$4.75. Clarke & Co., 1836 catalogue, No. 6281, priced it \$1.75.

Elias Boudinot, philanthropist, born in Philadelphia, Pa., May 2, 1740; died in Burlington, N. J., October 24, 1821. His great-grandfather, Elias, was a French Huguenot, who fled to this country after the revocation of the edict of Nantes. After receiving a classical education, he studied law with Richard Stockton, and became eminent in his profession, practicing in New Jersey. He was devoted to the patriot cause. In 1777 appointed commissary-general of prisoners, and in the same year elected a delegate to Congress from New Jersey, serving from 1778 till 1779, and again from 1781 till 1784. He was chosen president of Congress on November 4, 1782, and in that capacity signed the treaty of peace with England. He then resumed the practice of law, but, after the adoption of the constitution, was elected to the first, second, and third Congresses, serving from March 4, 1789, till March 3, 1795. He was appointed by Washington in 1795 to succeed Rittonhouse as director of the mint at Philadelphia, and held the office till July 1805, when he resigned, and passed the rest of his life at Burlington, N. J., devoted to the study of biblical literature. He had an ample fortune and gave liberally. He was a trustee of Princeton College, and in 1805 endowed it with a cabinet of natural history, valued at \$3,000. In 1812 he was chosen a member of the American board of commissioners for foreign missions, to which he gave £100 n 1813. He assisted in founding the American Bible Society in 1816, was its first president, and gave it \$10,000. He was interested in attempts to educate the Indians, and when three Cherokee youth were brought to the Foreign Mission School in 1818, he allowed one of them to take his name. This boy became afterward a man of influence in his tribe and was murdered on June 10, 1839, by Indians west of the Mississippi. Dr. Boudinot was also interested in the instruction of deaf-mutes, the education of young men for the ministry, and efforts for the relief of the poor. He bequeathed his property to his only daughter, Mrs. Bradford, and to charitable uses. Among his bequests were one of \$200 to buy spectacles for the aged poor, another of 13,000 acres of land to the mayor and corporation of Philadelphia, that the poor might be supplied with wood at low prices, and another of 3,000 acres to the Philadelphia hospital for the benefit of foreigners. Dr. Boudinot published "The Age of Revelation," a reply to Payne (1790); an oration before the Society of the Cincinnati (1793); "Second Advent of the Messiah" (Trenton, 1815), and "Star in the West, or An Attempt to Discover the Long-Lost Tribes of Israel" (1816), in which he concurs with James Adair in the opinion that the Indians are the lost tribes. He also wrote, in "The Evangeli-

Boudinot (E.)—Continued.

cal Intelligencer" of 1806, an anonymous memoir of the Rev. William Tennent, D. D.—*Appleton's Cyclop. of Am. Biog.*

Boulet (Rev. J. B.), editor. See **Youth's**.

[**Bourgeois** (—)] Voyages | intéressans | dans | différentes colonies | françaises, | espagnoles, anglaises, &c; | Contenant des Observations importantes relatives à ces | contrées; & un Mémoire sur les Maladies les plus | communes à Saint-Domingue, leurs remèdes, & le | moyen de s'en préserver moralement & phisiquement: | Avec des Anecdotes singulières, qui n'avaient jamais été | publiées. | Le tout rédigé & mis au jour, d'après un grand nombre de | manuscrits, par M. N. | [Scroll.] |

A Londres; | Et se trouve a Paris, | Chez Jean-François Bastien. | M.DCC.-LXXXVIII[1788].

Half-title 1 l. title 1 l. advertisement 2 ll. text pp. 1-504, table pp. 505-507, 12°.—Catalogue de quelques mots [45] de la langue des sauvages du Mississipi [Choctaw], avec leur signification en Français, pp. 296-297.

Copies seen: Congress.

Brantz (Lewis). Some words from the language of the Choctaws.

In Schoolcraft (H. R.), *Indian Tribes*, vol. 3, p. 347, Philadelphia, 1853, 4°.

Brinley: This word following a title or within parentheses after a note indicates that a copy of the work referred to was seen by the compiler at the sale of books belonging to the late George Brinley, of Hartford, Conn.

Brinley (George). See **Trumbull (J. H.)**

Brinton: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Dr. D. G. Brinton, Media, Pa.

Brinton (Dr. Daniel Garrison). The Natchez of Louisiana, an offshoot of the civilized nations of Central America. By D. G. Brinton, M. D.

In *Historical Mag.* second series, vol. 1, pp. 16-18, Morrisania, N. Y., 1867, sm. 4°.

Contains a few words of Choctaw and other Muskhoegan languages.

— The National legend of the Chahta-Muskokee tribes. By D. G. Brinton, M. D.

In *Historical Mag.* second series, vol. 7, pp. 118-126, Morrisania, N. Y. 1870, sm. 4°.

Contains a few native terms with English

Brinton (D. G.) — Continued.

signification, and the tribal divisions of the Muskokees according to several authors.

Issued separately as follows :

- The national legend of the Chakta-Muskokee tribes. | By | D. G. Brinton, M. D. |

Morrisania, N. Y. : | 1870.

Printed cover, title 1 l. prefatory note 1 l. text pp. 5-13, large 8°.

Copies seen : Astor, Dunbar, Eames, Massachusetts Historical Society, Wisconsin Historical Society, Yale.

A copy at the Field sale, No. 211, sold for \$1.12.

See Gatschet (A. S.)

- Contributions to a grammar of the Muskokee language. By D. G. Brinton, M. D.

In American Philosoph. Soc. Proc. vol. 11, pp. 301-309, Philadelphia, 1871, 8°.

Historical notes on the language, its dialects, affinities, and literature (including a short list of Muskokee books), pp. 301-304.—The Alphabet, pp. 304-305.—Remarks on Buckner's Muskokee Grammar, pp. 305-306.—The Muskokee verb, pp. 307-308.—Specimen sentence, pp. 308-309.

Issued separately as follows :

- Contributions | to a | grammar | of the | Muskokee language, | by | D. G. Brinton, M. D., | Member [&c. three lines]. | (From the Proceedings of the American Philosophical Society.) |

Philadelphia : | McCalla & Stavely, Printers, 237-9 Dock Street, | 1870.

Printed cover 1 l. pp. 301-309, 8°.

Copies seen : Astor, Dunbar, Eames, Trumbull, Wisconsin Historical Society.

At the Field sale, No. 214, a copy sold for 25 cents. Dufosse, No. 29615, prices it 1 fr. 50.

- On the language of the Natchez.

In American Philosoph. Soc. Proc. vol. 13, pp. 483-499, Philadelphia, 1873, 8°.

Comparison of Natchez terms with those of a number of American languages, among them the Muskoki, Seminole, and Choctaw.

Issued separately as follows :

- On the language of the Natchez. | By D. G. Brinton, M. D. | (Read before the American Philosophical Society, December 5th, 1873.) |

[Philadelphia, 1873?] (*)

No title, heading as above; pp. 1-17, 8°. Description from Mr. Wilberforce Eames, from a copy in his possession.

- Aboriginal American literature.

In Congrès des Américanistes, Comptendu, fifth session, pp. 54-64, Copenhagen, 1884, 8°.

Rewritten, and reprinted as follows :

Brinton (D. G.) — Continued.

— Aboriginal | American authors | and their productions; | especially those in the native languages. | A Chapter in the History of Literature. | By | Daniel G. Brinton, A. M., M. D., | Member [&c. six lines]. | [Design, with a line descriptive thereof beneath.] |

Philadelphia : | No. 115 South Seventh Street. | 1883.

Title reverse blank 1 l. preface reverse blank 1 l. contents pp. vii-viii, text pp. 9-63, 8°.—References to Muskokee literature, pp. 22-23, 35; to the Choctaw, p. 44.

Copies seen : British Museum, Eames, Pilling.

- See Byington (C.)

- See Gatschet (A. S.)

Daniel Garrison Brinton, ethnologist, born in Chester County, Pa., May 13, 1837. He was graduated at Yale in 1858 and at the Jefferson Medical College in 1861, after which he spent a year in Europe in study and in travel. On his return he entered the army, in August, 1862, as acting assistant surgeon. In February of the following year he was commissioned surgeon, and served as surgeon-in-chief of the second division, eleventh corps. He was present at the battles of Chancellorsville, Gettysburgh, and other engagements, and was appointed medical director of his corps in October, 1863. In consequence of a sunstroke received soon after the battle of Gettysburgh he was disqualified for active service, and in the autumn of that year he became superintendent of hospitals at Quincy and Springfield, Ill., until August, 1865, when, the civil war having closed, he was brevetted lieutenant-colonel and discharged. He then settled in Philadelphia, where he became editor of "The Medical and Surgical Reporter," and also of the quarterly "Compendium of Medical Science." Dr. Brinton has likewise been a constant contributor to other medical journals, chiefly on questions of public medicine and hygiene, and has edited several volumes on therapeutics and diagnosis, especially the popular series known as "Napheys's Modern Therapeutics," which has passed through so many editions. In the medical controversies of the day, he has always taken the position that medical science should be based on the results of clinical observation, rather than on physiological experiments. He has become prominent as a student and a writer on American ethnology, his work in this direction beginning while he was a student in college. The winter of 1856-'57, spent in Florida, supplied him with material for his first published book on the subject. In 1884 he was appointed professor of ethnology and archaeology in the Academy of Natural Sciences, Philadelphia. For some years he has been president of the Numismatic and Antiquarian Society of

Brinton (D. G.)—Continued.

Philadelphia, and in 1886 he was elected vice-president of the American Association for the Advancement of Science, to preside over the section on anthropology. During the same year he was awarded the medal of the "Société Américaine de France" for his "numerous and learned works on American ethnology," being the first native of the United States that has been so honored. In 1885 the American publishers of the "Iconographic Encyclopædia" requested him to edit the first volume, to contribute to it the articles on "Anthropology" and "Ethnology," and to revise that on "Ethnography," by Professor Gerland, of Strasburg. He also contributed to the second volume of the same work an essay on the "Prehistoric Archaeology of both Hemispheres." Dr. Brinton has established a library and publishing house of aboriginal American literature, for the purpose of placing within the reach of scholars authentic materials for the study of the languages and culture of the native races of America. Each work is the production of native minds and is printed in the original. The series, most of which were edited by Dr. Brinton himself, include "The Maya Chronicles" (Philadelphia, 1882); "The Iroquois Book of Rites" (1883); "The Güegüence: A Comedy Ballet in the Nahuatl Spanish Dialect of Nicaragua" (1883); "A Migration Legend of the Creek Indians" (1884); "The Lenape and Their Legends" (1885); "The Annals of the Cakchiquels" (1885). Besides publishing numerous papers he has contributed valuable reports on his examinations of mounds, shell-heaps, rock inscriptions, and other antiquities. He is the author of "The Floridian Peninsula: Its Literary History, Indian Tribes, and Antiquities" (Philadelphia, 1859); "The Myths of the New World: A Treatise on the Symbolism and Mythology of the Red Race of America" (New York, 1868); "The Religious Sentiment: A Contribution to the Science and Philosophy of Religion" (1876); "American Hero Myths: A Study in the Native Religions of the Western Continent" (Philadelphia, 1882); "Aboriginal American Authors and their Productions, Especially those in the Native Languages" (1883); and "A Grammar of the Cakchiquel Language of Guatemala" (1884).—*Appleton's Cyclop. of Am. Biog.*

British and Foreign Bible Society: These words following a title or within parentheses after a note indicate that a copy of the work has been seen by the compiler in the library of that institution, 146 Queen Victoria Street, London, Eng.

British and Foreign Bible Society. Specimens | of some of the | languages and dialects | in which the | British and Foreign Bible Society | has printed and circulated the Holy Scriptures. | [Picture.] |

British and Foreign Bible Society—Cont.

No. 10, Earl Street, Blackfriars, London. | Printed by W. M. Watts, Crown Court, Temple Bar, London, | from types principally prepared at his foundry. | [1865 ?]

Pp. 1-16, 8^o.—Acts ii, 8, in Choctaw, p. 15.

Copies seen: British and Foreign Bible Society, Powell.

A previous issue of the "Specimens" by the Society, on a broadside, does not contain the Choctaw version.

— Specimens | of some of the | languages and dialects | in which the | British and Foreign Bible Society | has printed and circulated the Holy Scriptures. | [Picture, and one line.] |

London. | 1868. | Printed by W. M. Watts, 80, Gray's-Inn Road, from types | principally prepared at his foundry.

Pp. 1-16, 18^o.—Acts ii, 8, in Choctaw, p. 15.

Though agreeing in most respects with the [1865] edition, this is not from the same plates.

Copies seen: British and Foreign Bible Society, Powell.

There have been a number of later issues of this work in English, French, German, and Russian (titles of which will be found in the Bibliography of the Eskimo language, and of the Iroquoian languages), none of which contain the Choctaw material.

British Museum: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that institution, London, Eng.

Brooklyn Public: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in that library, Brooklyn, N. Y.

Brown: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of the late John Carter Brown, Providence, R. I.

Buckner (H. F.) and Herrod (G.) The gospel | according to John. | $\omega\rho\alpha\nu\nu\kappa\nu$ herachanich ω yvten, | $oksumkvlki$ irkinvkv, H. F. Buckner | (ich ω h ω nv-nwv), | inyvtikv G. Herrod itipake Mask ω ke im ω p ω nvkv t ω htvlh θ echvtet ω mis. | P ω hesayechev Chesus hechkvte atekat ω hr ω l ω pe | ch ω kpi rokk ω hvmkin, ch ω kpi chinv- | pakin, pali- ω pakvtis. |

Marion, Ala. : | published by the domestic and Indian | mission board of the southern | Baptist convention. | 1860.

Buckner (H. F.) and Herrod (G.)—Cont.

Title 1 l. certificate of commission p. 3, Creek alphabet pp. 4-6, preface pp. 7-14, text pp. 15-186, 2 ll. 16°.—Gospel of John in Creek with numerous foot-notes, pp. 15-185.—Names and titles of Christ in John, p. 186 n. n.—Words which have reference to the Levitical law, p. 187 n. n.—Theological words and phrases, p. 188 n. n.—Remarks, in English, on the names of the Supreme Being, p. 189 n. n.—Creek hymn "Morning worship," p. 190 n. n.

Copies seen: American Bible Society, Congress, Eames, Powell, Trumbull.

Clarke & Co., 1886 catalogue, No. 6727, priced a copy 75 cents.

— A | grammar | of the | Maskōke, or Creek language. | To which are prefixed | lessons in spelling, reading, and defining. | By | H. F. Buckner, | a missionary, under the patronage of the domestic and Indian | mission board of the southern Baptist convention; | assisted by his interpreter, | G. Herrod, | superintendent of public instruction, etc., | Micco Creek nation. |

Marion, Ala.: | published by | the domestic and Indian mission board | of the southern Baptist convention. | 1860.

Certificate of commission 1 l. title 1 l. introduction pp. 5-13, Maskoke alphabet p. 15, the "white man's Creek alphabet" pp. 16-17, text pp. 18-138, index 1 l. 12°.—The first portion of the work is devoted to lessons in spelling, defining, derivation, etc., easy reading, pp. 37-48; the grammar proper, pp. 49-138.

Copies seen: Boston Athenæum, Congress, Dunbar, Pilling, Powell, Trumbull.

— Mäskōke hymns. | Original, collected, and revised. | By | H. F. Buckner, | a Baptist missionary, | and | G. Herrod, | interpreter. | [Two lines quotation.] |

Marion, Ala.: | published by the | domestic and Indian mission board | of the southern Baptist convention. | 1860.

Pp. 1-140, 24°.—A printed note says many of the hymns were revised and corrected from an old manuscript collection, composed or translated by Elder James Perryman, a native Baptist preacher.

Copies seen: Boston Athenæum, Congress, Trumbull.

Clarke & Co., 1886 catalogue, No. 6726, price a copy 60 cents.

Rev. H. F. Buckner, D. D., became an ordained Baptist missionary to the Creeks in the summer of 1849, and continued his labors among them until his death, which occurred December 3, 1882, at Enfaula, Ind. T. He was educated at Maryville College, Tenn., and was a man of unusual talent and a popular speaker.

Bureau of Ethnology: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of the Bureau of Ethnology, Washington, D. C.

[Byington (Rev. Cyrus).] Holisso | hvshi holhtena isht anoli. | Chahta almanac | for the year of our Lord | 1836: | adapted to the latitude of the Choctaw country. | [Five lines Choctaw.] | Union: | Mission Press, John F. Wheeler, printer. | 1836.

Pp. 1-16, 16°.

Copies seen: American Board of Commissioners.

[—] Holisso | hvshi holhtena isht anoli. | Chahta almanac | for the year of our Lord | 1837: | calculations copied from the Louisiana and Mississippi almanac—adapted to the latitude and meridian of Natchez. | [Eight lines Choctaw.] |

Union: | Mission Press, John F. Wheeler, printer, | 1836.

Pp. 1-24, 16°.

Copies seen: American Board of Commissioners.

[—] Holisso | hvshi holhtena isht anoli afvmmi 1839. | Chahta almanac | for the year of our Lord | 1839. | [One verse Choctaw and one verse English.] |

Park Hill: | Mission Press, John F. Wheeler, printer. | [1838.]

Pp. 1-24, 16°.

Copies seen: American Board of Commissioners, American Tract Society.

[—] Chahta Almanak | Hvpin Chitokaka yvt vtta tok a afvmmi holhtena | 1843. | [Three lines English, three lines Choctaw.] | Chalaki yakni ak o aivlhtha ha tok. |

Park Hill: | Mission Press, John Candy, Printer. | [1842.]

Pp. 1-44, 16°.

Copies seen: American Board of Commissioners.

[—] Chahta Almanak | Hvpin Chitokaka yvt vtta tok a afvmmi holhtina. | 1844. | [Three lines English, three lines Choctaw.] | Chalaki yakni ak o aivlhtha ha tok. |

Park Hill: | Mission Press, John Candy, Printer. | 1843.

Pp. 1-24, 16°.

Copies seen: American Board of Commissioners.

Byington (C.)—Continued.

[—] The | Acts of the Apostles, | translated into the | Choctaw language. | Chisus Kilaist | im anumpeshi vliiha vmmona kv̄t nana akaniohmi | tok puta isht annoa, Chahta anumpa | isht atashoa hoke. |

Boston: | Printed for the American Board of Commissioners | for Foreign Missions, by Crocker & Brewster. | 1839. Pp. 1-165, 12°.

Copies seen: American Board of Commissioners, Boston Athenæum.

Sold at the Field sale, No. 245, for \$1.50, and at the Murphy, No. 435, for 60 cents.

— Holisso anumpa tosholi. | An | English and Choctaw definer; | for the | Choctaw academies and schools. | By | Cyrus Byington. | First edition, 1500 copies. |

New York: S. W. Benedict, 16 Spruce street. | 1852.

Title (verso "Published by the American Board of Commissioners for Foreign Missions") 1 l. Choctaw alphabet 1 l. text pp. 5-250, index pp. 251-252, 16°.—Tables 43, 44, parts of Matthew and Luke (pp. 199-207), are given as "literal translations into Choctaw."—Tables 45-51, parts of Matthew, Luke (pp. 203-248), etc., are "literal translations of Choctaw into English."

Copies seen: Astor, Boston Athenæum, Congress, Harvard, Pilling, Trumbull, Wisconsin Historical Society.

Priced by Trübner in 1856, No. 650, 5s. At the Fischer sale, No. 2236, a copy with "corners of a few leaves defective" sold for 2s. 6d. The Squier copy, No. 151, brought 70 cents. Priced by Trübner in 1882, p. 38, 7s.

— Vocabulary of the Choctaw.

In Report upon the Indian tribes, in Reports of Explorations for Pacific R. R., vol. 3, pt. 3, pp. 62-64, Washington, 1856, 4°.

[—] The books | of | Genesis, Exodus, Leviticus, Numbers, | and Deuteronomy, | translated into | the Choctaw language. | Chenesis, Eksotrs, Lefitiks, Numbas, | micha Tutelonomi holisso | aiena kv̄t toshowvt | Chahta anumpa toba hoke. |

New York: | American Bible Society, | instituted in the year MDCCCXVI. | 1867.

Title verso blank 1 l. half-title verso blank 1 l. text in the Choctaw language pp. 5-564, 16°.—Chenesis, pp. 5-146; Eksotrs, pp. 147-260; Lefitiks, pp. 261-343; Numbas, pp. 345-461; Tutelonomi, pp. 463-564.

The Rev. John Edwards informs me a first rough draft of this translation was made by Capt. Joseph Dukas.

Byington (C.)—Continued.

Copies seen: American Board of Commissioners, Brinton, Congress, Eames, Pilling, Powell, Trumbull, Wisconsin Historical Society.

Sold for \$1.25 at the Field sale, No. 354.

— Grammar of the Choctaw language. Prepared by the Reverend Cyrus Byington, and edited by Dr. Brinton.

In American Philosoph. Soc. Proc. vol. 11, pp. 317-367, Philadelphia, 1871, 8°.

Introduction by Dr. D. G. Brinton, pp. 317-320.—Part 1. Orthography, pp. 320-324.—Part 2. Grammatical forms and inflections, pp. 324-367.

Issued separately as follows:

— Grammar | of the | Choctaw language, | by the Rev. Cyrus Byington. | Edited from the original MSS. in the Library of the American | Philosophical Society, | by | D. G. Brinton, M. D., | Member of [&c. three lines.] |

Philadelphia: | McCalla & Stavely, Printers, 237-9 Dock Street. | 1870.

Cover title, title verso blank 1 l. introduction pp. 3-5, text pp. 7-56, 8°.

For a detailed account of the manuscript upon which this work is based, see biography of Mr. Byington, below.

Copies seen: Astor, Boston Public, Brinton, Congress, Eames, Pilling, Trumbull, Wisconsin Historical Society.

At the Field sale, No. 244, a copy brought \$1.25. Priced 18 fr. by Leclerc in 1878, No. 2161, and 7s. 6d. by Trübner in 1882, p. 38. The Murphy copy, No. 353, brought \$1. Priced by Trübner in 1885, p. 45, 7s. 6d.; by Koehler, catalogue No. 440, No. 939, 5 M.; by Francis, of New York, catalogue for March 1887, No. 377, "superbly bound," \$4; by Clarke & Co., of Cincinnati, 1886 catalogue, No. 6716, paper, \$3.50; by Koehler, No. 329 of catalogue No. 465, 5 M.

— Choctaw Bibliography. A list of the books prepared and published in the Choctaw | language by the Missionaries of the American | Board of Com. for Foreign Missions * *. [1865 ?]

In Byington (C.), Grammar of the Choctaw language (the manuscript described below).

The bibliography occupies four leaves of the grammar, pagged in pencil 43-50, being written mostly on the rectos of the leaves. It is divided into eight parts: I. Spelling Books. II. Choctaw Definer. III. Hymn Books. IV. Portions of the Scripture. V. Catechism. VI. Other Books. VII. Tracts. VIII. Tracts of American Tract Society. A concluding note is as follows:

"The name of the author or translator of any one of the preceding works is not published on the title-page, except in a very few instances. The principal authors and translators were members of the Choctaw Mission as conducted

Byington (C.)—Continued.

by the American Board of Commissioners for Foreign Missions. In translating they were aided by the most skillful interpreters they could find among the educated Choctaws. The missionaries who have devoted themselves to the labor of preparing books in the Choctaw language, more than any of their associates, are Rev. Alfred Wright, Loring S. Williams, and Cyrus Byington. Mr. Williams is not now a member of the mission. Several hymns in the hymn-book were composed by native Choctaws, as well as by the mixed blooded whites."

— [Choctaw Dictionary: Choctaw-English and English-Choctaw. 1865 ?]

Manuscript, 5 vols. folio, in the library of the Bureau of Ethnology.

Contains about 16,000 Choctaw words with English definitions. The material has been placed in the hands of Prof. O. T. Mason, of the National Museum, to be edited and prepared for publication as one of the series of "Contributions to North American Ethnology." There has been compiled from it an English-Choctaw dictionary of 10,000 words to accompany the original work; these are on slips.

— Grammar of the Choctaw language.

[1865 ?]

Manuscript in the library of the Bureau of Ethnology.

This material also is being prepared for publication by the Bureau, as one of the series of Contributions to North American Ethnology.

As left by Mr. Byington it consists of several parts. The first is dated Stockbridge, Choctaw Nation, June 23, 1865, and contains 85 pages of an old journal sewed together, in which a first attempt is made at systematizing the principles of the language. The remainder appears to be subsequent revisions of the chapters in the first edition. It is in the form of two or more foolscap sheets pinned or stitched together. Of some of the least understood portions of the language there are four or five copies, and it is not always possible to select the latest.

The grammar evidently was designed to consist of nine chapters:

1. Introduction and alphabet.
2. Article-pronouns. [Post positives, quantitives, and determinatives.]
3. Pronouns.
4. Verbs.
5. Prepositions.
6. Nouns.
7. Adjectives.
8. Adverbs.
9. Conjunctions and interjections.

Mr. Byington's material was left in an unfinished condition; it needs but a casual glance at his manuscript, however, to find that he looked forward to the wants even of our most advanced philology.

For an extended notice of this manuscript see biography of Mr. Byington, below.

Byington (C.)—Continued.

— See Edwards (J.) and Byington (C.)

— See Wright (A.) and Byington (C.)

"This eminent scholar and missionary, whose name is inseparably connected with the later history of the Choctaw Nation, was born at Stockbridge, Berkshire County, Massachusetts, March 11, 1793. He was one of nine children, and his parents were in humble circumstances, but industrious and respected. His father was at one time a tanner, and subsequently a small farmer. Necessarily, therefore, his early education was limited.

"When a well-grown lad he was taken into the family of Mr. Joseph Woodbridge, of his native town, from whom he received some instruction in Latin and Greek, and with whom he afterward read law. In 1814 he was admitted to the bar, and practiced a few years with success in Stockbridge and Sheffield, Mass.

"His father though a moral was not a religious man, and it seems to have been only after he reached manhood that Mr. Byington became, as he expressed it, 'a subject of divine grace.' He then resolved to forsake the bar and devote himself to missionary life. With this object in view he entered the theological school at Andover, Mass., where he studied Hebrew and theology, and was licensed to preach, September, 1819. At this time he hoped to go to the Armenians in Turkey, but Providence had prepared for him another and an even more laborious field.

"For about a year he preached in various churches in Massachusetts, awaiting some opportunity for missionary labor. Toward the close of the summer of 1819 a company of twenty or twenty-five persons left Hampshire County, Mass., under the direction of the American Board of Missions, to go by land to the Choctaw Nation, then resident in Mississippi. They passed through Stockbridge in September, and were provided with a letter from the Board asking Mr. Byington to take charge of them and pilot them to their destination. He was ready at a few hours' notice.

"The company journeyed by land to Pittsburg, where they procured flat-boats, and floated down the Ohio and Mississippi to a point near the mouth of the Yalobusha River, whence a land journey of two hundred miles brought them to their destination.

"Thus commenced Mr. Byington's missionary life among the Choctaws. It continued for nearly fifty years, and resulted, with the blessing of Providence and the assistance of some devoted co-workers in the nation, especially the Rev. A. Wright and the Rev. Cyrus Kingsbury, in redeeming the nation from drunkenness, ignorance, and immorality to sobriety, godliness, and civilization. There are no lives which in the eyes of the philanthropist are more worthy of admiration or more deserving of record than those of such men, who not only

Byington (C.) — Continued.

rescue thousands of individuals from spiritual and physical degradation, but preserve with enlightened care the only memorials of whole nations.

"For throughout his missionary life Mr. Byington appreciated the value which a knowledge of the language and traditions of the Choctaws would have to scholars. From his arrival among them, therefore, he devoted as siduous labor to their language, with a view to comprehend its extremely difficult construction, and to render it available for the missionary and philological student. The first draft of his grammar was completed in 1834. It was written and re-written, until at the time of his death, which occurred at Belpré, Ohio, December 31, 1868, he was at work upon the seventh revision. This had proceeded as far as the close of Part I. This much, therefore, of the grammar is almost precisely as the author left it.

"Part II, commencing with the Article-Pr nouns, I have arranged from the manuscripts of the fifth and sixth revisions, deposited in the library of the American Philosophical Society, at Philadelphia, by the family of the author.

"In undertaking this task I have throughout adhered closely to the language and arrangement of the original, even where a different nomenclature and an altered arrangement suggested themselves, as in better accordance with modern philological views. It is, I think, more proper to maintain strict fidelity to the forms chosen by so thorough a Choctaw scholar as the Rev. Mr. Byington, in the explanation of so difficult a tongue, than to run any risk of

Byington (C.) — Continued.

misrepresenting his views by adopting a more modern phraseology.

"Mr. Byington's own views of what he had accomplished deserve recording. In his diary, under date March 11, 1864 (his birthday), he writes:

"The last year I revised the Choctaw Grammar, going over the ground twice. The last effort I hope is my best, and will be of use to learners of Choctaw and to Choctaw scholars in schools, but it needs further revision, and then to be well transcribed. I commit these efforts in my old age to the Lord. I have enjoyed these labours very much. The pleasure of happily resolving difficulties in these studies, and of success in the work is gratifying and reviving to the mind."

"In 1867 he wrote: 'This work can be much improved hereafter by other hands. It may be compared to the first survey and making of a road in a new country.'

"In spite of these deficiencies, of which no doubt the author was more distinctly aware than any one else, his grammar remains one of the most valuable, original, and instructive of any ever written of an American language. It is the result of nigh half a century of concentrated study, and we may well doubt if ever again a person will be found who will combine the time, the opportunities, and the ability to make an equal analysis of the language.

"Mr. Byington also prepared a Choctaw dictionary, containing about 15,000 words, which remains in manuscript, in the possession of his family."—*Brinton*.

C.

Callaghan (S. M.), editor. See *Indian Journal*.

Campbell (John). On the origin of some American Indian tribes. By John Campbell. [Second article.]

In *Montreal Nat. Hist. Soc. Proc.* vol. 9, pp. 193-212, Montreal, 1879, 8°.

Kadiak and Aleutian words compared with Cherokee-Choctaw, p. 207.

— The affiliation of the Algonquin languages. By John Campbell, M. A.

In *Canadian Inst. Proc.* new series, vol. 1, pt. 1, pp. 15-53, Toronto, 1879, 8°.

Comparison of characteristic forms in Algonquin with the same in the neighboring families [Athabascan, Iroquois, Dacotah, and Choctaw], pp. 45-50.

Issued separately, repaged, as follows:

— The Affiliation of the Algonquin Languages. By John Campbell, M. A., Professor of Church History, Presbyterian College, Montreal. [1879.]

No title-page; pp. 1-41, 8°.

Copies seen: Shea.

Campbell (J.) — Continued.

— The unity of the human race, considered from an American standpoint.

In *British and Foreign Evangelical Review*, new series, No. 37, pp. 74-101, London, January, 1880, 8°. (Pilling.)

By a copious exhibition and comparison of grammatical and lexical forms, this article professes to discover in America two main families of speech, and to connect these with the Northern Asiatic and Malay Polynesian families, respectively. It abounds in words and sentences from, and remarks concerning, the Iroquois, Choctaw, Quiche, Algonquin, Creek, Kadiak, Tchuktehi, Cherokee, Dacotah, Mohawk, Ojibbeway, Cree, New England, Illinois, Penobscot, Menomeni, and Maya.

— Asiatic tribes in North America. By John Campbell, M. A.

In *Canadian Inst. Proc.* new series, vol. 1, pp. 171-206, Toronto, 1884, 8°.

Comparative vocabulary of the Cherokee-Choctaw and Peninsular languages, pp. 192-194.

Issued separately, repaged, as follows:

Campbell (J.)—Continued.

— Asiatic tribes in North America. By John Campbell, M. A., Professor of Church History, Presbyterian College, Montreal. [1884.]

Half-title reverse blank 1 l. pp. 3-38, 8°. Extract from the Proceedings of the Canadian Institute.

Linguistics as above, pp. 22-24.

Copies seen: Brinton, Powell.

— Etruria capta. By John Campbell, M. A.

In Canadian Inst. Proc. new series, vol. 3, pt. 4, pp. 144-266, Toronto, 1886, 8°.

A list of 32 words showing superficial affinities between the Japanese and Choctaw, pp. 189-190.—The same of Choctaw and Basque, p. 190.

Issued separately as follows:

— Etruria capta. | By the | Rev. John Campbell, M. A. | professor [&c. one line.] | Reprinted from the "Proceedings of the Canadian Institute," Vol. III, 1886. |

Toronto: | The Copp, Clark company (limited), printers, 167 & 169 Colborne street. | 1886.

Half-title 1 l. title as above 1 l. text pp. 1-123, 8°.—Linguistics as above, pp. 46-48.

Copies seen: Filling, Powell.

Casey (Capt. J. C.) Hitchitsee or Chell-okee dialect numeration.

In Schoolcraft (H. R.), Indian Tribes, vol. 2, pp. 220-221, Philadelphia, 1852, 4°.

Gives the numerals 1-20, 30, 40, etc., 100, 200, etc., 1000, as "spoken by several tribes of the great Muskokee race."

"Chell-o-kee" is a Muskoki word meaning *speaking in a foreign language*, and the Hitchitsee is recognized by the Muskokis as a foreign language.

— Vocabulary of the Muskogee or Creek.

In Schoolcraft (H. R.), Indian Tribes, vol. 4, pp. 416-429, Philadelphia, 1854, 4°.

About 300 words.

— and **Waldron** (—). A vocabulary of the Seminole language (English-Seminole), with some additions made by Lieut. Waldron. (*)

Manuscript in possession of Dr. J. Hammond Trumbull, Hartford, Conn., who has furnished me with title and note. Something was added by Francis Kidder, who obtained the original manuscript in Florida in 1851. Contains upwards of 900 words and phrases.

Castiglioni (Luigi). Viaggio | negli | Stati Uniti | dell' | America Settentrionale | fatto negli anni 1785, 1786, e 1787

Castiglioni (L.)—Continued.

| da | Luigi Castiglioni | Patrizio Milanese [&c. three lines]. | Con alcune Osservazioni sui Vegetabili | più utili di quel Paese. | Tomo primo [—secondo]. |

Milano. | Nella Stamperia di Giuseppe Marelli | Con Permissione. | 1790.

2 vols.: title 1 l. preface contents &c. pp. v-xii, text pp. 1-403; title 1 l. index pp. v-vi, text pp. 1-402, 3 folding tables, 8°.—Vocabulary of the Choctaw and Cerochese (about 170 words each), vol. 1, pp. 259-266.

Copies seen: Astor, Boston Athenæum, British Museum, Congress.

— Luigi Castiglioni's, | Mayländischen Patriziers, | des St. Stephansordens p. m. Ritters, und der philo- | sophischen Gesellschaft zu Philadelphia, so wie der | patriotischen Societät zu Mayland | Mitgliebes &c. | Reise | durch | die vereinigten Staaten | von | Nord-Amerika, | in den Jahren 1785, 1786 und 1787. | Nebst Bemerkungen | über die nützlichsten Gewächse dieses Landes. | Aus dem Italienischen | von | Magnus Petersen. | Erster Theil. | Mit Kupfern. | Memmingen, | bey Andreas Seyler. 1793.

Title and 7 other p. ll. pp. 1-495, maps and plates, sm. 8°. Vol. 1 all that was published.—Vocabulary in Deutsch, Choctawisch, and Scherokesisch, pp. 322-328.

Copies seen: Congress.

Catalogue | of | one hundred and seven-teen | Indian Portraits, | representing | eighteen different tribes, | accompanied by | a few remarks | on the | character, &c. of most of them. | Price 1½ cents, [1850?]

No imprint; pp. 1-24, 8°.—A list of prominent persons belonging to various American tribes, whose portraits were painted by King, of Washington, and copied by Inman. The names of most of them are given, with the English signification. Among the peoples represented are the Muscogee or Creek, and the Choctaw.

Copies seen: Powell, Wisconsin Historical Society.

Catalogue of the library of George Brinley. See **Trumbull** (J. H.)

Gatechism:

Choctaw

See Colbert (H.)

Choctaw

Shorter.

Choctaw

Wright (Alfred).

Creek

Loughridge (R. M.)

Creek

Loughridge (R. M.)

and Winslett (D.)

Catlin (George). Catalogue | of | Catlin's Indian gallery | of | portraits, land-scapes, | manners and customs, | costumes &c. &c., | collected during seven years' travel amongst thirty-eight dif- | ferent tribes, speaking different languages. |

New-York: | Piercy & Reed, printers, 7 Theatre alley. | 1837.

Title as above verso blank 1 l. pp. 3-36, 12°.—A list of prominent personages of different tribes, including a number of Muscogee, Choctaw, and Seminole, giving their names, with English meanings.

Copies seen: Harvard, Powell.

— Catalogue | of | Catlin's Indian gallery | of | portraits, landscapes, | manners and customs, | costumes, &c. &c. | Collected during seven years' travel amongst thirty-eight | different tribes, speaking different languages. |

New York: | Piercy & Reed, printers, 7 Theatre alley. | 1838.

Pp. 1-40, 16°.—Names of persons, with English signification, of the Muskogee, Choctaw, and Seminole.

Copies seen: Harvard, Wisconsin Historical Society.

— A | descriptive catalogue | of | Catlin's Indian gallery; | containing | portraits, | landscapes, costumes, &c. | and | representations of the manners and customs | of the | North American Indians. | Collected and painted entirely by Mr. Catlin, | during seven years' travel amongst 48 tribes, mostly speaking different languages. | Exhibited for nearly three years, with great success, in the | Egyptian Hall, Piccadilly, London. | Admittance One Shilling.

Colophon: C. and J. Adlard, printers, Bartholomew Close, London. [1840.]

Title 1 l. text pp. 3-48, 4°.—Linguistic contents as above.

Copies seen: Boston Athenæum, British Museum, Powell.

The descriptive catalogue is reprinted in the various editions of Catlin's Notes of eight years' travel and residence in Europe, for titles of which see below.

— Catalogue raisonné | de | La Galerie Indienne de M^r Catlin, | renfermant | des portraits, | des paysages, des costumes, etc., | et | des scènes de mœurs et coutumes | des | Indiens de l'Amérique du Nord. | Collection entièrement faite et peinte par M^r Catlin | Pendant un séjour de 8 ans parmi 48 tribus sau-

Catlin (G.)—Continued.

vages, parlant trente langues diffé- | rentes, et formant une population d'un demi-million d'ames. |

[Paris:] 1845. | Imprimerie de Wittersheim, | Rue Montmorency, 8.

Title as above on cover, pp. 1-48, 8°.—Linguistic contents as above.

Copies seen: Powell.

Some copies of this date have title-page differing slightly from above. (Harvard.)

— A descriptive catalogue | of | Catlin's Indian collection, | containing | portraits, landscapes, costumes, &c., | and | representations of the manners and customs | of the | North American Indians. | Collected and painted entirely by Mr. Catlin, during eight years' travel amongst | forty-eight tribes, mostly speaking different languages. | Also | opinions of the press in England, France, and the United States. |

London: | published by the author, | at his Indian collection, No. 6, Waterloo Place. | 1848.

Title (reverse "London: Printed by William Clowes and Sons, Stamford Street") 1 l. pp. 3-92, 8°.—Proper names, with English significations, of the Muskogee, Choctaw, and Seminole, pp. 31-32.

Copies seen: Harvard, Powell.

— North and South American Indians. | Catalogue | descriptive and instructive | of | Catlin's | Indian Cartoons. | Portraits, types, and customs [sic]. | 600 paintings in oil, | with | 20,000 full length figures | illustrating their various games, religious ceremonies, and | other customs, | and 27 canvas paintings | of | Lasalle's discoveries. |

New York: | Baker & Godwin, Printers, | Printing-house square, | 1871.

Abridged title on cover, title as above reverse blank 1 l. pp. 3-99, 8°.—Names of Creek, p. 21; Choctaw, p. 22; Seminole, pp. 22, 23.

Copies seen: Astor, Congress, Eames, Powell, Wisconsin Historical Society.

— The Catlin Indian collection, containing portraits, landscapes, costumes, &c., and representations of the manners and customs of the North American Indians. Presented to the Smithsonian Institution by Mrs. Thomas Harrison, of Philadelphia, in 1879. A descriptive catalogue. By George Catlin, the artist.

In Rhees (William J.), Visitor's guide to the Smithsonian Institution and United States National Museum, in Washington, pp. 70-89, Washington, 1887, 8°.

Catlin (G.) — Continued.

Names of Muskogee persons, p. 81; Choctaw and Seminolee, p. 82.

Copies seen: Pilling, Powell.

— Part V. The George Catlin Indian gallery in the National Museum (Smithsonian Institution), with memoir and statistics. By Thomas Donaldson.

In Annual Report of the Board of Regents of the Smithsonian Institution * * * July, 1885, part 2 (half-title 1 l. pp. i-vii, 3-939), Washington, 1886, 8°.

Descriptive catalogue of Indian portraits (pp. 13-230), includes proper names, some with English signification, of the Muskogee, Choctaw and Seminolee, pp. 210, 212, 215-217.

Issued separately, with title-page, as follows:

— The George Catlin Indian gallery | in the | U. S. National Museum | (Smithsonian Institution), | with | memoir and statistics. | By | Thomas Donaldson. | From the Smithsonian report for 1885. |

Washington: | Government Printing Office. | 1887.

Title verso blank 1 l. contents pp. i-iii, illustrations pp. v-vii, text pp. 3-915, index pp. 917-939, 8°.

Copies seen: Pilling, Smithsonian Institution.

Issued also with the following title-page:

— The | George Catlin | Indian gallery, | in the | U. S. National Museum, | (Smithsonian Institution.) | with memoir and statistics | By Thomas Donaldson. |

Washington, D. C. | W. H. Lowdermilk & Co. | 1888.

Title reverse blank 1 l. contents pp. i-iii, illustrations pp. v-vii, text pp. 3-915, index pp. 917-939, 8°.—Linguistics as above.

Copies seen: Lowdermilk.

— Catlin's notes | of | eight years' travels and residence | In Europe, | with his | North American Indian collection: | with anecdotes and incidents of the travels and adventures of three | different parties of American Indians whom he introduced | to the courts of | England, France and Belgium. | In two volumes octavo. | Vol. I[-II]. | With numerous illustrations. |

New-York: | Burgess, Stringer & Co., 222 Broadway. | 1848.

2 vols. 8°.—Descriptive catalogue, containing proper names, with English meanings, in Muskogee, Choctaw, and Seminolee, vol. 1, pp. 253-277.

Copies seen: Powell, Watkinson.

At the Fischer sale a copy, No. 350, brought 2s.; the Field copy, No. 305, sold for \$2.50.

Catlin (G.) — Continued.

— Catlin's notes | of | eight years' travels and residence | In Europe, | with his | North American Indian collection: | with anecdotes and incidents of the travels and adventures of three | different parties of American Indians whom he introduced | to the courts of | England, France, and Belgium. | In two volumes octavo. | Vol. I[-II]. | With numerous illustrations. |

New York: | published by the author. | To be had at all the bookstores. | 1848.

2 vols.: pp. i-xvi, 1-296; i-xii, 1-336; plates, 8°.—Descriptive catalogue etc. as above, vol. 1, pp. 253-277.

Copies seen: Congress.

— Catlin's notes | of | eight years' travels and residence | in Europe, | with his | North American Indian collection. | With | anecdotes and incidents of the travels and adventures of | three different parties of American Indians whom he | introduced to the courts of | England, France, and Belgium. | In two volumes, octavo. | Vol. I[-II]. | With numerous illustrations. | Second edition. |

London: | published by the author, | at his Indian collection, No. 6, Waterloo Place. | 1848.

2 vols.: pp. i-xvi, 1-296; i-xii, 1-336; plates, 8°.—Descriptive catalogue etc. vol. 1, pp. 248-296, containing proper names, with English meanings, in Muskogee, Choctaw, and Seminolee, pp. 276, 277.

Copies seen: British Museum, Congress, Lenox, Wisconsin Historical Society.

Clarke & Co. of Cincinnati, 1886 cat., No. 6322, price a half-morocco copy \$4; Gagnon of Quebec, in 1888, No. 46, half-russia, \$3.

Some copies, otherwise as above, have "Third edition" (Congress); and I have seen a copy of vol. 2 whose title, otherwise the same, has "Fourth edition" (Bureau of Ethnology).

— Adventures | of the | Ojibbeway and Ioway Indians | in | England, France and Belgium; | being notes of | eight years travels and residence in Europe | with his | North American Indian Collection, | by Geo. Catlin. | In two volumes. | Vol. I[-II]. | With numerous Engravings. | Third edition. |

London: | published by the author, | at his Indian collection, No. 6, Waterloo Place. | 1852.

2 vols. 8°. A reprint of Notes of eight years'

Catlin (G.)—Continued.

travel in Europe.—Descriptive catalogue etc. vol. 1, pp. 253-277, containing proper names in Muskogee, Choctaw, and Seminole, pp. 276-277.

Copies seen: Astor, Boston Athenæum, Bureau of Ethnology, Wisconsin Historical Society.

George Catlin, painter, born in Wilkesbarre, Pa., in 1796; died in Jersey City, N. J., December 23, 1872. He studied law at Litchfield, Conn., but after a few years' practice went to Philadelphia and turned his attention to drawing and painting. As an artist he was entirely self-taught. In 1832 he went to the Far West and spent eight years among the Indians of Yellowstone River, Indian Territory, Arkansas, and Florida, painting a unique series of Indian portraits and pictures, which attracted much attention on their exhibition both in this country and in Europe. Among these were 470 full-length portraits of a large number of pictures illustrative of Indian life and customs, most of which are now preserved in the National Museum, Washington. In 1852-'57 Mr. Catlin traveled in South and Central America, after which he lived in Europe until 1871, when he returned to the United States. One hundred and twenty-six of his drawings illustrative of Indian life were at the Philadelphia exposition of 1876. He was the author of "Notes of Eight Years in Europe" (New York, 1848); "Manners, Customs, and Condition of the North American Indians" (London, 1857); "The Breath of Life, or Mal-Respiration" (New York, 1861); and "O-kee-pa: A Religious Ceremony, and other Customs of the Mandans" (London, 1867).—*Appleton's Cyclop. of Am. Biog.*

Cesvs Klist estomen [Muskoki]. See **Loughridge (R. M.)**, **Winslett (D.)**, and **Land (J. H.)**

Cesvs Klist * * * Maro coyvte * * * Muskokee. See **Loughridge (R. M.)**

Cesvs oh vyares * * * Creek. See **Perryman (T. W.)** and **Robertson (A. E. W.)**

Chahta almanak. See **Byington (C.)**

Chahta holisso. See **Wright (A.)** and **Byington (C.)**

Chahta holisso a tukla * * * Chahta. See **Wright (A.)** and **Byington (C.)**

Chahta holisso ai isht. See **Wright (A.)** and **Byington (C.)**

Chahta holisso it im anumpuli. See **Wright (A.)** and **Byington (C.)**

Chahta i kana. See **Wright (A.)** and **Byington (C.)**

Chahta ikhananchi. See **Wright (A.)** and **Williams (L. S.)**

Chahta leksikon. See **Wright (Allen).**

Chahta na-holhtina * * * See **Wright (Alfred).**

Chahta vba isht. See **Wright (A.)** and **Byington (C.)**

Chahta yakni. See **Wright (Alfred).**

Chamberlain (Alexander Francis.) The **Catawba Language**, by **A. F. Chamberlain, B. A.**, Fellow in Modern Languages in University College, Toronto. Toronto: Imrie & Graham, Printers, January, 1838.

2 ll. 8°; half-title as above, reverse Catawba-Siouan vocabulary; recto 2d leaf Catawba and Choctaw-Muskogee vocabulary, verso blank.

Copies seen: Pilling, Powell.

— The affinities of the Muskogee with the Iroquois tongues. (*)

Manuscript 4 pp. in possession of its author. Contains comparative vocabularies of Muskogee and Seneca. A copy of the chief portions has been furnished the Bureau of Ethnology.

Chamberlayne (Joannes) [and Wilkins (D.)], editors. Oratio | dominica | in diversas omnium fere | gentium linguas | versa | et | propriis evjvsqve linguæ | characteribus expressa, | Una cum Dissertationibus nonnullis de Linguarum | Origine, variisque ipsarum permutationibus. | Editore | Joanne Chamberlaynio | Anglo-Britanno, Regiæ Societatis Londinensis & | Bero-linensis Socio. [Vignette.] |

Amstelædami, | Typis Guilielmi & Davidis Goerei. | MDCCXV [1715].

Folding plate 1 l. title reverse blank 1 l. dedication (signed "Joannes Chamberlayne") 3 ll. reverse of 5th l. begins "Lectori benevolo David Wilkins S. P. D.," which extends to verso of 25th l. text pp. 1-94, appendix 3 ll. 4°. A second folding plate between pp. 22-23.

"Appendix continens quatuor præcipuas voces in Orationibus Dominicis occurrentes . . . ex Americanis," viz: pater, coelum, terra, panis, including Creek and Choctaw, follows p. 94.

Copies seen: Astor, British Museum, Congress, Lenox, Watkinson.

At the Murphy sale a copy, No. 537, brought 90 cents.

Charity (Logan). [A letter in the Choctaw language.]

In *Indian Missionary*, vol. 4, no. 12, p. 3, Atoka, Ind. T. December, 1838, 4°.

Occupies two-thirds of a column.

Charter of the Choctaw and Chickasaw Central Railroad Company. See **Pomerooy (J. M.)**

Charter of the Choctaw and Chickasaw 35th Parallel Railroad Company. See **Pomeroy (J. M.)**

Chateaubriand (Vicomte François Auguste de). Voyages | en | Amérique | et en | Italie: | par | le Vicomte de Chateaubriand. | En deux volumes. | Tome I[-II]. |

Paris | et Londres, chez Colburn, libraire, | New Burlington street. | 1828.
2 vols. : 2 p. ll. pp. i-iv, 1 l. pp. 1-400; 3 p. ll. pp. 1-423, 8°.—Langues indiennes, vol. 1, pp. 273-286, includes comments upon and comparisons of the Creek with other American languages.

Copies seen : Congress.

— Travels | in | America and Italy, | by | Viscount de Chateaubriand, | author of Atala, Travels in Greece and Palestine, | The Beauties of Christianity, &c. | In two volumes. | Vol. I[-II]. |

London : | Henry Colburn, New Burlington Street. | 1828.

2 vols. : 3 p. ll. pp. 1-356; 2 p. ll. pp. 1-429, 8°.—Indian languages, vol. 1, pp. 255-266.

Copies seen : British Museum, Congress, Wisconsin Historical Society.

— Œuvres complètes | de M. le Vicomte de Chateaubriand, | membre de l'Académie française. | Tome premier [-trente-sixième]. |

Paris. | Pourrat frères, éditeurs. | M. DCCC.XXXVI [- M.DCCC.XL] [1836-1840].

36 vols. 8°.—Vol. 12, Voyage en Amérique, contains : Langues indiennes, pp. 167-176.

Copies seen : British Museum, Watkinson.

There is an edition : Paris, 1826-1831, 28 vols. 8°. (*)

— Œuvres complètes | de M. le Vicomte de Chateaubriand, | membre de l'Académie française. | Tome premier [-trente-sixième]. | Essais sur la vie et les ouvrages de M. de Chateaubriand. | [Picture.] |

Paris. | Pourrat frères, éditeurs. | M. DCCC.XXXVIII [1838]. |

36 vols. 8°.—Vol. 12, Voyage en Amérique, contains : Langues indiennes, pp. 167-176.

Copies seen : Congress.

There is an edition : Paris, 1850-1861, 12 vols. 8°. (*)

— Chateaubriand illustré | Voyages | en Italie et en Amérique. |

Lagny—Imprimerie de Vialat et Cie. [1850?] (*)

Chateaubriand (F. A. de)—Continued.

No title-page, illustrated heading only ; pp. 1-112, folio. Imprint at bottom of p. 1.—Langues indiennes, pp. 72-75.

Title furnished by Mr. W. Eames from copy in the Lenox Library.

— Voyages | en Amérique | en Italie, etc. | par | M. De Chateaubriand | avec des gravures |

Paris, | Bernardin-Béchet, Libraire | 31, Quai des Augustins [1865.]

Printed cover, half-title 1 l. pp. 1-380, 8°.—Langues indiennes, pp. 138-144.

Copies seen : Bancroft.

— Atala, | René, | les Abencérages, | suivis du | voyage en Amérique, | par M. le vicomte | de Chateaubriand. |

Paris, | Librairie de Firmin Didot frères, | imprimeurs de l'Institut, | rue Jacob, 56. | 1850.

Half-title 1 l. title 1 l. pp. 1-526, 12°.—Langues indiennes, pp. 400-409.

Copies seen : Lenox, National Museum.

— Atala, | René, | les Abencérages, | suivis du | voyage en Amérique, | par M. le vicomte | de Chateaubriand. |

Paris, | Librairie de Firmin Didot frères, | fils et cie., | imprimeurs de l'Institut de France, | rue Jacob, 56. | 1857.

2 p. ll. pp. 1-525, 11. 12°.—Langues indiennes, pp. 400-409.

Copies seen : Shea.

François Auguste, viscount de Chateaubriand, French statesman, born in St. Malo in September, 1768; died in Paris July 4, 1848. He sprang from a noble family of Brittany, and received his education at the colleges of Dôle and Rennes. He was destined for the church, but preferred the army, and received a commission as second lieutenant in 1785. His first production, an idyllic poem, "L'amour de la campagne," revealed nothing of the genius he afterward manifested. He had no sympathy with the revolutionary movements in Paris, and in the spring of 1791 embarked for the United States, ostensibly in search of the Northwest passage. In Philadelphia he dined with Washington, and when the President alluded to the obstacles in the way of a polar expedition, the young traveler said: "Sir, it is less difficult than to create a nation, as you have done." Chateaubriand then visited New York, Boston, and Albany, and went among the Indian tribes, living with them, and exploring the country bordering on the great lakes. He afterward traveled through Florida, and spent some time among the Natchez. These wanderings among the savages, the strange beauties of the American Continent, the size of its rivers, the solitude of its forests, made a powerful impression upon his imagination. Hear-

Chateaubriand (F. A. de)—Continued. ing of the flight and arrest of Louis XVI, he returned to France, but, finding that he could not benefit the royal cause, joined the emigrants at Coblenz, and afterward enlisted in a company that followed the Prussian army in their invasion of France. He was wounded and left for dead near Thionville, taken to Jersey by a charitable person, and from 1793 till 1800 was an exile in England, where he was reduced to extreme poverty. He was converted from materialism by the dying appeal of his mother, and in 1798 began to compose his "Génie du Christianisme." He returned to France under an assumed name and completed this work, publishing it in 1802. The romance of "Atala," a picture of life among the American aborigines, which was incorporated in this work, had previously appeared in the "Mercure de France" in 1801, and attracted much attention. His work gained him a diplomatic appointment from Bonaparte; but after the execution of the Duc d'Enghien he resigned it, and afterward bitterly assailed the Emperor. Chateaubriand's political career was somewhat wayward. He called himself a "Bourbonist from a point of honor, a royalist by reason, a republican by taste and disposition." He had published a political pamphlet entitled "De Bonaparte et des Bourbons" (1814), which did good service in the king's cause, and after the restoration he became minister of State and a peer of France. Forfeiting the royal favor, he lost his office, but, becoming reconciled, he was minister to Berlin in 1820, to London in 1822, and, as a member of the Congress of Verona, was instrumental in bringing about the French expedition to Spain. On his return he was made minister of foreign affairs. Throughout this time he remained a royalist, till on being dismissed from office by the prime minister de Villele, in 1824, he joined the liberals. He made himself popular by advocating Greek independence, but after 1830 ceased to be active in politics and gave himself up to literary pursuits. Among his numerous works, besides those already noticed, are "Les Martyrs" (1809); "Itinéraire de Paris à Jérusalem," notes of his travels in Greece, Asia Minor, and Egypt (1811); "Etudes, ou discours historiques," an introduction to a history of France on a gigantic plan (1831); "Essai sur la littérature anglaise;" and "Mémoires d'outre-tombe," an autobiography (12 vols., 1849-'50); New Ed., illustrated, 8 vols., 1856; 6 vols., 1861; German translation, 2d ed., Jena, 1852. This work he sold in advance in 1836, and lived on an annuity secured by the proceeds. His life was spent in retirement, the drawing-room of his friend, Mme. Récamier, being almost the only place he visited. There he could be seen every evening among the élite of the literary world. But a profound melancholy clouded his latter years. Most of his works have been translated into the English, German, and other languages. The complete and separate editions are numer-

Chateaubriand (F. A. de)—Continued. ous. The best of the former is by Sainte-Beuve (12 vols., 1859-'61), with a review of his literary labors. A new and complete illustrated edition, to consist of fourteen volumes, was begun in 1864. Marin's "Histoire de la vie et des ouvrages de M. de Chateaubriand" appeared in 1833, and M. Villemain's "Chateaubriand, sa vie, ses écrits, son influence sur son temps" in 1858.—*Appleton's Cyclop. of Am. Biog.*

Checote (Chief Samuel). See **Robertson (A. E. W.)**

Chihowa [Choctaw]. See **Williams (L. S.)**

Chihowa hvt asha [Choctaw]. See **Williams (L. S.)**

Chikasha okla. See **Wright (Allen).**

Chikasaw:

Adjectives	See Gatschet (A. S.)
Constitution	Wright (Allen).
General discussion	McIntosh (J.)
General discussion	Schermerhorn (J. F.)
Gentes	Morgan (L. H.)
Grammatic comments	Adelung (J. C.) and Vater (J. S.)
Grammatic comments	Featherman (A.)
Grammatic comments	Gatschet (A. S.)
Laws	Wright (Allen).
Numerals	Gatschet (A. S.)
Numerals	Haines (E. M.)
Numerals	James (E.)
Numerals	Jarvis (S. F.)
Relationships	Copeland (C. C.)
Relationships	Gatschet (A. S.)
Text	Kilbat (H.)
Text	Pomeroy (J. M.)
Text	Treaty.
Treaty	Treaty.
Vocabulary	Adelung (J. C.) and Vater (J. S.)
Vocabulary	Barton (B. S.)
Vocabulary	Gallatin (A.)
Vocabulary	Gatschet (A. S.)
Vocabulary	Gibbs (G.)
Vocabulary	Hale (H.)
Vocabulary	Hawkins (B.)
Vocabulary	Robertson (A. E. W.)
Vocabulary	Smith (D.)
Words	Adair (J.)
Words	Gatschet (A. S.)
Words	Loudon (A.)
Words	Pickett (A. J.)
Words	Smet (P. J. de.)
Words	Vater (J. S.)

Child's book on the creation * * *
Chahta. See **Williams (L. S.)**

Child's book on the soul * * * Choctaw. See **Williams (L. S.)**

Chisvs Kilaist Chihowa [Choctaw]. See **Williams (L. S.)**

Chitokaka i nitak [Choctaw]. See **Williams** (L. S.)

Choctaw. -Vocabulaire Chactas. En Anglais [*sic* for Français] Choctaw. (*)

Manuscript in the Lenox Library, New York City; 2 leaves, 4^o, containing 3 pages written in double columns, each column containing the French before the Indian. About 140 words in alphabetical order, followed by numerals 1-200, and a few sentences. Apparently written about the year 1800, in a plain handwriting. Title from Mr. Wilberforce Eames.

I have seen what is apparently a copy of the above vocabulary, as follows:

Choctaw. Vocabulaire Chactas, en Anglais [*sic* for Français] Choctaw.

Manuscript in the library of the American Philosophical Society, Philadelphia, Pa. It forms No. L of a collection made by Mr. Duponceau, and is recorded in a folio account-book, of which it occupies pp. 156-158. It is without date or name of author. Alphabetically arranged by French words, in four columns to the page—two of French and two of Choctaw—and contains about one hundred and sixty words.

The vocabulary is again copied on pp. 163-165 (No. LIII of the collection) of the same book.

A closing note says: "Je n'ai jamais rien pu comprendre à leurs verbes, à cause de leur trop irrégularités," &c.

Choctaw. Vocabulary of the Choctaw language. (*)

Manuscript, 5 pp. 8^o, 180 words, in the library of Dr. J. G. Shea, Elizabeth, N. J.

Choctaw:

Advertisement	See Indian Champion.
Advertisement	Lawrence (J. R.)
Almanac	Byington (C.)
Analogies	Edwards (J.)
Arithmetic	Wright (Alfred).
Authorities	Byington (C.)
Authorities	Laurie (T.)
Authorities	Pick (B.)
Authorities	Steiger (E.)
Authorities	Trübner & Co.
Bible:	
Portions	Talley (A.)
Portions	Wright (A.) and Byington (C.)
Pentateuch	Byington (C.)
Joshua	Wright (Alfred).
Judges	Wright (Alfred).
Ruth	Wright (Alfred).
Samuel I, II	Wright (Alfred).
Kings I	Wright (Alfred).
Kings II	Edwards (J.)
Psalms	Edwards (J.)
New Testament	Wright (A.) and Byington (C.)
Four Gospels	Wright (A.) and Byington (C.)
Matthew (in part)	Byington (C.)

Choctaw—Continued.

Matthew (in part)	Wright (Alfred).
Matthew	Wright (A.) and Byington (C.)
Mark	Wright (A.) and Byington (C.)
Luke (in part)	Byington (C.)
Luke	Wright (Alfred).
Luke	Wright (A.) and Byington (C.)
John (in part)	American Bible Society.
John (in part)	Bagster (J.)
John (in part)	Bible Society.
John	Wright (Alfred).
John	Wright (A.) and Byington (C.)
Acts	Byington (C.)
Acts (in part)	British.
James	Wright (Alfred).
John I, II, III	Wright (Alfred).
Revelation (in part).	Wright (A.) and Byington (C.)
Bible stories	Williams (L. S.)
Bible stories	Wright (H. B.) and Dukes (J.)
Catechism	Colbert (H.)
Catechism	Shorter.
Catechism	Wright (Alfred).
Constitution	Wright (Alfred).
Definer	Byington (C.)
Dictionary	Byington (C.)
Dictionary	Rouquette (A.)
Dictionary	Wright (Allen).
Exhortation	Baker (B.)
General discussion	Edwards (J.)
General discussion	Gatschet (A. S.)
General discussion	Müller (F.)
General discussion	Rouquette (A.)
General discussion	Rouquette (D.)
General discussion	Schermerhorn (J. F.)
General discussion	Ten Kate (H. F. C.)
General discussion	Trumbull (J. H.)
Gentes	Morgan (L. H.)
Geographic names	Morgan (L. H.)
Grammar	Byington (C.)
Grammar	Edwards (J.)
Grammatic comments	Adelung (J. C.) and Vater (J. S.)
Grammatic comments	Featherman (A.)
Grammatic comments	Gallatin (A.)
Hymn-book	Wright (A.) and Byington (C.)
Hymns	Goode (W. H.)
Hymns	James (A. B.)
Hymns	Pitchlynn (P. P.)
Hymns	Robb (C.)
Hymns	Triumphant.
Laws	Wright (Alfred).
Letter	Adam (W.)
Letter	Baker (B.)
Letter	Charity (L.)
Letter	Hancock (S.)
Letter	Johnson (W.)
Letter	Kam-pi-lub-bee.
Lord's prayer	Bergholtz (G. F.)

Choctaw — Continued.

Lord's prayer	Fauvel-Gouraud (F.)
Lord's prayer	Folsom (I.)
Lord's prayer	Shea (J. G.)
Lord's prayer	Youth's.
Numerals	Drake (S. G.)
Numerals	Drennen (J.)
Numerals	Emerson (E. R.)
Numerals	Haines (E. M.)
Numerals	Haldeman (S. S.)
Numerals	Holmes (A.)
Numerals	James (E.)
Numerals	Jarvis (S. F.)
Numerals	Trumbull (J. H.)
Numerals	Young (F. B.)
Periodical	Indian Champion.
Periodical	Indian Journal.
Periodical	Indian Missionary.
Periodical	Muskogee Phoenix.
Periodical	Our Monthly.
Periodical	Star.
Prayer	Baker (B.)
Prayer	Folsom (I.)
Primer	Wright (A.) and Williams (L. S.)
Proper names	Catalogue.
Proper names	Catlin (G.)
Proper names	Indian catalogue.
Reader	Wright (A.) and Byington (C.)
Relationships	Copeland (C. C.)
Relationships	Edwards (J.) and Byington (C.)
Relationships	Morgan (L. H.)
Scripture passages	Baker (B.)
Scripture passages	Colbert (G.)
Scripture passages	Dickerson (J. H.)
Scripture passages	Robb (C.)
Sentences	Campbell (J.)
Sentences	Gallatin (A.)
Sermon	Baker (B.)
Sermons	Rouquette (A.)
Spelling-book	Wright (A.) and Byington (C.)
Teacher	Wright (A.) and Williams (L. S.)
Text	Allen (J.)
Text	Armby (C.)
Text	Baker (B.)
Text	Cobb (C.)
Text	Colbert (G.)
Text	Edwards (J.)
Text	General.
Text	Indian Champion.
Text	Itihapishi.
Text	Jones (C. A.)
Text	Kam-pi-lub-bee.
Text	McKinney (T.)
Text	Murrow (K. L.)
Text	O-las-se-chub-bee.
Text	Pomeroy (J. M.)
Text	Robb (C.)
Text	Treaty.
Text	United States.
Text	Williams (L. S.)
Text	Wright (Alfred).

Choctaw — Continued.

Text	Wright (A.) and Byington (C.)
Tract	Copeland (C. C.)
Tract	Dukes (J.)
Tract	Edwards (J.)
Tract	Murrow (J. S.)
Tract	Robb (C.)
Tract	Williams (L. S.)
Tract	Wright (A.) and Byington (C.)
Tract	Wright (H. B.) and Dukes (J.)
Treaty	Treaty.
Treaty	United States.
Vocabulary	Adam (L.)
Vocabulary	Adelung (J. C.) and Vater (J. S.)
Vocabulary	Balbi (A.)
Vocabulary	Barton (B. S.)
Vocabulary	Bourgeois (N.)
Vocabulary	Brantz (L.)
Vocabulary	Byington (C.)
Vocabulary	Campbell (J.)
Vocabulary	Castiglioni (L.)
Vocabulary	Chamberlain (A. F.)
Vocabulary	Choctaw.
Vocabulary	Domenech (E. H. D.)
Vocabulary	Gallatin (A.)
Vocabulary	Gatschet (A. S.)
Vocabulary	Haines (E. M.)
Vocabulary	Hale (H.)
Vocabulary	Hawkins (B.)
Vocabulary	Holmes (A.)
Vocabulary	Hudson (P.)
Vocabulary	Latham (R. G.)
Vocabulary	Morgan (L. H.)
Vocabulary	Pitchlynn (P. P.)
Vocabulary	Schoolcraft (H. R.) and Trumbull (J. H.)
Vocabulary	Tomlin (J.)
Vocabulary	Vose (H.)
Vocabulary	Young (F. B.)
Vocabulary	Wright (Allen).
Words	Adair (J.)
Words	Brinton (D. G.)
Words	Campbell (J.)
Words	Chamberlayne (J.) and Wilkins (D.)
Words	Fritz (J. F.) and Schultze (B.)
Words	Gatschet (A. S.)
Words	Grasserie (R. de la).
Words	Holmes (A.)
Words	Latham (R. G.)
Words	Lincecum (G.)
Words	Pickett (A. J.)
Words	Rouquette (D.)
Words	Schomburgk (R. H.)
Words	Soto (II. de).
Words	Vater (J. S.)
Words	Yankiewitch (F.)

Choctaw Baptist Hymn Book. See Robb (C.)

- Choctaw teacher.** See **Wright (A.) and Williams (L. S.)**
- Chronicles of the Northamerican Savages.** Vol. I. May, 1835. No. 1 [–September, 1835, No. 5].
No title-page; pp. 1–80, 8°.—Vocabulary of the Sawke and Musquawke Indian tongue, pp. 11–16, 46–48, 80.
Copies seen: Congress, Wisconsin Historical Society. The copy in the Library of Congress is minus the first sixteen pages.
- Clarke (Robert) & Co.** *Bibliotheca Americana*, 1883. | Catalogue | of a valuable collection of | books and pamphlets | relating to | America. | With a | descriptive list of Robert Clarke & Co's | historical publications. |
For sale by | Robert Clarke & co. | Cincinnati. | 1883.
Printed cover, title f l. pp. iii–viii, 1–266, 1–42, 8°.—Indian languages, pp. 252–254, contains a number of titles in Muskogean languages.
Copies seen: Bureau of Ethnology, Congress, Eames, Pilling.
- *Bibliotheca Americana*, 1886. | Catalogue | of a valuable collection of | books and pamphlets | relating to | America. | With a | descriptive list of Robert Clarke & Co's | historical publications. |
For sale by | Robert Clarke & co. | Cincinnati. | 1886.
Printed cover, title as above reverse blank 1 l. pp. iii–vii, 1–280, 1–51, 8°.—Titles of books relating to Indians and archæology, pp. 236–254; to Indian languages (including a number of Muskogean titles), pp. 254–257.
Copies seen: Bureau of Ethnology, Eames.
I have seen copies of this house's catalogue for the years 1873, 1875, 1876, 1878, and 1879, and understand that there were issues for 1869, 1871, 1877, and 1887. In several of them works relating to the Indian languages are grouped under the heading "Indians and American antiquities."
- Coachman (Charles).** See **Gatschet (A. S.)**
- Cobb (L. W.)** [A letter in the Choctaw language.]
In *Our Brother in Red*, vol. 6, no. 47, p. 6, Muskogee, Ind. T. July 28, 1888, folio.
Headed "From Atoka," occupies a column of the paper, and signed with the above name.
- Cokv Cemv mekusapvlke.** See **Robertson (A. E. W.)**
- Cokv enhvteceskv mekusapvlke.** See **Robertson (W. S.)**
- Cokv enhvteceskv * * * vpastel Pal Kvlennvlke * * * Muskokee.** See **Robertson (A. E. W.)**
- Cokv mekusapvlke vtekat [Muskoki].** See **Robertson (A. E. W.)**
- Cokv vpastel Pal Felepvlke * * * Muskokee.** See **Robertson (A. E. W.)**
- Cokv vpastel Pal Hepluvlke. * * * Muskokee.** See **Robertson (A. E. W.)**
- Cokv vpastel Pal Kelesvlke * * * Muskokee.** See **Robertson (A. E. W.)**
- Cokv vpastel Pal Lomvnlke * * * Muskokee.** See **Robertson (A. E. W.)**
- Colbert (Rev. George).** Sprinkling, translated into Choctaw language.
In *Indian Missionary*, vol. 3, no. 7, p. 7, Atoka, Ind. T. July, 1887, 4°.
Passages of scripture bearing on the subject of baptism; heading as above.
Continued as follows:
— Na bvptismo George Mula vt isht ae anumpohole tok.
* In *Indian Missionary*, vol. 3, no. 9, p. 3, no. 11, p. 5, Atoka, Ind. T. September and November, 1887, 4°.
In the Choctaw language. The above heading is taken from the November number of the paper, wherein appears the note: "Continued from Sept. number." The portion in the September number begins abruptly, without heading, and ends in the same manner, but the numerical subdivisions of the two portions enable one, though unfamiliar with the language, to identify it as the complement of the November portion. The latter is signed "George Colbert, Translator."
- [**Colbert (Rev. Humphrey).**] *Klaist im okla himita albeha, nan j ponaklo.*
In *Indian Missionary*, vol. 4, no. 11, p. 2, Atoka, Ind. T. November, 1888, 4°.
Bible questions and answers, in Choctaw; four columns of the paper.
- Collins (Judson Dwight).** See **Gatschet (A. S.)**
- [**Connelly (Rev. James Martin).**] *The "Pater Noster" | written by | Students of the Propaganda (Rome) | in their various tongues | Collection made by | Rev. J. M. Connelly.]* Rome, 1883–84.
Manuscript, 62 ll. 8°, bound, in the library of Rev. Jacob A. Walter, Washington, D. C. The above titular matter appears on l. 3, where an index to the versions also begins, ending on l. 6. The versions, 55 in all, occupy the rectos of ll. 7–61. On the recto of l. 1 is the following dedication: "To Rev. Jacob A. Walter with the Affectionate Regards of the Collector."—The Lord's Prayer in the Mexican lan-

Connelly (J. M.)—Continued.

guage (No. 52), 1. 58.—"Mohigan" (No. 53), 1. 59.—"Seminole" (No. 54), 1. 60.

In a note on l. 3 the collector remarks: "Languages not marked (*) were written by those speaking the language as mother or adopted tongue."

Congress: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the Library of Congress, Washington, D. C.

Conjugations:

Creek	See Grayson (G. W.)
Hitchiti	Pike (A.)
Muskoki	Pike (A.)

Constitution:

Chikawasaw	See Wright (Allen)
Choctaw	Wright (Alfred)
Creek	Perryman (S. W.) and Perryman (L. C.)

Constitution and laws * * Choctaw.
See Wright (Alfred).

Copeland (Rev. Charles Cook). Come to Jesus. | Chisvs a ho im ai vlah. | Chah-ta unumpa atoshowa hoke. | By Rev. C. C. Copeland, | Missionary to the Choctaws, 1868. |

Published by the | American Tract Society: | New York. [1869 ?]

Pp. 1-102, 16°, in the Choctaw language.

Copies seen: American Board of Commissioners.

Rev. John Edwards, of Wheelock, Ind. T. writes me: "I have a manuscript tract in Chahta, written evidently by the late Rev. Charles C. Copeland, but I can not now lay my hands upon it." This may be the original draught, or a copy, of the above tract.

— Terms of relationship of the Choctaw and Chickasa, collected by the Rev. Charles C. Copeland, missionary, Bennington, Choctaw Nation.

In Morgan (L. H.), Systems of consanguinity and affinity of the human family, pp. 293-382, lines 29-30, Washington, 1871, 4°.

Rev. Charles Cook Copeland was born at Dover, Vt., January 18, 1818. He attended school in Vermont and afterward taught in New Jersey. In the summer of 1841 his attention was drawn toward missionary work among the Choctaws, and on the 6th of November of that year he sailed from Boston for New Orleans. He commenced school at Stockbridge, Mr. Byington's station, the following spring, and in 1843 was assigned to the school station at Norwalk. About this time he commenced the study of theology under the Rev. Alfred Wright, and was licensed to preach in 1845 or 1846. In June, 1849, Mr. Copeland went to Mt. Pleasant station; in 1855 to Bennington, and in 1860 to Wheelock. He died at Washington, Ark., in the summer of 1869.

Corners (Minnie). See Wilson (E. F.)

Correspondence. Document 512. | Correspondence | on the subject of the | Emigration of Indians, | between | the 30th November, 1831, and 27th December, 1833, | with abstracts of expenditures by disbursing agents, | in the | Removal and Subsistence of Indians, &c. &c. | Furnished | in answer to a Resolution of the Senate, of 27th December, 1833, | by the Commissary General of Subsistence [George Gibson]. | Vol. I[-IV]. |

Washington: | Printed by Duff Green. | 1834.

4 vols.: pp. vii, 3-1179; 1 l. pp. 1-972; 1 l. pp. 1-846; 1 l. pp. 1-771, 8°.—Census of the Creek Nation, 1832, with names of heads of families, vol. 4, pp. 239-291.

Copies seen: Congress, Trumbull.

Creek:

Authorities	See Laurie (T.)
Catechism	Loughridge (R. M.)
Catechism	Loughridge (R. M.) and Winslett (D.)
Conjugations	Grayson (G. W.)
Constitution	Perryman (S. W.) and Perryman (L. C.)
Dictionary	Loughridge (R. M.)
General discussion	Bou linot (E.)
General discussion	Chateaubriand (F. A. de)
General discussion	Gatschet (A. S.)
General discussion	Schermerhorn (J. F.)
Gentes	Gatschet (A. S.)
Gentes	Morgan (L. H.)
Geographic names	DeBrahm (J. G. W.)
Geographic names	Gatschet (A. S.)
Geographic names	Hawkins (B.)
Glossary	Gatschet (A. S.)
Grammatic comments	Featherman (A.)
Grammatic comments	Gatschet (A. S.)
Grammatic comments	Loughridge (R. M.)
Grammatic comments	Robertson (A. E. W.)
Grammatic treatise	Loughridge (R. M.)
Hymn	Beadle (J. H.)
Hymn	Berryhill (D. L.)
Hymn	Perryman (T. W.) and Robertson (A. E. W.)
Hymn	Robertson (A. E. W.)
Hymn-book	Loughridge (R. M.) and Winslett (D.)
Laws	Perryman (S. W.) and Perryman (L. C.)
Legend	Gatschet (A. S.)
Numerals	Haldeman (S. S.)
Numerals	Jarvis (S. F.)
Numerals	Trumbull (J. H.)
Proper names	Correspondence.
Proper names	Gatschet (A. S.)
Proper names	Indian treaties.

Creek — Continued.

Proper names	Jackson (W. H.)
Proper names	Stanley (J. M.)
Proper names	Treaties.
Reader (1st)	Robertson (W. S.) and Winslett (D.)
Reader (2d)	Robertson (W. S.) and Winslett (D.)
Relationships	Loughridge (R. M.)
Relationships	Morgan (L. H.)
Text	Barnwell (D.)
Text	Gatschet (A. S.)
Text	Harjo (H. M.)
Text	Loughridge (R. M.) and others.
Tract	Perryman (T. W.) and Robertson (A. E. W.)
Treaty	Harjo (H. M.)
Vocabulary	Gatschet (A. S.)
Vocabulary	Gibbs (G.)
Vocabulary	Grayson (G. W.)
Vocabulary	Haines (E. M.)
Vocabulary	Hawkins (B.)
Vocabulary	Howitt (E.)
Vocabulary	Morgan (L. H.)
Vocabulary	Pike (A.)

Creek — Continued.

Vocabulary	Pope (J.)
Vocabulary	Robertson (A. E. W.)
Vocabulary	Schoolcraft (H. R.) and Trumbull (J. H.)
Vocabulary	Sanford (E.)
Words	Bartram (W.)
Words	Chamberlayne (J.) and Wilkins (D.)
Words	Duncan (D.)
Words	Featherman (A.)
Words	Fritz (J. F.) and Schultze (B.)
Words	Gatschet (A. S.)
Words	Hawkins (B.)
Words	Newcomb (H.)
Words	Pickett (A. J.)
Words	Swan (C.)

Creek hymn.

In *Indian Journal*, vol. 3, no. 3, Eufaula, Ind.
T. September 18, 1878, 4°.

It is the hymn "Am I a soldier of the cross,"
from the second edition of the Muskoki hymn-
book.

D.

Davis (John). See Loughridge (R. M.)
and Winslett (D.)

— See Loughridge (R. M.), Winslett
(D.), and Robertson (W. S.)

— and Lykins (J.) Heeat | oponaka
hera | Cane | coeatetest, | momen | mata
oponakan | Cane Tyfet Canetan Liken, |
tepake | Maskoke ponaka | escoeatetest. |
Shawanoë Baptist Mission, Ind. Ter.
| J. Meeker, Printer. | 1835.

Literal translation: This word good John
wrote, and that word John Davis, Jonathan
Lykins together Maskoke language wrote in.

Pp. 1-190, 24°. — John xxi, 24, ends on p. 187.—
Matt. iii, 13-16, 27; Mark xv, 15-18, p. 189.—
Hymn, p. 190.

Copies seen: American Board of Commis-
sioners.

John Davis, a full-blood Creek, was born in the
"Old Nation." In the war of 1812, when a boy, he
was taken prisoner, and was raised by a white
man. He emigrated from Alabama in 1829, and
was educated at the "Union Mission" after
coming to the Indian Territory. He had good
talents, and in early manhood became a valu-
able helper to the missionaries as interpreter
and speaker in public meetings. He was an
active worker in 1830, and died about ten years
later. Two daughters survived him, who were
educated in the Presbyterian boarding-school,
one of whom, Susan, wife of John McIntosh,
still lives, and she and her husband being near
neighbors to Tullahassee, they have often

Davis (J.) and Lykins (J.)—Continued,
given me valuable help in my Creek work.—
Mrs. Robertson.

De Brahm (John Gerar William). His-
tory | of the | province of Georgia: |
with | maps of original surveys. | By |
John Gerar William De Brahm. | His
Majesty's Surveyor-General | for the
southern district of | North America. |
Now First Printed. |

Wormsloe. | MDCCCXLIX [1849].

Pp. 1-55, 11. large 4°. Printed privately for
the editor (George Wymerley-Jones). The
impression was limited to forty-nine copies.—
List of Cherokee Indian towns in the Province
of Georgia, p. 54.—List of Creek Indian towns
in the Province of Georgia, pp. 54-55.

Copies seen: Astor, Boston Athenæum, Brit-
ish Museum, Congress, Lenox.

Defner, Choctaw. See Byington (C.)

Dickerson (J. H.) [Three passages of
Scripture in the Choctaw language.]

In *Indian Missionary*, vol. 3, no. 5, p. 3,
Atoka, Ind. T. March, 1887, 4°.

No heading; signed with the above name.
The passages are 1st Col. xiv, 40; 1st Col. ix, 11
and 14; and Luke x, 7.

— [Three passages of Scripture in the
Choctaw language.]

In *Indian Missionary*, vol. 3, no. 5, p. 3,
Atoka, Ind. T. March, 1887, 4°.

Dickerson (J. H.)—Continued.

No heading; signed "S. [for J.] H. Dickerson." The passages are Romans vi, 23; John ii, 16; and John iii, 36.

Dictionary:

Choctaw	See Byington (C.)
Choctaw	Rouquette (A.)
Choctaw	Wright (Allen)
Creek	Loughridge (R. M.)

Do as you would be done by [Choctaw]. See **Wright (A.)** and **Byington (C.)**

Domenech (Abbé Emmanuel Henri Dieu-donné). Seven years' residence | in the great | deserts of North America | by the | Abbé Em. Domenech | Apostolical Missionary: Caupon of Montpellier: Member of the Pontifical Academy Tiberina, | and of the Geographical and Ethnographical Societies of France, &c. | Illustrated with fifty-eight woodcuts by A. Joliet, three | plates of ancient Indian music, and a map showing the actual situation of | the Indian tribes and the country described by the author | In Two Volumes | Vol. I[-II]. |

London | Longman, Green, Longman, and Roberts | 1860. | The right of translation is reserved.

2 vols. 8°.—Vocabularies &c. vol. 2, pp. 164-180, contain 84 words in the Choctaw language.

Copies seen: Astor, Boston Athenæum, British Museum, Congress, Watkinson.

At the Field sale a copy, No. 550, brought \$2.37, and at the Pinart sale, No. 328, 6 fr. Clarke, 1886, No. 5415, prices a copy \$5, and Dufossé, 1887 catalogue, No. 25057, 15 fr.

Emmanuel Henri Dieu-donné Domenech, French author, born in Lyons, France, November 4, 1825; died in France in June, 1886. He became a priest in the Roman Catholic Church, and was sent as a missionary to Texas and Mexico. During Maximilian's residence in America, Domenech acted as private chaplain to the emperor, and he was also almoner to the French army during its occupation of Mexico. On his return to France he was made honorary canon of Montpellier. His "Manuscrit pictographique Américain, précédé d'une notice sur l'idéographie des Peaux Rouges" (1860), was published by the French government, with a fac simile of a manuscript in the library of the Paris arsenal, relating, as he claimed, to the American Indians; but the German orientalist, Julius Petzholdt, declared that it consisted only of scribbling and incoherent illustrations of a local German dialect. Domenech maintained the authenticity of the manuscript in a pamphlet entitled "La vérité sur le livre des sauvages" (1861), which drew forth a reply from Petzholdt, translated into French under the title of "Le livre des sauvages au point de vue de la

Domenech (E. H. D.)—Continued.

civilisation Française" (Brussels, 1861). He has also published "Journal d'un missionnaire au Texas et au Mexique" (1857); "Voyage dans les solitudes Américaines, le Minnesota" (1858); "Voyage pittoresque dans les grands déserts du Nouveau monde" (1861); "Les Gorges du Diable, voyage en Islande" (1864); "Légendes islandaises" (1865); "Le Mexique tel qu'il est" (1867); and "Histoire du Mexique, Juaroz et Maximilien, correspondances inédites" (1868). The historical accuracy of the last-named work has been questioned by several writers, including General Prim. Domenech also published "Quand j'étais journaliste" (1869); "Histoire de la campagne de 1870-71 et de la deuxième ambulance de la presse Française" (1871); and "L'écriture syllabique (Maya) dans le Yucatan d'après les découvertes de l'Abbé Brasseur de Bourbourg" (1883); and during the latter part of his life he produced also several works pertaining to religion and ancient history.—*Appleton's Cyclop. of Am. Biog.*

Donaldson (Thomas). See **Catlin (G.)**

Dorsey: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the possession of Rev. J. O. Dorsey, Washington, D. C.

Drake (Samuel Gardner). Biography and history | of the | Indians of North America. | From its first discovery to the present time; | comprising | details in the lives of all the most distinguished chiefs and | counsellors, exploits of warriors, and the celebrated | speeches of their orators; | also, | a history of their wars, | massacres and depredations, as well as the wrongs and | sufferings which the Europeans and their | descendants have done them; | with an account of their | Antiquities, Manners and Customs, | Religion and Laws; | likewise | exhibiting an analysis of the most distinguished, as well as absurd | authors, who have written upon the great question of the | first peopling of America. | [Monogram and six lines quotation.] | By Samuel G. Drake. | Fifth Edition, | With large Additions and Corrections, and numerous Engravings. |

Boston: | Antiquarian Institute, 56 Cornhill. | 1836.

1 p. l. pp. i-xii, 1-48, 1-120, 1-144, 1-96, 1-168, 8°.—Numerals 1-10 in Choctaw, book 4, p. 24.

Copies seen: Astor, British Museum, Congress.

A copy is priced by Quaritch, No. 11963, 10s. and again, No. 29941, 7s. 6d. At the Murphy

Drake (S. G.)—Continued.

sale, No. 831, a copy, "calf extra, gilt edges, with portrait of Mr. Drake inserted," brought \$3.75.

Some copies are dated 1837. (Astor.) The "Seventh edition," "1837," has title-page otherwise similar to the above. (Astor, Congress.)

The earlier editions of this work do not contain the above linguistics.

— The | book of the Indians; | or, | biography and history | of the | Indians of North America, | from its first discovery | to the year 1841. | [Nine lines quotations.] | By Samuel G. Drake, | Fellow [&c. two lines]. | Eighth edition, | With large Additions and Corrections. |

Boston: | Antiquarian Bookstore, 56 Cornhill. | M.DCCC.XLI [1841].

Pp. 1-xii, 1-48, 1-120, 1-156, 1-156, 1-200, and index, pp. 1-16, 8°.—Linguistics as in fifth edition, *supra*.

Copies seen: Boston Athenæum, British Museum, Congress.

According to Sabin's Dictionary, No. 20688, there was a ninth edition, Boston, 1845, 748 pp. 8°, and a tenth edition, Boston MDCCLX [V]III, 8°.

— Biography and history | of the | Indians of North America, | from its first discovery. | [Quotation, nine lines.] | By Samuel G. Drake. | Eleventh edition. |

Boston: | Benjamin B. Mussey & Co. | M.DCCC.LI [1851].

Pp. 1-720, plates, 8°.—Linguistics as in fifth edition, p. 364.

Copies seen: British Museum, Eames, Massachusetts Historical Society, Wisconsin Historical Society.

— History | of the | Early Discovery of America, | and | Landing of the Pilgrims. | With a | Biography | of the | Indians of North America. | [Quotation, nine lines.] | By Samuel G. Drake. |

Boston: | Higgins and Bradley. | 1854. (*)

Pp. 1-720, plates, 8°.—Linguistics as in fifth edition, p. 364.

Title from Mr. Wilberforce Eames.

According to Sabin's Dictionary, No. 20868, there is an edition with the imprint: Boston, Sanborn, Carter & Bazin, 1857; and another: Boston, 1858.

— The | Aboriginal Races | of | North America; | comprising | Biographical Sketches of Eminent Individuals, | and | an Historical Account of the Different

Drake (S. G.)—Continued.

Tribes, | from | the First Discovery of the Continent | to | the Present Period | With a Dissertation on their | Origin, Antiquities, Manners and Customs, | Illustrative Narratives and Anecdotes, | and a | copious analytical index | By Samuel G. Drake. | Fifteenth Edition, revised, with valuable additions, | by J. W. O'Neill. | Illustrated with Numerous Colored Steel-plate Engravings. | [Quotation, six lines.] |

Philadelphia: | Charles Desilver, | No. 714 Chestnut Street. | 1860.

Pp. 1-736, 8°. This is the Biography of the Indians, with a new title-page and some additions.—Linguistics as above, p. 364.

Copies seen: Astor, Bancroft.

— The | Aboriginal races | of | North America; | comprising biographical sketches of eminent individuals, | and | an historical account of the different tribes, | from | the first discovery of the continent | to | the present period | with a dissertation on their | Origin, Antiquities, Manners and Customs, | illustrative narratives and anecdotes, | and | a | copious analytical index | by Samuel G. Drake. | Fifteenth edition, | revised, with valuable additions, | by Prof. H. L. Williams. | [Quotation, six lines.]

New York. | Hurst & company, publishers. | 122 Nassau Street. [1882.]

Pp. 1-787, 8°.—Choctaw numerals 1-10 p. 364.—Comparative vocabulary of the Seminole and Mikasuke tongues (from B. Smith), pp. 763-767.

Copies seen: Astor, Congress, Wisconsin Historical Society.

Clarke, 1886, No. 6377, prices a copy \$3.

Drennen (John). Numerals of the Choctaw language.

In Schoolcraft (H. R.), Indian Tribes, vol. 2, pp. 204-206, Philadelphia, 1852, 4°.

Numerals 1-1,000,000,000.

[**Dukes (Joseph).**] The | history | of | Joseph and his brethren. | In the Choctaw language. |

Utica: | press of William Williams. | 1831.

Pp. 1-48, 24°. Verso of title-page says: "This little tract is indebted for its existence to Mr. Joseph Dukes, a native interpreter."

Copies seen: American Board of Commissioners, American Tract Society, Boston Athenæum.

I have seen mention of a reprint of 1836.

Dukes (J.)—Continued.— See **Byington (C.)**— See **Wright (A.)** and **Byington (C.)**— See **Wright (H. B.)** and **Dukes (J.)**

Captain Joseph Dukes was born in the Choctaw nation, in what is now the State of Mississippi, in 1811. His parents were half-breed Choctaw Indians. He was educated in one of the early mission schools, at Mayhew, where he made such progress that he often acted as interpreter for Rev. Cyrus Kingsbury, the pioneer missionary, who never learned the language. After the sale of the country, he remained in Mississippi some years, helping Mr. Byington prepare a grammar and dictionary of the language. In preparing the latter, he took an English dictionary, and made definitions of all the words in Choctaw. Mr. Byington revised it. When I made his acquaintance, in 1851 or 1852, he was preaching under the direction of the Rev. Alfred Wright, at Wheelock, and in the region around, and also assisting Mr. Wright in translating the Old Testament. When I succeeded Mr. Wright, in 1853, he taught me Choctaw and aided me in

Dukes (J.)—Continued.

translation in addition to his preaching. I think that the first draft of the whole of the Old Testament, from Genesis to 2 Kings, as well as of the Psalms, was made by him; probably also some portions of the New Testament. He died in 1861.—*Edwards.*

Dunbar: This word following a title or included within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Mr. John B. Dunbar, Bloomfield, N. J.

Duncan (Prof. David). *American Races.* | Compiled and abstracted by | Professor Duncan, M. A.

Forms Part 6 of Spencer (H.), *Descriptive Sociology*, London, 1878, folio.

Comments on language, with examples of the Creek, pp. 40-42.

Copies seen: Congress.

Some copies have the imprint: New York, D. Appleton & Co. [n. d.] (Powell.)

Dwight (Rev. J. E.). See **Wright (A.)** and **Byington (C.)**

E.

Eames: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Mr. Wilberforce Eames, New York City.

[**Edwards (Rev. John.)**] The | second book of Kings, | translated into | the Choctaw language. | Miko vhleha | isht anumpa atukla kv̄t | toshowv̄t | Chah-ta anumpa toba hoke. |

New York: | American Bible Society, | instituted in the year MDCCCXVI. | 1855.

Title reverse blank 1 l. half-title reverse blank 1 l. text in the Choctaw language pp. 261-339, 12°. Appended to **Wright (A.)**, *First and second books of Samuel.*

Copies seen: Powell.

A later edition as follows:

[—] The | second book of Kings, | translated into | the Choctaw language. | Miko vhleha | isht anumpa atukla kv̄t | toshowv̄t | Chah-ta anumpa toba hoke. |

New York: | American Bible Society, | instituted in the year MDCCCXVI. | 1871.

Title reverse blank 1 l. half-title reverse blank 1 l. text in the Choctaw language pp. 261-339, 12°.

Copies seen: Eames, Pilling, Powell.

Edwards (J.)—Continued.

[—] The | book of the Psalms, | translated into | the Choctaw language. | Atvloa hulisso | tushov̄t | Chahta vnnumpah tuba hoke. |

New York: | American Bible Society. | Instituted in the year MDCCCXVI. | 1836.

Title verso blank 1 l. text in the Choctaw language pp. 3-192, 12°. In a letter to me Mr. Edwards says: "I began the translation of the Psalms about thirty years ago, but found the difficulty of the Hebrew tenses so great that I failed at that time to make a satisfactory translation. I found it necessary to know just why one of the Hebrew tenses was used instead of another, in order to give the right expression in Choctaw. Failing to find this, I failed in the translation, notwithstanding the spare time of some four years was spent upon it. At the same time, in the close study of the Choctaw and Hebrew together, I found analogies in the former which to my mind were very suggestive as to this supreme difficulty of the latter. Some nine or ten years since, I gave myself to special study of the Hebrew, with a view to developing and applying the ideas thus suggested so far as they are applicable to the Choctaw. To my mind I have in large measure solved the difficulty, and so was able, with the help of several Choctaws, to make what I think is at least a fair translation.

Edwards (J.)—Continued.

Copies seen: Pilling, Powell.

Several chapters from this work have been republished as follows:

— **Atloa hulisso hoke.**

In *Indian Missionary*, vol. 3, no. 7, p. 5, no. 8, p. 5, no. 9, p. 3, no. 12, p. 5; vol. 4, no. 6, p. 7; *Atoka*, Ind. T. July, August, September, December, 1887; June, 1888; 4°.

Chapters 1-10, 23, 24, 121 of the book of Psalms in the Choctaw language; heading as above.

[—] [Two lines quotation.] **Yvmmak bang?** [1888.]

Translation: Is that all?

No title-page, heading as above, pp. 1-8, 16°. A tract entirely in the Choctaw language. Note at end: "This tract is donated to the Choctaws by the First Baptist Church, Cleveland [sic], Ohio."

Copies seen: Pilling, Powell.

— [Grammar of the Choctaw language. 1887.] (*)

Manuscript, 162 pp. folio; unfinished.

The author writes me concerning this manuscript as follows:

"Under Orthography I discuss letters and sounds, syllables, accent, defects of the alphabet, and defects in its use. Under Etymology I classify as (I) Significant words, including (1) words representing (A) some existence, (a) nouns, (b) pronouns, (B) some action, state, or quality, (a) verbs; (2) Words qualifying (a) nouns, adjectives, (b) verbs and adjectives, adverbs; (3) Words expressing simply feeling, (a) interjections. (II) Words which define significant words and show the relation between them—particles, including (a) prepositions, (b) article-conjunctions. I treat them in the following order: Personal pronouns, verbs, nouns, adjectives, adverbs, interjections, prepositions, article-conjunctions and other pronouns. I am not yet [January, 1887] through the last head. I prepared the work in somewhat this form before the war, and since my return have re-written and extended it. For help I am more indebted to my old interpreters, Capt. Noel Gardner and Capt. Joseph Dukes, and to the late Rev. Allen Wright, than to any others."

— [Some analogies in the Choctaw which throw light on the use of the tenses in Hebrew. 1887.] (*)

Manuscript of about 74 folio pages. Concerning it the author writes me: "One result of the difficulty I met with in translating the Psalms [see note under that title] was the embodiment of my notions, in part, in a paper I recently sent to Professor Whitney, which I entitled as above. It amounts to a new theory of the use of the tenses."

Edwards (J.)—Continued.

— The Choctaws, their origin, language, manners, customs, &c. 1887. (*)

Manuscript—a lecture, in possession of its author, concerning which Mr. Edwards in a late letter says: "It opens with a salutation in English, followed with the same in Chahta, and with some brief remarks on some of the most prominent features of the language."

— and **Byington (C.)** Terms of relationship of the Chocta (Chätü) collected by Rev. John Edwards and Rev. Cyrus Byington, missionaries, Wheelock, Choctaw nation.

In *Morgan (L. H.)*, *Systems of consanguinity and affinity of the human family*; pp. 293-382, line 28, Washington, 1871, 4°.

Mr. Edwards was born at Bath, Steuben County, New York, January 21, 1828; was graduated from the college of New Jersey, at Princeton, in 1848; completed the course in Princeton Theological Seminary in 1851, and went to Spencer Academy, Choctaw Nation, the same year as a missionary teacher of the Presbyterian Board of Foreign Missions; removed to Wheelock, under the American Board of Foreign Missions, in 1853; on their abandonment of the mission, in 1859, returned to the Presbyterian Board. Compelled to leave by the outbreak of the war in 1861, in 1862 he went to California. After a residence there of twenty-one years, he returned to the Choctaws in March, 1883, under the Presbyterian Board of Home Missions, being at *Atoka*, Ind. T. one and one-half years, and then returning to Wheelock, which has since been his home.

Ellett (Kate Lois). See **Murrow (K. L.)**

Emerson (Ellen Russell). Indian myths | or | legends, traditions, and symbols of the | aborigines of America | Compared with Those of Other Countries | including Hindostan, Egypt, Persia, | Assyria, and China | by | Ellen Russell Emerson | Illustrated | [Monogram.] | Boston | James R. Osgood and Company | 1884

Frontispiece 1 l. title 1 l. preface pp. iii-vi, contents pp. vii-xvii, text pp. 1-677, 8°.—*Choctaw numerals* 1-10, p. 278.

Copies seen: Congress.

Epistle of James * * * Choctaw. See **Wright (Alfred)**.

Epistles of John * * * Chahta. See **Wright (Alfred)**.

Explanation of the ten commandments [Choctaw]. See **Wright (A.) and Byington (C.)**

F.

Fauvel-Gouraud (François). Practical | Cosmophonography; | a System of Writing and Printing all | the Principal Languages, with their exact Pronunciation, | by means of an original | Universal Phonetic Alphabet, | Based upon Philological Principles, and representing Analogically all the Component Elements of the Human | Voice, as they occur in | Different Tongues and Dialects; | and applicable to daily use in all the branches of business and learning; | Illustrated by Numerous Plates, | explanatory of the | Calligraphic, Stenographic, and Typo-Phonographic | Adaptations of the System; | with specimens of | The Lord's Prayer, | in One Hundred Languages: | to which is prefixed, | a General Introduction, | elucidating the origin and progress of language, writing, stenography, phonography, | etc., etc. | By | Francis Fauvel-Gouraud, D. E. S. | of the Royal University of France. |

New York: | J. S. Redfield, Clinton Hall. | 1850.

1 p. l. pp. 1-186, 1 l. plates 1-21 and A-T, 8°.—The Lord's Prayer in Choctaw, plate 14, No. 59.

Copies seen: Astor, British Museum.

Featherman (A.) Social history | of the | races of mankind. | First division: | Nigritians [—Third division: | Aoneo-Maranonians]. | By | A. Featherman. | [Two lines quotation.] |

London: | Trübner & co., Ludgate Hill. | 1885[—1889]. | (All rights reserved.)

3 vols. 8°.—The Mobilians, vol. 3, pp. 151-168, contains a brief discussion of the Creek, Cherokee, Choctaw, and Chickasaw, chiefly with regard to grammar, and on p. 156 a few Creek words.

Copies seen: Congress.

Field (Thomas Warren). An essay | towards an | Indian bibliography. | Being a | catalogue of books, | relating to the | history, antiquities, languages, customs, religion, | wars, literature, and origin of the | American Indians, | in the library of | Thomas W. Field. | With bibliographical and historical notes,

Field (T. W.) — Continued.

and | synopses of the contents of some of | the works least known. |

New York: | Scribner, Armstrong, and co. | 1873.

Title as above verso printers 1 l. preface pp. iii-iv, text pp. 1-430, 8°.

Copies seen: Congress, Eames, Pilling.

Titles and descriptions of works in Muskogean languages *passim*.

— Catalogue | of the | library | belonging to | Mr. Thomas W. Field. | To be sold at auction, | by | Bangs, Merwin & co., | May 24th, 1875, | and following days. |

New York. | 1875.

Printed cover, title as above verso blank 1 l. notice etc. pp. iii-viii, text pp. 1-376, list of prices pp. 377-393, supplement pp. 1-59, 8°. Compiled by Joseph Sabin, mainly from Mr. Field's Essay.—Contains titles of a number of works in the Muskogean languages.

Copies seen: Bureau of Ethnology, Congress, Eames.

Fife (Pollie). See Robertson (A. E. W.)

First and second books of Samuel * * Choctaw. See Wright (Alfred).

First three chapters of the Revelation of John * * Choctaw. See Wright (A.) and Byington (C.)

Fisk (Rev. Pliny). See Wright (A.) and Byington (C.)

Fitch (Dr. Asa). Names of insects in the languages of several tribes of American Indians (Lenape or St. Francis dialect, Muskokee, He-che-ta, Yu-che, etc.). Followed by: Muskokee Indian words (from Fleming's Muskokee Assistant). (*)

Manuscript, 4 pp. 8°, in possession of Mr. John B. Dunbar, Bloomfield, N. J.

Asa Fitch was born at Fitch's Point, N. Y. February 24, 1809, and died April 8, 1879. He was at first an agriculturist and country physician, but relinquished medical practice in 1838 to devote his time to scientific agriculture and the study of natural history. He was made New York State Entomologist in 1854, and for many years published annual reports on insects injurious to vegetation.—*Appleton's Cyclop. of Am. Biog.*

[**Fleming (Rev. John).**] The | Mvskoki Imvnaitv. | Muskokee (Creek) Assistant. | [Picture.] |

Fleming (J.)—Continued.

Boston: | Printed by Crocker & Brewster, | 47 Washington Street. | 1834.
 Pp. 1-101, 18°, Muskoki and English; 500 copies printed.

Copies seen: American Board of Commissioners, American Tract Society, Trumbull.

— Istutsi in naktsovk. | Or | the child's book. | By Rev. John Fleming. | Missionary of the American Board of Commissioners for | Foreign Missions. | [Picture.] |

Union: | Mission press: John F. Wheeler, | printer. 1835.

Title verso blank 1 l. Muskoki alphabet pp. 3-4, text (illustrated) in the Muskoki language pp. 5-24, 18°.

Copies seen: Congress, Powell, Trumbull.

— A short sermon: | also | hymns, | in the Muskokee or Creek language. | By Rev. John Fleming, | Missionary of the American Board of Commissioners for Foreign | Missions. |

Boston: | printed for the board, by Crocker & Brewster, | 47 Washington Street. | 1835.

Title verso blank 1 l. Muskokee alphabet pp. 3-4, text in Muskokee pp. 5-35, 18°.—Sermon (John iii, 16), pp. 5-11.—Hymns, pp. 13-35.

Copies seen: Boston Athenaeum, Brinton, Congress, Eames, Pilling, Powell, Trumbull.

Leclerc in 1867 sold a copy, No. 574, for 1 fr. 50, and in 1878 priced a copy, No. 2362, 10 fr. The Brinley copies, Nos. 5754 and 5755, sold for 75 cents each; the Murphy copy, No. 2953, for \$1.

[—] The | Maskoke semahayeta, | or | Muskokee teacher. | Cemo hayate. |

Union: | Mission Press: John F. Wheeler, printer. | 1836.

Title verso blank 1 l. text pp. 3-54, 16°. Primer in the Muskokee language.

Copies seen: Congress.

Mr. Fleming's works are printed in the Pickering alphabet.

— See Loughridge (R. M.) and Winslett (D.)

— See Loughridge (R. M.), Winslett (D.), and Robertson (W. S.)

— See Robertson (A. E. W.)

— See Robertson (W. S.) and Winslett (D.)

Mr. Fleming was born in 1806 in eastern Pennsylvania. He received his collegiate education at Jefferson College, and his theological at Princeton. Licensed to preach by the Huntington Presbytery October 15, 1832, he set out for the Creek nation, and on Christmas day of that year landed from a small steamboat at Fort

Fleming (J.)—Continued.

Gibson. He has spent the remainder of his life on the frontier among the Indians and new settlements of the West.

He writes me as follows concerning his linguistic work:

AYR, NEBR., November 5, 1888.

DEAR SIR: I entered upon my work among the Creeks December 25, 1832, which, in my fifth year, was brought suddenly and unexpectedly to a termination through causes over which I had no control. It was sudden expulsion on the charge of abolition—that I was seeking the liberation of the few slaves who were within the bounds of the territory. The charge was utterly without foundation, but the agent gave credence to the charge and ordered me out.

As I said, I entered on my work there on the 25th of December, 1832. I was under appointment from the A. B. of F. Missions in Boston, and was the pioneer missionary, or the first ever especially designated to the Muskokee nation. The acquisition of their language was the first work that engaged my attention. Securing a young man who was familiar with the English, I had to construct an alphabet in which I could reduce the language to writing, as it had never been as yet a written language. In this I was greatly aided by the adoption, to a great extent, of Pickering's system, and I am sorry that it was not subsequently retained by those who have followed me in that mission work. The Muskokee language is not a difficult language to acquire. It is remarkably regular in the construction of its verbs, and having secured the root of the verb, it can be run with ease through its persons, moods, and tenses.

I was enamored with the language, and to secure its speedy acquisition separated myself from my family days and weeks at a time, living in families where I heard only their own language among themselves. To construct an elementary book of short words and simple sentences, to meet the necessities of our little school, was my first effort at book-making.

To furnish hymns in their own language for use in our Sabbath services was among my earliest efforts to meet the wants of the people. I had in this work an excellent assistant in the person of James Perryman, at the time a member of my church. He was not a full-blood Indian, but was an earnest and faithful worker in the elevation of his people. In addition to the godly number of hymns which I secured, I wrote a short essay on creation and the redemption of the world by Christ; and this with the hymns formed one book. The manuscript of my elementary book was now ready for publication, and I sent all to Boston, where they were printed—in how large an edition I can not now say—and duly returned to me at my mission in the Indian Territory.

It was very soon after the return of my printed works from Boston that the calamity to which I have referred in the beginning of this short sketch of my mission life among the

Fleming (J.)—Continued.

Creeks overtook me, and in the haste and perturbation in which I was hurried out of the nation I forgot to carry any copies of my works with me. But my labors there during the few years I spent on that field have been warmly and gratefully acknowledged by those who have succeeded me.

Folsom (Capt. David). See **Wright (A.)** and **Byington (C.)**

Captain David Folsom was the son of Nathaniel Folsom, a white man, by a Choctaw woman. Before the commencement of the mission, in 1818, he had gone to the State of Tennessee, I believe, and there had attended school six months. On his return he found his people still living without chairs, tables, or other furniture, as he had left them. His first impulse was to abandon them and take up his abode among the whites. Afterwards he concluded to stay and set them a better example. When the missionaries came he gave them a most cordial welcome and all the help he could, as they had come to teach his people. At first the chief interpreters were white men who had learned the language. They said the gospel could not be interpreted into the Choctaw; Folsom said it could, and encouraged them. When the missionaries were learning the language they often went to him for help. "I could only give it to them rough," he said; but he helped them all he could. He was the first elected chief, and was repeatedly chosen to that position. The date of his death I know not, but it was prior to my coming to the nation in 1851.—*Edwards.*

Folsom (E. W.), editor. See **Star Vindicator.****Folsom (Rev. Israel).** Chihowa im anumpa ilbrsha.

In **Robb (C.)**, Choctaw Baptist Hymn Book, p. 68, St. Louis, 1880, oblong 12°.

A prayer in the Choctaw language.

— Pin chitokaka im anumpah ilbrsha.

In **Indian Missionary**, vol. 3, no. 5, p. 3, Atoka, Ind. T. March, 1887, 4°.

The Lord's prayer in the Choctaw language; heading as above.

— See **Wright (A.)** and **Byington (C.)****Forchhammer (Prof. —.)** Vergleichung der amerikanischen Sprachen mit den ural-altaischen hinsichtlich ihrer Grammatik.

In **Congrès int. des Américanistes**, compte rendu de la seconde session, vol. 2, pp. 56-75, Luxembourg et Paris, 1878, 8°.

The American language chiefly treated of is the Choctaw.

This is not a full memoir, but a résumé presented to the congress by Mr. Prosper Mullendorff.

Four gospels * * Choctaw. See **Wright (A.)** and **Byington (C.)**

[**Fritz (Johann Friedrich)** and **Schultze (B.)**, editors.] Orientalisch und Occidentalischer Sprachmeister, welcher nicht allein hundert Alphabete, nebst ihrer Aussprache, so bey denen meisten | Europäisch Asiatisch Africanisch und | Americanischen Völkern und Nationen | gebräuchlich sind, | auch einigen Tabulis Polyglottis verschiedener | Sprachen und Zahlen vor Augen legt, | Sondern auch | das Gebet des Herrn, | in 200 Sprachen und Mundarten mit derselben Characteren und Lesung, nach einer | geographischen Ordnung mittheilet. | Aus glaubwürdigen Auctoribus zusammen getragen, und mit | darzu nöthigen Kupfern versehen. |

Leipzig, | zu finden bey Christian Friedrich Gessnern. | 1748.

10 p. ll. pp. 1-224, 1-128, appendix 7 ll. 8°. The preface is subscribed by Fritz, but a dedication, which precedes it, is by Schultze, who had been a Danish missionary at Tranquebar and whose good offices Fritz acknowledges. It is probable he was the real editor of the work.

Short vocabulary (4 words) of a number of American languages, among them the Choctaw and Creek, appendix, p. 6 (unnumbered).

Copies seen: Astor, British Museum, Trumbull.

G.

Gallatin (Albert). A synopsis of the Indian tribes within the United States east of the Rocky Mountains, and in the British and Russian possessions in North America. By the Hon. Albert Gallatin.

In **American Antiquarian Soc. Trans. (Archæologia Americana)**, vol. 2, pp. 1-422, Cambridge, 1836, 8°.

Grammatic notice of the Choctaw (from

Gallatin (A.)—Continued.

Missionary Spelling Book and **Alfred Wright's notes**, pp. 252-256; of the Muskoghs (from **Compère**), pp. 256-258.—**Vocabulary of the Choctaw** (from **Wright**), pp. 305-367, 382-396, 405-406; of the Chicasas, pp. 305-367; of the Muskogee, pp. 305-367, 372, 382-396, 405-406; of the Hitchitee, p. 377.—**Select sentences in Muskogee and Choctaw**, pp. 408-413.—**Lord's prayer in Muskogee**, p. 421.

Gallatin (A.)—Continued.

— Hale's Indians of North-West America, and vocabularies of North America; with an introduction. By Albert Gallatin.

In American Ethnological Soc. Trans. vol. 2, pp. xxiii-clxxxviii, 1-130, New York, 1848, 8°.

Comparative vocabulary of the Chocta and Muskhogee (97 words), p. cxii.—Vocabulary of the Choctaw and Muskhog (about 180 words), pp. 82-88.

— A comparative vocabulary of the Uchee, Natches, Muskohgue, & Hitchit-tee languages.

Manuscript in the library of the American Philosophical Society, Philadelphia, Pa.

It is a copy made by Mr. Duponceau, and forms No. LXIII of a collection made by him and recorded in a folio account-book, of which it occupies pp. 180-186.

It is arranged in 5 columns, the English occupying the first, and contains about 225 words.

On p. 185 is "Additional Muskhogee [words (about 20)], by Ridge." Then follow 2 columns Uchee and Natches words and phrases.

Albert Gallatin was born in Geneva, Switzerland, January 29, 1761, and died in Astoria, L. I. August 12, 1849. He was descended from an ancient patrician family of Geneva, whose name had long been honorably connected with the history of Switzerland. His father, Jean Gallatin, was engaged in trade, and died when the boy was two years old, while his mother, Sophie Albertine Rolaz du Rosey, survived her husband seven years. Young Albert, who had been baptized by the name of Abraham Alfonse Albert, was confided to the care of Mademoiselle Pictet, a relative of his father, and from her he received his early education. In 1773 he was sent to a boarding-school, and a year later entered the University of Geneva, where he was graduated in 1779, standing first in mathematics, natural philosophy, and Latin translation. The liberal spirit of the times was not without its influence on the young man. His grandmother, Madame Susanne Gallatin-Vaudenet, was a woman of strong character, with many friends, among whom were Frederick, landgrave of Hesse Cassel, and Voltaire. Through her influence a commission of lieutenant-colonel in the Hessian troops, then serving in America, was offered to Gallatin; but he declined it, saying that he would "never serve a tyrant." In opposition to the wishes of his family he secretly left Geneva in April, 1780, with his college friend, Henri Serre, for America, where they might "drink in a love for independence in the freest country of the Universe." He sailed from l'Orient late in May, 1780, and reached Boston on July 14. * * *

He entered Congress on December 7, 1795, as a follower of James Madison, who was then the

Gallatin (A.)—Continued.

leader of the Republican opposition, and continued a member of that body until his appointment as Secretary of the Treasury in 1801. * * *

When Thomas Jefferson became President, Gallatin was made secretary of the treasury, and held the office continuously until 1813. * * * His services were rewarded with the appointment of minister to France in February, 1815, but he spent some time in travel both in Europe and in the United States, finally entering on the duties of his office in January, 1816. Meanwhile he took part in the commercial convention held in London during the summer of 1815. During his career in Paris he aided John Quincy Adams in preparing a commercial treaty with Great Britain, and also was associated with William Eustis in negotiating a treaty with the Netherlands in 1817. He left France in 1823 and returned to the United States, where he was occupied for some time in attention to his private affairs, refusing a seat in the cabinet as secretary of the navy and declining to be a candidate for the vice-presidency, to which he was nominated by the Democratic party. In 1826, at the solicitation of President Adams, he accepted the appointment of envoy extraordinary to Great Britain, and negotiated commercial treaties by means of which full indemnification was obtained from England for injuries that had been sustained by citizens of the United States in consequence of violations of the treaty of Ghent. On his return to the United States he settled in New York City, where, from 1831 till 1839, he was president of the National Bank of New York. * * *

In 1842 he was associated in the establishment of the American Ethnological Society, becoming its first president, and in 1843 he was elected to hold a similar office in the New York Historical Society, an honor which was annually conferred on him until his death. His scientific publications include "Synopsis of the Indian Tribes within the United States East of the Rocky Mountains, and in the British and Russian Possessions in North America" (Cambridge, 1836), and "Notes on the Semi-Civilized Nations of Mexico, Yucatan, and Central America, with Conjectures on the Origin of Semi-Civilization in America" (New York, 1845).—*Appleton's Cyclop. of Am. Biog.*

Gatschet: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Mr. Albert S. Gatschet, Washington, D. C.

Gatschet (Albert Samuel). Adjectives of color in Indian languages. By Albert S. Gatschet.

In American Naturalist, vol. 13, pp. 475-485, Philadelphia, 1879, 8°.

Creek adjectives of color, pp. 482-483.

Gatschet (A. S.)—Continued.

— Maskoki [its derivation and meaning; also "Hitchiti"].

In *American Antiquarian*, vol. 2, pp. 171-172, Chicago, 1879-80, 8°.

Contains Hitchiti and Creek terms.

— Quelques noms géographiques du sud-est des États-Unis d'Amérique.

In *Revue de Linguistique*, vol. 15, pp. 293-299, Paris, 1882, 8°.

Indian (Cherokee and Maskoki) names of prominent geographic features in Georgia, Alabama, Mississippi, Florida, North Carolina, and Tennessee.

— Brinton's library of | aboriginal American literature. | Number IV. | A | migration legend | of the | Creek Indians, | with a linguistic, historic and ethnographic | introduction, | by | Albert S. Gatschet, | of the U. S. Bureau of Ethnology, Washington, D. C. | Volume I. | [Three lines quotation.] |

Philadelphia: | D. G. Brinton. | 1884.

Vol. 2, first title: A | migration legend | of the | Creek Indians, | texts and glossaries in Creek and Hitchiti, with | a linguistic, historic, and ethnographic | introduction and commentary, | by | Albert S. Gatschet, | of the U. S. Bureau of Ethnology, Washington, D. C. | Volume II. |

St. Louis, Mo.: | printed for the author. | 1888.

Second title: Tchikilli's Kasi'hta legend | in the | Creek and Hitchiti Languages, | with a | critical commentary and full glossaries to both texts, | by | Albert S. Gatschet, | of the U. S. Bureau of Ethnology, Washington, D. C. | [Three lines quotation.] | Copyrighted. 1888. All rights reserved. |

St. Louis, Mo. | printed by R. P. Studley & co. | 1888.

2 vols.: title verso copyright etc. 1 l. general title of the series verso blank 1 l. note preface and contents pp. iii-vii, text pp. 9-251; first title verso blank 1 l. second title p. 1, preface pp. 2-3, text pp. 4-193, index to the two volumes pp. 194-205, errata pp. 206-207; maps, 8°. The second volume has two paginations, one as above and one in brackets (beginning with the preface), pp. 34-239. The latter is the numbering of vol. 5 of the *St. Louis Academy of Sciences Transactions*, of which it forms a part. The two maps which should have accompanied the first volume are included in the second. A note at the bottom of vol. 2, p. 73, says: "The Creek text appears in this volume [pp. 8-25] in a revised and correct shape, and parties owning the first volume should therefore remove pp. 237-251 [of the first volume] before sending it to the binder."

Linguistic groups of the Gulf States, vol. 1, pp. 10-49.—The common Maskoki language (pp. 53-58) includes, p. 56, a comparative table of

Gatschet (A. S.)—Continued.

39 words which correspond in two or more of the following dialects: Cha'hta, Chickasa, Alabama, Koassati, Creek, Seminole, Hitchiti, Apalachi, Mikasuki, p. 56.—The name Maskoki, its use and signification, pp. 58-62.—Hunter's song in Hitchiti, with English translation, p. 79.—The Hitchiti dialect, pp. 83-85.—A few terms in which Chickasa differs from main Cha'hta, p. 96.—The Cha'hta language, pp. 116-118.—List of Creek towns, with English signification, pp. 124-151.—List of Creek gentes, with derivations, pp. 155-156.—Creek war-names and war-titles, with English signification, pp. 161-164.—Creek medical plants, with English significations, pp. 178-179.—The Creek dialect, pp. 198-213.—Tchikilli's Kasi'hta Legend, the text, followed by translation into English, pp. 235-251.—The Creek text of the legend, with English translation on alternate pages, vol. 2, pp. 8-19.—The Hitchiti text, pp. 20-25.—Explanatory and critical remarks, pp. 26-71.—Directions for the use of the two glossaries, pp. 72-75.—Creek glossary, alphabetically arranged by Creek words, pp. 74-130.—Special directions for the use of the Hitchiti glossary, pp. 131-133.—Hitchiti glossary, alphabetically arranged by Hitchiti words, pp. 134-179.—Bartram's list of Maskoki towns, p. 180.—Topographic list of the Creek towns and villages, pp. 181-182.—The Creek towns of Georgia, p. 182.—List of towns now extant in the Creek Nation, Indian Territory, pp. 184-186.—The Creek towns in the war of 1813-14, pp. 189-190.—Yuchi-Maskoki loan-words, pp. 190-191.—Cherokee-Maskoki loan-words, pp. 191-192.—Naktche-Maskoki loan-words, pp. 192-193.

"Tchikilli, the head-chief of the Upper and Lower Creeks, delivered the legend in an allocation held before Governor James Ogilthorpe, at Savannah, Georgia, in the year 1735. The British colonial authorities and people were present, and also some sixty men of Tchikilli's Indian retinue. After delivery, the interpreter handed it over (written upon a buffalo-skin) to the colonists, and the same year it was brought to England. It appears from an article in the *'American Gazetteer'*, London, 1762, vol. 4, Art. Georgia, that the contents were written in red and black characters (pictographic signs, we suppose), and that afterwards it was hung up in the Georgia office, in Westminster, London. Upon Dr. D. G. Brinton's request, Mr. Nicholas Trübner sought to trace this pictured relic in the London offices, but without success. The text of the narrative has been fortunately preserved in a German translation, and this is far more important for us than the preservation of the painted buffalo-skin would be. It is found in a collection of German pamphlets treating of American colonies, published from 1735 to 1741. The title of the first volume runs as follows: *Ausführliche Nachricht von den Saltzburgischen Enigranten, die sich in America niedergelassen haben. Worin, etc. etc.; herausgegeben von Samuel Urisper-*

Gatschet (A. S.)—Continued.

ger, Halle, MDCCXXXV. Our legend is contained on pp. 869 to 876 of this first volume, and forms the sixth chapter of Von Reek's 'Journal,' the title of which runs as follows: *Herrn Philipp Georg Friedrichs von Reck Diarium von Seiner Reise nach Georgien im Jahr 1735*. This officer had been the commissary of the German Protestant emigrants, whom religious persecution had expelled from Salzburg, the capital of Styria, their native city.

"After Dr. Brinton had discovered the legend in that collection and studied it, he prepared a publication on the subject, which appeared in the 'New York Historical Magazine,' *Morrisania*, April, 1870, under the title 'The National Legend of the Chahta-Muskokee Tribes,' 13 pp. This article also embodies a shorter narrative of the same legend, preserved by B. Hawkins, in his 'Sketch,' pp. 81-83, which is instructive in many respects and locates the place where the Kasi'hta, Kawita, and Chicasa 'originated,' west of the Mississippi River. Dr. Brinton's English rendering is reproduced in this volume and formed the basis for the *retranslation* of the legend into the Creek and Hitchiti dialects, which was satisfactorily accomplished by my friend, Judge Geo. W. Stidham, who is a born Hitchiti Indian, now residing in Eufaula, Ind. T. I have subsequently revised the Indian texts, and especially the glossaries, with the aid of other Indians familiar with the same dialects."—*Preface*.

Copies seen: Bureau of Ethnology, Eames, Gatschet, Pilling, Powell.

The first volume priced by Clarke & Co., in 1886, No. 6704, \$3; by Leclerc in 1887, No. 3227, 15 fr.; by Hiersemann, of Leipsic, No. 435 of cat. No. 30, 13 M.; and by Koehler, of Leipsic, No. 312 of cat. No. 465, 10 M. My copy of the second volume cost me \$2.

Vol. 1 reviewed in *Science*, vol. 4, pp. 499-500, Cambridge, Mass., 1884; also in the *Critic*, the *American Antiquarian*, and the *Literary World*.

Since the above description of Gatschet's Migration legend was sent to the printer, a copy of vol. 5 of the *Transactions* of the Saint Louis Academy of Sciences has reached me, and I here insert the half-title of vol. 2, which appears therein, as proof passes through my hands.

- **Tehikilli's Kasi'hta Legend in the Creek and Hitchiti Languages,** | with a | critical commentary and full glossaries to both texts, | by | Albert S. Gatschet, | of the U. S. Bureau of Ethnology, Washington, D. C. | [Three lines quotation.] | Copyrighted. 1888. All rights reserved. |

Half-title p. 1 [33], preface, text, etc. as given above.

Copies seen: Bureau of Ethnology, Gatschet.

Gatschet (A. S.)—Continued.

- **On the substantive verb in some North American languages,** by Albert S. Gatschet.

In *American Philolog. Ass. Trans.* vol. 15, appendix, pp. xxvi-xxxiii, Cambridge, 1885, 8°.

"Maskoki Family" gives words and sentences in Creek, Hitchiti, and Cha'hta, pp. xxxii-xxxiii.

- **Creek or Maskoki linguistic material obtained from General Pleasant Porter and Mr. D. M. Hodge, delegates of the Creek Nation to the United States Government, 1879-'80.**

Manuscript, 4 ll. folio, principally phrases and sentences.

- **[Linguistic material of the Cha'hta Language, as spoken in the parishes north of Lake Pontchartrain, Louisiana.]**

Manuscript, 82 ll. 4°. Recorded in a copy of Powell's introduction to the study of Indian languages, 2d ed. It contains over 1,000 terms and sentences. Obtained from Indians in New Orleans, La., and at Mandeville, St. Tammany Parish, La., 1881-82.

- **[Words, phrases, and sentences in the Alibamu language.]**

Manuscript, pp. 1-17, sm. 4°. Collected March 5, 1865, in Wealaka, Creek Nation, with the assistance of Charles Coachman, of Wetumpka, Creek Nation, and recorded in a quarto blank book.

- **Koassáti.** | Obtained from Mrs. Susan Hosmer, | a Koassáti woman, at Muscogee, Ind. Ter. | March 1885. | By Alb. S. Gatschet.

Manuscript, 14 ll. sm. 4° blank book. Words, phrases, and sentences.

- **Maskóki or Creek** | taken down | by Albert S. Gatschet, Bur. of Ethn. | from G. W. Grayson & others; | Feb. 1885, | at Eufaula, Ind. Ty.

Manuscript, pp. 1-26. Consists of words, phrases, sentences, and text, in large part duplicative and explanatory of the Creek column in the small quarto blank book next described.

- **Na'htchi language.** | Obtained by Albert S. Gatschet, at Eufaula, Creek Nation, Ind. Territory, | February 1885. |

Manuscript, pp. 1-83. Recorded in a small quarto blank book, stiff covers. Consists of words, phrases, sentences, grammatic material, and texts, in English and Na'htchi. The Na'htchi is not a Muskogean language, but the work is included in this bibliography because a parallel column of the corresponding

Gatschet (A. S.)—Continued.

Creek runs through the greater part of the book, the Indian assistant ("Mister Læll," a pure Na'h'tchi) being able to turn Na'h'tchi into Creek better than into any other language.

— Creek Language. | Inflectional paradigm | of | *na'fki'ta* | to strike. | By Albert S. Gatschet. | 1886. |

Manuscript, ll. 1-133, 201-212, 301-303, 401-405, 501-503, folio. The intervening vacant leaves were left to be filled at some future time. Obtained from George W. Grayson, of Eufaula, Ind. T.

— Words, phrases and sentences | in the | Cha'hta language. | Collected in October, 1886, at Trout Creek, | Catahoula Parish, Louisiana, | by | Albert S. Gatschet.

Manuscript, 11 ll. of a copy-book, sm. 4°.

— Names and terms from | the | Hitchiti language | obtained through Judge G. W. Stidham | of Eufaula, Creek Nation, | Ind. Terr. | by Albert S. Gatschet —Febr. 1886.

Manuscript, pp. 1-3, foolscap.

— An ethnologic text, | with glossary, | in the | Hitchiti language | obtained through Judge G. W. Stidham, of Eufaula, Creek Nation | Ind. Ty. | by Albert S. Gatschet—February 1887.

Manuscript, pp. 1-9, foolscap.

— Words, phrases and grammatic elements | of the | Chicasa language | obtained from | Judson Dwight Collins, | delegate of the tribe to the U. S. Gov't, | by | Albert S. Gatschet. | 1889.

Manuscript; title verso notice 11. pp. 3-39; a small quarto blank book of 20 ll. or 40 pp.

Relationships, etc. pp. 3-5.—Parts of human body, pp. 6-10.—Animals, pp. 11-14.—Plants, pp. 15-17.—Terms of topography, celestial bodies, etc. pp. 19-21.—Dwellings, manufactured articles, etc. pp. 23-30.—Arts, professions, religion, pp. 32-33.—Adjectives, pp. 34-35.—Numerals, p. 36.—Verbs, pp. 37-39.

These manuscripts are in the library of the Bureau of Ethnology. In transcribing this material Mr. Gatschet has used the alphabet employed by the Bureau, with such modifications or additions as were demanded by the language.

Albert Samuel Gatschet was born in St. Beatberg, in the Bernese, Oberland, Switzerland, October 3, 1832. His propedeutic education was acquired in the lyceums of Neuchâtel (1843-45) and of Berne (1846-52), after which he followed courses in the universities of Berne and Berlin (1852-58). His studies had for their object the ancient world in all its phases of religion, history, language, and art, and thereby

Gatschet (A. S.)—Continued.

his attention was at an early day directed to philologic researches. In 1865 he began the publication of a series of brief monographs on the local etymology of his country, entitled "Orts-etymologische Forschungen aus der Schweiz" (1865-67). In 1867 he spent several months in London pursuing antiquarian studies in the British Museum. In 1868 he settled in New York and became a contributor to various domestic and foreign periodicals, mainly on scientific subjects. Drifting into a more attentive study of the American Indians, he published several compositions upon their languages, the most important of which is "Zwölf Sprachen aus dem Südwesten Nordamerikas," Weimar, 1876. This led to his being appointed to the position of ethnologist in the United States Geological Survey, under Maj. John W. Powell, in March, 1877, when he removed to Washington, and first employed himself in arranging the linguistic manuscripts of the Smithsonian Institution, now the property of the Bureau of Ethnology, which forms a part of the Smithsonian Institution. Mr. Gatschet has ever since been actively connected with that bureau. To increase its linguistic collections, and to extend and intensify his own studies of the Indian languages, he has made extensive trips of linguistic and ethnologic exploration among the Indians of North America. After returning from a six months' sojourn among the Klamaths and Kalapuyas of Oregon, settled on both sides of the Cascade Range, he visited the Kataba in South Carolina and the Cha'hta and Shetimasha of Louisiana in 1831-'82, the Kayowe, Comanche, Caddo, Nakteche, Modoc, and other tribes in the Indian Territory, the Tonkawé and Lipans in Texas, and the Atakapa Indians of Louisiana in 1884-'85. In 1886 he saw the Tlaskaltecs at Saltillo, Mexico, a remnant of the Nahua race, brought there about 1575 from Anahuac, and was the first to discover the affinity of the Boloxi language with the Siouan family. He also committed to writing the Tunixka or Tonic language of Louisiana, never before investigated, and forming a linguistic family of itself. Excursions to other parts of the country brought to his knowledge other Indian languages, like the Tuskarora, Canghnawaga, Penobscot, and Karankawa.

Mr. Gatschet is compiling an extensive report embodying his researches among the Klamath-Lake and Modoc Indians of Oregon, which will form Vol. II of "Contributions to North American Ethnology." Among the tribes and languages discussed by him in separate publications are the Timucua (Florida), Tonkawé (Texas), Yuma (California, Arizona, Mexico), Chûmto (California), Beothuk (Newfoundland), Creek and Hitchiti (Alabama). His numerous publications are scattered through magazines and government reports, some being contained in the Proceedings of the American Philosophical Society, Philadelphia.

General discussion :

Chikasaw	See Schermerhorn (J. F.)
Chikasaw	McIntosh (J.)
Choctaw	Edwards (J.)
Choctaw	Gatschet (A. S.)
Choctaw	Müller (F.)
Choctaw	Rouquette (A.)
Choctaw	Rouquette (D.)
Choctaw	Schermerhorn (J. F.)
Choctaw	Ten Kate (H. F. C.)
Choctaw	Trumbull (J. H.)
Creek	Boudinot (E.)
Creek	Chateaubriand (F. A. de).
Creek	Gatschet (A. S.)
Creek	Schermerhorn (J. F.)
Hitchiti	Gatschet (A. S.)
Muskoki	Bartram (W.)
Muskoki	Gatschet (A. S.)
Muskoki	McIntosh (J.)
Muskoki	Trumbull (J. H.)

General rules | of the | **United Societies**
| of the Methodist Episcopal | Church.
| Translated into the Chahta language.
| Mehlotist iksa | i nana vlpisa puta. |
| Chahta anumpa isht atoshowa hoke. |
| Park Hill. | Mission Press, John
Candy, printer. | 1841.

Pp. 1-24, 24°.

Copies seen: American Board of Commissioners, Boston Athenæum.

Gentes :

Chikasaw	•	Sée Morgan (L. H.)
Choctaw		Morgan (L. H.)
Creek		Gatschet (A. S.)
Creek		Morgan (L. H.)

Geographic names :

Choctaw	See Morgan (L. H.)
Creek	De Brahm (J. G. W.)
Creek	Gatschet (A. S.)
Creek	Hawkins (B.)
Muskoki	Gatschet (A. S.)
Muskoki	Haines (E. M.)
Muskoki	Pickett (A. J.)
Muskoki	Schoolcraft (H. R.)
Seminole	Hawkins (B.)

Gibbs (George). Vocabulary of the Chikasaw.

Manuscript, 10 ll. 4°, 200 words. Collected in 1866.

— Vocabulary of the Creek.

Manuscript, 10 ll. folio, 200 words. Collected in 1866.

— Vocabulary of the Hitchittie, or Mikasuki.

Manuscript, 10 ll. 4°, 200 words. Collected in 1866.

These manuscripts are in the library of the Bureau of Ethnology, Washington, D. C.

The following notes are compiled from a memorial tribute by John Austin Stevens, jr., read before the New York Historical Society, October 7, 1873 :

Gibbs (G.) — Continued.

George Gibbs, the son of Col. Geo. Gibbs, was born on the 17th of July, 1815, at Sunswick, Long Island, near the village of Hallett's Cove, now known as Astoria. It was the intention of the father to give his son a West Point education and to fit him for an army career. As a preliminary step he was sent to the Round Hill School, at Northampton, Mass., then kept by Mr. George Bancroft, the historian, and Mr. Cogswell, the late learned and distinguished superintendent of the Astor Library. At seventeen, it having been found impossible to secure for the youth an appointment to the Military Academy, he was taken to Europe, where he remained two years enjoying the advantage of foreign travel, observation, and study. On his return from Europe he commenced the reading of law, and in 1838 took his degree of bachelor of law at Harvard University.

In 1848 Mr. Gibbs went overland from Saint Louis to Oregon, and established himself at Columbia. In 1854 he received the appointment of collector of the port of Astoria, which he held during Mr. Fillmore's administration. Later he removed from Oregon to Washington Territory, and settled upon a ranch a few miles from Fort Steilacoom. Here he had his headquarters for several years, devoting himself to the study of the Indian languages, and to the collection of vocabularies and traditions of the northwestern tribes. During a great part of the time he was attached to the United States Government Commission in laying the boundary, as the geologist or botanist of the expedition. He was also attached as geologist to the survey of a railroad route to the Pacific, under Major Stevens. In 1857 he was appointed to the northwest boundary survey, under Mr. Archibald Campbell, as commissioner.

In 1860 Mr. Gibbs returned to New York, and in 1861 was on duty in Washington in guarding the Capitol.

Later he resided in Washington, being mainly employed in the Hudson Bay Claims Commission, to which he was secretary. He was also engaged in the arrangement of a large mass of manuscript bearing upon the ethnology and philology of the American Indians. His services were availed of by the Smithsonian Institution to superintend its labors in this field, and to his energy and complete knowledge of the subject it greatly owes its success in this branch of the service. The valuable and laborious service which he rendered to the Institution was entirely gratuitous, and in his death that establishment as well as the cause of science lost an ardent friend and important contributor to its advancement.

In 1871 Mr. Gibbs married his cousin, Miss Mary K. Gibbs, of Newport, R. I., and removed to New Haven, where he died on the 9th of April, 1873.

Glossary:

Creek	See Gatschet (A. S.)
Hitchiti	Gatschet (A. S.)
Muskoki	Robertson (A. E. W.)

Goode (*Rev. William Henry*). *Outposts of Zion*, | with | limnings of mission life. | By | *Rev. William H. Goode*, | ten years a member of frontier conferences. | *Cincinnati*: | published by *Poe & Hitchcock*, | corner of Main and Eighth streets. | *R. P. Thompson*, printer. | 1863.

Title 1 l. preface pp. 3-4, contents pp. 5-19, half-title 1 l. text pp. 23-464, 8°.—Contains one verse (six lines) of a Choctaw hymn, p. 134

Copies seen: Congress.

Gospel according to John * * *Choctaw*. See **Wright** (A.) and **Byington** (C.)

Gospel according to Luke * * *Choctaw*. See **Wright** (A.) and **Byington** (C.)

Gospel according to Mark * * *Choctaw*. See **Wright** (A.) and **Byington** (C.)

Gospel according to Matthew * * *Choctaw*. See **Wright** (A.) and **Byington** (C.)

Grammar:

Choctaw	See Byington (C.)
Choctaw	Edwards (J.)
Muskoki	Buckner (H. F.) and Herrod (G.)

Grammatical comments:

Chikasaw	See Adelung (J. C.) and Vater (J. S.)
Chikasaw	Featherman (A.)
Chikasaw	Gatschet (A. S.)
Choctaw	Adelung (J. C.) and Vater (J. S.)
Choctaw	Featherman (A.)
Choctaw	Gallatin (A.)
Creek	Featherman (A.)
Creek	Gatschet (A. S.)
Creek	Loughridge (R. M.)
Creek	Robertson (A. E. W.)
Muskoki	Adelung (J. C.) and Vater (J. S.)
Muskoki	Gallatin (A.)
Muskoki	Shea (J. G.)
Seminole	Sketch .

Grammatical treatise:

• Creek	See Loughridge (R. M.)
Muskoki	Brinton (D. G.)

Grasserie (Raoul de la). *Études de grammaire comparée. De la véritable nature du pronom.*

In *Le Muséon*, vol. 7, pp. 152-161, 292-301, Louvain, 1888, 8°.

Some North American languages are referred to and examples drawn from them—the Chiapanèque, Choctaw, Nahuatl, and Quiché; but the material relating to any one is small.

Issued separately as follows:

— *Études de | grammaire comparée | De la véritable | nature du pronom | par | Raoul de la Grasserie | Docteur en droit, | Juge au tribunal de Rennes, Membre de la Société de Linguistique de Paris. | (Extrait du Muséon.) |*

Louvain | imprimerie Lefever frères et sœur | 30, Rue des Orphelins, 30 | 1888.

Printed cover as above, title as above reverse blank 1 l. dedication (on verso, recto blank) 1 l. text pp. 1-50, 8°.

Copies seen: Gatschet.

Grayson (George Washington). *Este Maskoke vrahkv.*

In *Indian Journal*, vol. 4, nos. 26-33, Muscogee, Ind. T. March-April, 1880, folio.

"For the sake of the Muskoki people," in the Muskoki language.

— **Nak Onvkv.**

In *Indian Journal*, vol. 5, no. 40, Muscogee, Ind. T. June 9, 1881, folio. (*)

A legend, in the Muskoki language.

— **Words, phrases, sentences, and conjugations of the Maskoki or Creek language.**

Manuscript, pp. 77-228, 9 ll. 4°, in the Bureau of Ethnology. Compiled during June, July, and August, 1885, at Eufaula, Ind. T., and recorded in a copy of Powell's *Introduction to the Study of Indian Languages*, second edition. All the schedules except Nos. 15 and 17 are well filled. The 9 ll. at end are filled with extended conjugations of the equivalents of the verbs *to eat* and *to go*.

— See **Gatschet** (A. S.)

— *editor*. See **Indian Journal**.

George Washington Grayson, nearly a full-blood Creek, was born near Eufaula, Ind. T., in June, 1843. He attended a boarding-school near by some three or four years, and was then sent to a school in Fayetteville, Ark.; but his studies were broken up by the war. More recently he has represented the interests of the Creeks before the Departments and committees of Congress at Washington.

H.

Halkischika ik achukmo [Choctaw]. See **Williams** (L. S.)

Haines (Elijah Middlebrook). The | American Indian | (Uh-nish-iu-na-ba). | The Whole Subject Complete in One Volume. | Illustrated with Numerous Appropriate Engravings. | By Elijah M. Haines. | [Design.] |

Chicago: | the Mas-sin-na'-gan company, | 1888.

Title verso copyright notice etc. 1 l. preface pp. vii-viii, contents and list of illustrations pp. 9-22, text pp. 23-821, 8°.—Names of the moons or months of the Creeks, p. 431.—Hitchitsee or Chell-o-kee numerals 1-1000 (from Captain Casey), pp. 440-441.—Choctaw numerals 1-10, p. 447; Muskogee (from Adair), p. 448; Choktah and Chiksah (from Adair), p. 448.—Muscogee or Creek vocabulary (70 words), pp. 673-674.—Four words (I, thou, yes, no) in Choctaw, p. 676.—Indian geographical names, alphabetically arranged, with derivations (from Heckewelder, Schoolcraft, Trumbull, Morgan, and others), containing some Muskhogean, pp. 704-806.

Copies seen: Congress, Pilling.

Haldeman (Samuel Stehman). Analytic orthography: | an | investigation of the sounds of the voice, | and their | alphabetic notation; | including | the mechanism of speech, | and its bearing upon | etymology. | By | S. S. Haldeman, A. M., | professor in Delaware college; | member [&c. six lines]. |

Philadelphia: | J. B. Lippincott & co. | London: Trübner & co. Paris: Benjamin Duprat. | Berlin: Ferd. Dümmler. | 1860.

Half title "Trevelyan prize essay" verso blank 1 l. title as above verso blank 1 l. pp. v-viii, 5-148, 1 l. 4°.—Lord's prayer in Cherokee and Wyandot, with interlinear translation, pp. 132-134.—Numerals 1-10 of the Creek and Choctaw, p. 144.

Copies seen: Boston Athenæum, British Museum, Bureau of Ethnology, Eames, Trumbull.

Samuel Stehman Haldeman, naturalist, was born in Locust Grove, Lancaster County, Pa. August 12, 1812; died in Chickies, Pa. September 10, 1880. He was educated at a classical school in Harrisburg, and then spent two years in Dickinson College, but was not graduated. Scientific pursuits were approved by his parents, but for a time he was compelled to manage a saw-mill. In 1836 Henry D. Rogers, having been appointed state geologist of New Jersey, sent for Mr. Haldeman, who had been his pupil at Dickinson, to assist him. A year later, on

Haldeman (S. S.) — Continued.

the reorganization of the Pennsylvania geological survey, Haldeman was transferred to his own State, and was actively engaged on the survey until 1842, preparing five annual reports, and personally surveying the counties of Dauphin and Lancaster. * * * Professor Haldeman made numerous visits to Europe for purposes of research, and when studying the human voice in Rome determined the vocal répertoire of between forty and fifty varieties of human speech. His ear was remarkably delicate, and he discovered a new organ of sound in lepidopterous insects, which was described by him in Silliman's "American Journal of Science" in 1848. He made extensive researches among Indian dialects, and also in Pennsylvania Dutch, besides investigations in the English, Chinese, and other languages.—*Appleton's Cyclop. of Am. Biog.*

Hale (Horatio). Indian migrations, as evidenced by language.

In *American Antiquarian and Oriental Journal*, vol. 5, pp. 18-28, 108-124, Chicago, 1883, 8°.

Words showing similarity between Cherokee, Choctaw, and Chicasa, p. 120.

Issued separately as follows:

— Indian migrations, | as evidenced by language: | comprising | The Huron-Cherokee Stock: The Dakota Stock: The Algonkians: | The Chahta-Muskoki Stock: The Moundbuilders: | The Iberians. | By Horatio Hale, M. A. | A Paper read at a Meeting of the American Association for the Advance- | ment of Science, held at Montreal, in August, 1832. | Reprinted from the "American Antiquarian" for January and April, 1883. |

Chicago: | Jameson & Morse, Printers, 162-164 Clark St. | 1883.

Printed cover as above, title as above verso blank 1 l. text pp. 1-27, 8°.

Copies seen: Brinton, Eames, Pilling, Powell, Trumbull.

Clarke, 1886, No. 6418, prices a copy 35 cents.

Horatio Hale, ethnologist, born in Newport, N. H., May 3, 1817, was graduated at Harvard in 1837, and was appointed in the same year philologist to the United States exploring expedition under Capt. Charles Wilkes. In this capacity he studied a large number of the languages of the Pacific Islands, as well as of North and South America, Australia, and Africa, and also investigated the history, traditions, and customs of the tribes speaking those languages. The results of his inquiries are given in his "Ethnography and Philology"

Hale (H.) — Continued.

Philadelphia, 1846), which forms the seventh volume of the expedition reports. Dr. Robert G. Latham, the English philologist, speaks of it as comprising "the greatest mass of philological data ever accumulated by a single inquirer." On the completion of this work he spent some years in travel and in literary and scientific studies, both in Europe and in the United States. Subsequently he studied law, and was in 1855 admitted to the bar in Chicago. A year later he removed to Canada to take charge of an estate acquired by marriage. Mr. Hale took up his residence in the town of Clinton, Ontario, where he has since devoted his time in part to the practice of his profession and in part to scientific pursuits. He has published numerous memoirs on anthropology and ethnology, is a member of many learned societies both in Europe and in America, and in 1886 was vice-president of the American Association for the Advancement of Science, presiding over the section on anthropology. His introductory address, on "The Origin of Languages and the Antiquity of Speaking Man," proposed some novel theories, which have excited much interest and discussion. His other publications include "Indian Migrations as evidenced by Language" (Chicago, 1883), "The Iroquois Book of Rites" (Philadelphia, 1883), and a "Report on the Blackfoot Tribes," presented to the British Association for the Advancement of Science at its Aberdeen meeting in 1883.—*Appleton's Cyclop. of Am. Biog.*

Hambly (Miss Wilnot). See **Loughridge (R. M.) and Winslett (D.)**

— See **Loughridge (R. M.), Winslett (D.), and Robertson (W. S.)**

Hancock (Simon): [A letter in the Choctaw language.]

In *Indian Missionary*, vol. 3, no. 7, p. 3, Atoka, Ind. T. July, 1887, 4°.

The letter is addressed to the editor, is dated "Sanbai Kaunti, Chon 27, '87," and signed with the above name, and occupies about one-third of a column of the paper.

[**Harjo (Rev. H. M.)**] **Etenfvccotv.**

In *Muskogee Phoenix*, vol. 1, no. 52, supplement, Muskogee, Ind. T. February 7, 1889, folio.

Articles of cession and agreement, in the Creek language; a treaty entered into at Washington, January 19, 1883, between the United States and the Muskogee Nation of Indians, whereby the latter cede the western part of their country. The English text appears on the first page of the same paper.

Issued separately as follows:

[—] **The treaty. Etenfvccotv.**

Colophon: Press of Muskogee Phoenix, 1889.

2 ll. or 4 unnumbered pp. 8°. The English

Harjo (H. M.) — Continued.

text, headed "The treaty," occupies the first 2 pp. and is in double columns; the Creek, headed "Etenfvccotv," occupies the last 2 pp. and is in a single column of double width. The above colophon crosses the foot of pp. 2 and 3 in a single line.

Copies seen: Eames, Pilling, Powell.

Harrison (Rev. Peter). See **Loughridge (R. M.) and Winslett (D.)**

— See **Loughridge (R. M.), Winslett (D.), and Robertson (W. S.)**

— and **Aspberry (D. P.)** **The Muskoke hymns.** Prepared and translated by Rev. P. Harrison and D. P. Aspberry, native missionaries.

Park Hill: Mission Press: J. Candy and E. Archer, printers. 1847.

Pp. 1-101, 24°. Includes also the ten commandments, Lord's prayer, and chief commandments.

Copies seen: Boston Athenæum.

— — **The Muskoke spelling book.** Prepared by Rev. P. Harrison and D. P. Aspberry, native missionaries. *Mvskokvlke on nakgvkvg.*

Park Hill, Cherokee Nation: Mission Press: Edwin Archer, printer. 1847.

Pp. 1-36, 24°.

Copies seen: Boston Athenæum.

Harvard: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Harvard University, Cambridge, Mass.

Hatak yoshuba [Choctaw]. See **Williams (L. S.)**

Hawkins (Benjamin). A sketch of the Creek country in 1798 and 99. By Col. Benjamin Hawkins, U. S. agent for Indian affairs. With an introduction and historic sketch of the Creek confederacy. By W. B. Hodgson, of Savannah, Georgia.

New York: Bartlett & Welford. 1848.

Title verso blank 1 l. introduction pp. 3-4, sketch of the author pp. 5-11, text pp. 13-88, 8°. Forms vol. 3, pt. 1, Georgia Historical Society collections. A few Creek words, pp. 8-9.—The towns on Chat-to-ho-che, p. 25.—The towns on Coo-sau and Tal-la-poo-sa, p. 25.—The towns of the Seminoles, p. 25.—Names of physic plants and a number of Creek terms *passim*.

Copies seen: Congress.

— A sketch of the Creek country with a description of the tribes, government, and customs of the Creek Indians. By

Hawkins (B.)—Continued.

Colonel Benj. Hawkins, for twenty years resident agent of that Nation. Preceded by a memoir of the author and a history of the Creek confederacy.

Published by the Georgia Historical Society. Savannah. 1848. (*)

1 p. 1. 88 pp. 8°. Title from Sabin's Dictionary, No. 30947, and Field's Essay, No. 668.

The Field copy, No. 926, sold for \$3.50.

Extracts from this work, including a few linguistic terms, will be found in Pickett (A. J.), *History of Alabama*, Charleston, 1851, 12°. (Congress.) And in White (G.), *Statistics of the State of Georgia*, Savannah, 1849, 8°. (Congress.)

— A comparative vocabulary of the Muskogee or Creek, Chickasaw, Choctaw and Cherokee languages. By the late Col. Benjamin Hawkins, late agent of the United States to the Creek nation, and by him communicated to Mr. Jefferson. [1790?]

Manuscript in the library of the American Philosophical Society, Philadelphia; a copy by Duponceau, forming No. VII of a collection made by him, and occupying pp. 26-41 of a folio account-book. The vocabularies occupy facing pages, the English, Creek, and Chickasaw on the left, the Choctaw and Cherokee on the right. There are about 300 words and phrases of each language.

The Cherokee is by Judge Campbell, and was copied by Duponceau from another manuscript in the same library, for comparison.

"The author was for more than thirty years employed by the Government of the United States in its intercourse with the Indians. He was styled by the Creeks, Choctaws, Chickasaws, and Cherokees the Beloved Man of the Four Nations. He wrote eight volumes of material relating to the history of the various Indian tribes with whom he treated. These volumes are filled with details of treaties, * * * vocabularies of Indian languages * * * This treatise is filled with sketches of all these particulars as existing in the Creek Nation."—*Field's Essay*, p. 162.

— Vocabulary of the Cherokee (over hill) and Choctaw Languages. Communicated to Mr. Jefferson by Col. Benjamin Hawkins. [1790?]

Manuscript in the library of the American Philosophical Society, Philadelphia; a copy, forming No. VI of a collection by Duponceau occupying pp. 21-25 of a folio account-book. The vocabulary is arranged in triple columns—English, Cherokee, and Choctaw—and consists of 160 words of each.

The following extract is from a letter from Washington to Lafayette, which may be found

Hawkins (B.)—Continued.

in vol. 9 of Sparks's "Writings of George Washington," Boston, 1835, pp. 305-308.

* * * "I likewise send a shorter specimen of the language of the Southern Indians. It was procured by that ingenious gentleman, Mr. Hawkins, a member of Congress from North Carolina, and lately a commissioner from the United States to the Indians of the South. I heartily wish the attempt of that singularly great character, the Empress of Russia, to form a universal dictionary, may be attended with the merited success."

Benjamin Hawkins, statesman, born in Warren County, N. C., August 15, 1754; died in Hawkinsville, Ga., June 6, 1816; was a student in the senior class at Princeton when the Revolution began, and his proficiency in modern languages, especially French, caused General Washington to appoint him interpreter between the American and French officers of his staff. Hawkins served at the battle of Monmouth, and probably in other engagements, and in 1780 was commissioned to procure ammunition and arms at home and abroad. * * * He was elected by the legislature to Congress in 1782, in 1785 was appointed to treat with the Cherokee and Creek Indians, and concluded the treaties of Josephinton and Hopewell. He was re-elected to Congress in 1786, and in 1789 became one of the two first United States Senators from North Carolina. At the expiration of his term in 1797 he was appointed agent for "superintending all Indians south of the Ohio." Although he possessed a large fortune, he removed to the Creek wilderness, established a settlement, built cabins and mills and manufactured implements. He tendered his resignation to each successive President from Washington to Madison, but it was always refused. The city of Hawkinsville, Ga., the headquarters of his station, was named in his honor. His manuscripts are in the possession of the Georgia Historical Society, and two of them, on "Topography" and "Indian Character," have been privately printed.—*Appleton's Cyclop. of Am. Biog.*

He that toucheth you [Choctaw]. See **Wright (A.)** and **Byington (C.)**

Heeat oponaka * * * Maskoke. See **Davis (J.)** and **Lykins (J.)**

Heiston (T. B.), editor. See **Star Vindicator**.

Herrod (Goliath). See **Buckner (H. F.)** and **Herrod (G.)**

Goliath Herrod was quite an intelligent Creek, one of the Indian students sent to "Johnson's Academy" in Kentucky. He was known most widely among his people as an interpreter of public schools and as an interpreter, chiefly in connection with Rev. H. F. Buckner, D. D., Baptist, under whom also he worked as translator in John's Gospel, a hymn-

Herrod (G.)—Continued.

book, and a Creek reader and grammar prepared by Dr. Buckner for the press. The war interrupted their work, and he did not survive it many years.

His wife (Mary Lewis) survives, and has been for many years one of the most efficient teachers from among the Tullahassee pupils, and, whenever opportunity offered, a good helper to the writer, in the Creek.—*Mrs. Robertson.*

Himona vta [Choctaw]. See **Williams (L. S.)**

Hinili Ubokaia [Choctaw]. See **Wright (A.)** and **Byington (C.)**

History of Joseph * * * Choctaw. See **Dukes (J.)**

Hitchiti:

Conjugations	See Pike (A.)
General discussion	Gatschet (A. S.)
Glossary	Gatschet (A. S.)
Legend	Gatschet (A. S.)
Numerals	Haines (E. M.)
Numerals	Trumbull (J. H.)
Song	Gatschet (A. S.)
Text	Gatschet (A. S.)
Vocabulary	Casey (J. C.)
Vocabulary	Gallatin (A.)
Vocabulary	Gatschet (A. S.)
Vocabulary	Gibbs (G.)
Vocabulary	Pike (A.)
Vocabulary	Schoolcraft (H. R.) and Trumbull (J. H.)
Words	Fitch (A.)
Words	Gatschet (A. S.)

See, also, **Mikasuki.**

Hodge (David McKillop). See **Gatschet (A. S.)**

— See **Loughridge (R. M.)** and **Winslett (D.)**

— See **Loughridge (R. M.), Winslett (D.),** and **Robertson (W. S.)**

— See **Robertson (A. E. W.)**

— See **Robertson (W. S.)**

— See **Robertson (W. S.)** and **Winslett (D.)**

Holiso anumpa tosholi. See **Byington (C.)**

Holiso holitopa * * * **Chalita.** See **Wright (Alfred).**

Holiso hvshi * * * **Chalita almanac.** See **Byington (C.)**

Holmes (Rev. Abiel). [Memoir of the Mohegan Indians.]

In Massachusetts Hist. Soc. Coll. first series, vol. 9, pp. 75-99, Boston, 1804, 8°.

Contains, pp. 90-99, a discussion on the lan-

Holmes (A.)—Continued.

guage of these Indians, and includes specimens of the Choctaw language, pp. 94-95.—Comparative vocabulary of 10 words of the Choctaw and Mohegan, p. 96.—Numerals 1-10 of the Choctaw and Mohegan, p. 97.

Issued separately as follows:

[—] A Memoir of the Mohegan Indians, written in the year M. DCCC. IV. [Boston: 1804.] (*)

Half title, pp. 1-27, 8°. Title from Dr. Samuel A. Green, of the Massachusetts Hist. Soc.

Hopuetakuce baptisetv [Muskoki]. See **Loughridge (R. M.), Winslett (D.),** and **Land (J. H.)**

Hosmer (Mrs. Susan). See **Gatschet (A. S.)**

How do we know there is a God [Choctaw]? See **Williams (L. S.)**

Howitt (Emanuel). Selections from letters written during a tour through the United States, in the Summer and Autumn of 1819; illustrative of the character of the native Indians, and of their descent from the lost ten tribes of Israel; As well as descriptive of the present situation and sufferings of emigrants, and of the soil and state of agriculture. By E. Howitt. [Quotation four lines.]

Nottingham: Printed and sold by J. Dunn, Market-place; sold also by Baldwin, Cradock & Joy, and Darton, Harvey & Darton, London; H. Mozley, Richardson & Hauford, Derby; Collinson and Langley, Mansfield, and all other Booksellers. [1820?]

Title reverse blank 1 l. pp. iii-xxii, 1-230, 16°.

The advertisement is dated: "Mansfield, 8th month, 10th, 1820."

"Language" (general remarks), with a short comparative vocabulary of English, Charrabee, Creek, and Hebrew subjoined (from Edwards's West Indies), pp. 167-169.

Copies seen: Congress.

Hoxie (Walter). Seminole Indian words relating to parakeets; also, Seminole names of mammals.

Manuscript, 1 p. 4°, in the archives of the Bureau of Ethnology. Collected in Brevard County, Florida, in the fall of 1888.

Hudson (Peter). Words, phrases, and sentences in the Choctaw language.

Manuscript, pp. 1-104, 4°, in the library of the Bureau of Ethnology. Recorded in a copy of Powell's Introduction to the Study of Indian Languages, first edition. Schedule 1 is filled; schedules 2, 7-11, 13-16, 18, 19, 21, and 23

Hudson (P) — Continued.

are well filled; 3, 5, 6, 12, and 21 are sparsely filled; and 4, 17, 20, 22 are blank. Written January, 1865, while Mr. Hudson, an Indian student, was in the sophomore class of Drury College, North Springfield, Mo. Prof. Paul Houlet of that institution writes me: "He came to us six years ago, not knowing a word of English, and has proved himself far superior in intellectual power to any we have yet had from the Indian Territory."

Hvtok illi or resurrection [Choctaw].
See Williams (L. S.)

Hymn-book:

Choctaw	See Wright (A.) and Byington (C.)
Creek	Loughridge (R. M.) and Winslett (D.)
Muskoki	Asbury (D. B.)
Muskoki	Buckner (H. F.) and Herrod (G.)
Muskoki	Fleming (J.)
Muskoki	Loughridge (R. M.)

Hymn-Book — Continued.

Muskoki	Loughridge (R. M.) and Winslett (D.)
Muskoki	Loughridge (R. M.) and others.
Muskoki	Robertson (A. E. W.)
Muskoki	Harrison (P.) and Asberry (D. P.)

Hymns:

Choctaw	See Goode (W. H.)
Choctaw	James (A. B.)
Choctaw	Pitchlynn (P. P.)
Choctaw	Robb (C.)
Choctaw	Triumphant.
Creek	Beadle (J. H.)
Creek	Berryhill (D. L.)
Creek	Perryman (T. W.) and Robertson (A. E. W.)
Creek	Robertson (A. E. W.)
Muskoki	Davis (J.) and Lykins (J.)
Muskoki	Muskoki.
Muskoki	Robertson (A. E. W.)

I.

I will give liberally [Choctaw]. See Williams (L. S.)

Iekostinichi or repentance [Choctaw]. See Williams (L. S.)

Incorrigible sinner [Choctaw]. See Wright (A.) and Byington (C.)

Indian catalogue.

11. broadside, 4°. Contains list of 55 proper names, with English translation, of members of a number of tribes, among them the Choctaws and Seminoles.

Issued, perhaps, by a Government bureau, to be sent to Indian agents, as it is accompanied by a circular letter (a separate sheet) asking for certain information concerning the Indians named.

Copies seen: Powell.

Indian Champion. The Indian Champion. [Vol. 2. No. 24. Atoka, Indian Territory, August 15 [-No. 38. December 28], 1885.

An eight-page, folio, weekly, "L. II. & R. M. Roberts, Prop'r's." It was suspended with the last issue named above—that for Dec. 28, 1885. I have not seen the issues previous to August 15, 1885.

Choctaw department, 1884 nan ahpesa toba tok, Bill No. 8 [-51], vol. 2, no. 24[-38]. Apparently no texts of bills introduced into the legislature of the Choctaw Nation.

[Advertisement in the Choctaw language], vol. 2, no. 24[-38]. A medical advertisement, "O. I. C." (Old Indian Cure), followed by the English equivalent.

Copies seen: Pilling.

Indian Journal. Muscogee, Indian Territory. Vol. I. No. 1. [May] 1876 [-Vol. XI. No. 26, March 23, 1887.]

A weekly newspaper, established by M. P. Roberts. Col. Wm. P. Ross and M. P. Roberts were its first editors. The office, press, and types were destroyed by fire Dec. 24, 1876, after the issue of no. 35. In the spring of 1877 its publication was resumed at Eufaula, a joint stock company having been formed to establish it, "each stockholder being an Indian;" Wm. P. Ross, president; Samuel Grayson, treasurer; and M. P. Roberts, editor,—Colonel Ross retiring from the editorship after the removal to Eufaula. From no. 38, vol. 1, the Journal was conducted by Mr. Roberts until his death, Dec. 4, 1881 (vol. 6, no. 13). After Mr. Roberts' death it was edited by W. L. Squier (R. M. Roberts, local editor and publisher, and L. H. Roberts business manager) till January, 1883, when R. M. Roberts became sole editor and L. H. and R. M. Roberts proprietors. In October, 1878, the office was again removed to Muskogee. The last number I have seen is that for March 23, 1887—no. 26 of vol. 11, which was published at Muskogee, with R. M. Roberts as editor and L. H. Roberts business manager, but Mrs. Robertson informs me that no number has been missed since that date. It seems that the place of publication was again changed to Eufaula, and that Mr. S. M. Callaghan became editor of the sheet. Under date of January 3, 1889, Mr. G. W. Grayson, of Eufaula, writes me as follows: "Your favor of December 13, 1888, to Mr. Callaghan, then editor of the Indian Journal, has been handed to me in consequence of a change in the management which makes me associate editor.

Indian Journal — Continued.

We are not yet so circumstanced as to treat anything either ethnological or linguistic, but may do so later on. We have none of the back numbers you desire."

The paper was at first a folio of 24 columns, but was changed to quarto (double folio) form, 48 columns, in December, 1877 (vol. 2, no. 16). It has been an official organ of the Creek Nation, though the announcement that it was "chartered by the Creek Council," placed at the head of its columns in February, 1878, was dropped in November, 1879.

Creek hymn: "Am I a soldier of the cross?" [From the second edition of the Muskokee hymn book], vol. 3, no. 3, Sept. 18, 1878.

Grayson (G. W.) Este Maskoke vrahkv, vol. 4, nos. 26-33, March-April, 1880.

— Nak onkv, vol. 5, no. 40, June 9, 1881.

Land (J. H.) Komety momet enhopoyety, vol. 2, no. 31, April 3, 1878.

— Evketeekv, vol. 2, no. 50, Aug. 14, 1878.

Loughridge (R. M.) On double consonants in the Creek language, vol. 4, no. 47, July 27, 1880.

Palmer (W. A.) Old customs of the Muskoki, vol. 4, no. 47, July 29, 1880.

Perryman (L. C.) Este Maskoke en cato konawa, vol. 3, no. 22, Feb. 6, 1879.

— Maskokalko em ekana, vol. 3, no. 22, Feb. 6, 1879.

— Laws of the Creek nation [Muskoki and English], vol. 5, no. 25, Feb. 24, 1881.

— Cokv Mahyvy, vol. 5, no. 48, Aug. 4, 1881.

Pitchlynn (P. P.) A Chihowa chi bilika li ["Nearer my God to Thee," in Choctaw], vol. 11, no. 17, Jan. 19, 1887.

Porter (J. S.) Letter on farming, vol. 4, no. 31, April 8, 1880.

Robertson (A. E. W.) Este Maaskoke vn Hessvlike toyatskat, vol. 2, no. 25, Feb. 20, 1878.

— Siyenvlike monet Elapvhoivke svlfkvlike [The Cheyenne and Arapaho prisoners], vol. 2, no. 30, March 27, 1878.

— Pu huten vpeyes [Hymn "We're going home," sung at an exhibition of the Tullahassee manual labor school], vol. 2, no. 47, July 24, 1878.

— Perehem Kocoevmpv [Hymn: Star of Bethlehem], vol. 2, no. 50, August 14, 1878.

— Cane Postok, vol. 3, no. 22, Feb. 6, 1879.

— Hessaketvmeso estomis hvmeccicet omes, vol. 4, no. 3, Sept. 25, 1879.

— Cevsa vc vnokeces ["Jesus loves me"], vol. 4, no. 4, Oct. 2, 1879.

— Cevs omaret komis [Hymn: "I want to be like Jesus"], vol. 4, no. 23, Feb. 12, 1880.

— Maro 6, 1-14 [Matt. 6: 1-14, with questions and comments], vol. 4, no. 25, Feb. 26, 1880.

— Cevs vn tisem vc vnokeces ["Jesus loves even me"], vol. 4, no. 48, Aug. 5, 1880.

— Double consonants in the Creek language, vol. 5, no. 42, June 23, 1881.

— and Sullivan (N. B.) Este Mvskoke em ohonkv [Speech of Hon. Wm. P. Ross, on early Creek history, etc.], vol. 5, no. 1, Sept. 9, 1880.

Indian Journal — Continued.

Sullivan (N. B.) Sepv ekvny em mekkohokte Salomvny mekko en cukopericvte, vol. 2, no. 40, June 5, 1878.

Winslett (D.) Vewvvhomo svkerkuoc, vol. 2, no. 27, March 6, 1878.

I have seen but a partial set of this publication, that belonging to Maj. J. W. Powell; and Dr. Trumbull has kindly supplied me with information concerning the contents of the missing numbers.

Indian Missionary. [One line Bible quotation.] Vol. 1. Eufaula, Indian Territory, August, 1884. No. 1 [-Vol. 5. Atoka, Indian Territory, April, 1889. No. 4].

An eight-page, quarto, monthly. I have not seen all the earlier numbers. It was at first edited by W. P. Blake and A. F. Ross. In 1886 Daniel Rogers was editor. The first number has two headings, on different pages—one being dated "Eufaula, August, 1884," the other "McAlester, September, 1884." This double heading is continued through vol. 1, both headings naming the same month, however, after the first issue. In nos. 7 and 8 of vol. 2 (March and April, 1886)—the earliest numbers of that volume I have seen—a single heading appears, and this gives the place of publication as McAlester. In no. 10 of vol. 2 (June, 1886), the place of publication appears as South Canadian. The next number I have seen is no. 2 of vol. 3 (December, 1886), and in that number the Rev. J. S. Murrow appears as editor and proprietor, and the place of publication is changed to Atoka.

Adam (W.) Letter in the Choctaw language, vol. 3, no. 7, p. 3, July, 1887.

Allen (J.) An article in the Choctaw language, vol. 4, no. 8, p. 2, August, 1888.

Baker (B.) Isht unumpah kniohmi hokeh, [letter in Choctaw], vol. 3, no. 5, p. 5, March, 1887.

— Baibil asilhhichit toshowa hoke [sermon in Choctaw], vol. 3, no. 6, p. 6, April, 1887.

— Vba anumpa ilbvshb [prayer in Choctaw], vol. 3, no. 6, p. 6, April, 1887.

— Chihowa jnan elpisa [passages of Scripture in Choctaw], vol. 3, no. 8, p. 3, August, 1887.

— Letter in the Choctaw language, vol. 3, no. 12, p. 3, December, 1887.

— Chihowa hv Eblam a [exhortation in Choctaw], vol. 4, no. 5, p. 2, May, 1888.

— Letter in the Choctaw language, vol. 4, no. 10, p. 2, October, 1888.

— Two articles in the Choctaw language, vol. 5, no. 1, p. 3, January, 1889.

Charity (L.) A letter in the Choctaw language, vol. 4, no. 12, p. 3, December, 1888.

Colbert (G.) Sprinkling, translated into Choctaw, vol. 3, no. 7, p. 7, July, 1887.

— Na bvptismo George Mula vt isht ae anumpohle tok [continuation of preceding], vol. 3, no. 9, p. 3, no. 11, p. 5, September and November, 1887.

Indian Missionary — Continued.

Colbert (H.) *Klaist im okla himita alheha, nan i ponaklo* [Bible questions and answers], vol. 4, no. 11, p. 2, November, 1888.

Dickerson (J. H.) Three passages of Scripture in Choctaw, vol. 3, no. 5, p. 3, March, 1887.

— Three [other] passages of Scripture in Choctaw, vol. 3, no. 5, p. 3, March, 1887.

Edwards (J.) *Atloa hulisso hoke* [portions of Psalms in Choctaw], vol. 3, no. 7, p. 5, no. 8, p. 5, no. 9, p. 3, no. 12, p. 5; vol. 4, no. 6, p. 7; July, August, September, and December, 1887; June, 1888.

Folsom (I.) *Pin chitokaka im anumpah ilbussa* [Lord's prayer in Choctaw], vol. 3, no. 5, p. 3, March, 1887.

Hancock (S.) Letter in the Choctaw language, vol. 3, no. 7, p. 3, July, 1887.

James (A. B.) *Sweet by-and-by* [hymn in Choctaw], vol. 4, no. 2, p. 2, February, 1888.

— Hymn in the Choctaw language, vol. 4, no. 12, p. 3, December, 1888.

Johnson (W.) Letter in the Choctaw language, vol. 4, no. 7, p. 2, July, 1888.

Kam-pi-lub-bee (*Rev.*) An article in the Choctaw language, vol. 4, no. 3, p. 2, March, 1888.

— Letter in the Choctaw language, vol. 4, no. 4, p. 3, April, 1888.

Kilbat (H.) Association notice, vol. 5, no. 4, p. 7, April, 1889.

Lawrence (J. R.) Advertisement in Choctaw, vol. 4, nos. 2-12, p. 7, February-December, 1888.

McKinney (T.) An article in the Choctaw language, vol. 3, no. 7, p. 3, July, 1887.

Martin (H. A.) *Enduring pleasure, Vfactetv kavapetv* [Muskoki], vol. 4, no. 8, p. 2, August, 1888.

— *Heyan ohhketchcakes* [Muskoki], vol. 4, no. 12, p. 2, December, 1888.

— Two articles in the Muskogee language, vol. 5, no. 2, p. 2, February, 1889.

— *Apohkv* [Muskoki], vol. 5, no. 3, p. 7, March, 1889.

— Dialogue on baptism [Muskoki], vol. 5, no. 3, p. 7, no. 4, p. 7, March and April, 1889.

Mekko (Cane.) An article in the Muskoki language, vol. 3, no. 9, p. 6, September, 1887.

— *Tecvkkeyrte toyackat* [Muskoki], vol. 4, no. 4, p. 6, April, 1888.

Murrow (K. L.) An article in the Choctaw language, vol. 4, no. 2, p. 2, February, 1888.

O-las-se-chub-bee (*Rev.*) *Inta, nanakā anak fillit pisi he, vllpiesashke* [Choctaw], vol. 3, no. 8, p. 5, August, 1887.

— Two articles in the Choctaw language, vol. 4, no. 1, p. 2, January, 1888.

— An article in the Choctaw language, vol. 4, no. 2, p. 2, February, 1888.

— An article in the Choctaw language, vol. 4, no. 3, p. 2, March, 1888.

— Obituary notice, in the Choctaw language, vol. 4, no. 3, p. 2, March, 1888.

— An article in the Choctaw language, vol. 4, no. 4, p. 3, April, 1888.

Indian Missionary — Continued.

O-las-se-chub-bee (*Rev.*) An article in the Choctaw language, vol. 4, no. 12, p. 3, December, 1888.

— *Ileppa ho pesa* [Choctaw], vol. 4, no. 12, p. 3, December, 1888.

— Sunday thoughts [Choctaw], vol. 5, no. 3, p. 2, March, 1889.

Fitchlynn (P. P.) *Nearer my God to Thee* [hymn in Choctaw], vol. 3, no. 3, p. 2, January, 1887.

Robb (C.) *Vbaisht taloa* [hymn in Choctaw], vol. 3, no. 5, p. 3, March, 1887.

— Golden texts for the 2nd quarter, etc. [Choctaw], vol. 4, no. 7, p. 2, July, 1888.

— Bible reading. *The way of life* [Choctaw], vol. 5, no. 2, p. 2, February, 1889.

— Bible reading [Choctaw], vol. 5, no. 4, p. 7, April, 1889.

Robertson (A. E. W.) Hymn in English and Creek, vol. 4, no. 4, p. 7, April, 1888.

— *Heromke estomaham* [the hymn "Amazing Grace" in Muskoki], vol. 4, no. 7, p. 3, July, 1888.

Smith (J.) Letter in the Muskogee language, vol. 5, no. 2, p. 2, February, 1889.

Smith (W.) Letter in the Muskoki language, vol. 3, no. 7, p. 3, July, 1887.

Copies seen : Pilling.

Indian treaties, | and | laws and regulations | relating to Indian affairs: | to which is added | an appendix, | containing the proceedings of the old Congress, and other | important state papers, in relation to Indian affairs. | Compiled and published under orders of the Department of War of | the 9th February and 6th October, 1825. |

Washington City: | Way & Gideon, printers. | 1826.

Pp. i-xx, 1-661, 8°, pp. 531-661 consisting of a supplement, with the following half-title: "Supplement containing additional treaties, documents, &c. relating to Indian Affairs, to the end of the twenty-first Congress. Official."—Names of chiefs, with English signification, in Creek, pp. 193-194.

Copies seen : British Museum, Bureau of Ethnology.

Irreverence in the house of God [Choctaw]. See Wright (A.) and Byington (C.)

Istutsi in naktsokv [Muskoki]. See Fleming (J.)

Istihapishi humma ma

In *Our Brother in Red*, vol. 6, no. 29, p. 3, Muskogee, Ind. T. March 24, 1888, folio.

In the Choctaw language. Occupies three-fourths of a column; headed as above; signed "Chj kana ahli Chahta Sia hoke." I have not succeeded in ascertaining the name of its author.

J.

Jackson (Nocher). See **Robertson (A. E. W.)**

Nocher Jackson, of the Creek town of the Taskó'gees, came to the Tullahassee boarding-school (then under the care of the Presbyterian Board of Foreign Missions, and supported chiefly by the Creeks) about the year 1875, when a young man, and showed such eagerness to learn that the trustees admitted him, although contrary to their general rule that only younger pupils should be admitted where knowledge of English was lacking. He remained at Tullahassee four years, and by his perseverance learned enough greatly to increase his usefulness among his people. He had previously attended a day-school for two years, but had gained little knowledge of English by it.

He had been for the last four years a much-respected member of the Creek Council and a member of the Presbyterian church, and his recent death is much lamented.—*Mrs. Robertson.*

Jackson (William Henry). Department of the Interior. | United States Geological Survey of the Territories. | F. V. Hayden, U. S. Geologist-in-Charge. | Miscellaneous publications—No. 5. | Descriptive catalogue | of | the photographs | of the | United States Geological Survey | of | the Territories, | for | The Years 1869 to 1873, inclusive. | W. H. Jackson, | photographer. |

Washington: | Government Printing Office. | 1874.

Printed cover, pp. 1-83, 8°.—Catalogue of photographs of Indians, including proper names, with English signification, of the Creeks, pp. 69-83.

Copies seen: British Museum, Bureau of Ethnology, National Museum, Pilling, Powell.

— Department of the Interior. | United States Geological Survey of the Territories. | F. V. Hayden, U. S. geologist. | Miscellaneous publications, No. 9. | Descriptive catalogue | of | photographs | of | North American Indians. | By | W. H. Jackson, | photographer of the Survey. |

Washington: | Government Printing Office. | 1877.

Printed cover as above, title as above reverse blank 1 l. pp. iii-vi, 1-124, 8°.—Names of chiefs (with English significations) of a number of Indian tribes, among them the Creeks, pp. 94-96.

Copies seen: Bureau of Ethnology, National Museum, Pilling, Powell.

James (A. B.) Sweet by-and-by. Him-mak ni Achukma he.

In *Indian Missionary*, vol. 4, no. 2, p. 2, Atoka, Ind. T. February, 1888, 4°.

A hymn of three stanzas in the Choctaw language; headings as above, and signed with the above name.

— Pass me not.

In *Indian Missionary*, vol. 4, no. 12, p. 3, Atoka, Ind. T. December, 1888, 4°.

A hymn of four stanzas, in the Choctaw language; headed as above.

James (Edwin). A | narrative | of | the captivity and adventures | of | John Tanner, | (U. S. interpreter at the Saut de Ste. Marie,) | during | thirty years residence among the Indians | in the | interior of North America. | Prepared for the press | by Edwin James, M. D. | Editor of an Account of Major Long's Expedition from Pittsburgh | to the Rocky Mountains. |

New-York: | G. & C. & H. Carvill, 108 Broadway. | 1830.

Pp. 1-428, 8°.—Numerals 1-10 in a number of American languages, among them the Muskogee, pp. 325-326; Muskogee (from Adair), p. 327; Choctaw and Chikasa (from Adair), p. 327.

Copies seen: Boston Athenæum, Brinton, Congress, Dunbar, Lenox, Trumbull.

At the Field sale, No. 1113, a half-morocco copy brought \$3.63; at the Squier sale, No. 552, a similar copy, \$3.38. Priced by Leclerc, 1878, No. 1020, 35 frs. The Murphy copy, No. 2449, half green calf, brought \$3.50.

— A | narrative | of | the captivity and adventures | of | John Tanner, | (U. S. interpreter at the Saut de Ste. Marie,) | during | thirty years residence among the Indians | in the | interior of North America. | Prepared for the press | by Edwin James, M. D. | Editor of an Account of Major Long's Expedition from Pittsburgh | to the Rocky Mountains. |

London: | Baldwin & Craddock, Paternoster Row. | Thomas Ward, 84 High Holborn. | 1830.

Pp. 1-426, portrait, 8°. The American edition with a new title-page only.

Copies seen: Astor, Trumbull.

Clarke, 1883, No. 6652, prices a copy in boards \$5.

Sabin's Dictionary, No. 35683, titles an edition in German, Leipzig, 1840, 8°; and one in French, Paris, 1835, 2 vols. 8°.

James (E.)—Continued.

Edwin James, geologist, born in Weybridge, Vt. August 27, 1797; died in Burlington, Iowa, October 23, 1861. He was graduated at Middlebury College in 1816, and then spent three years in Albany, where he studied medicine with his brother, Dr. Daniel James, botany with Dr. John Torrey, and geology under Prof. Amos Eaton. In 1820 he was appointed botanist and geologist to the exploring expedition of Maj. Samuel H. Long, and was actively engaged in field work during that year. For two years following he was occupied in compiling and preparing for the press the report of the "Expedition to the Rocky Mountains, 1818-'19" (2 vols. with atlas, Philadelphia and London, 1823). He then received the appointment of surgeon in the U. S. Army, and for six years was stationed at frontier outposts. During this time, in addition to his professional duties, he was occupied with the study of the native Indian dialects, and prepared a translation of the New Testament in the Ojibway language (1833). In 1830 he resigned his commission and returned to Albany, where for a short time he was associated with Edward C. Delavan in the editorship of the "Temperance Herald and Journal." Meanwhile he also prepared for the press "The Narrative of John Tanner," a strange frontier character, who was stolen when a child by the Indians (New York, 1830). In 1834 he again went west, and in 1836 settled in the vicinity of Burlington, Iowa, where he spent the remainder of his life, mainly in agricultural pursuits. Dr. James was the earliest botanical explorer of the Rocky Mountains, and his name was originally given by Major Long to the mountain that has since been known as Pike's Peak.—*Appleton's Cyclop. of Am. Biog.*

James (John). See **Murrow (J. S.)**

Jarvis (Samuel Farmar). A discourse on the religion of the Indian tribes of North America: delivered before the New-York Historical Society, December 20, 1819. By Samuel Farmar Jarvis.

In New York Hist. Soc. Coll. vol. 3, pp. 181-268, New York, 1821, 8°.

Numerals 1-10 of the Chickasaw, Choctaw, and Creek or Muskohgee (from Adair), p. 230.

Issued separately as follows:

— A | discourse | on the | religion of
the Indian tribes | of | North America.
| Delivered before | the New-York His-
torical Society, | December 20, 1819. |
By Samuel Farmar Jarvis, | D. D. A.
A. S. | [Four lines quotation.] |

New-York: | published by C. Wiley
& Co. 3 Wall street. | C. S. Van
Winkle, Printer. | 1820.

Pp. 1-111, 8°.—Linguistics as above, p. 72.

Copies seen: Boston Athenæum, Boston Public, British Museum, Congress, Eames, Trumbull.

Jarvis (S. F.)—Continued.

At the Field sale a copy, No. 1115, sold for \$2.12. The Squier copy, No. 554, brought \$1, and the Brinley copy, No. 5412, half morocco, uncut, \$1.50.

Reviewed by J. Pickering in the North American Review, vol. 11, pp. 103-113, Boston, 1820.

Samuel Farmar Jarvis, clergyman, born in Middletown, Conn. January 20, 1788; died there March 26, 1851; was graduated at Yale in 1805, and ordained priest April 5, 1811. The same year he took charge of St. Michael's Church, Bloomingdale, N. Y. and in 1813 was also made rector of St. James's Church, New York City, retaining both parishes until May, 1819. In the latter year he was appointed professor of biblical learning in the recently established New York General Theological Seminary, but he resigned in 1820 on being elected the first rector of St. Paul's, Boston, Mass. Here he remained six years, when he gave up his charge to sail for Europe, with a view of qualifying himself for certain works he had projected, relating to the history of the church. During a nine years' absence he visited all the important libraries and explored every accessible source of information on the subjects to which his attention had been directed. On his return in 1835 he accepted the professorship of oriental literature in Washington (now Trinity) College, but resigned in 1837 to become rector of Christ Church, Middletown, Conn. Having been appointed church historiographer by the general convention of 1838, he resigned his charge in 1842, and devoted the remainder of his life to literary labors. He received the degree of D. D. from the University of Pennsylvania in 1819, and that of LL. D. from Trinity in 1837. Dr. Jarvis was a trustee of Trinity College and of the General Theological Seminary, secretary and treasurer of the Christian Knowledge Society, and secretary of his diocese. He was a fine classical and biblical scholar, and also took a great interest in art, having collected during his residence abroad a gallery of old paintings, mostly of the Italian school. These were exhibited on his return for the benefit of a charitable association, but were finally sold after his death, together with his valuable library.—*Appleton's Cyclop. of Am. Biog.*

Johnson (Wiley). [A letter in the Choctaw language.]

In *Indian Missionary*, vol. 4, no. 7, p. 2, A toka, Ind. T. July, 1888, 4°.

The letter is written from "Hickory Station, Newton Co., Miss.," and occupies nearly half a column.

Jones (C. A.) [A letter in the Choctaw language.]

In *Our Brother in Red*, vol. 7, no. 5, p. 3, Muskogee, Ind. T. October 6, 1888, folio.

Headed "From White Sand," and signed with the above name.

K.

Kam-pi-lub-bee (*Rev.*) [An article in the Choctaw language.]

In *Indian Missionary*, vol. 4, no. 3, p. 2, Atoka, Ind. T. March, 1883, 4°.

Occupies nearly half a column. Dated "Feb. 16, 1888, Tobukey County, Chahta Yakni;" no other heading; signed with the above name.

— [A letter in the Choctaw language.]

In *Indian Missionary*, vol. 4, no. 4, p. 3, Atoka, Ind. T. April, 1888, 4°.

The letter is addressed to the editor and dated at the top; no other heading; occupies one-third of a column.

Keti Bilaun [Choctaw]. See **Wright** (A.) and **Byington** (C.)

Kidder (Francis). See **Casey** (J. C.) and **Waldron** (—).

Kilbat (H.) Association notice.

In *Indian Missionary*, vol. 5, no. 4, p. 7, Atoka, Ind. T. April, 1889, 4°.

Kilbat (H.) — Continued.

A short notice in the Chikasaw language, headed "Istonwal, Chikasha Yakni, Much nitak 3d, 1883," and signed "H. Kilbat, Pastor, R. Keani holissochi."

Kingsbury (John P.) See **Wright** (A.) and **Byington** (C.)

Koassati:

Vocabulary See **Gatschet** (A. S.)
Vocabulary Pike (A.)

Kovár (*Dr. Emil*). Ueber die Bedeutung des possessivischen Pronomen für die Ausdrucksweise des substantivischen Attributes.

In *Zeitschrift für Völkpsychologie und Sprachwissenschaft*, vol. —, pp. 386-394, Berlin, 1886.

Examples in a number of American languages, among them the Choctaw, p. 390.

Title from Prof. A. F. Chamberlain from copy in the library of Toronto University.

L.

Land (Joseph Henry). *Kometv momet enhopoyetv*.

In *Indian Journal*, vol. 2, no. 31, Muscogee, Ind. T. April 3, 1878, folio. (*)

"To desire and to seek," in the Muskoki language.

— **Eyketeckv**.

In *Indian Journal*, vol. 2, no. 50, Muscogee, Ind. T. Aug. 14, 1878, folio. (*)

"Taking heed to one's self," in the Muskoki language.

— See **Loughridge** (R. M.), **Winslett** (D.), and **Land** (J. H.)

— See **Robertson** (A. E. W.)

Joseph Henry Land, son of Rev. — Land, a white minister of the Baptist church, who married among the Creeks, was born at Chóska, Ind. T. in 1839. He lost his mother in infancy, and spent a few of his earlier years with his father in the States. Brought back to his mother's friends, he was for some time a Tullahassee pupil, where he learned to help in printing "Our Monthly." Friends helped him to get to Park College, Mo., where he was a diligent student and a busy worker. After several years there, he returned to the Creeks, among whom he has taught almost constantly since. He united early with the Presbyterian church, in which he is now a licensed minister, while still teaching day and Sabbath schools. He is quite a successful interpreter, and has translated many of the Creek laws, by appointment of council.—*Mrs. Robertson*.

Latham (Robert Gordon). Miscellaneous contributions to the ethnography of North America. By R. G. Latham, M. D.

In *Philological Soc.* [of London], *Proc.* vol. 2, pp. 31-50, [London], 1846, 8°.

Table of words showing affinities between the Abnienim language and a number of American languages, among them the Muskogho and Choctaw, pp. 32-34.

Reprinted in the same author's "Opuscula"—second title below.

— On the languages of the Oregon Territory. By R. G. Latham, M. D.

In *Ethnological Soc. of London, Journal*, vol. 1, pp. 154-166, Edinburgh, [1848], 8°.

Twenty-four words of Shoshone showing miscellaneous affinities, "such as they are," with a number of other American languages, among them the Choctaw, pp. 159-160.

This article reprinted on pp. 249-265 of the following:

— *Opuscula*. | *Essays* | chiefly | philological and ethnographical | by | Robert Gordon Latham, | M. A., M. D., F. R. S., etc. | late fellow of Kings College, Cambridge, late professor of English | in University College, London, late assistant physician | at the Middlesex Hospital. |

Williams & Norgate, | 14 Henrietta street, Covent garden, London | and |

Latham (R. G.)—Continued.

20 South Frederick street, Edinburgh.
| Leipzig, R. Hartmann. | 1860.

Title verso printer 1 l. pp. iii-vi, 1-418, 8°. A reprint of a number of articles which appeared in the publications of the Ethnological and Philological Societies of London, including the two above. Addenda and Corrigenda, pp. 378-418.

Copies seen: Astor, Boston Public, Brinton, Bureau of Ethnology, Congress, Eames, Watkinson.

A presentation copy, No. 639, brought \$2.37 at the Squier sale. The Murphy copy, No. 1438, sold for \$1.

— Elements | of | comparative philology. | By | R. G. Latham, M. A., M. D., F. R. S., &c., | late fellow of Kings College, Cambridge; and late professor of English | in University College, London. |

London: | Walton and Maberly, | Upper Gower street, and Ivy lane, Paternoster row; | Longman, Green, Longman, Roberts, and Green, | Paternoster row. | 1862. | The Right of Translation is Reserved.

Pp. i-xxxii, errata 1 l. pp. 1-774, 8°.—Comparative vocabulary of the Cherokee, Choctaw, and Muscogulge, p. 468.

Copies seen: Astor, British Museum, Congress, Eames, Watkinson.

Dufossé, 1887 catalogue, No. 24564, priced a copy 20 fr.; and Hiersemann, No. 36 of catalogue 16, 10 M.

Robert Gordon Latham, the eldest son of the Rev. Thomas Latham, was born in the vicarage of Billingsborough, Lincolnshire, March 24, 1812. In 1819 he was entered at Eton. Two years afterwards he was admitted on the foundation, and in 1829 went to Kings, where he took his fellowship and degrees. Ethnology was his first passion and his last, though for botany he had a very strong taste. He died March 9, 1838.—*Theodore Watts in The Athenæum, March 17, 1838.*

Landonnière (René). [Vocabulary of the Muskoki.] (*)

Title from Dr. Brinton's Contributions to a grammar of the Muskokee language, where he says: "In 1562 René Landonnière, coasting among the sea islands between the mouths of the Savannah and St. John rivers, collected a vocabulary, which unfortunately he did not think of sufficient interest to insert in his narrative."

Laurie (Rev. Thomas). The Ely volume; | or, | The Contributions of our Foreign Missions | to science and human well-being. | By Thomas Laurie, D. D., |

Laurie (T.)—Continued.

formerly a missionary of the A. B. C. F. M. | [Three lines quotation.] |

Boston: | American Board of Commissioners for Foreign Missions, | Congregational hotse, | 1881.

Frontispiece 1 l. title verso copyright 1 l. dedication verso blank 1 l. contents verso illustrations 1 l. introduction pp. vii-ix, text pp. 1-484, appendices pp. 485-524, index pp. 525-532, 8°.

Appendix ii, list of the publications of the several missions of the A. B. C. F. M. in the languages of the countries where they are situated, closes with "Indian dialects," including Creek and Choctaw, p. 523.

Copies seen: Congress.

Lawrence (Joseph R.) [Advertisement of the Missouri Pacific railway, in the Choctaw language.]

In *Indian Missionary*, vol. 4, nos. 2-12, pp. 7,

Atoka, Ind. T. February-December, 1888, 4°.

Occupies half a column, and is accompanied by an advertisement in English, which seems to be in equivalent language.

Laws:

Chikasa	See Wright (Allen).
Choctaw	Wright (Alfred).
Creek	Perryman (S. W.) and Perryman (L. C.)
Muskoki	Perryman (L. C.)

Le Baron (J. Francis). Seminole vocabulary.

Manuscript, 2 ll. 4°, in the library of the Bureau of Ethnology. Collected at a village near Lake Pierce, Fla., in 1882.

Leclerc (Charles). Bibliotheca | americana | Catalogue raisonné | d'une très-précieuse | collection de livres anciens | et modernes | sur l'Amérique et les Philippines | Classés par ordre alphabétique de noms d'Auteurs. | Rédigé par Ch. Leclerc. | [Design.] |

Paris | Maisonneuve & C^{ie} | 15, quai Voltaire | M. D. CCC. LXVII [1867]

Printed covers, half-title verso details of sale 1 l. title as above verso blank 1 l. preface pp. v-vii, text pp. 1-407, 8°.—Contains titles of a number of works in the Muskogean languages.

Copies seen: Congress, Eames, Pilling.

At the Fischer sale, a copy, No. 919, brought 10s.; at the Squier sale, No. 651, \$1.50. Leclerc, 1878, No. 345, prices it 4 fr. The Murphy copy, No. 1432, brought \$2.75.

— Bibliotheca | americana | Histoire, géographie, | voyages, archéologie et linguistique | des deux Amériques | et | des Iles Philippines | rédigée | Par Ch. Leclerc | [Design.] |

Leclerc (C.)—Continued.

Paris | Maisonneuve et C^{ie}, libraires-éditeurs | 25, quai Voltaire, 25. | 1878

Printed covers, half-title verso blank 1 l. title as above verso blank 1 l. pp. i-xx, 1-737, 1 l. 8°.—The linguistic part of this volume occupies pp. 537-643 and is arranged under families, the Choctaw occurring on pp. 567-568; the Muskogee, p. 615.

Copies seen: Boston Athenæum, Eames, Pilling.

Priced by Quaritch, No. 12172, 12s.; another copy, No. 12173, large paper, 1l. 1s. Leclerc's Supplement, 1881, No. 2831, prices it 15 fr., and No. 2832, a copy on Holland paper, 30 fr. A large-paper copy is priced by Quaritch, No. 30230, 12s.; by Leclerc's Supplement, 1887, p. 121, 15 fr.; by Maisonneuve et Leclerc in 1888, p. 28, 15 fr.

— Bibliotheca | americana | Histoire, géographie, | voyages, archéologie et linguistique | des | deux Amériques | Supplément | N^o 'I[-2]. Novembre 1881 | [Design] |

Paris | Maisonneuve & C^{ie}, libraires-éditeurs | 25, quai Voltaire, 25 | 1881 [-1887]

2 vols.: printed cover as above, title as above verso blank 1 l. advertisement 1 l. pp. 1-102, 1 l.; printed cover, title differing slightly from the above (verso blank) 1 l. pp. 3-127; 8°. These supplements have no separate section devoted to works relating to Muskogean languages, but titles of a few such works appear *passim*.

Copies seen: Congress, Eames, Pilling.

Leeds (Grace). See **Robertson (W. S.)** and **Winslett (D.)**

Legend:

Creek	See Gatschet (A. S.)
Hitchiti	Gatschet (A. S.)
Muskoki	Robertson (A. E. W.)

Lenox: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the Lenox Library, New York City.

Lesley (Robert). See **Gatschet (A. S.)**

— See **Robertson (W. S.)** and **Winslett (D.)**

Letter:

Choctaw	See Adam (W.)
Choctaw	Baker (B.)
Choctaw	Charity (L.)
Choctaw	Hancock (S.)
Choctaw	Johnson (W.)
Choctaw	Kam-pi-lub-bee.
Muskoki	Smith (W.)

Lincecum (Dr. Gideon). [Traditional history of the Choctaws, and of the origin of the mounds.]

Manuscript, pp. 1-551 of letter paper stitched in parts lettered *a* to *w*. The account was ob-

Lincecum (G.)—Continued.

tained by Mr. Lincecum by repeated visits to the house of Chahta immatahah, on Bogue tuklo, Mississippi, between the years 1822 and 1825. It was originally written as the old man delivered it, in the Choctaw language, and was translated into English by Mr. Lincecum between the years 1862 and 1874. It is accompanied by an "Addenda," pp. 1-95, letter paper and foolscap, which consists of a history of Apushimataha, the great chief of one of the three districts into which the Choctaw nation was formerly divided.

Many Choctaw terms, proper names with meanings, etc. occur throughout the work. The original draft, in Choctaw, is destroyed or lost.

The manuscript is now the property of Mrs. S. L. Doran, Hempstead, Texas, a daughter of the collector, who forwarded it to the Bureau of Ethnology for examination in March, 1889.

Lord's prayer:

Choctaw	See Bergholtz (G. F.)
Choctaw	Fauvel-Gouraud (F.)
Choctaw	Folsom (I.)
Choctaw	Shea (J. G.)
Choctaw	Youth's.
Muskoki	Bergholtz (G. F.)
Muskoki	Gallatin (A.)
Muskoki	Harrison (D.) and Aspberry (D. P.)
Muskoki	Loughridge (R. M.)
Seminole	Connelly (J. M.)

Lord's Prayer in Choctaw.

In Schoolcraft (H. R.), Indian Tribes, part 5, p. 592, Philadelphia, 1855, 4°.

Loudon (Archibald). A | selection, | of some | of the most interesting | narratives, | of | outrages, committed | by the | Indians, | in | Their Wars, | with the white people. | Also, | An Account of their Manners, Customs, Traditions, | Religious Sentiments, Mode of Warfare, Military | Tactics, Discipline and Encampments, Treatment | of Prisoners, &c. which are better Explained, and | more Minutely Related, than has been heretofore | done, by any other Author on that subject. Many of the Articles have never before appeared in print. | The whole Compiled from the best Authorities, | By Archibald Loudon. | Volume I [-II]. |

Carlisle: | From the Press of A. Loudon, | (Whitehall.) | 1808[-1811].

2 vols.: title as above verso copyright 1 l. preface pp. iii-vii, letter to the author pp. viii-x, contents pp. xi-xii, text pp. 5-355, 1 p. adv.; title slightly differing from above verso copyright 1 l. contents pp. iii-iv, text pp. 13-369; 16°.—Indian terms and expressions occur here and

Loudon (A.)—Continued.

there in both volumes: Iroquoian, vol. 1, pp. 154, 157, 158, 159, 165, 166, 193, 229, 242, 280, 282; Algonquian, vol. 1, pp. 280, 303, 305, 315, 316, 320, 322, 333, 334, 338, 339, 341, 354; Chikkasah, vol. 2, pp. 264-270, 278, 313, 314, 355, 357, 365.

Copies seen: Congress.

Reprinted as follows:

— A | selection, | of some | of the most interesting | narratives, | of | outrages, committed | by the | Indians, | in | Their Wars, | with the white people. | Also, | An Account of their Manners, Customs, Traditions, Religious Sentiments, Mode of Warfare, Military Tactics, Discipline and Encampments, Treatment of Prisoners, &c. which are better Explained, and | more Minutely Related, than has been heretofore done, by any other | Author on that subject. Many of the Articles have never before appeared in print. The whole Compiled from the best Authorities, | By Archibald Loudon. | Volume I [-II]. |

Carlisle: | From the Press of A. Loudon, | (Whitehall.) | 1808[-1811].

2 vols.: half-title verso note, etc. 1 l. title as above verso original copyright 1 l. pp. iii-x, 1-301, 1 p.; title nearly like above verso original copyright 1 l. pp. iii-iv, 5-357, 8°. "This reprint ['Harrisburg Publishing Company, 1888'] of one of the rarest of American books has been carefully compared with the original in the possession of the State Library of Pennsylvania. No change has been made in the orthography, and the volumes, although not intended to be a *fac simile* edition, are near enough, that being impossible owing to difference in size of page, type, etc. which varies in the original."

Indian terms and expressions: Iroquoian, vol. 1, pp. 132, 133, 139, 162, 193, 237; Algonquian, vol. 1, pp. 236, 257, 267, 286, 287; Chikkasah, vol. 2, pp. 254, 255, 258, 259, 260, 269, 303, 343, 346, *et al.*

Copies seen: Bureau of Ethnology.

Loughridge (Rev. Robert McGill). Nakchokv esyvhi ketv. | Muskokee hymns, collected and revised | by | Rev. R. M. Loughridge. | [Picture.] |

Park Hill: Mission Press. John Candy, printer. 1845.

Pp. 1-47, 24°. Includes the ten commandments and the Lord's prayer.

Copies seen: Boston Athenæum.

For later editions, see Loughridge (R. M.) and Winslett (D.); also Loughridge (R. M.), Winslett (D.), and Robertson (W. S.)

— Mvskoko mopunvkv, | nakchokv setemphetv. | Translation of the introduction to the | shorter catechism

Loughridge (R. M.)—Continued.

into the | Creek language. | By | R. M. Loughridge, | missionary to the Creek Indians. |

Park Hill, | Mission Press: J. Candy & E. Archer, printers. | 1846.

Pp. 1-31, 24°.

Copies seen: American Board of Commissioners, Congress.

For later editions, see Loughridge (R. M.) and Winslett (D.)

[—] Cevsv Klist, | em-opunvkv-hera, | Maro coyvte. | The | gospel | according to | Matthew. | Translated into the Muskokee Language. |

Park Hill: | Mission Press: Edwin Archer, Printer. | 1855.

Pp. 1-153, 24°. Appended, pp. 1-7, is "Opunvkv hera, Cane coyvte," the first chapter of John.

Copies seen: American Bible Society, American Board of Commissioners, Lenox.

[—] Cevsv Klist | em opunvkv-herv | Maro coyvte. | The gospel according to | Matthew, | translated | from the original Greek | into the Muskokee language. |

New York: | American Bible Society, | instituted in the year MDCCCXVI. | 1867.

Title verso blank 1 l. text in Muskokee pp. 3-92, 16°. Mr. Loughridge was assisted by David Winslett as interpreter, and the work was revised by W. S. Robertson and Mrs. A. E. W. Robertson.

Copies seen: American Bible Society, Brinton, British and Foreign Bible Society, Pilling, Powell, Trumbull.

[—] Cevsv Klist | em opunvkv-herv | Maro coyvte. | The gospel according to | Matthew, | translated | from the original Greek | into the Muskokee language. |

New York: | American Bible Society, | instituted in the year MDCCCXVI. | 1875.

Title verso blank 1 l. text in the Muskokee language pp. 3-92, 16°.

Copies seen: Astor, British and Foreign Bible Society, Congress, Dunbar, Eames, Pilling, Powell.

— Terms of relationship of the Creek, collected by Rev. R. M. Loughridge, missionary, Talahasse mission, Creek agency.

In Morgan (L. H.), Systems of consanguinity and affinity of the human family, pp. 293-382, line 31, Washington, 1871, 4°.

Loughridge (R. M.)—Continued.

— On double consonants in the Creek language.

In *Indian Journal*, vol. 4, no. 47, Muskogee, Ind. T. July 29, 1880, folio. (*)

See Robertson (A. E. W.) for an article on the same subject.

— A brief grammar of the Creek language. [1892.]

Manuscript, 18 ll. written on both sides, 4°, in the library of the Bureau of Ethnology.

— English and Creek dictionary. Collected from various sources, and revised by Rev. R. M. Loughridge, A. M., Presbyterian Mission, Wealaka, I. T., 1882. (*)

Manuscript in possession of its author. It is written on both sides the sheets and is in two parts. The first part, Creek and English, contains 713 pp., averaging about 14 words to the page—a total of about 10,000 words. The second part, English and Creek, contains 196 pp., averaging 34 words to the page—a total of about 6,500 words. At the end of the second part is a list of the names of the months and of the numerals. Both parts are alphabetically arranged. See Robertson (A. E. W.)

— and Winslett (D.) *Nakcokv esyvhikety*, Muskokee hymns: collected and revised by Rev. R. M. Loughridge, of the Presbyterian Mission, and David Winslett, interpreter. [One line quotation.] [Two lines Muskokee.]

Park Hill: Mission Press: Edwin Archer, printer: 1851.

Pp. 1-144, 24°.—Temperance pledge, English and Muskokee, p. 139.

Copies seen: Congress.

For an earlier edition, see Loughridge (R. M.)

— *Nakcokv esyvhikety*. Muskokee hymns. Collected and revised by Rev. R. M. Loughridge, A. M., of the Presbyterian Mission, and David Winslett, interpreter. [Two lines quotation, one Muskokee, one English.] Third edition, revised and enlarged.

New York: Mission House, 23 Centre street, 1859.

Title verso Muskokee alphabet 1 l. text pp. 1-210, index pp. 211-216, 16°.—Four Yoochee hymns, pp. 199-203.

Copies seen: Congress.

The Brinley copy, No. 5756, new, sold for 50 cents.

For fourth edition, see Loughridge (R. M.), Winslett (D.), and Robertson (W. S.)

— *Nakcokv esyvhikety*. Muskokee Hymns. Collected and revised by Rev. R. M. Loughridge, D. D., of the Presbyterian Mission, and Rev. David

Loughridge (R. M.) and Winslett (D.)—Continued.

Winslett, interpreter. [Two lines quotation, one English and one Muskokee.]

[Fifth edition, revised.]

Philadelphia: Presbyterian board of publication and sabbath-school work, 1334 Chestnut Street. [1889.]

Title as above verso Muskokee alphabet 1 l. text pp. 3-213, index pp. 214-220, names of translators or writers of hymns p. 221, 2 M. 24°.—Hymns in Muskokee, with English headings, pp. 3-212.—Temperance pledge in English and Muskokee, p. 213.—Hymn "More love to Thee, O Christ," English and Muskokee opposite, 2 final ll.

The list of translators or writers, given on p. 221, is as follows:

D. A.	Rev. Daniel Asbury.
J. D.	John Davis.
J. F.	Rev. John Fleming.
D. H.	David Hodge.
P. H.	Rev. Peter Harrison.
W. H.	Miss Wilmot Hambly.
J. L.	John Liken.
R. M. L.	Rev. R. M. Loughridge.
J. P.	Rev. James Perryman.
J. M. P.	Rev. Joseph M. Perryman.
H. P.	Henry Perryman.
L. P.	Lewis Perryman.
L. C. P.	Legus C. Perryman.
J. R. R.	Rev. J. Ross Ramsay.
A. E. W. R.	Mrs. A. E. W. Robertson.
D. W.	Rev. David Winslett.

Copies seen: Pilling, Powell.

— *Nakcokv setempohety*. Introduction to the shorter catechism. Translated into the Creek language. By Rev. R. M. Loughridge, A. M., and Rev. David Winslett. [Second edition. Revised and improved.]

Philadelphia: Presbyterian Board of Publication, No. 81 Chestnut Street, 1858.

Title verso Muskokee alphabet 1 l. text pp. 3-34, 18°.—Creek catechism, pp. 3-25.—Confession of faith in Creek, pp. 27-30.—Confession of faith in English, pp. 31-34.

Copies seen: Brinton, Congress, Lenox, Powell, Trumbull.

For the first edition, see Loughridge (R. M.)

— *Nakcokv setempohety*. Introduction to the shorter catechism. Translated into the Creek language. By Rev. R. M. Loughridge, A. M., and Rev. David Winslett. [Third edition. Revised and improved.]

Philadelphia: Presbyterian board of publication, 1880.

Title verso Muskokee alphabet 1 l. text pp. 3-30, 18°.—Creek catechism, pp. 3-22.—Confes-

Loughridge (R. M.) and Winslett (D.)—Continued.

sion of faith in Creek, pp. 23-26.—Confession of faith in English, pp. 27-30.

This edition was revised by Mrs. A. E. W. Robertson and N. B. Sullivan.

Copies seen: Pilling, Powell.

— **Nakcokv setempohetv.** | Introduction | to the | shorter catechism. | Translated into the Creek language | by | Rev. R. M. Loughridge, D. D., | and | Rev. David Winslett. | Fourth edition. | Revised and improved. |

Philadelphia: | Presbyterian board of publication, | No. 1334 Chestnut Street. [1886?]

Printed cover: Introduction | to the | shorter catechism | in the | Creek language. |

Philadelphia: | Presbyterian board of publication, | No. 1334 Chestnut Street.

Printed cover 1 l. title verso Muskokee alphabet 1 l. text pp. 3-31, 24°.—Creek catechism, pp. 3-23.—Confession of faith in Creek, pp. 24-27.—Confession of faith in English, pp. 28-31.

Copies seen: Eames, Pilling, Powell.

— **and Land (J. H.) Cevs Klist estonem** | Paptisetv Mvhayet Emen Vfastvte. | The mode of baptism taught and | practiced by Jesus Christ. | By | Rev. R. M. Loughridge, A. M. | Rev. David W. Winslett | and | Mr. J. H. Land, interpreters. |

Muskogee, I. T.: | by the Indian Journal steam job office. | 1885.

Printed cover 1 l. title verso blank 1 l. text in the Muskoki language pp. 3-13, 8°.

Copies seen: Pilling, Powell.

Appended is the following:

— **Hopuetakuce X Baptistetv.** | Infant baptism. | By | Rev. R. M. Loughridge, A. M. | Rev. David W. Winslett, | and | Mr. J. H. Land, interpreters. |

Muskogee, I. T.: | by the Indian Journal steam job office. | 1885.

Title verso blank 1 l. text pp. 17-24, 8°, in the Muskoki language.

Copies seen: Pilling, Powell.

— **and Robertson (W. S.), Nakcokv Esvyhiketv.** Muskokee hymns, collected and revised by Rev. R. M. Loughridge of the Presbyterian Mission and Rev. David Winslett, Interpreter. Fourth edition, revised and enlarged. By Rev. W. S. Robertson.

New York, Mission House, 23 Centre Street, 1868. (*)

221 pp. 24°. Title from Field's Essay, No. 957.

Messrs. S. W. and T. W. Perryman assisted as interpreters in the revision of this edition.

Loughridge (R. M.) and others—Continued.

The Field copy, No. 1395, sold for \$1.37.

— **Nakcokv esvvhiketv.** Muskokee hymns. | Collected and revised by | Rev. R. M. Loughridge, A. M. | of the Presbyterian Mission, | and | Rev. David Winslett, | interpreter. | [Two lines quotation, one English, one Muskokee.] | Fourth edition, revised and enlarged. | By Rev. W. S. Robertson. |

New York: | Mission House, 23 Centre Street. | 1871.

Title verso Muskokee alphabet 1 l. text (in Muskokee, with headings to hymns in English) pp. 3-213, index pp. 214-223, 16°.

Copies seen: Congress, Trumbull.

I have seen editions of this work in all respects similar to above except change of date, and all called fourth edition, as follows: 1873 (Congress), 1878 (Congress), 1880 (Powell), and 1882 (Powell).

The following persons are named as the translators or writers of the hymns in these editions:

Rev. Daniel Asbury,	Rev. Joseph M. Perryman,
John Davis,	Henry Perryman,
Rev. John Fleming,	Legus C. Perryman,
Rev. Peter Harrison,	Lewis Perryman,
David Hodge,	Rev. J. Ross Ramsay,
Miss Wilmot Ham- bly,	Mrs. A. E. W. Robertson,
Rev. R. M. Lough- ridge,	Rev. David Wins- lett.
Rev. James Perry- man,	

"In giving the authorship of the translations of hymns for the fourth edition of 'Muskokee Hymns,' I credited to the second edition (E. 2nd) those translations which were found in that edition, but whose authors' names I could not learn. The printer mistook the 2 for Q, hence the ludicrous and troublesome mistake. It is explained at the foot in 'Explanation of Index' at the close of the fourth edition, but is naturally overlooked by cursory readers."—*Mrs. A. E. W. Robertson.*

For titles of earlier and later editions, see Loughridge (R. M.); also Loughridge (R. M.) and Winslett (D.)

— **Robertson (A. E. W.) and Robertson (W. S.) Opunvkv hera,** | Cane coyvte. | The gospel according to | John, | translated | from the original Greek | into the Muskokee language. |

New York: | American Bible Society, | instituted in the year MDCCCXVI. | 1871.

Pp. 1-73, 16°. The first chapter was translated by Mr. Loughridge (*g. v.*) and appended to Cevs Klist * *. Gospel of Matthew Park Hill, 1855, pp. 1-7.

Copies seen: American Bible Society, Congress.

Loughridge (R. M.) and others—Continued.

[— — —] Opunvkv hera, | Cane
coyvt. | The gospel according to |
John, | translated | from the original
Greek | into the Muskokee language. |

New York: | American Bible Society,
| instituted in the year MDCCCXVI.
| 1875.

Title verso blank 1 l. text in Muskokee pp.
3-73, 16°.

Copies seen: Congress, Eames, Pilling,
Powell.

Robert McGill Loughridge, D. D., was born at Laurensville, S. C., December 24, 1809. His father, James Loughridge, was a native of the north of Ireland, and his mother, Deborah Ann McGill, a native of South Carolina. When he was fourteen years of age his father moved to Alabama. When twenty-one years of age, having determined to enter the ministry, after a few months' study under his pastor, he entered the Mesopotamia (Alb.) Academy, and four years afterwards (November, 1834) Miami University, at Oxford, Ohio, from which he was graduated in 1837. He then spent one year at the Theological Seminary at Princeton, N. J., and two years in private study under his pastor, at Eutaw, Ala., being licensed to preach April 9, 1841.

Having been selected by the Presbyterian Board of Foreign Missions to visit the Creeks and to ascertain their attitude toward the ministration of the gospel amongst them, on November 2, 1841, he started for the Indian Territory, and there made arrangements for teaching and preaching among the Creeks, after which he returned to Alabama. On the 15th of October, 1842, he was ordained to the full work of the ministry as a missionary to the Creek Indians. On the 5th of February, 1843, he arrived with his wife at the Verdigris Landing, and immediately established a school at the town of Kowetah. The Kowetah Boarding-School became very popular and gradually increased in numbers, until finally it was not only itself enlarged, but the Tullahassee Manual Labor School was established, of which Mr. Loughridge was made superintendent. The Tullahassee school continued in a very prosperous condition until July 10, 1861, when it was suddenly suspended because of the war between the States. The Kowetah school was also brought to a close and never again opened. Mr. Loughridge thereupon moved to the Cherokee Nation, and subsequently to Texas, where for several years he was engaged in the ministry.

In December, 1880, Mr. Loughridge and his wife were reappointed by the Foreign Board as missionaries to the Creek Indians in the Indian Territory. The Tullahassee Boarding-School building having accidentally been burned, the

Loughridge (R. M.)—Continued.

Nation determined to rebuild on a larger scale, and to locate it at Wealaka. Accordingly a large brick building was erected and placed under the care of the Presbyterian Board of Foreign Missions. Mr. Loughridge was appointed superintendent, and opened the school with the full number of one hundred pupils in November, 1882. After two years' service in that capacity he resigned, and has since devoted himself to preaching in various places among the people and to the preparation of books in the Creek or Muskoki language.

Ludewig (Hermann Ernst). The | litera-
ture | of | American aboriginal lan-
guages. | By | Hermann E. Ludewig. |
With additions and corrections | by
professor Wm. W. Turner. | Edited by
Nicolas Trübner. |

London: | Trübner and co., 60, Pater-
noster row. | MDCCCLVIII [1858].

Half title "Trübner's bibliotheca glottica I"
verso blank 1 l. title as above verso printer
1 l. pp. v-viii, contents verso blank 1 l. editor's
advertisement pp. ix-xii, biographical memoir
pp. xiii-xiv, introductory pp. xv-xxiv, text
pp. 1-246, index pp. 247-256, errata pp. 257-258,
8°. Arranged alphabetically by families. Ad-
denda by Wm. W. Turner and Nicolas Trüb-
ner, pp. 210-246.

Contains a list of grammars and vocabularies,
and among others of the following peoples:
Chickasaw, p. 39; Choctaw, pp. 46, 218; Creek
or Muskohgee, pp. 127, 232; Hitchitee, p. 81;
Seminole, pp. 169, 238.

Copies seen: Congress, Eames, Pilling.

At the Fischer sale a copy, No. 930, brought
5s. 6d.; at the Field sale, No. 1403, \$2.63; at the
Squier sale, No. 699, \$2.62; another copy, No.
1906, \$2.38. Priced by Leclerc, 1878, No. 2075,
15 fr. The Pinart copy, No. 565, sold for 25 fr.,
and the Murphy copy, No. 1540, for \$2.50. Priced
by Clarke, 1886, No. 6751, \$4; by Koehler, 10 M.

Dr. Ludewig has himself so fully detailed the
plan and purport of this work that little more
remains for me to add beyond the mere state-
ment of the origin of my connection with the
publication, and the mention of such additions
for which I am alone responsible, and which,
during its progress through the press, have
gradually accumulated to about one-sixth of
the whole. This is but an act of justice to the
memory of Dr. Ludewig; because at the time of
his death, in December, 1856, no more than 172
pages were printed off, and these constitute the
only portion of the work which had the benefit
of his valuable personal and final revision.

Similarity of pursuits led, during my stay in
New York in 1855, to an intimacy with Dr.
Ludewig, during which he mentioned that he,
like myself, had been making bibliographical
memoranda for years of all books which serve
to illustrate the history of spoken language.

Ludewig (H. E.)—Continued.

As a first section of a more extended work on the literary history of language generally, he had prepared a bibliographical memoir of the remains of aboriginal languages of America. The manuscript had been deposited by him in the library of the Ethnological Society at New York, but at my request he once most kindly placed it at my disposal, stipulating only that it should be printed in Europe, under my personal superintendence.

Upon my return to England, I lost no time in carrying out the trust thus confided to me, intending then to confine myself simply to producing a correct copy of my friend's manuscript. But it soon became obvious that the transcript had been hastily made, and but for the valuable assistance of literary friends, both in this country and in America, the work would probably have been abandoned. My thanks are more particularly due to Mr. E. G. Squier, and to Prof. William W. Turner, of Washington, by whose considerate and valuable co-operation many difficulties were cleared away, and my editorial labors greatly lightened. This encouraged me to spare neither personal labor nor expense in the attempt to render the work as perfect as possible. With what success must be left to the judgment of those who can fairly appreciate the labors of a pioneer in any new field of literary research.—*Editor's advertisement.*

Dr. Ludewig, though but little known in this country [England], was held in considerable esteem as a jurist, both in Germany and the United States of America. Born at Dresden in 1809, with but little exception he continued to reside in his native city until 1844, when he emigrated to America; but though in both countries he practiced law as a profession, his bent was the study of literary history, which was evidenced by his "*Livre des Ana, Essai de Catalogue Manuel*," published at his own cost in 1837, and by his "*Bibliothekonomie*," which appeared a few years later.

But even whilst thus engaged, he delighted in investigating the rise and progress of the land of his subsequent adoption, and his researches into the vexed question of the origin of the people of America gained him the highest consideration, on both sides of the Atlantic, as a man of original and inquiring mind. He was a contributor to Naumann's "*Serapeum*;" and amongst the chief of his contributions to that journal may be mentioned those on "*American Libraries*," on the "*Aids to American Bibliography*," and on the "*Book-trade of the United States of America*." In 1846 appeared his "*Lit-*

Ludewig (H. E.)—Continued.

erature of American Local-History," a work of much importance, and which required no small amount of labour and perseverance, owing to the necessity of consulting the many and widely-scattered materials, which had to be sought out from apparently the most unlikely channels.

These studies formed a natural induction to the present work on "*The Literature of American Aboriginal Languages*," which occupied his leisure concurrently with the others, and the printing of which was commenced in August, 1856, but which he did not live to see launched upon the world; for at the date of his death, on the 12th of December following, only 172 pages were in type. It had been a labour of love with him for years; and if ever author were mindful of the *nonnum prematur in annum*, he was when he deposited his manuscript in the library of the American Ethnological Society, diffident himself as to its merits and value on a subject of such paramount interest. He had satisfied himself that in due time the reward of his patient industry might be the production of some more extended national work on the subject; and with this he was contented; for it was a distinguishing feature in his character, notwithstanding his great and varied knowledge and brilliant acquirements, to disregard his own toil, even amounting to drudgery if needful, if he could in any way assist the promulgation of literature and science.

Dr. Ludewig was a corresponding member of many of the most distinguished European and American literary societies, and few men were held in greater consideration by scholars both in America and Germany, as will readily be acknowledged should his voluminous correspondence ever see the light. In private life he was distinguished by the best qualities which endear a man's memory to those who survive him—he was a kind and affectionate husband and a sincere friend. Always accessible, and ever ready to aid and counsel those who applied to him for advice upon matters pertaining to literature, his loss will long be felt by a most extended circle of friends, and in him Germany mourns one of the best representatives of her learned men in America—a genuine type of a class in which, with singular felicity, to genius of the highest order is combined a painstaking and plodding perseverance but seldom met with beyond the confines of the "*Fatherland*."—*Biographic memoir.*

Lykins (Jonathan). See **Davis (J.)** and **Lykins (J.)**

M.

MacCauley (*Rev. Clay*). The Seminole Indians of Florida. By Clay MacCauley.

In Bureau of Ethnology, fifth ann. rept. pp. 469-531, Washington, 1887, 8°.

Besides a number of scattered terms, this article contains the numerals 1-20 and divisions of time in the Seminole language.

Issued separately as follows:

— The | Seminole Indians of Florida | by | Clay MacCauley | Extract from the Fifth Annual Report of the Bureau of Ethnology | [Design] |

Washington | Government Printing Office | 1838

Printed cover, half-title verso blank 1 l. contents pp. 471-472, illustrations p. 473, text pp. 475-531, royal 8°.

Copies seen: Bureau of Ethnology, Pilling, Powell.

McIntosh (John). The | discovery of America, | by | Christopher Columbus; | and the | origin | of the | North American Indians. | By J. Mackintosh [*sic*].

Toronto: | printed by W. J. Coates, King street. | 1836. (*)

Pp. 1-152, 8°.—A comparative view of the Indian and Asiatic languages, pp. 100-103, contains words from a number of American languages, among them the Chickasaw and Muskohge.

Title furnished by Mr. Charles H. Hull, from a copy in the library of Cornell University.

— The | origin | of the | North American Indians; | with a faithful description of their manners and customs, both civil | and military, their religions, languages, dress, and | ornaments. | To which | is prefixed, a brief view of [*sic*] the creation of the world, the situation | of the garden of Eden, the Antediluvians, the foundation of | nations by the posterity of Noah, the progenitors | of the N. Americans and the discovery | of the New World by Columbus. | Concluding with a copious selection of Indian speeches, the antiquities of America, the civilization of the Mexicans, and some | final observations on the origin of the | Indians. | By John McIntosh. |

New York: | Published by Nafis & Cornish, | 278 Pearl Street. | 1843.

Pp. iii-xxxvi, 37-311, 8°.—Linguistics as above, pp. 100-103.

McIntosh (J.)—Continued.

Copies seen: Astor, British Museum, Congress.

Some copies titled as above bear the date 1814. (*)

— The | Origin | of the | North American Indians; | with a faithful description of their manners and | customs, both civil and military, their | religions, languages, dress, | and ornaments: | including | various specimens of Indian eloquence, as well as histor- | ical and biographical sketches of almost all the | distinguished nations and celebrated | warriors, statesmen and orators, | among the | Indians of North America. | New edition, improved and enlarged. | By John McIntosh. |

New-York: Published by Nafis & Cornish, | 278 Pearl Street. | Philadelphia—John B. Perry. [1844.]

Pp. i-xxxv, 30-345, 12°.—Linguistics as above, pp. 101-104.

Copies seen: British Museum.

Some copies with title as above have slightly differing imprints, the third line thereof being: St. Louis, (Mo.)—Nafis, Cornish & Co. (*)

The Brinley sale catalogue, No. 5427, titles an edition New York [1846], a copy of which sold for \$1.

— The | origin | of the | North American Indians; | with a | faithful description of their manners and | customs, both civil and military, their | religions, languages, dress, | and ornaments: | including | various specimens of Indian eloquence, as well as histor- | ical and biographical sketches of almost all the | distinguished nations and celebrated | warriors, statesmen and orators, | among the | Indians of North America. | New edition, improved and enlarged. | By John McIntosh. |

New York: | Cornish, Lamport & Co., publishers, | No. 8 Park Place. | 1849.

Pp. 1-345, 8°.—Linguistics as above, pp. 101-104.

Copies seen: Boston Public, British Museum. Leclerc, 1878, No. 945, prices a copy 20 fr.

There is an edition of 1853, which is in all other respects similar to the above. (Congress.)

— The | Origin | of the | North American Indians; | with a | faithful description

McIntosh (J.)—Continued.

of their manners and | customs, both civil and military, their | religions, languages, dress, | and ornaments. | Including | various specimens of Indian eloquence, as well as histor- | ical and biographical sketches of almost all the | distinguished nations and celebrated | warriors, statesmen and orators, | among the | Indians of North America. | New Edition, improved and enlarged. | By John McIntosh. |

New York: | Sheldon, Blakeman and Co. | No. 115 Nassau Street. | 1857.

1 p. l. pp. v-xxxv, 39-345, 8°.—Linguistics as above, pp. 101-104.

Copies seen: British Museum.

Some copies with the foregoing title, and with the same collation and contents, have the imprint, New York: | Sheldon and Company. | No. 115 Nassau Street. | 1858. (Wisconsin Historical Society.) Some copies with the latter imprint are dated 1859.

McKillop (John). See **Robertson (W. S.)**, **McKillop (J.)**, and **Winslett (D.)**

John McKillop was one of the younger children of a Scotch-Irish minister who came to the United States in youth and married a sister of Rev. James Perryman. John was a young man of fine talents, and was educated at the Cowetah and Tullahassee mission schools. The translation of Rev. Newman Hall's tract "Come to Jesus," in which Mr. McKillop had a large share, is much liked by the Creeks, as it is so well expressed. He was early left an orphan, and died in 1851.—*Mrs. Robertson.*

McKinney (Thompson). [An article in the Choctaw language.]

In *Indian Missionary*, vol. 3, no. 7, p. 3, Atoka, Ind. T. July, 1887, 4°.

The article occupies about one-third of a column of the paper, and consists of an interview between an old Muskoki chief and General Oglethorpe at Yamacraw Bluff, near Savannah; translated by the Hon. Thompson McKinney, ex-governor of the Choctaw Nation.

McPherson (G.), *editor*. See **Star Vindicator**.**Martin (Henry A.)** Enduring pleasure. Vfactekv kawapetv.

In *Indian Missionary*, vol. 4, no. 8, p. 2, Atoka, Ind. T. August, 1888, 4°.

An article in English followed by the equivalent Muskoki, headed respectively as above. The translation into Muskoki was made by Mr. Martin and occupies two-thirds of a column.

— **Paptisctv ohfatcv**. Translated by **Henry [A.] Martin**, a Seminole. [1888.]

No title, heading as above, pp. 1-8, 16°.—"Facts on baptism," in the Muskoki language.

Copies seen: Pilling, Powell.

Martin (H. A.)—Continued— **Heyan ohketehecakes**.

In *Indian Missionary*, vol. 4, no. 12, p. 2, Atoka, Ind. T. December, 1888, 4°.

"Take notice of this," being a translation into the Muskoki language of a notice to subscribers, in English, which immediately precedes; occupies half a column.

— [Two articles in the Muskoki language.]

In *Indian Missionary*, vol. 5, no. 2, p. 2, Atoka, Ind. T. February, 1889, folio.

The first article occupies nearly the whole of the first column, and is signed "Henry A. Martin." The second article occupies portions of the second and third columns, and is headed "Translation from an article in the *Christian Advocate*." Though it is not signed, the inference that Mr. Martin made the translation is drawn from an editorial commencing: "We have secured the service of Bro. Henry A. Martin, of the Indian University, as editor of the Muskogee Department."

— **Aphokv** [in the Muskoki language].

In *Indian Missionary*, vol. 5, no. 3, p. 7, Atoka, Ind. T. March, 1889, 4°.

It occupies the larger part of one column, and is signed by Mr. Martin. The general editor of the paper informs me that the article is a salutatory.

— [Dialogue on baptism, in the Muskoki language.]

In *Indian Missionary*, vol. 5, no. 3, p. 7, no. 4, p. 7, Atoka, Ind. T. March and April, 1889, 4°.

Occupies two columns in the *March* number and one in the *April*; unsigned. The discussion is between "Henry" and "Dr. Jones."

Mr. Martin is a Seminole, at present a theological student in the Indian University, Muskogee, Ind. T., and is said to be a bright and promising young man.

Maskoke semahaycta. See **Fleming (J.)**

Massachusetts Historical Society: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that society, Boston, Mass.

Mekko (Cane). [An article in the Muskoki language.]

In *Indian Missionary*, vol. 3, no. 9, p. 6, Atoka, Ind. T. September, 1887, 4°.

The article is dated "Depe Ferk, Ind. T., Hocust 15, 1887," and signed with the above name. No heading. Occupies half a column.

— **Tecvkeyvte toyackat**.

In *Indian Missionary*, vol. 4, no. 4, p. 6, Atoka, Ind. T. April, 1888, 4°.

"Our brethren," in the Muskoki language; occupies one-third of a column; signed "Cane Mekko."

Methodist discipline. Stekapuke (¶56).
No. 1.

In *Our Brother in Red*, vol. 7, no. 2, p. 3, Muskogee, Ind. T. September 15, 1888, folio.

In the Muskoki language. Occupies half a column. Headed as above and closed with the statement "To be continued."

Mikko (John). See **Mekko (Cane).****Mikasuki:**

Vocabulary See Gatschet (A. S.)
Vocabulary Gibbs (G.)
See also Hitchiti; also Muskoki.

Morgan (Lewis Henry). Smithsonian Contributions to Knowledge. [218 | Systems | of | consanguinity and affinity | of the | human family. | By | Lewis H. Morgan. |

Washington City : | published by the Smithsonian Institution. | 1871.

Title on cover as above, inside title differing from above in imprint only 1 l. advertisement p. iii verso blank, preface pp. v-ix verso blank, contents pp. xi-xii, text pp. 1-590, 14 plates, 4°. Forms vol. 17 of Smithsonian contributions to knowledge, such issues having no cover title, but the general title of the series and 6 other prel. ll. preceding inside title given above.

Comparative vocabulary of the Minnataree, Crow, Chocta (from Byington), Creek (from Casey and others), p. 183.—Table of relationships in Chocta, p. 194.

System of consanguinity and affinity of the Ganowanian family, pp. 291-382, includes (lines 28-31) the following languages: Chocta (from Edwards and Byington), Chocta (from Copeland), Chickasa (from Copeland), and Creek (from Loughridge).

Copies seen : Astor, British Museum, Bureau of Ethnology, Congress, Eames, Pilling, Trumbull.

At the Squier sale a copy, No. 830, sold for \$5.50. Quaritch, No. 12425*, priced a copy 4l.

— Ancient society | or | researches in the lines of human progress | from savagery, through barbarism | to civilization | by | Lewis H. Morgan, LL. D | Member of the National Academy of Sciences. Author of "The League of the Iroquois," "The American Beaver and his Works," "Systems of Consanguinity and Affinity of the Human Family," Etc. [Two lines quotation.] | [Design.] |

New York | Henry Holt and company, 1877.

Title as above verso copyright notice 1 l. dedication verso quotation 1 l. preface pp. v-viii, contents pp. ix-xvi, text pp. 1-554, index pp. 555-560, 8°.—List of gentes of the Creeks, p. 161;

Morgan (L. H.)—Continued.

of the Choctaws, p. 162; of the Chickasaws, p. 163.

Copies seen : British Museum, Bureau of Ethnology, Congress.

Priced by Clarke, 1886, No. 6534, \$4.

Some copies with title otherwise as above have the imprint: London | Macmillan and Co. | 1877. (British Museum.) There is also a New York edition of 1878, with title otherwise as above. (Bureau of Ethnology.)

— Aboriginal geographic terms, chiefly river names. [1880.]

Manuscript, 7 pp. in the library of the Bureau of Ethnology. Among the languages represented is the Chocta.

Lewis H. Morgan was born in Aurora, Cayuga County, N. Y. November 21, 1818. He was graduated by Union College, Schenectady, in the class of 1840. Returning from college to Aurora, Mr. Morgan joined a secret society composed of the young men of the village and known as the Grand Order of the Iroquois. This had a great influence upon his future career and studies. The order was instituted for sport and amusement, but its organization was modeled on the governmental system of the Six Nations; and, chiefly under Mr. Morgan's direction and leadership, the objects of the order were extended, if not entirely changed, and its purposes improved. To become better acquainted with the social polity of the Indians, young Morgan visited the aborigines remaining in New York, a mere remnant, but yet retaining to a great extent their ancient laws and customs; and he went so far as to be adopted as a member by the Senecas. Before the council of the order, in the years 1844, 1845, and 1846, he read a series of papers on the Iroquois, which, under the nom de plume of "Skenandoah," were published as above. Mr. Morgan died in Rochester, N. Y. December 17, 1881.

Müller (Dr. Friedrich). Die Sprachen | der | schlichthaarigen Rassen | von | Dr. Friedrich Müller | Professor [&c. eight lines]. | I. Abtheilung. | Die Sprachen der australischen, der hyperboreischen | und der amerikanischen Rasse [sic]. | Wien 1832. | Alfred Hölder | K. K. Hof- und Universitäts-Buchhändler | Rothenthurnstrasse 15.

Printed cover, general title recto blank 1 l. title as above verso notice 1 l. dedication verso blank 1 l. preface pp. vii-viii, contents pp. ix-x, text pp. 1-440, 8°. Forms pt. 1 of vol. 2 of *Grundriss der Sprachwissenschaft*, Wien, 1876-1882, 2 vols. 8°.—Die Sprache der Choctaw (a grammatic sketch of the language), pp. 232-238. Numerals 1-12, 20, 50, 100, 1000 of the Choctaw and Maskoki, p. 238.

Copies seen : Astor, British Museum, Bureau of Ethnology, Watkinson.

Munroe (C. K.) The | Florida Annual | Impartial and Unsectional | 1884 | With | large new sectional map. | Edited by | C. K. Munroe |

Office of publication | 140 Nassau street, New York | 1883

Pp. 1-207, map, 8°.—Seminole terms for "orange," "sweet orange," "sour orange," p. 184.—Seminole and English vocabulary of about 160 words, and numerals 1-10, pp. 204 and 206. *Copies seen*: Congress.

[**Murrow** (Rev. Joseph Samuel).] Oka isht baptismochi | micha | opiaka impa | keyukmöt. | [Four lines in Choctaw.] | Tanisin, Teksis: | Murray, holisso ai ikbe. [1837.]

Title as above, pp. 2-8, 18°.—A tract on baptism and communion, in the Choctaw language. In its preparation Mr. Murrow had the assistance of John James.

Copies seen: Pilling, Powell.

—, editor. See **Indian Missionary**.

Joseph Samuel Murrow was born in Richmond County, Georgia, June 7, 1835. He acquired his education at Springfield Academy, Effingham County, and at Mercer University, Green County, Georgia. In the fall of 1857 he was appointed a missionary to the Indians by the Rehoboth Baptist Association of Georgia, and has since labored among the Muskokis, Choctaws, Seminoles, Chikasaws, and Cherokees, having organized thirty churches, ordained thirty-eight native preachers, and baptized over fifteen hundred persons, mostly Indians.

Murrow (Mrs. Kathrina Lois). [An article in the Choctaw language.]

In *Indian Missionary*, vol. 4, no. 2, p. 2, Atoka, Ind. T. February, 1888, 4°.

No heading; signed "K. L. Ellett" (Mrs. Murrow's maiden name). Occupies nearly a column of the paper.

Mrs. Kathrina Lois Murrow (*née* Ellett), was born at Bedford, Cuyahoga County, Ohio, March 29, 1848. Her education was acquired at Oberlin and Granville, and she taught school in that State some four years. After graduating from the Women's Baptist Home Missionary Society Training School, at Chicago, she went to the Indian Territory as a missionary of that society in August, 1881. For five years she taught in the Indian University and did general missionary work among Indian women. June 20, 1888, she was married to the Rev. J. S. Murrow, of Atoka, editor of *The Indian Missionary*.

Muskogee Phoenix. | Volume I. Muskogee, Indian Territory, Thursday, February 16, 1883. Number I [-Vol. 2. Number 14. May 23, 1889.]

Begun as a four-page folio, on August 16 it was enlarged to eight pages, an editorial in that issue saying: "Phoenix greets its readers with

Muskogee Phoenix—Continued.

this, its twenty-seventh issue—the first in the new half year of its usefulness—in a new and greatly enlarged form." At first the names of Leo E. Bennett as manager and F. C. Hubbard as assistant appeared on the editorial page; later, these titles were changed to editor and manager, respectively.

I have seen all the issues to May 23, 1889, except eight.

Baker (B.) [Two articles in the Choctaw language], vol. 1, no. 47, p. 8, January 3, 1889.

Harjo (H. M.) *Etenvococtv* (Creek), vol. 1, no. 52, supplement, February 7, 1889.

Copies seen: Pilling.

Muskoki. [Advertisements in English and Muskoki. St. Louis, 1884.]

Two large posters or hand-bills in Muskoki, accompanied by the English equivalent on separate sheets. They begin: "Still ahead and don't you forget it," and "Quit playing cards! Hang up your fiddle! and go to Turner's in Okmulgee."

Copies seen: Pilling, Powell.

Muskoki:

Advertisement	See Muskoki.
Assistant	Fleming (J.)
Authorities	Pick (B.)
Bible:	
Genesis	Ramsay (J. R.)
Psalms	Ramsay (J. R.)
New testament	Robertson (A. E. W.) and others.
Matthew (in part)	Davis (J.) and Lykins (J.)
Matthew	Loughridge (R. M.)
Matthew (in part)	Robertson (A. E. W.)
Mark (in part)	Davis (J.) and Lykins (J.)
Mark	Robertson (A. E. W.)
Luke	Robertson (A. E. W.)
John (in part)	American Bible Society.
John (in part)	Bible Society.
John	Buckner (H. F.) and Herrod (G.)
John	Davis (J.) and Lykins (J.)
John (in part)	Loughridge (R. M.)
John	Loughridge (R. M.) and others.
Acts	Robertson (A. E. W.)
Romans	Robertson (A. E. W.)
Corinthians	Robertson (A. E. W.)
Galatians	Robertson (A. E. W.)
Ephesians	Robertson (A. E. W.)
Philippians	Robertson (A. E. W.)
Colossians	Robertson (A. E. W.)
Thessalonians I, II	Robertson (A. E. W.)
Timothy I, II	Robertson (A. E. W.)
Titus	Robertson (A. E. W.)
Philemon	Robertson (A. E. W.)
Hebrews	Robertson (A. E. W.)
James	Robertson (A. E. W.)
Peter I, II	Robertson (A. E. W.)

Muskoki — Continued.

Bible—Continued.	
John I, II, III	Robertson (W. S.)
Jude	Robertson (A. E. W.)
Revelation	Robertson (A. E. W.)
Conjugations	Pike (A.)
General discussion	Bartram (W.)
General discussion	Gatschet (A. S.)
General discussion	McIntosh (J.)
General discussion	Trumbull (J. H.)
Geographic names	Gatschet (A. S.)
Geographic names	Haines (E. M.)
Geographic names	Pickett (A. J.)
Geographic names	Schoolcraft (H. R.)
Glossary	Robertson (A. E. W.)
Grammar	Bucknar (H. F.) and Herrod (G.)
Grammatic comments	Adelung (J. C.) and Vater (J. S.)
Grammatic comments	Gallatin (A.)
Grammatic comments	Shea (J. G.)
Grammatic treatise	Brinton (D. G.)
Hymn-book	Asbury (D. B.)
Hymn book	Buckner (H. F.) and Herrod (G.)
Hymn-book	Fleming (J.)
Hymn-book	Loughridge (R. M.)
Hymn-book	Loughridge (R. M.) and Winslett (D.)
Hymn-book	Loughridge (R. M.) and others.
Hymn-book	Robertson (A. E. W.)
Hymn-book	Harrison (P.) and Aspberry (D. P.)
Hymns	Davis (J.) and Lykins (J.)
Hymns	Muskoki.
Hymns	Robertson (A. E. W.)
Laws	Perryman (L. C.)
Legend	Robertson (A. E. W.)
Letter	Smith (W.)
Lord's prayer	Bergholtz (G. F.)
Lord's prayer	Gallatin (A.)
Lord's prayer	Harrison (D.) and Aspberry (D. P.)
Lord's prayer	Loughridge (R. M.)
Numerals	Haines (E. M.)
Numerals	James (E.)
Numerals	Jarris (S. F.)
Numerals	Müller (F.)
Periodical	Indian Champion.
Periodical	Indian Journal.
Periodical	Indian Missionary.
Periodical	Muskogee Phoenix.
Periodical	Our Brother in Red.
Periodical	Our Monthly.
Primer	Fleming (J.)
Proper names	Catalogue.
Proper names	Catlin (G.)
Proper names	Muskoki.
Proper names	Treaties.
Sentences	Gallatin (A.)
Sermon	Fleming (J.)
Spelling-book	Harrison (P.) and Aspberry (D. P.)
Teacher	Fleming (J.)

Muskoki -- Continued.

Text	Berryhill (D. L.)
Text	Grayson (G. W.)
Text	Indian Journal.
Text	Land (J. H.)
Text	Martin (H. A.)
Text	Mekko (C.)
Text	Methodist.
Text	Palmer (W. A.)
Text	Perryman (L. C.)
Text	Robertson (A. E. W.)
Text	Smith (G. G.)
Text	Smith (J.)
Text	Setekapake.
Text	Sullivan (N. B.)
Text	Winslett (D.)
Tract	Martin (H.)
Tract	Robertson (W. S.) and others.
Tract	Winslett (D.)
Vocabulary	Adelung (J. C.) and Vater (J. S.)
Vocabulary	Balbi (A.)
Vocabulary	Barton (B. S.)
Vocabulary	Casey (J. C.)
Vocabulary	Chamberlain (A. F.)
Vocabulary	Chronicles.
Vocabulary	Drako (S. G.)
Vocabulary	Gallatin (A.)
Vocabulary	Gatschet (A. S.)
Vocabulary	Haines (E. M.)
Vocabulary	Latham (R. G.)
Vocabulary	Laudonnière (R.)
Vocabulary	Muskoki.
Vocabulary	Schoolcraft (H. R.)
Vocabulary	Smith (B.)
Words	Adair (J.)
Words	Bollaert (W.)
Words	Brinton (D. G.)
Words	Fitch (A.)
Words	Latham (R. G.)
Words	Rockwell (E. F.)
Words	Schomburgk (R. H.)
Words	Schoolcraft (H. R.)
Words	Smet (P. J. de)
Words	Vail (E. A.)
Words	Vater (J. S.)
	See also Creek; also Mikasuki.

Muskoki hymn: What a friend we have in Jesus.

Manuscript, 1 l. folio, in the library of the Bureau of Ethnology.

Muskoki names. [186-]

Manuscript, 4 ll. 4° and folio, in the library of the Bureau of Ethnology. Probably by Gen. Albert Pike.

Names of places, some with English meanings, ll. 1-2.—Chiefs and officers in 1861, l. 2.—Other Indian names, l. 3.—Chiefs of Comanches, Wichitas, Caddos, Toncawes, and Delawares, l. 3.—The six bands of Comanches or Nē-ūm, with English meanings, l. 4.—Other bands (4), with English meanings, l. 4.

Muskoki vocabulary, Creek dialect. [1867.]

Manuscript, 10 ll. folio, 211 words, in the library of the Bureau of Ethnology. The Creek is accompanied by a parallel column of Cherokee.

Muskoki vocabulary. (*)

Manuscript, 11 pp. folio, in the library of Dr. J. G. Shea, Elizabeth, N. J.

Muskokvike enakokv. See **Asbury** (D. B.)

Mvskoke mopunvkv. See **Loughridge** (R. M.)

Mvskoke nakkokv oskerretv. See **Robertson** (W. S.) and **Winslett** (D.)

Mvskoke nettvakv. See **Robertson** (A. E. W.)

Mvskoki imvnaitv. See **Fleming** (J.)

N.

Nakchokv esyvhioktv Muskokee. See **Loughridge** (R. M.)

Nakokv es korokv * * * Muskokee. See **Robertson** (W. S.) and **Winslett** (D.)

Nakokv esyvhioktv Muskokee. See **Loughridge** (R. M.) and **Winslett** (D.)

Nakokv esyvhioktv Muskokee. See **Loughridge** (R. M.), **Winslett** (D.), and **Robertson** (W. S.)

Nakokv setompohoktv * * * Creek. See **Loughridge** (R. M.) and **Winslett** (D.)

Nana a kaniohmi [Choctaw]. See **Williams** (L. S.)

New birth [Choctaw]. See **Williams** (L. S.)

New Testament * * * Choctaw. See **Wright** (A.) and **Byington** (C.)

Newcomb (Harvey). The | North American Indians: | being | a series of conversations | between | a mother and her children, | illustrating the | character, manners, and customs | of the | natives of North America. | Adapted both to the general Reader and to the Pupil of the | Sabbath School. | in two volumes. | Vol. I [-II]. By Harvey Newcomb. |

Pittsburgh: | published by Luke Loomis, | No. 79, Market street. | [1835.]

2 vols.: pp. i-viii, 9-169; i-iv, 5-169, 16^o.—Appendix, vol. 1, pp. 155-169, contains remarks on Indian languages, from Boudinot's Star in the West, Adair, Colden, and Edwards, and a table from Edwards of English, Charribbee, Creek, Mohegan, and Hebrew words.

Copies seen: British Museum, Congress, Wisconsin Historical Society.

Harvey Newcomb, clergyman, born in Thet-

Newcomb (H.)—Continued.

ford, Vt. September 2, 1803; died in Brooklyn, N. Y. August 30, 1863. He removed to western New York in 1818, engaged in teaching for eight years, and from 1826 till 1831 edited several journals, of which the last was the "Christian Herald," in Pittsburgh, Pa. For the ten following years he was engaged in writing and preparing books for the American Sunday-School Union. He was licensed to preach in 1840, took charge of a Congregational church in West Roxbury, Mass. and subsequently held other pastorates. He was an editor of the Boston "Traveller" in 1849, and in 1850-'51 assistant editor of the "New York Observer," also preaching in the Park Street Mission Church of Brooklyn, and in 1859 he became pastor of a church in Hancock, Pa. He contributed regularly to the Boston "Recorder" and to the "Youth's Companion," and also to religious journals. He wrote 178 volumes, of which fourteen are on church history, the others being chiefly books for children. He also was the author of "Manners and Customs of the North American Indians" (2 vols. Pittsburgh, 1835).—*Appleton's Cyclop. of Am. Biog.*

Nitvk hollo nitvk [Choctaw]. See **Williams** (L. S.)

Notices | of | east Florida, | with an account | of the | Seminole nation of Indians. | By a recent traveller in the province. |

Charleston: | printed for the author, | By A. E. Miller, 4 Broad-street. | 182?. Pp. 1-106, 16^o.—Vocabulary of the Seminole language, pp. 97-105.

Copies seen: Boston Public.

Nougaret (Pierre Jean Baptisto). See **Bourgeois** (—).

Numerals:

Alabama	See Trumbull (J. H.)
Chikasaw	Gatschet (A. S.)
Chikasaw	Haines (E. M.)
Chikasaw	James (E.)
Chikasaw	Jarvis (S. F.)

numerals — Continued.

Choctaw	Drake (S. G.)
Choctaw	Drennen (J.)
Choctaw	Emerson (E. R.)
Choctaw	Haines (E. M.)
Choctaw	Haldeman (S. S.)
Choctaw	Holmes (A.)
Choctaw	James (E.)
Choctaw	Jarvis (S. F.)
Choctaw	Müller (F.)
Choctaw	Trumbull (J. H.)

Numerals — Continued.

Choctaw	Young (F. B.)
Creek	Haldeman (S. S.)
Creek	Jarvis (S. F.)
Creek	Trumbull (J. H.)
Hitchiti	Haines (E. M.)
Hitchiti	Trumbull (J. H.)
Muskoki	Haines (E. M.)
Muskoki	James (E.)
Muskoki	Jarvis (S. F.)
Muskoki	Müller (F.)

O.

O'Callaghan (Edmund Bailey). A list of editions of the holy scriptures and parts thereof, printed in America previous to 1860: with introduction and bibliographical notes. By E. B. O'Callaghan.

Albany: Munsell & Rowland, 1861.

Title as above verso copyright 1 l. dedication verso blank 1 l. introduction pp. v-liv, list of some of the errors and variations found in modern Douay bibles 3 unnum. ll. (verso of the last, errata), text pp. 1-392, index pp. 393-415, plates, large 8°. Arranged chronologically. — Titles of parts of the bible in various American languages, among them the Choctaw, appear passim.

Copies seen: Bureau of Ethnology, Congress, Eames, Lenox.

The Menzies copy, No. 1516, half blue levant morocco, gilt top, uncut, brought \$9.25. Quaritch, No. 30233, priced a half morocco, gilt top copy, 2l. 16s.; Clarke & Co., 1886 cat., No. 5873, a half calf, gilt top copy, \$6; Leclerc, 1887 Supp., No. 3403, an uncut copy, 75 fr.

Edmund Bailey O'Callaghan, historian, born in Mallow, county Cork, Ireland, February 29, 1797; died in New York City, May 27, 1880. After completing his collegiate course he spent two years in Paris. In 1823 he emigrated to Quebec, and in 1827 he was admitted to the practice of medicine. In 1834 he was editor of "The Vindicator," and in 1836 he was elected a member of the assembly of Lower Canada, but after the insurrection he removed to New York, and he was for many years employed in the office of the secretary of state at Albany in editing the records of the State. Afterward, in 1870, he removed to New York City. His works include "History of New Netherlands" (New York, 1816; 2d ed. 2 vols. 1848); "Jesuit Relations" (1847); "Documentary History of New York" (4 vols. Albany, 1849-'51); "Documents relating to the Colonial History of New York," procured in Holland, England, and France by John R. Brodhead (11 vols. 1835-'61); "Remonstrance of New Netherland" (1856); the "Orderly Books" of Commissary Wilson (1857), and Gen.

O'Callaghan (E. B.) — Continued.

John Burgoyne (1860): "Names of Persons for whom Marriage Licenses were issued previous to 1784" (1860); Wooley's "Two Years' Journal in New York" (1860); "Journals of the Legislative Councils of New York" (2 vols. 1861); "The Origin of the Legislative Assemblies of the State of New York" (1861); "A Calendar to the Land Papers" (1864); "The Register of New Netherland" (1865); "A Calendar of Historical Manuscripts in the Office of the Secretary of State" (1865); "The Voyage of George Clarke to America," with notes (1867); and "Voyages of the Slavers 'St. John' and 'Arms'" (1867).—*Appleton's Cyclop. of Am. Biog.*

Oka isht baptismochi [Choctaw]. See **Murrow** (J. S.)

Oka ohmi ishko [Choctaw]. See **Williams** (L. S.)

O-las-se-chub-bee (*Rev.*) **Iuta**, nanaka anok fillit pisa he, vhpiesashke.

In *Indian Missionary*, vol. 3, no. 8, p. 5, Atoka, Ind. T. August, 1887, 4°.

In the Choctaw language; signed with the above name and dated "Atoka, I. T. July 28, 1887;" heading as above; occupies half a column.

— [Two articles in the Choctaw language.]

In *Indian Missionary*, vol. 4, no. 1, p. 2, Atoka, Ind. T. January, 1888, 4°.

The articles have no heading (except date), but occupy the greater portion of a column headed "Choctaw and Chickasaw department," and each is signed with the above name. They are preceded by a "Recipe for making tea cakes," also in Choctaw.

— [An article in the Choctaw language.]

In *Indian Missionary*, vol. 4, no. 2, p. 2, Atoka, Ind. T. February, 1888, 4°.

No heading (except date); signed "Olasechubbie;" occupies about one-third of a column.

O-las-se-chub-bee (Rev.)—Continued.

— [An article in the Choctaw language.]

In *Indian Missionary*, vol. 4, no. 3, p. 2, Atoka, Ind. T. March, 1888, 4°.

No heading (except date); occupies half a column; signed Rev. "Olase Chubbee."

— [Obituary notice of] Rev. Simon Hancock.

In *Indian Missionary*, vol. 4, no. 3, p. 2, Atoka, Ind. T. March, 1888, 4°.

In the Choctaw language; occupies half a column.

— [An article in the Choctaw language.]

In *Indian Missionary*, vol. 4, no. 4, p. 3, Atoka, Ind. T. April, 1888, 4°.

No heading (except date); signed "Rev. Olassechobbe;" occupies half a column.

— [An article in the Choctaw language.]

In *Indian Missionary*, vol. 4, no. 12, p. 3, Atoka, Ind. T. December, 1888, 4°.

No heading (except date); occupies half a column.

— *Ilappa ho pesa.*

In *Indian Missionary*, vol. 4, no. 12, p. 3, Atoka, Ind. T. December, 1888, 4°.

An article in the Choctaw language, headed as above and occupying nearly half a column.

— Sunday thoughts [in the Choctaw language].

In *Indian Missionary*, vol. 5, no. 3, p. 2, Atoka, Ind. T. March, 1889, 4°.

Seems to consist principally of passages of scripture; occupies half a column, and is signed "Rev. Olase Chubbi."

Opunvkv herv Cane * * Muskokee.

See **Loughridge (R. M.)**, **Robertson (A. E. W.)**, and **Robertson (W. S.)**

Opunvkv - herv Luk * * Muskokee.

See **Robertson (A. E. W.)**

Opunvkv- herv Mak * * Muskokee.

See **Robertson (A. E. W.)**

Orientalisch- und Occidentalischer Sprachmeister. See **Fritz (J. F.)** and **Schultze (B.)**

Our Brother in Red. [One line motto.] | Volume I. Muskogee, Indian Territory, April, 1883. Number 8 [— Volume VII. Muskogee, Indian Territory, Saturday, March 30, 1889. Number 14].

7 vols. 4° and folio.

Our Brother in Red—Continued.

I have not seen the first seven numbers of vol. 1, nor any number of vol. 2, nor the first ten numbers of vol. 3; and other numbers are missing from the file before me. No. 8 of vol. 1 is a quarto of 16 pp., J. F. Thompson and T. F. Brewer publishers. In no. 2 of vol. 4, October, 1885, Rev. Theo. F. Brewer appears as editor and Rev. E. W. Brodie and Rev. M. L. Butler as corresponding editors. It was published monthly until the beginning of vol. 6, September 3, 1887, when it was changed to a weekly of 4 pp. folio. With no. 8 of vol. 6, October 22, 1887, it was enlarged to 8 pp. Mr. Brewer remains the editor, but the Rev. L. W. Rivers has superseded Mr. Brodie as one of the corresponding editors, and Walter A. Thompson is business manager.

Armby (C.) [A letter in the Choctaw language], vol. 6, no. 52, p. 5, Sept. 1, 1888.

— [A letter in the Choctaw language], vol. 7, no. 5, p. 2, Oct. 6, 1888.

Barnwell (D.) *Methodist discipline*, vol. 5, no. 12, pp. 4-5, Aug. 1887.

Berryhill (D. L.) *Methodist discipline*, vol. 5, no. 7, p. 7, March, 1887.

— *Creek hymn*, vol. 6, no. 20, p. 3, Jan. 21, 1888.

— *Creek hymn*, vol. 6, no. 24, p. 3, Feb. 18, 1888.

— *Discipline*, vol. 7, no. 15, p. 3, Apr. 6, 1889.

Cobb (L. W.) [A letter in the Choctaw language], vol. 6, no. 47, p. 6, July 28, 1888.

Itihapishi humma ma, vol. 6, no. 29, p. 3, March 24, 1888.

Methodist discipline, vol. 7, no. 2, p. 3, Sept. 15, 1888.

Perryman (T. W.) and **Robertson (A. E. W.)** [Hymn in the Creek language], vol. 2, no. 1, Sept. 1883.

— — [Hymn in the Creek language], vol. 2, no. 9, May, 1884.

Robertson (A. E. W.) [Hymn in the Creek language], vol. 2, no. 11, July, 1884.

— *Amazing grace*, vol. 6, no. 39, p. 1, June 2, 1888.

Smith (G. G.) *Infants' catechism*, vol. 6, no. 5, p. 2, *et seq.*, Oct. 1887—Apr. 1888.

Setekapake, vol. 6, no. 45, p. 7, July 14, 1888.

Copies seen: Powell.

Our Monthly. | Jan 1873 Tullahassee Creek Nation. Vol. II No. 1 [—Vol. IV, No. 10, October, 1875].

A four-page quarto paper, issued irregularly, but usually at intervals of one month; Rev. W. S. Robertson and Miss A. A. Robertson editors, Mrs. A. E. W. Robertson manager and chief contributor in the Muskoki language. Vol. 1, begun in 1870, was in manuscript. The first printed issue consisted of 2 pp. only. It is almost wholly in Muskoki, and forms a valuable contribution to Muskogean linguistics.

Copies seen: Pilling, Powell.

P.

Palmer (Wattie A.) [Old customs of the Muskoki.]

In *Indian Journal*, vol. 4, no. 47, Muskogee, Ind. T. July 29, 1880, folio. (*)

In the Muskoki language.

Wattie Palmer is a grand nephew of Captain "Echo Harjo," a French and Creek half-breed, who fought for the United States against the Seminoles under Jackson, and was a noted man in the war. He is also a grandson of Homer Kernels, who fought in the war of 1812, and who is now (1889) about one hundred years old, with mind so active still that he is a very entertaining narrator of the past events of his life. Micco Hunkoe, Mr. Palmer's uncle, was first a town chief, and later second chief of the Creeks.

Mr. Palmer was brought up by an Indian woman, having been early left an orphan. He was old enough when he applied for admission to the Tullahassee school to need to be made an exception to the rules, but his perseverance and earnestness won the coveted opportunity. In the fall of 1880 he was sent, among others, at the expense of his tribe, to a school in Henderson, Tenn. He was for some years a helpful member of the council, and is now "national auditor" for his tribe.

For some of these biographic notes, as well as others relating to other translators, I am indebted to the knowledge and kindness of Col. William Robison.—*Mrs. Robertson.*

Parents' neglect [Choctaw]. See **Wright (A.)** and **Byington (C.)**

Patient Joe [Choctaw]. See **Wright (A.)** and **Byington (C.)**

Periodical:

Choctaw	See <i>Star Vindicator</i> .
Choctaw and Muskoki	<i>Indian Champion</i> .
Choctaw and Muskoki	<i>Indian Journal</i> .
Choctaw and Muskoki	<i>Indian Missionary</i> .
Choctaw and Muskoki	<i>Muskogeo Phoenix</i> .
Choctaw and Muskoki	<i>Our Brother in Red</i> .
Muskoki	<i>Our Monthly</i> .

Perryman (Henry). See **Loughridge (R. M.)** and **Winslett (D.)**

— See **Loughridge (R. M.)**, **Winslett (D.)**, and **Robertson (W. S.)**

Perryman (Rev. James). See **Loughridge (R. M.)** and **Winslett (D.)**

— See **Loughridge (R. M.)**, **Winslett (D.)**, and **Robertson (W. S.)**

Perryman (J.)—Continued.

— See **Robertson (A. E. W.)**

Rev. Jas. Perryman, for the last thirty years of his life an honored minister of the Baptist Church, was one of six brothers, and was probably born within the last decade of the eighteenth century in the "Old Creek Nation" in Alabama. He went west among the earlier emigrant Creeks, and attended school at the Union Mission, then among the Osages, but at which were gathered both Creeks and Cherokees. Between 1830 and 1835 he was interpreter for Rev. John Fleming, of the A. B. C. F. M., among the Creeks, was a member of the Presbyterian Church, and aided him in translating two of the first books ever printed for the Creeks. After the expulsion of the missionaries by the U. S. Indian agent, he prepared a Muskokee primer, founded on his work with Mr. Fleming, but using only English characters, and simplifying the work of learning to read the Muskokee. During the later years of his life he assisted me in translating Ephesians, Titus, and James, and in two-thirds of Acts. In the Creek hymn-book thirty-two hymns are his work, either in composition or translating. He died about the year 1882, having continued preaching very nearly to the end of his life, notwithstanding feeble health.—*Mrs. Robertson.*

Perryman (Rev. Joseph Moses). See **Loughridge (R. M.)** and **Winslett (D.)**

— See **Loughridge (R. M.)**, **Winslett (D.)**, and **Robertson (W. S.)**

— See **Robertson (W. S.)** and **Winslett (D.)**

Joseph Moses Perryman, ex-principal chief of the Muskokees, a son of Moses Perryman and nephew of Rev. James Perryman, was born about the year 1837, and was educated in the Presbyterian Mission boarding-school at Cowcota, where he gratified his teachers by rapid progress. He was married at an early age to a schoolmate, and began interpreting for his teachers younger, probably, than any one had done before him, proving an excellent helper. He united with the Presbyterian Church, and years later was ordained a Presbyterian minister. He afterwards united with the Baptists. Before being elected principal chief, he served as national treasurer for some years.—*Mrs. Robertson.*

[**Perryman (Legus Choteau)**.] Este Mas-koke en cato konawa.

In *Indian Journal*, vol. 3, no. 22, Muskogee, Ind. T. Feb. 6, 1879, folio. (*)

"Creek finances," in the Muskoki language, Signed "Lekase."

Perryman (L. C.)—Continued.

[—] **Maskokalke em ekana.**

In *Indian Journal*, vol. 3, no. 23, Muscogee, Ind. T. Feb. 13 (7), 1879, folio. (*)

"The Muskokee's land," in the Muskoki language. Signed "Lekaso."

— **Laws of the Creek nation.**

In *Indian Journal*, vol. 5, no. 25, Muscogee, Ind. T. Feb. 24, 1881, folio. (*)

In Muskoki and English.

— **Cokv mvhayv.**

In *Indian Journal*, vol. 5, no. 48, Muscogee, Ind. T. Aug. 4, 1881, folio. (*)

"Book teacher," in the Muskoki language. An article concerning the late Rev. W. S. Robertson, who was called, among the Creeks, The Teacher.

— See **Loughridge (R. M.) and Winslett (D.)**

— See **Loughridge (R. M.), Winslett (D.), and Robertson (W. S.)**

— See **Perryman (S. W.) and Perryman (L. C.)**

— See **Robertson (A. E. W.)**

— See **Robertson (W. S.) and Winslett (D.)**

Hon. Legus Choteau Perryman, principal chief of the Muskokees, half-brother of Hon. S. W. Perryman and of Rev. T. W. Perryman, was born in 1837, and, like his brother Thomas, received his education at Tullahassee, where he excelled as a scholar, especially in mathematics. He has also special musical talent, and while a pupil took lessons of me, giving in return aid in the preparation of an English and Creek dictionary, in which he did very rapid work as penman and linguist, but the work was early interrupted.

During the war he was sergeant-major in the loyal Indian regiment, where his education won him respect among white officers. Since the war he has served as judge, as member of council, and as delegate to Washington, and was elected principal chief in 1887.

He assisted both Dr. Loughridge and myself in work on the Testament, and translated a part of the Creek laws.—*Mrs. Robertson.*

Perryman (Lewis). See **Loughridge (R. M.) and Winslett (D.)**

— See **Loughridge (R. M.), Winslett (D.), and Robertson (W. S.)**

— See **Robertson (W. S.) and Winslett (D.)**

Perryman (Sandford Ward). See **Loughridge (R. M.), Winslett (D.), and Robertson (W. S.)**

— See **Robertson (W. S.) and Winslett (D.)**

— and **Perryman (L. C.) Constitution and laws | of the | Muskokee or Creek**

Perryman (S. W.) and Perryman (L. C.)—Continued.

nation, | translated into | Muskokee language, | by | S. W. & L. C. Perryman, | by | an act of the national council. |

Washington City : | McGill & With-crow, printers and stereotypers. | 1868.

Title verso blank 1 l. text pp. 3-16, 8°.—Constitution, pp. 3-9; laws, pp. 11-16. Preceded by the same in English, 15 pp.

Copies seen : Powell.

Hon. Sandford Ward Perryman was a son of Lewis, the brother of Rev. James Perryman, mentioned above, who greatly assisted the missionaries as an interpreter and translator. The epistles and most of the gospel of John are of his translation with Rev. W. S. Robertson. Sandford was also oldest half-brother of Rev. David Winslett, and much like him in talent. He began attending school at the Cowetah Presbyterian boarding-school, and finished at Tullahassee, where his quick, deep thinking made it a joy to instruct him. Within a short time after his leaving school he was married to Miss C. J. Garrison, a Tullahassee teacher from Greenfield, Mo. He was most remarkable as a quick and literal interpreter, and as a presiding officer in the councils of his tribe, and was depended on by them for correct interpretation of United States documents.

He was for years an elder in the Presbyterian Church, and an efficient trustee of the Tullahassee school. He died of hemorrhage of the lungs in the summer of 1876, aged about 42.—*Mrs. Robertson.*

Perryman (Thomas Ward). See **Loughridge (R. M.), Winslett (D.), and Robertson (W. S.)**

— See **Robertson (A. E. W.)**

— See **Robertson (W. S.)**

— See **Robertson (W. S.) and Winslett (D.)**

— and **Robertson (Mrs. A. E. W.)**

Cesvs oh vyares. | I will go to Jesus.

| By Rev. J. B. Waterbury, D. D.

Translated into Creek | by Thomas Perryman, esq., | and | Mrs. A. E. W. Robertson, | Tullahassee mission. |

Published by the | American Tract Society | 150 Nassau-street, New York. | [1871?]

Printed cover verso blank 1 l. title verso blank 1 l. text in the Creek pp. 3-23, 24°.—Pp. 21-23 are occupied with hymns.

Copies seen : Brinton, Pilling, Powell.

Mrs. Robertson informs me that two of these hymns have since appeared as follows:

— [Hymn in the Creek language.]

In *Our Brother in Red*, vol. 2, no. 1, Muskogee, Ind. T. Sept. 1883, 4°. (*)

A translation of the hymn "Come, humble sinner."

Perryman (T. W.) and Robertson (A. E. W.)—Continued.

— [Hymn in the Creek language.]

In *Our Brother in Red*, vol. 2, no. 9, Muskogee, Ind. T. May, 1884, 4°. (*)

A translation of the hymn "Hark, ten thousand harps and voices."

Rev. Thomas Ward Perryman, younger brother of Sandford W. Perryman, above mentioned, was born in the year 1846. He received his English education at the Tullahassee school, and was a diligent pupil there for several years, until feeble health demanded a change, and the war soon after suspended the school. Before the war was over, he married a woman of his tribe, who afterward died. Before being ordained as a Presbyterian minister, he had taught for some time, was a district attorney, and had served as elder in the church. He has been for some years a member of the Creek council, giving extra service as chaplain and member of the educational committee.

For his second wife he married Ella, daughter of Robert Brown, of Kittanning, Pa., and both are now engaged in the Nuyaka Mission school.

He has spent more time on revision of translations with me than has any other except N. B. Sullivan, his work having been chiefly on the final revision of the New Testament. —*Mrs. Robertson.*

Phillips: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of the late Sir Thomas Phillips, Cheltenham, England.

Pick (Rev. Bernhard). The Bible in the languages of America. By Rev. B. Pick, Ph. D., Rochester, N. Y.

In *New-York Evangelist*, no. 2518, New York, June 27, 1878. (Pilling, Powell.)

An article on twenty-four different versions of portions of the Bible extant in the languages of America. Choctaw, no. 11; Muskokee or Creek, no. 14.

A later article by Mr. Pick on the same subject, as follows:

— The Bible in the languages of America. By Rev. B. Pick, Ph. D.

In *Presbyterian Banner*, vol. 75, no. 2, p. 2, no. 3, p. 2, Pittsburgh, July 11 and 18, 1888. (Pilling, Powell.)

A history of the translation and publication in twenty-eight American languages of the whole or portions of the Bible. The versions are arranged alphabetically, the Choctaw being numbered 6, Muskokee or Creek 21.

Pickett (Albert James). History | of | Alabama, | and incidentally of | Georgia and Mississippi, | from the earliest period. | By | Albert James Pickett, | Of Montgomery. | In two volumes, | vol. I [-II]. | Second edition. |

Pickett (A. J.)—Continued.

Charlestown: | Walker and James, | 1851.

2 vols. 12°.—A few terms in Muskogee or Creek, Choctaw, and Chickasaw, with lists of towns, etc. (from Bartram and Hawkins), scattered through.

Copies seen: Congress.

A copy at the Menzies sale, No. 1599, brought \$14.50.

First edition, Charleston, 1851, 2 vols. 12°. (*)

— History | of | Alabama, | and incidentally of | Georgia and Mississippi, | from the earliest period. | By | Albert James Pickett, | Of Montgomery. | In two volumes, | vol. I[-II]. | Third edition. |

Charlestown: | Walker and James, | 1851.

2 vols. 12°.—Linguistics as above.

Copies seen: Congress, Boston Athenæum, Boston Public.

Pike (Gen. Albert). Verbal forms in the Muskoki language. [1861?]

Manuscript, 20 ll. folio. Seven verbs, run through various tenses and modes.

— Verbal forms of the Muskoki and Hichitathli languages. [1861?]

Manuscript, 27 ll. folio.

— Vocabularies of the Creek or Muskogee, Uchee, Hitchita, Natchez, Co-osau-da or Co-as-sat-te, Alabama, and Shawnee. [1861?]

Manuscript, 56 ll. folio. These vocabularies are arranged in parallel columns for comparison, and contain from 1,500 to 1,700 words each. The manuscript was submitted to Dr. J. H. Trumbull, of Hartford, Conn., for examination, and was by him copied on slips, each containing one English word and its equivalent in the dialects given above, spaces being reserved for other dialects. They were then sent to Mrs. A. E. W. Robertson, then at Tullahassee, Ind. T., who inserted the Chickasaw equivalents.

These manuscripts were formerly in possession of the Smithsonian Institution, later transferred to the Bureau of Ethnology, and finally at his request returned to the author.

— See **Muskoki names.**

Albert Pike, lawyer, born in Boston, Mass., December 29, 1809. He entered Harvard in 1826, and after a partial course became principal of Newburyport grammar-school. In March, 1831, he set out for the partially explored regions of the west, traveling by stage to Cincinnati, by steamer to Nashville, thence on foot to Paducah, then by keel-boat down the Ohio, and by steamer up the Mississippi. In August, 1831, he accompanied a caravan of ten wagons, as one of a party of forty men, under Capt. Charles Bent, from St. Louis to Santa

Pike (A.)—Continued.

Fé. He arrived at Taos on November 10, having walked five hundred miles from Cimarron River, where his horse ran off in a storm. After resting a few days, he went on foot from Taos to Santa Fé, and remained there as clerk until September, 1832, then joining a party of forty-five, with which he went down the Pecos River and into the Staked Plain, then to the head-waters of the Brazos, part of the time without food or water. Finally Pike, with four others, left the company, and reached Fort Smith, Ark., in December. The following spring he turned his attention to teaching, and in 1833 he became associate editor of the "Arkansas Advocate." In 1834 he purchased entire control, but disposed of the paper two years later to engage in the practice of law, for which he had fitted himself during his editorial career. In 1839 he contributed to "Blackwood's Magazine" the unique productions entitled "Hymns to the Gods," which he had written several years before while teaching in New England, and which at once gave him an honored place among American poets. As a lawyer he attained a high reputation in the southwest, though he still devoted part of his time to literary pursuits. During the Mexican war he commanded a squadron in the regiment of Arkansas mounted volunteers in 1846-'47, was at Buena Vista, and in 1847 rode with forty-one men from Saltillo to Chihuahua, receiving the surrender of the city of Mapimi on the way. At the beginning of the civil war he became Confederate commissioner, negotiating treaties of amity and alliance with several Indian tribes. While thus engaged he was appointed brigadier-general, and organized bodies of Indians, with which he took part in the battles of Pea Ridge and Elkhorn. In 1866 he engaged in the practice of law at Memphis. During 1867 he became editor of the "Memphis Appeal," but in 1868 he sold his interest in the paper and removed to Washington, D. C., where he practiced his profession in the supreme and district courts. He retired in 1880, and has since devoted his attention to literature and Freemasonry.—*Appleton's Cyclop. of Am. Biog.*

Pilling: This word following a title or within parentheses after a note indicates that a copy of the work referred to is in the possession of the compiler of this catalogue.

Pitchlynn (Peter P.) A Chihowa chi Bilika li.

In *Indian Journal*, vol. 11, no. 17, p. 1, Muskogee, Ind. T. Jan. 19, 1887, folio.

The hymn, "Nearer, my God, to Thee," in Choctaw; translated by Mr. Pitchlynn.

Appeared also in the following:

— "Nearer my God to Thee." (Translated into Choctaw by P. P. Pitchlynn, in 1887.) A Chihowa chi bilika li.

In *Indian Missionary*, vol. 3, no. 3, p. 2, Atoka, Ind. T. Jan. 1887, 4°.

A hymn of six stanzas, with heading as above.

Pitchlynn (P. P.)—Continued.

— Choctaw vocabulary. (*)

Manuscript, 19 pp. folio, in the library of Dr. J. G. Shea, Elizabeth, N. J.

— See **Wright (A.) and Byington (C.)**

Peter P. Pitchlynn, Choctaw chief, born in Hush-ook-wa (now part of Noxubee County, Miss.) January 30, 1806, died in Washington, D. C., in January, 1881. His father was a white man, bearing General Washington's commission as an interpreter, and his mother was a Choctaw. He was brought up like an Indian boy, but manifesting a desire to be educated, he was sent 200 miles to school in Tennessee, that being the nearest to his father's log cabin. At the end of the first quarter he returned home to find his people engaged in negotiating a treaty with the general government. As he considered the terms of this instrument a fraud upon his tribe, he refused to shake hands with Gen. Andrew Jackson, who had the matter in charge on behalf of the Washington authorities. He afterward attended the Columbia (Tenn.) Academy, and was ultimately graduated at the University of Nashville. In 1828 he was appointed the leader of an Indian delegation sent by the United States Government into the Osage country on a peace-making and exploring expedition, preparatory to the removal of the Choctaws, Chickasaws, and Creeks beyond the Mississippi. Six months were occupied in the journey, and the negotiations were every way successful, Pitchlynn displaying no little diplomatic skill and courage. He emigrated to the new reservation with his people, and built a cabin on Arkansas River. At the beginning of the civil war in 1861 Pitchlynn was in Washington attending to public business for his tribe, and assured Mr. Lincoln that he hoped to keep his people neutral; but he could not prevent three of his own children and many others from joining the Confederates. He himself remained a Union man to the end of the war, notwithstanding the fact that the Confederates raided his plantation of 600 acres and captured all his cattle, while the emancipation proclamation freed his one hundred slaves. He was a natural orator, as his address to the President at the White House in 1855, his speeches before the Congressional committees in 1868, and one delivered before a delegation of Quakers at Washington in 1869, abundantly prove. According to Charles Dickens, who met him while on his first visit to this country, Pitchlynn was a handsome man, with black hair, aquiline nose, broad cheek-bones, sunburnt complexion, and bright, keen, dark, and piercing eyes. He was buried in the Congressional Cemetery at Washington with Masonic honors, the poet, Albert Pike, delivering a eulogy over his remains. See Charles Dickens' "American Notes," and Charles Lanmar's "Recollections of Curious Characters," Edinburgh, 1881.—*Appleton's Cyclop. of Am. Biog.*

I formed a very pleasant acquaintance with

Pitchlynn (P. P.)—Continued.

Col. Pitchlynn in 1846 in steamboat travel on the Mississippi, when he was acting as interpreter and helper to Major Armstrong in the removal of two hundred of his people from Mississippi to the Indian Territory. I was greatly pleased to see what influence his kind and gentlemanly bearing had given him among them; and it was needed in inducing them to trust themselves in a boat on a river too wide, they thought, to allow them to swim to land in case of accident.—*Mrs. Robertson.*

Poison tree [Choctaw]. See Wright (A.) and Byington (C.)

[**Pomeroy (James Margarum).**] Charter of the | Choctaw and Chickasaw | Central | Railroad Company. | Published for the information of the Choctaw and Chickasaw peoples. | Chahta Chikaska itatuklo | Chata | iklyna tvli hina kvmpeni oke. | Chahta mikmvt Chikasha okla nana akostenecha chj pulla kuk o holisso illvpyt toba hoke.

Little Rock, Ark.: | Woodruff and Blocher, printers, binders and stationers, Markham street. | 1870. (*)

Pp. v, 24 and 24 (double numbers), alternate English and Choctaw facing each other, royal 8°. Marginal notes in English and Choctaw. On p. iii Mr. Pomeroy is named as editor.

[—] Charter of the Choctaw and Chickasaw | 35th Parallel | Railroad Company. | Published by the company, for the information of the Choctaw and Chickasaw peoples. | Chahta Chikasha itatuklo | Chata | Paleil pokole tuchena akocha tvlhape bachaya ka tvli hina kvmpeni oke. | Chahta mikmvt Chikasha okla nana akostenecha chj pulla kuk o kvmpeni illvpyt holisso ha ikbe tok oke. |

Little Rock, Ark.: | Woodruff and Blocher, printers, binders and stationers, Markham street. | 1870. (*)

Pp. v, 24 and 24 (double numbers), alternate English and Choctaw facing each other, royal 8°. Marginal notes in English and Choctaw. On p. iii Mr. Pomeroy is named as editor.

The two titles above are from a bibliography of the writings of the alumni and faculty of Wesleyan University, Middletown, Conn. by G. Brown Goode and Newton P. Scudder.

Pool Sarah [Choctaw]. See Wright (A.) and Byington (C.)

Pope (John). A | tour | through the | southern and western territories | of the | United States | of | North-America; | the | Spanish dominions | on the river Mississippi, | and the | Floridas; | the

Pope (J.)—Continued.

countries of the | Creek nations; | and many | uninhabited parts. | By John Pope. | Multorum, paucorum, plurium, omnium, interest. |

Richmond: printed by John Dixon. | For the author and his three children, Alexander D. | Pope, Lucinda C. Pope, and Anne Pope. | M,DCC,XCII. (*)

Title reverse blank 1 l. pp. iii-iv, 5-104, 8°. Title from Mr. W. Eames, from a copy belonging to Charles L. Woodward, New York, which he sold for \$30.

"June 29th. The *Little King of the Broken Arrow* returned, and furnished me with the following catalogue of *Indian Words*, with a literal translation to each by Mr. Darisoux, Linguist to the Lower Creeks."

This consists of a list of about 78 Creek words with English definitions, and an explanation of four local names, pp. 65-66.

Literally "reprinted, with index, for Charles L. Woodward, New York, 1888." The index occupies pp. i-iv at the end. (Eames, Pilling.)

Porter (John Snodgrass), jr. [Letter from Ockmulgee.]

In *Indian Journal*, vol. 4, no. 31, Muscogee, Ind. T. April 8, 1880, folio. (*)

In the Muskoki language.

John Snodgrass Porter, jr., is the third in line of that name, and is first cousin to Hon. Pleasant Porter. J. S. Porter, his grandfather, was from Norristown, Pa., educated at the Military Academy, and served under Jackson as first lieutenant, afterwards brevetted captain. At the close of the war he resigned at Fort Mitchell, among the Creeks, by whom he and his family were adopted, as he had identified himself to such an extent with their interests. His son, John S., married a "half-breed," and his grandson, John, was born about the year 1851, and educated chiefly at Boonsborough Academy, Ark. He was for some time "National auditor" for the Creeks, and is now an influential member of their council.—*Mrs. Robertson.*

Porter (Gen. Pleasant). See Gatschet (A. S.)

Gen. Pleasant Porter was born in the Creek nation, on the Arkansas River, September 26, 1840. His father, Benjamin E. Porter, of Norristown, Pa., was a white man; his mother, a nearly full-blood Creek, was the daughter of Tartope Tustonuggi, chief of the Okmulgees. His grandmother was a sister of Samuel and Benjamin Perryman.

When ten years of age he was sent to the Presbyterian mission school at Tullahassee, which he attended for five or six years, after which he engaged in farming, which has always been his occupation. He served four years as a Confederate soldier, enlisting as a private

Porter (P.)—Continued.

and receiving successive promotions until he reached a first lieutenantcy. At the close of the war he returned to the Creek nation and resumed work on his farm. Being much interested in the education of his people, he gave considerable time to the re-establishment of the schools which had been closed during the war, and for several terms acted as school superintendent.

Mr. Porter has served twelve years as a member of the Creek council—four years in the lower and eight years in the upper house. Of the latter he was presiding officer for four years. He has been a delegate at Washington during thirteen different sessions of Congress, attending to the interests of his people, and he has contributed largely to the success of many of the more important measures affecting the policy and management of the Indians.

In the troubles which the Creek nation has passed through since the war, growing out of the change from their original institutions to the formation of a system of government, insurrections amounting to almost civil war have occurred at three different periods. Mr. Porter was commissioned a general by the council, and to him largely belongs the merit of putting down these insurrections with but little bloodshed. He is interested in the unification of all the Indian nations in the Territory and in securing to them, as early as possible, citizenship and Statehood.

Portions of the Bible * * * Choctaw.

See **Wright (A.)** and **Byington (C.)**

Postoak (Taylor). See **Robertson (A. E. W.)**

Taylor Postoak is the son of a town chief, and has himself been a prominent man among his people for the last thirty years. During the war he went with the division of the Creeks who went to Kansas, but after their return was one of the most active in the work of uniting his people under a constitutional government. Under that he has served one term as second chief, and I think has also been a member of the council.

He is an elder in the Presbyterian church, and is probably at least seventy years old. He speaks no English, but has always taken great pains to have his children educated.—*Mrs. Robertson.*

Pott (August Friedrich). Einleitung in die allgemeine Sprachwissenschaft.

In *Internationale Zeitschrift für allgemeine Sprachwissenschaft*, vol. 1, pp. 1-63, 329-354; vol. 2, pp. 54-115, 209-251; vol. 3, pp. 110-126, 240-275, Supp. pp. 1-193; vol. 4, pp. 67-96 (and to be continued), Leipzig, 1884-1887, and Heilbronn, 1889 (†), 8°.

The literature of American linguistics, vol. 4, pp. 67-96. This portion was published after Mr. Pott's death, which occurred July 5, 1887. The general editor of the *Zeitschrift*, Mr. Teichner, states in a note that Pott's paper is con-

Pott (A. F.)—Continued.

tinued from the manuscript which he left, and that it is to close with the languages of Australia.

In this section of American linguistics publications in all the more important stocks of North America are mentioned, with brief characterization.

[Potter (Woodburne).] The | war | in | Florida: | being | an exposition of its causes, | and | an accurate history | of the | campaigns | of | Generals | Clinch, Gaines and Scott. | [Two lines quotation.] | By a late staff officer. |

Baltimore: | Lewis and Coleman. | 1836.

Title 1 l. dedication 1 l. preface pp. v-viii, text pp. 1-184, map, 12°.—Names of Seminole chiefs, pp. 9-10, 30.

Copies seen: British Museum, Congress.

The Field copy, No. 1852, brought \$2.75. Priced \$1.50 by Clarke & Co., 1886 cat., No. 2017.

Powell: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Maj. J. W. Powell, Washington, D. C.

Pray for them [Choctaw]. See **Wright (A.)** and **Byington (C.)**

Prayer:

Choctaw See Baker (B.)
Choctaw Folsom (I.)

Primer:

Choctaw See Wright (A.) and Williams (L. S.)
Muskoki Fleming (J.)

Proper names:

Choctaw See Catalogue.
Choctaw Catlin (G.)
Choctaw Indian catalogue.
Creek Correspondence.
Creek Gatschet (A. S.)
Creek Indian treaties.
Creek Jackson (W. H.)
Creek Stanley (J. M.)
Creek Treaties.
Creek Catalogue.
Muskoki Catlin (G.)
Muskoki Muskoki.
Muskoki Treaties.
Seminole Catlin (G.)
Seminole Indian catalogue.
Seminole Potter (W.)
Seminole Stanley (J. M.)
Seminole Williams (J. L.)

Providence acknowledged [Choctaw]. See **Wright (A.)** and **Byington (C.)**

Psalm 116. Anumpa [Choctaw]. See **Wright (A.)** and **Byington (C.)**

Pu pucase momet * * Muevsat. See **Robertson (A. E. W.)** and others.

R.

Ramsay (*Rev. James Ross*). [The book of Psalms in the Muscogee language. 1835.] (*)

Manuscript in possession of Mr. Ramsay, who informs me that it has not yet been revised and put into final shape, but consists of the original draft, by himself, directly from the Hebrew. He expects that the American Bible Society will publish it eventually.

— [Genesis in the Muscogee language.] (*)

Manuscript, 223 pp. 8 by 10 inches in size, in possession of Mr. Ramsay, who informs me that it was translated from the Hebrew by himself in the winter of 1835-'36, and revised with the assistance of native interpreters; that the manuscript has been reviewed and approved by a committee of the presbytery of Muscogee, and by representative men, and that he expects it to be published by the American Bible Society.

— See **Loughridge** (R. M.) and **Winslett** (D.)

— See **Loughridge** (R. M.), **Winslett** (D.), and **Robertson** (W. S.)

— See **Robertson** (A. E. W.)

Rev. James Ross Ramsay was born April 9, 1822, in Harford County, Md. He was educated at the York County Academy, York, Pa., and at Jefferson College, Pennsylvania, graduating in the class of 1846; pursued his theological course in Princeton Theological Seminary, New Jersey, graduating with the class of 1849.

Mr. Ramsay commenced missionary work among the Creek Indians at Kowetah Mission August 20, 1849. After laboring in that mission and vicinity nearly three years, he was compelled by sickness in his family to resign and return to his home in Pennsylvania. In February of 1853 he returned to missionary work, but this time among the Seminoles at Oak Ridge Mission, and throughout the Seminole Nation, in which he continued until September, 1860. Soon thereafter, while visiting his native home, the civil war commenced, and by it he was prevented from immediately returning; but in December, 1860, he returned to missionary work among the Seminoles, at Wewoka, where superintending a boarding-school, preaching, and translating the Scriptures into the Muskoki language fully occupy his time.

He has given considerable attention to the study of the Muskoki language, writing and speaking it in daily intercourse with, and in the instruction of, the adult natives who do not understand or speak English.

Reader:

Choctaw	See Wright (A.) and Byington (C.)
Creek	Robertson (W. S.) and Winslett (D.)

Regeneration by the Holy Spirit [Choctaw]. See **Williams** (L. S.)

Relationships:

Chikasa	See Copeland (C. C.)
Chikasa	Gatschet (A. S.)
Choctaw	Copeland (C. C.)
Choctaw	Edwards (J.) and Byington (C.)
Choctaw	Morgan (L. H.)
Creek	Loughridge (R. M.)
Creek	Morgan (L. H.)

Religious tracts in the Choctaw language. See **Williams** (L. S.)

Resurrection and final judgment [Choctaw]. See **Williams** (L. S.)

Rice (Samuel). See **Robertson** (A. E. W.)

Samuel Rice was early left an orphan, and was brought up by his uncle, Judge James Gray, who placed him in the Asbury Boarding-School, at Eufaula, under the care of the M. E. Church South, where he spent his vacations. He was always thought a quick scholar there. Later he spent some time in La Grange College, Clinton, Mo. He was a licensed preacher in the Baptist Church, and one of the best interpreters among his people, though prevented by feeble health during the last two years of his life from making much use of his voice. He died young in 1838.—*Mrs. Robertson.*

Ridge (—). See **Gallatin** (A.)

[**Robb** (*Mrs. Czarina*).] Choctaw | Baptist Hymn Book. | Original and translated hymns. |

St. Louis: | 1830.

Outside title: Choctaw | Baptist Hymn Book. | Original and translated hymns. |

St. Louis: | Presbyterian pub. co., Choctaw book publishers, | 207 N. Eighth st.

Title on cover, inside title verso blank 1 l. index of first lines pp. iii-v, text pp. 1-70, oblong 12°.—Choctaw hymns with tunes, pp. 1-25; without tunes, pp. 26-67.—Articles of faith in Choctaw, pp. 68-70.

Folsom (I.), Chihowa im anumpa ilbusha [a. prayer], p. 68.

The names and initials of the following persons appear attached to hymns as composers or translators:

Robb (Mrs. C.)—Continued.

Benjamin Beka.	F.
W. W. N.	Dukes.
Jas. Williams.	F. L., translator.
J. B.	Israel Folsom.
A. Brown.	David Folsom.
P. P. Pitchlynn.	C. B.
Mrs. C. Bond.	Fisk.
Loring S. Williams.	

Copies seen : Rev. John Edwards, Wheelock, Ind. T.

[—] Articles of Faith. | Choctaw and Chickasaw | Baptist association, | Indian Territory. |

Tanisin, Teksis : | Murray, holisso ai ikbe. [1887.]

Title as above verso design 1 l. text pp. 3-8, 18°. In the Choctaw language.

Copies seen : Pilling, Powell.

[—] Chvch im iksa ittibaiacheffa | nakshish lihohli putta im anumpa noshkobo. [1887.]

Pp. 1-4, 24°; heading as above. A constitution of the Women's Baptist Home Missionary Society, for an association or collection of church societies; translated into Choctaw by Mrs. Robb.

Copies seen : Pilling, Powell.

[—] Ohoyo Baptist na-yimmi ittibaiacheffa im anumpa noshkobo. [1837.]

3 pp. 24°; heading as above. Constitution of the Women's Baptist Home Missionary Society for a single church or local society; translated into Choctaw by Mrs. Robb.

Copies seen : Pilling, Powell.

[—] V'ba isht taloa.

In *Indian Missionary*, vol. 3, no. 5, p. 3, Atoka, Ind. T. March, 1887, 4°.

A hymn of three stanzas and chorus, with heading as above. "Choctaw Baptist Hymn Book No. 5; Gospel Hymns No. 59."

— Golden texts for the 2nd quarter, etc.

In *Indian Missionary*, vol. 4, no. 7, p. 2, Atoka, Ind. T. July, 1888, 4°.

In the Choctaw language. Occupies nearly a column of the paper; heading as above.

— Bible reading—The way of life.

In *Indian Missionary*, vol. 5, no. 2, p. 2, Atoka, Ind. T. February, 1889, 4°.

Consists of passages of scripture from the Epistles translated into the Choctaw language.

— Bible reading.

In *Indian Missionary*, vol. 5, no. 4, p. 7, Atoka, Ind. T. April, 1889, 4°.

One column, in the Choctaw language.

Roberts (M. P.), editor. See *Indian Journal*.

Roberts (R. M.), editor. See *Indian Journal*.

Robertson (Miss A. A.), editor. See *Our Monthly*.

[**Robertson (Mrs. Ann Eliza Worcester).**] Cokv Cems- | Mekusapvlke omvllkvn ohtotvtve. | Cokv vpastvl Pal | Titvs ohtotvtve. | Cokv vpastvl Pal | Efesv-nvlken ohtotvtve. | The general epistle of James, | and the epistles of Paul | to Titus and to the Ephesians, | translated from the original Greek | into the Muskokee language. |

New York : | American Bible Society, | instituted in the year MDCCCXVI. | 1876. .

Title verso blank 1 l. text in the Muskoki pp. 3-31, 16°.—General epistle of James, pp. 3-12.—Titus, pp. 13-17.—Ephesians, pp. 19-31.

Mrs. Robertson was assisted in the translation by Messrs. J. and T. W. Perryman and D. M. Hodge.

Copies seen : American Bible Society, Congress, Eames, Pilling, Powell, Smithsonian Institution, Trumbull.

— Este Maskoke vn Hessvlke toyatskat.

In *Indian Journal*, vol. 2, no. 25, Muskogee, Ind. T. February 20, 1878, folio.

"My friends, the Muskokis," in the Muskoki language.

— Siyenvlke momet Elapvhovlke svlvfkvlke.

In *Indian Journal*, vol. 2, no. 30, Muskogee, Ind. T. March 27, 1878, folio.

"The Cheyenne and Arapaho prisoners," in the Muskoki language.

— Pu huten vpeyes.

In *Indian Journal*, vol. 2, no. 47, Muskogee, Ind. T. July 24, 1878, folio.

A hymn, "We're going home," sung at an exhibition of the Tullahassee Manual Labor School; in the Muskoki language.

— Perehem Kococvmpv.

In *Indian Journal*, vol. 2, no. 50, Muskogee, Ind. T. August 14, 1878, folio.

Hymn, "Star of Bethlehem," in the Muskoki language.

[—] Vpastelvlke em fulletv. | The acts of the apostles, | translated from | the original Greek | into | the Muskokee language. |

New York : | American Bible Society, | instituted in the year MDCCCXVI. | 1879.

Title verso blank 1 l. text in Muskokee pp. 3-94, Corrigendæ pp. i-ii, 16°. Originally translated in 1860-'61 by Legus Perryman and D. M. Hodge, under the supervision of Rev. R. M. Loughridge. Retranslated between ten and twenty years later by Mrs. A. E. W. Robertson, assisted by Rev. James Perryman, Rev. Thos.

Robertson (Mrs. A. E. W.)—Continued.
W. Perryman, Legus Porryman; and Miss K. K. Winslett.

Copies seen: Eames, Pilling, Powell, Trumbull.

— **Caue Postok.**

In *Indian Journal*, vol. 3, no. 22, Muscogee, Ind. T. February 6, 1879, folio. (*)

An account, in the Muskoki language, of John Postoak, a young Creek Indian, who was executed at Fort Smith, Ark. for murder.

— **Hesaketvmese estomis hvmeccicet omes.**

In *Indian Journal*, vol. 4, no. 3, Muscogee, Ind. T. September 25, 1879, folio. (*)

"God is everywhere," in the Muskoki language.

Written by Mrs. Robertson for the Creek second reader.

— **Cesvs vc vnokeces.**

In *Indian Journal*, vol. 4, no. 4, Muscogee, Ind. T. October 2, 1879, folio. (*)

Hymn, "Jesus loves me," in the Muskoki language.

— **Mvskoke | nettvcako cokv-heckv | cokv esyvhihiketv. | Yvhiketv "punvkv-herv esyvhihiketv" mometcokv eti aen-kvpvket. | The Muskokee S. S. song-book. | From gospel songs and other collections. | By A. E. W. Robertson. |**

[New York:] From the press of the American Tract Society. | 1880.

Title verso blank 1 l. text (in Muskokee with English and Muskokee headings to the hymns) pp. 3-92, Muskokee index pp. 93-94, English index pp. 95-99, 16°. Mrs. Robertson was assisted by T. W. Perryman and N. B. Sullivan.

Copies seen: Eames, Pilling, Powell.

There is an edition of 1884, differing from the above only in date. (Eames.)

[—] **Opunvkv-herv | Luk coyvte. | The gospel according to | Luke, | translated from | the original Greek | into the Muskokee language. |**

New York: | American Bible Society, | instituted in the year MDCCCXVI. | 1880.

Title verso blank 1 l. text in Muskokee pp. 3-99, 16°. Translated originally by Rev. Mr. Ramsey, of the Seminole Mission, with the help of an incompetent interpreter. It was retranslated by Mrs. Robertson, with the assistance, in correcting, of Rev. Thos. W. Perryman and N. B. Sullivan.

Copies seen: Eames, Pilling, Powell.

[—] **Opunvkv-herv | Mak coyvte. | The gospel according to | Mark, | translated from | the original Greek | into the Muskokee language. |**

Robertson (Mrs. A. E. W.)—Continued.

New York: | American Bible Society, | instituted in the year MDCCCXVI. | 1880.

Title verso blank 1 l. text in the Muskokee language pp. 3-59, 16°. Mrs. Robertson was assisted by Rev. Thos. W. Perryman and N. B. Sullivan in correcting the above work.

Copies seen: British and Foreign Bible Society, Eames, Pilling, Powell.

— **Cesvs omaret komis.**

In *Indian Journal*, vol. 4, no. 23, Muscogee, Ind. T. February 12, 1880, folio. (*)

Hymn, "I want to belike Josua," in the Muskoki language. From the Muskokee hymn book.

— **Maro 6, 1-14.**

In *Indian Journal*, vol. 4, no. 25, Muscogee, Ind. T. February 26, 1880, folio. (*)

Matt. 6, 1-14, with questions and comments; in the Muskoki language.

— **Cesvs vn tisev vc vnokeces.**

In *Indian Journal*, vol. 4, no. 48, Muscogee, Ind. T. August 5, 1880, folio. (*)

Hymn, "Jesus loves even me," in the Muskoki language. Originally printed in the Muskokee S. S. song-book.

— **Double consonants in the Creek language.**

In *Indian Journal*, vol. 5, no. 42, Muscogee, Ind. T., June 23, 1881, folio. (*)

Mrs. Robertson informs me that she has in manuscript a second article on this subject, entitled "Double Consonants in the Muskokee as exhibited in Muskokee verbs and other words," which she thinks of publishing.

[—] **Cokv vpastel Pal | Lomvnlke ohtotvte. | The epistle of Paul the apostle to the | Romans, | translated | from the original Greek | into the Muskokee language. |**

New York: | American Bible Society, | instituted in the year MDCCCXVI. | 1881.

Title verso blank 1 l. text in Muskokee pp. 3-41, 16°. Mrs. Robertson was assisted by Rev. Thos. W. Perryman, N. B. Sullivan, and Chief Samuel Checote.

Copies seen: Eames, Pilling, Powell.

[—] **Cokv enhvteceskv | svhokkalat tepakat | vpastel Pal | Kvlernvlke ohtotvte. | The epistles of Paul the apostle to the | Corinthians, | translated | from the original Greek | into the Muskokee language. |**

New York: | American Bible Society, | instituted in the year MDCCCXVI. | 1883.

Title verso blank 1 l. text in Muskokee pp.

Robertson (Mrs. A. E. W.)—Continued.
3-67, 16°. Rev. T. W. Perryman, N. B. Sullivan, and Chief Samuel Checote assisted in revising this work.

Copies seen : American Bible Society, Eames, Pilling, Powell.

— [Hymn in the Creek or Muskoki language.]

In *Our Brother in Red*, vol. 2, no. 11, Muskogee, Ind. T. July, 1884, 4°. (*)

Mrs. Robertson informs me that it is a translation of the hymn "And let this feeble body fail."

[—] Cokv vpastel Pal | Felepvkve, Kol-asvike, | Resvlonikvke I. & II., | Temore I. & II., & Filemyn. | The epistles of Paul the apostle to the | Philippians, Colossians, | I. & II. Thessalonians, | I. & II. Timothy, & Philemon. | Translated | from the original Greek | into the Muskokee language.]

New York : American Bible Society, | instituted in the year MDCCCXVI. | 1885.

Title reverse blank 1 l. text in Muskokee pp. 3-56, 16°.—Cokv vpastel Pal Felepvkve ohtovtve, pp. 3-12.—Cokv vpastel Pal Kolasvike ohtovtve, pp. 13-21.—Cokv enhvteceskv vpastel Pal Resvlonikvke ohtovtve, pp. 22-36.—Cokv Pal Resvlonikvke ohtovtve svhokkolat, pp. 31-35.—Cokv enhvteceskv vpastel Pal Temore ohtovtve, pp. 36-46.—Cokv vpastel Pal Temore ohtovtve svhokkolat, pp. 47-54.—Cokv vpastel Pal Filemyn ohtovtve, pp. 55-56.

In correcting the above work Mrs. Robertson was assisted by N. B. Sullivan, Rev. T. W. Perryman, and Judge G. W. Stidham; and it was approved by Chief J. M. Perryman and Hon. James Scott.

Copies seen : Pilling, Powell.

Priced 3 fr. 50 by Leclerc in 1887 Supp., No. 3069.

[—] Cokv vpastel Pal | Kelesvke ohtovtve. | The epistle of Paul the apostle to the | Galatians, | translated | from the original Greek | into the Muskokee language. |

New York : American Bible Society, | instituted in the year MDCCCXVI. | 1885.

Title as above verso blank 1 l. text pp. 3-16, 16°.

Mrs. Robertson was assisted, in correcting this work, by N. B. Sullivan, Rev. T. W. Perryman, and Hon. G. W. Stidham.

Copies seen : Eames, Pilling, Powell.

[—] Cokv Mekusapvke vtekat Petv ohtovtve enhvteceskv.

[New York : American Bible Society. 1886.]

Robertson (Mrs. A. E. W.)—Continued.

No title-page, heading only, pp. 1-68, 16°; in the Muskoki language.

Includes epistle of Peter 1 (as above), pp. 1-11.—Cokv svhokkolat * * Petvt (Peter II), pp. 12-18.—Cokv * * Cutvset (Jude), pp. 19-21.—Lefelesvvn (Revelation), pp. 22-68.

Mrs. Robertson was assisted by T. W. Perryman and N. B. Sullivan.

Copies seen : Pilling, Powell.

[—] Cokv vpastel Pal | Heplvukve ohtovtve. | The epistle of Paul the apostle to the | Hebrews, | translated | from the original Greek | into the Muskokee language. |

New York : American Bible Society, | instituted in the year MDCCCXVI. | 1886.

Title reverse blank 1 l. text pp. 3-32, 16°.

Copies seen : Pilling, Powell.

— [Hymn in the Creek language.]

In *Our Brother in Red*, vol. 4, no. 6, p. 3, Muskogee, Ind. T. February, 1886, 4°.

Hymn "The Rock that is higher than I," in English and Creek. Mrs. Robertson has furnished me, in manuscript, with a literal English translation of the Creek.

— [Muskokee glossary.]

New York, 1887.]

Pp. i-iv, 16°. Privately printed, and intended to accompany the Muskokee New Testament, but with which it could not be bound lest it should be an infringement on the rule which requires the American Bible Society to give the Scriptures "without note or comment." Mrs. Robertson informs me the glossary "gives the meaning of transferred or, perhaps more properly, adopted words."

Copies seen : Pilling, Powell.

— [Hymn in English and Creek.]

In *Our Brother in Red*, vol. 6, no. 26, p. 1, Muskogee, Ind. T. March 3, 1888, folio.

It is the hymn beginning "More Love to Thee, O Christ."

Appeared also in *Indian Missionary*, vol. 4, no. 4, p. 7, Atoka, Ind. T. April, 1888, 4°.

— Amazing grace.

In *Our Brother in Red*, vol. 6, no. 39, p. 1, Muskogee, Ind. T. June 2, 1888, folio.

A hymn of eight stanzas in the Muskoki language, preceded by the English hymn of which it is a translation, and entitled as above.

It also appeared about the same time as follows :

— Heromke estomaham.

In *Indian Missionary*, vol. 4, no. 10 [sic for 7], p. 3, Atoka, Ind. T. July, 1888, 4°.

A hymn in the Muskoki language, preceded by the English original, which is entitled "Amazing Grace," and followed by an account,

Robertson (*Mrs. A. E. W.*)—Continued.
in Muskoki, of the composer of the English hymn—Rev. John Newton.

Copies seen: Pilling; which copy shows numerous pen corrections of the Muskoki print, made by the translator.

— [English and Creek vocabulary. 1860-1889.] (*)

Manuscript in possession of its author, who writes me concerning it as follows:

"As to my English and Creek vocabulary, its existence has been rather an unfortunate one. I began copying it (or rather having Legus Perryman do the penmanship), but we had only gone into the letter E when he left for home. I then took the pen myself, with Lewis Winslett (a very talented boy, who was lost during the war) as interpreter, but the war soon ended our work. Had I confined myself to correcting and copying material already on hand, it would probably have been wiser than proceeding as I did on a larger plan, hoping to get a work of sufficient completeness to be a real help to English-speaking students of the Creek. The first part of that—the letter A and a part of B—I lent to Dr. Loughridge, who went to Texas during the war, leaving most of his library behind, and that also, which is the last I know of it. So the greater part of my collection of Creek words is in the crudest shape imaginable, done chiefly with a pencil in greatest haste, I often running to my little book, no matter how busy with other things, to record a new word obtained from pupils, manuscripts, or books, and tying new leaves within the covers as needed. I would have preferred Creek and English to English and Creek, but for Dr. Loughridge's having begun the former. What I have in pen and ink was done with a school edition of the English dictionary in hand, selecting the most commonly used words in going over it. Should my life be spared I may get this work into better shape, as I would be very glad to do, since I probably have a good many nouns, at least, not given by others. But while the 'full blood' Creeks have so little reading matter, and so few to furnish any for them, it does not seem as if I ought to turn aside from the work which I am doing now."

In another letter Mrs. Robertson says the foundation for both Mr. Loughridge's English and Creek dictionary and this vocabulary of hers, which work on the Creek Testament has prevented her completing, was laid by Rev. John Fleming, whose manuscript book was among those he mentions having left behind on leaving the Creeks.

— Vocabulary of the Chicasaw. [1875?]

Manuscript, in the library of the Bureau of Ethnology. Mrs. Robertson was assisted in its collection by Daniel Austin and his sister, Pollie Fife, as translators. See Pike (A.)

Robertson (*Mrs. A. E. W.*)—Continued.

— The corn fable, in the Muskokee language. [1885.]

Manuscript, pp. 1-12, folio, in the library of the Bureau of Ethnology. The fable is accompanied by an interlinear literal translation in English, written in red ink. Pp. 9-12 consist of a free translation in English. Mrs. Robertson received the fable from Taylor Post oak, second chief of the Muskokis.

— See Loughridge (R. M.)

— See Loughridge (R. M.), Robertson (A. E. W.), and Robertson (W. S.)

— See Loughridge (R. M.) and Winslett (D.)

— See Loughridge (R. M.), Winslett (D.), and Robertson (W. S.)

— See *Our Monthly*.

— See Perryman (T. W.) and Robertson (A. E. W.)

— See Pike (A.)

— See Robertson (W. S.) and Winslett (D.)

— and Sullivan (N. B.) *Este Mvskoke em ohnvkv.*

In *Indian Journal*, vol. 5, no. 1, Muskogee, Ind. T. September 9, 1881, folio. (*)

History of the Muskoki people—a speech by the Hon. William P. Ross. Issued also as follows:

[— —] *Early Creek History* | Speech of | Hon. William P. Ross | at the | Tullahassee manual labor boarding school. | July 18th, 1878.

Colophon: Translated by Mrs. A. E. W. Robertson and N. B. Sullivan. | Printed at the Office of the Indian Journal. [Muskogee, Creek Nation, 1881.]

No title-page, heading only; 4 pp. double column, 8°. A speech delivered in English, and translated into Muskoki by Mrs. Robertson, with the assistance of N. B. Sullivan. Mrs. Robertson has furnished the Bureau of Ethnology with an interlinear English translation.

Copies seen: Bureau of Ethnology, Eames, Pilling, Powell.

[— and others]. *Pu pucase monet* | pu | hesayevv Cevsv Klist | en Testement Mucvsat. | Klekvlke em punvkv | mv ofv enhvtceskv cohoyvte aosson | tohtvleicvhotet os. |

New York: | American Bible Society, | instituted in the year MDCCCXVI. | 1887.

Title verso blank | 1 l. contents verso blank 1 l. Matthew (no title-page), pp. 1-90.—Mark (with title-page, 1830), pp. 1-50.—Luke (with title-page, 1830), pp. 1-99.—John (with title-page,

Robertson (Mrs. A. E. W.) and others — Continued.

1875), pp. 1-73.—Acts (with title-page, 1879), pp. 1-94.—Corrigenda, pp. i-ii.—Romans (with title-page, 1881), pp. 1-41.—Corinthians (with title-page, 1883), pp. 1-67.—Galatians (with title-page, 1885), pp. 1-16.—Ephesians (no title-page), pp. 19-31.—Philippians, Colossians, Thessalonians I, II; Timothy I, II; and Philemon (with title-page, 1885), pp. 1-56.—Titus (no title-page), pp. 13-17.—Hebrews (with title-page, 1880), pp. 1-32.—James (no title-page), pp. 3-12.—John (no title-page), pp. 1-14.—Peter (no title-page), pp. 1-18.—Jude (no title-page), pp. 19-21.—Revelation (no title-page), pp. 22-68.—Corrigenda 1 l. 16°.

It will be noticed that, contrary to the usual order, Titus and Peter follow Philemon and John, respectively. This is the first appearance in bound form of Hebrews, I and II Peter, Jude, and Revelation in Muskoki; and Matthew is essentially a new version. These additions make the New Testament complete—all these portions having been translated by Mrs. Robertson, with the aid of natives and others named below. The remaining portions of the work, by various translators, have appeared previously at various times, and will be found under their proper entries herein.

Mrs. Robertson was assisted more or less in these translations by the following persons;

Rev. T. W. Perryman, Chief Legus Perryman, Judge G. W. Stidham, Samuel Rice, James Scott, J. Henry Land, N. B. Sullivan, Nocher Jackson, and Chief Samuel Chocote.

Copies seen: Pilling, Powell.

Mrs. Ann Eliza Worcester Robertson, daughter of Ann Orr, of Bedford, N. H., and Rev. Samuel A. Worcester, D. D. (son of Rev. L. Worcester, of Peacham, Vt., and missionary of the A. B. C. F. M. among the Cherokees), was born at the Brainerd Mission, Eastern Cherokee Nation, in Tennessee, November 7, 1826. She was educated in Vermont, chiefly at the St. Johnsbury Academy, and in the fall of 1846 returned to the Cherokees an appointed teacher of the A. B. C. F. M. April 16, 1850, she was married to W. S. Robertson, A. M., principal of the Tullahassee Manual Labor Boarding-School, among the Creeks, and during its history as an Indian school either assisted in the school work or studied and worked in the Creek language. In the latter work she has since continued, having now on hand (November 1, 1888) the revision of books for a new edition of the Creek New Testament and the translation of the historical parts of the Old Testament.

She assisted in all the books published by her husband, in two editions of the Creek Hymn-Book, and two of the Creek Catechism, by Rev. R. M. Loughridge, D. D., and did her first Testament translating on the last third of John's Gospel; next, with the help of Rev. Jas. Perryman, Ephesians, Titus, and James; then Acts, working on foundations laid by Rev. R. M.

Robertson (Mrs. A. E. W.)—Continued.

Loughridge with young interpreters, followed by Luke, having on two-thirds of it the help of what Rev. J. R. Ramsay had done with an unskillful interpreter. Next came Mark, and the rest of the books followed in their order, until in 1887 the whole volume appeared. Meanwhile she had prepared the *Creek S. S. Song-Book* of sixty-six Creek songs and two English.

Robertson (Rev. William Schenck).

Cokv enhvteceskv | mekusapvike vtekat | Cane | ohtotvte. |

[New York: American Bible Society, 1875.]

No title-page, heading only, pp. 1-14, 16°. Epistles of John in the Muskoki language.—John I, pp. 1-10.—John II, pp. 11-12.—John III, pp. 13-14.

Mr. Robertson was assisted by Messrs. T. W. Perryman and D. M. Hodge.

Copies seen: Congress, Eames, Pilling, Powell, Trumbull.

— See Loughridge (R. M.)

— See Loughridge (R. M.), Robertson (A. E. W.), and Robertson (W. S.)

— See Loughridge (R. M.), Winslett (D.), and Robertson (W. S.)

— editor. See *Our Monthly*.

— and Winslett (D.) Nakkokv es keretv enhvteceskv. | Muskokee, | or | Creek first reader. | By | W. S. Robertson, A. M., | and | David Winslett. |

New York: | Mission house, 23 Centre street. | 1856.

Pp. 1-48, 16°.

Copies seen: Lenox, Wisconsin Historical Society.

Priced 6c. by Trübner in 1856, No. 634. The Field copy, No. 2010, sold for 40 cents.

— — Nakkokv es Keretv Enhvteceskv. | Muskokee or Creek | First Reader. | By | W. S. Robertson, A. M., | and | David Winslett. | Second Edition. |

New York: | Mission House, 23 Centre street. | 1867. | E. O. Jenkins, Printer, 20 North William Street, New York.

Printed cover as above, title (differing only in the capitalization of a few words and the omission of the name and address of printer) followed on verso by the text, pp. 2-48, 16°.

Copies seen: Brinton, Eames, Trumbull.

— — Nakkokv es keretv enhvteceskv. | Muskokee or Creek | First Reader. | By | W. S. Robertson, A. M., | and | David Winslett. | Fourth edition. |

New York: | Mission House, 23 Centre Street. | 1870.

Pp. 1-48, 12°.

Robertson (W. S.) and Winslett (D.)—Continued.

Copies seen : American Tract Society, Trumbull.

I have seen editions of 1871, 1875 (Congress), 1878 (Powell), and 1882 (Dunbar), with no change of title-page from the above except in date.

— **Mvskoke** | *nakcokv eskerretv esvohkkolat.* | Creek | second reader. | Rev. W. S. Robertson. | Rev. David Winslett. | [Picture.] |

Published by the | American Tract Society, | 150 Nassau-street, New York. | [1871.]

Title verso blank 1 l. list of contributors pp. 3-4, text in Creek pp. 5-90, 12°.

The following persons are named as translators of material comprising this reader :

Rev. John Fleming.	Rev. J. M. Perryman.
David Hodge.	Thomas Perryman.
Grace Leeds.	Charles Barnett.
Josiah Perryman.	Lewis Perryman.
Sandford Perryman.	Mrs. A. E. W. Robertson.
Robert Lasley.	
Rev. David Winslett.	
Legus Perryman.	

Copies seen : Congress, Pilling, Powell, Trumbull.

— **McKillop (J.) and Winslett (D.)** Come to Jesus. | *Cesvs a oh vtes.* | *Erkenkv hall* | *coyvte, momen* | W. S. Robertson, John McKillop, | Rev. David Winslett, | *esyomat Mvskoke empunkv ohtvlecicet os.* |

From the press of the | American Tract Society, | 150 Nassau-street, New York. | [1858?]

Outside title as above verso blank 1 l. half-title verso blank 1 l. text in Muskoki pp. 5-62, hymn in Muskoki p. 63, 16°.

Copies seen : Congress, Pilling, Powell, Trumbull.

The Field copy, No. 2009, sold for 35 cents.

Rev. W. S. Robertson, a son of Rev. Samuel Robertson, of the Presbyterian Church, was born in Huntington, L. I., January 11, 1820. He fitted for college in various academies in New York State, and graduated from Union College, Schenectady, in 1843. After going two-thirds through a course of medicine, he decided to adopt teaching as his profession, in which he became an enthusiastic worker and to which he devoted his life.

In 1849 he offered himself as a missionary to the Presbyterian Board of Foreign Missions, was accepted for their work among the Indians, and was sent as principal of the Tullahassee Manual Labor Boarding-School among the Creeks, in which work he continued while he lived, with the exception of five years' interruption from the war, during which he

Robertson (W. S.)—Continued.

taught in other places. In the fall of 1863 he returned to the Creeks, having been ordained as a minister just before his return. In addition to most diligent work as a teacher, he had previously prepared a Creek First Reader for the press, "Come to Jesus," translated at his expense by a pupil, J. McKillop, and a tract on the Sabbath; besides getting the Creek Second Reader nearly ready for the press.

While waiting for the renewal of relations between the United States Government and the Creeks, he employed himself in preaching and Sunday-school work, and in preparing new editions of Creek books, besides the Epistles of John, Hon. S. W. and Rev. T. W. Perryman, half-brothers of his former interpreter, Rev. D. Winslett, being his translators. He later attended to the publishing of the little Creek paper, "Our Monthly," for four years. This was printed on a hand-press by his young son, aided by one or two school-boys, and it gave the Creeks a very strong stimulus towards reading their own language.

In 1876, having gone east to recruit his health, the United States Government placed him in charge of the Indian educational exhibit at the Centennial Exposition, where he spent a month, greatly increasing his knowledge of and interest in the Indians.

The "Indian International Fair" was an object of earnest work with him from its foundation to the time of his death, as he felt the support of industry to be so important among the Indians.

December 19, 1880, the school building was destroyed by fire, which was followed by work, exposure, and disappointment, which proved too much for his strength, and June 26, 1884, he died at the age of sixty-one. He is buried at Park Hill, Ind. T.

April 16, 1850, he was married to Ann Eliza, daughter of Rev. S. A. Worcester, D. D., missionary of the A. B. C. F. M. among the Cherokees.

Rockwell (Prof. E. F.) Analogy between the proper names in Japan, and the Indian proper names in the United States. By Professor E. F. Rockwell, of Davidson College, N. C.

In Historical Magazine, second series, vol. 3, pp. 141-142, Morrisania, N. Y. 1868, sm. 4°.

Principally names of Muskhoegan, Iroquoian, and Algonquian derivation.

Rogers (Daniel), *editor.* See Indian Missionary.

Rouquette (Rér. Adrien). [Works in or concerning the Choctaw language.] (*)

1. *Les Indiens*: a contribution of twelve chapters to "Le Propagateur Catholique,"

Also the following manuscripts:

2. *Dictionnaire Chocta-François.*

Rouquette (A.)—Continued.

Contains "no words not found in published dictionaries."

3. Collection de Sermons en Chahta, tirés de passages du Nouveau Testament.

4. Notes sur le langage Chahta.

"These notes" the author informed me, "are numerous, many of them etymological, but not yet put in order so as to form a work ready for publication. In fact, I have never had in view the publication of any of my work on the Chahta language."

Father Rouquette was born in New Orleans, February 13, 1813, and died at the Hôtel-Dieu, in the same city, July 15, 1887. His parents were natives of France. He had been a missionary among the Choctaws since 1859, and was called Chahta-Ima, which means, he says, Choctaw-like. He kindly furnished me the foregoing list of his works on the Choctaw language a short time previous to his death, his feeble condition preventing him from describing them more in detail. Dr. Joseph Jones, of New Orleans, informs me that the Very Rev.

Rouquette (A.)—Continued.

H. Picharit, of Vicksburg, Miss., is said to have charge of Father Rouquette's manuscripts.

Rouquette (Dominique). Meschacé-béennes | poésies | par | Dominique Rouquette. | [Three lines quotation.] | [Design.] |

Paris. | Librairie de Sauvignat, | Carrefour Bussy, 1, et Quai Malaquais, 3. | 1839.

Half-title verso blank 1 l. title 1 l. pp. i-vi, 7-162, 16°.—"Notes," pp. 143-159, contain meanings of Choctaw terms occurring in the poems, and on pp. 151-152 are some remarks on the Choctaw language.

Copies seen: Dunbar.

Ross (A. F.), editor. See **Indian Missionary.**

Ross (William P.), editor. See **Indian Journal.**

S.

Sabin (Joseph). A | dictionary | of | Books relating to America, | from its discovery to the present time. | By Joseph Sabin. | Volume I[-XVII]. | [Three lines quotation.] |

New-York: | Joseph Sabin, 84 Nassau street. | 1868[-1888].

17 vols. 8°; still in course of publication and including thus far entries to "San Francisco." Contains titles of a number of works in the Muskogean languages. Now edited by Mr. Wilberforce Eames.

Copies seen: Congress, Eames, Geological Survey.

— See **Field (T. W.)**

Joseph Sabin, bibliophile, born in Braunston, Northamptonshire, England, December 9, 1821; died in Brooklyn, N. Y., June 5, 1881. His father, a mechanic, gave him a common-school education, and apprenticed him to Charles Richards, a bookseller and publisher of Oxford. Subsequently young Sabin opened a similar store in Oxford, and published "The XXXIX Articles of the Church of England, with Scriptural Proofs and References" (1814). In 1848 he came to this country, and bought farms in Texas and near Philadelphia. In 1850 he settled in New York City, and in 1856 he went to Philadelphia and sold old and rare books, but at the beginning of the civil war he returned to New York and opened book shops, where he made a specialty of collecting rare books and prints. His knowledge of bibliography was extended, and he often traveled long distances

Sabin (J.)—Continued.

to secure unique volumes, crossing the ocean as many as twenty-five times for this purpose. Two of his sons became associated with him in business, and two others were proprietors of a similar enterprise in London. He prepared catalogues of many valuable libraries, that were sold by auction in New York after 1850, among which were those of Dr. Samuel F. Jarvis (1851), William E. Burton (1861), Edwin Forrest (1863), John Allen (1864), and Thomas W. Fields (1875). He also sold the collection of William Menzies (1877). Mr. Sabin republished in limited editions on large paper several curious old works of American history, edited and published for several years from 1869 "The American Biblioplist: A literary register and monthly catalogue of old and new books," contributed to the American Publishers' Circular, and undertook the publication in parts of a "Dictionary of books relating to America, from its discovery to the present time," of which thirteen volumes were issued, and upon which he was engaged, at the time of his death.—*Appleton's Cyclop. of Am. Biog.*

Salvation by Jesus Christ [Choctaw]. See **Williams (L. S.)**

Sanford (Ezekiel). A | history | of | the United States | before the revolution: | with | some account | of | The Aborigines. | By Ezekiel Sanford. |

Philadelphia: | published by Anthony Finley. | William Brown, Printer. | 1819.

Sanford (E.)—Continued.

Title 1 l. advertisement pp. iii-v, contents pp. vii-viii, text pp. ix-cxcii, 1-319, index pp. 321-342, 8°.—Comparative vocabulary of the Charibbee, Creek, and Mohegan and Northern languages, with the Hebrew (from Boudinot's *Star in the West*), pp. xxviii-xxx.

Copies seen: Boston Athenæum, British Museum, Congress.

Priced by Quaritch, No. 29701, 5s. 6d.; an uncut copy, 7s. 6d.

Ezekiel Sanford was born in Ridgefield, Fairfield Co., Conn., in 1796; died in Columbia, S. C., in 1822. He was graduated at Yale in 1815, and in 1819 published "A History of the United States before the Revolution, with Some Account of the Aborigines" (Philadelphia). Of this work Nathan Hale wrote in the "North American Review" in September of that year: "We have proceeded far enough, we trust, to support our charge of gross inaccuracy in the work before us." The same year Mr. Sanford projected an expurgated edition of the British poets with biographical prefaces in fifty volumes, twenty-two of which he had published when his health failed (Philadelphia), and the remainder of the series was edited by Robert Walsh, for many years U. S. consul in Paris. Sanford left in manuscript a satirical novel entitled "The Humors of Eutopia"—*Appleton's Cyclop. of Am. Biog.*

Schermerhorn (John F.) Report respecting the Indians, inhabiting the western parts of the United States. Communicated by Mr. John F. Schermerhorn to the secretary of the society for propagating the gospel among the Indians and others in North America.

In Massachusetts Hist. Soc. Coll. second series, vol. 2, pp. 1-45, Boston, 1814, 8°.

Comments on the language of the Shawanoes, Delawares, Miamies, Algonquins, Chickasaws, Choctaws, Creeks, and various tribes west of the Mississippi.

Schomburgk (Sir Robert Hermann). Contributions to the philological ethnography of South America. By Sir R. H. Schomburgk.

In Philological Soc. [of London], Proc. vol. 3, pp. 228-237, London, 1848, 8°.

"Affinity of words in the Guinaw language with other languages and dialects of America," including the Muscogee, pp. 231-237.

— A vocabulary of the Maionkongkong language [South America]. By Sir Robert Schomburgk.

In Philological Soc. [of London], Proc. vol. 4, pp. 217-222, London, 1850, 8°.

Contains the word for *sun* in Choctaw and Muskogee.

[Schoolcraft (Henry Rowe).] A bibliographical catalogue of books, translations of the scriptures, and other publications in the Indian tongues of the United States, with brief critical notices.

Washington: C. Alexander, printer. 1849.

Half-title reverse prefatory 1 l. title as above reverse synopsis 1 l. text pp. 5-28, 8°.—A list of books and tracts in Choctaw, pp. 21-23; in Creek or Muscogee, p. 23.

Copies seen: Congress, Eames, National Museum, Pilling, Powell.

Priced by Trübner, 1856, 3s. 6d. At the Field sale a copy, No. 2071, brought \$1.63; at the Brintley sale, No. 5630, a half-morocco, autograph copy, brought \$5.

Reprinted, with additions, &c. as follows:

— Literature of the Indian languages. A bibliographical catalogue of books, translations of the scriptures, and other publications in the Indian tongues of the United States, with brief critical notices.

In Schoolcraft (H. R.), *Indian Tribes*, vol. 4, pp. 523-551, Philadelphia, 1854, 4°.

Linguistics as above, pp. 544-546.

— A description of the Aboriginal American nomenclature, with its etymology. Alphabetically arranged. (Being a critical dictionary of Indian names in the history, geography, and mythology of the United States.)

In Schoolcraft (H. R.), *Indian Tribes*, vol. 3, pp. 510-549, vol. 4, pp. 531-564, vol. 5, pp. 570-577, Philadelphia, 1853, 1854, 1854, 4°.

Principally Algonquian, Iroquoian, Muskogean, and Mexican.

— Plan of a system of geographical names for the United States, founded on the aboriginal languages.

In Schoolcraft (H. R.), *Indian Tribes*, vol. 3, pp. 501-509, Philadelphia, 1853, 4°.

Terms from the Algonquin, pp. 505-506.—Terms from the Iroquois, p. 507.—Terms from the Appalachian group of languages (the nominative syllables and local inflections selected under this head are chiefly from the Muscogee), pp. 507-508.—General miscellaneous terms, p. 509.

— Observations on the manner of compounding words in the Indian languages.

In Schoolcraft (H. R.), *Indian Tribes*, vol. 4, pp. 371-385, Philadelphia, 1854, 4°.

Many examples from the Algonquin (pp. 372-381), Muscogee (pp. 380-381), Iroquois (pp. 381-384), and Dacotah (p. 384) languages.

Schoolcraft (H. R.) — Continued.— See **Wheeler (C. H.)**

Henry Rowe Schoolcraft was born in Water-vliet, N. Y., March 29, 1793. He entered Union College in 1807, made his first expedition to the Mississippi River in 1817, and several others afterwards. In 1822 he was appointed agent for Indian affairs on the northwestern frontier, where he married a granddaughter of Wabojee, an Indian war chief, and resided in that country until 1841. About 1830, while a member of the territorial legislature of Michigan, he introduced the system, which was to some extent adopted, of forming local names from the Indian languages. In 1817 Congress directed him to procure statistics and other information respecting the history, condition, and prospects of the Indian tribes of the United States. He resided many years among the Indians and zealously improved his opportunities for studying their habits, customs, and languages. He died in Washington, D. C., Dec. 10, 1864.

Schultze (Benjamin). See **Fritz (J. F.)** and **Schultze (B.)**

Scott (James). See **Robertson (A. E. W.)**

James Scott is a son of Hotalko Harjo, and grandnephew of Captain Jimboy, who fought against the Seminoles in Jackson's time. He came to Tullahassoe in 1870, having made a beginning in a day-school, and being young enough to acquire the English quite readily. He was among those sent, in 1830, to school at Henderson, Tenn. He is a highly esteemed member of the council, in which office he has served five years. He has also been, for the last ten years, a consistent and influential member of the Baptist Church.—*Mrs. Robertson.*

Scripture biography * * **Choctaw.**
See **Wright (H. B.)** and **Dukes (J.)**

Scripture passages:

Choctaw	See Baker (B.)
Choctaw	Colbert (G.)
Choctaw	Dickerson (J. H.)
Choctaw	Robb (C.)

Second book of Kings * * **Choctaw.**
See **Edwards (J.)**

Self-dedication [**Choctaw**]. See **Williams (L. S.)**

Seminole:

Geographic names	See Hawkins (B.)
Grammatical com- ments.	Sketch.
Lord's prayer	Connelly (J. M.)
Proper names	Catlin (G.)
Proper names	Indian catalogue.
Proper names	Potter (W.)
Proper names	Stanley (J. M.)
Proper names	Williams (J. L.)

Seminole — Continued.

Tract	Martin (H.)
Vocabulary	Casey (J. C.)
Vocabulary	Drake (S. G.)
Vocabulary	Gatschet (A. S.)
Vocabulary	Hoxie (W.)
Vocabulary	Le Baron (J. F.)
Vocabulary	MacCauley (C.)
Vocabulary	Munroe (C. K.)
Vocabulary	Notices.
Vocabulary	Sketen.
Vocabulary	Smith (B.)
Vocabulary	Williams (J. L.)
Vocabulary	Wilson (E. F.)
Words	Brinton (D. G.)

Sentences:

Choctaw	See Campbell (J.)
Choctaw	Gallatin (A.)
Muskoki	Gallatin (A.)

Sermons:

Choctaw	See Baker (B.)
Choctaw	Rouquette (A.)
Muskoki	Flewing (J.)

Setekapake, IV. Erkenakalke on naktaftetv.

In *Our Brother in Red*, vol. 6, no. 45, p. 7, Muskogee, Ind. T. July 14, 1888, folio.

In the Muskoki language.

Shea: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Dr. J. G. Shea, Elizabeth, N. J.

Shea (John Gilmary). History | of the | Catholic Missions | among the | Indian tribes of the United States. | 1529-1854. | By John Gilmary Shea. | Author [& c. three lines]. | [Design.] |

New York: | Edward Dunigan & Brother, | 151 Fulton-Street, near Broadway. | 1855.

Engraved title, pp. 1-514, 12°.—Lord's prayer in Choctaw, pp. 450-451.

Copies seen: Astor, Boston Athenæum, British Museum, Congress, Trumbull.

At the Field sale a copy, No. 2112*, sold for \$2.25; at the Murphy sale, No. 2264, for \$3.25.

There are copies dated 1837. (*)

— Geschichte | der | katolischen Missionen | unter den | Indianer-Stämmen der Vereinigten Staaten. | 1529-1860. | von | John Gilmary Shea, | Verfasser [& c. two lines]. | Aus dem Englischen übersetzt | von | J. Roth. | Sr. Heiligkeit Papst Pius IX gewidmet. | Mit 6 Stahlstichen. |

Würtzburg. | Verlag von C. Etlinger. [1858.] (*)

Pp. 1-668, 12°. Title from the author.

Shea (J. G.)—Continued.

— History of the Catholic missions among the Indian tribes of the United States, 1529-1854. By John Gilmary Shea, author of [*&c.* three lines]. [Design.]

New York: T. W. Strong, Late Edward Dunigan & brother, Catholic publishing house, 599 Broadway. [1870.]

Frontispiece, engraved title verso blank 1 l. printed title as above verso copyright 1 l. dedication verso blank 1 l. contents pp. 5-13, preface pp. 15-17, text pp. 19-495, appendix pp. 497-506, index pp. 507-514, 8°.—Linguistic contents as in edition of 1835.

Copies seen: Congress, Powell.

Priced by Clarke, 1886, No. 6620, \$2.

— Languages of the American Indians.

In American Cyclopædia, vol. 1, pp. 407-414, New York, 1873, 8°.

Grammatical examples in various American languages, among them the Muskoki.

John Dawson Gilmary Shea, author, born in New York City July 22, 1824. He was educated at the grammar-school of Columbia College, of which his father was principal, studied law, and was admitted to the bar, but has devoted himself chiefly to literature. He edited the "Historical Magazine" from 1859 till 1865, was one of the founders and first president of the United States Catholic Historical Society, is a member or corresponding member of the principal historical societies in this country and Canada, and corresponding member of the Royal Academy of History, Madrid. He has received the degree of LL. D. from St. Francis Xavier College, New York, and St. John's College, Fordham. His writings include "The Discovery and Exploration of the Mississippi Valley" (New York, 1853); "History of the Catholic Missions Among the Indian Tribes of the United States" (1854; German translation, Würzburg, 1856); "The Fallen Brave" (1861); "Early Voyages up and down the Mississippi" (Albany, 1862); "Novum Belgium, an Account of the New Netherlands in 1643-'44" (New York, 1862); "The Operations of the French Fleet Under Count de Grasse" (1864); "The Lincoln Memorial" (1865); translations of Charlevoix's "History and General Description of New France" (6 vols., 1866-'72); Hennepin's "Description of Louisiana" (1880); Le Clercq's "Establishment of the Faith" (1881); and Penaloza's "Expedition" (1882); "Catholic Church in Colonial Days" (1886); "Catholic Hierarchy of the United States" (1886); and "Life and Times of Archbishop Carroll" (1888). He also translated De Courcy's "Catholic Church in the United States" (1856); and edited the Cramoisy series of narratives and documents bearing on the early history of the French-American colonies (26 vols., 1857-'68); "Washington's Private Diary" (1861); Cad-

Shea (J. G.)—Continued.

wallader Colden's "History of the Five Indian Nations," edition of 1727 (1866); Alsop's "Maryland" (1869); a series of grammars and dictionaries of the Indian languages (15 vols., 1860-'74); and "Life of Pius IX" (1875). He has also published "Bibliography of American Catholic Bibles and Testaments" (1859), corrected several of the very erroneous Catholic Bibles, and revised by the Vulgate Challoner's original Bible of 1750 (1871), and has issued several prayer-books, school histories, Bible dictionaries, and translations.—*Appleton's Cyclop. of Am. Biog.*

Shorter. The shorter catechism of the Westminster Assembly of Divines. Translated into the Choctaw language. | Vbanumpa | isht | vtta vhleba hvt | Westminsta | ya ai itonahvt aiaahvt | Katakism | ik falaio ikbi tok. | Chahta anumpa isha a toshowa hoke. |

Park Hill, Cherokee Nation: Mission Press, J. Candy & E. Archer, printers. [1847.]

Pp. 1-48, 24°.—Select passages of Scripture, pp. 43-48.

Copies seen: American Board of Commissioners.

Shorter. The shorter catechism of the Westminster Assembly of Divines. Translated into the Choctaw language. | Vbanumpa | isht vtta vhleba hvt | Westminsta | ya ai itvnahvt arashvt | Katikisma | ik falaio ikbi tok. | Chahta anumpa isht a toshowa hoke. |

Richmond: Presbyterian Committee of Publication. [1850 ?]

Printed cover 1 l. pp. 1-48, sq. 24°.

Copies seen: Wisconsin Historical Society.

Sketch of the Seminole war, And sketches during a campaign. By a lieutenant, of the left wing. |

Charleston: Dan. J. Dowling, sold by J. P. Boile and W. H. Berrett; and booksellers in the principal cities. | 1836.

Title 1 l. dedication pp. iii-iv, half-title 1 l. text pp. 1-311, 1 p. errata, 12°.—"A vocabulary of the Seminole language," with grammatical comments, pp. 90-108.

Copies seen: Astor, British Museum, Congress, Harvard.

Smet (Père Pierre Jean de). Missions de l'Orégon et Voyages aux Montagnes Rocheuses | aux sources | de la Colombie, de l'Athabasca et du Sascatshawin, en 1845-46. [Picture with title.] | Par le Père P. J. de Smet, | de la Société de Jésus. |

Smet (P. J. de) — Continued.

Gand, impr. & lith. de V^e. Vander Schelden, [éditeur. [1848.]

2 p. ll. pp. 1-ix, 9-389, map, 16^o.—Table comparative, &c. pp. 373-377, includes a few words of Chickasah and Muskohgee.

Copies seen: Bancroft, Congress, Shea.

The edition in English: Oregon Missions, New York, 1847, 16^o, does not include these linguistics.

Field's Essay, No. 1425, titles an edition in French: Paris, 1848, 12^o. At the Field sale, a copy, No. 2158, brought \$3.25.

Peter John De Smet, missionary, born in Termonde, Belgium, December 31, 1801; died in St. Louis, Mo., in May, 1872. He studied in the Episcopal Seminary of Mechlin, and while there he felt called to devote himself to the conversion of the Indians. When Bishop Nerinx visited Belgium in search of missionaries, De Smet, with five other students, volunteered to accompany him. The Government gave orders to stop them, but they escaped the officers and sailed from Amsterdam in 1821. After a short stay in Philadelphia, De Smet entered the Jesuit novitiate at Whitmarsh, Md. Here he took the Jesuit habit, but after two years the house was dissolved, and he was about to return to Belgium when he was invited by Bishop Dubourg to Florissant, where he completed his education and took his vows. In 1828 he went to St. Louis and took part in establishing the University of St. Louis, in which he was afterward professor. In 1838 he was sent to establish a mission among the Pottawatamies on Sugar Creek. He built a chapel, and beside it the log huts of himself, Father Verreydt, and a lay brother. He erected a school, which was soon crowded with pupils, and in a short time converted most of the tribe. In 1840 he begged the bishop of St. Louis to permit him to labor among the Flatheads of the Rocky Mountains. When it was represented to him that there was no money for such an expedition, he said that sufficient means would assuredly come from Europe, and set out on April 30, 1840, from Westport with the annual caravan of the American fur company, whose destination was Green River. He arrived on July 14 in the camp of Peter Valley, where about 1,600 Indians had assembled to meet him. They had retained traditions of the French missionaries of two centuries before, and De Smet found it easy to convert them. With the aid of an interpreter he translated the Lord's prayer, the Creed, and the Commandments into their language, and in a fortnight all the Flatheads know these prayers and commandments, which were afterward explained to them. During his journey back to St. Louis he was on several occasions surrounded by war parties of the Blackfoot, but as soon as they recognized his black gown and crucifix they showed the greatest veneration for him. He thus laid the foundation of the extraordinary influence that he afterward exer-

Smet (P. J. de) — Continued.

cised over the Indians. In the spring of 1841 he set out again with two other missionaries and three lay brothers, all expert mechanics, and after passing through several tribes crossed the Platte and met at Fort Hall a body of Flatheads who had come 800 miles to escort the missionaries. On September 24 the party reached Bitterroot River, where it was decided to form a permanent settlement. A plan for a mission village was drawn up, a cross planted, and the mission of St. Mary's begun. The lay brothers built a church and residence, while De Smet went to Colville to obtain provisions. On his return the Blackfoot warriors went on the winter chase, and he remained in the village familiarizing himself with the language, into which he translated the catechism. He then resolved to visit Fort Vancouver, hoping to find there the supplies necessary to make St. Mary's a fixed mission. On his way he visited several tribes and taught them the ordinary prayers and rudiments of religion. After a narrow escape from drowning in Columbia River he reached Fort Vancouver, but was deceived in his hope of finding supplies, and on his return to St. Mary's he resolved to cross the wilderness again to St. Louis. There he laid the condition of his mission before his superiors, who directed him to go to Europe and appeal for aid to the people of Belgium and France. He excited great enthusiasm for his work in those countries, several priests of his order asked permission to join him, and the sisters of the Congregation of Our Lady volunteered to undertake the instruction of the Flathead children. He sailed from Antwerp in December, 1843, with five Jesuits and six sisters, and reached Fort Vancouver in August, 1844. He was offered land on the Willamette River for a central mission and at once began to clear ground and erect buildings. The work advanced so rapidly that in October the sisters, who had already begun their school in the open air, were able to enter their convent. In 1845 he began a series of missions among the Zingomenes, Sinpoils, Okenaganes, Flatbows, and Koetenays, which extended to the watershed of the Saskatchewan and Columbia, the camps of the wandering Assiniboin and Creeks, and the stations of Fort St. Anno and Bourassa. He visited Europe several times in search of aid for his missions. Indeed he calculated that his journeys up to 1853, by land and water, must have been more than five times the circumference of the earth. The ability and influence of Father De Smet were cordially acknowledged by the government of the United States, and his aid was often sought in preventing Indian wars. Thus, he put an end to the Sioux war, and in Oregon he induced the Yahamas and other tribes under Kaniakim to cease hostilities. He was chaplain in the expedition to Utah, and opened new missions among the tribes in that Territory. During his last visit

Smet (P. J. de) — Continued.

to Europe he met with a severe accident, in which several of his ribs were broken, and on his return to St. Louis he wasted slowly away. Father De Smet was made a knight of the Order of Leopold by the king of the Belgians. His best known works, which have been translated into English, are "The Oregon Missions and Travels over the Rocky Mountains," "Indian Letters and Sketches," "Western Missions and Missionaries," and "New Indian Sketches."—*Appleton's Cyclop. of Am. Biog.*

Smith (Buckingham). [Documents in the Spanish and two of the early tongues of Florida (Apalachian and Timuquan). 1859?]

No title-page, 6 sheets Spanish, 2 Apalachian, and 1 Timuquan, folio. On the fly-leaf of one of the copies I have seen is the following manuscript note: "Peter Force, Esq., these documents (seven sheets) in the Spanish and two of the early tongues of Florida (Apalachian and Timuquan) from his friend and obedient servant Buckingham Smith. Washington City, Jan'y, 1860." On the reverse of this fly-leaf is a further note: "1 of 50 copies."

A letter addressed to the king by Diego de Quiroga y Lossada, governor and captain-general, dated "San Aug^o de la Florida y Abril 1 de 1683," in Spanish, 1 l.—A letter addressed to the governor by Marcelo de S. Joseph, who was charged with the translation of the letter addressed to the king by the caciques of the Province of Apalachia, dated "S. Agustin y febr^o 19 de 1688 a," in Spanish, 1 l.—Fac-simile of said letter in Apalachian, 2 ll.—Translation of the same into Spanish, 2 ll.—Letter to the governor, dated "17 de febrero de [1688 años]," and signed Fran^{co} de Roxas, who was charged with the translation of the letter of the Timuquana caciques to the king, in Spanish, 1 l.—Fac-simile of said letter in Timuquan, 1 l., and 1 blank l.—Translation of the same into Spanish, 1 l.

According to Dr. Brinton, the Apalachian text is in a dialect closely akin to the modern Hitchiti.

Copies seen: Brinton, Congress, Lenox, Trumbull.

— Specimen of the Appalachian language.

In *Historical Magazine*, first series, vol. 4, pp. 40-41, New York and London, 1860, sm. 4^o.

"A passage in Apalachian taken from an original letter addressed by some caciques of the country now in part comprising Middle Florida, to Ferdinand IV, King of Spain." Translated into Spanish and English.

— Comparative vocabularies of the Seminole and Mikasuke tongues. Buckingham Smith.

In *Historical Magazine*, first series, vol. 10, pp. 239-243, 288, *Morrisania*, N. Y., 1866, sm. 4^o.

Smith (B.) — Continued.

Vocabulary of the Seminole, Mikasuke, and Hitchitee (the latter from Gallatin and Capt. Casey), pp. 239-243.—Lord's prayer in Mikasuke, p. 288.

Reprinted in Beach (W. W.), *The Indian Miscellany*, pp. 120-126, Albany, 1877, 8^o. Also in Drake (S. G.), *The aboriginal races of North America*, pp. 763-767, New York, [1880], 8^o.

Buckingham Smith, antiquarian, born on Cumberland Island, Ga., October 31, 1810; died in New York City, January 5, 1871. He was graduated at Harvard law school in 1836, and practised his profession in Maine, but soon returned to his family estate in Florida, where he was a member of the territorial legislature. He was United States secretary of legation in Mexico in 1850-52, acting as chargé d'affaires in 1851. During his residence there he made a thorough study of Mexican history and antiquities and Indian philology, and collected many books and manuscripts. He was secretary of legation at Madrid in 1855-58, made important researches in the Spanish libraries and archives respecting the colonial history of Florida and Louisiana, and rendered valuable services to George Bancroft, Jared Sparks, and Francis Parkman. He settled in Florida in 1859, became a judge, and served several terms in the State senate. A part of his library was bought by the New York Historical Society after his death. He edited translations of the "Narrative of Alvar Nuñez Cabeza de Vaca" (Washington, D. C., 1851; improved ed., New York, 1873); "The Letter of Hernando de Soto" and "Memoir of Hernando de Escalante Fontaneda," of each of which 100 copies were printed (Washington, 1854; collected and published in Spanish under the title of "Coleccion de Varios Documentos para la Historia de la Florida y Tierras Adyacentes," Madrid, 1857); "A Grammatical Sketch of the Heve Language" (New York, 1861); a "Grammar of the Pima or Névome; a language of Sonora, from a manuscript of the Seventeenth Century" (St. Augustine, 1862); "Doctrina Christiana e Confessionario en Lengua Névome ó sea la Névome" (1862); "Rudo Ensayo, tentativo de una Previsional Descripcion Geographica de la Provincia de Sonora" (1863); "An Inquiry into the Authenticity of Documents concerning a Discovery of North America claimed to have been made by Ferrazzano" (1864); and a volume of translations of "Narratives of the Career of Hernando de Soto in the conquest of Florida" (1866). He also wrote for the magazines concerning the early history and writers of Florida.—*Appleton's Cyclop. of Am. Biog.*

Smith (Gen. D.) *Vocabulary of the Chickasaw language taken in 1800 by Genl. D. Smith, of Tennessee, from a Chickasaw family who passed an evening at his house. See his lre [letter] July 6, 1800.*

Smith (Gen. D.)—Continued.

Manuscript in the library of the American Philosophical Society, Philadelphia, Pa.

It is a copy by Duponceau, and forms no. 5 of a collection in a folio blank book, of which it occupies pp. 19-20; arranged in double columns, English and Chickasaw, two columns of each to the page, and contains about 175 words.

Smith (Rev. G. G.) Infants catechism.

By Rev. G. G. Smith. Hecety I [-XII].

In *Our Brother in Red*, vol. 6, no. 5, p. 2, no. 6, p. 2, no. 7, p. 2, no. 16, p. 2, no. 18, p. 1, no. 23, p. 6, no. 31, p. 6, no. 33, p. 3, Muskogee, Ind. T. October 1, 8, 15, December 17, 1887, January 7, February 11, April 7, 21, 1888, folio. In the Muskoki language.

Smith (John). [A letter in the Muskoki language.]

In *Indian Missionary*, vol. 5, no. 2, p. 2, Atoka, Ind. T. February, 1889, 4^o.

Signed with the above name and occupies half a column.

Smith (Rev. Wesley). [A letter in the Muskoki language.]

In *Indian Missionary*, vol. 3, no. 7, p. 3, Atoka, Ind. T. July, 1887, 4^o.

The letter is addressed to the editor, is dated "Levering Mission Manual Labor School, Muskogee, I. T. June 18, 1887," and signed with the above name; it occupies half a column of the paper. The Levering School is some seventy miles from Muskogee; Mr. Smith is connected with the school, but was probably at Muskogee when he wrote the letter.

Smithsonian Institution. These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that institution, Washington, D. C.

Song, Hitchiti See Gatschet (A. S.)

Soto (Hernando de). Letter | of | Hernando de Soto, | and | Memoir | of | Hernando de Escalante Fontaneda. | Translated from the Spanish, | by | Buckingham Smith. |

Washington : | 1854.

Pp. 1-67, map, large 4^o.—"These translations are made from manuscripts in the original Spanish, belonging to the Historical collection of James Lenox, esq. One hundred copies printed for Geo. W. R[iggs]. Washington, D. C."—*Reverse of title.*

A few Chahta words, p. 19.

Copies seen : Astor, Congress, Shea.

Spelling-book :

Choctaw	See Wright (A.) and Byington (C.)
Muskoki	Harrison (P.) and Asberry (D. P.)

Spelling book in Chahta. See Wright (A.) and Byington (C.)

Squier (W. L.), editor. See *Indian Journal*.

Stanley (J. M.) Catalogue | of | pictures, | in | Stanley & Dickerman's | North American | Indian portrait gallery ; | J. M. Stanley, | artist. |

Cincinnati : | printed at the "Daily Enquirer office" . | 1846.

Printed cover, title as above verso blank 1 l. pp. 3-34, 8^o.—Contains a few Seminole and Creek personal names, with meanings.

Copies seen : Bureau of Ethnology, Powell.

— Portraits | of | North American Indians, | with sketches of scenery, etc., | painted by | J. M. Stanley. | Deposited with | the Smithsonian Institution. | [Design.] |

Washington : | Smithsonian Institution. | December, 1852.

Printed cover as above, title as above verso printers 1 l. preface p. 3, contents p. 4, text pp. 5-72, index pp. 73-76, 8^o.—Contains a few Seminole, Creek, and Chickasaw personal names, sometimes with English meanings.

Copies seen : Eames, Geological Survey, Filling, Powell.

Star. The Star Vindicator. | Vol. V. Progress and a Higher Civilization. No. 17. | McAlester, Choctaw Nation, Indian Territory, Saturday, June 8, 1878 [-Vol. V, No. 48, January 11, 1879].

A four-page, folio, weekly newspaper, E. W. Folsom, editor. The only issues I have seen are those embraced within the above dates, each of which contains more or less matter in the Choctaw language. (Powell.)

Dr. Trumbull of Hartford has three numbers not mentioned above, nos. 8-11 of vol. 4, March 31 to April 14, 1877. Concerning the history of the paper he writes me as follows :

"Published weekly (folio, 28 columns) by G. McPherson & Co.; G. McPherson, editor; one or two columns in Choctaw in each number ("Chahta Anumpa." E. W. Folsom, editor).

"The Vindicator, devoted to the interests of the Choctaws and Chickasaws, a weekly paper, established by Dr. J. H. Moore, of New Boggy, Choctaw Nation, in 1872, was united with the Oklahoma Star, started by G. McPherson, at McAlester, about 1877, under the name of The Star-Vindicator, which was published till some time in 1878, as I am informed by a correspondent in the Indian Territory. Of The Vindicator, I have seen only two or three numbers. Vol. 2, no. 14 (whole number 66), was printed at New Boggy, Choctaw Nation, Ind. T. Oct. 18, 1873; T. B. Holston, editor. It is a small folio of 20 columns, of which two are in the Choctaw language."

Steiger (E.) Steiger's | bibliotheca glot-
tica, | part first. | A catalogue of |
Dictionaries, Grammars, Readers, Ex-
positors, etc. | of mostly | modern lan-
guages | spoken in all parts of the
earth, | except of | English, French,
German, and Spanish. | First division:
| Abenaki to Hebrew. |

E. Steiger, | 22 & 24 Frankfort Street,
| New York. [1874.]

Half-title on cover, title as above verso
printer 1 l. notice verso blank 1 l. text pp. 1-40,
12°. The second division of the first part was
not published. Part second is on the English
language, and part third on the German lan-
guage.—Works in Choctaw, p. 24.

In his notice the compiler states: "This com-
pilation must not be regarded as an attempt at
a complete linguistic bibliography, but solely
as a book-seller's catalogue for business pur-
poses, with special regard to the study of phi-
lology in America."

Copies seen: Eames, Pilling.

Stidham (George Washington). See
Gatschet (A. S.)

— See **Robertson (A. E. W.)**

Mr. Stidham was born in November, 1817, on
a reservation in what is now Henry County,
Ala., his father and mother being each half
white. He spoke no English until twenty
years of age. In 1829 he went to the Indian Ter-
ritory, and in 1837 was made a member of the
Creek legislature. He was appointed United
States Indian interpreter in 1846 and served in
that capacity until 1861. In 1848 he was ap-
pointed a delegate to Washington, and has
received a similar appointment several times
since. In 1867 he was elected judge of the su-
preme court of the Muskogee Nation; resigned
in 1871; was re-elected in 1867, and is now the
presiding officer of the court.

Story of Naaman [Choctaw]. See
Wright (A.) and **Byington (C.)**

Sullivan (Napoleon Bonaparte). Sepv
ckvnm Mekko-hokte Salomvn mekko
cn cukopericvte.

In *Indian Journal*, vol. 2, no. 40, Muskogee,
Ind. T. June 5, 1878, folio. (*)

The visit of the Queen of Sheba to King
Solomon; in the Muskoki language.

— See **Loughridge (R. M.)** and **Wins-
lett (D.)**

— See **Robertson (A. E. W.)**

— See **Robertson (A. E. W.)** and **Sul-
livan (N. B.)**

Sullivan (N. B.)—Continued.

N. B. Sullivan was born in the southern part
of the Creek Nation, Ind. T. in 1858, and being
left motherless in infancy, was taken care of
by an aunt until her death, and later he lived
with a cousin.

At the age of seventeen, having had only
enough of school advantages to give him a
thirst for more, and with only discouragement
from friends, he determined to enter a board-
ing-school. Setting off on horseback, he applied
first at the Asbury school, and, finding himself
too late, returned for a fresh horse and went
forty miles farther to the Tullabasseo school,
where he was admitted. His progress there
was remarkable, as was his gentlemanly and
upright deportment.

His father had married again and died, and
his step-mother needing his care, he gave up
the next school year for her. But her death re-
leased him and he returned to school in 1877,
and from that time had a home with his teachers,
earning money for clothing in his vacation by
working—a good deal of the time helping me in
my Creek work. One of these vacations he
spent mostly as assistant to the postmaster at
Muscookee, making many friends.

Just before the burning of the Tullabasseo
building, an offer came from a society in Phila-
delphia to educate him, which he accepted, with
the ministry in view, having previously united
with the Presbyterian Church. He fitted for
college at Blair Academy, Blairstown, N. J.
and was examined and accepted for Princeton
College, but an attack of pneumonia (brought
on by a horse-back ride after a physician in a
bitter night) had laid the foundation for con-
sumption, and college had to be given up.

He returned to the Indian Territory and
again worked with me on the Creek Testament,
persevering in the midst of suffering until all
of the Testament not previously in print had
been gone over.

A winter in Colorado and New Mexico gave
renewed strength, to some extent, and he
worked, first in Council and next in the Nuyaka
mission school, until failing strength again
warned him away, and after a winter of great
suffering he died at Albuquerque, N. M., March
8, 1883, mourned by many friends, especially
his teachers and the society to whom he had so
greatly endeared himself.—*Mrs. Robertson.*

Swan (Major Caleb). Position and state
of manners and arts in the Creek or
Muscookee nation in 1791.

In *Schoolcraft (H. R.), Indian Tribes*, vol. 5,
pp. 251-283, Philadelphia, 1855, 4°.

List of Creek moons, pp. 276-277.

T.

Talley (*Rev. A.*) [Portions of the Scriptures in the Choctaw language. 1833?]*

The Rev. A. Talley was one of the earliest of the Methodist missionaries among the Choctaw Indians in Mississippi and Alabama, 1823 to 1833. He translated portions of the Scripture into the Choctaw language, which were printed for the use of the Indians. He died in 1834.—*History of American Missions*, p. 541.

Teacher:

Choctaw See Wright (A.) and Williams (L. S.)
Muskoki Fleming (J.)

Ten Kate (*Dr. Herman Frederick Carvel, jr.* *Reizen en Onderzoekingen in Noord-Amerika van Dr. H. F. C. Ten-Kate Jr. Met een kaart en twee uitslaande platen.*)

Leiden, E. J. Brill. | 1885.

Printed cover as above, half-title verso blank 1 l. title as above verso blank 1 l. 3 other prel. ll. pp. 1-464, 1 p. errata, map, 2 plates, 8°.—Remarks on the Choctaw language, p. 406.

Copies seen: Bureau of Ethnology.

Text:

Apalachi	See Apalachi.
Apalachi	Smith (B.)
Chikasaw	Kilbat (H.)
Chikasaw	Pomeroy (J. M.)
Chikasaw	Treaty.
Choctaw	Allen (J.)
Choctaw	Army (C.)
Choctaw	Baker (B.)
Choctaw	Cobb (L. W.)
Choctaw	Colbert (G.)
Choctaw	Edwards (J.)
Choctaw	General.
Choctaw	Indian Champion.
Choctaw	Ittihakishi.
Choctaw	Jones (C. A.)
Choctaw	Kam-pi-lub-boo.
Choctaw	McKinney (T.)
Choctaw	Murrow (K. L.)
Choctaw	O-las-se-chub-boo.
Choctaw	Pomeroy (J. M.)
Choctaw	Robb (C.)
Choctaw	Treaty.
Choctaw	United States.
Choctaw	Williams (L. S.)
Choctaw	Wright (A.)
Choctaw	Wright (A.) and Byington (C.)
Creek	Darnwell (D.)
Creek	Gatschet (A. S.)
Creek	Harjo (H. M.)
Creek	Loughridge (R. M.) and others.
Hitchiti	Gatschet (A. S.)

Text — Continued.

Muskoki	Berryhill (D. L.)
Muskoki	Grayson (G. W.)
Muskoki	Indian Journal.
Muskoki	Land (J. H.)
Muskoki	Martin (H. A.)
Muskoki	Mekko (C.)
Muskoki	Methodist.
Muskoki	Palmer (W. A.)
Muskoki	Perryman (L. C.)
Muskoki	Robertson (A. E. W.)
Muskoki	Smith (G. G.)
Muskoki	Smith (J.)
Muskoki	Setekapake.
Muskoki	Sullivan (N. B.)
Muskoki	Winslett (D.)

Tomlin (*Rev. J.*) *A comparative vocabulary of forty-eight languages, comprising one hundred and forty-six common English words, with their cognates in the other languages, showing their Affinities with the English and Hebrew. By the Rev. J. Tomlin, B. A., Author of "Missionary Journals and Letters during Eleven Years Residence in the East;"* [&c. three lines]. | Liverpool: | Arthur Newling, 27, Bold Street. | 1865.

Pp. i-xii, 1-32 (numbered odd on versos, even on rectos; recto of p. 1 and verso of p. 32 blank), pp. xiii-xxii, 1 l. 4°.—Includes a Choctaw vocabulary (from an American missionary).

Copies seen: British Museum, Watkinson.

Tract:

Choctaw	See Copeland (C. C.)
Choctaw	Dukes (J.)
Choctaw	Edwards (J.)
Choctaw	Murrow (J. S.)
Choctaw	Robb (C.)
Choctaw	Williams (L. S.)
Choctaw	Wright (A.) and Byington (C.)
Choctaw	Wright (H. B.) and Dukes (J.)
Creek	Perryman (T. W.) and Robertson (A. E. W.)
Muskoki	Martin (H.)
Muskoki	Robertson (W. S.) and others.
Muskoki	Winslett (D.)
Seminole	Martin (H.)

Translation of the book of Jonah [Choctaw]. See **Wright** (A.) and **Byington** (C.)

Treaties | between the | United States of America | and the several | Indian tribes, | from 1778 to 1837: | with | a copious table of contents | Compiled and printed by the direction, and under the supervision, | of the | Commissioner of Indian Affairs. |

Washington, D. C. | published by Langtree and O'Sullivan. | 1837.

Title verso blank 1 l. pp. v-lxxxiii, 1-639, 8°.

Copies seen: British Museum, Bureau of Ethnology, Congress.

Issued, also, with title as follows:

Treaties | between the | United States of America, | and the several | Indian Tribes, | from 1778 to 1837: | with | a copious table of contents. | New Edition, | carefully compared with the originals in the Department of State. | Compiled and printed by the direction, and under the supervision, | of the | Commissioner of Indian Affairs. |

Washington, D. C. | Published by Langtree and O'Sullivan. | 1837.

Title 1 l. preface 1 l. contents pp. v-lxxxiii, text pp. 1-639, 8°.—Contains names of Indian chiefs, with English signification, of a number of American tribes, among them the following: Creek, pp. 32-33; Muscogee, pp. 629-630, Choctaw, p. 630.

Copies seen: Powell.

See, also, Indian Treaties.

Treaty. A treaty | between | the United States | and the | Choctaws and Chickasaws. |

Reverse title: Unaitet States | micha | Chahta, Chikasha aiena | nan itim apisa | aumpa.

No imprint; pp. 1-56, 8°, parallel columns Choctaw and English. "Done at the City of Washington, this tenth day of July, in the year of our Lord one thousand eight hundred and sixty-six, and of the Independence of the United States of America, the ninety-first."

Copies seen: Brinton, Powell.

Treaty:

Chikazaw	See Treaty.
Choctaw	Treaty.
Choctaw	United States.
Creef	Harjo (H.M.)

Triumphant deaths * * * Choctaw.
See **Wright (A.)** and **Byington (C.)**

Troublesome garden [Choctaw]. See **Wright (A.)** and **Byington (C.)**

Trübner. This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the establishment of Messrs Trübner & Co., London, England.

Trübner (Nicolas). See **Ludewig (H. E.) Trübner & Co.** A catalogue | of | an extensive collection | of | valuable new and second-hand books, | English and foreign, | in | antiquities, architecture, books of prints, history, | natural history, and every other branch of ancient | and modern literature, but more particularly rich in | books on languages, on bibliography and on | North and South America. | On sale at the low prices affixed | by | Trübner & co., | 60, Paternoster Row, London.

Colophon: Printed by F. A. Brockhaus, Leipzig. [1856.]

Printed cover as above, pp. 1-159, 8°.—"Linguistics," pp. 32-83, contains titles of a few works in Choctaw.

Copies seen: Bureau of Ethnology.

— **Bibliotheca Hispano-Americana.** | A | catalogue | of | Spanish books | printed in | Mexico, Guatemala, Honduras, the Antilles, | Venezuela, Columbia, Ecuador, Peru, Chili, | Uruguay, and the Argentine Republic; | and of | Portuguese books printed in Brazil. | Followed by a collection of | works on the aboriginal languages | of America. |

On Sale at the affixed Prices, by | Trübner & co., | 8 & 60, Paternoster row, London. | 1870. | One shilling and sixpence.

Title verso contents 1 l. text pp. 1-184, 1 l. 10°.—Choctaw works, p. 170.

Copies seen: James, Pilling.

— A | catalogue | of | dictionaries and grammars | of the | Principal Languages and Dialects | of the World. | For sale by | Trübner & co. |

London: | Trübner & co., 8 & 60 Paternoster row. | 1872.

Printed cover as above, title as above verso printers 1 l. notice reverse blank 1 l. text pp. 1-64, 2 ll. 8°.—Contains titles of a few works in Choctaw, p. 12.

Copies seen: Pilling.

— **Trübner's** | catalogue | of | dictionaries and grammars | of the | Principal Languages and Dialects of the World. | Second edition, | considerably enlarged and revised, with an alphabetical index. | A guide for students and book-sellers. | [Monogram.] |

London: | Trübner & co., 57 and 59, Ludgate Hill. | 1882.

Title as above 1 l. pp. iii-viii, 1-170, 8°.—Contains titles of a few works in Choctaw, p. 38.

Copies seen: Eames, Pilling.

Trumbull: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Dr. J. Hammond Trumbull, Hartford, Conn.

Trumbull (Dr. J. Hammond). The true method of studying North American languages.

In *American Philolog. Ass. Proc.* 1869, pp. 25-26, New York, 1870, 8°.

An abstract of the following:

— On the best method of studying the North American languages. By J. Hammond Trumbull, of Hartford, Conn.

In *American Philolog. Ass. Trans.* 1869-'70, pp. 55-79, Hartford, 1871, 8°.

Contains examples in Choctaw.

Issued separately, also.

— On numerals in American Indian languages, and the Indian mode of counting. By J. Hammond Trumbull, of Hartford, Conn.

In *American Philolog. Ass. Trans.* 1874, pp. 41-76, Hartford, 1875, 8°.

Creek, Choctaw, Coassati, Alabama, and Hitchiti numerals passim.

Issued also as a separate pamphlet, as follows:

— On | numerals | in | American Indian languages, | and the | Indian mode of counting. | By J. Hammond Trumbull, LL. D. | (From the Transactions of the Am. Philological Association, 1874.) |

Hartford, Conn. | 1875. |

Half title on cover, title verso blank 1 l. text pp. 1-36, 8°.

Copies seen: Powell.

— Indian languages of America.

In Johnson's *New Universal Cyclopedia*, vol. 2, pp. 1155-1161, New York, 1877, 8°.

A general discussion of the subject, including examples from several Muskogean languages, p. 1156.

[—] Catalogue | of the | American Library | of the late | Mr. George Brinley, | of Hartford, Conn. | Part I. | America in general | New France Canada etc. | the British colonies to 1776 | New England | [—Part IV.]

Hartford | Press of the Case Lockwood & Brainard Company | 1872 [-1886] 4 parts, 8°. Compiled by Dr. J. H. Trumbull. The fifth and last part is in preparation.

List of works in the Choctaw and Muskogee languages, pt. 3, pp. 140-141.

Copies seen: Congress, Exames, Pilling.

— See **Pike (A.)**

— See **Wheeler (C. H.)**

Trumbull (J. H.)—Continued.

James Hammond Trumbull, philologist, born in Stonington, Conn., December 20, 1821. He entered Yale in 1838, and though, owing to ill health, he was not graduated with his class, his name was enrolled among its members in 1850, and he was given the degree of A. M. In 1842-'43 he assisted the Rev. James H. Linsley in the preparation of catalogues of the mammalia, reptiles, fishes, and shells of Connecticut. He settled in Hartford in 1847, and was assistant secretary of state in 1847-'52 and 1858-'61, and secretary in 1861-'64, also state librarian in 1854. Soon after going to Hartford he joined the Connecticut Historical Society, was its corresponding secretary in 1849-'63, and was elected its president in 1863. He has been a trustee of the Watkinson free library of Hartford, and its librarian since 1863; and has been an officer of the Wadsworth atheneum since 1864. Dr. Trumbull was an original member of the American Philological Association in 1869, and its president in 1874-'75. He has been a member of the American Oriental Society since 1860, and the American Ethnological Society since 1867, and honorary member of many State historical societies. In 1872 he was elected to the National Academy of Sciences. Since 1858 he has devoted special attention to the subject of the Indian languages of North America. He has prepared a dictionary and vocabulary to John Eliot's Indian Bible, and is probably the only American scholar that is now able to read that work. In 1873 he was chosen lecturer on Indian languages of North America at Yale, but loss of health and other labors soon compelled his resignation. The degree of LL. D. was conferred on him by Yale in 1871, by Harvard in 1887, while Columbia gave him an L. H. D. in 1887. He has been a large contributor of articles to the proceedings of societies and to periodicals, notably on the significance of the word "Shawmut," the supposed Indian name of Boston (1866), the significance of "Massachusetts" (1867), and on the Algonkin name of "Manitou" (1870). His larger memoirs include "The Colonial Records of Connecticut" (3 vols., Hartford, 1850-'59); "Historical Notes on some Provisions of the Connecticut Statutes" (1860-'61); "The Defense of Stonington against a British Squadron, August, 1814" (1861); Roger Williams's "Key into the Language of America" (Providence, 1866); "Thomas Lechford's Plain Dealings, or News from New England, 1642" (Boston, 1867); "The Origin of McFingal" (1868); "The Composition of Indian Geographical Names" (1870); "The Best Method of Studying the Indian Languages" (1871); "Some Mistaken Notions of Algonkin Grammar" (1871); "Historical Notes on the Constitution of Connecticut" (1872); "Notes on Forty Algonkin Versions of the Lord's Prayer" (1873); "On the Algonkin Verb" (1870); "The True Blue-Laws of Connecticut, and the False Blue-Laws Invented by the Rev. Samuel Peters" (1870); "Indian Names of Places in and on the

Trumbull (J. H.)—Continued.

Borders of Connecticut, with Interpretations" (1881); and also edited "The Memorial History of Hartford County" (2 vols., Boston, 1886). The catalogue of Americana belonging to George Brinley was made by him at the time of the sale of the collection, 1879-'86, and

Trumbull (J. H.)—Continued.

gained for him the reputation of being perhaps the "most learned and acute bibliographer in America."—*Appleton's Cyclop. of Am. Biog.*

Turner (William Wadden). See Ludewig (H. E.)

U.

United States | micha | Chahta micha | Chikasha aiena | treaty anumpa | ai itim apesa tok. |

Reverse title: Treaty | between | the United States | and the | Choctaw and Chickasaw Indians.

No imprint; pp. 1-19, 4°, parallel columns

United States—Continued.

Choctaw and English. "Done at the city of Washington, this fourth day of March, A. D. one thousand eight hundred and fifty-six, and of the independence of the United States the eightieth."

Copies seen: Powell, Shea.

V.

Vail (Eugène A.) Notice | sur | les Indiens | de l'Amérique du nord, | ornée de quatre portraits coloriés, dessinés d'après | nature, et d'une carte, | par | Eugène A. Vail, | Citoyen des États-Unis d'Amérique, membre de plusieurs sociétés savantes. |

Paris, | Arthus Bertrand, éditeur, | libraire de la Société de Géographie et de la Société Royale des Antiquaires du Nord, | rue Hautefeuille, 23. | 1840.

Half-title 1 l. title 1 l. preface pp. 5-13, text pp. 15-244, table pp. 245-246, map, plates, 8°.—Des langues indiennes, pp. 40-58, contains a few examples in Muskohgee.

Copies seen: Astor, Boston Athenæum, British Museum, Congress, Eames, Harvard, Shea, Watkinson.

At the Fischer sale Quaritch bought a copy, No. 1702, for 1s.; another copy, No. 2871, sold for 7s. 6d.; at the Field sale, No. 2416, it brought \$1.25; at the Squier sale, No. 1456, \$1.62; at the Brinley sale, No. 5469, \$2.50; at the Pinart sale, No. 916, 1 fr. 50c. Priced by Quaritch, No. 30031, 6s.

Vater (Dr. Johann Severin). Untersuchungen | über | Amerika's Bevölkerung | aus dem | alten Kontinente | dem | Herrn Kammerherrn | Alexander von Humboldt | gewidmet | von | Johann Severin Vater | Professor und Bibliothekar. |

Leipzig, | bei Friedrich Christian Wilhelm Vogel. | 1810.

Pp. i-xii, 1-212, 12°.—A few words in the Chikasha or Choktah, and Muskohg, pp. 47-55, 195-203.

Vater (J. S.)—Continued.

Copies seen: Astor, British Museum, Congress, Harvard, Watkinson.

At the Fischer sale, No. 2879, a copy was bought by Quaritch for 1s. 6d.

—Linguarum totius orbis | Index | alphabeticus, | quarum | Grammaticae, Lexica, | collectiones vocabulorum | reconsentur, | patria significatur, historia adumbratur | a | Joanne Severino Vatero, | Theol. Doct. et Profess. Bibliothecario Reg., Ord. | S. Wladimiri equite. |

Berolini | In officina libraria Fr. Nicolai. | MDCCCXV [1815].

Second title: Litteratur | der | Grammatiken, Lexica | und | Wörtersammlungen | aller Sprachen der Erde | nach | alphabetischer Ordnung der Sprachen, | mit einer | gedrängten Uebersicht | des Vaterlandes, der Schicksale | und Verwandtschaft derselben | von | Dr. Johann Severin Vater, | Professor und Bibliothekar zu Königsberg des S. Wladimir- | Ordens Ritter. |

Berlin | in der Nicolaischen Buchhandlung. | 1815.

Latin title verso l. 1, German title recto l. 2 verso blank, dedications 2 ll. preface pp. i-iv, half-title 1 l. text pp. 3-259, 8°. Alphabetically arranged by families, double columns, German and Latin.—Notices of works in Chikasha, p. 43; Choctaw, pp. 47-48; Muskohge, p. 162.

Copies seen: Bureau of Ethnology.

A later edition in German as follows:

—Litteratur | der | Grammatiken, Lexica | und | Wörtersammlungen | aller Sprachen der Erde | von | Johann Severin Vater. | Zweite, völlig umgearbeitete Ausgabe | von | B. Jülg. |

Vater (J. S.)—Continued.

Berlin, 1847. | In der Nicolaischen Buchhandlung.

Printed cover, title 1 l. pp. iii-xii, 1-592, 2 ll. 8°; arranged alphabetically by languages, with family and author indexes.—List of works in Chahata, p. 407; Chikasas, pp. 64, 473; Muskohgi, pp. 260, 521; Seminole, p. 349.

Copies seen: Congress, Eamos, Harvard.

At the Fischer sale, a copy, No. 1710, sold for 1s.

— See **Adelung (J. C.)** and **Vater (J. S.)**

Vba anumpa Luk * * Choctaw. See **Wright (Alfred)**.

Vba anumpa Mak * * Choctaw. See **Wright (Alfred)**.

Vlla i katikisma * * Choctaw. See **Wright (Alfred)**.

Vocabulary :

Alabama	See Gatschet (A. S.)
Alabama	Pike (A.)
Apalachi	Gatschet (A. S.)
Chikasaw	Adelung (J. C.) and Vater (J. S.)
Chikasaw	Barton (B. S.)
Chikasaw	Gallatin (A.)
Chikasaw	Gatschet (A. S.)
Chikasaw	Gibbs (G.)
Chikasaw	Hale (H.)
Chikasaw	Hawkins (B.)
Chikasaw	Robertson (A. E. W.)
Chikasaw	Smith (D.)
Choctaw	Adam (L.)
Choctaw	Adelung (J. C.) and Vater (J. S.)
Choctaw	Balbi (A.)
Choctaw	Barton (B. S.)
Choctaw	Bourgeois (—)
Choctaw	Brantz (L.)
Choctaw	Byington (C.)
Choctaw	Campbell (J.)
Choctaw	Castiglioni (L.)
Choctaw	Chamberlain (A. F.)
Choctaw	Choctaw.
Choctaw	Domenech (E. H. D.)
Choctaw	Gallatin (A.)
Choctaw	Gatschet (A. S.)
Choctaw	Haines (E. M.)
Choctaw	Hale (H.)
Choctaw	Hawkins (B.)
Choctaw	Holmes (A.)
Choctaw	Hudson (P.)
Choctaw	Latham (R. G.)
Choctaw	Morgan (L. H.)
Choctaw	Pitchlynn (P. P.)
Choctaw	Wheeler (C. H.)
Choctaw	Tomlin (J.)
Choctaw	Vose (H.)
Choctaw	Young (F. B.)
Choctaw	Wright (Allen).

Vocabulary—Continued.

Creek	Gatschet (A. S.)
Creek	Gibbs (G.)
Creek	Grayson (G. W.)
Creek	Haines (E. M.)
Creek	Hawkins (B.)
Creek	Howitt (E.)
Creek	Morgan (L. H.)
Creek	Pike (A.)
Creek	Pope (J.)
Creek	Robertson (A. E. W.)
Creek	Sanford (E.)
Creek	Whoeler (C. H.)
Hitchiti	Casey (J. C.)
Hitchiti	Gallatin (A.)
Hitchiti	Gatschet (A. S.)
Hitchiti	Gibbs (G.)
Hitchiti	Pike (A.)
Hitchiti	Wheeler (C. H.)
Koassati	Gatschet (A. S.)
Koassati	Pike (A.)
Mikasuki	Gibbs (G.)
Mikasuki	Smith (B.)
Muskoki	Adelung (J. C.) and Vater (J. S.)
Muskoki	Balbi (A.)
Muskoki	Barton (B. S.)
Muskoki	Casey (J. C.)
Muskoki	Chamberlain (A. F.)
Muskoki	Chronicles.
Muskoki	Drako (S. G.)
Muskoki	Gallatin (A.)
Muskoki	Gatschet (A. S.)
Muskoki	Haines (E. M.)
Muskoki	Latham (R. G.)
Muskoki	Laudonniere (R.)
Muskoki	Muskoki.
Muskoki	Schoolcraft (H. R.)
Muskoki	Casey (J. C.)
Muskoki	Drake (S. G.)
Muskoki	Gatschet (A. S.)
Muskoki	Hoxie (W.)
Muskoki	Le Baron (J. F.)
Muskoki	MacCauley (C.)
Muskoki	Munroe (C. K.)
Muskoki	Notices.
Muskoki	Skotch.
Muskoki	Smith (B.)
Muskoki	Williams (J. L.)
Muskoki	Wilson (E. F.)

Vose (Henry). Choctaw analogies. By Henry Vose, of Mississippi.

In the *National Intelligencer*, Washington, D. C. May 16, 1835. (Powell.)

Analogy of Choctaw terms with those of the Hebrew, Greek, Chinese, &c.

Voyages intéressants. See **Bourgeois (—)**

Vpastelveke em fulletv * * Musko-kee. See **Robertson (A. E. W.)**

W.

Waldron (*Lieut.* —). See **Casey** (J. C.) and **Waldron** (—).

War in Florida. See **Potter** (W.)

Watkinson: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the Watkinson Library, Hartford, Conn.

[**Wheeler** (*Rev. Charles H.*)] Etymological vocabulary of modern geographical names.

In Webster (Noah), American dictionary of the English language, pp. 1625-1632, Springfield, Mass., 1867, 4°. (Congress.)

Explanatory index of prefixes, terminations, and formative syllables, including a few "Indian," pp. 1625-1628.—A brief alphabetical list of geographical names, with their derivation and signification, derived largely from the Indian languages, and partially from Muskho-gean (Choctaw, Creek, Hitchiti) languages, pp. 1629-1632.

The introductory remarks say: "Many of the translations of the Indian names here given have been furnished, and all of them examined, by Henry R. Schoolcraft, LL. D., and the Hon. J. Hammond Trumbull, whose high reputation and well-known accuracy in whatever relates to the Indian languages, literature, and history are a sufficient guaranty for the correctness of this portion of the vocabulary. Information in regard to certain names of the same class has also been obtained from the Rev. Edward Ballard, secretary of the Maine Historical Society."

The publishers of Webster's dictionaries, Messrs. G. & C. Merriam & Co., inform me that this etymological vocabulary first appeared in the edition of 1864—Noah Porter's first edition. I have not easy access to a copy of that edition, and so have contented myself with titling the nearest to it in date which the Library of Congress possesses. The etymological vocabulary appears unchanged in the latest (1888) edition.

Wilkins (Daniel). See **Chamberlayne** (J.) and **Wilkins** (D.)

Williams (George L.) See **Wright** (A.) and **Byington** (C.)

Williams (John Lee). The territory of Florida: | or | sketches of the topography, | civil and natural history, | of | the country, the climate, and the Indian tribes, | from | the first discovery to the present time, | with a map, views, &c. | By John Lee Williams. | New-York: | A. T. Goodrich. | 1837.

Title 1 l. preface pp. iii-vi, text pp. 7-304, map, plates, 8°.—Names of chiefs and sub-chiefs of the Seminoles, with English signification, pp. 273-276.—Glossary [about 150 words of Seminole], pp. 276-278.

Williams (J. L.) — Continued.

Copies seen: Boston Athenæum, British Museum, Congress.

[**Williams** (Loring S.)] Nitvk hollo nitvk a isht | anumpa hoke. | [1834.]

No title-page, pp. 1-17, 16°. Tract "On the Sabbath," in the Choctaw language. The date is mentioned in the report of the A. B. C. F. M. for 1834, p. 115.

Copies seen: American Tract Society, Phillips.

— Family education and government: | a | discourse | in the | Choctaw language. | By L. S. Williams. |

Boston: | printed for the American Board of Commissioners for | Foreign Missions, by Crocker & Brewster. | 1835.

Pp. 1-48, 12°.

Copies seen: American Board of Commissioners, Congress, Eames.

[—] Religious tracts | in the | Choctaw language. | Second Edition, | Revised. |

Boston: | printed for the American Board of Commissioners for | Foreign Missions, by Crocker & Brewster. | 1835.

Title verso blank 1 l. Chahta alphabet pp. 3-4, text in the Chahta language pp. 5-39, 16°.—Chisvs Kilaist * * * or salvation by Jesus Christ, pp. 5-12.—Himona vta, or regeneration by the Holy Spirit, pp. 12-19.—Ilekostinuchi, or repentance necessary to salvation, pp. 20-25.—Hetek illi * * * or the resurrection and final judgment, pp. 26-39.

Copies seen: American Philosophical Society, Astor, Congress, Powell.

According to Byington's manuscript dictionary, the first edition: 1827, 31 pp. A later edition as follows:

— [Religious tracts in the Choctaw language.

Park Hill, Cherokee nation: Missionary press, John Candy and John F. Wheeler, printers. 1845.]

Pp. 1-28, 12°.—Salvation by Jesus Christ; Chisvs Kilaist Chihowa Ushi, &c., pp. 1-6.—Regeneration by the Holy Spirit; himona vta, pp. 7-13.—Repentance necessary to salvation; Ilekostinichi, pp. 13-18.—The resurrection and final judgment; Hvtvk illi homi tana he nitak micha nana vhpisa chito ahe aiena isht anoli hoke, pp. 18-28.

Copies seen: Boston Athenæum.

— Child's Book on the Soul; in the Choctaw Language. 1840. (*)

16 pp. Title from Byington's manuscript dictionary.

Williams (L. S.) — Continued.

[—] Ai-yimmika na kaniohmi.

[Park Hill, Cherokee Nation : Mission press, John Candy and John F. Wheeler, printers. 1845.]

No title-page; pp. 1-13, 12°. Salvation by faith, in the Choctaw language.

Appended, pp. 13-20: How do we know there is a God? Chihowa hvt asha ka katiohmit il okostoninchi Chatuk oh cho.

Copies seen : Boston Athenæum.

[—] Bible Stories | with | practical illustrations and remarks | on | the fall. | Baibil nau aianowa, | Rev. T. H. Gallaudet vt hollissochi tok a, | Chahta im anumpa atoshowa. | Second edition revised. |

Park Hill, Cherokee Nation : | Mission Press: John Candy and John F. Wheeler, printers. | 1845.

Pp. 1-24, 12°, in the Choctaw language.

Copies seen : Boston Athenæum.

According to Byington's manuscript dictionary, the first edition: 1839, 23 pp. A later edition as follows:

[—] Bible stories, | with | practical illustrations | and | remarks on the fall. | Baibil nan aianowa, | Rev. T. Gallaudet vt hollissochi tok a, | Chahta im anumpa atoshowa. | [Device.] |

American Tract Society, | 150 Nassau street, New York. | [1872.]

Title verso blank 1 l. text in Choctaw pp. 3-64, 24°. Pp. 61-64 are occupied with hymns.

Copies seen : Congress, Pilling, Powell, Wisconsin Historical Society.

[—] The | Child's Book | on | the creation. | Vlla i hollisso | nana moma toba tok a nan anoli ka, | Rev. C. A. Goodrich vt hollissochi tok a, | yuskololit Chahta im anumpa a toshowvt fohka hoke. | Second edition revised. |

Park Hill, Cherokee Nation : | Mission Press, John Candy and John F. Wheeler, printers. | 1845.

Pp. 1-14, 12°, in the Choctaw language.

Copies seen : Boston Athenæum.

According to Byington, the first edition: 1839, 14 pp.

[—] Chitokaka i nitak holiropa isht anumpa.

[Park Hill, Cherokee Nation : Mission press, John Candy and John F. Wheeler, printers. 1845.]

No title-page; pp. 1-4, 12°. A tract on the Lord's day, in the Choctaw language.

Copies seen : Boston Athenæum.**Williams (L. S.) — Continued.**

[—] Haikischika | ik achukmo otvnninchi. | Fraud exposed and detected. | Abridged from Rev. Edward Payson, D. D.

[Park Hill, Cherokee Nation : Mission press, John Candy and John F. Wheeler, printers. 1845.]

No title-page; pp. 1-11, 12°, in the Choctaw language. Byington, in his manuscript dictionary, says it contains 16 pp. Perhaps there is a later edition.

Copies seen : Boston Athenæum.

[—] Hatak yoshuba | vhleha hvt | Chihowa anukhobela ya ibbak foyuka. | Sinners in the hands | of an angry God. | A sermon by the Rev. President Edwards. |

Park Hill, Cherokee Nation : Mission Press; | John Candy and John F. Wheeler, printers. 1845.

Pp. 1-25, 12°, in the Choctaw language. Appended, without title-page, pp. 26-28, is a tract entitled "Chihowa" [God].

Copies seen : Boston Athenæum.

[—] I will give liberally. | By the Rev. William Nevins, D. D. | Na yukpa hosh nana ka bohli lashke.

[Park Hill, Cherokee Nation : Mission press, John Candy and John F. Wheeler, printers. 1845.]

Half-title 1 l. pp. 3-16, 12°, in the Choctaw language.

Copies seen : Boston Athenæum.

[—] The New Birth. A tuklant vtta. [Park Hill, Cherokee Nation : Mission Press. 1845.]

No title-page, pp. 1-16, 12°, in the Choctaw language.

Copies seen : Boston Athenæum.

According to Byington's manuscript dictionary, the first edition, 1827; second edition, 1831.

[—] The African servant. (*)

24 pp. 24°. In the Choctaw language. Title from the Forty-ninth report of the American Board of Commissioners for Foreign Missions, 1858.

[—] Nana a kaniohmi | Baibil a foka kvt | haiakvchi yoke.

Half-title verso blank 1 l. text pp. 3-30, 16°. Things made known in the Bible, in the Choctaw language. The following are translations of the headings:

Attributes of God—The Bible, how and when written; its translation into the English and other languages—What the Bible teaches about angels—The Bible account of the creation and fall of man—What the Bible teaches about the duty of public worship and aiding

Williams (L. S.)—Continued.

religious teachers—What the Bible teaches in relation to the Sabbath—The goodness of God manifested in his works—How do you know there is a God?

Copies seen: Powell.

[—] Oka homi ishko shahli nan isht im achukna kvt ilvppak [oke.

No title-page; pp. 1-8, 16°. Reward of drunkenness, in the Choctaw language.

Copies seen: American Tract Society.

— [Religious tracts, in the Choctaw language.] (*)

The act of faith, 4 pp.—The world to come, 4 pp.—Self-dedication, 4 pp.

Title from Byington's manuscript Choctaw dictionary.

— See **Wright (A.) and Byington (C.)**

— See **Wright (A.) and Williams (L. S.)**

Loring S. Williams was one of the early missionaries to the Choctaws, probably one of the first band, as I find him mentioned as teacher in the *Missionary Herald* for 1821. He went to the new country after the removal, but retired from missionary work about the beginning of the year 1838. I am informed that he died not long since in Iowa. Choctaw scholars say that the hymns composed by him are in excellent Choctaw.

Wilson (Rev. Edward Francis). Vocabulary of the Seminole language. [1889.]

Manuscript, filling pp. 3-5 of a pamphlet entitled "An Indian History." This pamphlet consists of 15 pp. 8°, and is a circular distributed for gathering information, linguistic and ethnologic, regarding any particular tribe of Indians. On the first page the author says he is "trying to collect material with a view to publishing a short popular history of some one hundred or so of the best known Indian tribes, together with a little insight into the vocabulary and grammatical structure of each of their languages." Page 2, pronunciation; pp. 3-7, words and sentences, three columns, the first English, the second examples (two Seminole) from various Indian languages, the third blank, for filling in the particular language desired; pp. 7-10, questions concerning language, with examples; pp. 11-14, questions of history; p. 15, "A few particulars about the Indians."

This Seminole vocabulary was procured by Mr. Wilson about January, 1889, at Carlisle, Pa., from Minnie Corners, an Indian pupil. The original is in the collector's own possession, and a duplicate, kindly furnished by him, is in the library of the Bureau of Ethnology.

Rev. Edward Francis Wilson, son of the late Rev. Daniel Wilson, Islington, prebendary of St. Paul's Cathedral, and grandson of Daniel Wilson, bishop of Calcutta, was born in London December 7, 1844, and at the age of 17 left school and emigrated to Canada for the purpose of

Wilson (E. F.)—Continued.

leading an agricultural life; but soon after his arrival he was led to take an interest in the Indians, and resolved to become a missionary. After two years of preparation, much of which time was spent among the Indians, he returned to England, and in December, 1867, was ordained deacon. Shortly thereafter it was arranged that he should return to Canada as a missionary to the Ojibway Indians, under the auspices of the Church Missionary Society, and in July, 1868, he returned. He has labored among the Indians ever since, building two homes—the Shingwauk Home, at Sault Ste. Marie, and the Wawanosh Home, two miles from the former—and preparing linguistic works.

Winslett (Rev. David). *Wewwhome svkerkue, &c.*

In *Indian Journal*, vol. 2, no. 27, Muscogee, Ind. T. March 6, 1878, folio. (*)

Temperance song, "The Wine-cup," in the Muskoki language. Printed first in the Creek hymn-book. Mrs. Robertson has furnished the Bureau of Ethnology with an interlinear translation.

— See **Loughridge (R. M.)**

— See **Loughridge (R. M.) and Winslett (D.)**

— See **Loughridge (R. M.), Winslett (D.), and Land (J. H.)**

— See **Loughridge (R. M.), Winslett (D.), and Robertson (W. S.)**

— See **Robertson (W. S.), McKillop (J.), and Winslett (D.)**

— See **Robertson (W. S.) and Winslett (D.)**

Rev. David Winslett was born in the Creek Nation about the year 1830. His father was a white man of considerable character, and figured largely in the transaction of business between the United States commissioners and the Indians. His mother was an Indian woman of the Hechete town. He entered Kowetah Mission, Creek Nation, in 1845, when about sixteen years of age, and made remarkable progress in his studies under the Rev. R. M. Loughridge. Afterward he pursued his studies at Tallahassee Mission. About the year 1851 he was chosen as a ruling elder in the Tallahassee church. As he spoke the English language correctly and understood and spoke the Muskoki well, he was soon employed as Mr. Loughridge's interpreter in preaching and in translating the Scriptures, and he is still spoken of as the best the Muskokis ever had. The Creek Presbytery, appreciating his worth, took him under its charge and directed his studies, and, on the 6th of September, 1859, ordained him to the full work of the ministry and directed him to take charge of the Kowetah

Winslett (D.)—Continued.

Mission and church. The Creek people having joined the Confederate army in the late war, he felt constrained to go with them, and was a trusted and efficient officer during his short service. He was taken sick from exposure and returned home, and died in 1862.—*Loughridge*.

Winslett (Keriah Konard). See Robertson (A. E. W.)

Miss Keriah K. Winslett was one of the younger daughters of Rev. David Winslett, and was born near Tallahassee in 1857. She inherited her father's fine talents and sunny disposition, and early united with the Presbyterian Church, at Tallahassee. Her education was received chiefly there and at the Young Ladies' College, Fulton, Mo., where she died, greatly lamented, after having passed her twentieth year. Her chief work in the Creek was to help me in the translation of the Acts of the Apostles.—*Mrs. Robertson*.

Winslett (Lewis). See Robertson (A. E. W.)

Wisconsin Historical Society: These words following a title or within parentheses after a note indicate that a copy of the work referred to has been seen by the compiler in the library of that society, Madison, Wis.

Words:

Chikasaw	See Adair (J.)
Chikasaw	Gatschet (A. S.)
Chikasaw	Loudon (A.)
Chikasaw	Pickett (A. J.)
Chikasaw	Smet (P. J. de).
Chikasaw	Vater (J. S.)
Choctaw	Adair (J.)
Choctaw	Brinton (D. G.)
Choctaw	Campbell (J.)
Choctaw	Chamberlayne (J.) and Wilkins (D.)
Choctaw	Fritz (J. F.) and Schultze (B.)
Choctaw	Gatschet (A. S.)
Choctaw	Grasserie (R. de la).
Choctaw	Holmes (A.)
Choctaw	Latham (R. G.)
Choctaw	Lincoecum (T.)
Choctaw	Pickett (A. J.)
Choctaw	Rouquette (D.)
Choctaw	Schomburgk (R. H.)
Choctaw	Soto (H. de).
Choctaw	Vater (J. S.)
Choctaw	Yankiowitch (F.)
Creek	Bartram (W.)
Creek	Chamberlayne (J.) and Wilkins (D.)
Creek	Duncan (D.)
Creek	Fritz (J. F.) and Schultze (B.)
Creek	Gatschet (A. S.)
Creek	Hawkins (B.)
Creek	Newcomb (H.)
Creek	Pickett (A. J.)
Creek	Swan (C.)

Words—Continued.

Hitchiti	Fitch (A.)
Hitchiti	Gatschet (A. S.)
Muskoki	Adair (J.)
Muskoki	Bollaert (W.)
Muskoki	Brinton (D. G.)
Muskoki	Fitch (A.)
Muskoki	Latham (R. G.)
Muskoki	Rockwell (E. F.)
Muskoki	Schomburgk (R. H.)
Muskoki	Schoolcraft (H. R.)
Muskoki	Smet (P. J. de).
Muskoki	Vail (E. A.)
Muskoki	Vater (J. S.)
Seminole	Brinton (D. G.)

World to come [Choctaw]. See Williams (L. S.)

Worth of a dollar [Choctaw]. See Wright (A.) and Byington (C.)

[Wright (Rev. Alfred).] Holisso hohitopa, | chitokaka Chisus im anumpeshi Luk, Chani | itatuklo kut holissochi tok Mak o, | a kashapa kut | Chahta im anumpa isht holisso hoke. |

Utica: | press of William Williams, Genesee st. | 1831.

Pp. 1—152, 1 l. 16°. Gospels of Luke and John and a few chapters of Mark in the Choctaw language.

Copies seen: American Tract Society, Boston Athenæum, Trumbull.

For later editions see Wright (A.) and Byington (C.)

[—] Chahta na-hohitina: | or | Choctaw arithmetic. |

Boston: | printed for the American Board of Commissioners for | Foreign Missions, by Crocker & Brewster. | 1835.

Title verso blank 1 l. text in the Choctaw language pp. 3—72, 12°.

Copies seen: American Board of Commissioners, Boston Athenæum, Congress, Powell.

Byington's manuscript dictionary says: Second edition, 1845, 72 pp.

[—] Vlla i katikisma: | or | child's catechism in Choctaw: | being a translation of | Dr. Watts' second catechism for children. | Second Edition, | Revised. |

Boston: | printed for the American Board of Commissioners for | Foreign Missions, by Crocker & Brewster. | 1835.

Title verso blank 1 l. text in Choctaw pp. 3—16, 12°.

Copies seen: American Board of Commissioners, Boston Athenæum, Eames, Pilling, Powell.

According to Byington's manuscript Choctaw Dictionary, the first edition is 1827, 12 pp.

Wright (Alfred)—Continued.

[—] Chahta yakni | nan vlpisa nishko-
boka, | micha | anumpa vlpisa aiena
Jonathan Cogswell vt | Chahta anumpa
atosholi tok. |

Park Hill, Cherokee nation: | John
Candy, printer. | 1840.

Pp. 1-40, 16°. in the Choctaw language. Pre-
ceded by the same in English, as follows:

The | constitution | and | laws | of the | Choctaw
nation. |

Park Hill, Cherokee nation: | John Candy,
printer. | 1840.

Pp. 1-34, 1 l. 16°.

Copies seen: Boston Athenæum.

[—] The | epistles | of | John, | translated
into the Chahta language. | Chani i ho-
lisso Vhleha | Chahta anumpa isht ato-
showa hoke. |

Park Hill. | Mission press, John
Candy, printer. | 1841.

Pp. 1-27, 24°.

Copies seen: Boston Athenæum.

Byington's manuscript dictionary says: First
edition, 1840, 27 pp.

[—] The | epistle | of | James | translated
into the Choctaw language. | Chemis i
holisso hvt | Chahta anumpaisht ato-
showa hoke. |

Park Hill, | Mission press: John
Candy, printer. | 1843.

Pp. 1-23, 24°.

Copies seen: Boston Athenæum.

The Murphy copy, cat. No. 2953, sold for \$1.

[—] The books | of | Joshua, Judges,
and Ruth, | translated into | the Choctaw
language. | Choshua, nan Apesa
Vhleha holisso, | micha Lulh holisso |
aiena kv̄t toshowvt | Chahta anumpa
toba hoke. |

New York: | American Bible Society,
| instituted in the year MDCCCXVI. |
1852.

Title verso blank 1 l. half-title verso blank 1
l. text in Choctaw pp. 5-151, 16°.—Joshua, pp.
5-73.—Judges, pp. 75-141.—Ruth, pp. 143-151.

Copies seen: American Bible Society, Brinton,
British Museum, Congress, Eames, Pilling,
Powell, Trumbull.

Priced 4s. by Trübner in 1856, No. 651. The
Fischer copy, No. 2234, sold for 18s.; the Field
copy, No. 355, for \$1.13. Priced 20 fr. by Leclere
in 1878, No. 2160; 10 fr. by Dufossé in 1887, No.
24536; and 4 M. 50 Pf. by Koehler, No. 333 of cat.
465.

[—] The books | of | Joshua, Judges,
and Ruth, | translated into | the Choctaw
language. | Choshua, nan Apesa
Vhleha holisso, | micha Lulh holisso |

MUSK—7

Wright (Alfred)—Continued.

aiena kv̄t toshowvt | Chahta anumpa
toba hoke. |

New York: | American Bible Society,
| instituted in the year MDCCCXVI. |
1871.

Title verso blank 1 l. half-title verso blank 1
l. text in Choctaw pp. 5-151, 16°.—Joshua, pp.
5-73.—Judges, pp. 75-141.—Ruth, pp. 143-151.

Copies seen: Eames, Pilling, Powell, Trum-
bull.

[—] The | first and second books of
Samuel, | and the | first book of Kings, |
translated into | the Choctaw language.
| Samuel i holisso | vmmona, atukla
itatuklo, | micha | Mjko Vhleha, | isht
anumpa vmmona | aiena kv̄t toshowvt |
Chahta anumpa toba hoke. |

New York: | American Bible Society,
| instituted in the year MDCCCXVI. |
1852.

Title verso blank 1 l. half title verso blank 1
l. text in Choctaw pp. 5-256, 12°.—Samuel I,
pp. 3-92.—Samuel II, pp. 93-167.—Kings I, pp.
169-256.

Copies seen: American Bible Society, British
Museum, Congress, Eames, Pilling, Powell,
Trumbull, Wisconsin Historical Society.

At the Field sale, No. 1291, a copy sold for \$1.

[—] The | first and second books of
Samuel, | and the | first book of Kings, |
translated into | the Choctaw language.
| Samuel i holisso | vmmona, atukla
itatuklo, | micha | Mjko Vhleha, | isht
anumpa vmmona | aiena kv̄t toshowvt
| Chahta anumpa toba hoke. |

New York: | American Bible Society,
| instituted in the year MDCCCXVI. |
1871.

Title verso blank 1 l. half title verso blank 1 l.
text in Choctaw pp. 5-256, 12°.—Samuel I, pp.
3-92.—Samuel II, pp. 93-167.—Kings I, pp.
169-256. Appended is Edwards (J.), The
second book of Kings, pp. 257-339.

Copies seen: Eames, Pilling, Powell.

— Vba anumpa Luk 2 | na ponaklo ho-
lisso. | A book of questions | on the |
gospel of Luke, | in the | Choctaw lan-
guage; | for the use of | bible classes
and sabbath schools. | By Rev. Alfred
Wright, | missionary to the Choctaws. |
First edition, 1500 copies. |

New York: | S. W. Benedict, 16 Spruce
street. | 1852.

Outside title 1 l. title 1 l. text in Choctaw pp.
3-92, 16°. Pp. 89-92 contain hymns. Verso of
title: Published by the American Board of
Commissioners for Foreign Missions.

Wright (Alfred)—Continued.

Copies seen: American Board of Commissioners, Congress, Eames, Powell.

— *Vba anumpa Mak a | na ponaklo holisso.* | A book of questions | on the | gospel of Mark, | in the | Choctaw language; | for the use of | bible classes and sabbath schools. | By Rev. Alfred Wright, | missionary to the Choctaws. | First edition, 1500 copies. |

New York: | S. W. Benedict, 16 Spruce street. | 1852.

Outside title 1 l. title 1 l. text in Choctaw pp. 3-75, 16°.

Copies seen: American Board of Commissioners, Congress, Powell.

[— and **Byington (C.)**] A | spelling book, | written in the | Chahta language | with an | English translation; | prepared and published under the direction of the | missionaries | in the Chahta nation, | with the aid of | Captain David Folsom, in terpreter. | [Three lines, Isaiah 33, 19.] |

Cincinnati: | published by Morgan, Lodge and Fisher for the | Missionary Society. | 1825.

Title reverse blank 1 l. advertisement pp. iii-iv, text pp. 5-84, 16°.—Alphabet, pp. 5-6.—Tables I-VI, Words of two letters, &c., pp. 7-12.—Pp. 13-72 missing.—Tables XL-XLI, pp. 74-75.—Translation into Chahta of Lord's prayer, p. 76.—Ten commandments, pp. 76-78.—Parable of the rich man and Lazarus, pp. 78-79.—John, chap. iii, pp. 79-83.—A hymn, pp. 83-84.

Copies seen: Trumbull, Yale.

[— —] A | spelling book | written in the | Chahta language, | with an | English translation. | [Design.] | Second edition, revised. |

Cincinnati: | printed by Morgan, Lodge and Fisher. | 1827.

Pp. 1-160, 18°.

Copies seen: Boston Athenæum.

[— —] Chahta | holisso. |

Boston: | printed by Crocker & Brewster. | 1830.

Pp. 1-108, 18°. Choctaw spelling and reading book.

Copies seen: American Board of Commissioners, Boston Athenæum, Trumbull.

According to Byington's manuscript dictionary, the first edition, 65 pp., appeared in 1827.

[— —] Chahta holisso | ai isht ia vmmona. | Third edition, | revised. |

Boston: | printed for the American Board of Commissioners for | Foreign

Wright (A.) and Byington (C.)—Cont'd.
Missions, by Crocker and Brewster; | 1835.

Pp. 1-72, 12°.

Copies seen: American Antiquarian Society, Boston Athenæum, Trumbull.

Priced 18s. by Quaritch, No. 30067; and again, cat. for December, 1887, No. 76*, 14s.

Byington's manuscript dictionary says: Fourth edition, 1848, 108 pp.

[— —] Chahta holisso | ai isht ia vmmona. | The | Choctaw spelling book. | Fifth edition, | revised and enlarged. | Boston: | Press of T. R. Marvin. | 1849.

Title verso blank 1 l. Chahta alphabet pp. 3-4, English alphabet p. 5, text pp. 6-107, 16°.

Copies seen: Congress, Trumbull.

The Brinley copy, No. 5753, sold for 25 cents.

[— —] Chahta holisso | ai isht ia vmmona. | The | Choctaw spelling book. | Sixth edition, revised. |

Boston: | press of T. R. Marvin. | 1852.

Pp. 1-107, 16°.

Copies seen: American Board of Commissioners, Boston Public.

[— —] Chahta holisso. | Ai isht ia vmmona. | The | Choctaw | spelling book. | Eighth edition. | [Three lines quotation, in English.] |

Richmond: | Presbyterian committee of publication. | [1872?] |

Title verso blank 1 l. text pp. 3-107, 16°; entirely in Choctaw, except the headings, which are sometimes in Choctaw, sometimes in English, and sometimes in both.—Includes the ten commandments, pp. 97-100.—Morning prayer, pp. 100-101.—Evening prayer, pp. 102-104.—Day of judgment, pp. 104-107.

Copies seen: Dunbar, Gatschet, Powell.

[— —] Chahta holisso | a tukla, | or | the second Chahta book: | containing translations | of | portions of the scriptures, | biographical notices | of | Henry Obokiah and Catharine Brown, | a catechism, | and dissertations on | religious subjects. |

Cincinnati: | printed by Morgan, Lodge, and Fisher. | 1827.

Pp. 1-144, 16°, in the Choctaw language.

Copies seen: Boston Athenæum.

For later edition of a portion of this work, see the same authors' Chahta i kana, *infra*.

[— —] [Portions of the bible; in the Choctaw language. 1827.] (*)

48 pp.—Contains: Selections from Genesis, most of the first eleven chapters.—1st and 146th Psalms.—Matthew, 3d, 8th, 13th, 14th; 26th.

Wright (A.) and Byington (C.) — Cont'd.
27th, and 28th chapters, and parts of 1st, 3d, 9th, 17th, and 25th chapters.—John, 3d and 11th chapters and parts of 2d chapter.—The ten commandments.

Title from Byington's manuscript Choctaw dictionary.

— Chahta vba isht taloa holisso, or Choctaw Hymn-book.

Boston: Crocker and Brewster. 1830. (*)

108 pp. 12°. Title from Sabin's Dictionary, No. 12867; he adds: Another edition was printed in Utica, 1831. The Missionary Herald, July, 1836, says: First edition, Boston, 1829, 48 pp.

[— —] Chahta vba isht taloa holisso, | or | Choctaw hymn book. | Second Edition, | revised and much enlarged. | [Seven lines Choctaw.] |

Boston: | printed by Crocker & Brewster. | 47 Washington Street. | 1833.

Pp. i-vi, 7-162, 24°.—Supplementary, pp. 155-162, contains ten commandments, and extracts from the gospel of Luke.

Copies seen: American Board of Commissioners, American Tract Society, Eames, Wisconsin Historical Society.

The Field copy, No. 358, sold for \$1.12.

Sabin's Dictionary, No. 12867, says: Third edition, Boston, 1835, 72 pp. 12°.

[— —] Chahta vba isht taloa holisso, | or | Choctaw hymn book. | [Design.] Third edition, revised. | [Seven lines Psalms, in Choctaw.] |

Boston: | press of T. R. Marvin. | 1844.

Pp. 1-175, 24°.—The ten commandments, pp. 173-175.

Copies seen: American Board of Commissioners, Astor, Boston Athenæum, Trumbull.

The Brinley copy, No. 5748, half-morocco, sold for \$1.25; the Murphy copy, No. 2953, for \$1.

[— —] Chahta vba isht taloa holisso, | or | Choctaw hymn book. | Fourth edition, | revised and enlarged. | [Seven lines Choctaw.] | Psalm cxvii. 1, 2. |

New York: | S. W. Benedict, 16 Spruce street. | 1851.

2 ll. pp. 1-248, 24°.—Psalms i, ii, &c. 2 p. 11.—Hymns, pp. 3-201.—Articles of faith, marriage service, &c. pp. 202-219.—English hymns, pp. 220-237.

Copies seen: American Board of Commissioners, Congress.

The Brinley copy, No. 5749, new, brought \$1.75.

[— —] Chahta vba isht taloa holisso, | or | Choctaw hymn book. | Fourth edition, | revised and enlarged. | [Seven lines Choctaw.] | Psalm cxvii. 1, 2. |

Wright (A.) and Byington (C.) — Cont'd.
Boston: | T. R. Marvin, 42 Congress street. | 1854.

Title 1 l. pp. iii-v, 6-252, 24°. Verso of title: "Published for the American Board of Commissioners for Foreign Missions."—First and second Psalm, in Choctaw, pp. iii-v.—Other passages of Scripture, in Choctaw, p. 6.—Hymns in Choctaw, pp. 7-205.—Articles of faith, in Choctaw, pp. 206-216.—Solemnization of marriage, in Choctaw, pp. 216-222.—Proverbs xxxi, in Choctaw, pp. 222-223.—Selected English hymns, pp. 224-241.—Indexes, pp. 242-252.

Copies seen: American Board of Commissioners, Powell.

[— —] Chahta vba isht taloa holisso. | Choctaw hymn book. | Sixth edition. | [Six lines Choctaw.] | Psalm cxvii. 1, 2. |

Boston: | press of T. R. Marvin, 42 Congress street. | 1858.

Title 1 l. text pp. 3-242, indexes pp. 243-252, 24°. Verso of title: "Published by the American Board of Commissioners for Foreign Missions."—Choctaw hymns, pp. 3-202.—Articles of faith, in Choctaw, pp. 203-213.—Solemnization of marriage, in Choctaw, pp. 213-219.—Proverbs xxxi, in Choctaw, pp. 219-220.—English hymns, pp. 221-241.—Indexes, pp. 242-252.

Copies seen: Boston Athenæum, Brinton, Pilling, Powell.

[— —] Chahta vba isht taloa holisso. | Choctaw hymn book. | Sixth edition. | [Six lines Choctaw.] | Psalm cxvii, 1, 2. |

Richmond: | Presbyterian committee of publication. | 1872.

Title verso blank 1 l. text pp. 3-241, indexes pp. 242-252, 24°. The reverse of p. 199 is numbered 199*, and opposite is p. 199†, the verso of which is 199; followed by p. 200 on recto of following leaf; pp. 201 and 202 are also the reverse of usual. The verso of the latter is unpagéd, p. 203 being the recto of the succeeding leaf.—Hymns in Choctaw, pp. 3-202.—Articles of faith, Ayimmika anumpa, pp. 203-213.—Solemnization of marriage, pp. 213-219.—Ohoyo vlpiesá, Proverbs xxxi, pp. 219-220.—English hymns, pp. 221-241.

The translator's initials are appended to many of the hymns. Rev. John Edwards, of Wheelock, Choctaw Nation, Ind. T. has kindly furnished me with the following equivalents:

A. W.	Alfred Wright.
B. & P.	C. Byington and P. P. Pitchlynn.
C. B.	Cyrus Byington.
D.	Capt. Joseph Dukes.
D. F.	David Folsom.
F.	Rev. Pliny Fisk, first native Presbyterian minister.
G. L. W.	George L. Williams.
I. F.	Rev. Israel Folsom.

Wright (A.) and Byington (C.)—Cont'd.

J. E. D. Rev. J. E. Dwight, a native.
K. John P. Kingsbury.
L. S. W. Loring S. Williams.
P. P. P. Peter P. Pitchlynn.

Copies seen: Powell.

Priced 3 M. by Koehler, No. 332 of cat. 465.

[— —] Triumphant deaths | of | pious
children. | In the Choctaw language. |
By Missionaries of the American Board
of Commissioners for | Foreign Mis-
sions. |

Boston: | printed for the board, by
Crocker & Brewster, | 47 Washington
Street. | 1835.

Title verso blank 1 l. Chahta alphabet pp. 3-4,
text in Choctaw pp. 5-54, 24°.—Pp. 47-54 contain
hymns in Choctaw, with English headings.

Copies seen: American Tract Society, Boston
Athenæum, Pilling, Powell, Trumbull.

[— —] Chahta holisso | it im anum-
puli. | Or the Choctaw reader. | For the
use of | native schools. |

Union: | Printed for the American
Board of Commissioners for Foreign
Missions. | John F. Wheeler, printer. |
1836.

Title verso blank 1 l. text in the Choctaw
language pp. 3-123, contents (English and Choctaw)
2 ll. 16°. The headings to the selections
are in English and Choctaw.

Copies seen: Boston Athenæum, Powell.

[— —] Chahta | kana | or the | Choctaw
friend. | Being a collection of |
Moral and Religious Tracts, original and
selected | in the | Choctaw language. |

Union: | Printed for the American
Board of Commissioners for Foreign
Missions. | John F. Wheeler, printer. |
1836.

Title verso blank 1 l. contents pp. iii-iv, text
in Choctaw with English headings pp. 1-187,
16°.—Contains a number of tracts, each paged
separately, but having a continuous pagination
on the inner edge of the page. The follow-
ing are the titles:

Hinili Ubokaia [Henry Obookiah], pp. 1-20.

Keti Bilaun [Catharine Brown], pp. 21-53.

Poor Sarah, the Indian woman, pp. 37-52.

Am I a Christian? Vno vt vba anumpuli sia
hoh cho? pp. 52-57.

The bible. Holisso holitopa isht anumpa,
pp. 58-59.

Explanation of the ten commandments, pp.
61-98.

A poison tree and sin, pp. 98-100.

Translation of the book of Jonah, pp. 101-110.

Story of Naaman and Gehazi, pp. 110-116.

Patient Joe, pp. 116-119.

Psalm 116. Anumpa holissoholitopa a kucha,
pp. 119-120.

Wright (A.) and Byington (C.)—Cont'd.

The worth of a dollar, pp. 121-130.

Providence acknowledged, pp. 130-132.

The incorrigible sinner forewarned of his
doom, pp. 133-144.

He that toucheth you toucheth the apple of
his eye, pp. 145-150.

Do as you would be done by, pp. 150-155.

Irreverence in the house of God, pp. 157-165.

Pray for them which persecute you, pp. 165-
168.

The troublesome garden, pp. 169-186.

Parents' neglect of their children, pp. 186-187.

Some of these tracts were issued at an earlier
date than the above. See, on p. 98, the same
authors' Chahta holisso * * second Chahta
book, 1827.

Copies seen: American Board of Commis-
sioners, Powell.

[— —] The | gospel according to
Matthew, | translated into the | Choctaw
language. | Vbanumpa | Mahlu vt holis-
sochi tok. | Chahta anumpa isht a to-
showa hoke. |

Boston: | printed for the American
Board of Commissioners | for Foreign
Missions, by Crocker & Brewster. |
1842.

Title verso blank 1 l. Chahta alphabet 1 l.
text in the Choctaw language pp. 5-198, 12°.—
Matthew, pp. 5-151.—Notes on some foreign
words introduced into the translation and some
Choctaw words used in a new sense, pp. 152-
167.—Questions on the gospel, pp. 168-198.

Copies seen: American Board of Commis-
sioners, Boston Athenæum, Congress.

[— —] The | gospel according to
Matthew, | translated into the | Choctaw
language. | Vbanumpa | Mahlu vt
holissochi tok, | Chahta anumpa isht a
toshowa hoke. | Second Edition. |

Boston: | printed for the American
Board op [sic] Commissioners for | For-
eign Missions, by Crocker & Brewster. |
1845.

Pp. 1-115, 8°, in the Choctaw language.

Copies seen: Astor, Eames, Boston Athe-
næum.

[— —] The | first three chapters | of
the | Revelation | of | John | translated
into the Choctaw language. | Vbanum-
peshi Chani a nan im otvni | tok ho-
lisso chapta tuchia | kvv Chahta
anumpa a to- | showa hoke. |

Park Hill: | Mission Press: | John
Candy, printer. | 1844.

Pp. 1-20, 24°.

Copies seen: American Board of Commis-
sioners, Boston Athenæum.

Wright (A.) and Byington (C.)—Cont'd.

[— —] The four gospels, translated into the Choctaw language. | Vbanumpa Mahlu | Vt holissochi tok, Chahta anumpa isht a tosh-owa hoke. | Vbanumpa Mak | Vt holissochi tok, Chahta anumpa isht a tosh-owa hoke. | Vbanumpa Luk. | Vt holissochi tok, Chahta anumpa isht a tosh-owa hoke. | Vbanumpa Chani. | Vt holissochi tok, Chahta anumpa isht a tosh-owa hoke. |

Boston: | printed for the American Board of Commissioners for Foreign Missions, by Crocker & Brewster. | 1845.

Title 11. Matthew pp. 1-115, Mark pp. 1-73, Luke pp. 1-127, John pp. 1-95, 12°; in the Choctaw language.

Copies seen: Trübner.

[— —] The gospel according to John, translated into the Choctaw language. | Vbanumpa. | Chani vt holissochi tok, | Chahta anumpa isht a toshowa hoke. |

Boston: | printed for the American Board of Commissioners for Foreign Missions, by Crocker & Brewster. | 1845.

Title verso blank 1 l. text in the Choctaw language pp. 3-95, 12°.

Copies seen: Astor, Boston Athenæum, Powell.

[— —] The gospel according to Luke, translated into the Choctaw language. | Vbanumpa. | Luk vt holissochi tok, | Chahta anumpa isht a toshowa hoke. |

Boston: | printed for the American Board of Commissioners for Foreign Missions, by Crocker & Brewster. | 1845.

Title verso blank 1 l. text in the Choctaw language pp. 3-127, 12°.

Copies seen: Astor, Boston Athenæum, Powell.

[— —] The gospel according to Mark, translated into the Choctaw language. | Vbanumpa. | Mak vt holissochi tok, | Chahta anumpa isht a toshowa hoke. |

Boston: | printed for the American Board of Commissioners for Foreign Missions, by Crocker & Brewster. | 1845.

Title verso blank 1 l. text in the Choctaw language pp. 3-73, 12°.

Copies seen: American Board of Commissioners, Astor, Boston Athenæum, Powell.

Wright (A.) and Byington (C.)—Cont'd.

[— —] The new testament of our Lord and Saviour Jesus Christ, translated into the Choctaw language. | Pin | chitokaka pi okchalinchi Chivvs Klaist | in testament himona, | Chahta anumpa atoshowa hoke. |

New York: | American Bible Society, | instituted in the year MDCCCXVI. | 1848.

Title verso blank 1 l. contents verso blank 1 l. text in the Choctaw language pp. 5-818, 16°.

Copies seen: American Bible Society, American Board of Commissioners, Congress, Eames, Powell, Trumbull.

Priced 4s. by Trübner in 1856, No. 652. The Fischer copy, No. 2235, brought 5s. At the Brinley sale two unused copies, No. 5751, sold for \$1.25 each.

I have seen copies with no change of title except in date, as follows: 1854 (Brinton), 1857 (Pilling), 1858 (—), 1871 (Powell), 1881 (American Bible Society).

[— — and Williams (J. S.)] Chahta ikhananchi, | or the Choctaw instructor: | containing a | brief summary of Old Testament history and | biography; | with practical reflections, | in the Choctaw language. | By a Missionary. | Utica: | press of William Williams. | 1831.

Pp. 1-157, 16°.

Copies seen: American Tract Society, Boston Athenæum.

Byington's manuscript Choctaw dictionary gives the following title, which may refer to the above work.

— — Choctaw Teacher, containing an Epitome of the History of the Old Testament with reflections. 1831. (*) 136 pp.

Rev. Alfred Wright was born in Columbia, Conn., March 1, 1788, and died March 31, 1853. He was appointed missionary to the Choctaws in 1820, and removed to the Indian Territory in October, 1832, where he organized the Wheelock Church in December of that year.

I knew him but a couple of years before his death. From universal testimony in regard to him the eulogy on his tombstone is none too high. One marked characteristic was his diligence as a student. One who was here in 1846-47 told me that however late he went to bed at night, or however early he got up in the morning, he always found a light in Mr. Wright's study. I have at times imagined that I saw spots in his work that indicated work with an exhausted brain. But such slips are rare. As a rule, his work was well done.

Mr. Wright was a graduate of Williams College. After spending two years at Andover

Wright (Alfred) — Continued.

Theological Seminary, he was appointed a tutor of Greek in his alma mater, with the prospect of a professorship, if he would accept. But his heart was set upon the foreign missionary work. Hemorrhage from the lungs compelled him to resign his tutorship and go south. Heart disease developed itself; on the way to the new country in 1832 he came near dying of it at Vicksburg. At Little Rock he lay sick for months; but when able to sit up he and his wife started for this place to begin a new station in the wilderness. For years he could not catch and saddle his own horse, nor could he mount from the ground, nor did he dare to ride except on a walk or a pace. His death was caused by heart trouble.—*Edwards.*

[**Wright (Rev. Allen.)**] Chikasha okla | i kynstitushyn | micha | i; nan ylhpsia.

Chikasha okla | nan apesa yyt apesa | tok mak oke. | [1873?] (*)

Literal translation.—Chickasaw people, | their | constitution | and | their | law. |

Pp. 1-350. 8°. Prefatory note signed by Allen Wright. Title furnished by Mr. Wilberforce Eames.

Priced 4 M. 50 Pf. by Koehler, No. 331 of cat. 465.

— Chahta leksikon. | A | Choctaw in English Definition. | For the Choctaw academies and schools. | By | Allen Wright. | First edition—1000 copies. |

St. Louis: | Printed by the Presbyterian Publishing Company, | 207 North Eighth Street. | [1830.]

Title verso blank 1 l. preface in English p. 3, in Choctaw p. 4, Choctaw alphabet p. 5, text (alphabetically arranged by Choctaw words) pp. 6-311, advertisements 7 unnumbered pp. 12°.

Copies seen: Brinton, Eames, Pilling, Powell.

Priced 12 M. by Koehler, No. 936 of cat. 440, and again, No. 336 of cat. 465. In 1886 Clarke & Co. priced it \$1.25, No. 6719.

— Vocabulary of the Chahta or Choctaw.

Manuscript, 10 ll. 211 words, folio, in the library of the Bureau of Ethnology. Collected in 1866.

Rev. Allen Wright was a native Choctaw, with a little white blood, probably one-eighth or one-sixteenth. In his youth he lived some time in the family of the Rev. Cyrus Kingsbury. He had begun his education at a missionary day school, and continued it while with Mr. Kingsbury and afterwards at Spencer Academy. From there he was sent to a college in Delaware, but afterwards went to Union College, Schenectady, N. Y., where he graduated. Then he took a full course in Union Theological Seminary, New York City, and was ordained by the Indian Presbytery in 1856. About that

Wright (Allen) — Continued.

time he was made national treasurer. At the close of the war he was appointed one of the delegation to visit Washington to negotiate a new treaty with the United States government. While absent he was elected principal chief. He died in 1885, aged somewhat over sixty. He was a man of large intelligence, good mind, an excellent preacher, and a very faithful laborer for the good of his people. No other Choctaw that I ever met could give such clear explanations of difficult points in the grammar of the Choctaw.—*Edwards.*

[**Wright (Mrs. Harriet Bunce) and Dukes (J.)**] Scripture biography: | From | Adam to Noah. | By | Rev. T. H. Gallaudet. | Abridged, and translated into the Choctaw | language. | Alam atok a isht ia hosh Noah atok a ont vhi isht anumpa. | Rev. T. H. Gallaudet | vt holissochi tok vt, ik falaiot toshowwt Chahta anumpa toba hoke. |

Published by the | American Tract Society, | 150 Nassau-st. New-York. [1851.]

Title verso printer 1 l. text in Choctaw pp. 3-68, 18°.

Copies seen: American Board of Commissioners, Powell.

[— —] Scripture biography: | The history of Abraham. | By | Rev. T. H. Gallaudet. | Abridged, and translated into the Choctaw | language. | Eblaham isht anumpa | Rev. T. H. Gallaudet. | Ft holissochi tok vt, ik falaiot toshowwt Chahta | anumpa toba hoke. |

Published by the | American Tract Society, | 150 Nassau-street, New-York. [1851.]

Title verso blank 1 l. contents verso blank 1 l. text in Choctaw pp. 5-88, 18°.

Copies seen: American Board of Commissioners, Powell.

[— —] Scripture biography. | The history of Joseph. | By | Rev. T. H. Gallaudet. | Abridged, and translated into the Choctaw | language. | Chosef isht anumpa. | Rev. T. H. Gallaudet | vt holissochi tok vt, ik falaiot toshowwt Chahta | anumpa toba hoke. |

Published by the | American Tract Society, | 150 Nassau-street, New-York. [1851.]

Title verso blank 1 l. contents verso blank 1 l. text in Choctaw pp. 5-42, 18°.

Copies seen: American Board of Commissioners, Powell.

Wright (Mrs. H. B.) and Dukes (J.)—
Continued.

[— —] Scripture biography. The history of Moses. | By Rev. T. H. Gallaudet. | Abridged, and translated into the Choctaw | language. | Moses isht anumpa. | Rev. T. H. Gallaudet. | ꞑ holissochi tok vt, ik falaiot toshowwt Chahta | anumpa toba hoke. |

Published by the | American Tract Society, | 150 Nassau-street, New-York. | [1851.]

Title verso printer 1 l. contents 2 ll. text pp. 7-207, 18°. In cloth binding, lettered on the back as a second volume: Moses isht anumpa Hol. II.

Wright (Mrs. H. B.) and Dukes (J.)—
Continued.

Copies seen : American Board of Commissioners, American Tract Society, Eamea.

Mrs. Harriet Bunce Wright, daughter of Captain Bunce, was born at Wethersfield, Conn. At the age of seven the family removed to Charleston, S. C. The date of her marriage to Mr. Alfred Wright I know not, probably about 1823. She was tall, straight, of commanding presence, with superior intellectual powers, and good culture, fitted to grace any society. She was a great help to her husband, and copied his manuscript for the press. I have heard that she copied the New Testament three times. She died in Florida during or soon after the war.—*Edwards*.

Y.

Yale: This word following a title or within parentheses after a note indicates that a copy of the work referred to has been seen by the compiler in the library of Yale College, New Haven, Conn.

[**Yankiewitch (Feodor de Miriewo).**] Сравнительный словарь | всехъ | языковъ в варѣчій, | по азбучному порядку | расположенныхъ. | часть первая | [—четвертая] A-A [C-Ө].

Въ Санктпетербургѣ, 1790[—1791].

Translation: Comparative | dictionary | of all | languages and dialects, | in alphabetical order | arranged. | Part first [—fourth]. A-D [S-Th]. | At St. Petersburg.

4 vols. 4°.

Choctaw words *passim*.

"Pallas having published, in 1786 and 1789, the first part of the *Vocabularium Catharinæum* (a comparative vocabulary of 286 words in the languages of Europe and Asia), the material contained therein was published in the above edition in another form, and words of American languages added. The book did not come up to the expectations of the government, and was therefore not published, so that but few copies of it can be found."—*Ludewig*.

Copies seen : British Museum.

Young (F. B.) Notices of the Choctaw or Choctah tribe of North American Indians. By F. B. Young, Esq.

Young (F. B.)—Continued.

In *Edinburgh Jour. of Nat. and Geog. Sci.* vol. 2, pp. 13-17, Edinburgh, 1830, 8°. (Bureau of Ethnology.)

Choctaw numerals 1-10, and a vocabulary of 21 words, Choctaw and English, pp. 16-17.

Youth's. The youth's | companion: | A juvenile monthly Magazine published for | the benefit of the Puget Sound Catholic Indian | Missions; and set to type, printed and in part | written by the pupils of the Tulalip, Wash. Ty. | Indian Industrial Boarding Schools, under | the control of the Sisters of Charity. | Approved by the Rt. Rev. Bishop [Ægidius, of Nesqually]. | Vol. I. May, 1881. No. 1[—Vol. V. May, 1886. No. 60].

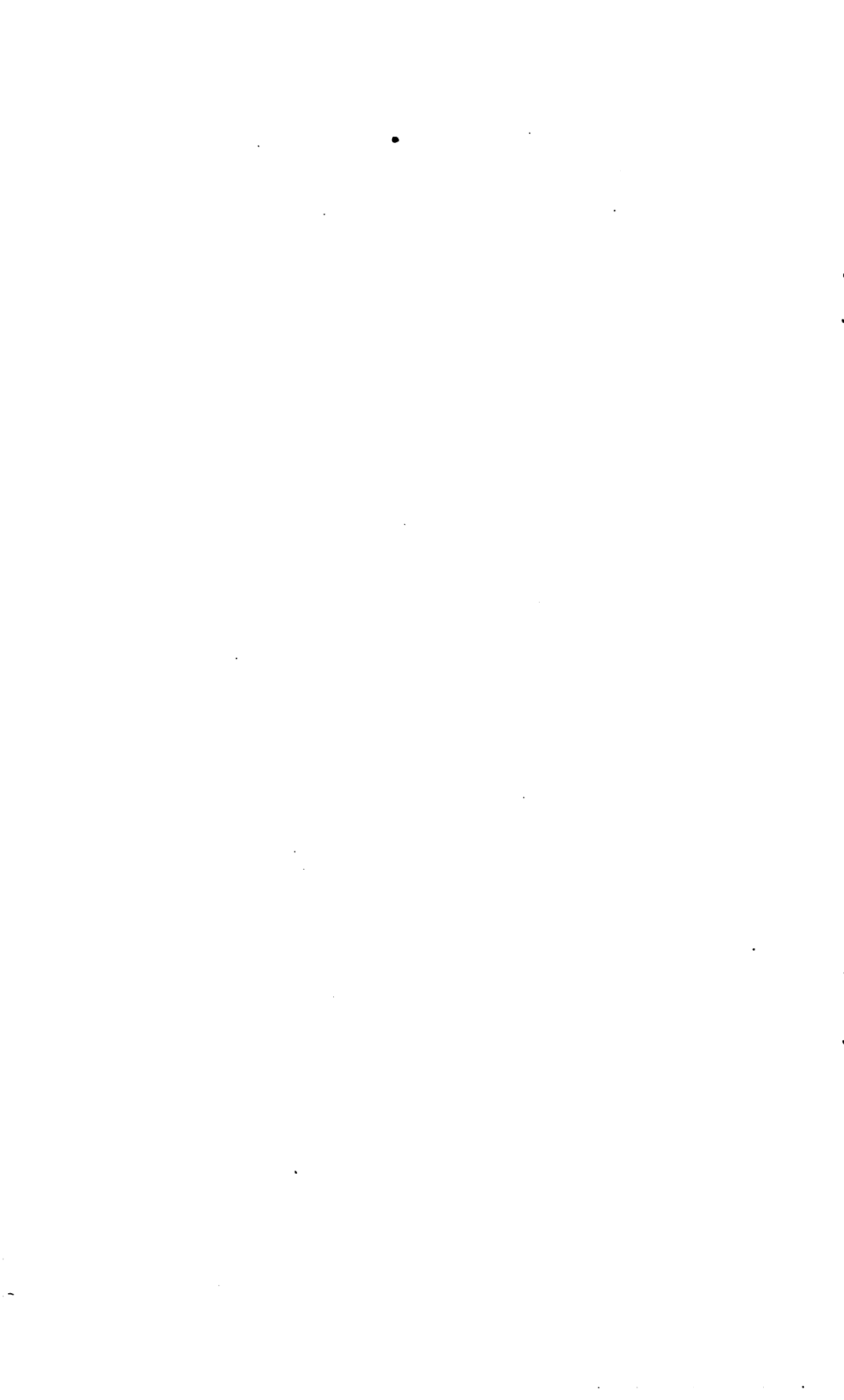
[Tulalip Indian Reservation, Snohomish Co. W. T.]

Edited by Rev. J. B. Boulet. Instead of being paged continuously, continued articles have a separate pagination dividing the regular numbering. For instance, in no. 1, pp. 11-14 (Lives of the saints) are numbered 1-4, and the article is continued in no. 2 on pp. 5-8, taking the place of 41-44 of the regular numbering. Discontinued after May, 1886, on account of the protracted illness of the editor.

Lord's prayer in Choctaw, p. 87.

Copies seen : Congress, Powell, Shea.

Yvmmak banq See *Edwards (J.)*



CHRONOLOGIC INDEX.

1562?	Muskoki	Vocabulary	Landonnière (R.)
1715	Creek, Choctaw	Lord's prayer	Chamberlayne (J.) and Wilkins (D.)
1748	Choctaw, Creek	Vocabularies	Fritz (J. F.) and Schultze (B.)
1775	Choctaw, Chikasaw, Muskoki	Names and numerals	Adair (J.)
1788	Choctaw	Vocabulary	Bourgeois (—).
1790	Choctaw	Vocabulary	Castiglioni (L.)
1790?	Choctaw	Vocabulary	Hawkins (B.)
1790?	Various	Vocabulary	Hawkins (B.)
1790-1791	Choctaw	Words	Yankiewitch (F. M.)
1791	Muskoki	General discussion	Bartram (W.)
1792	Creek	Vocabulary	Pope (J.)
1792	Muskoki	General discussion	Bartram (W.)
1793	Choctaw	Vocabulary	Castiglioni (L.)
1793	Muskoki	General discussion	Bartram (W.)
1793	Muskoki	General discussion	Bartram (W.)
1794	Muskoki	General discussion	Bartram (W.)
1794	(?)	(?)	Bartram (W.), note.
1794-1797	(?)	(?)	Bartram (W.), note.
1797	Muskoki, Chikasaw, Choctaw	Vocabularies	Barton (B. S.)
1797	(?)	(?)	Bartram (W.), note.
1798	Muskoki, Chikasaw, Choctaw	Vocabularies	Barton (B. S.)
1799	Muskoki	General discussion	Bartram (W.), note.
1800	Chikasaw	Vocabulary	Smith (D.)
1801	Muskoki	General discussion	Bartram (W.)
1804	Choctaw	Vocabulary and numerals	Holmes (A.)
1804	Choctaw	Vocabulary and numerals	Holmes (A.)
1806?	Muskoki	Geographic names	Muskoki.
1806-1817	Chikasaw, Choctaw, Muskoki	Grammatic comments and vocabularies	Adelung (J. C.) and Vater (J. S.)
1808-1811	Chikasaw	Words	Loudon (A.)
1810	Chikasaw, Choctaw	Words	Vater (J. S.)
1811	(?)	(?)	Barton (B. S.), note.
1814	Chikasaw, Choctaw, Creek	General discussion	Schermerhorn (J. F.)
1815	Chikasaw, Choctaw, Muskoki	Bibliographic	Vater (J. S.)
1816	Creek	Vocabulary	Boudinot (E.)
1819	Creek	Vocabulary	Sanford (E.)
1820	Chikasaw, Choctaw, Creek	Numerals	Jarvis (S. F.)
1820?	Creek	Vocabulary	Howitt (E.)
1821	Chikasaw, Choctaw, Creek	Numerals	Jarvis (S. F.)
1822	Seminole	Vocabulary	Notices.
1822-1825	Choctaw	Words	Lincecum (G.)
1825	Choctaw	Spelling-book	Wright (A.) and Byington (C.)
1825	Creek	Proper names	Indian treaties.
1826	Muskoki, Choctaw	Vocabularies	Balbi (A.)
1826-1831	(?)	(?)	Chateaubriand (F. A. de), note.
1827	Choctaw	Catechism	Wright (Alfred), note.

1827	Choctaw	Scripture passages	Wright (A.) and Byington. (C.)
1827	Choctaw	Second-book	Wright (A.) and Byington (C.)
1827	Choctaw	Speller and reader	Wright (A.) and Byington (C.), note.
1827	Choctaw	Spelling-book	Wright (A.) and Byington (C.)
1827	Choctaw	Tract	Williams (L. S.), note.
1827	Choctaw	Tract	Williams (L. S.), note.
1828	Creek	Comparisons	Chateaubriand (F. A. de).
1828	Creek	Comparisons	Chateaubriand (F. A. de).
1829	Choctaw	Hymn-book	Wright (A.) and Byington (C.)
1830	Choctaw	Hymn-book	Wright (A.) and Byington (C.)
1830	Choctaw	Speller and reader	Wright (A.) and Byington (C.)
1830	Choctaw	Vocabulary	Young (F. B.)
1830	Muskoki, Choctaw, Chika- saw	Numerals	James (E.)
1830	Muskoki, Choctaw, Chika- saw	Numerals	James (E.)
1831	Choctaw	Hymn-book	Wright (A.) and Byington (C.), note.
1831	Choctaw	Instructor	Wright (A.) and Williams (L. S.)
1831	Choctaw	Luke, John, Mark	Wright (Alfred).
1831	Choctaw	Teacher	Wright (A.) and Williams (L. S.)
1831	Choctaw	Tract	Dukes (J.)
1831	Choctaw	Tract	Williams (L. S.), note.
1833	Choctaw	Hymn-book	Wright (A.) and Byington (C.)
1833 †	Choctaw	Scripture passages	Talley (A.)
1834	Choctaw	Tract	Williams (L. S.)
1834	Creek	Proper names	Correspondence.
1834	Muskoki	Assistant	Fleming (J.)
1835	Choctaw	Arithmetic	Wright (Alfred).
1835	Choctaw	Catechism	Wright (Alfred).
1835	Choctaw	Hymn-book	Wright (A.) and Byington (C.), note.
1835	Choctaw	Speller and reader	Wright (A.) and Byington (C.)
1835	Choctaw	Tract	Williams (L. S.)
1835	Choctaw	Tract	Williams (L. S.)
1835	Choctaw	Tract	Wright (A.) and Byington (C.)
1835	Choctaw	Words	Vose (H.)
1835	Creek	Words	Newcomb (H.)
1835	Muskoki	Child's book	Fleming (J.)
1835	Muskoki	John, Matthew, Mark	Davis (J.) and Lykins (J.)
1835	Muskoki	Sermon	Fleming (J.)
1835	Muskoki	Vocabulary	Chronicles.
1836	Chikasaw, Muskoki	Words	McIntosh (J.)
1836	Choctaw	Almanac	Byington (C.)
1836	Choctaw	Almanac	Byington (C.)
1836	Choctaw	"Friend"	Wright (A.) and Byington (C.)
1836	Choctaw	Numerals	Drake (S. G.)
1836	Choctaw	Reader	Wright (A.) and Byington (C.)
1836	Choctaw	Tract	Dukes (J.), note.
1836	Muskoki	Teacher	Fleming (J.)
1836	Seminole	Proper names	Potter (W.)
1836	Seminole	Vocabulary	Sketch.

1836	Various	Various	Gallatin (A.)
1836-1840	Creek	Comparisons	Chateaubriand (F. A. de).
1837	Choctaw	Numerals	Drake (S. G.), note.
1837	Choctaw	Numerals	Drake (S. G.), note.
1837	Choctaw, Creek	Bibliographic	American Board.
1837	Creek, Muskoki, Choctaw	Proper names	Treaties.
1837	Creek, Muskoki, Choctaw	Proper names	Treaties.
1847	Muskoki, Choctaw, Seminole	Proper names	Catlin (G.)
1837	Seminole	Vocabulary	Williams (J. L.)
1838	Choctaw	Almanac	Byington (C.)
1838	Creek	Comparisons	Chateaubriand (F. A. de).
1838	Muskoki, Choctaw, Seminole	Proper names	Catlin (G.)
1839	Choctaw	Acts	Byington (C.)
1839	Choctaw	Bible stories	Williams (L. S.), note.
1839	Choctaw	Child's book	Williams (L. S.), note.
1839	Choctaw	Words	Rouquette (D.)
1840	Choctaw	Constitution	Wright (Alfred).
1840	Choctaw	John I, II, III	Wright (Alfred), note.
1840	Choctaw	Tract	Williams (L. S.)
1840	Muskoki, Choctaw, Seminole	Proper names	Catlin (G.)
1841	Choctaw	Church rules	General.
1841	Choctaw	Epistles	Wright (Alfred).
1841	Choctaw	John I, II, III	Wright (Alfred).
1841	Choctaw	Numerals	Drake (S. G.)
1842	Choctaw	Almanac	Byington (C.)
1842	Choctaw	Matthew	Wright (A.) and Byington (C.)
1843	Chikasaw, Muskoki	Words	McIntosh (J.)
1843	Choctaw	Almanac	Byington (C.)
1843	Choctaw	James	Wright (Alfred).
1844	Chikasaw, Muskoki	Words	McIntosh (J.)
1844	Choctaw	Hymn-book	Wright (A.) and Byington (C.)
1844	Choctaw	Revelation	Wright (A.) and Byington (C.)
1844	(f)	(f)	McIntosh (J.), note.
1844	(f)	(f)	McIntosh (J.), note.
1845	Choctaw	Arithmetic	Wright (Alfred), note.
1845	Choctaw	Bible stories	Williams (L. S.)
1845	Choctaw	Child's book	Williams (L. S.)
1845	Choctaw	Four gospels	Wright (A.) and Byington (C.)
1845	Choctaw	John	Wright (A.) and Byington (C.)
1845	Choctaw	Luke	Wright (A.) and Byington (C.)
1845	Choctaw	Mark	Wright (A.) and Byington (C.)
1845	Choctaw	Matthew	Wright (A.) and Byington (C.)
1845	Choctaw	Tract	Williams (L. S.)
1845	Choctaw	Tract	Williams (L. S.)
1845	Choctaw	Tract	Williams (L. S.)
1845	Choctaw	Tract	Williams (L. S.)
1845	Choctaw	Tract	Williams (L. S.)
1845	Choctaw	Tract	Williams (L. S.)
1845	Choctaw	Tract	Williams (L. S.)
1845	Muskoki	Hymn-book	Loughridge (R. M.)
1845	Muskoki, Choctaw, Seminole	Proper names	Catlin (G.), note.
1845	Muskoki, Choctaw, Seminole	Proper names	Catlin (G.), note.
1846	Choctaw	Speller and reader	Wright (A.) and Byington (C.), note.
1846	Creek	Catechism	Loughridge (R. M.)
1846	Muskoki, Choctaw	Words.	Latham (R. G.)
1846	Seminole, Creek	Proper names	Stanley (J. M.)
1847	Choctaw	Catechism	Shorter.

1847	Muskoki	Spelling-book	Harrison (P.) and Aspberry (D. P.)
1847	Various	Bibliographic	Vater (J. S.)
1848	Chikasaw, Muskoki	Words	Smet (P. J. de).
1848	Choctaw	New Testament	Wright (A.) and Byington (C.)
1848	Choctaw	Words	Latham (R. G.)
1848	Choctaw, Chikasaw, Muskoki	Names and numerals	Adair (J.)
1848	Choctaw, Muskoki	Vocabulary	Gallatin (A.)
1848	Creek, Seminole	Geographic names	Hawkins (B.)
1848	Muskoki	Words	Schomburgk (R. H.)
1848	Muskoki, Choctaw, Seminole	Proper names	Catlin (G.)
1848	Muskoki, Choctaw, Seminole	Proper names	Catlin (G.)
1848	Muskoki, Choctaw, Seminole	Proper names	Catlin (G.)
1848	Muskoki, Choctaw, Seminole	Proper names	Catlin (G.)
1848	Muskoki, Choctaw, Seminole	Proper names	Catlin (G.), note.
1848	Muskoki, Choctaw, Seminole	Proper names	Catlin (G.), note.
1848	(?)	(?)	Hawkins (B.)
1848-1851	Choctaw	Bible verse and bibliographic	Bagster (J.)
1848-1851	Choctaw	Bible verse and bibliographic	Bagster (J.)
1849	Chikasaw, Muskoki	Words	McIntosh (J.)
1849	Choctaw	Spelling-book	Wright (A.) and Byington (C.)
1849	Choctaw, Creek	Bibliographic	Schoolcraft (H. R.)
1849	Creek	Villages	De Brahm (J. G. W.)
1850 †	Choctaw	Catechism	Shorter.
1850	Choctaw	Lord's prayer	Fauvel-Gouraud (F.)
1850	Choctaw, Muskoki	Words	Schomburgk (R. H.)
1850	Creek	Comparisons	Chateaubriand (F. A. de).
1850 †	Creek	Comparisons	Chateaubriand (F. A. de).
1850 †	Muskoki, Creek, Choctaw	Proper names	Catalogue.
1851	Choctaw	Hymn-book	Wright (A.) and Byington (C.)
1851	Choctaw	Numerals	Drake (S. G.)
1851	Choctaw	Scripture biography	Wright (H. B.) and Dukes (J.)
1851	Choctaw	Scripture biography	Wright (H. B.) and Dukes (J.)
1851	Choctaw	Scripture biography	Wright (H. B.) and Dukes (J.)
1851	Choctaw	Scripture biography	Wright (H. B.) and Dukes (J.)
1851	Muskoki	Hymn-book	Loughridge (R. M.) and Winslett (D.)
1851	Various	Words	Pickett (A. J.)
1851	(?)	(?)	Pickett (A. J.) note.
1852	Choctaw	Definer	Byington (C.)
1852	Choctaw	Gospel questions	Wright (Alfred).
1852	Choctaw	Gospel questions	Wright (Alfred).
1852	Choctaw	Jushua, Judges, Ruth	Wright (Alfred).
1852	Choctaw	Numerals	Drennen (J.)
1852	Choctaw	Samuel I, II, Kings I	Wright (Alfred).
1852	Choctaw	Spelling-book	Wright (A.) and Byington (C.)
1852	Hitchiti	Numerals	Casey (J. C.)
1852	Muskoki, Choctaw, Seminole	Proper names	Catlin (G.)
1852	Seminole, Creek, Chikasaw	Proper names	Stanley (J. M.)
1853	Apalachian	Geographic names	Schoolcraft (H. R.)
1853	Chikasaw, Muskoki	Words	McIntosh (J.) note.
1853	Creek	Words	Bartram (W.)
1853-1854	Muskogean	Names	Schoolcraft (H. R.)
1854	Choctaw	Hymn-book	Wright (A.) and Byington (C.)
1854	Choctaw	Numerals	Drake (S. G.)
1854	Choctaw	Words	Soto (H. de).
1854	Choctaw, Creek	Bibliographic	Schoolcraft (H. R.)

1854	Creek	Vocabulary	Casey (J. C.)
1854	Muskoki	Compound words	Schoolcraft (H. R.)
1855	Choctaw	Kings II	Edwards (J.)
1855	Choctaw	Lord's prayer	Lord's.
1855	Choctaw	Lord's prayer	Shea (J. G.)
1855	Creek	Words	Swan (C.)
1855	Muskoki	Hymn-book	Asbury (D. B.)
1855	Muskoki	Matthew	Loughridge (R. M.)
1856	Choctaw	Bibliographic	Trübner & Co.
1856	Choctaw	Vocabulary	Byington (C.)
1856	Creek	First reader	Robertson (W. S.) and Winslett (D.)
1857	Chikasaw, Muskoki	Words	McIntosh (J.)
1857	Choctaw	Treaty	United States.
1857	Creek	Comparisons	Chateaubriand (F. A. de).
1857	(?)	(?)	Shea (J. G.), note.
1858	Chikasaw, Muskoki	Words	McIntosh (J.), note.
1858	Choctaw	Hymn-book	Wright (A.) and Byington (C.)
1858	Choctaw	Hymn-book	Wright (A.) and Byington (C.)
1858	Creek	Catechism	Loughridge (R. M.) and Winslett (D.)
1858	Muskhogean	Bibliographic	Ludwig (H. E.)
1858	Muskoki	Tract	Robertson (W. S.) and others.
1858	(?)	(?)	Shea (J. G.)
1859	Apalachian	Document	Smith (B.)
1859	Chikasaw, Muskoki	Words	McIntosh (J.), note.
1859	Choctaw	Tract	Williams (L. S.)
1859	Muskoki	Hymn-book	Loughridge (R. M.) and Winslett (D.)
1859-1861	(?)	(?)	Chateaubriand (F. A. de).
1859-1867	Choctaw	Works	Rouquette (A.)
1860	Apalachian	Text	Smith (B.)
1860	Choctaw	Bible verse	Bagster (J.)
1860	Choctaw	Numerals	Drake (S. G.)
1860	Choctaw	Vocabulary	Domenech (E. H. D.)
1860	Creek, Choctaw	Numerals	Haldeman (S. S.)
1860	Muskoki	Grammar	Buckner (H. F.) and Herrod (G.)
1860	Muskoki	Hymn-book	Buckner (H. F.) and Herrod (G.)
1860	Muskoki	John	Buckner (H. F.) and Herrod (G.)
1860	Muskoki, Choctaw	Words	Latham (R. G.)
1860-1869	Creek	Vocabulary	Robertson (A. E. W.)
1861	Choctaw	Bibliographic	O'Callaghan (E. B.)
1861	Muskoki	Verbal forms	Pike (A.)
1861	Muskoki, Hitchiti	Verbal forms	Pike (A.)
1861	Various	Vocabularies	Pike (A.)
1862	Choctaw, Muskoki	Vocabularies	Latham (R. G.)
1863	Choctaw	Hymn	Goode (W. H.)
1865	Choctaw	Bible verse	British
1865	Choctaw	Bibliographic	Byington (C.)
1865	Choctaw	Dictionary	Byington (C.)
1865	Choctaw	Grammar	Byington (C.)
1865	Choctaw	Vocabulary	Tomlin (J.)
1865	Creek	Comparisons	Chateaubriand (F. A. de).
1866	Chikasaw	Vocabulary	Gibbs (G.)
1866	Choctaw	Vocabulary	Wright (Allen).
1866	Hitchiti	Vocabulary	Gibbs (G.)
1866	Seminole, Mikasuki, Hitchiti	Vocabularies	Smith (B.)
1867	Choctaw	Pentateuch	Byington (C.)
1867	Choctaw	Treaty	Treaty.
1867	Choctaw, Creek, Hitchiti	Geographic names	Wheeler (C. H.)
1867	Choctaw, Muskoki	Words	Brinton (D. G.)

1867	Creek	First reader	Robertson (W. S.) and Winslett (D.)
1867	Creek	Vocabulary	Muskoki
1867	Muskhogeian	Bibliographic	Leclerc (C.)
1867	Muskoki	Matthew	Loughridge (R. M.)
1868	Choctaw	Bible verse	British.
1868	Muskhogeian	Proper names	Rockwell (E. F.)
1868	Muskoki	Constitution	Perryman (S. W.) and Perryman (L. C.)
1868	Muskoki	Hymn-book	Loughridge (R. M.) and others.
1868-1888	Muskhogeian	Bibliographic	Sabin (J.)
1869?	Choctaw	Tract	Copeland (C. C.)
1869	Muskhogeian	Bibliographic	Clarke (R.) & Co., note.
1870	Choctaw	Bibliographic	Trübner & Co.
1870	Choctaw	Charter	Pomeroy (J. M.)
1870	Choctaw	Charter	Pomeroy (J. M.)
1870	Choctaw	Grammar	Byington (C.)
1870	Choctaw	Lord's prayer.	Shea (J. G.)
1870	Choctaw	Words	Trumbull (J. H.)
1870	Creek	First reader	Robertson (W. S.) and Winslett (D.)
1870	Muskoki	Grammatic treatise	Brinton (D. G.)
1870	Muskoki	Words	Brinton (D. G.)
1870	Muskoki	Words	Brinton (D. G.)
1871	Choctaw	Grammar	Byington (C.)
1871	Choctaw	Joshua, Judges, Ruth	Wright (Alfred).
1871	Choctaw	Kings II	Edwards (J.)
1871	Choctaw	Relationships	Edwards (J.) and Byington (C.)
1871	Choctaw	Samuel I, II, Kings I	Wright (Alfred).
1871	Choctaw	Words	Trumbull (J. H.)
1871	Choctaw, Chikasaw	Relationships	Copeland (C. C.)
1871	Choctaw, Creek	Vocabulary and relationships	Morgan (L. H.)
1871	Creek	Relationships	Loughridge (R. M.)
1871	Creek	Second reader	Robertson (W. S.) and Winslett (D.)
1871?	Creek	Tract	Perryman (T. W.) and Robertson (A. E. W.)
1871	Muskhogeian	Bibliographic	Clarke (R.) & Co., note.
1871	Muskoki	Grammatic treatise	Brinton (D. G.)
1871	Muskoki	Hymn-book	Loughridge (R. M.) and others.
1871	Muskoki	John	Loughridge (R. M.) and others.
1871	Muskoki	John	Loughridge (R. M.) and others.
1871	Muskoki, Choctaw, Seminole	Proper names	Catlin (G.)
1872	Choctaw	Bible stories	Williams (L. S.)
1872	Choctaw	Bibliographic	Trübner & Co.
1872	Choctaw	Hymn-book	Wright (A.) and Byington (C.)
1872?	Choctaw	Spelling-book	Wright (A.) and Byington (C.)
1873?	Chikasaw	Constitution	Wright (Allen).
1873	Creek	Hymn	Beadle (J. H.)
1873	Muskhogeian	Bibliographic	Clarke (R.) & Co., note.
1873	Muskhogeian	Bibliographic	Field (T. W.)
1873	Muskoki	Grammatic comments	Shea (J. G.)
1873	Muskoki, Seminole, Choctaw	Words	Brinton (D. G.)
1873?	Muskoki, Seminole, Choctaw	Words	Brinton (D. G.)
1873-1875	Muskoki	Periodical	Our Monthly.
1874	Choctaw	Bibliographic	Steiger (E.)
1874	Creek	Proper names	Jackson (W. H.)
1875?	Chikasaw	Vocabulary	Robertson (A. E. W.)
1875	Muskhogeian	Bibliographic	Clarke (R.) & Co., note.
1875	Muskhogeian	Bibliographic	Field (T. W.)
1875	Muskoki	John	Loughridge (R. M.) and others.
1875	Muskoki	John I, II, III	Robertson (W. S.)
1875	Muskoki	Matthew	Loughridge (R. M.)
1875	Various	Numerals	Trumbull (J. H.)
1875	Various	Numerals	Trumbull (J. H.)

1876 †	Choctaw, Muskoki	Bible verse	Bible Society.
1876	Muskogean	Bibliographic	Clarke (R.) & Co., note.
1876	Muskoki	Epistles	Robertson (A. E. W.)
1876-1887	Muskoki, Choctaw	Periodical	Indian Journal.
1877	Creek	Proper names	Jackson (W. H.)
1877	Creek, Choctaw, Chickasaw	Gentes	Morgan (L. H.)
1877	Muskogean	Bibliographic	Clarke (R.) & Co., note.
1877	Muskoki	Words	Trumbull (J. H.)
1877	Seminole, Mikasuki, Hitchiti	Vocabularies	Smith (B.), note.
1878	Choctaw	General discussion	Forchhammer (—).
1878	Choctaw	Vocabulary	Adam (L.)
1878	Choctaw	Vocabulary	Adam (L.)
1878	Choctaw, Muskoki	Bibliographic	Leclerc (C.)
1878	Choctaw, Muskoki	Bibliographic	Pick (B.)
1878	Creek	Examples	Duncan (D.)
1878	Creek	Hymns	Creek.
1878	Muskogean	Bibliographic	Clarke (R.) & Co., note.
1878	Muskoki	Article	Land (J. H.)
1878	Muskoki	Article	Land (J. H.)
1878	Muskoki	Article	Robertson (A. E. W.)
1878	Muskoki	Article	Robertson (A. E. W.)
1878	Muskoki	Article	Robertson (A. E. W.)
1878	Muskoki	Article	Robertson (A. E. W.)
1878	Muskoki	Bible lesson	Sullivan (N. B.)
1878-1879	Choctaw	Periodical	Star.
1878-1886	Choctaw, Muskoki	Bibliographic	Trumbull (J. H.)
1879	Choctaw	Words	Campbell (J.)
1879	Choctaw	Words	Campbell (J.)
1879	Choctaw, Muskoki	Bible verse	American Bible Society, note.
1879	Creek	Adjectives	Gatschet (A. S.)
1879	Creek	General discussion	Gatschet (A. S.)
1879	Hitchiti, Creek	Words	Gatschet (A. S.)
1879	Muskogean	Bibliographic	Clarke (R.) & Co., note.
1879	Muskoki	Acts	Robertson (A. E. W.)
1879	Muskoki	Article	Perryman (L. C.)
1879	Muskoki	Article	Perryman (L. C.)
1879	Muskoki	Article	Robertson (A. E. W.)
1880	Choctaw	Geographic names	Morgan (L. H.)
1880	Choctaw	Hymn-book	Robb (C.)
1880	Choctaw	Lexicon	Wright (Allen).
1880	Choctaw	Prayer	Folsom (I.)
1880	Choctaw, Creek	Words and sentences.	Campbell (J.)
1880	Creek	Catechism	Loughridge (R. M.) and Winlett (D.)
1880	Creek	Double consonants	Loughridge (R. M.)
1880	Muskoki	Article	Palmer (W. A.)
1880	Muskoki	Bible verses	Robertson (A. E. W.)
1880	Muskoki	Hymn	Robertson (A. E. W.)
1880	Muskoki	Hymn	Robertson (A. E. W.)
1880	Muskoki	Letter	Porter (J. S.)
1880	Muskoki	Luke	Robertson (A. E. W.)
1880	Muskoki	Mark	Robertson (A. E. W.)
1880	Muskoki	Song book	Robertson (A. E. W.)
1880	Muskoki	Text	Grayson (G. W.)
1880	Seminole, Mikasuki, Hitchiti	Vocabularies	Smith (B.), note.
1881	Choctaw	General discussion	Gatschet (A. S.)
1881	Creek	Double consonants	Robertson (A. E. W.)
1881	Creek	Laws	Perryman (L. C.)
1881	Creek, Choctaw	Bibliographic	Laurie (T.)
1881	Muskoki	Article	Perryman (L. C.)
1881	Muskoki	Legend	Grayson (G. W.)
1881	Muskoki	Romans	Robertson (A. E. W.)
1881	Muskoki	Speech	Robertson (A. E. W.) and Sullivan (N. B.)
1881	Muskoki	Speech	Robertson (A. E. W.) and Sullivan (N. B.)

1881-1886	Choctaw	Lord's prayer	Youth's.
1881-1887	Muskhogeian	Bibliographic	Leclerc (C.)
1882	Choctaw	Bibliographic	Trübner & Co.
1882	Choctaw	Numerals	Drake (S. G.)
1882	Choctaw, Muskoki	Numerals	Müller (F.)
1882	Creek	Dictionary	Loughridge (R. M.)
1882	Creek	Grammar	Loughridge (R. M.)
1882	Muskoki	Geographic names	Gatschet (A. S.)
1882	Seminole	Vocabulary	Le Baron (J. F)
1883	Choctaw, Chikasaw	Words	Hale (H.)
1883	Choctaw, Chikasaw	Words	Hale (H.)
1883	Creek	Hymn	Perryman (T. W.) and Robertson (A. E. W.)
1883	Muskhogeian	Bibliographic	Clarke (R.) & Co.
1883	Muskoki	Corinthians	Robertson (A. E. W.)
1883	Muskoki, Choctaw	Bibliographic	Brinton (D. G.)
1883	Seminole	Vocabulary	Munroe (C. K.)
1883-1884	Seminole	Lord's prayer	Connelly (J. M.)
1883-1889	Choctaw, Creek	Periodical	Our Brother.
1884	Choctaw	Numerals	Emerson (E. R.)
1884	Choctaw	Vocabulary	Campbell (J.)
1884	Choctaw	Vocabulary	Campbell (J.)
1884	Choctaw, Muskoki	Lord's prayer	Bergholtz (G. F.)
1884	Creek	Hymn	Perryman (T. W.) and Robertson (A. E. W.)
1884	Creek	Hymn	Robertson (A. E. W.)
1884	Muskoki	Advertisements	Muskoki.
1884	Muskoki	Gospel songs	Robertson (A. E. W.), note.
1884	Muskoki, Choctaw	Bibliographic	Brinton (D. G.)
1884-1887	Muskhogeian	Bibliographic	Pott (A. F.)
1884-1888	Creek	Legend	Gatschet (A. S.)
1884-1889	Choctaw, Muskoki	Periodical	Indian Missionary.
1885	Alabama	Vocabulary	Gatschet (A. S.)
1885	Choctaw	Periodical	Indian Champion.
1885	Choctaw	Remarks	Ten Kate (H. F. C.)
1885	Choctaw	Vocabulary	Hudson (P.)
1885	Choctaw, Muskoki	Bible verse	American Bible Society.
1885	Choctaw, Muskoki	Bible verse	American Bible Society, note.
1885	Creek	Text	Loughridge (R. M.) and others.
1885	Creek	Text	Loughridge (R. M.) and others.
1885	Creek	Vocabulary	Gatschet (A. S.)
1885	Creek	Vocabulary	Grayson (G. W.)
1885	Koassati	Vocabulary	Gatschet (A. S.)
1885	Muskoki	Epistles	Robertson (A. E. W.)
1885	Muskoki	Fable	Robertson (A. E. W.)
1885	Muskoki	Galatians	Robertson (A. E. W.)
1885	Muskoki	Psalms	Ramsay (J. R.)
1885	Muskoki	Vocabulary	Gatschet (A. S.)
1885-1886	Muskoki	Genesis	Ramsay (J. R.)
1885-1889	Various	General discussion	Featherman (A.)
1886	Choctaw	Book of Psalms	Edwards (J.)
1886	Choctaw	Vocabulary	Gatschet (A. S.)
1886	Choctaw	Words	Campbell (J.)
1886	Choctaw	Words	Campbell (J.)
1886?	Creek	Catechism	Loughridge (R. M.) and Winslett (D.)
1886	Creek	Hymn	Robertson (A. E. W.)
1886	Creek	Paradigm	Gatschet (A. S.)
1886	Hitchiti	Vocabulary	Gatschet (A. S.)
1886	Muskhogeian	Bibliographic	Clarke (R.) & Co.
1886	Muskoki	Epistles and Revelation	Robertson (A. E. W.)
1886	Muskoki	Hebrews	Robertson (A. E. W.)
1886	Muskoki, Choctaw, Seminole	Proper names	Catlin (G.)
1887	Choctaw	Analogies	Edwards (J.)

1887	Choctaw	Article	McKinney (T.)
1887	Choctaw	Article	Olassechubbee.
1887	Choctaw	Article	Robb (C.)
1887	Choctaw	Article	Robb (C.)
1887	Choctaw	Article	Robb (C.)
1887	Choctaw	Article	Robb (C.)
1887	Choctaw	Bible verses	Baker (B.)
1887	Choctaw	Bible verses	Dickerson (J. H.)
1887	Choctaw	Bible verses	Dickerson (J. H.)
1887	Choctaw	General discussion	Edwards (J.)
1887	Choctaw	Grammar	Edwards (J.)
1887	Choctaw	Letter	Adam (W.)
1887	Choctaw	Letter	Baker (B.)
1887	Choctaw	Letter	Baker (B.)
1887	Choctaw	Letter	Hancock (S.)
1887	Choctaw	Lord's prayer	Folsom (I.)
1887	Choctaw	Prayer	Baker (B.)
1887	Choctaw	Scripture verses	Colbert (G.)
1887	Choctaw	Scripture verses	Colbert (G.)
1887	Choctaw	Sermon	Baker (B.)
1887	Choctaw	Tract	Murrow (J. S.)
1887	Creek	Methodist discipline	Barnwell (D.)
1887	Hitchiti	Text and glossary	Gatechet (A. S.)
1887	Muskhogean	Bibliographic	Clarke (R.) & Co., note.
1887	Muskoki	Article	Mekko (C.)
1887	Muskoki	Glossary	Robertson (A. E. W.)
1887	Muskoki	Hymn	Pitchlynn (P. P.)
1887	Muskoki	Hymn	Pitchlynn (P. P.)
1887	Muskoki	Hymn-book	Harrison (P.) and Aspberry (D. P.)
1887	Muskoki	Letter	Smith (W.)
1887	Muskoki	Methodist discipline	Berryhill (D. L.)
1887	Muskoki	Methodist discipline	Berryhill (D. L.)
1887	Muskoki	Methodist discipline	Berryhill (D. L.), note.
1887	Muskoki	New Testament	Robertson (A. E. W.) and others.
1887	Seminole	Vocabulary	MacCauley (C.)
1887	Seminole	Vocabulary	MacCauley (C.)
1887-1888	Muskoki	Catechism	Smith (G. G.)
1888	Chikasaw	Words	Loudon (A.)
1888	Choctaw	Advertisement	Lawrence (J. R.)
1888	Choctaw	Article	Allen (J.)
1888	Choctaw	Article	Baker (B.)
1888	Choctaw	Article	Itihapishi.
1888	Choctaw	Article	James (A. B.)
1888	Choctaw	Article	Murrow (K. L.)
1888	Choctaw	Articles	Olassechubbee.
1888	Choctaw	Articles	Olassechubbee.
1888	Choctaw	Articles	Olassechubbee.
1888	Choctaw	Articles	Olassechubbee.
1888	Choctaw	Articles	Olassechubbee.
1888	Choctaw	Articles	Olassechubbee.
1888	Choctaw	Articles	Olassechubbee.
1888	Choctaw	Articles	Olassechubbee.
1888	Choctaw	Articles	Olassechubbee.
1888	Choctaw	Articles	Olassechubbee.
1888	Choctaw	Articles	Olassechubbee.
1888	Choctaw	Article	Robb (C.)
1888	Choctaw	Bible verses	Colbert (H.)
1888	Choctaw	Bible verses	Edwards (J.)
1888	Choctaw	Grammatic comments	Grasserie (R. de la).
1888	Choctaw	Grammatic comments	Grasserie (R. de la).
1888	Choctaw	Hymns	James (A. B.)
1888	Choctaw	Letter	Armby (C.)
1888	Choctaw	Letter	Armby (C.)
1888	Choctaw	Letter	Baker (B.)
1888	Choctaw	Letter	Char'y (L.)
1888	Choctaw	Letter	Cobb (L. W.)
1888	Choctaw	Letter	Johnson (W.)
1888	Choctaw	Letter	Jones (C. A.)

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|-----------|----------------------------|--------------------------------------|---|
| 1888 | Choctaw | Letter | Kampilubbee. |
| 1888 | Choctaw | Letter | Kampilubbee. |
| 1888 | Choctaw | Tract | Edwards (J.) |
| 1888 | Choctaw | Vocabulary | Chamberlain (A. F.) |
| 1888 | Choctaw, Muskoki | Bibliographic | Pick (B.) |
| 1888 | Creek | Hymn | Berryhill (D. L.) |
| 1888 | Creek | Hymn | Berryhill (D. L.) |
| 1888 | Creek | Hymn | Robertson (A. E. W.) |
| 1888 | Creek | Hymn | Robertson (A. E. W.) |
| 1888 | Creek | Hymn | Robertson (A. E. W.) |
| 1888 | Creek | Vocabulary | Pope (J.), note. |
| 1888 | Creek, Hitchiti | Legend | Gatschet (A. S.) |
| 1888 | Muskoki | Article | Martin (H. A.) |
| 1888 | Muskoki | Article | Martin (H. A.) |
| 1888 | Muskoki | Article | Martin (H. A.) |
| 1888 | Muskoki | Article | Mekko (C.) |
| 1888 | Muskoki | Article | Methodist. |
| 1888 | Muskoki | Article | Setekapake. |
| 1888 | Muskoki, Choctaw, Seminole | Proper names | Catlin (G.) |
| 1888 | Seminole | Vocabulary | MacCauley (C.) |
| 1888 | Seminole | Words | Hoxie (W.) |
| 1888 | Various | Various | Haines (E. M.) |
| 1888-1889 | Choctaw, Creek | Periodical | Muskogee Phoenix. |
| 1889 | Chikasaw | Vocabulary and grammatic
comments | Gatschet (A. S.) |
| 1889 | Choctaw | Articles | Baker (B.) |
| 1889 | Choctaw | Article | Olassechubbee. |
| 1889 | Choctaw | Bible verses | Robb (C.) |
| 1889 | Choctaw | Letter and articles | Baker (B.), note. |
| 1889 | Choctaw, Muskoki | Bible verse | American Bible Society. |
| 1889? | Muskoki | Affinities | Chamberlain (A. F.) |
| 1889 | Muskoki | Article | Martin (H. A.) |
| 1889 | Muskoki | Article | Martin (H. A.) |
| 1889 | Muskoki | Article | Martin (H. A.) |
| 1889 | Muskoki | Hymn-book | Loughridge (R. M.) and
Winslett (D.) |
| 1889 | Muskoki | Letter | Smith (J.) |
| 1889 | Muskoki | Methodist discipline | Berryhill (D. L.) |
| 1889 | Muskoki | Text | Harjo (H. M.) |
| 1889 | Muskoki | Treaty | Harjo (H. M.) |
| 1889 | Seminole | Vocabulary | Wilson (E. F.) |
| N. d. | Apalachi | Documents | Apalachi |
| N. d. | Choctaw | Tract | Williams (L. S.) |
| N. d. | Choctaw | Tract | Williams (L. S.) |
| N. d. | Choctaw | Tract | Williams (L. S.) |
| N. d. | Choctaw | Vocabulary | Choctaw. |
| N. d. | Choctaw | Vocabulary | Choctaw. |
| N. d. | Choctaw | Vocabulary | Pitchlynn (P. P.) |
| N. d. | Choctaw, Seminole | Proper names | Indian. |
| N. d. | Creek | Hymn | Beadle (J. H.), note. |
| N. d. | Muskoki | General discussion | Bartram (W.), note. |
| N. d. | Muskoki | Hymn | Muskoki. |
| N. d. | Muskoki | Vocabulary | Muskoki. |
| N. d. | Muskoki, Hitchiti | Vocabulary | Gallatin (A.) |
| N. d. | Muskoki, Hitchiti | Words | Fitch (A.) |
| N. d. | Seminole | Vocabulary | Casey (J. C.) and Waldron
(—). |

SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY: J. W. POWELL, DIRECTOR

THE
CIRCULAR, SQUARE, AND OCTAGONAL
EARTHWORKS OF OHIO

BY

CYRUS THOMAS



WASHINGTON
GOVERNMENT PRINTING OFFICE
1889

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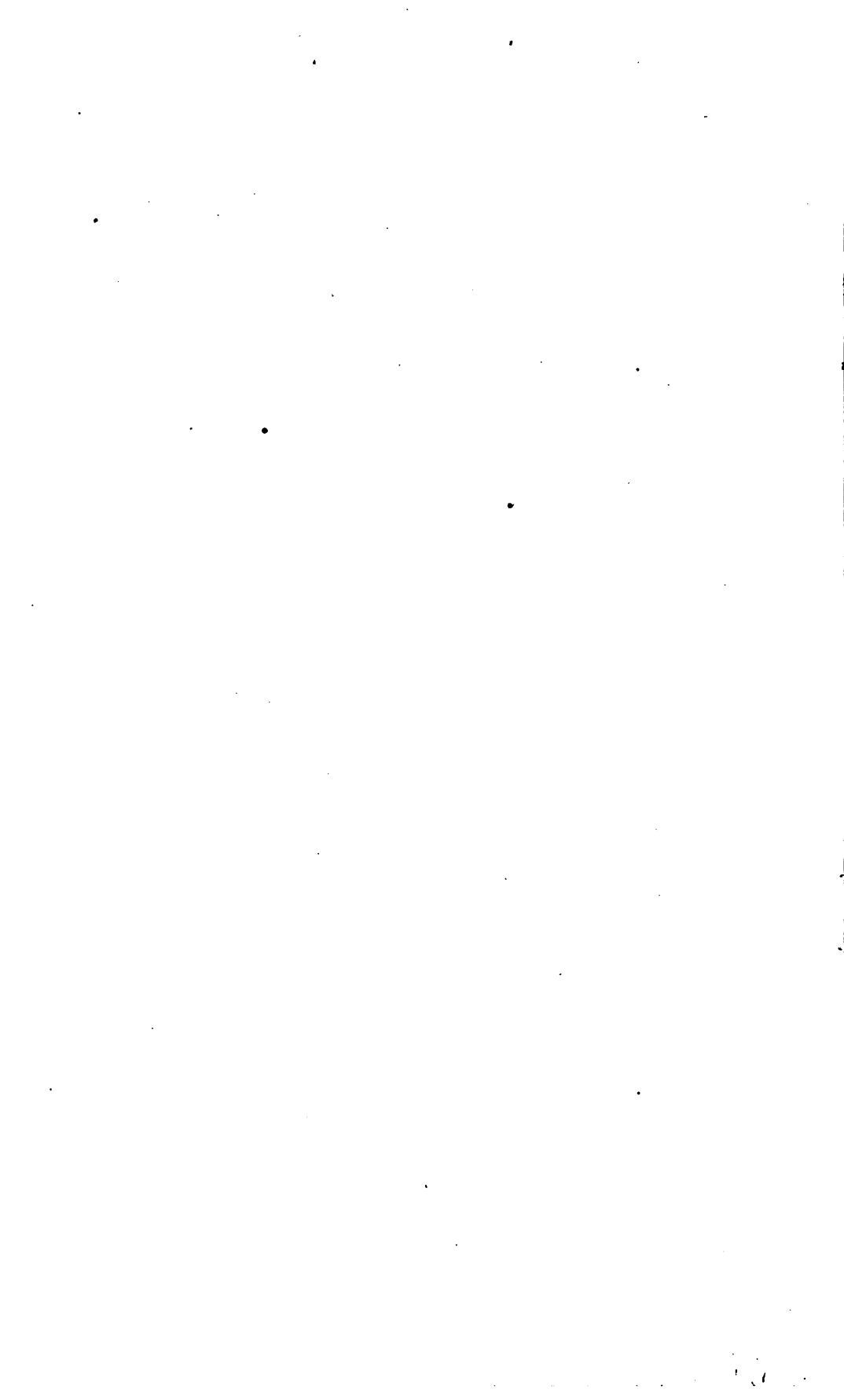
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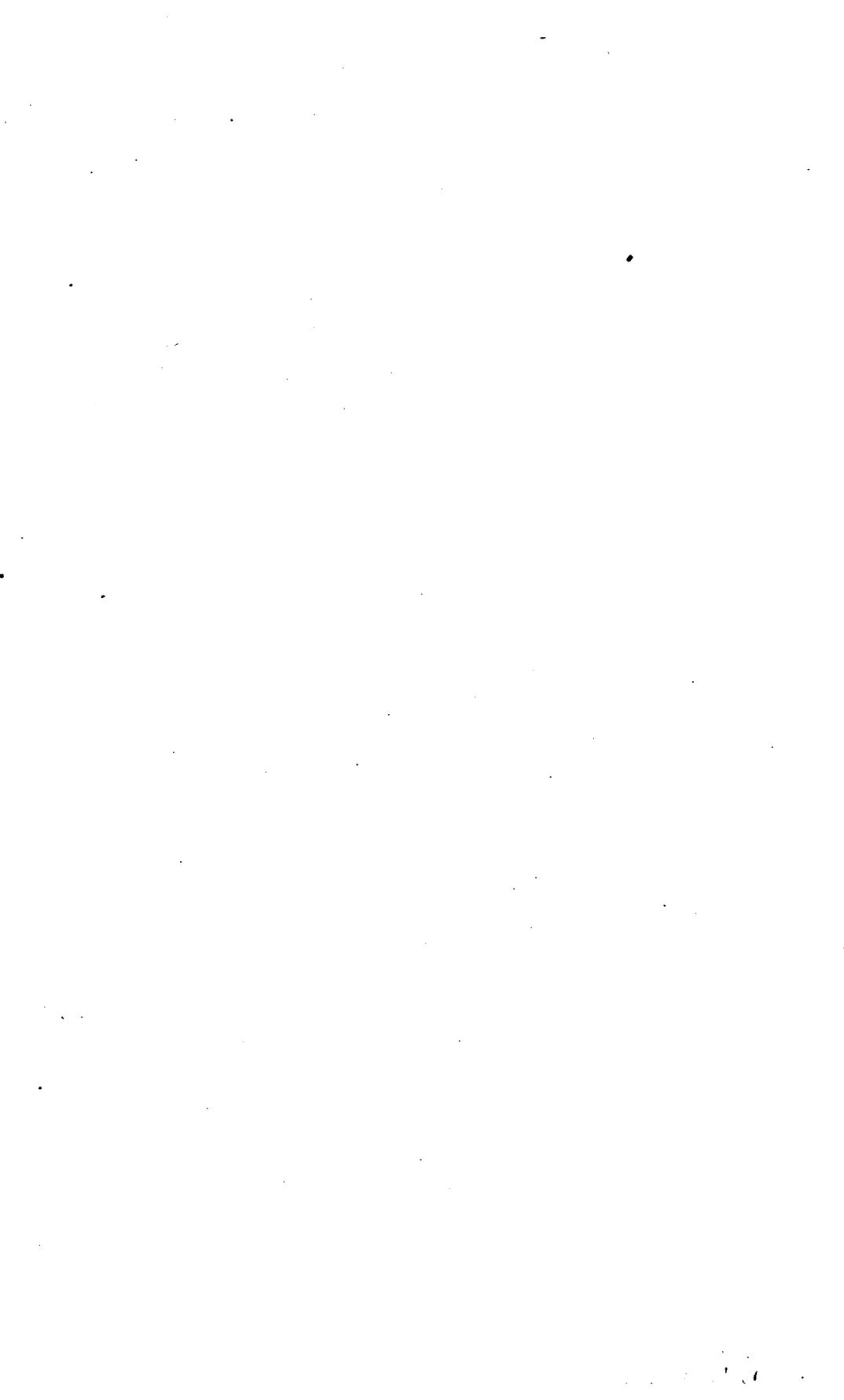
CONTENTS.

	Page.
Object of the paper	7
Numbers and measurements in "Ancient Monuments"	7
Liberty Township works	10
Newark works	12
Seal Township works	14
Resurvey of the Ohio inclosures	15
Observatory Circle, Newark	15
Octagon, Newark	17
Square, Newark	18
Fair-ground Circle, Newark	19
Circle of the High Bank works	20
Octagon of the High Bank works	22
Hopeton works	23
Liberty Township works	25
Baum works	26
"Pyramidal Mound," Baum works	27
Remarks	32



ILLUSTRATIONS.

		Page.
PLATE	✓ I. Copy of plate xxv, Ancient Monuments (Newark works).....	10
	✓ VII. Fair-ground Circle, Newark, according to resurvey.....	12
	✓ VIII. Observatory Circle, Newark, according to resurvey.....	14
	✓ IV. Octagon, Newark, according to resurvey.....	16
	✓ V. Square, Newark, according to resurvey.....	18
	✓ VI. Circle at the High Bank, according to resurvey.....	20
	✓ VII. Octagon at the High Bank, according to resurvey.....	22
	✓ VIII. Square of the Hopeton works, according to resurvey.....	24
	✓ IX. Circle of the Hopeton works, according to resurvey.....	26
	✓ X. Square, Liberty Township works, according to resurvey.....	28
	✓ XI. Square of the Baum works, according to resurvey.....	30
FIG.	1. Copy of "Supplementary plan," plate xx, Ancient Monuments ...	9
	2. Small Circle, Liberty Township works.....	11
	3. A copy of fig. No. 1, plate xxi, Ancient Monuments.....	28
	4. Sections (A and B) of Pyramidal Mound, Baum works.....	29
	5. Bone from Pyramidal Mound, showing knife-cuts.....	31



THE CIRCULAR, SQUARE, AND OCTAGONAL EARTH- WORKS OF OHIO.

BY CYRUS THOMAS.

OBJECT OF THE PAPER.

The object in view in submitting this paper is to give a summary of the results of a recent survey, by the Mound Exploring Division of the Bureau, of the more noted circular, square, and octagonal works of central and southern Ohio, and incidentally to call attention to some errors in the "Ancient Monuments" of Squier and Davis in regard to them. As most of the errors to be noted are based on internal evidence contained in the Ancient Monuments, reference will first be made to them, after which the Bureau surveys of the same works will be given.

NUMBERS AND MEASUREMENTS IN "ANCIENT MONUMENTS."

Of the seventy-eight different works figured in chapters 1 and 2 of their memoir, relating to "Works of Defense" and "Sacred Inclosures," which include all the groups the authors claim to have examined personally, it appears that Squier and Davis surveyed but twenty-six, or one-third. The descriptions and surveys by Col. Whittlesey and Mr. McBride were furnished to them in manuscript, and appear in print for the first time in Ancient Monuments. Our re-examination has been limited to the still existing works surveyed by them and Col. Whittlesey, which contain circles, squares, or octagons.

So far as a comparison on the ground has been made (which comprises nearly all the works surveyed by them and Col. Whittlesey of the character mentioned, not obliterated) their figures appear, to the eye, generally to be correctly drawn, and in this fact lies the chief value of their work, as their descriptions are brief and usually void of minute details.

The lack of these details, the fact that their measurements are in most cases given in round numbers, and their omission to state whether these measurements were taken from the middle, the inside, or the out-

side of the walls, rendered it necessary to make a resurvey in order to substitute a critical comparison of the works, one with another, as to form and size. This disregard of details and the failure to give a copy of their "field-notes" in any instance (the supposed exception on page 57 will be noticed hereafter) are somewhat surprising in view of the claim made of the accuracy of their surveys, and the following passage in the preface to their memoir :

At the outset, as indispensable to independent judgment, all preconceived notions were abandoned and the work of research commenced *de novo*, as if nothing had been known or said concerning the remains to which attention was directed ; * * care was exercised to note down on the spot every fact which was thought to be of value in the solution of the problems of the origin and purposes of the remains under notice, and particular attention was bestowed in observing the dependencies of the position, structure, and contents of the various works in respect to each other and the general features of the country. Indeed no exertion was spared to insure entire accuracy, and the compass, line, and rule were alone relied upon in all matters where an approximate estimate might lead to erroneous conclusions. The ancient inclosures and groups of works personally examined or surveyed are upwards of one hundred in number.

It is certainly strange, in view of this statement, to find all their measurements of lines and areas given in such round numbers as 250, 300, 800, 900, 1,000, 1,050, and 1,080 feet, and 15, 30, and 50 acres ; and not to find in any instance (except one which will be noticed further on) any statement as to where the survey commenced, how it was conducted, or what were the courses and distances run in making it.

As is shown hereafter some of the figures among these monuments approach very closely to geometrical regularity, in fact present somewhat difficult puzzles to those who claim that they were built by Indians ; yet these are few, and pertain to a limited locality and to what may be classified as one type of works. However, the exact regularity in form and "coincidence in size," claimed by Messrs. Squier and Davis, applies only to some two or three circles and two or three squares, while some of those of which they make special mention and which they rely upon as furnishing evidence of the truth of their assertions in this respect, and claim to have carefully surveyed in person, not only fail to make good their claim, but prove exactly the opposite.

Turning to pl. xx, representing the ancient works in Liberty Township, Ross County, we find, in a "supplementary plan A," a diagram showing the method of surveying circles, of which an explanation is given in a foot-note on page 57. In this note the authors say :

To put at once all skepticism at rest which might otherwise arise as to the regularity of these works, it should be stated that they were all carefully surveyed by the authors in person. Of course no difficulty existed in determining the perfect regularity of the squares. The method of procedure, in respect to the circles, was as follows: Flags were raised at regular and convenient intervals, upon the embankments, representing stations. The compass was then placed alternately at these stations, and the bearing of the flag next beyond ascertained.

If the angles thus determined proved to be coincident, the regularity of the work was placed beyond doubt. The supplementary plan A indicates the method of sur-

vey, the "Field Book" of which, the circle being 3,600 feet in circumference, and the stations 300 feet apart, is as follows :

Station.	Bearing.	Distance.	Station.	Bearing.	Distance.
1	N. 75° E.....	300	7	S. 75° W.....	300
2	N. 45° E.....	300	8	S. 45° W.....	300
3	N. 15° E.....	300	9	S. 15° W.....	300
4	N. 15° W.....	300	10	S. 15° E.....	300
5	N. 45° W.....	300	11	S. 45° E.....	300
6	N. 75° W.....	300	12	S. 75° E.....	300

That the whole thing may be laid before the reader, we insert here an exact copy of their "supplementary plan A." (See Fig. 1).

As the authors are describing the Liberty Township works the reader will naturally infer that this note and supplementary plan have some reference to them. This, however, is a mistake, as the circumference

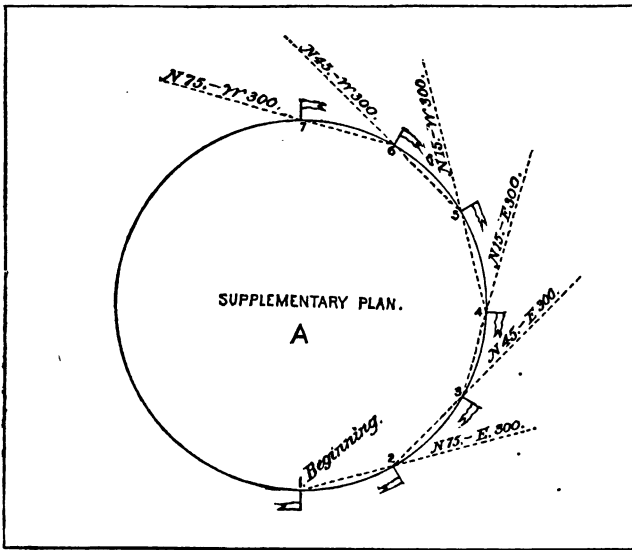


FIG. 1. Copy of "Supplementary Plan," pl. xx. Ancient Monuments.

of the smaller circle is 1,000 feet less than that of the supplementary plan, and that of the larger one, 1,800 feet more. Nor does it refer to any ancient work figured or mentioned in their memoir.

It is therefore disappointing, after the positive assurance in this footnote of accuracy in the "surveys," and reference to a "Field Book," to find that the authors give as an illustration of their methods a purely imaginary circle, representing no survey by them, as there is no circular inclosure of the dimensions given, either figured or mentioned in their entire memoir. A single glance at the "Field Book" is, of itself, sufficient to convince any one who has surveyed any of these ancient works, or who has examined them carefully, that this is simply a hypothetical illustration. In the first place a chord which will divide the

circumference into equal parts can be found only by first ascertaining the circumference; in the second place it is not possible, even with the utmost care and best instruments, that the angles should be precisely the same and the steps exactly equal throughout, where the top of the circular wall is from 4 to 6 feet wide.

It was probably the intention of the authors that this should be taken as a hypothetical illustration. But why give an imaginary "Field Book" and example when they could have referred to any one of their own surveys? Why do they fail to give a single illustration from their actual work if they placed the full confidence in it which their words imply? Not only is this disappointing to the student of archæology, but the illustration of their methods is not calculated to inspire confidence in the accuracy of their surveys. It is evident from the language of the note and the supplementary plan that the "300 feet" refers to the chords and not to the arcs. As it is not presumable they had a chain or measuring line 300 feet long, the chord would have to be measured by steps, a task which, as any surveyor or mathematician knows, is far more difficult to accomplish than any work our authors were likely to undertake. It is therefore apparent that they have given an illustration which is impracticable and which is not drawn from their own work.

Moreover, the doubts which these facts raise in our minds are not allayed by a resurvey of the Liberty Township works, in connection with which the note and supplementary plan referred to are given.

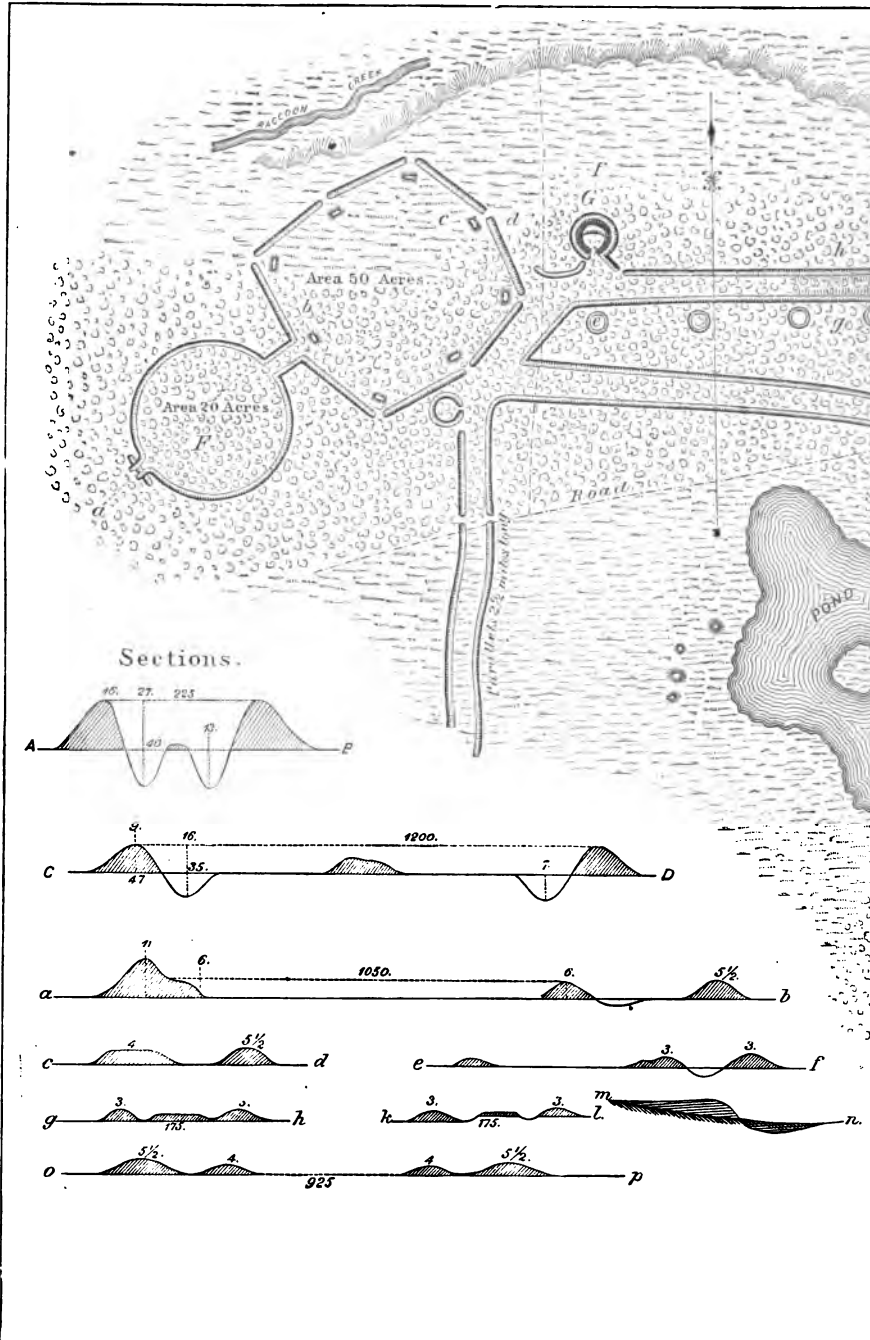
LIBERTY TOWNSHIP WORKS.

For example, the smaller of the two prominent circles of the Liberty Township group, shown on pl. xx, to which reference has just been made and which they represent as a true circle, with a diameter of 800 feet (certainly a round number where great accuracy is claimed), is in fact an irregular ellipse of the form shown in Fig. 2. The longer diameter, measuring to the middle of the wall, as ascertained by the survey, is 866 feet, and the shorter 748 feet, the difference between the two being 118 feet. This survey was made precisely in the manner suggested by Messrs. Squier and Davis, save that the chords were 100 feet each, except a gap of 313 feet where the wall is too nearly obliterated to be traced satisfactorily; this gap is indicated on the plat (Fig. 2) by dotted lines.

The field-notes of this resurvey are given here, that the critical reader may have before him all the facts, so far as it is possible to put them in print, upon which our conclusions are based.

Beginning at station 1 (see Fig. 2) at the end of the wall on the south side of the gateway leading into the large circle, the courses were run from station to station westward, northward, and around to the place of beginning.¹

¹ The measurements are always to be understood as to and along the middle of the walls unless otherwise noted.





The gap spoken of is in that part of the circle immediately on the south side of the gateway. The stakes marking the stations were set along the top of the wall, as near the middle of it as possible, and 100 feet

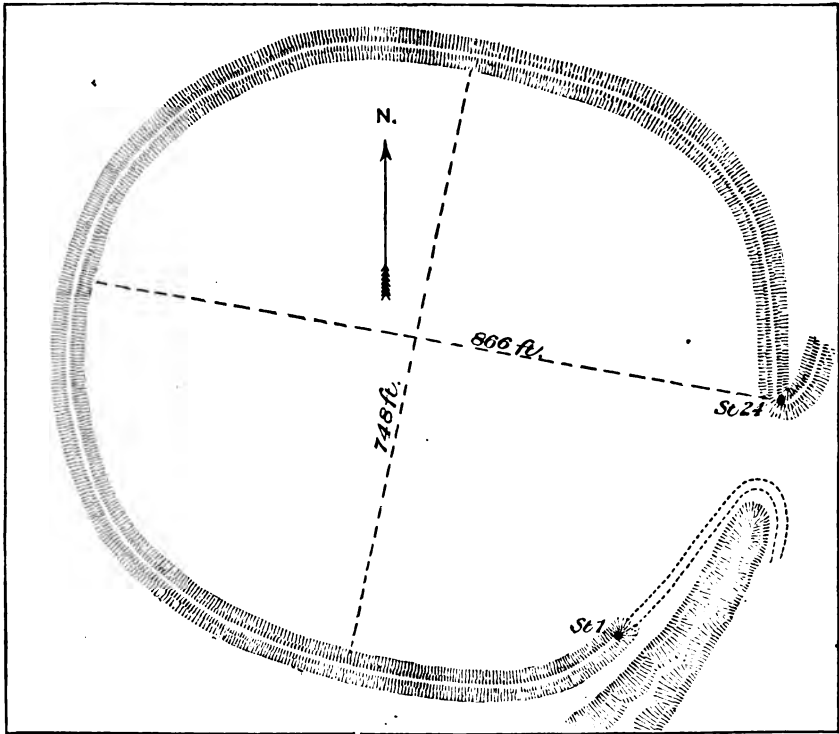


FIG. 2. Small Circle, Liberty Township works, according to re-survey.

apart; the instruments used were a transit and a hundred-foot steel chain.¹

Small circle, Liberty Township works, Ohio.

Station.	Course.	Distance.	Station.	Course.	Distance.
From—	o /	Feet.	From—	o /	Feet.
1 to 2	S. 60 00 W.	100	13 to 14	N. 53 52 E ..	100
2 to 3	S. 81 35 W.	100	14 to 15	N. 67 05 E ..	100
3 to 4	S. 84 44 W.	100	15 to 16	N. 84 23 E ..	100
4 to 5	N. 74 45 W.	100	16 to 17	S. 81 08 E ..	100
5 to 6	N. 70 00 W.	100	17 to 18	S. 73 38 E ..	100
6 to 7	N. 59 16 W.	100	18 to 19	S. 71 02 E ..	100
7 to 8	N. 42 00 W.	100	19 to 20	S. 65 05 E ..	100
8 to 9	N. 24 23 W.	100	20 to 21	S. 39 44 E ..	100
9 to 10	N. 12 48 W.	100	21 to 22	S. 20 45 E ..	100
10 to 11	N. 5 47 E ..	100	22 to 23	S. 7 50 E ..	100
11 to 12	N. 20 30 E ..	100	23 to 24	S. 0 58 W ..	30
12 to 13	N. 34 24 E ..	100	24 to 1	S. 32 20 W ..	313

¹ In order to avoid repetition it may be stated here that these instruments were used in all the surveys made by the Bureau assistant, Mr. James D. Middleton, which are mentioned in this paper.

As before mentioned, Squier and Davis nowhere state whether their measurements are from the middle, the inside, or the outside of the walls. As the walls are usually from 30 to 40 feet wide, the point of measurement becomes an important item where accuracy is required. From the fact that some of the "sections" in Col. Whittlesey's surveys go to the middle of the walls we have taken for granted, in making comparisons with the surveys of Messrs. Squier and Davis, that this was the rule they adopted.

While pl. xx is before us we may as well notify the reader that the directions are all wrong, the top being east and the left side north; in other words, the large circle is, in fact, directly south of the square and not east as given in the plate, the whole plat having been turned one-quarter round from the true position. The directions marked along the lines of the square should be changed, thus: N. 45° E., to S. 45° E., and N. 45° W. to N. 45° E. So far as could be ascertained from the fragments of the square remaining unobliterated, the walls, although not exactly 45° east and west, vary from these courses only from half a degree to three degrees.

The large circle is now so nearly obliterated that no further survey can be made, yet judging from the figure and dimensions given in the plat, the authors have also made an error here. The diameter, according to the authors, is 1,720 feet and the area 40 acres, whereas a circle with this diameter will embrace an area of 53 acres. It is apparent from the figure that the area inclosed by this part of the works is not less than that of the large circle if complete.

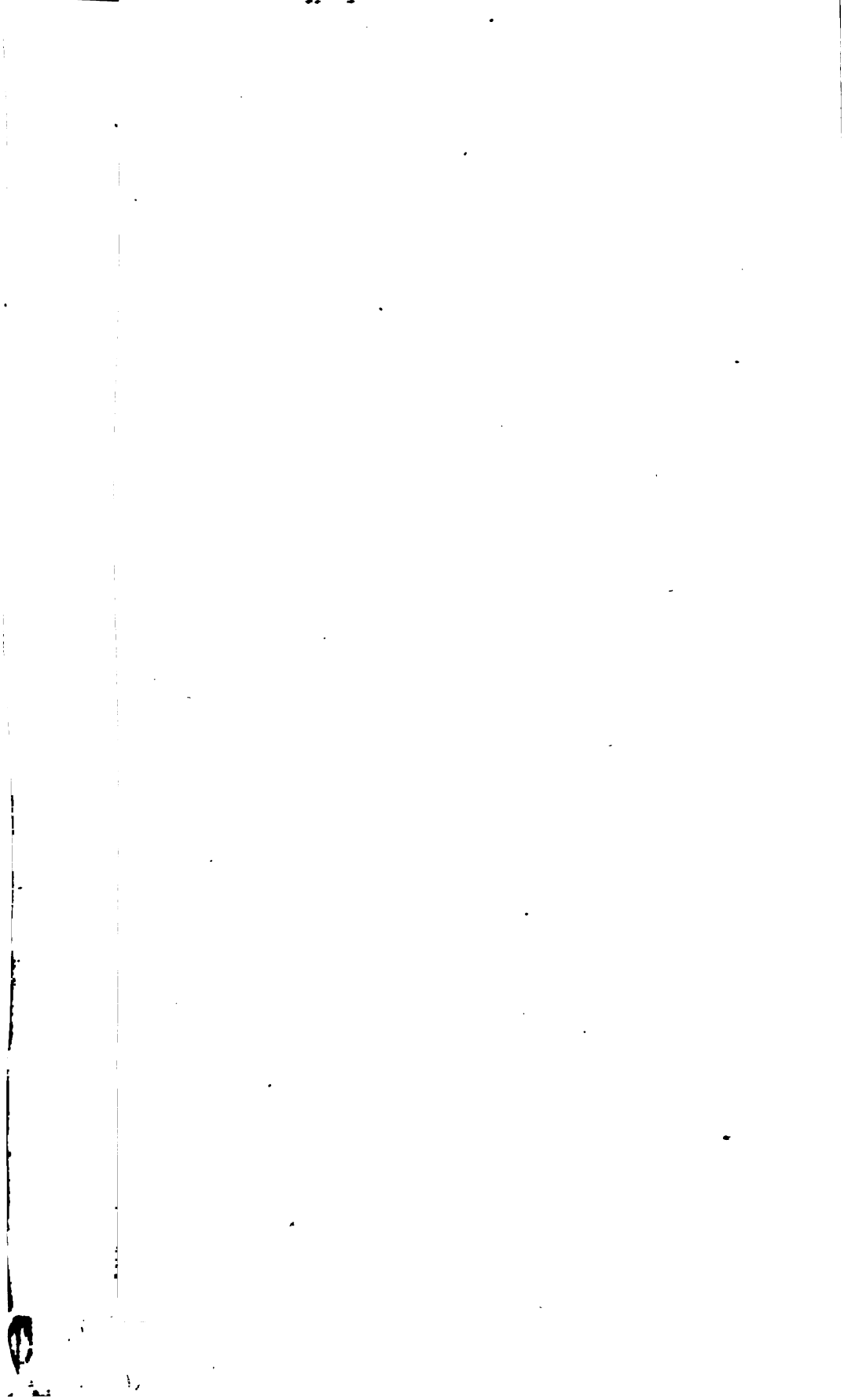
Nevertheless the authors remark, in speaking of these works and comparing them with others of the Scioto Valley:

These figures are not only accurate squares and perfect circles, but are, in most cases, of corresponding dimensions, that is to say, the sides of the squares are each 1,080 in length, and the diameter of the large and small circles a fraction over 1,700 and 800, respectively. Such were the results of surveys made at different times, the measurements of which correspond within a few feet.

THE NEWARK WORKS.

Attention is next called to the celebrated works near Newark, a plan of which is given by our authors on their pl. xxv, from a careful survey made by Col. Whittlesey. As Col. Whittlesey was noted for his accuracy as a surveyor, the plat, as far as it remains unchanged since leaving his hands, is presumed to be correct, but there are indications that some modifications have been made in it or that in this case Col. Whittlesey has failed to sustain his reputation for accuracy. At any rate there are some marked differences between the text and the plat.

In order that the reader who has not a copy of the Ancient Monuments at hand may clearly understand the points made, a fac-simile of Col. Whittlesey's plat is introduced here. (See Pl. I.)





Speaking of the structure "E," the authors say

This work is not, as has generally been represented, a true circle; its form is that of an ellipse, its diameters being 1,250 and 1,150 feet respectively. There are two or three slight irregularities in the outline; too trifling, however, to be indicated in the plan. The area of the inclosure is something over 30 acres.

The area as indicated on the diagram is "30 acres," hence the fair inference to be drawn from the "something over" in the description is that the area is a fraction over 30 acres. A short calculation will suffice to show that an ellipse having the diameters given above will inclose only 26 acres, precisely the area given to this inclosure by Atwater,¹ and little more than that obtained by the resurvey. We also notice, notwithstanding the authors' statement in the text above quoted, that Col. Whittlesey gives, on the plat (see sections "C, D") the shorter diameter as 1,200 feet, measuring to the middle of the wall on each side. A careful resurvey made by the agent of the Bureau makes the longest diameter 1,189 feet and the shortest 1,163 feet, showing a difference between the extremes of 26 feet. The figure is somewhat elliptical, though not so much so as represented in Ancient Monuments. The curve is not exactly regular. (See Pl. II.)

The field-notes of this survey are given hereafter.

Squier and Davis state in the text that the circular inclosure "F" which connects with the octagon "is a true circle 2,880 feet, or upwards of half a mile, in circumference." The area indicated on the plat (no mention is made of this in the text) is 20 acres, and the diameter given on the plat (section "a-b") is "1,050 feet."

Now, it is evident that a circumference of 2,880 feet, the figure being a true circle, will have a diameter of but 917 feet, showing a difference between the text and the plate of 133 feet. The area of a circle of this size is but a slight fraction over 15 acres.

According to the survey made by the Bureau agents, the field-notes and plat of which are given further on, the diameter from the observatory to the entrance to the octagon is 1,056 feet, and the one crossing this at right angles 1,050 feet, giving an area of 20 acres. Atwater,¹ as nearly as can be ascertained from his survey, made the diameter of this circle 1,100 feet, which gives an area of 22 acres.

The area of the octagon, as indicated on the plate, is "50 acres;" in the text it is stated that it is "something over 50 acres." Atwater, whose estimates of acres are generally more correct than those of Messrs. Squier and Davis, says² it contains "about 40 acres." According to our resurvey, the notes of which are given hereafter, this area, including the inner halves of the walls, is but a small fraction over 41 acres.

In their description of the Marietta works (pl. XXVI), after alluding to the earlier notices thereof, they say:

Since that period various descriptions have appeared in print, and a number of plans differing materially in their details have been published. It is of so much importance,

¹ *Archæol. Americana*, vol. 1 (1820), p. 127

² *Ibid.*, p. 126.

however, and has been the basis of so much speculation, that it is time an accurate map and a careful description should be placed before the public. Such a map and such a description it is here aimed to present.

The map they give, according to a note, is drawn from a survey made by Col. Whittlesey, in 1837. Yet, according to their text, the area of the larger square is 40 acres and that of the smaller 20, while on the map that of the former is placed at 50 and that of the latter at 27 acres.

Near the close of their description of these interesting works¹ is this statement:

The absolute identity in size between the smaller inclosure (which varies a little from a true square) and several of those which occur in the Scioto Valley, should not be overlooked in any attempt to educe the character and design of the group. That there is some significance in the fact is obvious. (See pls. XVI and XVII.)

As the authors fail to give us measurements of this smaller inclosure by which we may judge of "this absolute identity in size," we have only the area as a means of comparison. There is an octagon but no square on pl. XVI, which represents the "High Bank works;" the authors' reference to this is, therefore, erroneous. The sides of the square on pl. XVII, which represents the Hopeton works, are marked 900 feet each. If we assume the area of the smaller Marietta square to be "27 acres," as indicated on the plat, the sides will be about 1,084 feet, agreeing very nearly with those in Paint Creek Valley, but differing widely from the Hopeton square, pl. XVII. If we assume the area to be "20 acres," as given in the text, the sides will measure about 933 feet, but little more than the Hopeton square.

In their description of the ancient works of Montgomery County,² figured as No. 1, pl. XXIX, speaking of the large inclosure, they say:

The diameter of this circle is 100 feet greater than that of the corresponding large circle of the Scioto works [pl. XX], and the same proportionate increase in size is to be observed in the square and lower circle.

By reference to the plates it will be seen that the diameter of the large circle of the Montgomery County works is 1,950 feet and that of the Scioto (Liberty Township) works is 1,720 feet, a difference of 230 feet instead of 100 as stated by the authors.

The area of the octagon at the High Bank works, pl. XVI, as indicated on the plat, is "18 acres," while the average diameter as given in the text is 950 feet (which agrees, as will be shown hereafter, almost exactly with the result of the Bureau surveys). This gives an area lacking but a few rods of 21 acres. On the other hand, they give to the Hopeton square, 900 by 950 feet, an area of 20 acres, which is a nearly correct as can be stated without the introduction of fractions.

SEAL TOWNSHIP WORKS.

The attention of the reader is called next to the "Seal (now Scioto) Township works" shown on pl. XXIV. The errors made by Squier

¹ Ancient Monuments, page 73.

² *Ibid.*, page 83.

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BUREAU OF ETHNOLOGY

THOMAS BULLETIN PL. III

OBSERVATORY CIRCLE, NEWARK, ACCORDING TO RESURVEY.



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and Davis in this case are those of measurements. The lengths of the sides of the square, as shown by the notes of the Bureau survey, are 854 feet east and west, and 852 north and south, being an average of 53 feet greater than Messrs. Squier and Davis's measurements. The work is, however, very nearly an exact square.

According to these authors the parallels running north to the circle are 100 feet apart and 475 feet long. According to the resurvey they are 68 feet apart, measuring to the middle line of each wall, and the average length 634 feet (the eastern 647, and western 621). The distance from the square to the break of the ravine is 427 feet for the eastern side, and 400 for the western, the width of the ravine 110 feet.

Some of the errors and inconsistencies we have pointed out may be considered of minor importance, yet when we take into consideration the large number of them, in the face of the repeated assertions of the authors that their surveys were accurately and carefully made, we are compelled to recognize that there has been an inexcusable degree of carelessness, which is calculated to depreciate their work, and to a great extent destroys confidence in their measurements and figures.

Notwithstanding these criticisms, which, as will be seen, relate almost wholly to measurements and to want of care in editing their memoir, the work is of great value; for, as heretofore stated, the figures of those works they personally examined are generally correct. In some cases, it is true, inclosures are represented as true circles which are not such; but this is a very common error in archæological treatises.

RESURVEY OF THE OHIO INCLOSURES.

Having pointed out some of the errors of the "Ancient Monuments," in reference to the measurements and dimensions of the circles, squares, and octagons, we will now present the result of the resurvey of the works by Mr. Middleton, as agent of the Bureau.

"OBSERVATORY CIRCLE," NEWARK.

This circle, which is marked "F" on pl. XXV of the Ancient Monuments, is situated at the extreme west of the great group, and is yet very distinct, being about 3 feet high at the lowest point, the average height being between 4 and 5 feet. Most of the south half is yet in the original forest and has never been injured by the plow; but the north half has been under cultivation for a number of years and is considerably worn. The effect of this wearing is apparent not only in the decrease in height, but in the increase in width of this portion, as shown by the field-notes given below.

The chords in this survey were 100 feet each; the stations were on top of the wall as near the middle line as could be ascertained by measurement and judgment, and the stakes all set before the bearings

were taken. The field-notes are as follows, beginning at station 0 in the middle of the gateway leading to the octagon:

Survey of Observatory Circle.

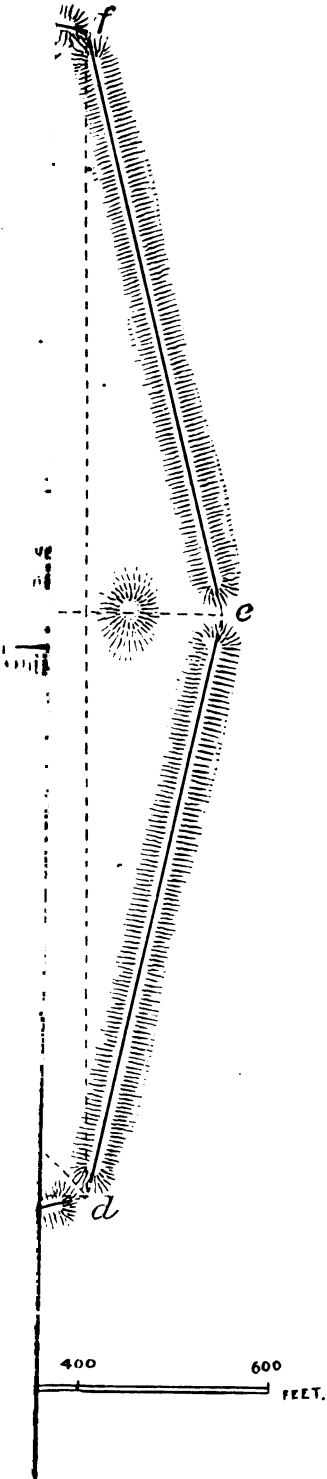
Station.	Bearing.	Distance.		Remarks.
		Feet.	Feet.	
0 to 1..	S. 38 20 E...	42	0	Station 1 at junction of circle and south parallel..
1 to 2..	S. 26 20 E...	100	36	
2 to 3..	S. 17 37 E...	100	35	Center of wall 2 feet east; that is, outward.
3 to 4..	S. 6 00 E...	100	38	
4 to 5..	S. 5 36 W...	100	38	
5 to 6..	S. 15 00 W...	100	37	
6 to 7..	S. 27 45 W...	100	36	
7 to 8..	S. 35 17 W...	100	34	
8 to 9..	S. 48 40 W...	100	37	
9 to 10..	S. 58 16 W...	100	37	
10 to 11..	S. 69 13 W...	100	37	
11 to 12..	S. 82 00 W...	100	35	
12 to 13..	N. 89 13 W...	100	41	Width estimated, not measured.
13 to 14..	N. 76 23 W...	100	37	
14 to 15..	N. 66 15 W...	100	38(?)	
15 to 16..	N. 55 56 W...	100	39	
16 to 17..	N. 45 10 W...	100	.....
17 to 18..	N. 33 33 W...	100	39	
18 to 19..	N. 20 29 W...	100	42	
19 to 20..	N. 11 22 W...	100	43	
20 to 21..	N. 1 34 W...	100	40	
21 to 22..	N. 9 06 E...	100	39	
22 to 23..	N. 20 54 E...	100	38	
23 to 24..	N. 31 12 E...	100	39	
24 to 25..	N. 42 32 E...	100	40	
25 to 26..	N. 53 43 E...	100	42	
26 to 27..	N. 62 43 E...	100	40	
27 to 28..	N. 75 07 E...	100	44	
28 to 29..	N. 86 23 E...	100	40	
29 to 30..	S. 82 17 E...	100	44	
30 to 31..	S. 72 04 E...	100	42	
31 to 32..	S. 60 45 E...	100	45	
32 to 33..	S. 51 06 E...	100	45	
33 to 34..	S. 46 29 E...	20	Junction with north parallel wall.
34 to 0..	S. 38 20 E...	42	Middle of gateway.
34 to 36..	N. 52 04 E...	295	North parallel.
1 to 37..	N. 51 53 E...	293	South parallel.

Check Lines.

0 to 11..	S. 18 28 W...	883	.....	"½" indicates the half-way point in the circumference.
0 to 17..	S. 51 27 W...	1057	.....
0 to ½..	S. 52 00 W...	.....	.....
0 to 25..	N. 85 10 W...	770	.....
17 to 11..	S. 71 59 E...	570	.....
17 to 25..	N. 4 23 E...	728	.....
25 to 11..	S. 28 03 E...	1024	.....

In order to bring before the eye of the reader the approximate regularity of this circular work a figure, laid off to a scale, is introduced here (Pl. III). The solid black line of short chords marks the line of the survey along the top of the wall and the circular dotted line, the nearest approximate circle. Great care was taken in making the survey, and the plat and calculation were found to confirm the accuracy claimed.

Measuring the various diameters the maximum is found to be 1,059 feet and the minimum 1,050, the mean of which is 1,054.5 feet, but it is found by trial that the nearest approximate circle has a diameter of



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25 to 26.
26 to 27.
27 to 28.
28 to 29.
29 to 30.
30 to 31.
31 to 32.
32 to 33.
33 to 34.
34 to 0.
34 to 36.
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1,054 feet. The widest divergence between the line of the survey and the circumference of the true circle is 4 feet.

The aggregate length of the chords surveyed is 3,304 feet, while the circumference of the approximate circle is 3,311 feet; adding to the sum of the chords the additional length of the arcs they subtend (0.1508 of a foot to each 100-foot chord), and we have a total of 3,309 feet. It is therefore evident that the inclosure approaches in form very nearly an absolute circle.

The inference to be drawn from the fact that this and a few other inclosures noticed in this paper are so nearly true geometrical figures will be briefly discussed hereafter.

“OCTAGON,” NEWARK, OHIO.

This inclosure, which is connected with the “Observatory Circle,” is shown in Pl. IV. The southern portions, *a* to *b*, and *b* to *c*, remain almost uninjured, being still more or less covered by the original forest growth. The other lines of wall have been considerably worn by the plow, though they are still quite distinct, the height not being less at any point than 2½ feet as shown by the figures of the field-notes. Nevertheless the wearing makes it difficult, often impossible, to determine with absolute certainty the middle line, though there is never any good reason why the survey should vary from the middle line of this or any other of these Ohio inclosures, distinctly traceable, more than 3 feet at most.

The field-notes of the survey are as follows: Commencing at station No. 36 (so numbered in the survey of the Observatory Circle) at the point where the northern parallel joins the Octagon; thence to station 37, the point where the southern parallel joins the Octagon, thence to *b* and round to the place of beginning.

Survey of the Octagon.

Station.	Bearing.	Distance.	Width of wall.	Height of wall.
	° ′	Feet.	Feet.	Feet.
36 to 37.....	S. 36 32 E.....	82		
37 to <i>b</i>	S. 49 41 E.....	580	40 to 43	5.7 to 4.5
<i>b</i> to <i>c</i>	N. 64 18 E.....	624.5	37 to 48	4.3 to 4.2
<i>c</i> to <i>d</i>	N. 39 50 E.....	625	47 to 39	5.9 to 5.8
<i>d</i> to <i>e</i>	N. 25 28 W.....	622	41 to 50	3.4 to 3.5
<i>e</i> to <i>f</i>	N. 51 32 W.....	621	40 to 37	2.5 to 2.6
<i>f</i> to <i>g</i>	S. 65 40 W.....	613	47 to 43	3.8 to 4
<i>g</i> to <i>h</i>	S. 39 15 W.....	621.5	45 to 47	4.3 to 4
<i>h</i> to 37.....	S. 25 40 E.....	581.5	43 to 41	3.8 to 3.7

The two numbers to each course in the width and height columns are two measurements of each wall near the ends in the direction of the survey.

The stations indicated by letters are at the intersections of the lines of the walls: Station *a* is at the intersection of the lines *h*-36 and 37-*b*.

The diameters as ascertained from the plat (in all cases to the intersections) are as follows:

From <i>h</i> to <i>b</i>	1,218 feet.	From <i>b</i> to <i>d</i>	1,219 feet.
From <i>d</i> to <i>f</i>	1,213 feet.	From <i>f</i> to <i>h</i>	1,202 feet.
From <i>b</i> to <i>f</i>	1,708 feet.	From <i>h</i> to <i>d</i>	1,720 feet.
From <i>a</i> to <i>e</i>	1,483 feet.	From <i>g</i> to <i>c</i>	1,487 feet.

The widths of the gateways are as follows, the measurements being from base to base:

That at *a* 46 feet; at *b* 23 feet; at *c* 47 feet; at *d* 26 feet; at *e* 37 feet; at *f* 12 feet; at *h* 60 feet.

The angles at the crossings of the diagonals and diameters at the center *o* are so nearly right angles as to be worthy of notice in this connection. For instance, the angles at crossing of the diagonals *bf* and *dh* differ but 10' from true right angles; while those at the crossing of the diameters *ae* and *cg* differ but 2'.

The inner angles at the intersection of the lines of the walls, that is to say the angles of the octagon, are as follows:

At <i>a</i>	155° 59'	At <i>b</i>	113° 59'
At <i>c</i>	155° 32'	At <i>d</i>	114° 42'
At <i>e</i>	153° 56'	At <i>f</i>	117° 12'
At <i>g</i>	153° 35'	At <i>h</i>	115° 05'

The very slight differences in the courses of the opposite sides, which in a true figure should be parallel, should not be overlooked.

That between *ab* and *ef* is 1° 51'; between *bc* and *fg* is 1° 22'; between *cd* and *gh* is 35'; between *de* and *h* 36 is 12'.

THE SQUARE AT NEWARK.

This is the smaller square inclosure on the east side of the Newark works, and in pl. XXV, Ancient Monuments, is directly east of the pond. It connects with the fair-ground circle (E on the plate) by a broken line of parallels. According to Col. Whittlesey's plat it varies considerably from a true square, being distinctly narrowed on one side, but, as will be seen from the notes of the resurvey, it must have been very nearly square. As it is well-nigh obliterated it was found impossible to trace the lines throughout, hence only those parts are marked in the figure (see Pl. V) which were satisfactorily determined; the untraced portions are represented by dotted lines.

The following are the field-notes of the resurvey, which commenced near the middle of the southeastern line of wall at 1, running thence to 2, and so on around, following the walls to station 7, whence, as the wall was visible no further, the close was made by running directly to station 1.

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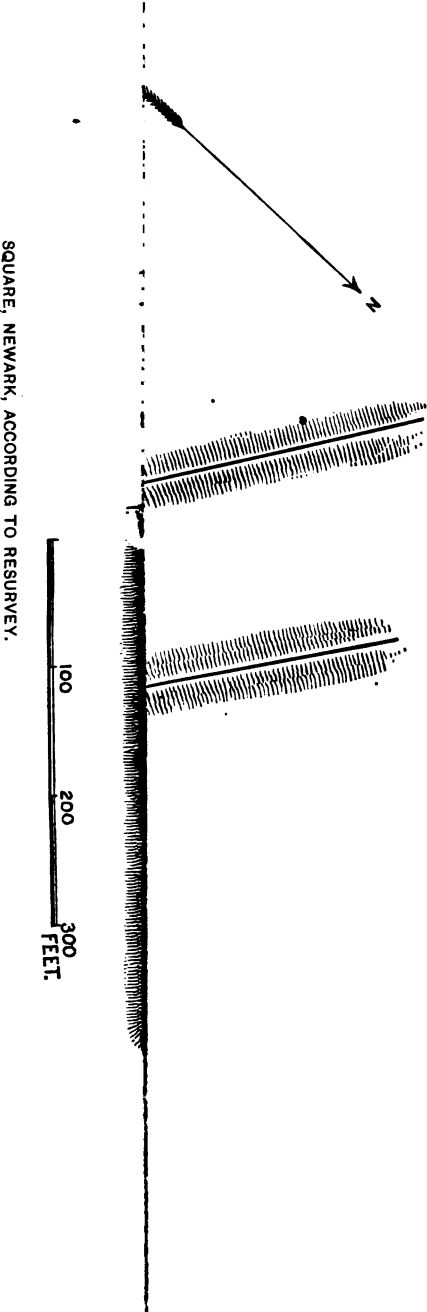
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BUREAU OF ETHNOLOGY

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Survey of the square.

Station.	Bearing.	Distance.
	O /	<i>Feet.</i>
1 to 2.....	N. 47 16 E.....	369.5
2 to 3.....	N. 41 53 W.....	928
3 to 6.....	S. 47 47 W.....	926
6 to 7.....	S. 41 47 E.....	541
7 to 1.....	N. 82 47 E.....	679

Check lines.

From 3 to 4, junction with eastern parallel.....	268
From 4 to 5, junction with western parallel.....	158
From 5 to 6, western corner.....	500

The inner angles as ascertained by measurement on the ground are as follows :

At station 1.....	144 30
At station 2.....	90 51
At station 3.....	89 40
At station 6.....	90 26
At station 7.....	124 34

Supposing the obliterated parts of the lines about the southern corner to have been straight continuations of the remaining portions, as represented in Pl. V, this angle would equal $89^{\circ} 03'$; and the side 6 to 8 would be 939 feet, and 8 to 2 would be 951 feet.

There are at present no indications whatever of the inner mounds represented on Col. Whittlesey's plat.

As will be seen by inspecting our Pl. V and referring to the notes of the resurvey this inclosure varies but slightly from a true square, the course of the opposite sides in one case differing but 31' and in the other but 6'. The greatest variation at the corners from a true right angle is 57'.

The length of the diagonal from station 2 to 6 is 1,307 feet, ascertained from plat carefully drawn to a large scale.

FAIR-GROUND CIRCLE.

(See Pl. II.)

This is the large circle of the Newark works situated in the southern extremity of the group and marked E on Pl. xxv of Ancient Monuments, and has received the above name from the fact that it embraces within its circuit the fair-grounds of the Licking County Agricultural Society. It is undoubtedly one of the best preserved ancient monuments of our country, being uninjured by the plow, and trees of the original forest are still standing on it. The ditch has been but slightly filled by the wash of the many years which have passed since its abandonment. The wall varies in width from 35 to 55 feet and in

height from 5 to 14 feet. The ditch varies in width from 28 to 41 feet and in depth from 8 to 13 feet.

The following are the notes of a survey by Mr. Middleton in 1888, commencing at station 1, in the gate-way:

Survey of the Fair-Ground Circle.

Stations.	Bearings.	Dis- tances.	Width of em- bank- ment.	Width of ditch.	Stations.	Bearings.	Dis- tances.	Width of em- bank- ment.	Width of ditch.
	° ' "	Feet.	Feet.	Feet.		° ' "	Feet.	Feet.	Feet.
1 to 2.	S. 20 22 E.	100	55		24 to 25.	N. 27 39 E.	100	38	28
2 to 3.	S.S. 1 34 E.	100	45	41	25 to 26.	N. 36 32 E.	100	35	
3 to 4.	S.S. 2 55 W.	100	57		26 to 27.	N. 45 04 E.	100	36	
4 to 5.	S.S. 15 17 W.	100	44	41	27 to 28.	N. 52 40 E.	100	38	35
5 to 6.	S.S. 23 32 W.	100	40		28 to 29.	N. 59 37 E.	100	43	
6 to 7.	S.S. 28 59 W.	100	44		29 to 30.	N. 68 44 E.	100	46	
7 to 8.	S.S. 39 50 W.	100	45		30 to 31.	N. 81 15 E.	100	43	38
8 to 9.	S.S. 49 25 W.	100	42	42	31 to 32.	S. 85 32 E.	100	42	
9 to 10.	S.S. 60 37 W.	100	47		32 to 33.	S. 77 07 E.	100	42	36
10 to 11.	S.S. 71 25 W.	100	44		33 to 34.	S. 63 22 E.	100	38	
11 to 12.	S.S. 80 31 W.	100	43	38	34 to 35.	S. 56 01 E.	100	41	
12 to 13.	N. 88 50 W.	100	39		35 to 36.	S. 49 50 E.	100	40	34
13 to 14.	N. 79 33 W.	100	40		36 to 37.	S. 40 18 E.	100	49	
14 to 15.	N. 74 13 W.	100	43	37	37 to 38.	S. 38 29 E.	40	53	32
15 to 16.	N. 59 32 W.	100	38		38 to 1.	S. 20 22 E.	89		
16 to 17.	N. 52 32 W.	100	40		a to b.	S. 23 25 W.	838		
17 to 18.	N. 40 26 W.	100	41		a to c.	S. 68 33 W.	1,189		
18 to 19.	N. 32 24 W.	100	41	36	b to d.	N. 20 45 W.	1,186		
19 to 20.	N. 24 44 W.	100	43		b to c.		839		
20 to 21.	N. 12 20 W.	100	42	32	c to d.		837		
21 to 22.	N. 3 20 W.	100	39		a to d.		834		
22 to 23.	N. 7 55 E.	100	38		37 to 39.	N. 66 41 E.	84	53	*32
23 to 24.	N. 21 25 E.	100	36		2 to 50.	N. 66 27 E.	95	48	†33

* N. wing.

† S. wing.

From the plat made according to these figures we ascertain that the longest diameter, namely, that running northeast and southwest, is 1,189 feet; and the shortest—southeast and northwest—is 1,163 feet; a difference of 26 feet. Although not a true circle, the difference between the longest and shortest diameters falls much short of 100 feet, as stated by Messrs. Squier and Davis.

CIRCLE OF THE HIGH BANK WORKS. (ANC. MONUMENTS, PL. XVI.)

These works occupy a broad, unbroken level of the drift terrace, which has been cultivated almost annually since 1845. The walls of the circle and octagon are still quite prominent, and are respectively 2 and 5 feet high. (See Pl. VI.)

This circle is very similar in size and other respects to the "Observatory Circle" at Newark, and, like that, is connected with an octagon, though the relative sizes of the two inclosures differ in this respect, the octagon of the Newark works is larger than the circle, while that of the High Bank works is smaller than the circle. We see in this group the tendency to combine circles, octagon, and parallels as at Newark, making it probable that the works at both points are due to one people. According to Messrs. Squier and Davis this circle is a "perfect" one, the diameter being 1,050 feet, which, as will be seen by what follows, agrees very closely with the result of the resurvey.

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The notes of the resurvey, as copied from Mr. Middleton's field-book, are as follows, commencing in the center of the gate-way leading to the octagon :

Survey of Circle of the High Bank works.

Stations.	Bearings.	Dis- tances.	Width of wall.	Stations.	Bearings.	Dis- tances.	Width of wall.
	° ' "	Feet.	Feet.		° ' "	Feet.	Feet.
1 to 2..	S. 62 37 W.....	75	30	24 to 25..	N. 63 38 E.....	75	36
2 to 3..	S. 66 38 W.....	75	30	25 to 26..	N. 75 00 E.....	75	34
3 to 4..	S. 68 00 W.....	75	32	26 to 27..	N. 78 00 E.....	75	35
4 to 5..	S. 80 34 W.....	75	44	27 to 28..	S. 88 00 E.....	75	32
5 to 6..	N. 89 30 W.....	75	40	28 to 29..	S. 85 00 E.....	75	30
6 to 7..	N. 78 18 W.....	75	32	29 to 30..	S. 77 00 E.....	75	30
7 to 8..	N. 75 30 W.....	75	33	30 to 31..	S. 64 39 E.....	75	32
8 to 9..	N. 66 30 W.....	75	34	31 to 32..	S. 61 52 E.....	75	28
9 to 10..	N. 57 28 W.....	75	34	32 to 33..	S. 42 48 E.....	75	32
10 to 11..	N. 45 00 W.....	75	34	33 to 34..	S. 40 00 E.....	75	30
11 to 12..	N. 41 00 W.....	75	39	34 to 35..	S. 35 00 E.....	75	34
12 to 13..	N. 34 14 W.....	75	42	35 to 36..	S. 26 00 E.....	75	32
13 to 14..	N. 26 10 W.....	75	44	36 to 37..	S. 21 45 E.....	75	28
14 to 15..	N. 15 00 W.....	75	44	37 to 38..	S. 4 45 E.....	75	26
15 to 16..	N. 7 30 W.....	75	40	38 to 39..	S. 2 00 E.....	75	32
16 to 17..	N. 3 36 W.....	75	41	39 to 40..	S. 0 30 W.....	75	30
17 to 18..	N. 8 00 E.....	75	36	40 to 41..	S. 6 14 W.....	75	26
18 to 19..	N. 16 35 E.....	75	40	41 to 42..	S. 19 00 W.....	75	28
19 to 20..	N. 22 00 E.....	75	34	42 to 43..	S. 39 00 W.....	75	30
20 to 21..	N. 34 00 E.....	75	32	43 to 44..	S. 43 30 W.....	75	30
21 to 22..	N. 40 00 E.....	75	32	44 to 45..	S. 47 25 W.....	75	.....
22 to 23..	N. 47 15 E.....	75	38	45 to 1..	S. 48 49 W.....	21.5	.....
23 to 24..	N. 58 30 E.....	75	34				

Supplementary.

a to b N. 81 20 W.....	744	b to c.....	746
a to c N. 36 28 W.....	1,056	c to d.....	743
a to d N. 8 00 E.....	741	b to d.....	1,042

a to e S. 36 00 E. Direction of entrance to Octagon.

Plotting the figure carefully from these notes, and then drawing the nearest possible coincident circle, we obtain results similar to those obtained by the survey of the Observatory circle at Newark. This is shown in Pl. VI. In this figure the solid black line of short chords running along the middle of the wall marks the actual line of survey, while the dotted line is the nearest approximate circle, the center of which is at the intersection of the two designated diameters.¹ These diameters are actually surveyed lines, and relate to the line of chords. The middle of that running from *d* to *b* is at the intersection; but the middle of that running from *a* to *c* is about 2 feet from the intersection toward *c*.

The somewhat unexpected results to which allusion has been made in reference to this and the Observatory circle are, first, that the figure is so nearly a true circle; and, second, that the radius is almost an exact multiple of the surveyor's chain. It is true that Messrs. Squier and Davis assert that this and some other inclosures are perfect circles, but their many errors in regard to dimensions, and our belief in the Indian origin of these works, led us to take this assertion cum grano

¹ The scale on the plate is 135 feet to the inch.

salis. We were therefore surprised to find after a very careful survey the close approximation to a true circle in these cases.

As it is impossible to show this satisfactorily in a figure on the scale given here, the attention of the reader is called to the following facts, which he can verify independently by making for himself a plat on a larger scale from the notes given above relating to the High Bank circle.

(1) The chords forming the sides of the inclosed quadrilateral subtend equal arcs of the surveyed line; that is to say, the distance along the wall from *a* to *b* is equal to that from *b* to *c*, also to that from *c* to *d* and from *d* to *a*; the distance in each case being 830.4 feet, or one-fourth of the circumference according to the survey. As these chords are respectively 744, 746, 743, and 741 feet in length, showing an extreme variation of less than 3 feet from a medium and of but 3 feet from a true quadrant, we have an evidence of the close approximation to a true circle.

(2) The extreme difference between the various diameters (except at the eccentric point at the southeast, between the gate-ways) does not exceed 3 feet, or a variation from the medium of 4 feet, and from that of the true circle of more than 5 feet.

(3) A circle with a radius of 526 feet and center at the intersection of the two given diameters varies at no point from the surveyed line (except at the eccentric point in the southeast) more than 6 feet; or, in other words, both would fall on a wall only 6 feet wide.

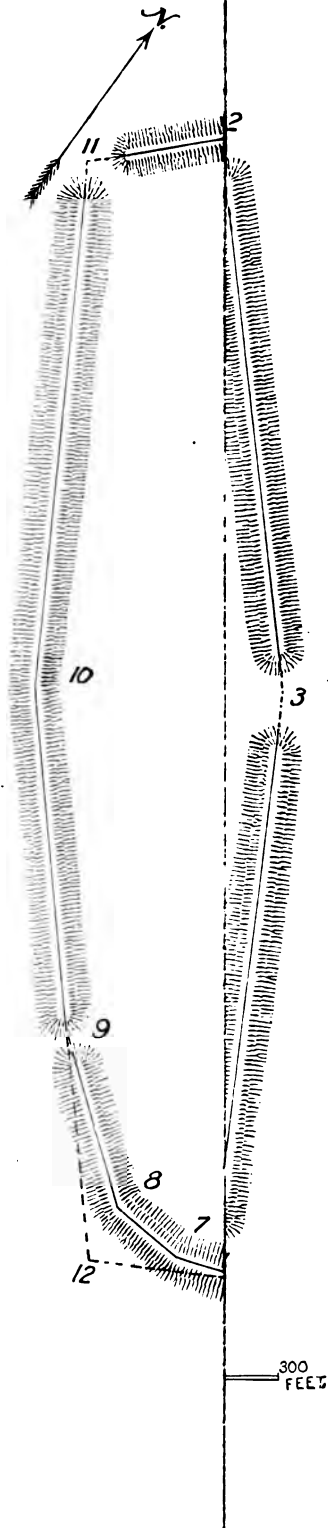
It is evident, therefore, that we have here a very close approximation to a true circle.

OCTAGON OF THE HIGH BANK WORKS. (See Plate VII.)

The Octagon at this point differs from that at Newark chiefly in size and a closer approximation to a square. The variation from the usual form resulting from throwing the gate-way along the wall between the angles is readily accounted for by the fact that there is here a somewhat abrupt depression, which is avoided by the curve given the wall. The field-notes of the resurvey are as follows—commencing at station 1, in the middle of the gate-way leading to the circle:

Survey of the Octagon of the High Bank works.

Station.	Bearing.	Dis- tance.	Station.	Bearing.	Dis- tance.
		<i>Feet.</i>			<i>Feet.</i>
1 to 2.....	N. 60 03 E.....	448	8 to 9.....	N. 53 37 W.....	144
2 to 3.....	S. 43 50 E.....	449	9 to 10.....	N. 42 57 W.....	278
3 to 4.....	S. 30 17 E.....	442	10 to 11.....	N. 31 27 W.....	417
4 to 5.....	S. 44 15 W.....	449	11 to 1.....	N. 43 27 E.....	482
5 to 6.....	S. 60 43 W.....	340	5 to 12.....	S. 60 43 W.....	470
6 to 7.....	S. 70 41 W.....	65	12 to 10.....	N. 42 57 W.....	453
7 to 8.....	N. 86 45 W.....	60			



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The lengths of the sides, diameters, and diagonals ascertained from a carefully drawn plat of large scale are as follows:

	Feet.		Feet.
From 11 to 2	908	From 1 to 5	1,008
From 2 to 4	883	From 3 to 10	1,005
From 4 to 12	910	From 4 to 11	1,250
From 12 to 11	868	From 2 to 12	1,272

The inner angles are as follows:

That at station 1 contains	163 21	That at station 5 contains	163 32
That at station 2 contains	103 53	That at station 12 contains	103 40
That at station 3 contains	166 27	That at station 10 contains	168 30
That at station 4 contains	105 28	That at station 11 contains	105 06

It is apparent from these figures and from the plat (Pl.VII.) that this inclosure is comparatively regular, the opposite angles with one exception differing less than half a degree and the exceptional one differing from its opposite but 2°.

Nevertheless the regularity is not such as would be expected from the use of instruments.

The diameter as given by Messrs. Squier and Davis is 950 feet, and the area according to their calculation is 18 acres. According to the resurvey the diameter in one direction (measuring to the intersections of the middle lines of the walls) is 1,008 feet and in the other 1,005. That Messrs. Squier and Davis are to be understood as counting to the middle of the walls is to be inferred from the fact that the diameter of the circle was evidently measured in this way. Assuming they were correct in reference to the circle it follows, of necessity, that their measurements of the octagon are erroneous, the diameter given being 50 feet too short, and the area 2.6 acres too small, 20.6 acres being the true area.

HOPETON WORKS. (ANC. MON., PL. XVII.)

The only parts of this group we notice here are the large circle and the connected square.

These works are situated on the general level of the Scioto Valley, designated by Squier and Davis "the second terrace," which here stands about 30 feet above the river level. The walls of the circle and square are yet very distinct, and with the exception of a single break in the circle can be readily traced. In fact, the lowest point of the square is yet 5 feet high. The circle is more worn, the western half averaging about 2 feet high, while the eastern half is lower, fading out for a short distance near the northeast corner of the square. They are situated close to the foot of the bluff which forms the slope to the upper level, here between 30 and 40 feet above that on which the work stands.

As will be seen by reference to the plate in Ancient Monuments, instead of a passage-way between the circle and square, the two are here in direct contact, part of the circular wall forming a large portion of the north line of the square.

Mr. Middleton's field-notes of the survey of these are as follows:

First, the square.—The square, in this case, was station 1 at the southwest corner at the intersection of the two adjoining lines of wall.

Survey of the square of the Hopeton works.

Station.	Bearing.	Distance.	Remarks.
	° /	<i>Feet.</i>	
1 to 2.	N. 20 17 W.	244	To center first gateway.
2 to 5.	N. 17 10 W.	336.5	To the end of wall at second gateway.
3 to 4.	N. 8 00 W.	55.5	Across the second gateway.
4 to 5.	N. 12 02 W.	324	To intersection at northwest corner of the square.
5 to 6.	N. 70 27 E.	283	To the wall of circle.
6 to 7.	N. 70 27 E.	508	To the intersection at northeast corner of square.
7 to 8.	S. 54 00 E.	115	To first gateway.
8 to 9.	S. 27 00 E.	207	To second gateway.
9 to 10.	S. 19 00 E.	355	To gateway of small circle.
10 to 11.	S. 2 00 W.	331	To intersection at southeast corner.
11 to 12.	S. 68 00 W.	201	To first gateway.
12 to 13.	S. 71 21 W.	340	To second gateway.
13 to 1.	S. 72 25 W.	285	To place of beginning.

Second, the circle.—The commencement on the south side at station G where the circle connects with the wall of the square running from station to station.

Survey of the circle of the Hopeton works.

Station 6 to—	Bearing.	Distance.	Width of wall.	Remarks.
	° /	<i>Feet.</i>	<i>Feet.</i>	
14.	N. 71 53 W.	100	42	
15.	N. 63 39 W.	100	38	
16.	N. 55 29 W.	100	40	
17.	N. 41 00 W.	100	42	
18.	N. 25 21 W.	100	44	
19.	N. 12 20 W.	100	45	
20.	N. 0 30 E.	100	44	
21.	N. 14 52 E.	100	46	
22.	N. 22 40 E.	100	42	
23.	N. 33 28 E.	100	41	
24.	N. 47 57 E.	100	40	Outside half of wall worn.
25.	N. 55 57 E.	100	43	
26.	N. 63 45 E.	100	40	
27.	N. 78 22 E.	100	40	
28.	S. 86 04 E.	100	45	
29.	S. 81 24 E.	100	40	Base outlines not easily traced.
30.	S. 64 05 E.	100	36	Do.
31.	S. 53 27 E.	100	-----	Outlines obliterated. Width not ascertained.
32.	S. 46 20 E.	100	36	Do.
33.	S. 40 15 E.	100	-----	Do.
34.	S. 20 16 E.	100	30	Outlines not easily traced.
35.	S. 5 32 E.	100	30	Do.
36.	S. 4 10 W.	100	38	Do.
37.	S. 16 48 W.	100	39	Station on end of wall.
38.	S. 31 56 W.	100	-----	Wall obliterated between stations 36 and 37.
39.	S. 42 00 W.	100	48	18 feet back to center of end of wall of square.
40.	S. 57 11 W.	100	41	
41.	S. 63 35 W.	100	43	
42.	S. 65 31 W.	100	40	Station on end of wall at gateway. Gateway 35 feet wide.
43.	S. 86 11 W.	100	41	
To 6.	N. 84 32 W.	98	40	

Check lines.

6 to 20.	N. 38 35 W.	634	-----	
6 to 28.	N. 10 09 E.	968.5	-----	
6 to 36.	N. 57 17 E.	726	-----	
20 to 28.	N. 51 04 E.	723	-----	
20 to 36.	S. 84 09 E.	1,015	-----	
28 to 36.	S. 38 37 E.	711	-----	



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These inclosures are drawn to a regular scale in Pls. VIII and IX.

It is apparent from Pl. VIII, which represents the square according to the resurvey, that the form given in Ancient Monuments, Pl. XVII, is erroneous in that it is much more regular than the facts warrant. Neither side is straight, nor is there a right angle at any point. It is not regular in any sense, but was doubtless intended for a square. Measuring the direct lines from corner to corner the lengths are as follows: That from stations 1 to 5, is 957 feet; from 5 to 7, is 791 feet; from 7 to 11, is 962 feet, and from 11 to 1, is 825 feet. Messrs. Squier and Davis say it is a rectangle with a length of 950 feet and a width of 900 feet.

The circular inclosure (Pl. IX) varies considerably from a true figure, the east and west diameter being 1,018 feet, while that running north and south is only 960 feet, the difference between the two being 58 feet. Nor is the curve uniform, being much sharper at some points than at others.

LIBERTY TOWNSHIP WORKS. (ANC. MON., PL. XX.)

These works have been much injured by the plow, the large circle being almost entirely obliterated. There is also a considerable gap in the small circle untraceable. The walls of the square as well as the inclosed mounds have been worn down until at present they are only from one to two feet high.

As the smaller circle has already been described and figured and the field-notes of the resurvey given, no further notice will be taken of it here.

The square.—This inclosure, shown in Pl. X, presents quite a regular figure closely approximating a square. Mr. Middleton's field-notes are as follows, commencing at station *a*, the southern corner; the stations are at the intersections of the lines of the walls:

Survey of the square of Liberty Township works.

Station.	Bearing.	Distance.
	o /	<i>Feet.</i>
<i>a</i> to <i>b</i>	N. 47 14 E	1, 108
<i>b</i> to <i>c</i>	N. 42 41 W	1, 106
<i>c</i> to <i>d</i>	S. 47 06 W	1, 110
<i>d</i> to <i>e</i>	S. 44 11 E	535
<i>e</i> to <i>a</i>	S. 41 24 E	568

The notes showing the position of the arm *fg* leading to the large circle are as follows:

	Feet.
From <i>e</i> to <i>f</i> : S. 41° 24' E	521
From <i>f</i> to <i>g</i> : N. 84° 10' W	185

A direct line from *a* to *d* runs N. 42° 52' W., exactly 1,100 feet.

The survey was in fact made by triangulation; the angles being as follows:

At <i>a</i> (<i>e a b</i>).....	86° 38'
At <i>b</i> (<i>a b c</i>).....	90° 05'
At <i>c</i> (<i>b c d</i>).....	89° 47'
At <i>d</i> (<i>c d e</i>).....	88° 43'
At <i>e</i> (<i>d e a</i>).....	182° 47'

The angles at *a* and *d*, using the direct line between them, are as follows:

At <i>a</i> (<i>d a b</i>).....	90° 06'
At <i>d</i> (<i>c d a</i>).....	90° 02'

The following are the check lines:

	Feet.
Diagonal from <i>a</i> to <i>c</i> N. 3° 40' E	1,566
Diagonal from <i>b</i> to <i>d</i>	1,561
Diameter running northeast and southwest	1,095
Diameter extended to the direct line between <i>a</i> and <i>d</i>	1,102
Diameter running northwest and southeast.....	1,104

These diameters are measured from the middle of the gateways in the sides.

THE BAUM WORKS. (ANC. MON., PL. XXI, NO. 1.)

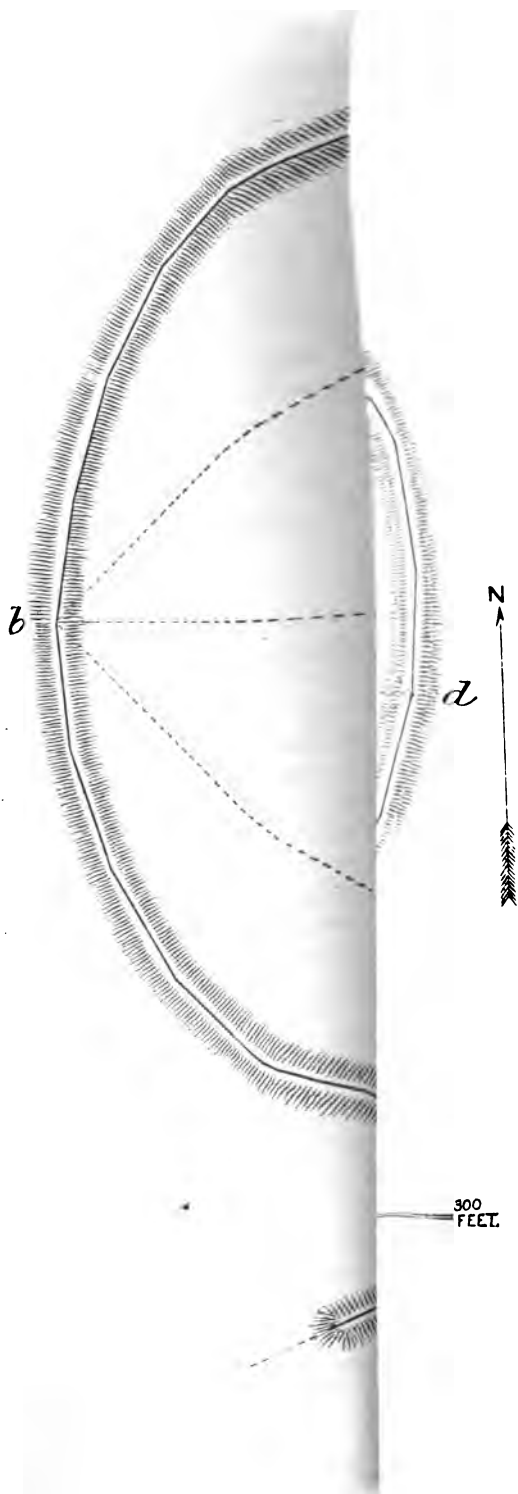
Although a complete resurvey of these works was made it is not thought necessary to introduce here the notes relating to any part except the square. We may remark, however, that the resurvey of the circular portion revealed no very essential variation from the figure given in Ancient Monuments.

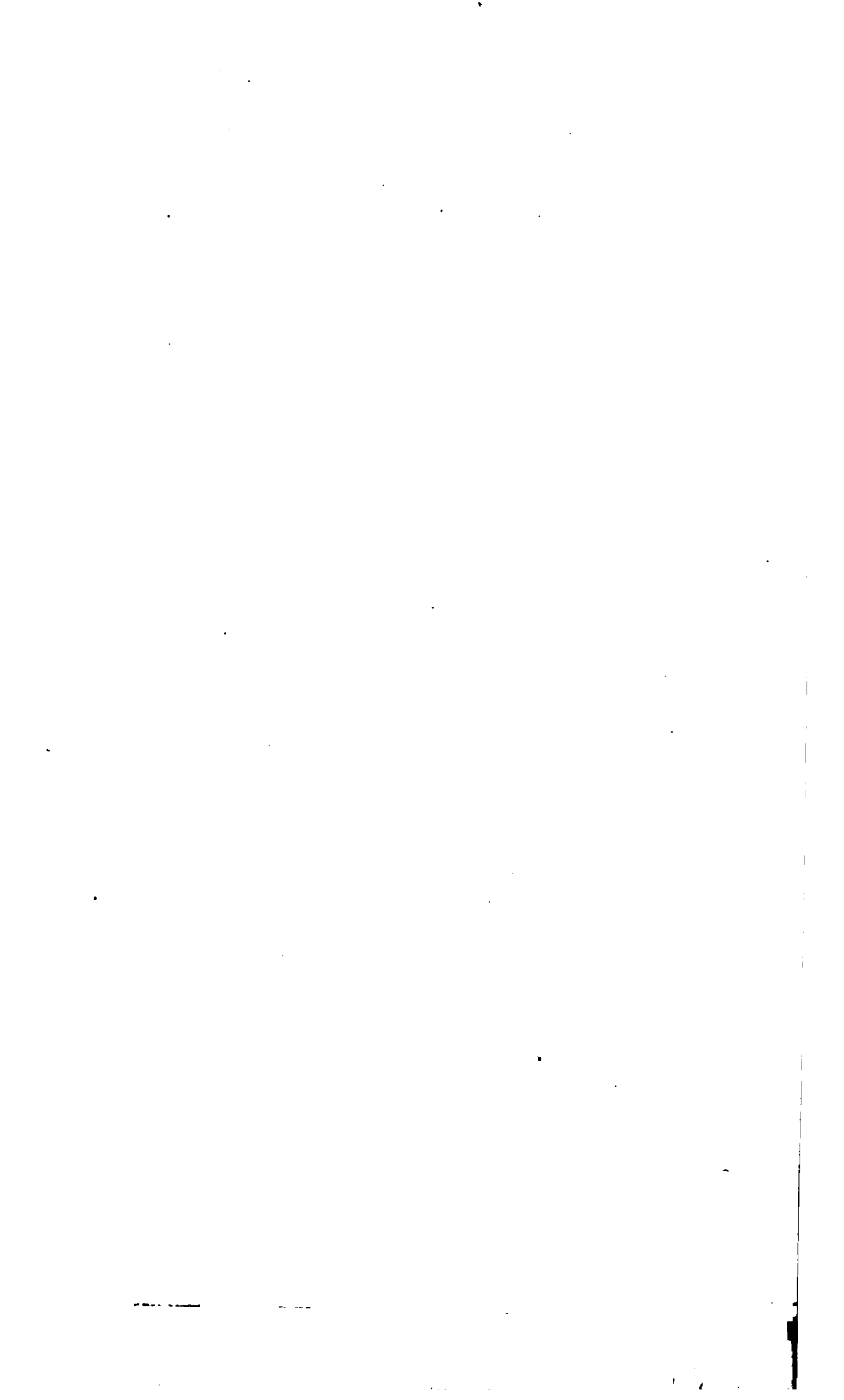
The square, most of which has long been in a pasture, is rather more distinct and prominent than such remains usually are, the walls being from 2 to 4 feet high and the gateways well marked, though no traces of the inclosed mounds remain. The circular portions of the works are much worn, and two sections of considerable length are so nearly obliterated that the line can not be traced through them with any certainty.

Mr. Middleton's field-notes relating to the square are as follows, commencing at station *a* at the western corner:

Survey of the square of the Baum works.

Station.	Bearing.	Distance.	Width of wall.	Length of sides (whole length).
		<i>Fect.</i>	<i>Fect.</i>	<i>Fect.</i>
<i>a</i> to <i>b</i>	N. 59 17 E.....	551	49 }	1, 108
<i>b</i> to <i>c</i>	N. 59 17 E.....	557	56 }	
<i>c</i> to <i>d</i>	S. 30 12 E.....	561	50 }	1, 129
<i>d</i> to <i>e</i>	S. 30 12 E.....	568	35 }	
<i>e</i> to <i>f</i>	S. 59 44 W.....	556	33 }	1, 113
<i>f</i> to <i>g</i>	S. 59 44 W.....	557	33 }	
<i>g</i> to <i>h</i>	N. 29 56 W.....	560	56 }	1, 117
<i>h</i> to <i>a</i>	N. 29 56 W.....	557	57 }	





For the arm leading to large circle (given only in part here) begin at station *c* at the north corner of the square, and run as follows:

Survey of arm connecting circle and square.

Station.	Bearing.	Distance.	Remarks.
<i>c</i> to <i>k</i>	S. 30 12 E.	102	<i>k</i> indicates the point where the arm connects with the square.
<i>k</i> to 1	S. 81 00 E.	54	
1 to 2	S. 63 21 E.	50	1 indicates the end of the portion of the arm shown in the figure.
2 to 3	S. 52 21 E.	50	
3 to 1	S. 64 00 E.	145	

Check lines.

<i>h</i> to <i>d</i>	N. 50 27 E.	1,112
<i>g</i> to <i>c</i>	N. 14 29 E.	1,584
<i>b</i> to <i>f</i>	S. 30 00 E.	1,124

The angles at the corners are—

<i>a</i>	90° 47'	<i>e</i>	90° 04'
<i>c</i>	89° 20'	<i>g</i>	89° 40'

It is apparent from these notes and Pl. XI, representing this inclosure, that it approximates very closely a true square. The greatest variation at the corner from a right angle is only 47'. The average length of the sides is 1,117 feet, from which the extreme variation is only 12 feet, the difference between extremes being but 21 feet.

As the structure and contents of the few mounds which appear to be connected with these works may have some bearing on the question of the origin, age, and uses of the circles and squares, the description will be given here of one connected with the Baum works just mentioned, which are those figured in No. 1, Pl. XXI (see Fig. 3 hereof), Ancient Monuments. The mound referred to is that designated in this figure as a "Square pyramidal mound." It was carefully explored by my assistant, Mr. H. L. Reynolds, whose report is as follows:

THE "PYRAMIDAL MOUND," BAUM WORKS.

This mound is distant from Mr. Middleton's station No. 28 in his recent survey of these works N. 21° 30' W. 1,420 feet. In the work of Messrs. Squier and Davis the height is given as 15 feet and diameter 125 feet. Its present height is 12 feet above the level of the surrounding surface, and its present diameter from 135 to 140 feet. This difference is due to the annual disturbance of its surface by plow and freshet. The same agencies have likewise destroyed its pyramidal form, and it resembles now, instead, an upturned wash basin. The mound was composed for the most part of clay mottled considerably with black loam and slightly in some places with patches of a grayish plastic lime. Two cross-trenches were sunk due north and south and east and west, respectively. The

breadth of these at the side was from five to six feet, but as they penetrated inwards they widened gradually so that at the center the excavation became 13 feet in diameter. Considerable lateral digging was done from these trenches to uncover skeletons and other indications appearing in their sides.

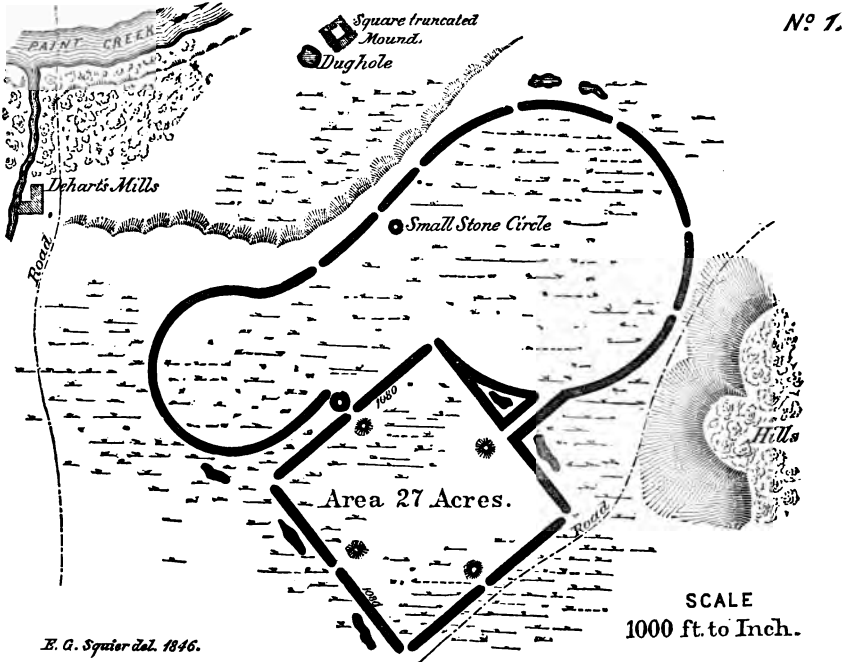
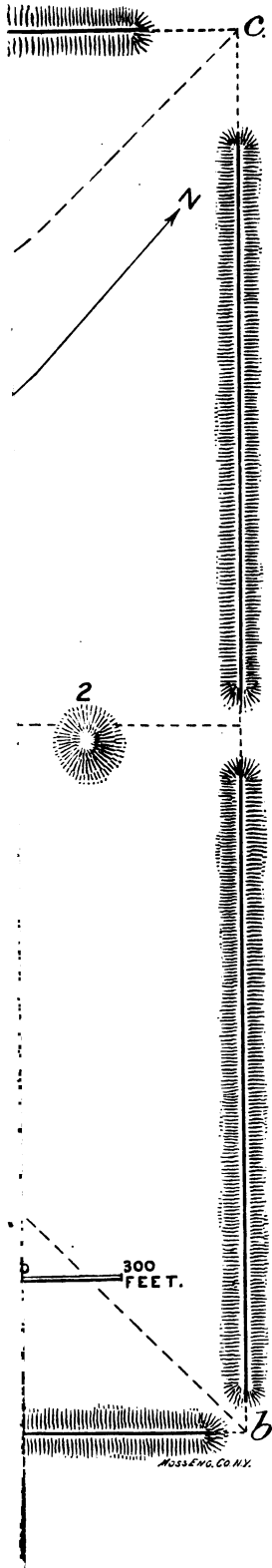
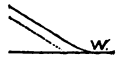
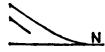


FIG. 3. Copy of Fig. No. 1, pl. XXI, Ancient Monuments.

Two series of upright post molds, averaging 5 inches in diameter, equi-distant 10 inches, and forming a perfect circle 36 feet in diameter, constitute a pre-eminent feature of this mound. Within these circular palings the mound was penetrated systematically by thin seams of fine sand sagging in the center and averaging 1 foot apart. Resting upon the natural black loam at the bottom, timbers averaging 8 inches in diameter radiated from the center, and in the south and west trenches were noticed to extend continuously to the posts. These timbers were detected, for the most part, by their burnt remains, and also by the molds of dark earth in the yellow clay produced by the decomposition of wood. Directly over these timbers was a horizontal line of decayed and burnt wood, but mostly decayed, averaging half an inch thick. The upright post molds of the lower series were very distinct, and measured 5 feet in vertical height. In one was found a small sliver of what appeared to be black walnut. Several of them contained the burnt remains of wood, and in many of these instances the black bark was clinging to the sides.

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Separating this from the superstructure, as will be seen by reference to Fig. 4, was a thin sagging streak of burnt clay. Here and there

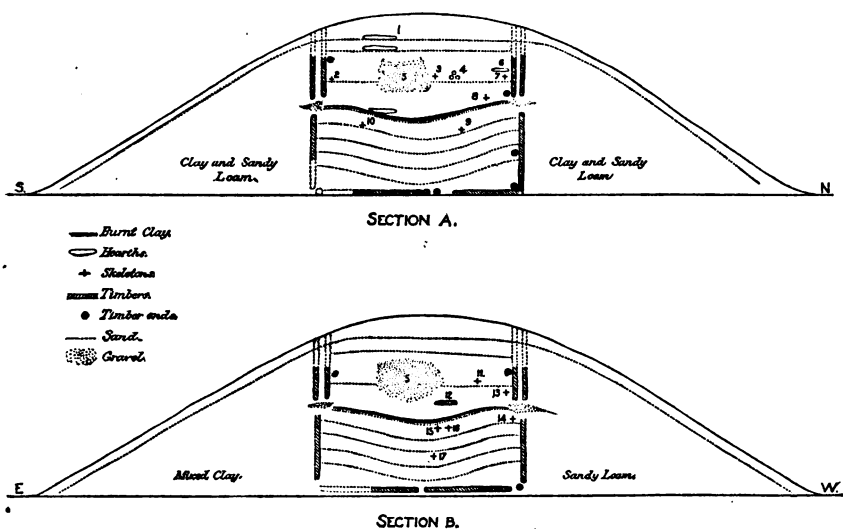


FIG. 4. Sections A and B of Pyramidal Mound, Baum works.

upon its surface scant traces of black wood ashes were seen, while a small quantity of white bone ashes lay scattered upon its western border. This burnt streak overlaid a thin sand seam, below which it seems it could not penetrate. The post molds of the superstructure, consisted of a double row, the outer line being uniformly directly over the lower series in a vertical line, and separated from the latter entirely around the circle by a solid line of gravel. The two rows of the upper structure averaged 18 inches apart. Both might have penetrated originally beyond the surface of the mound, since they were discovered between $1\frac{1}{2}$ and 2 feet beneath the surface, which had been considerably plowed. Horizontal timber molds, a little smaller in diameter, filled in places with charcoal, could be distinctly seen lying against the side of each line of posts at the points shown in the figure. These appear to have been cross-beams or stays used for bracing purposes. In the eastern trench a gap 3 feet and 2 inches wide was noticed by the absence of post molds in both upper and lower series.

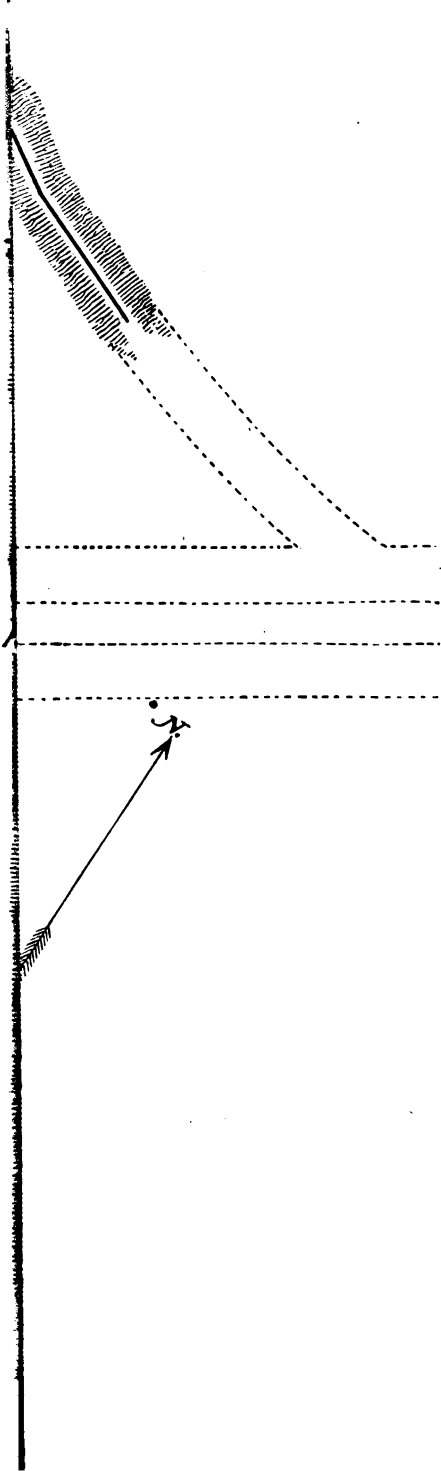
Within the area inclosed by these posts, all the skeletons were interred. These lay at different depths and in different positions, the favorite or predominant one, at least in the upper portion, being just inside and alongside of the inner circle of palings. The skeletons unearthed were all in a remarkably good state of preservation. None of them could have been intrusively buried, for the stratification above them was not disturbed. All excepting Nos. 15, 16, and 17, lay upon one or another of the thin seams of sand. All except No. 6 lay stretched out at full length. The latter lay partly upon the side with knees

drawn up and head crouched down upon the ribs as though originally placed in a sitting posture. All except Nos. 10 and 11 had the arms and hands placed at the sides. The right arm of skeleton No. 10 lay bent across the stomach. The right arm of skeleton No. 11 was bent so that the hands touched the chin. From both jaws of this latter skeleton all the teeth had been extracted before interment.

With skeleton No. 1 a bone implement was found at the back of the cranium, and an incised shell and fragments of a jar at the right side of it. With skeleton No. 2, which was that of a child about ten years old, a small clay vessel was found 5 inches behind the cranium. At the left hand of skeleton No. 3 was a shell such as is found among the sands of Paint Creek. A bone implement was at the back of the cranium of No. 4. With skeleton No. 7 were found a lot of small semi-perforated shell beads and two bone implements directly back of the cranium. By the right side of the cranium were the perfect skull and jaws of a wolf, and beneath this were two perforated ornaments of shell. In the right hand was a shell, such as is found in the creek near by, while in the left was a pipe fashioned from stone.

At the right of the feet of this skeleton was the extremity of an oblong ash pit, about 4 feet long and 2 feet broad, and 1 foot 10 inches in depth. It was filled with white ashes which were evidently those of human bones since none but human bones could be identified. In these ashes and compactly filled with them was an earthen pot. It lay at the right of the feet of skeleton No. 7. It was lifted out of the ashes with great care, but the weight of its contents and its rotten condition caused it to break in pieces before it could be replaced upon the ground. Numerous other pieces of pottery of a similar character were found in these ashes, and it is not improbable, from the indications, that all these ashes were originally placed in pots before interment. A perforated shell dish two inches in diameter and a lump of soggy sycamore wood were gathered from the ashes. Neither wood nor shell bore any signs of having been burnt. These ashes could not have been buried intrusively since the sand layer above them was undisturbed.

Skeleton No. 9 lay 7 feet deep and a half foot below the general burnt streak. It was originally covered with a wooden structure of some kind, for the cores of two red cedar timbers were resting lengthwise upon the body, and the burnt remains of probably two others could be plainly seen on each side placed parallel to those upon the body. This red cedar was still sound, but the white wood which envelops the red cores seemed to be entirely in a charcoal condition. The indications are that these timbers were originally 1 foot above the body, for the earth to that extent over the whole length of the body was very soft. The timbers were noticed to extend slightly beyond the head and feet, while the head upon which they lay was upon its right side. The earth above them was a mixture of clay and fine sand, and peculiarly moist. The length of this skeleton to ankle bones was 6 feet



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and 1 inch. Two bone implements were found at its head, and at its right side near the head were two fragments of polished tubes and a hollow point of bone which bore unmistakable *signs of having been shaped with a steel knife* (see Fig. 5). These bone implements were found beneath the right elbow of skeleton No. 10. Skeleton No. 11 corresponded in level and conditions to skeleton No. 9. The timber, however, seemed to have nearly all decayed, since only a few small pieces of red cedar could be gathered, and scarcely any traces of black ashes could be seen. The earth, however, for about a foot above was very soft, and two timber molds at this level were distinctly traceable, extending from the direction of the skeleton's side to a foot and a half beyond its feet. Bones of deer and bear, stag antlers, mussel shells, and many fragments of coarse pottery were found in the west trench $9\frac{1}{2}$ feet beyond the post molds.

It will be observed, if reference is had to the figure, that Nos. 1, 2, 5, and 7 are all upon the same sand layer as Nos. 4 and 6. Nos.



FIG. 5. Bone from Pyramidal Mound.

9, 11, and 12 also correspond in depth, but they did not, like the others, rest upon sand. Fragmentary human bones, disturbed by the plow, were found corresponding in depth to the topmost sand streaks shown in the diagram. Black walnut timber, measuring 4 feet and 5 inches above the general burnt streak, was found in a decayed and soaked condition at the point indicated in the figure. One end bore the marks of having been burnt. The soil around it was mostly a moist dark loam mixed with patches of what has been above described as a grayish plastic lime.

A foot and a half beneath the surface and a little to the southeast of the center, a curious double fire-bed or hearth was uncovered. It was about 5 feet in diameter. Uppermost was a layer of white ashes varying from one to two inches in thickness. They were the ashes of burnt shell and bone, but no bone could be found sufficiently large to determine whether or not it was human. Beneath this was burnt clay from 4 to 5 inches thick, resting upon a layer of sand, which at this point was between 2 and 3 inches deep. The surface of this sand was quite hard. Directly beneath it came another bed of ashes of equal thickness with the one above, and of like composition except that it contained a quantity of black wood ashes and several broken pieces of pottery. Below this appeared burnt clay again, from 4 to 6 inches deep, resting as before upon a thin layer of sand.

A hearth somewhat similar to this, but lacking its double feature, lay almost directly beneath this last upon the general burnt streak that has been heretofore described.

This mound is situated upon the edge of the first general bottom from Paint Creek, which, though protected by a huge levee, is annually inundated. In overflow times the smaller circle of the adjoining inclosure is almost entirely submerged, and the summit of the mound is the only land visible above a broad expanse of water. Around the mound, upon all sides, particularly to the east, are traces of former Indian occupation. Numerous fragments of pottery, similar in texture, fabrication, and ornamental features to those found in the mound, bestrew the plowed ground. These were intermingled with the valves of mussel shells, pitted stones, shell disks, human bones, arrow-heads, pieces of perforated stone gorgets, and innumerable quantities of chipped flint. Specimens of all were collected and forwarded to Washington with the relics taken from the mound.

REMARKS.

As it is not our intention to attempt at this time a full discussion of the questions raised by the data presented in the preceding pages, we shall limit our remarks chiefly to suggestions.

The close approximation to geometrical regularity in the Observatory and High Bank circles, and the Newark, Liberty Township, and Baum squares is to be admitted beyond further question. The approach to regularity in the octagons at Newark and High Bank, though deserving notice, is not so close as in the square and circular inclosures mentioned.

The first question which presents itself in view of these facts is, How are we to reconcile them with the theory that the works were built by Indians?

As before stated, we shall not attempt at this time a thorough discussion of this and other questions which arise in reference to these ancient works; nevertheless we may as well suggest some thoughts and note some facts which may aid in solving the problems.

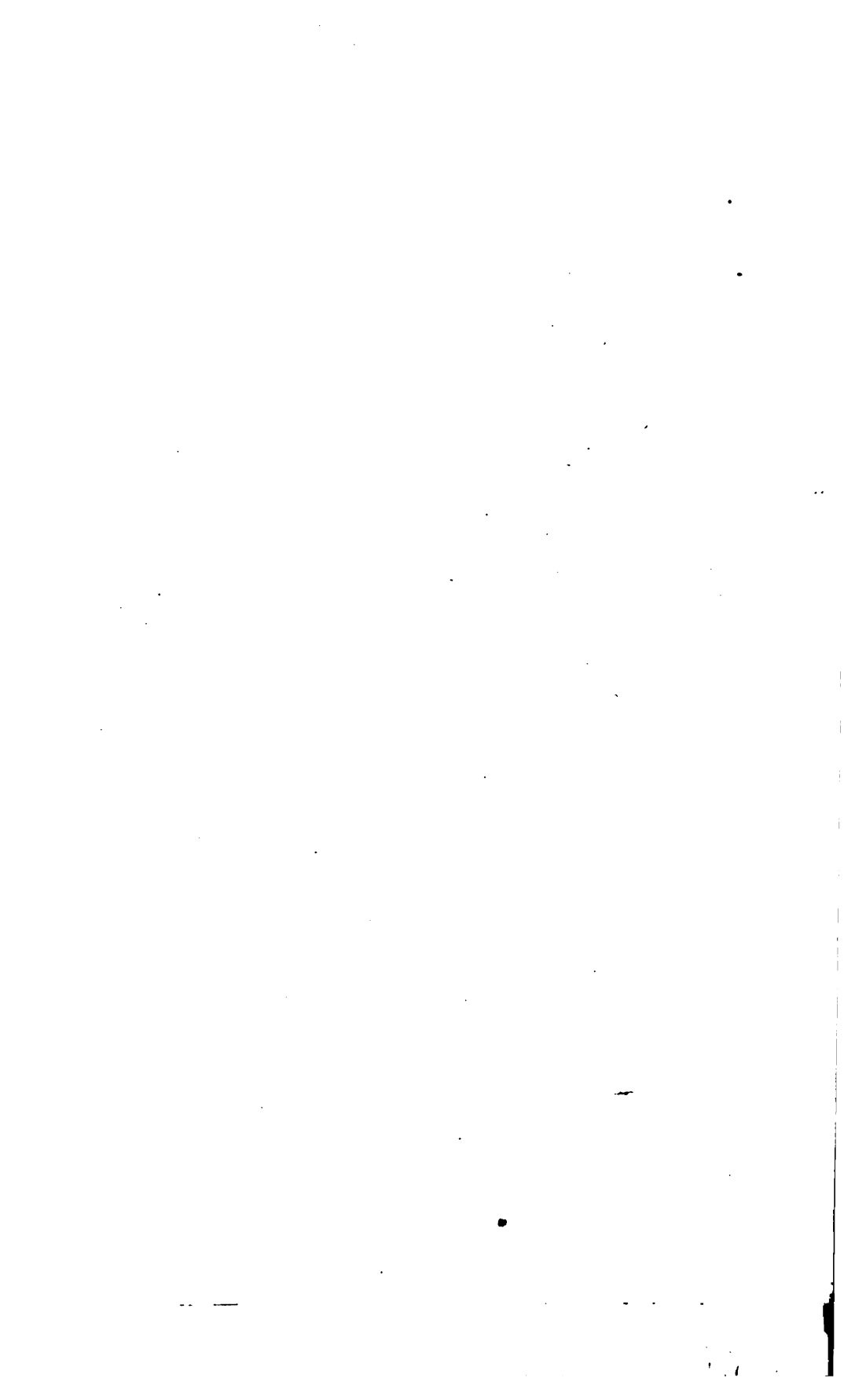
A careful study of these works and of all the data bearing upon the questions regarding them, will satisfy any one, not biased by a preconceived theory, that their characteristics are essentially aboriginal. In other words, there is nothing in them or connected with them contradictory to the theory of their Indian origin, except it be the single fact that a few of them approach very nearly to true geometrical figures. That it was a custom among the Indians north and south to build circular inclosures and forts, is fully attested by history; it is also known that some of the Indian forts in the northern section were polygonal, especially those built by Iroquois tribes. There is, therefore, nothing in the form or arrangement that is inconsistent with Indian ideas and usages. On the other hand, there is nothing in their form or construction consistent with the idea that their conception is due to European influence. There are, however, indications relating to individual works which forbid this idea. I will mention but one of these.

The Hopeton works are situated close to the foot of a bluff which overlooks the whole area that they embrace. Such a location is not consistent with European ideas of a defensive position.

The great age that has been attributed to them is simply theory without any adequate facts upon which to base it. The suggestion that the works are found only on the older terraces, far above overflow, is contradicted by the evidence, for the works along Paint Creek are, in truth, on the valley level, and some of them are subject to overflow from the creek. A part of the Seip inclosure (Anc. Mon., pl. XXI, No. 2) is built in a washout from the creek, which is certainly an indication that its age is not very great. The facts brought out by the exploration of the "Pyramidal Mound" of the Baum works as heretofore given, are worthy of consideration in this connection as indicating the age of the structure. It is true that the connection of the mound with the inclosure is not absolutely established; yet their relation to each other is such as to raise a strong presumption that they belong to the same age and were built by one people. The condition of the inclosures, where they are not injured by the plow, is not calculated to inspire the observer with the idea that they belong to a very remote antiquity; in fact their appearance—as for example the Fair-Ground Circle—constantly impresses the idea upon the mind that they are of comparatively recent date.

The discovery in the mounds of this section, presumably of the same age, of numerous indications of contact with Europeans, which can not be mentioned here, must also be allowed to have some bearing upon the question of the age of these works.

That Indians can lay out true circles of moderate size will be admitted; that they are less able now to perform many things which necessity formerly compelled them to practice must also be admitted. No valid reason can be presented why Indians, taught by necessity and practice, could not lay off by the eye and by means at hand figures with which they were familiar more correctly than the white man without instruments.



INDEX.

A.	Page.
Ancient Monuments. (<i>See</i> Squier and Davis.)	
Atwater, Caleb, cited on Newark works..	13
Ashes in mound of Baum works.....	30, 31
B.	
Baum works.....	26-32
Measurements.....	20, 27
Pyramidal mound.....	27-32
Bone implement from.....	30, 31
C.	
Charcoal in Baum works mound.....	29
Circle, Liberty Township works.....	10, 11
Newark works.....	15-17, 19, 20
High Bank works.....	20-22
Hopeton works.....	24
F.	
Fair-ground circle, Newark.....	13, 19, 20
H.	
Hearth in mound of Baum works.....	31
High Bank works.....	14, 20-23
Area.....	14
Circle.....	20-22
Octagon.....	14, 22, 23
Hopeton works.....	14, 23-25
Square.....	14, 24
Circle.....	24
I.	
Indian structures.....	32, 33
Iroquois built circular forts.....	32
L.	
Liberty Township works.....	8-12, 25, 26, 32
Circle.....	10, 11
Measurement.....	25, 26
Square.....	25, 32
Licking County Agricultural Society, works on fair-grounds of. (<i>See</i> Fair-ground works.)	
M.	
Marietta works, Squier and Davis on....	13, 14
Middleton, James D., surveys and measurements by.....	11, 15, 20, 21, 24-27
Montgomery County works.....	14

N.	Page.
Newark works.....	12-14, 15-20
Area.....	12-14
Observatory circle.....	15-17
Octagon.....	17
Square.....	18
Fair-ground circle.....	19, 20
O.	
Observatory circle, Newark works.....	15-17
Octagon, High Bank works.....	14, 22, 23
Newark works.....	17
P.	
Paint Creek Valley, works in.....	14, 30, 32, 33
Pottery about Baum works.....	31, 32
R.	
Reynolds, H. L., report on the pyramidal mound of the Baum works.....	27-32
S.	
Scioto (formerly Seal) Township works..	14, 15
Scioto Valley, works in.....	12, 14, 23
Seal (Scioto) Township works.....	14, 15
Seip inclosure, modern.....	33
Skeletons in mound of Baum works.....	29-31
Square, Hopeton works.....	14, 24
Newark.....	17, 18, 32
Liberty Township works.....	25, 32
Squier and Davis, relative accuracy of.....	7, 8, 12, 14, 15, 25
On Liberty Township works.....	8, 9, 12
On Marietta works.....	13, 14
On Newark works.....	13, 15-18
On Montgomery County works.....	14
On High Bank works.....	20, 21
On Hopeton works.....	23-25
On Liberty works.....	25
On Baum works.....	26, 27
On Seip inclosure.....	33
W.	
Whittlesey, Charles, survey of Marietta works by.....	14
Survey of Newark works by.....	12, 13, 18, 19



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||

OMAHA AND PONKA LETTERS

BY

JAMES OWEN DORSEY



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CONTENTS.

	Page.
Introduction.....	5
Explanation of characters occurring in the texts	5
Abbreviations	7
Omaha and Ponka letters	9

OMAHA AND PONKA LETTERS.

By J. OWEN DORSEY.

INTRODUCTION.

Since 1872, it has been the good fortune of the author to record two hundred and thirty-eight letters (epistles) in the Φ egiha, which is the language spoken by the Omaha and Ponka tribes of North American Indians.

One hundred and sixty-one of these letters, with numerous myths, legends, and historical papers, appear in "Contributions to North American Ethnology. Vol. VI. The Φ egiha language. Myths, Stories, and Letters;" and it has been decided to publish the rest of the letters in the present form.

It is thought that the accompanying texts will be found interesting, not only because of their linguistic value, but also on account of their sociologic references.

EXPLANATION OF CHARACTERS OCCURRING IN THE TEXTS.

a	as in <i>father</i> ; German, <i>haben</i> .
a+	a prolonged <i>a</i> ; always a final sound.
a ⁿ	a nasalized <i>a</i> .
a ⁿ +	a prolonged nasalized <i>a</i> .
'a	an initially exploded <i>a</i> .
'a ⁿ	a nasalized 'a.
ǎ	nearly as <i>a</i> in <i>what</i> , and <i>o</i> in <i>hot</i> ; German, <i>man sagt</i> .
'ǎ	an initially exploded ǎ, as in <i>wës'ǎ</i> , <i>snake</i> .
ǎ ⁿ	a nasalized ǎ.
ä	as in <i>hat</i> .
b	as in <i>be</i> , <i>rub</i> .
c	as <i>sh</i> in <i>shall</i> .
o	a medial <i>sh</i> , between <i>sh</i> and <i>zh</i> . Not synthetic. Occurs before <i>n</i> in Φ egiha and before <i>n</i> and <i>r</i> in \mathbb{J} oiwere.
ç	as <i>th</i> in <i>thin</i> (not used in Φ egiha). A \mathbb{J} oiwere sound.
ð	a medial <i>th</i> or <i>ç</i> (not heard in Φ egiha). A \mathbb{J} oiwere sound. Not synthetic.
¢	as <i>th</i> in <i>then</i> , <i>the</i> . See <i>r</i> .

d	as in <i>do</i> ; German, <i>das</i> ; French, <i>de</i> . Used in Φ egiha. See <i>r</i> .
e	as in <i>they</i> ; German, <i>Dehnung</i> ; French, <i>dé</i> .
e+	a prolonged <i>e</i> .
'e	an initially exploded <i>e</i> .
ě	as in <i>then</i> ; German, <i>denn</i> ; French, <i>sienne</i> .
'ě	an initially exploded <i>ě</i> , as in <i>iⁿě</i> , <i>stone</i> ; <i>ukit'ě</i> , <i>enemy</i> , <i>joint</i> .
g	as in <i>go</i> ; German, <i>geben</i> .
h	as in <i>he</i> ; German, <i>haben</i> .
h	(Dakota letter) as German <i>ch</i> in <i>ach</i> . See <i>q</i> .
q	(Pawnee sound) an evanescent <i>h</i> , a slight "puff" after a vowel.
i	as in <i>pique</i> , <i>machine</i> ; German, <i>ihn</i> ; French, <i>île</i> .
i+	a prolonged <i>i</i> .
'i	an initially exploded <i>i</i> .
i ⁿ	a nasalized <i>i</i> .
i ⁿ +	a prolonged nasalized <i>i</i> .
'i ⁿ	a nasalized 'i.
ī	as in <i>pin</i> ; German, <i>will</i> .
ī ⁿ	a nasalized <i>ī</i> .
j	as <i>z</i> in <i>azure</i> ; <i>j</i> as in French, <i>Jacques</i> .
k	as in <i>kick</i> ; German, <i>Kind</i> ; French, <i>quart</i> .
q	a medial <i>k</i> (between <i>k</i> and <i>g</i>). Modified initially; not synthetic.
k'	an exploded <i>k</i> .
m	as in <i>mine</i> ; German, <i>Mutter</i> .
n	as in <i>nun</i> ; German, <i>Nonne</i> ; French, <i>ne</i> .
ñ	as <i>ng</i> in <i>sing</i> , <i>singer</i> . In \mathbb{J} oiwere it is often used when <i>not</i> followed by a <i>k</i> -mute.
p	as in <i>pipe</i> .
ɸ	a medial <i>p</i> (between <i>p</i> and <i>b</i>). Modified initially; not synthetic.
p'	an exploded <i>p</i> .
q	as German <i>ch</i> in <i>ich</i> ; Hebrew, <i>kh</i> .
r	as in <i>roar</i> . Not used in Φ egiha. A synthetic sound in \mathbb{J} oiwere and Winnebago.
s	as in <i>so</i> . Corresponds to the \mathbb{J} oiwere <i>ç</i> .
s	a medial <i>s</i> (between <i>s</i> and <i>z</i>). Modified initially; not synthetic. Occurs before <i>n</i> .
t	as in <i>touch</i> .
ɸ	a medial <i>t</i> (between <i>t</i> and <i>d</i>). Modified initially; not synthetic.
t'	an exploded <i>t</i> .
u	as in <i>rule</i> , or as <i>oo</i> in <i>tool</i> ; German, <i>du</i> ; French, <i>doux</i> .
u+	a prolonged <i>u</i> .
'u	an initially exploded <i>u</i> .
u ⁿ	a nasalized <i>u</i> ; rare in Φ egiha, common in \mathbb{J} oiwere.
u ⁿ +	a prolonged nasalized <i>u</i> .

'u ⁿ	a nasalized 'u; rare in Çegiha, common in ɔ̃wiwere.
ũ	as in <i>pull, full</i> , or as <i>oo</i> in <i>foot</i> ; German, <i>und</i> .
ũ ⁿ	a nasalized ũ; rare in Çegiha, common in ɔ̃wiwere.
ii	an umlaut, as in German, <i>über</i> . Common in Kansa and Osage; not used in Çegiha.
w	as in <i>wish</i> ; nearly as <i>ou</i> in French <i>oui</i> .
x	<i>gh</i> ; or nearly as the Arabic <i>ghain</i> . The sonant of <i>q</i> .
z	as <i>z</i> and <i>s</i> in <i>zones</i> ; German, <i>Hase</i> ; French, <i>zèle</i> .
dj	as <i>j</i> in <i>judge</i> (rare).
tc	as <i>ch</i> in <i>church</i> , and <i>c</i> in Italian <i>cielo</i> ; Spanish, <i>achaque</i> .
ɔ̃ɔ	a medial <i>ch</i> (or <i>tc</i>), i. e. a sound between <i>tc</i> and <i>dj</i> (<i>tsh</i> and <i>dzh</i>). Modified initially; not synthetic. Common in ɔ̃wiwere and Osage; not used in Çegiha.
tc'	an exploded <i>tc</i> .
ai	as in <i>aisle</i> .
au	as <i>ow</i> in <i>how, cow</i> ; German, <i>Haus</i> .

Every syllable ends in a vowel, pure or nasalized. When a consonant appears at the end of a word or syllable, it is a sign of contraction.

Almost every sound described in this list can be prolonged. When the prolongation is merely rhetorical, it is given in the notes and omitted in the text. Prolongations in the texts are usually interjections.

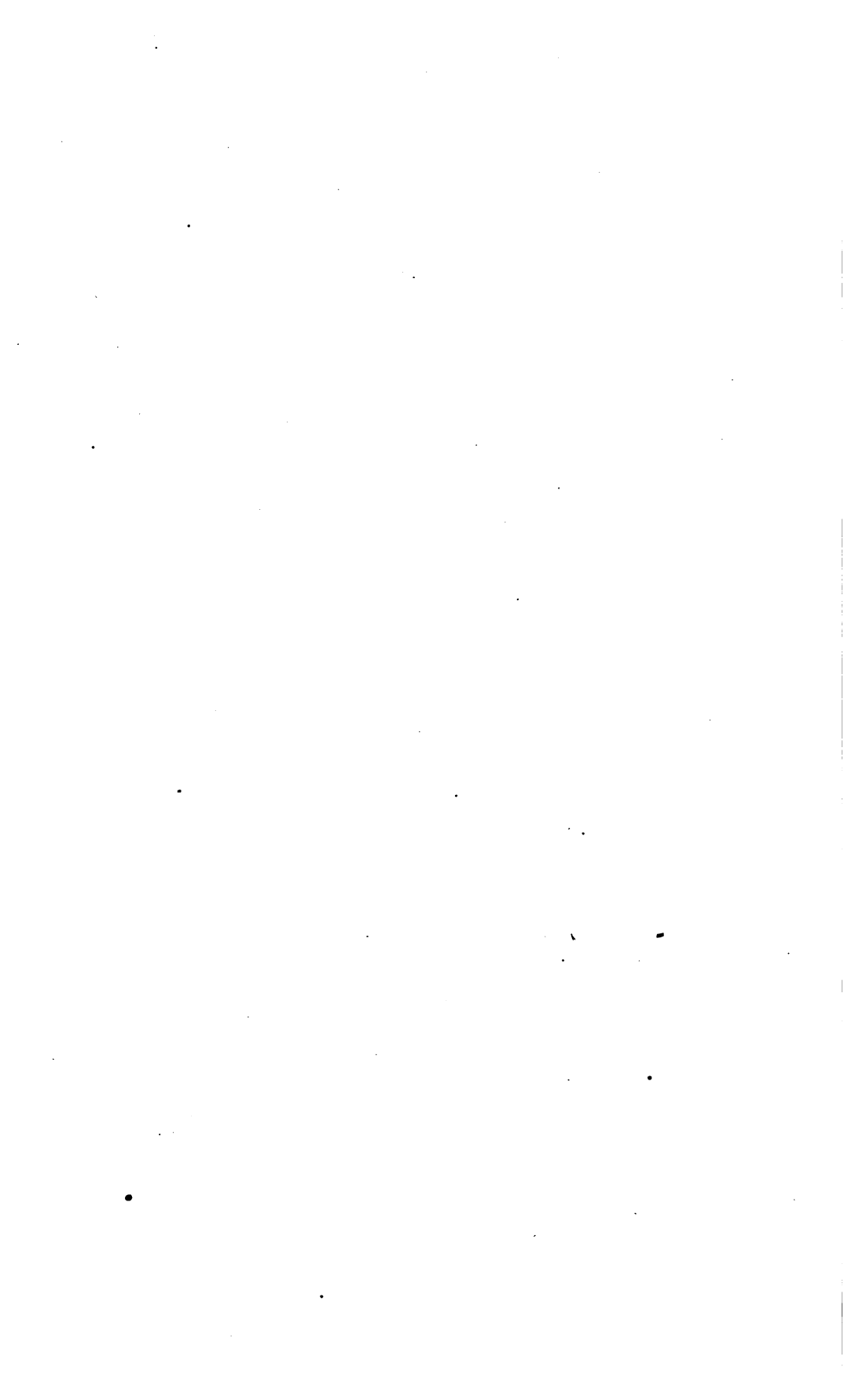
ABBREVIATIONS.

The following abbreviations are used in the notes and interlinear translations:

F. Frank La Flèche, jr.	st.	sitting.
G. George Miller.	std.	standing.
J. Joseph La Flèche.	lg.	long.
L. Louis Sanssouci.	recl.	reclining.
W. Wadjepa (Samuel Fremont).	mv.	moving.
sub. subject.	an.	animate.
ob. object.	in.	inanimate.
col. collective.	pl.	plural.

Brackets mark superfluous additions to the texts.

Words within parentheses were omitted by the narrator, but, in most cases, they are needed to complete the sense.



OMAHA AND PONKA LETTERS.

HEQAGA SABĚ TO H. G. NICHOLS.

Wakan'da aká níaciⁿ'ga waqpáni daⁿ'bai xī, ɸa'éɸai xī,
 Wakanda the person poor sees him when, pities him when,
 uíɸaⁿi, ecé. Ádaⁿ níaciⁿ'ga ukéɸiⁿ bɸiⁿ' éde caⁿ' Wakan'da údaⁿ
 helps you There- person, common. I was but still Wakanda good
 him, you said. fore Indian ordinary

ɸáɸicaⁿ bɸé. Wéɸihíde 'íi tē zaní uíɸaⁿi xī, ugaⁿ'ba tē'ɸa iɸé 3
 towards I go. Tool given the all he helps when, light to the he
 has gone
 him

ukíkiji. Ji údaⁿ agɸiⁿ' kaⁿ'bɸa. Wikáge Wakan'daɸáɸicaⁿ
 near kin- House good I sit I desire. My friend on God's side
 dred.

ijáje aná'aⁿ kaⁿ'bɸa, kí iⁿwiñ'ɸaⁿ kaⁿ'bɸa. Ji bɸaⁿ' údaⁿ,
 his I hear I desire, and he helps me I desire. House smell good,
 name

ɸéská wábɸiⁿ úckaⁿ tē wéwackaⁿ taté, naⁿbá ɸiɸiɸai xī aⁿ'ɸá'i 6
 ox I have deed the strong by means shall, two are yours if to me
 them of them you give

ckaⁿ'na xī, [ɸiɸiɸai] aⁿ'ɸize aŋgaⁿ'ɸai. Ádaⁿ wéwackaⁿ'ɸaŋ'ga
 you wish if, [yours] we take we desire. There- means of strength
 fore

wan'daⁿ wábɸiⁿ kaⁿ'bɸa. Íe ɸiɸa údaⁿ aná'aⁿ. Iⁿwiⁿ'ɸaɸaⁿ
 both to- I have I desire. Word your good I hear. You help me
 gether them

kaⁿ'bɸa, kagé(ha). Ji údaⁿ agɸiⁿ' kaⁿ'bɸa, níaciⁿ'ga ukéɸiⁿ 9
 I desire, O friend House good I sit I desire, Indian commen

wéɸihíde údaⁿ ɸijébadi sagí daⁿ'bai kaⁿ'bɸa. Wakan'daɸáɸicaⁿ
 tool good at the door hard they see I desire. Towards God

kagé, cubɸé. * * * Jaⁿ gɸádiⁿ u'aⁿ'azé at'é xī'cté kúge
 Ofriend, I go to * * * Cross shadow I die when- box
 you. ever

ajaⁿ' ké éteaⁿ'. Wakan'da ɸiŋké bɸá-mají tēdi, wéɸihíde; 12
 I re- the lg. should Wakanda the one I do not go when, tool;
 cline ob. at least. who

wé'e, ɸéská, ɸéská miⁿ'ga, kúkuse, wajiñ'ga-jíde, maⁿ'zepe,
 plow, ox, cow, hog, chicken, ax,
 jaⁿ'imásé, iⁿ'é-wétiⁿ, maⁿ'zé wíugádaⁿ, jaⁿ' ɸaŋga ímasé,
 hand-saw, hammer, nails, crosscut saw,
 jaⁿ'ɸinañ'ge, jaⁿ'hiⁿ'be, naⁿbúɸiciⁿ, unájiⁿ, waɸáge, niá-iɸictíde, 15
 wagon, shoe, gloves, shirt, hat, what makes the
 ears comfortable,

qádina^{sě}, qádigasě, wamúsk-inaⁿúbě, qádičizě, cañ'ge-núde-
mowing ma- scythe, grist-mill, hay-fork, horse-col-
chine,

wé'íⁿ, řeskā-núde-wé'íⁿ, maⁿze-ukiátcatca, uqpúji wasēs'-uqpé,
lar, ox-yoke, iron chain, dish closet, earthen dishes,

3 ní-ičátaⁿ, maⁿzunéčě, ágčⁱⁿ, ujaⁿ', iⁿ'behⁱⁿ, wamúskě wénaⁿ'ju
cups, stove, chair, bedstead, pillow, threshing machine,

(kaⁿ'bča?). Ádaⁿ jaⁿ' gčádiⁿ u'aⁿ'azě údaⁿqti uáha kaⁿ'bča.
(I desire). There- cross shadow very good I follow I desire.
fore its course

Iⁿwiⁿ'čaxaⁿ'i xí'jⁱ ugaⁿ'ba tě pí kaⁿ'bča. Íe čičíha, kagé,
You (all) help me if light the I I desire. Word your, O friend,
ob. reach there

6 aná'aⁿ; nān'de iⁿ'udaⁿ'qti-maⁿ'. Wakan'dařáčicaⁿ bčé. Aⁿ'-
I have heart it is very good for me. Towards God I go. To-
heard;

bačé wabáxu čičíha íe aná'aⁿ xí'jⁱ, nān'de iⁿ'udaⁿ, wéaonaⁿ
day letter your word I hear if, heart good for me, I am thank-
ful

héga-máji. Iⁿwiⁿ'čaxaⁿ xí'jⁱ, wéčihíde at'aⁿ' etégaⁿ. Wéčihíde
I not a little. You help me if, tool I have apt. Tool

9 ijáje abčáde zaní kaⁿ'bča. Caⁿ Wakan'da čin'keřáčicaⁿ íe
his I have all I desire. Now Wakanda the one towards word
name called

wířa zaní a'čá'í kaⁿ'bča. Majaⁿ' wířa čaⁿ gacíbe bčⁱ'-máji.
my all you give to me I desire. Land my the outside of I am I-not.

Iⁿc'áge pahaⁿ'ga čétaⁿqti ut'aí, wahí uágigčⁱ agčⁱ'ⁿ, majaⁿ'
Old man before up to this died in, bone I sit in my I sit, land
very time own

12 čaⁿ, ádaⁿ iⁿ'teqi héga-máji.
the there- precious I-not a little.
ob., fore to me

NOTES.

Heqaga sabě, or Black Elk, a chief of the Ponka Wacabe gens. His name is the Ponka notation of the Dakota Heqaka sapa (Hehaka sapa). He was baptized in June, 1872, taking the name of John Nichols. Mr. H. G. Nichols, of Brooklyn, N. Y., wrote to the author, expressing his desire to make a present to his Ponka namesake, and sending twenty-five dollars for that purpose. This elicited the letter from John Nichols.

9, 5-8. Ji bčaⁿ udaⁿ . . . wabčⁱⁿ kaⁿ'bča. These sentences are badly constructed. Judging from analogy, and also from a comparison of the criticisms of three Omahas, John should have said something like this: Ji bčaⁿ' údaⁿ wíⁿ' kaⁿ'bča hă, kagéha. Jěskă
House smell- good one I desire O friend. Oxen
ing

wabčⁱⁿ xí, wéwackaⁿ wadaxé etégaⁿ hă. Akíča a'čá'í ckaⁿ'na xí,
I have if, means of I regard apt Both you give you wish if,
them strength them me

bčízě kaⁿ'bča (hă). Ádaⁿ wewackaⁿqaŋga, etc. L. rendered this by,
I take I wish

"I wish to be strong on both sides." He suggested another translation: "I wish to have them together (i. e. your two oxen and my two) for gaining strength." But G. said (1889) that the sentence refers to having the house as well as the oxen.

9, 11. An unintelligible sentence is omitted here.

9, 12. Wakanda *çiñke bça-majî tēdi, weçihide*, etc. We can not say whether John asked everything for himself only, or for his tribe.

10, 4. Adaⁿ jaⁿ gçadiⁿ, etc. L. rendered this by, "Therefore I wish to walk in a good shade of cross-wood (probably boards laid across to form a porch in front of his house)." But, judging from the context, and some of John's statements at various times, it is more probable that the reference is to the cross of Christ, and if so, the sentence must be translated, "Therefore I wish to follow the course of the very good shadow of the cross." John favored the religion "of the white man," as he considered it, on account of its supposed temporal benefits!

John Nichols probably heard some of the Dakota ministers speak of the "shadow of the cross," as he can speak Dakota.

TRANSLATION.

You say that when God sees a poor man and pities him, he helps him. Therefore I go towards the good God, though I was a common (or wild) Indian in the past. When one helps another by giving him all kinds of tools, and he goes to the light (they are), brothers to each other. I wish to dwell in a good house. I wish to hear the name of my friend on God's side, and I desire him to help me. (I desire) a good smelling house. The oxen which I have shall be strong by means of action (?). If you wish to give me two of yours, we desire to receive them (?). Therefore I wish to have them together for gaining strength (see note). I have heard your words well. O friend, I wish you to help me. I wish to dwell in a good house. I desire the wild Indians to see good tools by a stout door. O friend, I go to you and towards God. (Next sentence was unintelligible: something about the land.) Whenever I die (in) the shadow of the cross, I should, at least, be lying in a box (i. e., if he died as a Christian, he should be buried in a coffin). Before I go towards God I wish to have the following articles: plows, oxen, cows, hogs, chickens, axes, hand-saws, hammers, nails, cross-cut saws, wagons, shoes, gloves, shirts, hats, comforts, mowing-machines, scythes, a grist-mill, hay forks, horse-collars, ox-yokes, iron chains, dish closets, earthen dishes, cups, stoves, chairs, bedsteads, pillows, and a threshing-machine. Therefore I wish to follow the course of the very good shadow of the cross. If you all aid me, I desire to reach the light. I have heard your words, O friend, and they make me very glad. I go towards God. To-day when I heard the words in your letter, I was glad; I was very thankful. If you help me, I will be apt to have plenty of implements. I desire all the tools which I have called by name. Now I wish you to give me (according to) all my words towards God. I am not outside

of my land. I am dwelling in the midst of the bones of my kindred, of the venerable men who dwelt here formerly and who have died in the land up to this very time; therefore the land is very precious to me.

PART OF ANOTHER LETTER FROM THE SAME TO THE SAME.

Níaci^{n'}ga wi^{n'}áqtcí ma^{n'}zěská' gčéba-na^{n'}ba ké'di sáta^{n'}
 Person just one money twenty on the five
 i^{n'}wi^{n'}qpačě-na^{n'}ma^{n'} tá miñke, ecé, aná'a^{n'}. Éde wéčiqčé
 I lose only I have (?) I will, you said, I heard. But brain
 3 ma^{n'}taša abčéi^{n'}-na^{n'} ca^{n'}ca^{n'}. Níaci^{n'}ga ukéčéi^{n'} ŋi číŋa čida^{n'}bai
 within I kept only always. Indian common house your they see you
 úda^{n'} ínahi^{n'}, ečéga^{n'} taité. Hínda, éga^{n'} aŋgčéi^{n'} te ečéga^{n'}
 good indeed, they think shall. Let us see! so we sit may they think
 taité, ecé teča^{n'}i.
 shall, you in the
 said past.

TRANSLATION.

I have heard that you said, "I will expend twenty-five dollars on one man." And I have been keeping it within my brain continually. You said in the past, "When the wild Indians see your house, they shall think, 'It is very good!' They shall think, 'Let us see! Let us live so.'"

UPTON HENDERSON, AN OMAHA, TO MR. LUSPEN, COX CITY,
 KANSAS (*sic*).

6 Kagéha, i^{n'}tca^{n'} winá'a^{n'} ka^{n'}bča. Wata^{n'}čě méha ta^{n'}iwi-
 My friend, now I hear from I wish. Tanning hides winter I who
 you hides
 kičé miñké wíe bčéi^{n'}. Kí méha gě d'úba ani^{n'} xí, aná'a^{n'}
 dressed hides for I I am. And winter the pl. some you have if, I hear it
 you hides in. ob.
 ka^{n'}bča. Kí gáča^{n'} wabágčeze nížě xí, uqčě'qtcí ia^{n'}čakičé
 I wish. And that (ob.) letter you re- when, very soon you send to me
 ceive it
 9 ka^{n'}bčéga^{n'}.
 I hope.

TRANSLATION.

My friend, I wish to hear from you now. I am the man who dressed winter hides for you, at your request. And I wish to hear whether you have some winter hides. When you receive this letter, I hope that you will send me one very soon.

CKALŌE-YIÑE, A MISSOURI, TO BATTISTE DEROIN. OCTOBER 21,
1887.

Aⁿ'bačé wabágčeze bčízě, *Friday*, iⁿ'ččęti-maⁿ'. Caⁿ' úckaⁿ
To-day letter I have re- Friday, I am very glad. And deed
ceived it,

wiwíŋa wabágčeze nížě xī, uqčě'qtci wabágčeze gíañ'kičá-gă.
my letter you re- when, very soon letter cause it to be return-
ceive it ing to me.

Céma ŋí guáŋicaⁿ núciáha-ma é áwawaké, eátaⁱ tē aná'aⁿ 3
Those lodge beyond those who are that I mean them, how they the I hear it
below are

kaⁿ'bča, wágazu. Ačai xī, wágazúqti wabágčeze tiaⁿ'čakičé
I wish, straight. They go if, very straight letter you send hither
to me

kaⁿ'bča, gañ'xī cagčé kaⁿ'bča éđíhi kī. Níkaciⁿ'ga aⁿ'čaⁿ'tačé
I wish, and then I go back I wish if that has Person he who is
to you occurred. jealous

aká é čé xī, cagčé kaⁿ'bča. Wa-cá-ka-čú-ti wakéga tē 6
of me that he if, I return I wish. Wačakarutce sick the
goes to you

gini ā, iwimáxe cučéačé. Níŋa xī, aná'aⁿ kaⁿ'bča, tē xī'cté,
has ? I ask you I send to you. Alive if, I hear it I wish, dead even if,
reco-
vered

aná'aⁿ kaⁿ'bča.
I hear it I wish.

NOTE.

13. 6. Wacakačuti, the Omaha notation for the Oto Wačáka-rúŋe, or *Watermelon*, the name of an Oto man.

TRANSLATION.

I have received the letter to-day, Friday, and I am very glad. When you receive this letter (referring to) my affairs, return a letter to me very speedily. I refer now to those who dwell down below, in the lodges beyond (you?), I wish to hear just how they are. If they are going, I wish you to send me a letter giving an exact account of them, as I wish to return to you if they have gone. If the man who is jealous of me goes, I wish to return to you. I send to you to ask you whether Wačaka-rúŋe has recovered from the sickness. I wish to hear whether he is dead or alive.

FRED. MERRICK, AN OMAHA, TO G. W. CLOTHER, COLUMBUS, NEBR.

Kagéha, aⁿ'bačé wabágčeze čičíŋa aⁿ'ba údaⁿ'qti, haⁿ'egaⁿ'tce 9
My friend, to-day letter your day very good, morning

tē'di, bčízě. Aⁿ'bačé bčízě tē iⁿ'udaⁿ'-qti-maⁿ'. Čé kaⁿ'bča
in the, I have re- To-day I have re- the it is very good for me. This I desire
ceived it, ceived it

tě' éskana ućáket'a^{n'} ka^{n'}bčéga^{n'}-qti-ma^{n'}; ukét'a^{n'} ga^{n'}ča-gă.
 the oh that you acquire it I earnestly hope; to acquire it desire!

Kī máčadi watećka pi kėča^{n'}řa cī pí ka^{n'}bča. Kī ujan'ge
 And last winter creek I to the lg. again I reach I wish. And road
 reach- ob. in reach
 ed there the past it

3 máčadi pí-keča^{n'} é uágiha pí ka^{n'}bča. Kī céču ihe cakí
 last winter I the lg. that following I I wish. And yonder pass- I will
 reach- ob. in its course reach it ing by
 ed it the past again it that way

tá minke, ří čřa tě'di. Gañ'ři wahá kě ućáket'a^{n'} ninkě'cé
 return there house your to the. And then hides the you who are acquiring them
 to you, ob.

cakí ka^{n'}bčéga^{n'}. Kī čikáge níkaci^{n'}ga uáwagřbča te, ecé
 I return I hope. And your friend person I tell them the, you
 thither to you said
 (the persons to whom you said that I should

6 čańka uáwagřbča tá minke. Kī íe čičřa na'a^{n'}i řřři, gř'čė-
 the ones I will tell it to them. And word your they hear when, they
 who tell it] it

qtiā^{n'} taité, uáwagřbča tědřhi ři. Kī účita^{n'} t'a^{n'} hégajř éga^{n'},
 shall greatly re- I tell it to them by the when. And work abounds very as,
 joice, time

ata^{n'} ařřřčicta^{n'} řř, é'řa cupí eté hă. Kī čicti íčaugčė éta^{n'}
 when I finish for my- if, there I reach you may . And you too throughout that
 self you long

9 eka^{n'}na čanáři^{n'} ka^{n'}bčéga^{n'} wahá tě. Ca^{n'} ní'ařři ca^{n'} ka^{n'}bčéga^{n'},
 you wish you stand I hope hides the. And you do at any I hope,
 not fail rate

ućáket'a^{n'}qti ka^{n'}bčéga^{n'}. Edáda^{n'} íuča čingé. I^{n'}uda^{n'}qti
 you acquire them in I hope. What news there is Very good for
 abundance me

anáři^{n'}, wictř. Kī céna, kagéha, wíčaxu a^{n'}bačė. Waqi^{n'}ha
 I stand, I too. And enough, my friend, I write to to-day. Paper
 you

12 gě wi^{n'} cī uqčė'qtcī tia^{n'}čakičė ka^{n'}bča. Na'a^{n'}čakičė
 the one again very soon you cause to come I desire. To cause him to
 pl. in. ob. hither to me hear it

ka^{n'}bča.
 I wish.

NOTE.

14, 8, eta^{n'}. Used in this connection, but the following is better
 Omaha: Kī čicti a^{n'}ba t(ě) íčaugčė wahá tě cka^{n'}na čanáři^{n'} ka^{n'}
 And you day the every (or hides the you wish you stand I
 too throughout)

ebčéga^{n'} (or, ka^{n'}bčéga^{n'}).—(W.). Eta^{n'} refers to the time that Fred.
 hope I hope.

Merrick would have to work for himself before going to the white man :
 "I hope that you will need the hides that long," *i. e.*, "until I can visit
 you."—(G., 1889).

TRANSLATION.

My friend, I received your letter to-day, in the morning of a very
 pleasant day. I am very glad that I received it to-day. I earnestly

hope that you may acquire this which I desire. Try to gain it! I wish to come again to the stream where I was last winter. And I wish to follow again the course of the road which I traversed last winter. I will come again to your house on my way yonder. I hope to return to you who are acquiring hides. And I will tell your friends, the persons to whom you said that I should tell it. By the time that I tell them, they will rejoice greatly when they hear your words. As work is very abundant (here), when I finish mine, I may come there where you are. I hope that you, too, may continue to desire the hides until then. I hope that you may not fail but that you may acquire them in abundance! There is no news. I, too, am very well. My friend, I have written enough to you to-day. I wish you to send me a letter very soon. I desire you to let him hear it. (The person referred to in this last sentence is unknown to the author.)

NAⁿZANDAJĪ, AN OMAHA, TO T. M. MESSICK, KEARNEY JUNCTION, NEBR.

Kagéha, ca^{n'} wabágčeze íe djúbaqtci wídxaxu cučéačē. Ca^{n'}
 My friend, now letter word very few I write to I send to you. And
 (expective) you

e'a^{n'} niⁿ tē winá'aⁿ ka^{n'}bča, kagéha. Ca^{n'} ga^{n'} wačásičáča-
 how you the I hear from I wish, my friend. At any rate it is you who have
 are you

bají'-qti-ja^{n'} tē ańgú aⁿčísičē. Wabágčeze wídxaxu cučéačē, 3
 not thought of us the we we have Letter I write to I send to
 at all thought of you. you you

ta^{n'}waⁿgčáⁿ čan'di ma^{n'}ni^{n'} éi^{n'}te. Ca^{n'} aⁿčá^{n'}čibaha^{n'}-qtia^{n'}i
 nation (or city) in the you walk it may be. And we know you very well
 (wherever you are)

tē cí ańgúcti weáčpaha^{n'}qtia^{n'}i tē. Ca^{n'} čikáge, Spafford
 the again us too you know us very well the. And your friend, Spafford

Woodhull, gí'čají'qti égaⁿ, wa'ú gít'e. Ca^{n'} uma^{n'}čínka 6
 Woodhull, is very sad so, woman his is dead. And year

máčē tēdíhi xī, aⁿčídaⁿbe etégaⁿ. Ca^{n'} wahá ni^{n'}wiⁿ gé' ctē
 winter by the time when, we see you apt. And hides you buy the pl. even
 in. ob.

aná'aⁿ ka^{n'}bča, ani^{n'}i gē. Ca^{n'} řáqtiha, a^{n'}paⁿha, ca^{n'} méha,
 I hear it I wish, you have the And deer hides, elk hides, or winter
 them pl. in. whether ob. hides,

caⁿ éskana wágazúqti iⁿwi^{n'}čana ka^{n'}bčégaⁿ. Maja^{n'} águdi 9
 still oh that very straight you tell it to me I hope. Land where

méha t'a^{n'} xījī, uná'aⁿ ga^{n'}čaga-ǵá. Ca^{n'} a^{n'}paⁿha, ca^{n'} na^{n'}ba
 winter abound if, to hear desire. And elk hides, either two
 hides about it

čábčēiⁿ da^{n'}ctē, wíqtci ka^{n'}bča hǎ. Či řáqtiha na^{n'}ba čábčēiⁿ
 three or, I myself desire them . Again deer hides two three

da^{n'}ctě, úda^{n'}qti, ka^{n'}bča. Éskana waqi^{n'}ha uqčé^{n'}qtcí tia^{n'}-
 or, very good, I desire. Oh that paper very soon you
 cause to

čakičé ka^{n'}bčéga^{n'}. O'Kane águdi é^{n'}dedíta^{n'} é^{n'}nte i^{n'}wi^{n'}č' íča-gă.
 come I hope. O'Kane where there he is perhaps to tell send
 hither to me standing me hither.

3 Ca^{n'} méha éskana d'úba ani^{n'} cka^{n'}na ka^{n'}bčéga^{n'}qti. Spafford
 And winter oh that some you have you wish I earnestly hope. Spafford
 hides

Woodhull ícpaha^{n'}qti, juágče a^{n'}ča^{n'}cpaha^{n'}qti-ja^{n'} ni^{n'}.
 Woodhull you know him I with him you know me very well you
 very well, are.

NOTE.

16, 2. O'Kane águdi, etc. Three readings: 1. O'Kane águdi čandíta^{n'} éi^{n'}te, at what village, station, etc., O'Kane is (L.). 2. O'Kane águdi édedíta^{n'} éi^{n'}te (W., G.) 3. O'Kane águdi naji^{n'} ta^{n'} éi^{n'}te, where O'Kane is standing (G.). All are correct. In the last example "ta^{n'}" can be omitted.

TRANSLATION.

My friend, I write you a letter of a very few words, and send it to you. My friend, I wish to hear from you how you are. It is *you* who have not thought of us at all, while we have remembered you. I send you a letter, wherever you are in the city. We know you very well, and you know us very well. Your friend, Spafford Woodhull, is very sad because his wife is dead. We may see you this year, by the time that it is winter. I desire to hear whether you have bought any hides, and whether you have any on hand. I hope that you will send me a correct account of what kinds you have, whether deer hides, elk hides, or winter buffalo hides. If there is any land where winter hides abound, try to hear about it. I myself desire two or three elk hides. I also desire two or three very good deer hides. I hope that you will send me a letter very soon. Send and tell me where Mr. O'Kane is staying. I earnestly hope that you may desire to possess some winter hides. You know Spafford Woodhull very well, and you know me, with whom he is, very well.

NA^{n'}ZANĀJĪ TO JOHN RATHBUN.

Ca^{n'} wabágčeze wíđaxu cučéačé. Ca^{n'} wawéwimáxe
 And letter I write to you I send to you. And I ask you about
 several matters

cučéačé. Ca^{n'} uqčé^{n'}qtcí ia^{n'}čakičé ka^{n'}bčéga^{n'}, wawéwimáxe
 I send to you. And very soon you send hither to me I hope, what questions I
 have asked you

6 wágazúqti, Níaci^{n'}ga ukéči^{n'} d'úba máčadi cahí; méha ani^{n'}
 very straight, Indian common some last winter reached you; winter you
 hides

taté, é učiça agčii. Kī cī ani^{n'} da^{n'}čtēa^{n'} éskana i^{n'}wi^{n'}čana
shall that telling they re- And again you whether oh that you tell it to
have, about you turned hither. have me

ka^{n'}bčéga^{n'}. Kī e'a^{n'} čagickaxe tat éska^{n'} enéga^{n'}, méha ani^{n'}
I hope. Again how you shall make your own you think it probable, winter
hides you have

éi^{n'}te, wágazúqti aná'a^{n'} ka^{n'}bča. Ca^{n'} maja^{n'} ta^{n'}wa^{n'}-mádi, 3
may, very straight I hear it I wish. And land in the towns,

maja^{n'} Kansas, águdi méha t'a^{n'} xījī, i^{n'}wi^{n'}čana ka^{n'}bča.
land Kansas, where winter abound whether, you tell it to me I wish.
hides

Fort Dodge ča^{n'}á méha t'a^{n'} xījī, učána'a^{n'} ka^{n'}bčéga^{n'}. Níka-
Fort Dodge at the winter abound wheth- you hear I hope. In-
hides er, about it

ci^{n'}ga ukéčī^{n'}-ma méha ga^{n'}ča-na^{n'}i há. Ca^{n'} ta^{n'}čě xī íxici 6
đian the common ones winter desire usually . And to tan if pay-
hides ment in
kind

ga^{n'}ča-na^{n'}i. Kī wágazúqti i^{n'}wi^{n'}čana tíčaçě xījī, níkaci^{n'}ga
desire usually. And very straight you tell it to me you send when, person
hither

ca^{n'} wata^{n'}čě úda^{n'}qti wabčī^{n'} juáwagče cubčě tá miñke.
in fact tanner very good I have I with them I will go to you.
them

Ca^{n'} ábae naí tě učáket'a^{n'} tě ícpaha^{n'} tě, i^{n'}wi^{n'}čana ka^{n'}- 9
And hunting you the you acquired the you know the, you tell it to me I
the large went
animals

bčéga^{n'}. Ca^{n'} a'ča^{n'}cpaha^{n'}-qtia^{n'}i, cī wíctī íwičaha^{n'}-qti-ma^{n'}.
hope. And you know me very well, again I too I know you very well.

Uma^{n'}činka wi^{n'} céču wata^{n'}čě a^{n'}čī^{n'}.
Year one yonder tanning we were.

NOTES.

Mr. Rathbun's post-office was Wakanda, near Osborne City, Phillips County, Kansas.

17, 4, maja^{n'} Kansas, i. e., "Kansas maja^{n'}" in ordinary speech.

17, 6, íxici, etc., they wish to be paid in raw hides for tanning the other hides. They work on shares, receiving part of the raw material in payment. So, řeskā t' ewačai xī íxici ga^{n'}čai, they want part of the beef as their pay for slaughtering the cattle.

TRANSLATION.

I write a letter and send it to ask you some questions. I hope that you will send me very soon a full reply. Some Indians visited you last winter, and on their return to us they told that you would be sure to have winter hides. I hope that you will tell me whether you have any. I wish to hear very accurately whether you have the winter hides, and how you think that you will do about them. I wish you to tell me whether winter hides abound anywhere in the towns of the

State of Kansas. I hope that you may hear whether they are plentiful at Fort Dodge. The Indians usually desire the winter hides. And they generally wish to get raw hides as their pay for tanning them. When you send and tell me just how affairs are, I will come to you with the Indians who are good tanners. I hope that you will tell me whether you acquired (any winter hides?) when you went hunting the larger animals: this you would know by personal experience (rather than by hearsay). You know me very well, and I know you very well. We are they who tanned hides at your place one year.

NAⁿZANĀJĪ TO T. M. MESSICK.

Ca^{n'} wawíḏaxu cuḥéaḥé íe djúbaqtcí égaⁿ. Ca^{n'} wabáḡḥeze
 And I write to you I send to word very few. And letter
 about several you things

tia^{n'} ḥakiḥé ḥaⁿ ḥéizé édegaⁿ, íe ké wáḡazúqtiä'ji uḡpáḥéaḥé.
 you have sent the I have received it, but word the not exactly straight I have lost.
 hither to me

3 Ca^{n'} indádaⁿ edéce téiⁿte iⁿwi^{n'}ḥana kaⁿḥéégaⁿ. Ca^{n'} Upton
 And what what you would have you tell it to me I hope. And Upton
 said

uáwakié íe té, edéce té uáwagíḥḥa, ca^{n'} íe té uwiḡaⁿqti égaⁿ
 I talked to word the what the I told it to them, and word the I help you
 him you said considerably

tá miñke iḥaḡḥé'qti égaⁿ. Ca^{n'} ma^{n'}zěskä té' uḥiḡpaḥáji tat
 I will throughout partly. And money the you shall not lose it

6 ebégaⁿ. Ḥicti edéce té ḥagísiḥé etégaⁿ. Wamúské naⁿsé'
 I think it. You too what you the you remem- should cut by
 ber it (or apt). Wheat machinery

ḥicta^{n'}i té'di, wáḡáxe ḥagíctaⁿbe etégaⁿ. Ma^{n'}zěskä té' uḥá-
 they finish when, debt (due you see your apt. Money the you ac-
 it you)

ket'a^{n'} tédīhi ḡi, wíqti ḥéiza-máji tá miñke, é'qti cuḥéḥikiḥé
 quite it by that when, I myself I will not receive it, he him- to send it to
 time you self you

9 'ḥai, Upton iji^{n'}ḥé akéé há, A^{n'}paⁿ-ḡaḡa. Ca^{n'}, kagéha,
 has Upton his elder he is Big Elk. And, my friend,
 promised, the one

éskana usní té'di, méha ḡé d'úba uḥána'a^{n'} kaⁿḥéaḡti.
 oh that cold when, winter the pl. some you hear of I strongly de-
 hides in. ob. them

Wáḡazúqti iⁿwi^{n'}ḥana kaⁿḥéaḡti-ma^{n'}. A^{n'}paⁿhá wawéci
 Very straight you tell it to me I do really desire it. Elk hides pay

12 a^{n'}ḥa'i 'ḥaḥé té tia^{n'}ḥakiḥé 'ḥaḥé té ḡisiḥa-ḡá há. Íusictaⁿ
 you promised to give the you send hither you prom- the remember it ! Telling a lie
 to me to me ised

uwiḥḥa-máji. Ma^{n'}zěskä' ḥagíctaⁿbe taté uwiḥḥa.
 I do not tell it to Money you see your shall I tell it
 you. own to you.

TRANSLATION.

I write to you about several matters, sending you a very few words. I have received the letter which you sent me, but I have lost the words, as they were not exactly straight. (Note by author.—Perhaps he means that the language of the writer was not clear to his mind.) I hope that you will tell me what you intended to say. I talked to Upton (Henderson) about the words I told him what you said. I will give you considerable aid in this matter, almost without intermission. I think that you shall not lose your money. You should remember what you said. When they finish harvesting the wheat, you will be apt to see what is due you. When you gain the money, I myself will not receive it; but it is the elder brother of Upton, Big Elk, who has promised to send it to you himself. My friend, when the cold weather comes I strongly desire that you may hear about some winter hides. I do really desire you to tell me very fully about it. Remember the elk hide(s) that you promised to give me as pay, and which you said that you would send to me! I do not tell you a lie. I tell you that you shall see your money.

NA^NZANDAJĪ TO JAMES O'KANE, HASTINGS, NEBR.

Ca^{n'} wabágęzeze tia^{n'} ęakięé ęaⁿ bęízě. Ca^{n'} wahá gě bęúga
 And letter you send it the ob. I have And hides the pl. all
 hither to me received it. in. ob.

kaⁿbęá-qtí eté-maⁿ ęa^{n'}ja, ca^{n'} méha tě áta ka^{n'}bęa. Ca^{n'}
 I desire very I do that at though, yet winter the beyond I desire. And
 much least hides all

Kansas ędí-gé ctea^{n'}. Méha gě uęána'aⁿ ka^{n'}bęa. Ca^{n'} 3
 Kansas they must be in some Winter the pl. you hear I wish. And
 places. hides in. ob. about them

ęskana wahá gě ga^{n'}ęa ęí, iⁿwi^{n'}ęaęa^{n'}qtí ka^{n'}bęęaⁿ. Ca^{n'}
 oh that hides the pl. they if, you help me con- I hope. And
 in. ob. desire siderably

a^{n'}ba ięaúęęe wiśię-naⁿ-ma^{n'} tá mińke. Ca^{n'} nié ęięiń'ge
 day throughout I will be thinking of you often. And you have no sick-
 ness

ęskana winá'aⁿ ka^{n'}bęęaⁿ. Ca^{n'} wabágęzeze ęskana tia^{n'} ęakięé 6
 oh that I hear it I hope. And letter oh that you send it
 about you hither to me

ka^{n'}bęęaⁿ. Ca^{n'} Fort Dodge ęrá cti uęána'a^{n'} ka^{n'}bęęaⁿ,
 I hope. And Fort Dodge there too you hear
 about it I hope,

ca^{n'} águdi ctęctě uęána'aⁿ ka^{n'}bęęaⁿ.
 in where soever you hear I hope.
 fact about it

NOTE.

19, 3, ędige-ctęaⁿ. Too positive an assertion. Naⁿzandajĭ did not know whether they were there. Ędige-ińte is the better expression, i. e., "They may be in some places here and there." (W.)

TRANSLATION.

I have received the letter that you sent me. Though I always desire to possess all kinds of hides, I prefer the winter hides of buffaloes to all others. They must be found in some places in Kansas! I wish you to find out what you can about the winter hides. And if any persons desire hides of any animals, I hope that you will give me considerable help. I will be thinking of you throughout each day. I hope that I may hear from you that you are well. I hope that you will send me a letter; and that you will find out what you can about the hides at Fort Dodge, or at any other place whatever.

TO T. H. TIBBLES FROM SEVERAL OMAHAS. AUGUST 22, 1879.

Duba-maⁿçiⁿ said:—Kageha, níkaciⁿ'ga majaⁿ' bęúgaqti
My friend, person land entire

áta-mácě aⁿ'bačé wisíčai égaⁿ wibčahaⁿ'i há. Níkaciⁿ'ga-
ye who excel to-day I think of as I pray to you (pl.) O ye peo-

3 mácě, edádaⁿ ícpahaⁿ čagčiⁿ'-mácě, majaⁿ' čęčuádi edádaⁿ
ple, what you know you who sit, land in this (here) what

wéteqi gě níkaciⁿ'ga wiⁿ' weábahaⁿ'i égaⁿ, węcitaⁿ cučai há.
heard the pl. person one knows about us as, to work for he goes
for us in. ob. us to you

Tibbles é áwake há. Íe tě éskana čęniza-bádaⁿ, učęxaⁿ'i
Tibbles him I mean Word the oh that you (pl.) and (pl.), you help
him take from him

6 kaⁿ'bčęgaⁿ é wibčahaⁿ'i há. Kí níkaciⁿ'ga ukęčiⁿ' aň'gačiⁿ
I hope that I pray to you (pl.) And Indian common we who
move

bęúgaqti úckaⁿ kę-naⁿ' weábahaⁿ'i égaⁿ, węcitaⁿ cučai čaⁿ'ja,
all deed the some he knows about us as, to work for he goes though,
us us to you

eonaⁿ' xí égičę čí'á te há'. Ádaⁿ níkaciⁿ'ga-mácě, učęxaⁿ'i
he only if beware he fail lest Therefore O ye people, you help
him

9 těđilhi xí, učáket'aⁿ'i xí'ji, éskana majaⁿ' čaⁿ' iⁿ'čęqti awáxi-
by the when, you succeed if, oh that land the ob. I am very I work for
time glad

gęčitaⁿ anájiⁿ kaⁿ'bčęgaⁿ. Níkaciⁿ'ga úckaⁿ weábahaⁿ'ji-má
myself I stand I hope. Indian deed the ones who do not
know about us

Tibbles edádaⁿ učai tě gįja-má, íbahaⁿ'ji-má gįjai tě caⁿ'aji
Tibbles what he the those who those who do not they the improper
tells doubt him know it doubt (act) him

12 há. Čaⁿ'ja *Tibbles* aká íe edádaⁿ edé tě wágazúqti níka-
Though Tibbles the word what what the very straight In-
sub.

ciⁿ'ga ukęčiⁿ'-ma węcitaⁿ cačai.
dian the common ones to work he goes
for them for them to you.

*Sinde-xaⁿxaⁿ said:—*Kagéha, aⁿbačé edádaⁿ níkaciⁿ'ga-ma
 My friend, to-day what the people

wajiⁿ'skă áta-ma aⁿbačé awásičégaⁿ wábčahaⁿ tá mińke. Kí
 wise those who to-day as I think of them I will pray to them about And
 excel the several things.

níkaciⁿ'ga wiⁿ' čéčutaⁿ cučé - de edádaⁿ iⁿ'teqi kě ictá čaⁿ 3
 person one thence he goes when what is hard for the eye the
 to you me ob. instr.

aⁿčaⁿ'daⁿbě'qti aⁿčaⁿ'bahaⁿ'qti cučé. Kí níkaciⁿ'ga pahań'-
 he has really seen me he really knows about he goes And níkaciⁿ'ga pahań'-
 with it me to you person for-
 (by request).

gadi úckaⁿ wiⁿ'éctě égaⁿ ɣaⁿ'ba-máji iⁿ'tcaⁿ'qtcí ɣaⁿ'be úckaⁿ
 merly deed even one so I did not see just now I see him deed

tě. Tibbles é áwake. Kí, níkaciⁿ'ga-máčě, edádaⁿ iⁿ'teqi kě 6
 the Tibbles him I mean And, O ye people, what hard the
 ob. him.

bčúgaqti učíai ɣí, éskana čéonize kaⁿbčégaⁿ égaⁿ, wíbčahaⁿ
 all he tells when, oh that you take it I hope as, I pray to you
 to you from him

cučéačě. Edádaⁿ wéteqi gě íbahaⁿ'ji-ma gíjai ctéctěwaⁿ, é
 I send it to What are hard the (pl. those who do not they notwithstanding he
 you. for us in. ob.) know them doubt them ing.

weábahaⁿ'i égaⁿ íe tě čéonize etaí. Kí Iɣigaⁿ'čai aká úckaⁿ 9
 he knows about as word the you will please re- And Grandfather the deed
 us receive from him. sub.

wéteqi gě weábahaⁿ'-bajiⁿ'qtiⁿ'i, kí wákihídai čaⁿ'ja, égičě
 are hard the pl. he does not know at all about us, and he oversees us though, behold
 for us in. ob.

t'é wégaⁿ'čai. Čaⁿ' aⁿnɣa ańgaⁿ'čai égaⁿ, aⁿ'číčahaⁿ'i, níka-
 to he wishes for Yet we live we wish as, we pray to you, per-
 die us.

ciⁿ'ga uáwačayaⁿ'i-máčě. Kí úckaⁿ čě wabčítaⁿ kě'ɣa bčé. 12
 son ye who aid us. And deed this I work at to the I go.
 various things

Úckaⁿ číai bčíze pí, úckaⁿ číai bčúgaqti bčíze tě pí há.
 Deed your (pl.) I take I have deed your all I take the I have
 reached (pl.) (act) reached there

Degaⁿ' Iɣigaⁿ'čai aká iⁿ'cte, "Wáqe ckáxe wikaⁿbčai-máji há,"
 But (or Grandfather the as if, You live as white I do not wish it for
 When so) sub. people you (pl.)

é aká égaⁿ'qtiⁿ'i. Kí níkaciⁿ'ga čéčutaⁿ čé číⁿ' aⁿ'bačé 15
 he is say- it is just so. And person hence he who is to-day
 ing it going

agísičě. Bčúga wisíčai, níkaciⁿ'ga áta-máčě. Wačáckaⁿ-bi
 I think of All I think of ye persons who are great. That you have made
 him. you, efforts

enégaⁿ'i éiⁿ'te, pí wačáckaⁿ kaⁿ'aⁿčaⁿ'čai wíbčahaⁿ'i cučéačě.
 you think perhaps, anew you make efforts we hope I pray to you (pl.) I send it to
 you.

*Naⁿpewačě said:—*Kagéha, níkaciⁿ'ga čě áta wáčahaⁿ'i-ma 18
 My friend, person this be- those who pray
 yond all

awásičě aⁿ'bačé. Kí níkaciⁿ'ga čě číⁿ' éskana íe edé ɣí,
 I think of to-day. And person he who is oh that word what if,
 them to-day. going he says

béúgaqti *fé*niza-bádaⁿ *é*faná'aⁿ kaⁿ'aⁿfaⁿ'*fa*i. Kí nfkaciⁿ'ga
 all you take and (pl.) you listen to we hope. And the (com-
 from him him and act accordingly

ukéçiⁿ-ma taⁿ'waⁿgfaⁿ béúgaqti wéçitaⁿ *fa*i. Kí wéçiúdaⁿ'qti
 mon) Indians tribe all to work he goes And it is made very
 for us for us (by re- good for us
 quest).

3 tē'di, nfkaciⁿ'ga wéçénitaⁿ-mácē uçáket'aⁿ'i xī, nfkaciⁿ'ga
 when, Indian ye who work for us you succeed if, human beings
 aⁿ'fiⁿ' *eta*i há. Wáoniniaciⁿ'gai aⁿgaⁿ'*fa*i. Níkaciⁿ'ga-ma
 we should be You (pl.) make us human we wish. The Indians
 beings

Iqígaⁿ'*fa*i amá wákihídai údaⁿ, *és*kaⁿ pahaⁿ'ga aⁿ'faⁿ'*fa*i *fa*'*ja*,
 Grandfather the pl. they watched good, thus first we thought though,
 sub. over us

6 aⁿ'kajī tégaⁿ há. Dádaⁿ aⁿgúⁿ'ai *és*kaⁿ aⁿ'faⁿ'*fa*i *fa*'*ja*, *ég*içe
 it is not so apt What our own thus we thought though, behold
 aⁿgúⁿ'a-báji kégaⁿ'qtiⁿ' aⁿ'gataⁿ. *É*gaⁿ tēdīhi xī'jī, níaciⁿ'ga
 not our own the objects are we who std. So by the when, person
 just so

wáap'ē çe-má gickaⁿ *és*kana úwáçaxaⁿ'i kaⁿ'bçégaⁿ há. Caⁿ'
 those who go to the ones acting oh that you aid them I hope And
 near them quickly

9 nfkaciⁿ'ga aⁿ'gaçiⁿ' ujan'ge údaⁿ kē e'aⁿ' aⁿgúçigçixídai
 person we who move road good the how we look all around for
 ob. it for ourselves

çá'*ja*, údaⁿ íçéáwáçai kaⁿ'aⁿfaⁿ'*fa*i. Caⁿ' aⁿgúçixídai-bi ehé
 though, good they cause us we hope. And that we have looked I said
 to find it all around for it

tē, kagéha, cētē úckaⁿ çíⁿa aⁿ'gugáçai é awáke.
 the, my friend, that deed your we have faced it I mean it.
 (ob.) toward them

12 *Ie-wyaⁿha said:*—Gaⁿ', kagéha, nfkaciⁿ'ga d'úba çéama çisiçai
 And, my friend, person some these they re-
 (pl. sub.) member
 you

há. Kí wawéçenitaⁿ naí tē aⁿ'çisiçai aⁿ'baçé. Umaⁿ'çínka
 And to work at various you the we think of to-day. Year
 things for us went you

gçéba-dúba tēditaⁿ wajiⁿ'aⁿská' çá'*ja*, nfkaciⁿ'ga égaⁿ íçápahaⁿ-
 forty from the I had sense though, person such I have not
 (time)

15 májī, úckaⁿ waçá'eçē tē. Kí iⁿ'taⁿ wamí aⁿgúⁿ'ai tē kí wamí
 known deed merciful the. And now blood our the and blood
 him,

eçai tē edábe d'úbe-ctē uíhaji çá'*ja*, caⁿ' çá'eáwáçai égaⁿ
 his the also mixed at he does though, yet he pities us as
 (blood) all not follow

wawéçitaⁿ'i. Kí maⁿ'tanhá aⁿmaⁿ'çini tē wáçe amá caⁿcaⁿ'qti
 he works at vari- And wild we walk the white the forever
 ous things for us. people pl. sub.

18 wégaⁿ'*fa*i, kí Wakan'da aká iⁿ'taⁿ wawéçitaⁿ ágaji égaⁿ
 they wish for and God the sub. now to do various has or- as
 us, kinds of work dered him
 for us

wawéçitaⁿ'i. Kí iⁿ'taⁿ nfkaciⁿ'ga-ma maⁿ'çini kēdi maⁿ'bçiⁿ'
 he works at vari- And now the people they walk at the I walk
 ous things for us.

kaⁿbčégaⁿ awáxiwahaⁿ'e há. Qiⁿhá áji bčeiⁿ' čaⁿja, níka-
 I hope I pray for that on my own account Skin differ-ent I am though, per-

ciⁿ'ga qiⁿhá-ská'-ma majaⁿ' maⁿčⁱ'i čan[']di ědi maⁿbčeiⁿ' kaⁿ-
 son those who have white skins land they walk in the there I walk I

bčégaⁿ. Kí wikáge cučé čⁱ' éskana íe edádaⁿ edé kě é 3
 hope. And my friend the one who oh that word what what the he
 has gone to you he says

wadaⁿ'bai égaⁿ cučé. Ěskana níkaciⁿ'ga áta-mácě, íe tě
 he has seen us as he has gone to you (by request). Oh that person ye who are im-portant, the

čénizai učéřaⁿ'i kaⁿbčégaⁿ. Iřígaⁿ'čai bčáda-maji. Níkaciⁿ'ga-
 you take you aid him I hope. Grandfather I do not call him Indian-
 from him by name.

t'ěčě bčáde: éskana řaⁿ'bčęti íe gátě a[']i kaⁿbčégaⁿ. Iⁿwiⁿ'- 6
 slayer I call him oh that I see him in- word those I give I hope. He has not
 by name: deed to him

řaⁿ'ji tě é áwake. Ičádičai amá íe edai tě íe wéčize égaⁿ
 helped the it I mean it. Agent the pl. word what the word he takes so
 me sub. they say from them

aⁿ'daⁿ'be ctěwaⁿ'ji. Wahaⁿ'e háciařąti bčřzegaⁿ wíbčahaⁿ'i
 he does not even look at me. Petition at the very last as I have I pray to you
 taken it (pl.)

cučéačě. 9
 I send it to you.

Big Elk said:—Níkaciⁿ'ga wawéčitaⁿ če čⁱ' enáqtcí
 Person to work at vari- he who is on he alone
 ous things for us his way

Wakan[']da íe tě ána'aⁿ. Wéčigč^a' epá tě Wakan[']da čⁱnké
 God word the obeys it Mind his the God the one
 who

gaqá gaⁿ'čaji tě, údaⁿ tě. Kí majaⁿ' čaⁿ Wakan[']da aká wáxai 12
 to go he does not the, good the. And land the God the made us
 beyond wish not the, ob, sub.

čan[']di "Wíugáce čařickaxe," áji tě Wakan[']da čⁱnké. Čaⁿ' e'aⁿ'
 in the You (shall) consider yourselves did the God the st. And how
 in the way of others, not say one.

níkaciⁿ'ga ukéčⁱ' ctěwaⁿ', e'aⁿ' wáqe-mácě, Wakan[']da čⁱnké
 Indian common even, how ye white people, God the st.
 one

enáqtcí wáxai tě majaⁿ' čan[']di, "Wíugáce čařickaxe tai," áji tě 15
 he only made us the land in the You consider yourselves in the shall, did the
 way of others not say

há Wakan[']da aká. Wakan[']da aká edádaⁿ gáxai tě e-naⁿ'
 God the sub. God the sub. what he has the it only
 made

údaⁿ há. Kí edádaⁿ čat'aⁿ'-macě', iⁿ'cte éčakigaⁿ'qtiaⁿ'i;
 good . And what ye who have abun- as if you are just like him;
 dance,

ádaⁿ níaciⁿ'ga če čⁱ' enáqtcí íe tě éčaná'aⁿ etai. Níaciⁿ'ga 18
 there- person he who he alone word tho you will please listen Person
 fore has gone to him and act ac-cordingly.

u'ágça añ'gaçiⁿ wawéçitaⁿ cuçai. Maja^{n'} çan'di Wakan'da
suffering we who move to work at he has gone Land in the God
various things for us to you.

aká wáxai égaⁿ, é'di aⁿma^{n'}çiⁿi çá^{n'}ja, edádaⁿ añgúçihí-báji.
the made us having, there we have walked though, what we have not suc-
sub. ceeded at.

3 Edádaⁿ añgúçihí-báji ga^{n'}, ca^{n'} níkaci^{n'}ga ukéçiⁿ añ'gaçiⁿ
What we have not suc- as, yet Indian we who
ceeded at move

úçitaⁿ wackáxai. Ga^{n'} píäji[']qti kē-na^{n'} Iygaⁿçai aká úha
work you have made And very bad the usu- Grandfather the to go
(trouble) for us. ally path
along the path

wégaⁿçai, ádaⁿ níkaci^{n'}ga ceçi^{n'} wada^{n'}běqti cuçé, wawéçitaⁿ
wishes for us, there- person that one having really seen has gone to work at
fore mv. near you us to you (by various things
request), for us

6 cuçé. Níkaci^{n'}ga wacka^{n'}jañga-mácé, Wakan'da náhaⁿi-mácé,
has gone Person ye who are strong God ye who pray to him,
to you (by re-
quest).

uíçaⁿi-gä.
help ye him.

Joseph La Flèche said:—Kagéha, maja^{n'} çan'di United
My friend, land in the United

9 States é'di níkaci^{n'}ga-mácé, wíçahaⁿi há. Níkaci^{n'}ga-mácé
States there O ye people! I pray to you (pl.) O ye people!

bçúgaqti wíçahaⁿi há. Ca^{n'} wabágçeze çéçaⁿ cta^{n'}bai çí,
all I pray to you (pl.) And letter this ob. you see it when,

ça'éawaçáçai añga^{n'}çai égaⁿ, iⁿçibaxúti há. Ca^{n'} çé pahan'⁻
you have mercy on us we wish as, we have writ- And this for-
ten to you

12 gadi maja^{n'} çéçandi aⁿma^{n'}çiⁿ té'di, çégaⁿ ctěwa^{n'} aⁿça^{n'}-
merly land in this we walked when, of this at all! we did
sort

bahaⁿ-báji. Ga^{n'} maja^{n'} çan'di Wakan'da aká edádaⁿ ctécté
not know. And land in the God the sub. what soever

aⁿçáte taité, jút'aⁿ wegáxai égaⁿ, aⁿçáte aⁿma^{n'}çiⁿ égaⁿ,
we eat it shall, to have he made for as, we ate we walked as,
bodies us

15 enáqtcí weáwaji^{n'}skä aⁿma^{n'}çiⁿi há. Kí égiçé, níkaci^{n'}ga-mácé,
that alone we had sense by we walked And behold, O ye people,
means of

úckaⁿ gíteqi wackáxai há. Kí wéteqi çí, íniça waçiñ'gai
deed hard for one you make (for) And hard for if, refuge we have none
us us

çí, Iygaⁿçai é'di añgáçai égaⁿ, aⁿwa^{n'}çahaⁿ-na^{n'}i. Kí íe té
if, Grandfather there we go as, we pray to them usu- And word the
ally. ob.

18 wéçiza-báji-na^{n'}i. Kí wéçiza-báji té égiçé aⁿçan'çidaha^{n'}i.
they have not re- usu- And they have not the behold we know it for ourselves
ceived from us ally. taken them from us (or by experience).

Égiçé níkaci^{n'}ga a^{n'}çiⁿ-báji-bi eçégaⁿ aká. Kí níkaci^{n'}ga
Behold human beings that we are not they are thinking it. And human beings

aⁿ ʕiⁿ-báji eʕégaⁿ tē, aⁿ ʕaⁿ ʔiɕahaⁿʔi há, ádaⁿ, níkaciⁿʔga-mácě,
 we are not they the, we know it for our- there- O ye people,
 though it selves fore,

ʕimacě-ʔáɕiⁿ caⁿgáɕai ʔi, Iɕigaⁿ ʕai wábatʔu-naⁿʔi: “Í-bajji-gă,”
 towards you (pl.) we go to you when, Grandfather blocks our usu- Do (ye) not be
 ally: coming,

é égaⁿqtiaⁿʔi. “Níkaciⁿʔga wíkaⁿbɕai-máji,” é égaⁿqtiaⁿʔi. Caⁿ 3
 he it is just so. Human beings I do not wish for you he it is just so. Yet
 says (to be), says

éskana ʕaʔéawaɕaɕa-bádaⁿ ʕéɕutaⁿ ʕéɕé níkaciⁿʔga uhéawaɕaɕai
 oh that you pity us and (pl.) from this time human beings you admit us (to be)
 onward

aⁿgaⁿʔai. Kí caⁿ níkaciⁿʔga aⁿ ʕiⁿ tédíhi, éskana ciⁿgajiⁿʔga
 we wish. And yet human beings we are by the oh that child
 time,

aⁿgúⁿai ctéwaⁿ gisiɕé-naⁿ caⁿcaⁿ kaⁿʔaⁿɕaⁿɕai, níkaciⁿʔga 6
 our even he re- usu- always we hope, human being
 members ally

wackáxai tédíhi ʔi. Kí níkaciⁿʔga uáwagiɕaⁿʔi ʕiⁿ enáqtci
 you make us by the when. And person he helps us the mv. he only
 time one

úckaⁿ tē gáxaji te há. ʕisiɕai égaⁿ úckaⁿ tē gáxe te há;
 deed the he will not do it He thinks as deed the he will do it
 of you

“Iⁿwiⁿʔaⁿ tá ama,” eʕégaⁿ égaⁿ, gáxe te há; ádaⁿ éskana 9
 They will aid me, he thinks as, he will do it there- oh that
 fore

uʕéɕaⁿʔi kaⁿʔaⁿɕaⁿɕai. Éskana, kagéha, Wakanʔda aká nánʔde
 you aid him we hope. Oh that, my friend, God the sub. heart

ɕiɕiɕa ɕiɕiɕiba-bádaⁿ aⁿgú aⁿɕaⁿʔai tē nánʔde ɕiɕiɕa tē uɕé
 your he pulls it and (pl.) we we speak the heart your the they
 open for you enter

kaⁿʔaⁿɕaⁿɕai. Caⁿ níaciⁿʔga Tibbles aí ʕiⁿ íe wiⁿáqtci ctéwaⁿ 12
 we hope. And person Tibbles the one word just one even
 mv. who is called

wágazuáji áɕadáji ebɕégaⁿ. Wágazúqti uɕiɕai há, kagéha.
 not straight he does not I think it. Very straight he has told my friend.
 mention to you

Wagíja-báji-gă. Wádaⁿbai égaⁿ uɕiɕai. Wádaⁿbai égaⁿ,
 Do not doubt the things he tells. He has seen us as he tells it He has seen us as.
 he tells to you

íbahaⁿʔi égaⁿ, wéɕitaⁿʔi: wéteqi tē wéɕitaⁿʔi há. Caⁿ ʕaʔéawa- 15
 he knows it as, he works for hard for the he works for . And you pity
 us us us

ɕaɕa-ba éskana uʕéɕaⁿ kaⁿʔaⁿɕaⁿɕai, níkaciⁿʔga nánʔde-údaⁿ-
 us and oh that you aid we hope, people ye who have good
 (pl.) him

mácě.
 hearts.

Two Crows said:—Kagéha, níkaciⁿʔga uáwaɕákie né ɕáɕiⁿ- 18
 My friend, person you talked to us you who were
 going

ceɕaⁿ, níkaciⁿʔga ɕéama aⁿbaɕé ɕisiɕai égaⁿ, wáiⁿɕibaxúí
 in the person these to-day they remem- as, we have written
 past, ber you to you about sev-
 eral things

- hă. Aⁿčisičĕ-naⁿ caⁿcaⁿ'qtiaⁿ'i hă. "E'aⁿ aⁿčína'aⁿ tai édaⁿ,"
 We think of usu- always How we can hear from ? (in so-
 ally him liloquy),
- aⁿčáⁿ'čĕ caⁿ'caⁿqti aⁿ'čĭⁿ'i hă. Caⁿ' nĭkaciⁿ'ga Wakan'da
 we think always we are And person God
- 3 wánaⁿhăⁿ-mácĕ, bĕúgaqti učĭŕaⁿ'i kaⁿ'aⁿčáⁿ'čai. Íe čĭčĭŕa kĕ
 you who pray about all they help We hope. Word your the
 different things, you (s.)
- éskana íusičtaⁿ'jĭ čĭgaxe kaⁿ'aⁿčáⁿ'čai. Kĭ čĕčĭ nĭkaciⁿ'ga
 oh that not lying they make we hope. And here Indian
 (regard) you
- ukéčĭⁿ amadítaⁿ júčat'aⁿ wagácaⁿ né égaⁿ. Judge Dundy é
 common from the (pl.) you had a traveling you so. Judge Dundy he
 body go
- 6 wéčĭgčáⁿ eŕá tĕ údaⁿ hégajĭ égaⁿ aⁿčáⁿ'ničai hă. Ědíhi ŕĭ,
 decision his the good very as we take refuge That being the
 in it case,
- "Wéudaⁿ jĭn'ga etégaⁿ áhaⁿ," aⁿčáⁿ'čai. Kĭ účkaⁿ kĕ 'íčáčĕ
 good for us a little apt ! (in so- we think. And deed the you
 liloquy), speak about
- né kĕ wiⁿ'čakájĭ tĕ čĭngĕ'qtiaⁿ'i. Bĕúgaqti ícpahaⁿ'qti égaⁿ
 you the you do not the there is none at all. All you know it well as
 went speak truly
- 9 né, čĭja-bájĭqtiaⁿ' etaí. Iŕígaⁿ'čai čĭnké čĭja ctéctĕwaⁿ, weá-
 you they should not doubt you Grandfather the st. he even if, he does
 went, at all. one doubts you
- bahaⁿ-bájĭ hă. Čĭ weácpahaⁿ'i égaⁿ 'íawačáčai. Kĭ Iŕígaⁿ'čai
 not know us You you know us as you talk about us. And Grandfather
- čĭnké wagáqčáⁿ eŕá amá íusičtaⁿ'čĕ'qtiaⁿ'i. Kĭ Iŕígaⁿ'čai
 the st. several his the pl. they really caused him to And Grandfather
 one sub. tell a lie.
- 12 čĭnké, "Nĭkaciⁿ'ga ukéčĭⁿ-ma gíudaⁿ'qti wačáxe," ečĕgaⁿ tĕ hă.
 the st. The Indians very prosperous I have made he has thought
 one, them, it
- Gaⁿ'ŕĭ wegáxai čáⁿ'ja, ědíti ŕĭ, wegáxa-bájĭ, čĭcéčáⁿ-naⁿ'i
 And then he does it though, by the when, they do not do it usually
 for us time it has come hither for us, to pieces ally
- wagáqčáⁿ eŕá amá. Kĭ Iŕígaⁿ'čai čĭnké gíudaⁿ wegáxe-naⁿ'i
 servant his the pl. And Grandfather the st. good for he makes it usu-
 sub. one one one ally
- 15 čáⁿ'ja, íčádičai amá ědíti údaⁿ tĕ é čĭzé-naⁿ'i, aⁿgú u'ágčá-
 though, agent the pl. by the good the it they usu- we suffering
 sub. time it has come hither take it ally,
- naⁿ' aⁿ'čĭⁿ'i hă. Gaⁿ'ŕĭ Iŕígaⁿ'čai čĭnké wagĭbaxu čĕčai tĕ'di,
 usu- we are And then Grandfather the st. to write differ- they when,
 ally we are one ent things to him send off
- údaⁿ'qti aⁿ'čĭⁿ'-bi é gĭbaxu čĕčĕ-naⁿ'i hă íčádičai amá, íusičtaⁿ
 very good that we are it they write they usu- agent the pl. they tell
 ally send to him ally him sub., lies
- 18 hégá-bájĭ hă. Gaⁿ'ŕĭ Iŕígaⁿ'čai čĭnké údaⁿ'qti wegáxai 'íčai
 not a few And then Grandfather the st. very good to do for us he
 one promised

tečaⁿ'ja, caⁿ' ičádičai amá údaⁿ wegáxa-bi ečégaⁿ-naⁿ' téč
 though, yet agent the pl. good that they have he thinks usu- it is
 in the past sub. done for us it ally the

há. "Údaⁿ tē čizé-naⁿ'i čaⁿ'ja, caⁿ' piáji tē-naⁿ' áhucígai,"
 Good the they usu- though, yet bad the usu- they persist
 take it ally in (saying)

ečégaⁿ-naⁿ'i tē, Iřgaⁿ'čai aká. Kī údaⁿ Iřgaⁿ'čai 'ípe tē 3
 he thinks usu- the, Grandfather the sub. And good Grandfather prom- the
 ally ised

wegáxa-báji-naⁿ'i égaⁿ, ucté amá naxíde-čingé-naⁿ'i há Caaⁿ'
 they do not do usu- as, remain the are disobedient usu- há Dakota
 for us ally ones who ally

amá. Kī gagégaⁿ gě wéteqi gě Iřgaⁿ'čai naⁿ'aⁿ' in'gaⁿ'čai
 the pl. And like those the pl. hard for the pl. Grandfather to hear we wish for
 sub. in. ob. me in. ob. it him

égaⁿ, ičádičai amá baxú aⁿ'waⁿ'ci-naⁿ'i. Ičádičai amá baxú 6
 as, agent the pl. to write we employ usu- Grandfather the pl. to write
 sub. them ally sub.

aⁿ'waⁿ'ci ctěwaⁿ' égiče wébaxu-báji-naⁿ'i; wébaxú-bi áf
 we employ notwith- behold they do not write usu- that they have they
 them standing; for us ally; written for us say

ctěwaⁿ', wiń'ka-báji-naⁿ'i há ičádičai amá. Iřgaⁿ'čai wagá-
 notwith- they do not speak nau- agent the pl. Grandfather serv
 standing, truly ally sub.

qčaⁿ' eřá amá naⁿ'aⁿ' in'gaⁿ'čai égaⁿ, wáin'čbaxúí há. 9
 ant his the pl. to hear we wish for as, we write to you
 sub. it him him about several things

Mazi-kide said:—Kagéha, čé aⁿ'ba gě wagácaⁿ ne tē aⁿ'ba
 My friend, this the days traveling you the day
 go

ičaugče čisíčé-naⁿ'i čikáge amá. Aⁿ'cte ičádi wagácańgíčé
 throughout they think usu- your the pl. As if his father he causes his own
 (or, every) of you ally friend sub. to travel

égaⁿ'qtiaⁿ'i: "Eⁿ'aⁿ' aná'aⁿ' etédaⁿ," ebčégaⁿ aⁿ'ba ičaugče. Éska 12
 it is just so: How I hear it apt? (in I think it day throughout Oh that
 soliloquy). (or. every).

wikáge ukét'aⁿ kaⁿ'aⁿ'čaⁿ'čé-naⁿ'i. Wadaⁿ'bai égaⁿ cučé,
 my friend succeed we hope usu- He saw us as he has
 ally. gone to you (by
 request),

Wakan'da wáčahaⁿ níkaciⁿ'ga-mácě, wawíue-macégaⁿ, éskana
 God to pray vari- O ye people, lawyer ye who, oh that
 ous prayers to likewise

učéřaⁿ kaⁿ'aⁿ'čaⁿ'čai. Éska inířawáčé tē ukét'aⁿ kaⁿ'aⁿ'čaⁿ'čai. 15
 you aid we hope. Oh that capable of sus- the he acquires we hope.
 him taining life it

Taⁿ'waⁿ-gaxe jĩnga said:—Kagéha, caⁿ' níkaciⁿ'ga-ma wábča-
 My friend, in fact the people I pray to

há čéáčé íe wiń'áqtcí. Caⁿ' níkaciⁿ'ga edádaⁿ wíučakíai ří,
 them I send word just one. And person what you (pl.) speak if,
 away to them about it

učéřakíkie-mácě, Wakan'da wáčahaⁿ-mácě edábe, wíbčahaⁿ'i 18
 O ye who speak to one an- God ye who pray various also, I pray to you
 other about it, prayers to him (pl.)

bčúgaqti. Níkaci^{n'}ga ukéčⁱ bčúgaqti číčiha^{n'}i tē hā, uáwa-
all. Indian common really all they have prayed to you O ye

čagixā^{n'}i-máčě. A^{n'}ba gě wabčítaⁿ-naⁿ-ma^{n'} ctěwa^{n'}, níka-
who aid us. Day the pl. I usually work at differ- even if, per-
in. ob. ent things

3 ci^{n'}ga wagácaⁿ če čⁱ gčⁱ xī, edádaⁿ íe údaⁿqti ačⁱ gčⁱ
son traveling he who has he when, what word very good he brings
gone returns

ka^{n'}ebčégaⁿ-qti-naⁿ-ma^{n'}, asíčě-naⁿ ca^{n'}caⁿ. Edádaⁿ ctětěwa^{n'}
I am usually earnestly hoping it, I think usu- always. What soever
of him ally

sagíqti ukét'aⁿ gčⁱ ka^{n'}aⁿčai^{n'}, ebčégaⁿ. Kī ciñ'gajin'ga
very firm he acquires he we hope, I think it. And child
returns

6 wiwíña sagíqti maja^{n'} čan'di i^{n'}najiⁿ kaⁿbčégaⁿ.
my very firmly land in the he stands I hope.
for me

*Jačⁱ-naⁿpajⁱ said:—*Kagéha, wačnítaⁿ né tē éskana níka-
My friend, to work at you the oh that in-
various went
things

ci^{n'}ga ukéčⁱ úwačagixā^{n'} údaⁿqti učáket'aⁿ čagčⁱ kaⁿbčégaⁿ.
dian common you aid them very good you acquire it you re- I hope.
turn hither

9 Níkaci^{n'}ga waúe-máčě učéxaⁿ-máčě, éskana wacka^{n'}qti učé-
Person O ye lawyers O ye who help him, oh that making a great you
effort render

xaⁿqti kaⁿbčégaⁿ wíbcáha^{n'}i hā. Níkaci^{n'}ga céčⁱ wéteqi kē
him much I hope I pray to you (pl.) Person that mv. hard for the
aid ob. us

íba^{n'}hā^{n'}i égaⁿ wéčitaⁿ cučaiⁿ.
he knows it as to work for has gone
us to you.

12 *Wadžepa said:—*Iáča-máji ča^{n'}ja, íe bčúga wiwíña, i^{n'}caⁿ hā.
I have not though, word all my own, I agree
spoken about it to them

NOTES.

22, 2, čai. G. thought that it should read, "ačai," but that means, *he goes* or *went of his own accord*. With "čai" compare the use of "cuče" instead of "cučai," 21, 4, 23, 4, 24, 5, and 27, 13, confirmed by W.

21, 13, uckaⁿ čijai, etc. The idea is: I have attained to the afore-said stage of civilization, but the President ignores it (or, opposes it), acting just as if he meant to say, "I do not wish you Indians to live as white people!"

22, 7-8, niaciⁿga wačap'ě če-ma, etc. W. changed it to, niaciⁿga
people

wačap'ě če-ma gick' úwačakiaí kaⁿbčégaⁿ hā, "I hope that you will
you are near you those quick you talk to I hope
them go who them

speak very soon to those people near you, to whom you go. But that

hardly agrees with the context, as Na^pewačě was not addressing Mr. Tibbles but all the white people.

23, 13. Supply "tai," after "čaḡickaxe," as in 23, 15. Waxai in 23, 13, refers to the Indians alone, but, in 23, 15, to all races, including white people, Indians, etc.

23, 15-16, aḡi tě hă Wakanda aka. If "aḡi" be retained, change "aka" to "čičke," ortherwise "aḡi" should be changed to "a-baḡi" before "aka."

25-27. Two Crows' words were addressed directly to Mr. Tibbles; but some of the speakers addressed the white people of the United States.

26, 9, *et passim*. Iḡigaⁿčai čičke. Used correctly in 26, 10-11, and 26, 16, where it is the ob. of verbs. It can be changed to "Iḡigaⁿčai aka" in 26, 12; but that requires "ečegaⁿi" after it, instead of "ečegaⁿ." In 26, 14, čičke should be "aka" before "wegaxe-naⁿi;" and in 26, 18, "aka" should be used before "ičai." Had "iče" been used there "čičke" might stand, provided that *action by request* or *permission* was referred to. W. said that Two Crows spoke hurriedly, when he used "čičke" for "aka;" and had he reflected he would have used the latter. G. said that Two Crows used Iḡigaⁿčai čičke because *he did not see* the President, but this is inconsistent with his use of "Iḡigaⁿčai aka" in 27, 3.

27, 4, wegaxa-baḡi refers to the acts of Indian agents, not to that of the President.

27, 17, wiučakiai refers to Congress.

Since this letter was written the author has talked with several Omahas, including four of the men who dictated parts of this letter. Judging from what they say, they have had reason to change their opinion of Mr. Tibbles, who has married a daughter of the late Joseph La Flèche, and has been residing among the Omahas for several years.

As the author has not returned to the Omahas since he left them in 1880, all subsequent information respecting the tribe has been gained from letters and from Omahas who have visited Washington.

TRANSLATION.

(Duba-maⁿčičiⁿ said:)—My friends, ye persons who are the principal ones of the whole country, I think of you to-day, and so I petition to you. O ye people, O ye who understand something, a man who knows about us and who understands our troubles in this land has gone to you for the purpose of working for us. I refer to Mr. Tibbles. I hope and pray that you may accept his words and help him! As he understands some of the ways of all of us Indians, he has gone to you to accomplish something for us; but if he works alone we fear that he will fail. Therefore, O ye people, if you aid him, and all of you succeed in doing something for us, I may hope to continue to work for myself with much gladness in this land. It is wrong for those people

who do not know our ways to doubt what Tibbles tells. But what Tibbles says he says because he has indeed gone to you to right the wrongs of us Indians.

(Sĩnde-xaⁿxaⁿ said:)—My friend, as I think to-day of the principal people who are intelligent, I will petition to them. A man has gone hence to you, and he has gone with a full knowledge of our troubles, for he has seen us with his own eyes. In former days I never saw even one man who did such a thing; but just now I see the deed (done). I mean Tibbles. O ye people, I petition to you because I hope that when he tells you about all the things that are difficult for us, you will accept them from him. Notwithstanding those who know nothing about our difficulties doubt him, as he knows about us, you will please accept his words. The President does not have a full knowledge of our trouble, and though he has the oversight of us, behold, he wishes us to die! But as we wish to live, we pray to you, O ye persons who help us! I am undertaking one thing; I am learning to do various kinds of work. I have accepted all your customs. But though I have done this, the President acts just as if he was saying, "I do not wish you (Indians) to live as white people!" I think of the man who is going hence to-day. O ye great men, I think of you all. Perhaps you think that you have persevered (in our behalf); I send to you to beg you to persevere again.

(Naⁿpewačẽ said:)—My friend, to-day I think more of those who pray (than of any others). We hope that you may accept all the words of this man who is going, and that you may act accordingly. He goes to work for all the tribes of Indians. And when you succeed, and it is settled in a very satisfactory manner for us, O ye who work for us Indians, we ought to be human beings. We desire you to make us human beings! We used to think that the oversight which the President exercised over us Indians was a good thing, but now it is not apt to be so. We used to think that something was ours, but behold, we are virtually not their owners. If that be the case, I hope that you will do your best very soon to aid those who have been approximating to you. Though we Indians have been looking all around in search of the good road for ourselves, we hope that they may cause us to find the good (close at hand). My friend, when I said that we had looked all around for it, I referred to our having faced toward your methods, those good things.

(Le-uqaⁿha said:)—My friend (Tibbles), some of these Indians remember you. We think of you to-day, because you went to work at various things for us. Though I have had sense for forty years, I have not known a person who resembles him (Tibbles) in doing kind acts. And now, though he does not at all belong to those who have in their veins our Indian blood mixed with the blood of another race, yet he pities us and works at various things for us! The white people have always wished us to continue wild; but now God has ordered him (Tibbles) to do various kinds of work for us, and thus he does. And now, as I

hope that I may live as the other people of the country do, I pray for that on my own account. Though I have a different skin, I hope that I may live in the land as do the people with white skins. The words spoken by my friend who has gone to you are in accord with what he has seen among us. O ye chief men, I hope that you may accept the words and help him. I do not mention the President by that name; I call him the "Slayer of Indians!" I wish that I could see him face to face and give him these words! I refer to his not helping us. He accepts what words the agents say, but he does not even look at us! I have taken my place at the very end of the petition, and thus I send to you to pray to you.

(Big Elk said:)—The man who is now on his way (to the East) is the only one who has obeyed God's words. He has not wished to transgress the commandments of God: it is good. When God made us in this country, He did not say, "You shall regard yourselves in the way of others." God did not say this to any race of people, whether they were Indians or white people, such as you are. Only that which God made is good. And you who have an abundance of possessions, are, as it were, just like Him; therefore please listen to the words of no one except the man who has gone hence (to you). He has gone to you to rectify several matters for us who are suffering. God made us in this country, and though we have continued in it, we have not succeeded at anything. Because we have not succeeded at anything you have made trouble for us Indians! The President desires us to go in the way in which there are usually very bad things. Therefore this man, who has really seen us, has gone to you to rectify several matters for us. O ye very strong men, O ye who pray to God, help him!

(Joseph La Flèche said:)—My friends, ye people who dwell in the country of the United States, I petition to you! O all ye people! I petition to you. We write to you because we wish you to pity us when you see this letter. In former days, when we dwelt in this land, we did not know of anything whatever like this! As God made various things for us to eat in this country, we continued to eat them; and we had sense enough for this, if for nothing else. And behold, O ye people, you have brought on us a great trouble! And when we had trouble, and were without a refuge, we used to go to the President and petition to him. But he made it a rule not to accept our words. At length we learned this by experience. Behold, thought we, he does not regard us as human beings! We know for ourselves that he does not regard us as human beings; therefore, O ye people, when we start to go towards you, the President usually blocks our way! He acts just as if he was saying, "I do not wish you to be human beings." Still, we wish you to pity us, and from this time forward to acknowledge us to be human beings! And we hope that by the time that we are looked upon as human beings he may always think of our children (even if he has not paid any attention to us). The man who is aiding us can not accomplish

this business alone. He undertakes it because he thinks of you. He thinks, "They will aid me," and so he does it. Therefore we hope that you will aid him. O friends, we hope that God may open your hearts, and that our thoughts may enter your hearts. I do not think that this man called Tibbles has spoken even one false word. Friends, he has told you nothing but the truth. Do not doubt his words! He tells you what he has seen among us. He is trying to right our wrongs, after seeing us and gaining a knowledge of us. O ye people with good hearts, we hope that you will pity us and help him!

(Two Crows said:)—My friend, you who were going after talking to us, as these men remember you to-day, we have written to you about several things. We are ever thinking of you. We are always thinking, "How can we hear from him?" We hope that all those who pray to God about different things may help you. We hope that they may regard your words as true ones. You have gone on a journey just as if you had been born here among us Indians! We take refuge in Judge Dundy's decision, as it is very good. That being so, we think "It may be better for us!" There is no part of this matter about which you went to speak of which you do not speak truly! You knew all about it before you went, so they ought not to doubt you at all. Even if the President doubts you, he does not know about us. You know about us, so you talk about us. The servants of the President have really caused him to tell a lie! The President has thought, "I have made the Indians very prosperous." And then, though he has done something for us (*i. e.*, ordered it to be done), by the time that it gets here, it is not done for us, as his servants pull it to pieces! Though the President may usually do what is for our good, the agents abstract the good when it gets here, and we suffer. And when the agents send to the President a report, they report to him that we are doing very well: they tell great lies! And as the President promised in the past to do what was good for us, he thinks that the agents have done so for us. The President thinks, "Though they generally get what is good, they persist in saying what is bad." And as the agents do not carry out the good promises made to us by the President, the rest of the Indians, the Dakotas, are disobedient. And as we desire the President to hear about our troubles such as these, we employ the agents to write. Though we employ the agents to write (to the President about these things), behold, they do not write for us! Notwithstanding they say that they have written for us, the agents do not speak the truth. As we wish the President to hear about his servants, we write to you about these things.

(Mazi-kide said:)—My friend, throughout all the days that you are traveling (for us), those who are your friends are thinking about you. It is just as if one would cause his father to go on a journey. We think throughout the day, "How can I hear from him?" We hope, "Oh that my friend may succeed!" He has gone to you (white people) after

seeing us. O ye people who pray various prayers to God, and O ye lawyers, we hope that you will aid him! We hope that he may acquire something by means of which we may live!

(Little Village-Maker said:)—My friend, I send but one word as my petition to the people. I petition to all of you, both to you who pray various prayers to God and you who speak to one another about the business of the country (in Congress). All the Indians have really prayed to you, O ye who aid us! Even if I work at different things every day, I am earnestly longing for the return of the man who has gone on a journey, hoping that he may bring back some very good words. I am always thinking of him. I think that we (all) hope that he may succeed in bringing us something or other which may be of lasting benefit to us. I hope that my children may never be disturbed in the possession of the land.

(ƆaƆiⁿ-naⁿpaǰi said:)—My friend, you went to work at various things for us, and I hope that by your aid to the Indians you may succeed in bringing back something very good. O ye lawyers who aid him, I pray to you. I hope that you may persevere and render him much assistance! That man who has gone (to you) knew about our troubles before he started; and he has gone to you to work for us.

(Wadjepa said:)—Though I have not spoken about (anything), all the words are mine, and I agree to them.

JOHN SPRINGER TO JOHN PRIMEAU. SEPTEMBER 11, 1879.

Kagéha, aⁿƆina'aⁿ-baji'-qtiaⁿ Ɔáci. WabáƆeze waƆá'ia'ǰi.
 My friend, we have not heard from you a long Letter you have not
 at all time. given us.

Wa'ú wiwípa Zuzéte Ɔina'aⁿ gaⁿ'Ɔai. Miⁿ'ǰiŋga aŋǰúpai
 Woman my Susette to hear wishes. Girl our
 from you

ǰiŋǰá Ɔinké wakéga iⁿ'teaⁿ. Maⁿteú-náǰiⁿ amá cagƆai. Wá- 3
 small the one who is sick now. Standing Bear the mv. has gone I pur-
 sub. back to you.

bǰiqe pí éde naxídeƆiŋ'ge gaⁿ' íe tē aⁿ'na'aⁿ-báǰi, wábƆíesa
 sued I but disobedient as word the he did not hear me, I spent more
 reached him had intended

agƆí. Kí úckaⁿ tē Ɔí'áqti caⁿ' agƆai. E'aⁿ' maⁿ'ǰuiⁿ' tē
 I re- And deed the failed in al- yet went back. How you walk the
 turned hither together

iⁿwiⁿ'Ɔa íƆa-gǎ. Maⁿteú-naⁿ'ba iǰiŋ'ge Caaⁿ'aƆa Ɔé gaⁿ'Ɔai 6
 to tell it to send Two Grizzly bears his son to the Da- to go wished
 me hither. kotas

éde, Ɔí'Ɔa. ÍƆádiƆai amá uƆí'agái.
 but, he failed. Agent the sub. was unwill-
 ing.

NOTES.

33, 4. For "wábçíesa," W. and G. read, "wábçí'a," or, "wábçíc'a,"
I failed to accomplish anything.

33, 6. Maⁿteu-naⁿba, better known among the people of Nebraska
as "Yellow Smoke."

33, 7, çíc'a. Accented peculiarly. G. said it should be, çíc'á hă, the
regular pronunciation.

Standing Bear refused to remain any longer at Decatur, so despite
the advice of the author, who was acting according to instructions
from Standing Bear's friends at Omaha, he started for his old home
on the Niobrara River. He was pursued by John Springer, an Omaha
policeman, who tried to bring him back. Standing Bear defied him,
showing Judge Dundy's decision. John was obliged to let him go.

TRANSLATION.

My friend, we have not heard from you at all for a long time. You
have not corresponded with us. My wife Susette wishes to hear from
you. Our younger daughter is sick now. Standing Bear has started
back to you. I pursued him and overtook him, but he was disobedient
and would not listen to my words; and so, after spending more time
than I had intended, I had to come back without him. Although his
affair was far from being settled, he started back to his old land. Send
and tell me how you are. Two Grizzly Bears' son wished to visit the
Yanktons, but he failed, as the agent was unwilling for him to go.

TO REV. JOHN C. LOWRIE, NEW YORK, FROM TWO CROWS AND
OTHER OMAHAS. SEPTEMBER 16, 1879.

Kagéha, wáiⁿçibaxúi hă. Caⁿ íe djúbaqtci aŋgúçikié
O friend! we write to you on various subjects . And word very few we speak to you

cúçeaⁿçě taŋ'gataⁿ. Caⁿ úckaⁿ pahaŋ'gadi 'iaⁿçě taŋ'gataⁿ
we will send to you. And deed formerly we will speak of it

3 hă. Úckaⁿ pahaŋ'gadi wabágçeze áçade íí tě 'iaⁿçě taŋ'gataⁿ
. Deed formerly book reading house the we will speak of it

hă. Íⁿ'çte, kagéha, pahaŋ'gadi wabágçeze áçade íí tě waçá'í
. As if, O friend, formerly book reading house the you gave it to us

tě, weçéckaxái hă. Kí caⁿ údaⁿqti aⁿçáⁿbahaⁿ-bají'qtiaⁿi
the, you made it for us . And yet very good we did not know it at all

6 çáⁿ'ja, caⁿ 'é'di çin'gajin'ga najiⁿ'a'wan'kiçě-naⁿ'i. Íⁿ'taⁿ
though, yet there child we caused them to stand usu- ally. Now

wabágçeze áçade tě enáqtci údaⁿ tédegaⁿ aⁿçáⁿbahaⁿ'i hă;
book reading the it only good has been apt we know it .

ádaⁿ aŋgaⁿ'čai héga-aⁿ'čaiⁿ-báji wabágčeze áčade tē. Gaⁿ'
 there- we desire it we are not a little book reading the And
 fore ob.

“Caⁿ' wabágčeze áčade ŋi tē' údaⁿ'qti ciŋ'gajiŋ'ga amá najiⁿ'i
 At any book read- house the very good child the pl. stand
 rate ing sub.

áhaⁿ," aⁿ'čaiⁿ'čai há. Ki caⁿ' wabágčeze áčade tē čapiqti 3
 ! we think . And yet book reading the speaking it
 very well

waséyaⁿ ačai- de ébéwaⁿ'i éiⁿ'te wabágčeze áčade ŋi tē
 rapidly they when who caused it it may book reading house the
 went (the trouble) be

čicéčaⁿ'i. Gaⁿ' ičadičai amá wáčiⁿ, ciŋ'gajiŋ'ga aⁿ'ba hébe
 was broken And agent the pl. had them, child day part of
 up. sub. it

wabágčeze áčadewákičai. Ki čéama ciŋ'gajiŋ'ga-ma pa- 6
 book caused them to read. And these the children be-

haŋ'ga wabágčeze áčade amá niⁿ'ja amá gčéba-čáde ki
 fore book read the pl. alive the ones sixty and
 sub. who

é'di sátāⁿ. Ie čapi, wabáxu ctēaⁿ'i. Ie čapi čanká editaⁿ
 on it five. Lan- speak they even write (letters). Lan- speak they who
 guage well, well guage well from
 (them)

wiⁿ' Iŋgaⁿ'čai iéskā; čí editaⁿ wiⁿ' wabágčeze wéčade 9
 one Grandfather (his) inter- again from one book reads for
 preter; (them) them.

há. Čí editaⁿ naⁿ'bá jaⁿ'čitaⁿ'i há, čí čábčiⁿ wáqe ŋi gáxe
 . Again from (them) two work as car- and three white house to
 penters people make

fbahaⁿ'i há. Čí editaⁿ čábčiⁿ maⁿ'zégáxai há. Čí editaⁿ
 they know . Again from (them) three work as blacksmiths . Again from
 (them)

wiⁿ' účiqúbadi wačitaⁿ há. Ki iⁿ'tcaⁿ Quaker-má wáčiⁿ tē 12
 one at the grist mill works . And now the Quakers have had the
 them

cetaⁿ' wiⁿ'áqtcietē wáqe ía-báji: maⁿ'zěskā tē u'aⁿ'čingē'qti
 so far even only one white do not speak money the all in vain
 people the language:

uqpáčē, edádaⁿ ctéctēwaⁿ íxixáxa-báji. Ki pahaŋ'ga tē údaⁿ
 fell down what soever they did not make And before the good
 (=lost), by means of it.

ínahiⁿ tédegaⁿ', wéčicéčaⁿ égaⁿ wéča-báji héga-báji. Úckaⁿ 15
 indeed was apt, but, they broke it as we are sad very. Deed
 up for us

pahaŋ'ga tečaⁿ' čí é'qti aŋxíxaⁿ'čai. Ki éskaⁿ Iŋgaⁿ'čai aká
 before the again that we desire for And probable Grandfather the
 (past) very thing ourselves. (or, per- sub.
 haps)

uáwagixaⁿ'i ečégaⁿ'wáčē. Ki čí éskana, kagéha, uáwáčagi-
 he helps us is reasonable. . And again oh that, O friend, you help

xaⁿ'i aⁿ'čaiⁿ'čai. Pahaŋ'gadi uáwáčagixaⁿ'i égaⁿ čí iⁿ'tcaⁿ 18
 us we think. Formerly you helped us as again now

uáwáčagixaⁿ'i aŋgaⁿ'čai. Iⁿ'cte taⁿ'waⁿ'gčpaⁿ čaⁿ' wabágčeze
 you help us we desire. As if tribe the book

áçade tẽ ĩgiúdaⁿ taté náçáⁿqti aⁿdaⁿbe eáwagaⁿ'i, ádaⁿ
 reading the shall be for its good shining very we see it we are so, there-
 brightly fore

añgaⁿ'ça-qtiaⁿ'i. *Day school* tẽ añgaⁿ'ça-báji.
 we strongly desire it. Day school the we do not desire.

NOTE.

This letter was dictated to the author at the Presbyterian mission house, twelve Omahas being present.

TRANSLATION.

O friend, we write to you on various matters. We will send to you to speak to you a very few words. We will speak about something that was done formerly. We will speak about the school-house that was formerly in operation. When you, O friend, gave us a school-house, it was as if you made it for us. And though at that time we did not know at all that it was a very good thing, yet we generally put the children there. Now we know that the sole tendency of education at that time was towards improvement. Therefore we are not a little anxious for education (for the children). We think, "The children fare very well when they stay at the school-house!" And yet when the children were learning to speak English very well, and were improving rapidly, from some cause or other the school-house was broken up! And then the agents took the control, making the children study for half a day. Now there survive sixty-five of those who formerly learned at the boarding-school. They speak English, and they even write letters. Of those who speak English, one is a Government interpreter, one is a school teacher, two are carpenters, three know how to put up houses, three are blacksmiths, and one works at the grist-mill. And now, of those who have attended school since the Friends took control, not even one speaks English! The money has been expended all in vain. They have not made anything for themselves out of it. And what was in existence formerly was truly good in its tendency, but as they have broken it up to our disadvantage, we have been greatly displeased. We desire for ourselves that very thing which was here formerly. And it is reasonable to think that the President will aid us to get this. O friend, we think that you will help us. As you aided us formerly, so we desire you to aid us now. With reference to the boarding school, we regard it as something that is shining very brightly, and which must be for the good of the people. Therefore we strongly desire it. We do not want the day schools.

HUPEÇA TO WILLIAM M'KIM HEATH. OCTOBER 1, 1879.

Kagéha, aⁿbaçé waqiⁿha çáⁿ ðaⁿ ðaⁿ'be. Kagéha, níkaciⁿ'ga
 My friend, to-day paper the I have seen it. My friend, people

nankácé, éskana aⁿçtaⁿ'bai kaⁿbçégaⁿ, cí wiðaⁿ'bai kaⁿbçégaⁿ.
 ye who, oh that you see me I hope, again I see you (pl.) I hope.

Níkaciⁿ'ga-mácé, waçaxigçitaⁿi tē qtáwiçai égaⁿ égimaⁿ há. 3
 O ye people. you work for your- selves the I love you as I do that (pl.)

Wanáuské wégaⁿ'ze gçéba-naⁿ'ba uáji, údaⁿ'qti dáxe. Wataⁿ'zi
 Wheat measure twenty I sowed, very good I did. Corn

wégaⁿ'ze gçéba-çábçíⁿ uáji; nú wégaⁿ'ze gçéba-naⁿ'ba; majaⁿ'qé,
 measure thirty I po- measure twenty; onion,
 planted; tato

núgçé, haⁿbçíñ'ge, bçúga údaⁿ'qti dáxe Lí çtí wiⁿ' açídaxe, 6
 turnip, beans, all very good I did. House too one I made for myself,

údaⁿ'qti, éde iⁿ'naçíñ'ge. Kúkusi gçéba wábçíⁿ, çeskā-miⁿ'ga
 very good, but it was burnt Hog ten I have them, cow

wiⁿ'áqçei, miⁿ'xa dúbá wábçíⁿ; zizíka wiⁿ'áqçei: céná wéçaxi-
 just one, goose four I have the n: turkey just one: enough you make for yourself

çkaxai gē é éskana ebçégaⁿ, kagéha, iⁿ'çtaⁿ'qçei wábçíⁿ. 9
 by means the pl. that perhaps I think it, my friend, just now I have of them in. ob. them.

Iⁿ'çtaⁿ'qçei uwíbçá há. Edádaⁿ aⁿçáⁿ'bahaⁿ-báji égaⁿ, níka-
 Just now I tell it to you What we do not know it so, In-

çiⁿ'ga ukéçiⁿ añ'gaçiⁿ. 'Ágçaqti aⁿ'çiⁿ. Aⁿté tē weaçíñgē'qti
 dian common we who more. Suffering we are. We die the we have no means greatly at all

caⁿ'caⁿ aⁿ'çiⁿ aⁿ'ba içáugçé, edádaⁿ aⁿçáⁿ'bahaⁿ-báji, ehé. 12
 always we are day throughout, what we do not know it, I say.

Wakan'da amá úçitaⁿ gē çigaⁿ'zai gaⁿ, nípi gaⁿ, údaⁿ
 God the mv. work the pl. he has taught as, you do as, good (or pl.) sub. in. ob. you it well

maⁿ'niⁿ'. Kí wégaⁿ'za-báji gaⁿ, kagéha, wéteqi há. Waníta
 you walk. And he has not taught us as, my friend, it is hard Quadruped for us

éwajiⁿ jút'aⁿ çiⁿ' é uáwagiçai. É úçitaⁿ wegáxai. Hébe 15
 matures of its own the it he has told us. It work he made for us. Part accord coll. (?) ob.

añgúáñi gaⁿ, hébe añgútaⁿi gaⁿ, kí wiⁿ' aⁿ'ni. Kagéha,
 we put on as as, part we put on as as, and one we wear My friend, moccasins leggings as robes.

aⁿçáⁿ'bahaⁿ-báji 'ágçaqti aⁿ'çiⁿ. Uáwaçan'i-gá. Uáwaçaxan'i
 we do not know it suffering we are. Help us! You help us greatly

çi, aⁿ'níça etégaⁿ. Uáwaçaxan'i tē níkaciⁿ'ga ukéçiⁿ-ma níça 18
 if, we live apt. You help us th, Indian the common ones to live

wéçéckaⁿ'nai éskaⁿ ebçégaⁿ gaⁿ, uwíbçá. Añguéja çtí wáqe-
 you wish for us I think it may be as, I tell it to We, on the too O ye you. one hand

- mácě, maja^{n'} pahañ'ga ućá'aⁿsi tě čá'ea^{n'}čičě héga-a^{n'}čičiⁿ-báji.
white land first you leaped the we pitied you we were very.
people, in it
- Kī maja^{n'} čaⁿ údaⁿ cta^{n'}bai tědīhi xī, wečat'anai, t'ě
And land the good you saw it by the time when, you hated us, to
it arrived die
- 3 wečěckaⁿnaí. Kagéha, caⁿméwačái-gă. Níkaci^{n'}ga ukéčičiⁿ-ma
you wished for us. My friend, let (ye)-us alone! Indian the common one:
- céna 'iwačái-gă. Aⁿwañ'xigčítaⁿi wada^{n'}be-na^{n'}i Uma^{n'}haⁿ
enough speak (ye) about them. We work for ourselves they see us usually Omaha
- añ'gataⁿ. Pahañ'ga tě'di účitaⁿ čičiñai gě da^{n'}be ga^{n'}ča-
we who stand. At the first work your the pl. to look they had
in. ob. at
- 6 ctěwa^{n'}-báji. Kī iⁿ'tcaⁿqtci účitaⁿ čičiñai gě čéama da^{n'}bai,
not the least de- And just now work your the pl. these they look
sire. in. ob. at it,
- ádaⁿ caⁿméwačái-gă. Kagéha, níkaci^{n'}ga ukéčičiⁿ añ'gačičiⁿ
there- let them alone! My friend, Indian common we who
fore- move
- 'ágčawačáčajai tčábai. Waníta dádaⁿ, řáqti, řé, a^{n'}pa^{n'}, řatčúge,
you make us suffer very. Quadruped what deer, buf- elk, antelope,
greatly. (sort), falo,
- 9 ca^{n'}waníta bčúga t'a^{n'}i ga^{n'}wéudaⁿ ga^{n'}, t'ěwačáčajai. Čingai,
in quadruped all they as good for us as, you killed them. There are
fact, abounded none,
- añ'guginai xī. Níkaci^{n'}ga-mácě, čatí tě ceta^{n'}ciñ'ga-
we seek them, when. O ye people, you the so far child
our own came hither
- jiñ'ga áhigi ída amá, cañ'ge mi^{n'}gá amá maja^{n'}čan'di ída amá.
many have been horse female the pl. land in the have been
born, sub.
- 12 Wáge wáčiⁿ amá wi^{n'}gčéba ídawáčě waja^{n'}be. Lěskā mi^{n'}ga
White have the pl. one ten has given I have seen Cow
people them sub. birth to them.
- maja^{n'}wiwířa čan'di áhigi wédačě waja^{n'}be-naⁿ-ma^{n'}. Maja^{n'}
laud my in the many have had I have usually seen them. Land
young ones
- čan'di pahañ'ga ti tě'di, ří čingě'qti wačítaⁿnaji^{n'} amá.
in the first had when, house none at all working they were stand-
hither ing, it is said.
- 15 Kī ří ačúhage gáxe-na^{n'} amá. Níkaci^{n'}ga-mácě, wáčaha
And house at the last they have usually been O ye people! clothing
making, it is said.
- údaⁿqti wiřa^{n'}bai. Kī edádaⁿ ígaxe ř. Lan'de čandíta^č
very good I have seen And what has it been ? Ground from the
you. done by means of
- čizé amá. Lěskā-ma ci^{n'}qti waja^{n'}be-naⁿ-ma^{n'}. Kī maja^{n'}
it has been The cows very fat I have usually seen them. And land
taken, they say.
- 18 wířa čan'di qáde gě íciⁿ amá. Kagéha, úckaⁿ čičiñai
my in the grass the pl. they are fat by My friend, deed your
in. ob. by means of it, they say.

béúgaqti qtaáçé bçé. Uáwaçaⁿ waçin'gai. Wáqe-mácé,
 all I love it I go. To help us we have none. O ye white people,
 uáwaçaçaⁿ'i xī, aⁿ'nía · etégaⁿ. Kagéha, níçan'da bçúga
 you help us if, we live apt. My friend, island all
 éskana níaciⁿ'ga uná'aⁿwaçákiçai kaⁿbçégaⁿ. Níaciⁿ'ga-ma 3
 oh that people you cause them to hear I hope. The people
 aⁿ'waⁿ'na'aⁿ'i tédíhi xī, waqiⁿ'ha wiⁿ' aⁿ'í içá-gä. Íe údaⁿqti
 they hear about me by the when, paper one give send it
 time arrives to me hither. Word very good
 edábe gáxe 'í içá-gä. Ikágewiçé'qti axiçaxe. Kagéha,
 also to make 'it give send it I have you for my I make it My friend,
 it hither. true friend for myself.
 wágazúqti uwíbça. Çikáge-ma úwagiçá-gä. Kagéha, iⁿ'çéqti 6
 very straight I tell it to Your friends tell it to them. My friend, I am very
 you. (pl. ob.) glad
 wiçaⁿ'be aççiⁿ' égaⁿ aⁿ'ba údaⁿqti uwíkie. Kagéha, aⁿ'çtaⁿ'baji
 I see you I sit so day very good I talk to My friend, you have not
 you. seen me
 gaⁿ'adaⁿ aⁿ'çan'da tē uwíbça tá miñke. Máçé gçéba-çábçiⁿ
 as, therefore I was born the I will tell you. Winter thirty
 ki é'di naⁿ'ba bçiⁿ'
 and on it two I am.

NOTES.

Mr. Heath asked this letter for publication in "The Cincinnati Commercial."

37, 19. Añgueja marks a contrast between the Omahas and the white men. Supply a sentence, such as, Çiejá çtí, wáqe-mácé, majaⁿ' çan' údaⁿ çtaⁿ'bai-dé weáçat'anaí, t'é weçéçkaⁿ'naí: "But you, on the other hand, O ye white people, when you saw that the land was good, you hated us and wished us to die." L. wrote añgú ejá.

38, 10. Hupeça began the dictation of the following in Omaha, but the author did not record it in that dialect, except the first clause [KI majaⁿ' pahañ'ga uçágçiⁿ çan', And (in) the part of this land in which you first dwelt]: "And we did not say that you were bad, when you were in the part of this land to which you first came. But if we, in turn, were to cross over to that land from which you came, they would send us back home."

TRANSLATION.

My friend, I have seen the letter to-day. My friends, O ye people, I hope that you may see me, and that I may see you. O ye people, as I love you because you work for yourselves, I do that (*i. e.*, I work for myself). I sowed twenty bushels of wheat, and did very well. I planted thirty bushels of corn, twenty bushels of (Irish) potatoes, onions, turnips, beans; I succeeded very well with all. I also made an excellent house for myself, but I have lost it by fire. I have ten hogs, one cow, four geese, and one turkey: I think, my friend, that just now I have all the things by means

of which you accomplish something for yourselves. I tell it to you just at this time. We Indians have been ignorant. We have suffered much. We are always dying, throughout the day; being entirely destitute, I mean that we are dying in poverty because we know nothing. You have prospered because God taught you different kinds of work, which you do well. It is hard for us, my friend, because he did not teach us. But he has told us about the quadrupeds that mature of their own accord. Such is the work which he has assigned to us. We put on part (of the animals) as moccasins, part we put on as leggins, and one part we wear as robes. My friend, we have suffered greatly because of our ignorance. Help us! If you aid us, we ought to live. I tell it to you because I think that you wish us wild Indians to live, as you have aided us. We, on the one hand, O ye white people, treated you very kindly when you first landed in this country. But you, on the other hand, when you saw that the land was good, hated us, and wished us to die! My friends, let us alone! Do not speak any more about the Indians. You see that the Omahas work for themselves. Formerly they had not the least wish to look at your customs. But just now these (Indians) are interested in your customs, therefore let them alone! My friend, you have caused great sufferings to us Indians. You have killed various quadrupeds, deer, buffalo, elk, antelope, in fact all the animals which abounded for our good. There are none to be found when we seek for them. (We did not say that you were bad when you were in the part of this land to which you first came. But if we in turn were to cross over to the land from which you came, they would send us back home.) O ye (white) people, it is said that many children have been born (to you) since your arrival in this country, and that (many?) mares have been born here. I have seen one of those (mares) which the white people have, that has given birth to ten (colts). I have seen from time to time, in my country, cows that have had many (calves). When they first came to this country, it is said that they continued at work without any houses at all. But subsequently they usually made houses. O ye people, I have seen you (wearing) very good clothing. And how has it been acquired? It has been taken from the ground. I have generally seen very fat cows. And they have become fat from eating the grass growing on my land. My friend, I am going to love all your customs. We have no one to help us. O ye white people, if you help us, we ought to improve. My friend, I hope that you will let the people in the whole world hear of (this letter). And by the time that the people have heard about me, give me a letter and send it hither! Add some very good words to it and send it to me. I regard you as a true friend, on my own account. My friend, I have told you a very straight story. Tell it to your friends! My friend, I talk to you on a beautiful day, just as if I sat beholding you with great joy. My friend, you have not seen me, so I will tell you when I was born. I am thirty-two years of age.

TA^NWA^N-GAXE-JIŅGA TO MI^NGABU, A YANKTON.

Pahañ'ga wajút'aⁿ tēditaⁿ wiñ'aⁿ'be kaⁿbčéde, téqi hégaji.
 Before harvest season from the I see you I wished, but, difficult very.

Edádaⁿ bčijut'aⁿ' tē aaⁿ'bča cubčé tē iⁿ'teqi héga-máji. Iⁿ'taⁿ
 What I have raised the I abandon it I go to the difficult I am very. Now

cetaⁿ'-naⁿ, edádaⁿ bčijut'aⁿ' bčí'a hă. Gaⁿ', nisíha, 3
 only so far, what I have raised I have not finished . And, my child,

cañ'ge aⁿ'čá'i-naⁿ'i-ma iⁿ'cena. Gaⁿ' éé hă, wigíñ'aⁿ'be kaⁿ'bča
 horse the ones that you gave have been expended And that is it I see you, my own I want
 me at different times for me.

tē. Caⁿ gaⁿ' níkaciⁿ'ga itáxañá amá indádaⁿ wéčigčaⁿ gáxe-
 the. And at any rate Indian at the head of the Mis- sori. the pl. sub. what plan they make

naⁿ'i éiⁿ'te éskana, nisíha, íe čaná'aⁿ ctéctěwaⁿ iⁿ'wiⁿ'čana 6
 usually it may be oh that, my child, word you hear it soever you tell it to me

tíčačé, uqčé'qtcí. Caⁿ' ciñ'gajiñ'ga wa'ú cti níe ctěwaⁿ'
 you send it hither, very soon. And child woman too pain soever

číngé, éskana, nisíha, égijaⁿ winá'aⁿi kaⁿbčégaⁿ. Aⁿ'ba ataⁿ'-
 have none, oh that, my child, you do that I hear from you I hope. At different

ctěwaⁿ', nisíha, wisíčé caⁿ'caⁿ. Īskana awágiñ'aⁿ'be kaⁿbčégaⁿ, 9
 times, (W.) my child, I think of you always. Oh that I see them, my own I hope.

aⁿ'ba gataⁿ' xí. Íe dádaⁿ ctéctěwaⁿ éskana, nisíha, aⁿ'čági-
 day that far when. Word what soever oh that, my child, you write to me,

cpáxu ičačai kaⁿbčégaⁿ.
 your own you (pl.) send hither I hope.

NOTES.

41, 3. The hiatus denotes that a sentence was recorded in English, but not in the original. See translation.

41, 8-9, aⁿ'ba ataⁿ'ctěwaⁿ, i. e., aⁿ'ba ičaugče, every day (G.).

41, 10. Aⁿ'ba gataⁿ xí, i. e., aⁿ'bataⁿ'ctě, some day or other, hereafter (G.). One might say, instead, Gataⁿ'qtili (or, Aⁿ'ba gataⁿ'qtili) xí'jí, awágiñ'aⁿ'be kaⁿbčégaⁿ, I hope that I may see them at last (after so long a separation). Used when several years have passed without his seeing his (adopted) kindred (W.).

TRANSLATION.

I have been wishing to see you since the first part of the harvest season, but it has been difficult. It would be very difficult for me to leave what I have raised, in order to go to you. I have not yet finished my work with what I have raised. (When my wheat is threshed and put in the barn, and the leaves fall, I will come to see you and your

four brothers.) My child, the horses that you have given me from time to time are all gone. That is the reason why I wish to visit you. My child, I hope that you will send and tell me very soon if you hear any words whatsoever respecting the plans decided upon by the Indians up the river [probably Spotted Tail's Tetons]. I hope, my child, to hear from you that your children and wife are well, and that you are, too. My child, I think about you every day. I hope that I may visit my Yankton kindred some day or other. My child, I hope that you will write and send me some word or other.

LE-JE-BALE TO T. H. TIBBLES. SEPTEMBER 29, 1879.

..... Kagéha, aⁿba gě ípi etégaⁿ. Aⁿčágiwáckaⁿi ĩĭ,
 O friend! day the pl. good apt. You exert yourself if
 in. ob. by means of for me, your own,

aniⁿ'ja taté. Píčaⁿčaⁿ čá'eaⁿ'ča-bi enégaⁿ. Píqti
 I shall live. Again and that you have you think it. Anew
 again

3 ča'eañ'gičái-gă Wáqe amá kigčáhaⁿi tě égaⁿ wíqčahaⁿ'i,
 pity ye me! White the pl. praying to one the so I pray to you,
 people sub. another as kinsmen my own,

wahaⁿ'e tějáčicaⁿ.
 with reference to petitioning
 for something.

NOTES.

Most of this letter was recorded in English; such parts are marked in the accompanying translation by parentheses.

42, 1, aⁿba gě = aⁿba wiⁿ, referring to a *year*, not a *day* (W.). "Ipi" refers to the material benefits hoped for, *i. e.*, new clothing, food for horses, etc., as the days rolled by he hoped to get these things (G.).

TRANSLATION.

(I came up to the Omaha agency to-day. The words which you sent me as you passed by on your way home make me glad. I wished to tell you about one thing, but you went away. My horses have no food, and so I am suffering. Winter is close at hand. I hope that you will let me know in what land I am to stay. I do not wish to transgress the commands of your friends and yourself.) My friend, as the days pass, good should result from them. If you persevere in my behalf, I ought to improve. (My pants are in holes, and the cold weather is coming.) You think that you have treated me kindly very often. O pity me again! I petition to you as my relation, just as the white people petition to one another. (I hope that you will write and show me your words. I wish to know what you have to say and advise.)

NAⁿZANDAĪ TO JAMES O'KANE.

Caⁿ' wabáǵǵeze íe djúba wídxu cúǵeaǵé. Wabáǵǵeze
 And letter word a few I write to I send to Letter
 you you.

cúǵéwíǵe améde qáǵa wíⁿéctěwaⁿ tiaⁿ'ǵakiǵáǵi. Caⁿ'-naⁿ
 it is said that I sent it to back even one you have not sent And only
 you (but I do not know it: sic) but again hither (to me).

aⁿ'paⁿha ǵáǵtiha edábe iⁿ'ǵéckaⁿná 'ǵaǵé ǵaⁿ'ctí, caⁿ' aⁿ'ba 3
 -lk hides deer hides also you desired for me promised you formerly, yet day

íǵaǵǵe asíǵé-naⁿ-maⁿ'. Caⁿ' aⁿ'paⁿha méha daⁿ'ctě wiⁿaⁿ'wa
 throughout I think of it from And elk hides winter or which ones
 time to time. hides

t'aⁿ'qti niⁿ'wiⁿ kaⁿ'bǵéǵaⁿ. Caⁿ' méha ǵě átaqti kaⁿ'bǵa.
 are very you buy I hope. And winter the pl. exceed- I wish.
 plentiful ingly

... Caⁿ' uǵǵé'qtcí, éskana, qáǵa iⁿ'wiⁿ'ǵana kaⁿ'bǵéǵaⁿ. 6
 And very soon, oh that, back you tell me I hope.
 again

NOTES.

43, 1. "Wabáǵǵeze cúǵéwíǵe améde" would imply that the sender was drunk or otherwise, and ignorant of what he had sent in the letter (G.).

Read, "Wabáǵǵeze cúǵéwíǵé-naⁿ-maⁿ' édeǵaⁿ, qáǵa wíⁿéctěwaⁿ
 Letter I sent to you often by but (past), back even one
 special messenger again

tiaⁿ'ǵakiǵáǵi há" (G.). This should be either, Wabáǵǵeze cúǵéǵé
 you have not Letter I sent to
 sent to me you

éde qáǵa wíⁿéctěwaⁿ tiaⁿ'ǵakiǵáǵi há, or, Wabáǵǵeze cúǵéǵé améde
 but back even one you have not Letter it is said that they
 again sent it to me sent to you, but

qáǵa wíⁿéctěwaⁿ tíǵakiǵáǵi há (W.).
 back even one you have not
 again sent it hither

43, 6. The parenthetical sentence of the translation was not recorded in the original.

TRANSLATION.

I write you a few words. I have written to you, but you have not sent even one reply. As you promised to be on the lookout for elk and deer hides for me, I have been thinking of it regularly every day. I hope that you may buy elk hides or winter (buffalo) hides, whichever kind you find plentiful. I desire winter hides above everything. (Wherever you hear about them, whether in Kansas or somewhere else, I hope that you may buy them.) I hope that you will reply very soon.

GAHIGE, AN OMAHA, TO MACA^N, A PONKA, AND HEQAKA-MANI, A
YANKTON. NOVEMBER 10.

Úckaⁿ cé ckaⁿna tē téqi hégaji. Wí-naⁿ ewédaxú-naⁿ-maⁿ
Deed this you desire the diff- very. I only I usually write for them
cult

éde gíteqi hã. Wabáqteze čeaⁿčai gě wénaqte-naⁿi, Pañka
but difficult Letter we send the pl. they conceal usu- Ponka
for him away in. ob. from them ally,

3 čaňká wa'í-báji-naⁿi, ádaⁿ aň'gabáqčai. Kí Maqpi-jíde íe eřá
the pl. they do not usu- there- we hesitate, not And Red Cloud word his
ob. give to them ally, fore liking to ask for the
favor.

tē pí wágazu aná'aⁿ kaⁿbča, učákiaf tēdihi ři. Kí ecé céná
the anew straight I hear I desire, you talk to when the time And you enough
him arrives. say it

hã. Kí Ihaň'taⁿwiⁿ-ma aⁿwaⁿdaⁿbe taité ebčégaⁿ. Wačítaⁿ
And the Yanktons we see them shall I think it. Work

6 aⁿčictaⁿ gaⁿ čéama níkaciⁿga wadaⁿbe gaⁿčai. Čie wáwiké,
we have finished it as these people to see them they wish. You I mean you,

Mácaⁿ. Níkaciⁿga júwačagčte maⁿniⁿ wégaskaⁿčekičé'qti-gã.
Feather. People you with them you walk cause him (some one) to entertain
them well.

Údaⁿ wagaⁿča gã. Wě's'ã-řaň'ga t'čpa-bi aí. Čépa cukičai
Good desire them. Big Snake that he has they Yonder one causes
been killed say. there again where
you are

9 éiⁿte aⁿná'aⁿ aňgaⁿčai.
wheth- we hear it we wish.
er

NOTE.

44, 8. Čeřa may be followed by wabagčeze, a letter, or that word can be omitted. The sentence can end with hã, the oral period. (W.)

TRANSLATION.

This course of action which you desire is a very difficult one. I have generally written for them, but (this) is (a) difficult thing for (one to undertake). The (agents) usually conceal from the Ponkas the letters that we send them; they do not give them the letters; therefore we hesitate about asking the favor [of the Ponka agent?]. When you shall have visited Red Cloud, I wish to hear a true account of his words. What you have said (?) is enough. I think that we shall see the Yanktons. These Indians wish to see them, as we have finished work. I refer to you, O Feather! Be sure to get some one of those people with whom you dwell (*i. e.*, some Yanktons) to entertain the visiting Omahas. And do you have an eye to their interests. It is said that Big Snake has been killed. We wish to hear whether a letter has been sent to you about it.

MI^NKA'E-JIŅGA, AN OMAHA, TO KE-XREŚE, AN OTO: NOVEMBER 12, 1879.

Waqiⁿ'ha tíċ 'íċe éde, tíäji hä, ádaⁿ wawémaxe cuċéaċé.
 Paper it to be was but, it has there- to ask about I send it to
 sent hither prom- not come fore several things you.

Kí ċé cuhí xí'ji, waqiⁿ'ha ċaⁿ tí gígaⁿ'ċai. Úċkaⁿ e'aⁿ'
 And this it when paper the to he wishes Deed how
 reaches you comes hither for it (!).

maⁿ'niⁿ' xí, na'aⁿ' gaⁿ'ċai. Caⁿ' waċíkega ċagċé tē aná'aⁿ 3
 you walk if, to hear it he wishes. And you were sick you went the I hear it
 back

kaⁿ'bċa. Caⁿ' e'aⁿ' níkaciⁿ'ga úċkaⁿ e'aⁿ' ċigáxai tē aná'aⁿ
 I wish. And how person deed how they did for the I hear it
 you

kaⁿ'bċa. Caⁿ' e'aⁿ' ċakí ċítaⁿ aná'aⁿ kaⁿ'bċa.
 I wish. And how you correctly I hear it I wish.
 reached home

NOTES.

Ke-xreše, or Charles Moore, an Oto, had eloped with another man's wife (or widow). He brought her to the Omaha Reservation, where he remained for some time. The writer met him there. The above letter was sent after his return to the Otos.

47, 1, wawemaxe. Wawéwimáxe, *I ask you about several things* could have been used.

47, 5, e'aⁿ ċaki, etc. Supply "eiⁿte," *perhaps*, between ċaki and ċutaⁿ.

TRANSLATION.

I send to you to ask about several things, because the letter which was promised has not come. (The sender of this) wishes a letter to be sent hither when this one reaches you. He wishes to hear how you are faring. I wish to hear about your going home when you were sick. I desire to hear the truth about your reaching home, and how the people treated you.

I-TÚ-TI-TÁ-HAU-GAU', AN OMAHA, TO TÁ-PI-KA-ċA-WÁ-HUŲ, A PAWNEE.

Gaⁿ caⁿ' ċaníŋa tē ċat'é tē wiⁿaⁿ'wa ċína'aⁿ gaⁿ'ċai, 6
 (See note.) you live the you are dead the which one to hear about you he wishes,

ċisíċe caⁿ'caⁿ', ċijĩŋ'ge. Caⁿ'-naⁿ úċkaⁿ ċiċíŋa ċisíċe-naⁿ'i.
 he re- always, your son. And usually deed your he usually remem- bers you.
 members you

Údaⁿ wániⁿ tē gaⁿ' ċaníŋa ċídaⁿ'be ċkígaⁿ'qti gaⁿ'ċai, ċína'aⁿ
 Good you have the so you live to see you just like it he wishes, to hear
 them from you

goes to see you. I am still alive. Your kindred among the Omahas also wish to hear from you. They wish to hear of all your deeds. It is impossible to visit you just now, but a letter is sent to you at any rate.

LION TO BATTISTE DEROIN AND THE OTO CHIEFS.

Ga^{n'} wiʒa^{n'}be ka^{n'}bɕa ctɛwa^{n'}, ca^{n'} edádaⁿ íbɕigɕaⁿ-máji
 And I see you I wished notwithstanding, yet what I did not decide on

núgeäⁿ.di. Kí aⁿwa^{n'}qpani hégaⁿ-máji égaⁿ, wiʒa^{n'}bai-máji-
 last summer. And I am poor I am very as, I have not seen you (pl.)
 from

naⁿ-ma^{n'}. Ca^{n'} Uma^{n'}haⁿ-ma caɕé tá ama i^{n'}tcaⁿ. Íe wi^{n'} 3
 time to time. And the Omahas are going to you now. Word one

géce wi^{n'} iⁿwi^{n'}ɕa. ʒe-gɕéze núgeäⁿ.di cuɕé téⁿ.di iⁿwi^{n'}ɕa.
 you one he told it Keɕreɕe last summer he went when he told it to
 said as follows to me. back to you me.

Usní ɕé máɕe ɕé wi^{n'}éctéwaⁿ Uma^{n'}haⁿ amá ahí-báji tá-bi
 Cold this winter this even one Omaha the pl. that they must not
 reach there

Waɕutáda-mádi, é tíɕai, wabáɕeze, ádaⁿ égaⁿ ka^{n'}bɕa. É 6
 to the Otos, he he sent letter, there so, I wish. Him
 said it hither, fore

wi^{n'}keáɕé. Macté téⁿ.di wada^{n'}be ga^{n'}ɕai ɕí, wada^{n'}be ga^{n'}ɕai
 I regard him as Warm when to see them they wish if, to see them they wish
 speaking truly.

ca^{n'}. Kí nújiŋga wiwíʒa Sam Allis: "Wáɕaha áhigi a^{n'} agɕí
 proper. And boy my own Sam Allis: Clothing much I have carried
 back hither

agí-i-gä ha," ecégaⁿ wabɕítaⁿ bɕíctaⁿ ɕí, adícubɕé tá miŋke. 9
 Be thou coming for ! as you have I work at dif- I finish if, I will go to you for it.
 ferent things

Itea^{n'}kiɕá-gä. Ca^{n'} céna uwíɕa cuɕéaɕé. Edádaⁿ íuɕa
 Put them aside for And enough I tell it to I send to What news
 me. you you.

píaji cí íe údaⁿ ké' ctí akíwa anáⁿ ka^{n'}bɕa. Gus La Dieu
 bad again word good the too both I hear it I wish. Auguste La Dieu

igáɕaⁿ i^{n'}tcaⁿ wakéga hégaⁿ. Wédaɕé ga^{n'} t'é tatégaⁿ. Í tē 12
 his wife now she is sick very. She gave birth to as she is very apt Mouth the
 a child to die.

wamí qta^{n'}-naⁿi.
 blood drops usually.

NOTES.

49, 8. *Sam Allis*, or, *Okaɕæ-yiŋe*, the brother-in-law of Battiste Deroin.

49, 11. *Gus La Dieu*, etc. See 45, 3. The usual Omaha appellation for this man was, *Gá-ca*, an approximation to the pronunciation of his first name.

TRANSLATION.

I did not form any plan last summer, notwithstanding I wished to see you. And as I have been very poor, I have not visited you from time to time. But the Omahas are now going to visit you. A message from you, given hereafter, was told me by Ke-xreše, last summer when he was starting back to you. The letter which came said that during this winter not even one of the Omahas must come to the Otos; therefore I wish accordingly. I regard him as speaking the truth. If they wish to see the Otos when the warm weather comes, no one can object. As you, Sam Allis, my boy, have said: "I have brought home a great quantity of clothing. Come after it," I will go to you when I finish the various kinds of work which I have on hand. Put the clothing aside for me. I have told you enough. I wish to hear both kinds of news, the bad as well as the good. Gus La Dieu's wife is now very ill. She gave birth to a child, and is very apt to die, as she has frequent hemorrhages from the mouth.

WAQPE-CA, AN OMAHA, TO MAWATCEPA, A YANKTON. NOVEMBER
26, 1879.

- Kagéha, íuça djúbaqtcí aná'aⁿ égaⁿ cúçeáçě téínke. Pañ'ka
 O friend, news very few I have as I will send it to you. Ponka
 heard
- wi^{n'} t'éça-biamá, Wě's'ă-jañ'ga, aná'aⁿ. Pañ'ka-ma 'ágçaqti
 one it is said that he has Big Snake, I have The Ponkas suffering
 been killed, heard it. (pl. ob.) greatly
- 3 wáçíⁿ tē hă. Maja^{n'} céçu çanájiⁿ tē údaⁿqti çanájiⁿ. Céja cupí
 he has had Land yonder you stand the very good you stand. Yonder I
 them to you, (=as) reached
 you
- wiça^{n'} be-naⁿ-ma^{n'}, údaⁿqti wiça^{n'} be-naⁿ-ma^{n'}. Níaci^{n'}ga wi^{n'}
 I used to see you regularly, very good I used to see you from time Person one
 to time.
- inégiáçě céja cuçé, Unájiⁿ-skă. Cta^{n'}be xi, çá'éçě-qti-nañ'-gă.
 I call him yonder has gone White Shirt. You see when, have great p ty for him
 uncle to you, him from time to time.
 (by request?)
- 6 Wáspe ma^{n'}çi^{n'} ágaji-gă. Mi^{n'} çé guáçica^{n'} ké'di wiça^{n'}be tai
 Soberly to walk command him. Moon this beyond in the I will see
- miñke. Úqta jiñ'ga ícpahaⁿ xi, iⁿwi^{n'}çana tíçaçě tégaⁿ uwíbça
 you (pl.) Desirable small you know it If, you tell it to me you send in order I tell it to
 thing hither that you
- cúçeáçě. Ca^{n'} edádaⁿ waçítaⁿ çita^{n'}i ké bçúga aná'aⁿ ka^{n'}bça.
 I send it to And what work they work the ob. all I hear it I desire.
 you.
- 9 Pahañ'gadi níkaci^{n'}ga çiçíña waja^{n'}be tē úckudaⁿ héga-báji-
 Formerly person your I saw them the beneficent very
 (=when)

na^{n'}i. Winégi ućakie xī, e'a^{n'}i tē waqi^{n'}ha uqčē'qtcī tia^{n'}-
 usually My uncle you talk when, how he the paper very soon you
 (pl.) to him is send
 ćakićé ka^{n'}bćéga^{n'}. Wabáqčeze ćéaćé na^{n'}-ma^{n'} ća^{n'}ja, wi^{n'}-éćtē-
 hither to I hope. Letters I have sent him regu- though, even one
 me larly
 wa^{n'} tíćajī-na^{n'} áda^{n'} wawéamáxe cúćéaćé.
 he has usu- there- I ask different I send to
 not sent ally fore questions you
 hither

3

TRANSLATION.

My friend, as I have heard very few reports, I will send them to you. I have heard it said that a Ponka, Big Snake, has been killed. (The agent) has been treating the Ponkas very cruelly. You are doing well to stay in that land (*i. e.*, the Yankton Reservation). I used to see you regularly when I visited you yonder, and from time to time I saw that you were prospering. White Shirt, a man whom I call my uncle, has gone to you. If you see him, be very kind to him now and then. Tell him to walk soberly. I will see you all next month. I send to tell you that if you know of any small (or, trifling) thing which I would be glad to have, you will send and tell me. I wish to hear of all the kinds of work which they do. When I saw your people in former days, they were generally very beneficent. I hope that you will send me a letter very soon, and tell me how my mother's brother is when you talk to him. Though I have been sending him letters regularly, he has not replied even once, therefore I send to you to ask different questions.

NUDA^{n'}-AXA, A PONKA, TO T. H. TIBBLES, AND OTHERS. NOVEMBER, 1879.

Níkaci^{n'}ga ukéći^{n'} áći^{n'}hé edáda^{n'} đáxe tē đa^{n'}jīnga-na^{n'}-ma^{n'}.
 Indian common I who what I do the I usually do not know
 move how to do it.
 Ći-na^{n'} edáda^{n'} ckáxai xī, úda^{n'} eté xī ckáxai, áda^{n'}, ka-
 You alone what you (pl.) if, good ought you (pl.) there-
 do do it, fore, O
 géha, íe kē úda^{n'} eté xī i^{n'}ćéckaxe etéga^{n'} áha^{n'} ebćéga^{n'} éga^{n'}, 6
 friends, word the good ought you make for me apt ! I think it as,
 píqti wíbəha^{n'} uwíbəa cućéaćé. Wakan'da aká, kagéha,
 anew I pray to you I tell it to I send it to God the sub., O friends,
 you you (s).
 waqi^{n'}ha ská' a^{n'}i-báji, ćí, kagéha, waqi^{n'}ha ská' ća^{n'} ćí.
 paper white did not give it to me, you. O friends, paper white the he
 ob. gave it to you.
 Áda^{n'} ćí edáda^{n'} kē íepaha^{n'} há. Áda^{n'} i^{n'}ćéckaxe tai-éga^{n'}, 9
 There- you what the you know it . There- you do it for in order that,
 fore ob. (pl.),
 kagéha, uwíbəa cućéaćai cí, kagéha.
 O friends, I tell it to I send it to again, O friends.
 you you (pl.)

NOTE.

As this letter was addressed to several persons the sender should have said *etegaⁿⁱ* in 51, 6, *cučeačai* in 51, 7, *čii* in 51, 8, and *icpahaⁿⁱ* in 51, 9.

TRANSLATION.

I, who am only an Indian, seldom know how to do anything properly. But what you do, my friends, ought to be good; therefore I send to you to petition to you anew, as I think that you will be apt to send me words calculated to do good. O my friends, God did not give me learning, but he gave it to you. Therefore you understand things. Therefore, my friends, I send again to tell it to you, that you may do it for me.

JAČI^N-NA^NPAJĪ AND LE-UKA^NHA TO T. H. TIBBLES, NEW YORK.

DECEMBER, 1879.

Unájiⁿ-qúde, kagéha, wáwečénitaⁿ naí tē. Wackañ'-gā.
 Gray Shirt, O friend, to work at different you went. Be strong!
 things for us

Ičaungčé'qti aⁿčisičai. Wačackaⁿ kaⁿ'aⁿčaⁿ'čai. Učáket'aⁿ' xī,
 Continually we think of You make an we hope. You succeed if,
 you.

3 kagéha, aⁿníŋa etégaⁿ. Majaⁿ' čan'di éskana wabčítaⁿ sagí
 O friend, we live apt. Land in the oh that I work at firmly
 various things

anájiⁿ kaⁿ'bča. Caⁿ edádaⁿ, caⁿ' xī 'aⁿ' gě ctěwaⁿ, bčúga
 I stand I wish. And what, in house of whatever kind they all
 fact may be,

sagíqti anájiⁿ kaⁿ'bča. Kagéha, aⁿ'bačé'qtcí wawíčaxu
 very I stand I wish. O friend, this very day I write to you on
 firmly different subjects

6 cučeačé. Wisičé gaⁿ' wíbčahaⁿ cučeačé. Éskana Wakan'da
 I send to you. I think of as I pray to you I send it Oh that God
 you to you.

čínké ctí uáwagiŋaⁿ'i kaⁿ'bčégaⁿ. Čikáge - ma ána éiⁿte
 the st. too he aids us I hope. Those who are your how they
 -ne friends many may be

wábčahaⁿ aⁿ'bačé waŋ'gičé'qti. Éskana wahaⁿ'e wiwíŋa čizai
 I pray to them to-day (to) all. Oh that special prayer my they
 receive it

9 kaⁿ'bčégaⁿ. Kí čizai tēdí-naⁿ aníŋa etégaⁿ. Wackaⁿ' hácia-
 I hope. And they re- only when I live apt. Making an at the
 ceive it effort very

ŋáqti ctěctěwaⁿ, kagéha, čagí'aⁿ kaⁿ'bčégaⁿ. Ijaje d'úba
 last even if, O friend, you gain I hope. His some
 it name

aⁿčí'i cúčeaⁿ'čai é waŋ'gičé aⁿčíčahaⁿ'i. Učáket'aⁿ xī-naⁿ,
 we give we send to that all we pray to you. You succeed only if,
 to you you

12 majaⁿ' čan'di bamáxe wabčítaⁿ kaⁿ'bča. Waqiⁿ'ha sagí
 land in the bowing the I work at I wish. Paper firm
 head various things

ɕaⁿ uqé ubɕaⁿ édí-naⁿ aníya etégaⁿ. Wanítaⁿ maⁿniⁿ tē
 the soon I take hold then only I live apt. You work at you walk the
 ob. of it various things

Wakanⁿda aká ɕídaⁿbe ɕéiⁿ, qtaɕé tē. Aṅúcti qtaⁿɕiɕai,
 God the seeing you he sits, he has loved We too we love you,
 sub. you.

níkaciⁿga ukéɕiⁿ aṅgaɕiⁿ. Edádaⁿ údaⁿ weɕéckaⁿná, níya 3
 Indian common we who move. What good you desire for us, to live

weɕéckaⁿná. Éskana níkaciⁿga úwaɕaginá - ma íe píjǎi
 you desire for us. Oh that people the ones whom you have word bad
 told

ctéwaⁿ, aⁿí-báji kaⁿbégaⁿ. Wábɕahaⁿ céhe.
 soever, they do not I hope. I pray to them I say
 give to me that.

NOTES.

This letter was sent in the name of, and with the consent of the following Omahas: Dúba-maⁿɕiⁿ, Taⁿwaⁿ.gáxe-jiñⁿga, ɣaxé-ɕaⁿba, Aⁿ.paⁿ.qañⁿga, Wadjépa, Sínⁿde-xaⁿxaⁿ, Miⁿxá-táⁿ, Qiɕá-gahíge, *Fred. Merrick*, Maxéwaɕé, Mázi-kíde, Hídaha, Mawádaⁿɕiⁿ, Naⁿpewaɕé, Bazaⁿ.nañⁿge iⁿɕáge, Bazaⁿ.nañⁿge jiñⁿga, Haⁿdaⁿ.maⁿɕiⁿ, Naⁿbé-dúba, Mactiⁿ.aⁿsá, Qagá-maⁿɕiⁿ, Giaⁿze-ɕiñⁿge, Wajiⁿ.aⁿba, ɕe-áqɕa, Héɣa-ɕaⁿ, Giháji, Mañgáⁿajǎi, ɕénicka, Gaⁿíⁿ-bajǎi, Niⁿdahaⁿ, Maⁿágata, Uɣí-ɕaⁿ, Hañⁿgaqti, Qáde-bánaⁿ (younger brother of Naⁿpewaɕé), Wáciⁿ.úne, ɕé-hutaⁿbi (nephew of Maxéwaɕé), ɕahé-jiñⁿga (or *Badger*), ɕasi-duba, Waɕútataⁿ, Maⁿé-gahí, Aⁿba-hébe, Máⁿawakúde (or *Richard Rush*), *Joel Rush*, Ni-úgacúde, ɕé-da-úɕiqaga, ɕézi-hiⁿ-sábé, Wanúkige, Nístu-maⁿɕiⁿ, Wabáhi-jiñⁿga, *Joseph La Flèche*, *Noah Sammis* (or Nánⁿ-de-ɕiñⁿge), and the two writers. ɣaxé-ɕaⁿba is *Two Crows*. Aⁿpaⁿ.qañⁿga is *Big Elk*. Hídaha is *Matthew Tyndall*.

52, 10, ɕagiⁿa has the force of “uɕaketⁿa” in this connection.

53, 5, Wábɕahaⁿ céhe, not exactly correct; should be, Wábɕahaⁿí égaⁿ céhe há, I say that because I petition to them (W.).

TRANSLATION.

Friend Gray Shirt, you went to transact our business for us. Make an effort (or, Do your best!). We think of you constantly. We hope that you will persevere. Should you succeed, O friend, we shall have a chance to improve. I wish that I could stand firmly on the ground as I work at various things (i. e., I do not wish to be disturbed and driven away). And I wish to feel very secure in the possession of everything, including our houses of various kinds. Friend, I write to you this very day upon different subjects. As I think of you, the letter goes to you with my petition for aid. I hope that God too may aid us! I do not know how many friends you have, but I petition to all of them to-day to aid us. I hope that they may receive my special petition. There is no prospect of my improving unless they receive it (and aid me). I hope, my friend, that after so many efforts on your part you may succeed, even though it be on the very last

occasion when you can make an attempt. We send some names to you: all of us petition you. I wish to work diligently in this land of ours, but it all depends upon your success. If I can soon get possession of a good title to this land, then, and only then, can I expect to improve. God is looking at you as you go about this undertaking, and he loves you. We Indians, too, love you. It is because you desire good things for us, and you wish us to live. I hope that the people whom you have told about us may not give me any bad message at all. I say that as a petition to them.

FRED. MERRICK, AN OMAHA, TO GEORGE W. CLOTHIER, COLUMBUS,
NEBR. DECEMBER 17, 1879.

Aⁿ'bačé, kagéha, wawíḏaxu. Majaⁿ' céja cupí 'iáčē
To-day, O friend, I write to you about various things Land yonder I reach you I promised

tečaⁿ' cupí-máji tá miñke. Čaⁿ'ja wiŋgaⁿ aká, Miⁿ'xá-t'aⁿ,
in the past I will not reach you. Though my grand-father the sub., Míⁿ'xat'aⁿ

3 cučé taté hă, wahá d'úba éskana učáket'aⁿ ŋi, ča'í kaⁿ-
he shall go to you hides some oh that you acquire if, you gave to him I

bčégaⁿ é cučé tá činke, aⁿ'paⁿha. Wa'ú naⁿ'báqti wakégai
hope that the one who will go to you, elk hide. Woman first two are sick

hă, ádaⁿ cubčé bčí'a. Caⁿ' kagéha, učč'qtci waqiⁿ'ha aná'aⁿ
there-fore I go to you I fail. And O friend, very soon paper I hear it

6 kaⁿ'bčégaⁿ. Aná'aⁿ tčđihi ŋi, cučé ékaⁿ'bča. Wícti kaⁿ'bča
I hope. I hear it by the time that, to go to you I wish for him. I too desire

wahá tč, wéčiⁿwiⁿ tč ačiⁿ' cúčéákičē tá miñke edábe. Wagáxe
hides the ob., means of buying the. I will cause him to take it to you also. Debt

čwibčíⁿ masániha ačiⁿ' cúčéákičē tá miñke edábe. Wahá tč
I have for you fifty cents I will cause him to take it to you also. Hides the

9 úmaka iⁿ'čéckaxe kaⁿ'bčégaⁿ. Cé níkaciⁿ'ga d'úba cučai. E'aⁿ'
cheap you make for me I hope. That person some have gone to you. How

wéčéckaxe tč aná'aⁿ kaⁿ'bča hă. Wahá tč níze aí, aná'aⁿ
you do for them the I hear it I wish Hides the you they I have ob. have say, heard it received

čaⁿ'ja, wa'ú naⁿ'báqti wakégai égaⁿ, cubčá-máji tá miñke.
though, woman just two are sick as, I will not go to you.

TRANSLATION.

My friend, I write to you about various things to-day. I promised to visit you in your country, but (now I find that) I can not get to see

you. But my wife's father, Miⁿxa-t'aⁿ, shall go to see you. And I hope that if you acquire some elk hides you will give them to him. Just two women are ill, therefore I am unable to go to you. I hope, my friend, that I may soon get a reply from you. By the time that I receive it, I wish for him to start to see you. I too desire hides, and I will send to you by Miⁿxa-t'aⁿ the money for buying them, and also the fifty cents which I owe you. I hope that you may let me have the hides at a cheap price. Some persons have gone to see you. I wish to hear how you treat them. Though I have heard that you have received hides, I will not go to see you, because the two women are ill.

NAⁿZANAJI TO T. M. MESSICK. DECEMBER 20, 1879.

Kagéha, wawíḏaxu. Caⁿ íe djúbaqtci uwíḃea cuḡéaḡé.
 O friend, I write to you about something. Well, word very few I tell it to you I send it to you.

Caⁿ wagáxe Aⁿ'paⁿ-ḡaḡ'ga éḡiḡiⁿ tē uḡíwiḡaⁿ'-ḡti-maⁿ'. Nía-
 Well debt Big Elk he has it the I have aided you greatly In-
 for you respecting your own.

ciⁿ'ga ukéḡiⁿ céḡa-báḡi égaⁿ, wabáḡḡeze tiaⁿ'ḡakiḡé ḡaⁿ uáwa- 3
 dian common they disre- as, letter you sent it here the I told it
 gard him to me ob.

ḡíḃea. Aná. ḡási aká íbahaⁿ'i. Kí wagáxe ḡaḡit'aⁿ tēḡíhi
 to them. I begged. Dorsey the he knows it. And debt you possess by the
 sub. your own time

aⁿ'paⁿha aⁿ'ḡá'i 'íḡáḡé wabáḡḡeze iⁿ'ḡéḡpaxu tiaⁿ'ḡakiḡé tē'di.
 elk hide you give you letter you wrote to you sent it here when.
 to me promised me to me

Aⁿ'paⁿ-ḡaḡ'ga uḡíakié. Caⁿ aⁿ'paⁿha kaⁿ'ḃea tcábe. Éskana, 6
 Big Elk I talked to Well, elk hide I wish. very. Oh that,
 him about it.

kagéha, tiaⁿ'ḡakiḡé kaⁿ'ḃéḡaⁿ.
 O friend, you send it here I hope.
 to me

TRANSLATION.

O friend, I write to you about something. I send and tell you a very few words. I have done all in my power for you in trying to get the sum that Big Elk owes you. As they disregard an Indian, I told them that you had sent a letter to me (about the debt). I begged for the amount. Mr. Dorsey knows it. When you sent the letter to me, you said in it that you promised to give me an elk hide by the time that you received the money owing to you. I talked to Big Elk about it. I am very anxious to obtain an elk hide. I hope, my friend, that you will send it to me.

WAQPE-CA TO KUCACA. DECEMBER, 1879.

- Ciñ'gajiñ'ga ^{Child} çiçia ^{your} wañ'gaçiⁿ ^{we have them} údaⁿqtiaⁿ'i, ^{they are very good,} uwibça ^{I tell it to you} cuçéaçé. ^{I send it to you.}
- Ciñ'gajiñ'ga ^{Child} çiçia ^{your} wañ'gaçiⁿ ^{we have them} wédaçai, ^{has had a baby,} údaⁿqti ^{very good} miⁿ'jiñga ^{girl}
- 3 ídaçai, ^{she has given birth to it,} uwibça ^{I tell it to you} cuçéaçé. ^{I send it to you.} Caⁿ' e'aⁿ' maⁿ'niⁿ' ^{Well,} éiⁿ'te ^{how} caⁿ' ^{you walk} waqiⁿ'ha ^{if, well} paper
- cuçéwíkiçé ^{I send it to you} há. ^{Person} Níaciⁿ'ga ^{one} wiⁿ' ^{I have} eáçé, ^{I have him as a kinsman,} inégiáçé. ^{You talk to him.} Uçákié. ^{How} E'aⁿ'
- maⁿ'çiⁿ' ^{he walks} éiⁿ'te ^{if} aná'aⁿ ^{I hear it} kaⁿ'bça. ^{I wish.} Ciñ'gajiñ'ga ^{Child} ejaⁿ-ma ^{those who are his} 'aⁿ'i ^{how} éiⁿ'te ^{if} are they are
- 6 awána'aⁿ ^{I hear about them} kaⁿ'bça. ^{I wish.}

NOTES.

Kucaca, *i. e.*, Rousseau Pepin, an Omaha, staying at the Pawnee Agency, Indian Territory.

56, 2. Ciñ'gajiñga çiçia wañ'gaçiⁿ wédaçai. This seems to imply that *all* of Rousseau's children among the Omahas had become mothers! Such was not the case. Waqpeca should have said, Ciñ'gajiñ'ga ^{Child} çiçia ^{your}

wiⁿ' añgáçiⁿ élegaⁿ wédaçai, *one of your children whom we have kept*

has had a baby. Ciñ'gajiñ'ga çiçia wañ'gaçiⁿ-bi ^{that we have} ehé ^{I said} aká ^{the} wédaçai, ^{sub.}

Your child whom we have kept, and whom I have mentioned, has had a baby: said when the daughter is mentioned a second time. When there are more than one child, they can say, Ciñ'gajiñ'ga çiçia wañ'gaçiⁿ-bi ehé aká ^{the other one} áma wédaçai (literally, *The other one of your children,*

i. e.) One of your children whom we have kept has had a baby (G.).

TRANSLATION.

I send to tell you that your children whom we have are very well. I send to tell you that one of them has given birth to a girl, and is doing very well. I have sent a letter to you by some one (because I wish to know) how you are. I have one man as my kinsman, as my mother's brother. You have talked to him. I wish to hear how he is. I also wish to hear how his children are.

MA^NTCU-NA^NBA TO WIYAKOI^N, YANKTON AGENCY. DECEMBER 26, 1879.

Jaⁿckáha, ča'caⁿčáčē tē níkaciⁿ'ga čičíha ča'eaⁿ'čai ičáxi-
 O sister's son, you have pitied the people your have pitied me I know it
 me

čahaⁿ'. Edádaⁿ níkaciⁿ'ga čičíha aŋgí'i taí gě é tšín'čín'kičai
 for myself. What people your we shall give the pl. it they send here
 back to in ob. for me

kaⁿbčégaⁿ. Iⁿ'udaⁿ tē'di, wigíhaⁿbe etégaⁿ, jaⁿckáha. Níka- 3
 I hope. Good for when, I see you, my apt. O sister's son. Peo-
 me own

ciⁿ'ga číski'é qti čidaⁿ'bai ewékaⁿbčé édegaⁿ' aⁿčí'ai. Caⁿ' d'úba
 ple all in a mass they see you I have wished but we have Well, some
 for them failed.

cahí etégaⁿ. Wakan'dičé čidaⁿ'be gaⁿ'čai. Caⁿ' Unájiⁿ-ská'
 they apt. In great haste (im- to see you they wish. Well, White Shirt
 reach patiently)
 you

cénaⁿ'ba wigíhaⁿbe kaⁿ'bčaqtí. 6
 that two I see you, my I strongly desire.
 own

NOTE.

57, 4, ewekaⁿbčé, in full, ewekaⁿbča.

TRANSLATION.

O sister's son, I know by experience that you and your people have pitied me. I hope that your people will send word to me what we shall give them in return. O sister's son, when it is for my good, I may see you. I have wished for our entire nation to visit you, but we are unable. Yet some of them may come to see you. They are impatient to see you. I have a strong desire to see you and White Shirt.

WHITE HORSE, AN OMAHA, TO TCEXA-APAPI, A YANKTON. JANUARY 10, 1880.

Wiqaⁿ'be kaⁿbčéde, bčí'a há. Nisíha, ičádičai aká Iúgaⁿ'čai
 I see you I have wished, I am O child, agent the Grandfather
 but unable sub.

jiⁿ'ga écaⁿ'ba iⁿ'wiⁿ'čí'agai égaⁿ, cubčá-máji tá miŋke. Či e'aⁿ'
 small he too they are unwilling as, I will not go to you. Again how
 for me

enégaⁿ xí, čútaⁿ iŋgáxe gíča-gă, čijiŋ'ge écaⁿ'ba. Caⁿ' ukít'ě 9
 you think if, correctly to make be sending your son he too. Well, foreigner
 for me back hither

itáxajá-ma ctí caⁿ' edádaⁿ íuča účaná'aⁿ xí'ctě, iⁿ'wiⁿ'čana
 those at the head too well, what news you hear the even if, you tell it to
 of the stream me

tíŋačĕ kaⁿbĕgaⁿ. Caⁿ e'aⁿ' maⁿ'niⁿ' ŋí'ctĕ, čútaⁿqti aná'aⁿ
 you send I hope. Well, how you walk even if, very cor- I hear it
 it here rectly

kaⁿ'bĕa.
 I wish.

TRANSLATION.

I wished to see you, but I failed. My child, the agent and the Commissioner of Indian Affairs are unwilling for me to go, therefore I will not go to see you. Do you and your son send back to me a letter, stating just what you think on the subject. I hope that you will send and tell me whether you hear any news respecting those tribes higher up the Missouri River. I wish to hear just how you are.

MAWADAⁿčĕⁿ, AN OMAHA, TO MAWATAⁿNA, A YANKTON. JANUARY
 12, 1880.

3 Čisañ'ga ciñ'gajiñ'ga naⁿ'qti kĕ gít'e hă. E'aⁿ' čaná'aⁿ
 Your younger child full grown the dead to How you hear it
 brother recl. ob. him

ŋí'ctĕ, e'aⁿ'qti ckáxaji tečaⁿ'ja, čaná'aⁿ tégaⁿ uŋíča cučĕčai
 even if, just how you did not though, in you hear it in order to tell it sends it
 the past, that to you to you

čisañ'ga aká. Čisañ'ga gípĕji hégaji, čaná'aⁿ tégaⁿ uŋíča
 your younger the Your younger bad for very, you hear it in order to tell it
 brother sub. brother him that to you

6 cučĕčai. Cénujiñ'ga čaⁿ bĕúgaqti čá'eaⁿ'čai, gípĕjiiⁿčĕiñ'kičai.
 sends it to Young man the all have pitied me. they have caused grief
 you. coll. for my own (child).

Caⁿ ákihaⁿ bĕúga čĕngé đáxe gaⁿ' caⁿ' naⁿ'jiⁿ'eké'qtei gaⁿ'
 Well, beyond all I have made it as yet just barely so
 nothing

mañ'gĕ agĕiⁿ, wa'ú júagĕĕ. Uwátanĝa, édegaⁿ nănd ísaⁿ.
 erect I sit, woman I with her, As soon as, but (?) I have n-thing to
 my own.

9 čĕiñ'ge gaⁿ', ataⁿ' wiŋaⁿ'be cupí kaⁿ'bĕa ŋí, cupí tá miñke.
 cheer me as, how long I see you I arrive I wish. if, I will arrive where you
 where you are.

Caⁿ' íe edéce ŋí'ctĕ, caⁿ' uqĕč'qtei waqiⁿ'ha wiⁿ tíŋačĕ ŋí,
 Well, word what you say even if, well, very soon paper one you send if,
 here

aná'aⁿ kaⁿ'bĕa.
 I hear it I wish.

NOTES.

58, 4-5, cučĕčai čisañga aka, voluntary action. Čisañga gípĕji hegaji, involuntary action, as no one wills to be sad, hence "aka" is not used; but "čisañga aka" is understood after "cučĕčai" in the next line.

58, 6, gípĕjiiⁿčĕiñkičai. L. and W. said that this could not be used here, though a genuine Omaha expression. They substituted "gípĕ-

jiān'kiçai," they are sorry for me. But G. gave four readings of equal value; gípějī'çiñ'kiçai, gípějīān'kiçai, ućúgigça-i'çiñ'kiçai, the strongest expression of the four, and gī'çajīān'kiçai. The differences in meaning will be explained in the Čegihā-English dictionary. W. gave gíteqi-i'çiñ'kiçai as a syn. of gípějī-i'çiñ'kiçai.

The following might have been said by the bereaved father: Niçā gūitė etė çī, 'áççagīçé ä (or, áhaⁿ), içádi, *He ought to have kept alive (but by not doing so) he has made his father suffer!* (G.)

58, 8. Uwatañga edegaⁿ, not plain to W. But G. understood it, saying that the idea of the whole sentence was: "I have nothing to cheer me here, so send me word very soon, as I wish to visit you."

TRANSLATION.

The eldest child of your younger brother is dead! Your younger brother sends now to tell you about it, even though, if you have heard it through another source, you have not sent any message of sympathy! Your younger brother wishes you to know that he is in the depth of sorrow, so he sends this letter to you. All the young men have pitied me, they have consoled with me for the death of my only son. Moreover, I have parted with everything, and my wife and I barely sit erect, being destitute. But as soon as the period of mourning is over I will visit you (if you send for me), since I have nothing to cheer me at home. If you have anything to say, please send a letter very soon, as I wish to hear it.

MAWADAⁿçīⁿ TO TUHI AND MAHIⁿ, NO HEART, NEBR.

Çiñ'gajīn'ga çīçīña akīçā wabágçeze gáçāⁿ wegáçē tíçai.
Child your both letter that to make it for them he has begun.

Çiçīgaⁿ aká (Mawádaⁿçīⁿ) ijin'ge naⁿ'qti kě gít'e, édegaⁿ
Your the sub. (Mandan) his son fully grown the recl. to him, but
 grand-father

çijīn'ge çigáççaⁿ ígahí çaná'aⁿ tai-égaⁿ wabágçeze gáçāⁿ 3
your son your wife (mixed, or) you hear it in order that (pl.) letter that
 together with

çigáççai. Caⁿ' iⁿ'çā-máji héga-máji. Edádaⁿ iⁿ'wiⁿ'qpaçē tē,
he has made to you. Well, I am sad I am very. What I have lost it the ob.,

çaná'aⁿ tégaⁿ uwíçça cuçéaçai. Aⁿwaⁿ'qpani héga-máji, caⁿ'
you hear it in order that (dual) I tell it to you I send it to you (pl.). I am poor I am very, yet

çícti úckaⁿ e'aⁿ' maⁿ'çniⁿ' çī, aná'aⁿ kaⁿ'bça. Caⁿ' wabágçeze 6
you too deed how you walk if, I hear it I wish. Well, letter

wiⁿ tiaⁿ'çakiçé kaⁿ'bça.
one you send here to me I wish.

NOTES.

Tuhi and Mahiⁿ were Iowa chiefs. Each had a son.

59, 1, wegaxe tiçai, should be, ewedaxe ati, *I have come hither to make it for them* (i. e., *write it to them*), *vide* W.; but ewédaxu cuçéaçč, *I write it to them and send it to you*, is suggested by G. It is probable that the sender really said, "wegáxe tč 'içai," *he promised to make it for them*, as this, when pronounced rapidly, sounds like "wegaxe tiçai."

59, 3, igahi. This should be céna, *enough* (W., G.), or, mégaⁿ, *likewise* (G.).

TRANSLATION.

He promised to write a letter to both of your children. The full-grown son of your grandfather (Mandan) is dead, so he (the bereaved father) has written a letter in order that you and your wives and sons likewise may hear it. I am very sad. I have sent to tell you that I have lost something. I am very poor, still I wish to hear how you are. I wish you to send me a letter.

JAMES SPRINGER, AN OMAHA, TO W. M. C. GRANT, SIBLEY, IOWA.

JANUARY 26, 1880.

Kagéha, agçí tč cetaⁿ u'aⁿçinçé bçiⁿ-majì. Caⁿ údaⁿçti
 O friend, I have the so far in vain I have not been. Well, very good
 returned here

agçí tč ciⁿgajin'ga wáagçábçiⁿ, caⁿ wíççahaⁿ. Cuçá-bajì
 I have the child I have kept them, yet I thank you. They shall not
 returned here my own,

3 taité. Caⁿ wabágçeze áçadaí, údaⁿçti najiⁿi. Haⁿçí ctaⁿ'be
 go to Well, book they read, very good they stand. Henry you see
 you. him

çíçí, uçéna kaⁿbçégaⁿ.
 if, you tell it I hope.
 to him

TRANSLATION.

My friend, I have not been idle since my return from your place. I reached home in safety, and I have my children with me, so I thank you (for your past kindness to them). They shall not go to you, as they are getting along very well at school here. I hope that you will tell Henry, should you see him.

TAⁿWAⁿ-GAXE JIŅGA TO JAMES VORE. JANUARY 27, 1880.

Caⁿ úckaⁿ wiⁿ níkaciⁿ'ga d'úba sidádi waŕítaⁿ hí éde
 And deed one person some yesterday to do some r-ach- but
 work ed there

ípađiŕai ƒínké íe wiⁿ a'í uébfca. Gaⁿ'ŕi íe ké wi'í uwíbfca
 agent the one word one I gave I told it And then word the I give I tell it to
 who him to him. ob. it to you

há ƒí ƒí. Waŕítaⁿ té aⁿ'waⁿ'jeŕa héga-máji, aⁿ'ŕaⁿ'sabe héga- 3
 again you. Work the I am tired I am very. I suffer (from it) I am
 ob. (of it)

máji: Iⁿ'taⁿ wabŕítaⁿ té cetaⁿ' umaⁿ'ŕínka sátaⁿ wabŕítaⁿ.
 very. Now I work at the so far year five I have worked
 something at something.

Taⁿ'waⁿ'gŕaⁿ wágazu ađíŕaⁿ'bfca gaⁿ', taⁿ'waⁿ'gŕaⁿ áagikihíde,
 Nation straight I wish for my as, nation I watched it, my
 own own,

agŕítaⁿ anájiⁿ. Aⁿ'ŕaⁿ'cpahaⁿ ƒanájiⁿ, edádaⁿ níkaciⁿ'ga majaⁿ' 6
 I work at I stand. You know me you stand, what people land
 it, my own

ƒaⁿ'di údaⁿ anájiⁿ kaⁿ'bfca té aⁿ'ŕaⁿ'cpahaⁿ'qti ƒanájiⁿ. Edádaⁿ
 in the good I stand I wish the you know me very well you stand. What

níkaciⁿ'ga ƒéŕuadi'ctí uŕúwikié-naⁿ-maⁿ' ƒaná'aⁿ. Kí gat'aⁿ'-
 person here at different I have been talking to you you have And at last
 times in the past about it regularly heard.

hiⁿ ŕi éskana úŕítaⁿ dádaⁿ ctéctéwaⁿ' ubŕaⁿ' kaⁿ'bfégaⁿ. Wíŕa 9
 (future) oh that work what soever I take hold I hope. I ask a
 of it favor of
 you

há. Iⁿwiⁿ'ŕaⁿ-gá há. ƒíejaⁿ ctí uwíŕaⁿ héga-máji, kí égaⁿ
 Help me ! You on the too I have I not a little, and so
 one hand aided you

iⁿwiⁿ'ŕaⁿ-gá. Caⁿ' níkaciⁿ'ga naⁿ'bá úŕítaⁿ té íbŕaⁿ'i, té éskaⁿ
 help me. Well, person two work the have had the I hope it
 of it their fill

ebŕégaⁿ gaⁿ', ƒaná'aⁿ tégaⁿ uwíbfca. Uwíbfca té gaⁿ' uwíbfca 12
 may be so as, you hear it in order I tell it to I tell it to the at any I tell it
 that you. you rate to you

há: Caⁿ'ge-ská Íbahaⁿ'bi éŕaⁿ'ba. Máŕe gŕéba-naⁿ'ba kí é'di
 White Horse Íbahaⁿ'bi he too. Winter twenty and on it

cáde cetaⁿ' waŕítaⁿ'i éde, iⁿ'taⁿ ujeŕai ebŕégaⁿ. Níkaciⁿ'ga
 six so far they have but, now they are I think it. Person
 worked tired

wiⁿ waŕítaⁿ gaⁿ'ŕai éⁿ'te gat'aⁿ'hiⁿ té'di éskana níaciⁿ'ga 15
 one work desires if at last oh that person

áji waŕítaⁿ té aŕiⁿ' kaⁿ'bfégaⁿ. Caⁿ'ge-ská ijiⁿ'ŕeáŕe éde,
 an- work the he I hope. White Horse I have him for but,
 oth- has it an elder
 er brother

aⁿgíqta-báji. . . . Wáŕanaⁿ'bahá-naⁿ caⁿ'caⁿ.
 he does not wish He makes us (go) in usu- always.
 to be intimate with me. two ways ally

TRANSLATION.

When some persons came yesterday to settle one matter, I told the agent one thing. And now I tell you. I am very tired of the work, I suffer exceedingly from it. I have now worked for five years. As I wish my own nation to prosper, I have been overseeing it. I continue to do my own work (in that manner). You have known me; you have known very well that I wish to dwell and prosper in the land of the Indians. You have heard me talk to you about various kinds of people at this place. And I hope that at last, after waiting so long, I may obtain some situation or other under the agent. I ask a favor of you. O help me. I have aided you considerably on the one hand, and so you should aid me. There are two men, who, I hope, have had sufficient employment; and as you ought to know it, I tell you. I tell you at any rate. They are White Horse and Ibahaⁿbi. They have had their office for twenty-six years, and I think that now they are weary. If one man has an office, I hope that the time will come at last when another man can obtain it! White Horse is my elder brother, but . . . he does not wish to be on friendly terms with me. He is always making us go in two directions by his talking.

JAČI^N-NA^NPAJĪ TO T. II. TIBBLES.

Kagéha,	učágaca ⁿ	ne	tě'	ceta ^{n'}	Wakan'da	wábčaha ⁿ .
O friend,	you traveled	you	the	so far	God	I have prayed to about some- thing.
		went				
Wakan'da	wáčaha ⁿ -máčě	bčúgaqti	čaná'a ⁿ	taí.	Úcka ⁿ	číja
God	ye who pray to him about something.	all	you will hear it.		Deed	your
3 učúwihái,	ičápaha ⁿ -mají'qti,	niáča-na ⁿ	tě	učúwihái.	Aníja	
I follow you (pl.) on account of it,	I do not know it at all,	at random usu- ally	the	I follow you (pl.) on account of it.	I live	
etéga ⁿ	ebčéga ⁿ	éga ⁿ	úcka ⁿ	učúwihái.		
apt	I think it	as	deed	I follow you (pl.) on account of it.		

TRANSLATION.

My friend, I have prayed to God about something since you went about the country in our behalf. May you hear it, all ye who pray to God! I follow you on account of your mode of life, though I do not know it at all, I follow you blindly (at random) on account of it. I follow your ways because I think that I shall be apt to improve.

MAXEWAČĚ TO JOHN PRIMEAU, A PONKA.

Ca^{n'} macté xī, cupí etégaⁿ, kagéha. Ca^{n'} íe tē éskana
 Well, warm when, I reach apt, O friend. Well, word the Oh that
you

ca^{n'}caⁿ čagčiceča^{n'}jī kaⁿbčégaⁿ.
 always you do not break it, I hope.
your own

TRANSLATION.

My friend, I may come to see you when the weather gets warm. I hope that you will never break your word.

UNE-MAⁿčĪⁿ, AN OMAHA, TO MRS. MINNA SCHWEDHELM, WEST POINT, NEBR. JANUARY 29.

Ca^{n'} céču wīa^{n'}be pí tečan[']di ičáe wīa^{n'}be pí ehé 3
 Well, yonder I see you I at the place, I spoke I see you I I said
where you are reached in the past there

tečan['] ičáusíctaⁿ égaⁿ ča^{n'}ja, agčí tē[']di ékitaⁿhá Iígaⁿčai
 in the I told a lie so though, I came when just at that Grandfather
past

aká ŋi wa'í 'ičai, kī níkaci^{n'}ga čéama bčúgaqti cka^{n'}i. . . .
 the house promised to and people these all were
sub. give them to us, active.

Ū'aⁿčĪn[']ga-máji ceta^{n'} agčí'a ja^{n'} ka^{n'}bča kē. Kī ca^{n'} a^{n'}ba 6
 I am not at leisure so far I have not wood I desire the And yet day
finished my work lg. ob.

wīa^{n'}be tē ičápahaⁿ-majĭ-qti-ma^{n'}. Wačĭtaⁿ hegáji abčĭi^{n'}.
 I see you the I do not know at all. Word not a little I have it.

Ca^{n'} gĭčajiäⁿjĭ-gă. Íe čútaⁿqti uwĭbča cúčeačě.
 Yet do not be sad! Word very cor- I tell it to I send it to
rectly you you.

Cañ[']ge-má čĭi wačĭtaⁿi. 9
 The horses too are working.

TRANSLATION.

When I went to see you and said that I would come to see you and speak to you again, I told a lie (but unintentionally); but as soon as I came home the President promised to give us houses; hence all these Indians have been stirring. I have not yet had any leisure; I have not yet finished my work. I refer to the logs which I desire (for my house). I do not know at all on what day I can see you. I have an abundance of work. Yet, do not be displeased! I send to tell you a correct account (of affairs here). The horses, too, are working.

GAHIGE TO HIS SON SILAS WOOD. NIOBRARA, NEBR. FEBRUARY
7, 1880.

- Wacpáxu tícaçĕ çá" aná'a" éde u'a" çĩngé. Çita" ta amá
 You wrote you sent the I heard it but in vain. Those who will work
 something it here ob.
- wasnin'dai. Kĩ ca" júga wĩqtei wéçigça" tĕ úda"qti đáxe
 are slow. And yet body I myself plan the very good I made it
- 3 édega" bçí'a tá minke. Çaná'a" téga" uwibça cuçcaçĕ
 but I shall fail You hear it in order that I tell it to I send it to
 you you.
- Ukít'ĕ-ma wi" ĵa"be tĕ'di cka" a"wa"seĵa" éde i"teqi. Ca"
 The foreign one I saw it when motion I was rapid but difficult Well.
 nations for me.
- úda" tĕ'ĵa wackañ'-gă. Ėskana úda" tĕ i"çĕsiçĕ ka"bçĕga".
 good with re- make an effort. Oh that good the you remem- I hope.
 gard to the ber it for me
- 6 Síndé-gçecká é áwake. Ca" waqi"ha Síndé-gçecká eĵá
 Spotted Tail him I mean him. Well, páper Spotted Tail his
- ĵa"be ĵĩ, i"çĕ, u'a" çĩngé i"çĕ. Uma"ha" amá wéçihíde
 I see it if, I am for no reason I am Omaha the pl. implement
 glad, glad. sub.
- kĕ' cti çize ta amá hă, macté tĕdĩhi ĵĩ, ga" na'añ'-gă: wé'i",
 the too will receive warm by the time at any hear it! horse-
 ob. when, rate rate collar,
- 9 ĵa"ma"çĩ", wé'e, wáĵu. Níe a"çĩngĕ-qti-ma" hă. Íuça
 wagon, plow, pitchfork. Pain I have none whatever News
- a"çĩngĕ. . . .
 I have none.

NOTE.

64, 9. Waĵu generally means, *an awl*; but in this case it refers to *pitchforks*, which are usually called, "qad-ibaqapi," or "qad-içizĕ." Waĵu ĵaĵa, "forked awl," is a *table fork*, and waĵu ĵĩnga, "small awl," a *pin* or *needle*.

TRANSLATION.

I have heard what you wrote and sent hither, but it is in vain. Those who will transact the business are delaying. I myself have formed a very good plan, but I shall fail. I send to tell you. When I saw one of the foreign nations I was rapid in my movements, but it was difficult for me. Persevere with regard to the good! I hope that, for my sake, you will remember what is good. I refer to Spotted Tail. I am glad when I see a letter from him, though it is to no purpose. (It is said that?) the Omahas will receive various implements against the summer comes, including horse-collars, wagons, plows, and pitchforks. Hear it at any rate (whether you intend coming back to get your share or not). I am very well. I have no news.

UNE-MA^NČI^N TO MRS. SCHWEDHELM. FEBRUARY 9, 1880.

Aⁿba pí taté. Uhé píaji-má t'aⁿi égaⁿ, caⁿ' aⁿ'ba-waqúbe
 Day I shall reach there. Path the bad ones around as, and mysterious day

čé ehébe pí kaⁿ'bča ctéctěwaⁿ bėí'a etégaⁿ égaⁿ, . . .
 this part of it I reach there I wish even if I fail apt as,

NOTE.

This is only part of the letter.

TRANSLATION.

I shall reach the day (when I can visit you?) There are many bad roads at this season of the year, and though I wish to reach there before all of this week shall have passed, I shall probably fail to do so. Therefore (do not be displeased if I postpone my coming).

GEORGE MILLER TO LOUIS ROY. YANKTON AGENCY, D. T., FEBRUARY 10, 1880.

Nugé pahañgadi cupí tě'di iⁿ'tcaⁿ cī wiḡaⁿ'be kaⁿ'bča. 3
 Summer formerly I reached when now again I see you I wish.

Wačítaⁿ agčictaⁿ ḡi, cubčé kaⁿ'bča. Wijiⁿ'čě cti čisíčě-naⁿ'i.
 Work I finish mine when, I go to I wish. My elder to thinks usu-
 you brother of you ally.

Ihañktaⁿwiⁿ' amá e'aⁿ' éiⁿ'te waqiⁿ'ha culí ḡi, awána'aⁿ
 Yankton the pl. how perhaps paper reaches when, I hear about
 sub. you them

kaⁿ'bča. Wináqtci gaⁿ' cubčé tá miñke. Či-niñkě'cědi cupí 6
 I wish. I alone at any rate I will go to you. To you who sit I will reach

tá miñke.
 there where you are.

NOTES.

George Miller, or Aⁿčabi, an Omaha of the Ictasanda gens, wrote other letters in 1889. See later pages. Louis Roy was the son of a French father and a Ponka mother.

65, 4. Wijiⁿ'čě, Edward Miller, George's *cousin* according to civilized kinship systems, and a member of the same gens.

65, 6. Či-niñkě'cědi, *contr. from* činiñkěcě *and* čdi.

TRANSLATION.

During a former summer I went to visit you, and now again I wish to see you. I wish to go to you when I finish my work. My elder

brother, too, remembers you. I wish to hear how the Yanktons are when this letter reaches you. I will go to you by myself. I will come to your house.

BIG ELK, AN OMAHA, TO REV. JAMES POWELL, CHICAGO. FEBRUARY 11, 1880.

Kagéha, wisčē-naⁿ caⁿ'caⁿ. Cé pí tē'di edádaⁿ údaⁿ
 O friend, I think usu- always. That I when what you
 of you ally
 reached there

maⁿoniⁿ' niñké wiṣaⁿ'bai. Wakan'da wáṣahaⁿ é áwake. Agčí
 you walked you who I saw you. God praying to it I mean it. I came
 sat about something back
 here

3 égaⁿ uáwakié níkaciⁿ'ga-ma. Caⁿ' gčéba-cáđēqtiégaⁿ ṙí tē
 having I talked to the people (pl. ob.). Well about sixty house the
 them ob.

uđái ebčégaⁿ, Nicúde ké'di. Iⁿ'tcaⁿ aⁿ'ba-waqúbe tē'di gčé-
 entered I think it, Missouri R. by the. Now mysterious day on the just

baqti ní čataⁿ'i, nackí ágaqtaⁿ'i: Aⁿ'ba-hébe iṙčpa, Mác'a-
 ten water they drank, head they dropped Half-a-day his grand- Richard
 on: son,

6 wakúde, Le-jīn'ga-wadáčinge, Má'a-qúde, Wadjépa ijiñ'ge, . . .
 Rush, Skittish Buffalo Calf, Gray Cottonwood, Wadjépa his son,

Kí údaⁿ wiṣaⁿ'bai gaⁿ' , égaⁿ kaⁿ'bča. Agčí tē'di égaⁿ gáxai
 And good I saw you (pl.) as, so I wish. I came when so they did
 back here

čéama d'úba. Kí eonáqtei Wakan'da číñké aⁿčañ'gunájiⁿ
 these some. And he alone God the st. we stand by (we
 one depend on) him

9 ṙí, aⁿniⁿ'ṙa taí, ehé. Majaⁿ' čan'di enáqtei gáxe číñké
 if, we will live I say. Laud in the he only the one who is
 (sits) making

aⁿčañ'gunájiⁿ tá-bi égaⁿ wegáxai. Kí "Wí-naⁿ aⁿsíčē maⁿčíⁿ'i-gá
 that we will depend on him so he makes it And I only to remem- walk ye
 for us. ber me

há. Wí-onaⁿ údaⁿ tē abčíⁿ' . Majaⁿ' čan'di ctéwaⁿ' aⁿmaⁿ'číⁿ
 ! I only good the I have it. Land in the soever we walk

12 tē eonaⁿ' aⁿčaⁿ'wackaⁿ etégaⁿ'i. Cēču cupí tē'di íe đáxe
 the it only we make an effort by apt. Yonder I reach when word I make
 means of it where you are where you are

čaⁿ'ja, djúba đáxe. Píqti wíbčahaⁿ cučéačai, Wakan'da
 although, few I make. Anew I pray to you I sent to you God
 (pl.),

wáṣahaⁿ-máčē. Čionáqtei oníwagázu onái. Waúie-máčē,
 ye who pray to him Only you you correct it you go. O ye lawyers,
 about something.

15 céna učúwinájiⁿ'i majaⁿ' čan'di. Kí níkaciⁿ'ga ukéčíⁿ aⁿgáčiⁿ
 enough I depend on you land on the. And Indian common we who move
 (pl.)

majaⁿ' agčáčiⁿ wečéckaⁿ onái égaⁿ wečénitaⁿ maⁿniⁿ'i. Kí
 land to have his you wish it for us as you work for you walk. And
 own us

icáugčé'qti wisicai maⁿbciⁿ'. Eskana majaⁿ' čaⁿ agčábciⁿ
 continually I think of I walk. Oh that land the I have my
 you (pl.) own

iⁿčⁱⁿ'wańkét'aⁿi kaⁿ' ebčégaⁿ-naⁿ caⁿ'caⁿ'. Nán'de čaⁿ iⁿ'udaⁿqti
 they acquire mine for me I hope it usu- ally always. Heart the very good
 for me

Wakan'da čⁱńké enáqtcⁱ učⁱńanájiⁿ maⁿbciⁿ'. Níkaciⁿ'ga ukéčⁱⁿ 3
 God the st. He only I depend on I walk. Indian common
 one him

aⁿmaⁿ'čⁱⁿi tē wagčaⁿ'čⁱⁿi tē wečénicečaⁿ ckaⁿ'nai, wečéaⁿna
 we walked the we are foolish the you abolish it for you (pl.) you throw it
 us wish, away from us

ckaⁿ'nai. Níkaciⁿ'ga wackáxe ckaⁿ'nai. Ūckaⁿ gátē níctaⁿ
 you (pl.) Human beings you make us you (pl.) Deed that you fin-
 wish. wish. ish it

tēđłhi xł, níkaciⁿ'ga aⁿmaⁿ'čⁱⁿ égaⁿ'qtiaⁿ' tai, majaⁿ' čan'di. 6
 by the time human beings we walk just so will, land in the.
 when (or that),

Kí wackaⁿ' wačⁱń'gai. Wackaⁿ'ńańga'qti wackáxe égaⁿ tai.
 And strength we have none. Very strong you make us so will.

TRANSLATION.

My friend, I am thinking of you from time to time. When I arrived at the place where you are, I saw you continue at what is good. I refer to praying to God. After my return home, I talked to the people. I think that about sixty of them entered the (mission) house near the Missouri River. During this present week just ten have been baptized, and they have partaken of the Lord's supper (?). Among them are the grandson of Half-a-Day, Richard Rush, Skittish Buffalo Calf, Gray Cottonwood, and Wadjepa's son. And as I saw that you were good, so I desire. Upon my return home some of these (Omahas) did so (*i. e.*, they resolved to be Christians). I said, "If we depend upon Him who alone is God, we shall improve." He (God) has ordained for us that we should depend (*or*, stand by) the only one who accomplishes anything by means of the ground (*i. e.*, the white man?). (God says to us:—) "Continue to think about Me alone! I alone have what is good." In whatsoever country we walk, we can persevere only by means of that (advice). When I was with you I made only a few remarks. O ye who pray to God, I send anew to petition to you. You alone continue to do what is right. O ye who are under the protection of the law, on you and the Christian people I depend for the preservation of my title to my land. As you wish us Indians to retain our own land, you continue to make efforts in our behalf. I am thinking of you without intermission. I am ever hoping that they may acquire my own land for me. I continue with joy to depend on God alone. You desire to abolish for us the foolishness of our lives as Indians; you wish to throw it away from us. You wish to make men of us. By the time that you accomplish that thing we shall walk in this country as human beings. But we have no strength. Please make us very strong.

MAⁿTCU-NAⁿBA TO XIGⁿΦAⁿXE WÁΦATAI, YANKTON AGENCY, DAKOTA TERRITORY, 1879.

- Aⁿwañ'kega tcábe φαⁿ'ja, caⁿ' waqiⁿ'ha cuéwikié. Pahañ'-
 I am sick very though, yet paper I send it to you by
 some one. Often,
- gadí'cti níkaciⁿ'ga égaⁿ wiⁿ tíčě hă, wiqaⁿ'bai pí xī. Wawé-
 formerly Indian like one was sent I saw you (pl.) I when. You asked
 hither there questions
 about
- 3 naⁿxe pahañ'ga tē zaniqti abčiⁿ' (Caⁿ' edádaⁿ íwaⁿxe íčě tē
 various before the all I have it. Well, what to ask a he the
 things question sent
 hither
- é áwake.). Wiqaⁿ'bēqti uwíβa taí miñké hă. Aⁿwañ'kega
 it I mean it. I really see you I will tell it to you (pl.) I am sick
- édegaⁿ' at'é taté íčáxičahaⁿ'-ctéwaⁿ-máji, cí aniⁿ' taté íčáxi-
 but I shall die I do not know the least thing about again I shall live. I do not
 myself,
- 6 čahaⁿ'-ctéwaⁿ-máji. Caⁿ ucté amá čidaⁿ'be gaⁿ'čai égaⁿ cuhí
 know at all about myself. Well, they the pl. to see you they wish as they
 remain sub. shall
- taité. Čéčaňka iⁿ'c'áge čaňká cuhí taité φαⁿ'ja, ciñ'gajiñ'ga
 reach These old man the ones shall reach you though, child
 you. who
- wiwíqa, Ictá-basúde, é pahañ'ga taté. Añgúkikié kaⁿ'βa
 my own, Icta-basude, he shall be the first. We talk together I wish
- 9 φαⁿ'ja, Ihañ'kaⁿ'wiⁿ' jí čan'di é'di čanaⁿ'ctaⁿ' kaⁿ'βégaⁿ : é'di
 though, Yankton vil- in the there you stop walk- I hope: there
 lage ing
- cahí etaí. Maqpi-jíde, Iígaⁿ'čai činkě'ja cí xī, iñ'xičá-gă.
 they may reach you. Red Cloud, Grandfather to the st. you reach if, request that my
 petition be
 granted as a favor
 to yourself.
- Uáwakié kaⁿ'βa hă. Umaⁿ'haⁿ-mádi úckaⁿ wiⁿ' aⁿwaⁿ'ča-gă
 I talk to them I wish To the Omahas deed one tell about me
 about some-
 thing
- 12 há, é'ja híi xī. Ihañ'kaⁿ'wiⁿ' jí čatí xī, uqé waqiⁿ'ha
 ! there they if. Yankton house you when, soon paper
 arrive
 there
- tiañ'kičá-gă. Winá'aⁿ kaⁿ'βa. Ědí xī, cuhí daⁿ'ctéaⁿ'
 send hither to me. I hear from I wish. In that case, they perhaps
 you reach you
- taité hă.
 shall
 (pl.)
- 15 (To Wiyakoiⁿ.)—Jaⁿckáha, aⁿ'bačé aⁿwañ'kega héga-máji.
 O sister's son, to-day I am sick I am very.
- Añgíni xī, wiqaⁿ'be tá miñke, kí añgíni-máji xī, wiqaⁿ'ba-máji
 I recover if, I will see you, and I do not recover if, I will not
- tá miñke.
 see you.

NOTES.

This letter was dictated by Maⁿtcu-naⁿba when all thought him dying. He was surrounded by the chiefs and his kindred when the author recorded his words. *ɣigɕaⁿxe-waɕatai* was probably intended for the Dakota, *Tulimağa-wicayutapi* (*Tuqmaxa-witcayutapi*), a person who has not been identified. The name probably means, Honey Eater. Part of the letter was addressed to the chief, Red Cloud, and the closing sentences to the Yankton *Wiyakoiⁿ*.

68, 1. *Pahaŋgadicti nikaciⁿga egaⁿ wiⁿ tiɕɕ hă, wiɕaⁿbai pi ki.* This sentence puzzled L. and F. as well as the author; but G. has explained it, after transposing “*egaⁿ*” and “*wiⁿ*,” supplying *wabágɕeze*, a letter, and changing “*pi*” to “*agɕi*,” *I have returned*.

TRANSLATION.

Though I am very ill I send you a letter by some one. Often in the past, when I returned home after visiting you, a letter would come from you, just like a person (to ask for presents for the Yanktons). I have all the things about which you formerly asked questions. (Explanatory sentence addressed to the writer: Well, I refer to some things concerning which he sent hither to ask questions.) I will tell you when I see you face to face. I am ill, but I do not know at all whether I shall live or die. But as the others wish to see you, they shall reach you (as they are not ill?). These venerable men shall get to see you, but my child, Icta-basude, shall be the first (*or leader*). I wish that we might talk together, but I hope that you will stop (awhile?) at the Yankton village (Agency?); and there they (the other Omaha chiefs) may reach you. O Red Cloud, when you reach Washington, ask that my petition be granted as a personal favor to you. I wish to talk to him about several matters. When the Omahas reach the Yankton village, tell them what you will give to me. When you come (on your way hither) to the Yankton lodges, send me a letter quickly. I wish to hear from you. In that case he (?) may reach you.

(To *Wiyakoiⁿ*):—O sister's son, I am very ill to-day. If I recover, I shall (go to) see you, and if I do not recover, I shall not (go to) see you.

GAHIGE TO BATTISTE DEROIN, OTO AGENCY, NEBR. FEBRUARY 14,
1880.

Waqi ⁿ ha	ɕa ⁿ	sidádi	tí	hă.	Sidádi	tí	tě	bɕize	ékita ⁿ	háqtcɕi
Paper	the	yester-	came.	.	Yester-	came	the	I took	just	at that time
	ob.	day			day			it		
nɕagáhi	wáxai.	Ca ⁿ	edáda ⁿ	íuɕa	ɕiŋgé.	A ⁿ ɕa ⁿ 'na ⁿ	xai	éga ⁿ		
chief	they made	Well,	what	news	there is	You (pl.)	asked me	as		
	them.				none.		a question			
uwíbɕai.	Ca ⁿ	níkaci ⁿ 'ga	amá	waxígɕita ⁿ 'i	éga ⁿ	wáqɕe	wáxai	3		
I tell it to	Well,	the people	the pl.	they work for	as	white	they act			
you (pl.)			sub.	themselves		people				

i^{n'}taⁿ. Ja^{n'}ʔaŋga^ʔ čita^{n'}i tē é áwake. Wačitaⁿ wačána^{a'n}-
 now. Large logs they work the it I mean it. Work you have usually
 at (act) heard about

na^{n'}i i^{n'}taⁿ wačitaⁿi. Níkaci^{n'}ga ukéčiⁿ ʔa^{n'}hahá čagči^{n'}-macé,
 them now they work. Indian common you who sit on the borders of dif-
 ferent (tribes),

3 wacka^{n'}-ega^{n'}i-gă. Júaji-na^{n'}i winá^{a'n}i: wanítaⁿ-báji é áwake.
 do make (ye) an effort. Inferior usu- I have heard you do not work it I mean it.
 ally about you:

Maja^{n'} čan[']di wáqe amá ákicúgai, ádaⁿ ičádičai edádaⁿ edé
 Land in the white the pl. stand very there- what what
 people sub. thick, fore agent he
 says

tē aŋ[']guin[']ʔaⁿ-na^{n'}i. Caⁿ edádaⁿ sičewáče čingé. Aⁿwa^{n'}čita^{n'}i
 the we usually help him. Well, what memorable there is We work
 none.

6 tēdítaⁿ wai^{n'} sagí a^{n'}i^{n'}i. Ceta^{n'} wišgaⁿ aⁿčai^{n'}gunájiⁿ-báji,
 since (or blankets firm we have So far my grand- we have not depended on
 conse- quently) worn. father him,

naⁿbé tē wacka^{n'}aŋgíkičai. Ičádičai uči^{n'}kie-na^{n'}i tē égaⁿ
 hand the we cause our own, to Agent he speaks usu- the so
 make an effort. ally

gáxai-gă: é-naⁿ údaⁿ tē ebčégaⁿ hă. Úwačaginá tégaⁿ úwibča
 do ye! it only good the I think it . You tell something in order I tell it to
 to him that you

9 cučéačē. Níkaci^{n'}ga čiči^{n'}ma na^{a'n} ewékaⁿbča. Wawéče-
 I send it to you. People those who are to hear it I wish for them. You teach
 your own them

čka^{n'}ze tégaⁿ uwibča. Ičádičai éčaⁿba na^{a'n} ékaⁿbča.
 various in order I tell it to Agent he too to hear it I wish for
 things that you. him.

TRANSLATION.

The letter came yesterday. Just at the time that I received it they made (new) chiefs. There is no news. As you (pl.) have asked me a question, I tell you (pl.). As the Indians work for themselves, they now live as white people. I refer to their logging operations. You have generally heard about their working, but now they are working indeed! O ye who dwell on the borders of different tribes of Indians, do make some efforts to better your condition! I have heard about you those things which are generally discreditable to any one: I refer to your not working. The white people are very plentiful in this country, therefore we usually help the agent when he says anything. There is nothing worthy of remembrance. Since we have learned to work we have worn good blankets. We have not yet depended on the Government for a support; we have caused our hands to make efforts. Whenever the agent talks to you, do as he says. I think that that is the only good thing for you. I send and tell you that you may tell something to him. I wish your people to hear (my advice to you). I tell you because I wish you to teach them various things. I wish the agent too to hear it.

WASABE-LAŅGA TO NICÇA^{N'}-CIŅÉ, AN OTO.

Waqi^{n'}ha cučéačé tá miŅke. Haqúde wai^{n'} jíde uctaf
 Paper I will send it to you. Robe blanket red remains
 tē'di, ǰe-jéga ča'í wika^{n'}bča. Ča'í-bají xí, cubčé tá miŅke
 when, ǰe-jéga you give I wish for you. You do not if, I will go to you
 give it to him
 uqčé'qti. Cañ'ge ta^{n'} a^{n'}čá'í ta^{n'} ájłqti a^{n'}čá'í. Wáqe cañ'ge 3
 very soon. Horse the std. you gave the std. entirely you gave White people horse
 ob. it to me ob. different it to me. one
 ešá uctaf tē'di a^{n'}čá'í-bají i^{n'}ča-majłqti pí.
 their remain when you have not I was very sad I was
 given it to me returning
 hither.

NOTES.

This letter was also dictated in Oto by Ckažoe-yiŅe.

71, 2. ǰe-jéga, i. e. Tce-reqe, an Oto. The name means Hind quarter (reqe) of a Buffalo (tce).

71, 3. Cañ'ge ta^{n'}, etc. Either of the following can be substituted:
 Cañ'ge ta^{n'} a^{n'}čá'í 'čəpé-de ájłqti a^{n'}čá'í, *You promised to give me the*
 Horse the you you prom- very dif- you
 std. ob. gave ised, but ferent gave
 me me me

horse, but you have given me one that is entirely different. 2. Cañ'ge ta^{n'}
 Horse the
 std. ob.

a^{n'}čá'í ka^{n'}bča ta^{n'} a^{n'}čá'í-ä'jł éga^{n'}, ájłqti a^{n'}čá'í, *You did not give me*
 you I wish the you did not as, very dif- you
 gave gave me std. give to me ferent gave
 me ob. me me

horse that I desired you to give to me, but you have given me an entirely dif-ferent one.

TRANSLATION.

I will send you a letter. If a robe or red blanket is left over (after the distribution ?), I wish you to give it to ǰe-jéga. If you do not give it to him, I will go to (see) you very soon. You gave me a different horse from the one which you promised to give me. I was exceedingly displeased as I came hither, because when there were some American horses remaining you did not give me one.

NUDA^{N'}-AXA, A PONKA, TO NILÁ-LAŅ'GA-WA'Í, A KANSA. FEBRUARY 16, 1880.

Gas^{n'} waqi^{n'}ha čaná - na^{n'} ča^{n'} wi'í cučéačai. Ca^{n'} e'a^{n'}
 And paper you have often the ob. I give I send it to Well, low
 begged it to you you (pl.)
 ma^{n'}ni^{n'} xí ga^{n'} a^{n'}ba čéčuádi winá'aⁿⁱ ka^{n'}bča. Kí macté 6
 you walk if at any day on this I hear from I wish. And warm
 rate you (pl.)
 tēdłhi a^{n'}cta^{n'}be ka^{n'}bčéga^{n'}. Ca^{n'} úda^{n'}qti ma^{n'}bčei^{n'} čéčuádi.
 by the you see me I hope. Well, very good I walk here.
 time it is reached

- Ánita ʒa^{n'} gě eañ'gigaⁿ égaⁿ aⁿdin'dě-qti-ma^{n'}. Aⁿwa^{n'}ckaⁿ-
 Limbs mus- the pl. I am as I was as I have them very firm. I am very
 cles in. ob. formerly
- ʒañ'ga-qti-ma^{n'} ada^{n'}. ʒa^{n'}ze wi^{n'} Na^{n'}pewačě ijáje ači^{n'}
 strong because. Kansas one Dangerous his name he has
- 3 eča^{n'}ba, waqi^{n'}ha cučéačě ča^{n'} cuhí tēdihí ʒi, uqčě'qtci wi^{n'}
 he too, paper I sent to him the it reaches by the time very soon one
 ob. you that
- a^{n'}čá'i kaⁿbčégaⁿ. Čiqañ'ge wi^{n'} čat'a^{n'} égaⁿ asičě-naⁿ-ma^{n'}.
 you give I hope. Your sister one you have as I am usually think-
 it to me ing of her.
- Céču waníta na^{n'}ba a^{n'}čá'i čaňká awágisičě-naⁿ-ma^{n'}, jiⁿčéha.
 Yonder quadruped two you gave the ones I am usually thinking of them, O elder
 where to me that brother.
 you are

NOTES.

Niqa-ʒaŋga-waⁱ is the Ponka notation of the Kansa, Naⁿta-taŋga-wak'ü, *Mule-Giver*, a nickname.

72, 2. Naⁿpewačě, the Ponka notation of the Kansa, Nüⁿpewaýe.

TRANSLATION.

I send you the letter which you have often begged of me. I wish on this day to hear from you; how you are getting along. I hope to see you against the warm weather arrives. I am doing very well here. As my limbs and muscles have recovered their former condition, I am very sound (*or* hardy). For that reason I am very strong. I send this letter to you and to a Kansa named Naⁿpewačě. When it reaches you, I hope that you will send me one very soon. As you have a sister, I am usually thinking of her. O elder brother, I am usually thinking about my two animals which you gave me when I was yonder where you are.

DUBA-MAⁿČIⁿ TO MAⁿ'E-GAHI, A PONKA, NIOBRARA, NEBR. FEBRU-
 ARY 16, 1880.

- 6 Wabágčeze wi^{n'} gčia^{n'}čakičé ča^{n'} bčizě hă, čagčé tēdi.
 Letter one you have sent back the I have re- you went when.
 to me ceived it back
 thither
- Maja^{n'} itáxaʒa ne té i^{n'}čě-qti-ma^{n'}. Kī ca^{n'} ne té i^{n'}ča-
 Land towards the you the I was very glad. And yet you the I was
 head of went
 the river
- maji'-qti-ma^{n'}. Kī a^{n'}bačé níkaci^{n'}ga čéčinke ikágeačě činke
 very sad. And to-day person this st. one I have him the st.
 for a friend one
- 9 wabágčeze iⁿwi^{n'}ča, i^{n'}čě-qti-ma^{n'} ʒa^{n'}be tē. Uqčě'qtci cañ'ge
 letter has told it to I was very glad I saw it when. Very soon horse
 me,
- wi^{n'} abči^{n'}, ecé. Kī é áwake, i^{n'}čě ehé tē. Maja^{n'} čéču čanájiⁿ
 one I have, you said. And it I meant it, I was I said the. Land here you stood
 glad

tě'di iuça çĩngé. Aⁿ'ba-waqube áma teçan'di aⁿ'ba wéduba tě
 when news there is none. Mysterious day other on the, in the past day fourth the

Umaⁿ'haⁿ amá ckaⁿ'i. Ji tě ugípi. Ki níkaciⁿ'ga-ma bazaⁿ'
 Omaha the pl. were acting. House the was full. And the people pushing the way through

maⁿbçiⁿ'. Ki çictaⁿ'i tě'di aⁿ'ba-waqube cé, níkaciⁿ'ga 3
 I walked. And they finished when mysterious day this, people

amá cĩ uçéwiñkiçai bçúgaqti. Ki níkaciⁿ'ga amá cé íe çá-
 the pl. again assembled all. And people the pl. that word you sub.

naⁿ'aⁿ-naⁿ ké çíudaⁿ 'içai. Ki ukíkíe gě íe údaⁿ'qti iñgáxai
 heard usually the to do good promised. And talking the pl. word very good did for me together in. ob.

níkaciⁿ'ga amá. Ki caⁿ' éskana cañ'ge çímaⁿ'çaⁿ'i tě íçagiçé 6
 people the pl. sub. And yet oh that horse was stolen from you the you have (act)? found your own

tě waçiona tědĩhi xi, çagíctaⁿ'be etégaⁿ. Caⁿ' e'aⁿ' níkaciⁿ'ga
 the visible it arrives when, you see your own apt. Well, how people there

itáxaçá-ma maⁿ'çiⁿ'i tě wabágçeze çéçaⁿ cuhí, níze xi, e'aⁿ'
 those toward the head of the river they walk the letter this one reaches you receive it when, how you

maⁿ'çiⁿ' iⁿwiⁿ'çana tíçaçé kaⁿ'bçégaⁿ. Caⁿ' éskana údaⁿ'qti 9
 they walk you tell it to me you send it here I hope. Well, oh that very good

maⁿ'niⁿ' kaⁿ. Edádaⁿ ctéctšwaⁿ údaⁿ aniⁿ' kaⁿ'bçégaⁿ. Wišičé
 you walk I hope (?). What soever good you have I hope. I think of you

maⁿbçiⁿ' téinke. Caⁿ' gaⁿ'-naⁿ edádaⁿ iuça céna naⁿbúwibçaⁿ'
 I walk will (?). Well, still usually what news enough I shake hands with you [?]

tě ékigaⁿ. Çé níkaciⁿ'ga ukíkíai tě'di, Je-jé-baçe wahaⁿ'ai. 12
 the it is like it. This people they talked together when, Jejebaçe prayed for a special object.

"Uqçé'qti wígiaⁿ'bça agçé tá miñke, ebçégaⁿ," ai. Gaⁿ'-naⁿ'
 Very soon I leave you, my own I will go back (or home-ward), I think, he said. And usually

itáxaçá edádaⁿ uçáne né tě éskana edádaⁿ wiⁿ' abçiⁿ' enégaⁿ
 toward the head of the river what you sought went you the oh that what one I have it you think it

waçáckaⁿ etégaⁿ. Gaⁿ' céna uwíbça.
 you make an effort apt. And enough I have told it to you.

15

TRANSLATION.

When you returned to your old home on the Niobrara, you sent me a letter, which I have received.

I was very glad that you went to the land towards the head of the Missouri River. And yet I was very sad. And to-day, this person whom I regard as my friend (the writer), has told me what you have

said, and I was very glad to see it (your letter). You said, "I have soon possessed a horse." I refer to that when I say, "I was glad." There was no news when you were here.

On Wednesday of last week (?) the Omahas were acting. The house was filled. And I was in the crowd of people. They adjourned the meeting till this week, when they assembled again the entire nation. And the people promised to do good, according to the words which you used to hear often. And having talked together several times (?), the people spoke a very good word for me.

I hope that you may see your horses again that were stolen from you. I hope that you will send me a letter when you receive this one, and tell me what the tribes are doing that dwell on the Upper Missouri. I hope that you are prospering. I hope that you have various good things. I will continue to remember you. Well, I have sent you some news, and it has been like shaking hands with you. When these men talked together, *je-je-ba* prayed to them for a special object. He said, "I think that I will leave you very soon and go home (to my old land on the Niobrara)." Now, when you go towards the head of the Missouri River in search of something, I hope that you will do what you can to acquire something which you may think I ought to have. I have told you enough.

PART OF A LETTER OF GAHIGE TO HIS SON SILAS. FEBRUARY, 1880.

Níkaci^{n'}ga amá xigíwagázu hă, wágazu hă.
 People the pl. have made them- selves straight
 sub.

TRANSLATION.

The people have acted uprightly for their own advantage, and all is well.

TA^{n'}WA^{n'}-GAXE JĪŅGA, AN OMAHA, TO MAWATA^{n'}NA, A YANKTON.

FEBRUARY 17, 1880.

Níkaci^{n'}ga-máčě, cka^{n'} e'a^{n'} ma^{n'}ni^{n'} éskana wágazúqti
 O ye people, act how you walk oh that very straight
 3 i^{n'}wi^{n'}čana íčaçě ka^{n'}bčéga^{n'}. Ga^{n'} céčañka, Caa^{n'} ji^{n'}g'a
 to tell it to me you send I hope. And those, Dakota small
 hither
 ci^{n'}gaji^{n'}g'a wađáxe čañká, waqa^{n'}be ka^{n'}bča. Uma^{n'}čĩnka
 child I have made the ones who, I see them I wish. Year
 them
 i^{n'}čadaí tě ákiha^{n'} cí uma^{n'}čĩnka wi^{n'} pí, éde ca^{n'} "A^{n'}ba
 mentioned the beyond again year one I but yet Day
 to me reached there,

gáču wajaⁿ'be taté," ehé tē iⁿ'teqi. Čaⁿ'ja wéčigčaⁿ xixáxa-
 there I shall see them, I said it difficult for me. Though plan they make for themselves

bádaⁿ iⁿ'wiⁿ'ča íčai tédíhi xí'jǐ, cubéé tá miñke há. Čiñ'ga-
 and (pl.) to tell it to me they send hither by the time that, I will go to you Child

jiñ'ga wiwíča-ma úwagičá-gǎ. . . . Čisañ'ga nuxáčiⁿ há, 3
 those who are my own tell it to them. Your younger brother bare to the waist

edádaⁿ íčkaⁿčkaⁿ číngé. Píqti uwíbča cučéačé. Pahí-saⁿ-
 what by means of which he can act often there is none. Anew I tell it to you I send it to you. Pahi-sa-

máni iřígaⁿ éčaⁿba, edádaⁿ t'aⁿ' xǐ, éskana íe wágazúqti
 mani his father-in-law he too, what, he has if, oh that word very straight

qáča giaⁿ'čakičé kaⁿbégaⁿ. . . . 6
 back again you cause it to be returning to me I hope.

TRANSLATION.

O ye people, I hope that you will send and tell me exactly how you are, and what you are doing. I wish to see those young Dakotas whom I made my children (in the pipe-dance). I failed to visit them in the year that they named to me, and I have reached another year, but still it is difficult for me to say, "I will see them on that particular day." But by the time that they send and tell me what decision they have made for themselves, I will go to (see) you. Tell my children. Your younger brother (Mandan) is bare to the waist. He has nothing by means of which he can act often (?). I send to you to tell it anew. If Pahi-san-mani and his father-in-law have plenty of things, I hope that you will send a correct report back to me.

GEORGE MERRICK TO KE-XREŠE, AN OTO.

Kagéha, níkaciⁿ'ga amá čéama wabájiⁿ'aⁿčai. Kí íe tē,
 O friend, people the pl. these (pl. sub.) have caused me to take a message. And word the ob.,

kagéha, uwíbča tai-égaⁿ uwíbča tá miñke. Níkaciⁿ'ga amá
 O friend, I tell it to you in order that (pl.) I will tell it to you (s.). People the pl. sub.

čéama íe wiⁿ' xíná'aⁿi há. Učúdaⁿbaí xǐ, kagéha, gíteqi. 9
 these (pl. sub.) word one have heard about themselves They considered when, O friend, it was difficult for them.

Čaⁿ gíteqi héga-báji égaⁿ wabájiⁿ'aⁿčai égaⁿ uwíbča. Mé pa-
 In difficult fact for them very as they have caused me to take a message as I tell it to you. Spring at

hañ'ga tédí égaⁿqti, kagéha, Umaⁿ'haⁿ ří čan'di čanájiⁿ.
 the first just as (it came), O friend, Omaha village in the you stood.

Macté tē ícáugčé'qti čanájíⁿ. Ki Umaⁿ'haⁿ jín'ga číⁿ' e'aⁿ' číⁿ'
 Warm the throughout you stood. And Omaha small the how he
 mv. ob. was

ctěwaⁿ' ícpahaⁿ'-qti jaⁿ', edádaⁿ ačíⁿ' gě' ctě bčúga ícpahaⁿ'.
 soever you fully understood, what he had the pl. even all you knew.
 in. ob.

3 Gíteqí-bi ehé tē cañ'ge číngai. Kí ukít'ě aⁿ'waⁿ'waá ctě
 That it is diffi- I say the horse there is none. And foreign whither so-
 cult for them

ugácaⁿ-bájí, cí máčě ícáugčé'qti cí égaⁿ. Ádaⁿ níkaciⁿ'ga
 they have not again winter throughout again so. There- people
 traveled, fore

amá číčahaⁿ'i. Čatí xí'ji, nán'de wačíqpačíⁿ, cí níkaciⁿ'ga-ma
 the pl. they pray to You come here if, heart yours (is) poor, again the people
 sub. you.

6 Umaⁿ'haⁿ-ma nán'de waqpačíⁿwačáčai tē íxixuhai, caⁿ'
 the Omahas heart you make them poor the they appre- in
 hend on their fact
 own account,

Umaⁿ'haⁿ-ma éwačáčé'-ctí-má nán'de waqpačíⁿwačáčičé té.
 the Omahas the ones, too, whom you heart you will cause them, your kindred, to be poor.

Caⁿ' čatíjái kaⁿ' ečégaⁿ'i. Číčahaⁿ'i. Caⁿ' čícaⁿ-bájí áčínása-
 Well, you do not come they hope. They pray to you. Well, it does not suit you they do not prevent

9 bájí hă, číčahaⁿ'i égaⁿ cái hă. Níkaciⁿ'ga-ma cañ'ge-ma čábčíⁿ
 you they pray to you as they have said it The people the horses three

wáčiⁿ-bájí, cañ'ge-ma wačítaⁿwákičé-ma eonáqcti wáčiⁿ'i.
 they do not have them, the horses the ones which they cause to work them only they have them.

Níkaciⁿ'ga ukéčíⁿ an'gačíⁿ gaⁿ' níkaciⁿ'ga-ma pahañ'gadítaⁿ
 Indian common we who move (use here not plain) the people from the first

12 ékičě xixáxai égaⁿ xíxaⁿ'bai. xíxaⁿ'bai tē'di wačáte xí'í,
 they made themselves related to one another as they looked at one another. They looked at one another when food they gave to one another,

edádaⁿ wíⁿ xí'í. Kí časíčáčé té. Áčaná'aⁿ'jítqi taté iⁿ'čígaxa-
 what one they gave to one another. And you will think of it. You shall not obey at all we do not make for you (=we do not reckon

bájí. Cañ'ge wačín'gai égaⁿ čútaⁿqti uwíbča. Caⁿ' wéčigčaⁿ
 that you). Horse we have none as very cor- I have told it to you. Well, plan

15 enégaⁿ tē qáča gčíza-gă.
 you have the back take your thought it again own.

NOTES.

75, 10-11. Me pahañga tēdi égaⁿqti ... čanájíⁿ. The addition of égaⁿqti shows that Ke-xrečé stayed a very long time (W.). Equivalent expressions are, Mé pahañ'ga čan'di égaⁿqti čanájíⁿ, and Mé pahañ'ga
 Spring first

tědítaⁿ čanájíⁿ (G.). Stress seems to be laid on the extreme length of
from it you stood.
 the visit.

76, 7, ewačáčě-ctí-ma, an unusual form of éwačáčě-má ctí, from éwačě.

TRANSLATION.

My friend, these Indians have requested me to deliver a message. My friend, I will tell the words to you in order to tell them to all of you. These Indians have heard a message concerning themselves. After considering the subject, my friend, they have found it difficult for them. In fact, as it is very difficult for them, they have authorized me to speak for them, and so I tell you. At the very beginning of the spring, my friend, you came to the Omaha settlement, and you remained throughout the summer. You fully understand the situation of the Omaha young men. You know everything that they have. As they are without horses (to give away) I have said that what you propose is difficult for them (to perform). The people here have not traveled in any direction among the other tribes, and it has been so all through the winter. Therefore the Indians petition you (not to come). The Omahas fear that if you come you will be full of anxiety, and that you will make them full of anxiety, even those Omahas whom you have as your kindred. So they hope and pray that you will not come. If it does not please you (to stay away from us) the Omahas do not prevent your coming; they merely say that as a sort of petition to you. The Indians here do not have three horses apiece; they have only those [two?] horses (apiece) which they use in working. We Indians [remember how it has been told about?] the Indians of the olden times; how they visited one another in consequence of their regarding themselves as related. When they visited one another, they exchanged food and whatever else they had. You will think of that. We do not consider that you will disregard what has been said by me. As we have no horses (to give away), I have told you just how we are situated. Reconsider the decision which you have reached.

GIHÁJÍ TO CORNELIUS RICKMAN. FEBRUARY, 1880.

Íe	djúbaqtci	wídaxe.	A ⁿ 'bačé	tě	úda ⁿ 'qti	éga ⁿ	i ⁿ 'čě	éga ⁿ ,
Word	very few	I make to you.	To-day	the	very good	as	I am glad	as,
áda ⁿ	wabágčeze	wídaxe.	Kí	áčaxíkihide	ka ⁿ 'bčéga ⁿ .	Wíctí		
therefore	letter	I make to you.	And	you take care of yourself	I hope.	I too		
éga ⁿ	áaxíkihide.	Kí	úda ⁿ 'qti	ma ⁿ 'bčei ⁿ .	Winá'a ⁿ -májí	i ⁿ 'ta ⁿ	3	
so	I take care of myself.	And	very good	I walk.	I have not heard from you	now		
a ⁿ 'ba-	waqúbe	tě	cádě	gána.	Kí	edáda ⁿ -ctécte	íwimáxe	
mysterious	day	the	six	that many.	And	whatsoever	I asked you about	

- geča^{n'} wačónaqtí ka^{n'}bčéga^{n'}. Kí wačóna tédíhi xí, wíctí
 the pl. in. very plain I hope. And plain when it shall be, I too
 ob. in the past
- edáda^{n'}-ctécte uwíbča etéga^{n'}. In^{n'}ta^{n'} waqí^{n'}ha ča^{n'} wágazúqtí
 whatsoever I tell to you apt. Now paper the ob. very straight
- 3 wíđaxu cučéačé. Íusícta^{n'} waqí^{n'}ha đáxa-máji. Níkaci^{n'}ga
 I write it to you I send it to you. To tell a lie paper I do not make it. Person
- wabáxuakičé čínké wágazu éga^{n'} baxúakičé. Éskana waqí^{n'}ha
 the one whom I have caused to write something straight as I have caused him to write. Oh that paper
- una^{n'} tédi, uqčé qtei ia^{n'}čakičé ka^{n'}bčéga^{n'} waqí^{n'}ha wí^{n'}. Níka-
 you take when, very soon you send hither to me I hope paper one. Peo-
 hold of it
- 6 cì'ga čičíča ctí awána'a^{n'} ka^{n'}bča, e'a^{n'} éinte. Cí tí tédíhi xí,
 ple your too I hear about them I wish, how it may be. Again it has come
 by the time that,
- wí^{n'} cučéwíkičé tá mińke. Wawéa^{n'}čamáxe teča^{n'} weámaxe
 one I will send to you by some one. What you asked me about in the past I asked about
- dega^{n'} číńgá-bi, ai.
 but that there they are none, say.

NOTES.

Cornelius Rickman, a white man, lived at Spring Valley, Monona County, Iowa.

Samuel White or Gihají, the sender, could speak English. He prefaced the letter with these words: "I have come home. For about three weeks since my return my eyes have been painful. I could not see. Now my eyes are well, and I am in good health (in Omaha, Ictá ča^{n'} ańgígčaska, i^{n'}uda^{n'}). Let me know how you and all your family are (wakékega, da^{n'}ctěa^{n'}i, *whether several of them are sick*)". Ańgígčaska, *mine is white again*, i. e., no longer red or inflamed. Primary reference is to the cornea, but there is a secondary reference to the *sight*.

77, 1, i^{n'}čé ega^{n'}, ada^{n'}, etc. When "ega^{n'}" is used, "ada^{n'}" seems unnecessary. Either one can be used without the other.

78, 7. Wawea^{n'}čamáxe, etc. The inquiry was about fish.

TRANSLATION.

I write a very few words to you. This is a fair day, and I am glad; so I write you a letter. I hope that you will take care of yourself; I take care of myself. I am prospering. It has been six weeks since I have heard from you. I hope that whatsoever things I have asked you about are very easily understood. By the time that they are so, I too may tell you something or other. I have now written a straight-forward letter to you. I have not written a lie in the letter. My amanensis (i. e., the author) is honest, so I have employed him to write.

I hope that when you receive this letter you will soon reply. I wish to hear how your people are. By the time that your reply comes to me I will send another letter to you. I have made inquiries respecting the things about which you questioned me, but they say that there are none to be had.

ICTAČABI TO MACA^N AND HEQAGA-SABĚ. MARCH 1, 1880.

Mácaⁿ Heqága-sábě eřaⁿba, akiwa wawířaxúí. Aⁿbačé
 Feather Black Elk he too, both I write something to you (pl.). To-day

wiřaⁿ'bai kaⁿ'bča, aⁿwañ'kandičě'-qti-maⁿ'. Níkaciⁿ'ga-ma
 I see you (pl.) I wish, I am very impatient for it. The people

caⁿ' ečégaⁿ-báji řaⁿ'ja, wináqtcí caⁿ' wiřaⁿ'be taí ebčégaⁿ 3
 well they do not think it though, only I at any rate I see you will I think it

umaⁿ'řinka čéřuádi. Níaciⁿ'ga amádi řanájiⁿ tě iⁿ'čiⁿ'waⁿříqti-
 year in this. People with the you stood the it was very good for me on that account

naⁿ' iⁿ'udaⁿ'-qti pí-naⁿ-maⁿ'. Caⁿ' edádaⁿ účkaⁿ říngé řá.
 usu-ally very good for me I used to be there. Well, what deed there is none

Nié aⁿ'řin'ge anájiⁿ. Caⁿ' e'aⁿ' řanájiⁿ tě winá'aⁿi kaⁿ'bča, 6
 Pain I have none I stand. Well, how you stand the I hear from you (pl.) I wish,

ádaⁿ wawířaxúí. řigaⁿ'ha řikáge mégaⁿ, ří aⁿ'nitaⁿ'i tě
 there-fore I write to you (pl.) about something. O grandfather your friend likewise, you you have treated me

iⁿ'udaⁿ-naⁿ-maⁿ'. Wiřaⁿ'bai-máji égaⁿ, wařpáni ičát'e řá.
 it has been usually good for me. I do not see you (pl.) as, poor I die from it

Aⁿbačé wiřaⁿ'bai uwíkie ařčiⁿ' tě ékigaⁿ'qti ařířaxe. Wa- 9
 To-day I see you (pl.) I talk to you I sit the just like it I make it for myself. Pa-

qiⁿ'ha wiⁿ' iaⁿ'řakičé taí. Iⁿ'c'ágeřqtcí aká wakéga tě řiní,
 per one you will send hither to me. Very aged man the sub. sick the has re-cov-ered,

maⁿ'řiⁿ'i řá.
 he walks

NOTES.

Ictačabi is an Omaha. Macaⁿ and Heqaga sabě are Ponka refugees, staying among the Yankton Dakota.

79, 10. Iⁿ'c'ágeřqtcí, Maⁿ'tcu-naⁿ'ba or Yellow Smoke (Cude-nazi), the father-in-law of Ictačabi.

TRANSLATION.

O Feather and Black Elk, I write to you both. I wish to see you to-day, and I am hardly able to wait (till I can see you). The Omahas do not think about visiting you, but I alone think that I will see you this year. Whenever I visited the Yanktons I was always pleased, because I had you for my interpreter. There is no news. I continue in good

health. I wish to hear how you are, therefore I write to you. O grandfather, the way that you and your friend have treated me has always been pleasant to me. As I do not see you, I am dying from poverty. To-day I must content myself with talking to you instead of seeing you. Please send me a letter. The very aged man who was ill (Maⁿtcu-naⁿba) has recovered, and is able to walk.

TA^NWA^N-GAXE JIŅGA TO MAWATA^NNA. MARCH 5, 1880.

Caⁿ íe wiⁿ, negíha, anaⁿ'bçiⁿ. Caⁿ ciñ'gajiñ'ga ɕańká
Well word one, O mother's brother, I am uncertain about it. Well, child the ones who

wadáxe ɕańká é ... Wéawaⁿ niníba uáket'aⁿ' kaⁿ'bɕégaⁿ.
I have made them the ones they who Calumet pipe I acquire it I hope.

3 ... Edádaⁿ ctéctéwaⁿ iⁿ'ɕéckaxe tégaⁿ kaⁿ'bɕégaⁿ égaⁿ wíbɕa-
What soever you do for me in order that I hope as I pray to

haⁿ cuɕéaɕé. Wi cañ'geajjiñ'ga wiⁿ'áqtci abɕiⁿ' éde nújiŅga
you I send it to you. I colt just one I had it but boy

t'é ké gaⁿ, nán'de gípéji égaⁿ, a'í, Mawádaⁿ'ɕiⁿ. ÁɕiŅge gáxai.
he lay dead as, heart bad for him as, I gave it to him, Mandan. He parted with it on account of the dead.

NOTES.

Though this letter was dictated in Omaha, most of it was recorded in English at that time, as shown in the translation by the parenthetical sentences.

80, 5. ÁɕiŅge gaxai, the sender gave "wáɕiŅge." Taⁿwaⁿ-gaxe jiŅga gave his colt to Mandan in order that the latter could give it away because of the death of his son.

TRANSLATION.

O mother's brother, I am uncertain about one part of your letter. (I wish to make sure of your meaning. Do you refer only to yourself, or to all the Yanktons? Ask my son, Wiyakoiⁿ. O Wiyakoiⁿ, I hope that you will speak to) my adopted children in your tribe. I hope to acquire a calumet, such as they use in the pipe-dance. (I do not refer to the children for whom I have already had the calumet dance. I put them aside. I wish to enter the house of Miⁿxabu, and dance the calumet dance for his children. Speak to him in my behalf. I hope that you will speak to my four adopted children, Miⁿxabu and others. Send me a reply to this letter very soon, in fact as soon as you receive this. O Mawataⁿna, I have your letter, and it is just like seeing you! It delights me!) I send to you to petition to you, as I hope that you will do something or other for me. I had just one colt, but when Mandan's son lay dead, I gave the colt to the father, as he was sorrowful, and he gave it away on account of his dead son.

LION TO MRS. MARY CANFIELD, ASPINWALL, NEBR. MARCH, 1880.

Lija^{n'}ha, čí waji^{n'} čía cki cka^{n'}na xī, údaⁿ té. Čagčí
 O sister's daughter, you mind your own return hither if, it will be good. You have returned

tědři úckaⁿ wiⁿ ckáxe taté, níkaci^{n'}ga-ma učéwiⁿ wacta^{n'}be,
 at the deed one you shall do, the people assembled you see them,
 time

uqčé'qti kaⁿbčégaⁿ. Kí níkaci^{n'}ga-ma bčúgaqti maň'gče 3
 very soon I hope. And the people all erect

čanájiⁿ-da^{n'} wánaha^{n'} te há. "I^{n'}naⁿha maja^{n'} ači^{n'} čaⁿ
 you stand and you will pray to them My mother land she had the ob.
 (s.)

agčiza-da^{n'} ě'di at'é ka^{n'}bča ádaⁿ agčí. Wáqe čínké, maja^{n'}
 I take my and there I die I wish because I have White the st. land
 own (s.) returned here. man one,

uwédiájí ábčixe čínké, wagáqčaⁿ abči^{n'} ékigaⁿ, wai^{n'}čita^{n'}i. 6
 in a different the one whom I took servant I have like it, he works at vari-
 place for my husband, him him ous things for me.

Kí wáqe čínké ta^{n'}waⁿgčaⁿ ě'di wacka^{n'}qti ékaⁿbča-máji;
 And white the st. village in making a great I do not wish for him;
 man one effort

wawékitáta égaⁿ ma^{n'}či^{n'} ékaⁿbča-máji," ecé te há. Ha^{n'}čí,
 a deceiver so to walk I do not wish for him, you will say it Henry,

iěská, Waha^{n'}čínge, Íbaha^{n'}bi, wí céna, i^{n'}baⁿ-báji ča^{n'}ja, ca^{n'}
 interpreter, Orphan, Ibaha^{n'}bi, I enough, we do not call though, yet
 to him

čiwéwajiⁿ cki xī,
 of your own you are if,
 accord coming
 back

NOTES.

Though this letter was dictated in Omaha, the parenthetical sentences were recorded only in English.

81, 7. Kí wáqe čínke, etc. Lion and the other Omahas knew by experience what they had to expect from white men who took Omaha wives. Such men wished to control the tribe. So Mrs. Canfield was asked in this letter to say to the council that she did not wish her husband to have anything to do with tribal affairs.

TRANSLATION.

O sister's daughter, if you, of your own accord, desire to return to this reservation, it will be good. At the time of your return you shall do one thing: I hope that you will not delay seeing all the people assembled. And then you should rise to your feet and petition all the people, thus: "I have returned because I wish to take possession of the tract of land which belonged to my mother, and I wish to die there. The white man whom I took for my husband in another land works at various things for me, just as if I had him as my servant. But I do

not wish the white man to be very prominent in the tribe. I do not wish him to be cheating the Omahas." Henry Fontenelle, Louis Sanssouci, Wahaⁿçiñge, Ibaⁿbi, and I do not invite your husband to come, but if you should come of your own accord (we will ask the agent to attend to the matter, when the question of an agent is settled by the Government. If you postpone action for any time, we shall be unable to say anything more. So I send this in haste. As soon as you get it reply and let us know your decision. When you send this word, my son Henry will come at once with a wagon to get the young pigs which you promised. He sends to you in this letter to ask this favor).

THE OMAHA CHIEFS TO THE COMMISSIONER OF INDIAN AFFAIRS.
MARCH, 18, 1880.

Gahige said:—Içádiçai áxiçazaⁿ wa'í gaⁿ'çai. . . .
Agent by themselves to give they wish.
to them

Duba-maⁿ'çiⁿ said:—Llgaⁿ'ha, pahaⁿ'gadi içádi aⁿwaⁿ'gaçiⁿ-
O grandfather, formerly his father we had them

3 naⁿ'i, kí edádaⁿ gě wéudaⁿ'i etégaⁿ'i gě weçéckaxe ckaⁿ'na-
usually, and what the pl. good for us apt the pl. you do for us you wished
in. ob. in. ob.

naⁿ'i. Kí iⁿ'teaⁿ'qteci içádiçai çĩnké içágia-máji. Caⁿ' içádiçaiⁿ
usually. And just now agent the st. one I do not speak against him. Yet agent

wiⁿ'áqteci aⁿgáçiⁿ tē wéteqi léga-báji. Kí taⁿ'waⁿ'gçaⁿ' amá
just one we have the hard for us very. And gentes the pl.
him sub.

6 çéama aⁿ'ba içáugçe ckaⁿ' maⁿ'çiⁿ'i, kí cénujiñ'ga taⁿ'waⁿ'gçaⁿ'
these day throughout acting walk, and young man gentes
aⁿgúçai amá edádaⁿ içádiçai çĩnké 'içē wágaji çĩ, 'aⁿ'a égaⁿ'
our own the pl. what agent the st. to they com- if, reticent so
sub. sub. ob. speak mand us because of sure failure

aⁿmaⁿ'çiⁿ'i. Gaⁿ' weçéckaxai kaⁿ'aⁿ'çaⁿ'çai, iigaⁿ'ha.
we walk. Still you do it for us we hope, O grandfather.

9 *Two Crows said*:—Llgaⁿ'ha, wabáxu wiⁿ iⁿ'çigaxai çéçaⁿ,
O grandfather, letter one we have made this ob.,
to you

éskana níze çĩ, uqçé'qti qáça aⁿ'ná'aⁿ kaⁿ'aⁿ'çaⁿ'çai. Kí
oh that you re- when, very soon back we hear it we hope. And
ceive it again

wéudaⁿ tá-bi enégaⁿ égaⁿ úckaⁿ gě weçéckaxe-naⁿ'i. Úckaⁿ
that it will be for our you think as deed the pl. you have done usu- Deed
good it in. ob. for us ally.

12 gě wéudaⁿ'-qti-báji çaⁿ'ja, gaⁿ' "Wiñgaⁿ çĩnké wegáçai," gaⁿ'
the not for our highest good though, still My grand- the st. has done it at any
in. in. ob. father one to us rate

aⁿčaⁿ'čai hə. Kĭ úckaⁿ iⁿ'tcaⁿ wiⁿ wečéckaxai hə. . . . Čaⁿ'
 we think it . . . And deed now one you (pl.) have
 done to us Well,

úckaⁿ gě wiqígaⁿ wadaⁿ'ba-báji wegáxai caⁿ' wéteqi naⁿ'i
 deed the pl. my grand- he does not see us he has done well, difficult uau-
 in. ob. father to us for us ally

čaⁿ'ja, iⁿ'taⁿ čécetaⁿ' wiqígaⁿ indé aⁿdaⁿ'běqti éskana úckaⁿ 3
 though, now from this my grand- face we see him indeed oh that deed
 time father

wéteqi gě aṅgúgča aṅgaⁿ'čai.
 difficult the pl. we tell him we wish.
 for us in. ob. of our own

White Horse said:—Nĭkaciⁿ'ga naxíde-čĩṅgé edábe wáki-
 People disobedient also to attend

hídai tě wéteqi. Naxíde-čĩṅgé xĭ, edábe waⁿ'daⁿ wákihíde- 6
 to them the difficult Disobedient when, also together to cause them
 for us. to be at-

kičai tě wéteqi héga-báji. . . .
 tended the trouble- very.
 to some to us

Icta-basude said:— . . . Wečénictaⁿ čaⁿ'ja, caⁿ' wéteqi
 You have finished though, yet trouble-
 doing it for us some to us

tě aṅ'guiⁿ'čiča aṅgaⁿ'čai. 9
 the we tell it to you we wish.

NOTES.

The parenthetical sentences were recorded only in English.

The ex-agent, Howard White, requested the author to send this letter, as he declined to act after his resignation.

TRANSLATION.

(Gahige said:)—The Indians wish the president to give them their respective agents (one for the Omahas and another for the Winnebagos. If we wish to see our present agent, we become very tired, because he does not come very often from the Winnebago Agency. So we tell this to the Commissioner).

(Duba-naⁿčĭⁿ said:)—Grandfather, we used to have agents, and you generally did for us those things which were calculated to benefit us. But even now I do not speak a word against the agent himself; yet it is very hard for us Omahas to have an agent in common with the Winnebagos. These Omaha gentes are busy throughout the day, and when our young men command us to speak to the agent about anything we hesitate and say nothing, because we can not see him. O grandfather, we hope that you will still do for us (what is beneficial for us).

(Two Crows said:)—O grandfather, we hope that when you receive this letter which we have written to you, we shall very soon hear the reply. You have been doing things for us occasionally as you have considered that they would be beneficial to us. Though they have not turned out to be for our highest advantage, we think, "My grandfather

has done it for us." Just now you have done one thing for us. (We are two tribes, yet you make one agent answer for both of us. This thing which you have done for us gives us much trouble.) Still, though the things which my grandfather has done to us without seeing us are difficult for us to endure, we wish that henceforth we could see the Commissioner face to face and tell him the things which are troublesome to us.

(White Horse said:)—It is troublesome to us to be attended to by an agent who has to watch over a disobedient tribe at the same time. It gives us much trouble to be assigned together with those who are disobedient to the care of a single agent. (We Omahas have been working constantly, as you wish us to act for ourselves. The agent remains about a month at a time at the Winnebago Agency without seeing us, and that is very hard for us to endure.)

(Icta-basude said:)—If a man has two horses, one is apt to excel the other. If one walks straight, he thinks, "I hope that I will always know what is good for me." I am afraid of that nation, the Winnebagos, and I think, grandfather, that from this time on we ought to have separate agents. Though you may have already made all your arrangements for sending a new agent for both tribes, still we wish to tell you how it gives us trouble. (It is hard for us to have no one to attend to our business; so, grandfather, I send this to you to tell you. I think that it would be proper for my agent to live close to us, so that I could go to him and speak about my affairs whenever it becomes necessary. I have asked a man, who is one of your race, to write this. But these are not his words. They are the words of the seven principal men of the tribe.)

(Na^{ap}pewaǰ said:—Grandfather, these men have spoken of the things which give them trouble. We know about the difficulty of having one agent for two tribes, so we ask that a business matter be attended to. There are many of us who would continue to improve the ground, and we would take the advice of a resident agent, and so we would progress in civilization year by year. But as it is now, that is difficult for us to do without an agent. You do something for us because you consider that it will benefit us, but I must tell you that it really injures us. The man beside whom I dwell is disobedient, and to have one agent with him will cause me to be in constant trouble. We do not wish to follow the bad ways of that man, the Winnebago.)

(Fire Chief said:—Grandfather, all these men tell you what is troublesome. You have caused this. I do not accuse my agents. But I do wish you to make a change, giving us an agent of our own, and letting the Winnebagos have one of their own. There are other things hard to be endured, but now I speak only of this subject of separate agents. I hope that I may soon be allowed to visit my grandfather and speak to him face to face about this and other matters. These are my words, not the words of my friend whom I have asked to write this

for me. We write this to you after the resignation of one agent, Howard White, and before the arrival of another agent).

(Duba-maⁿčⁱn said:—Grandfather, I send to you to speak about one subject. There is one man here whom I have caused to send news occasionally. Now that he has gone to Washington I have heard bad things about him, and I am afraid of him; *i. e.*, Charles P. Morgan, the interpreter. I hope that when he reaches you, and you receive this letter, you will discharge him from his office at once. The young men have assembled, and they have said so. They have given these words to us seven chiefs, so we send this to let you know what are our wishes and those of the tribe).

PAHAŅGA-MAⁿčⁱn TO HIS BROTHER, SILAS WOOD, NIOBRARA. MARCH
29, 1880.

Țede-gáhi Ictá-basúde éč^aba úwagič^aí égaⁿ, nújiŅga amá
 Fire Chief Icta-basude he too they have told as, boy the pl.
 it to them sub.

gícaⁱ. “Ckí te,” aí. NújiŅga amá égič^anⁱ. Caⁿ gaⁿ č^eč^u
 are satis- You will be they Boy the pl. said it to Well, at any here
 fied. coming back, say. sub. him. rate

č^agčⁱ te ‘aⁿ čⁱŅg^e č^an[’]ja, caⁿ nán[’]de gíudaⁿi č^agčⁱ té. 3
 you will have ‘aⁿ čⁱŅg^e č^an[’]ja, caⁿ nán[’]de gíudaⁿi č^agčⁱ té. 3
 returned nothing being the matter although, yet heart theirs are you will have
 come back.

Țenúga-naⁿba, Naxéwakaⁿ, Húpeč^a, Haⁿakipa, Maqpiya-
 Țenuga-naⁿba, Naxewakaⁿ, Hupeč^a, Haⁿakipa, Maqpiya-

qága, Wakaⁿ-maⁿčⁱn[’], Wátaⁿ-nájiⁿ, IⁿtcaŅga-ská, Țizi čⁱŅge,
 qaga, Wakaⁿ-maⁿčⁱn[’], Wataⁿ-najiⁿ, Weasel, Țizi-čⁱŅge,

JiŅga-gahige, kⁱ ágaha nújiŅga bč^uga ínahiⁿi. “Ckí te,” aí. 6
 Boy Chief, and besides (them) boy all are willing. You will be they
 returning say.

Céna weáč^ahaⁿ č^an[’]ja, caⁿ nújiŅga éč^aská amá eč^egaⁿi
 Enough I know about them though, yet boy of the size the pl. they have
 referred to sub. thought it

égaⁿ, uwíč^a cuč^eáč^e. . . .
 as, I tell it to I send it to
 you you.

TRANSLATION.

The young men are satisfied because Țede-gahi and Icta-basude have told them. They say, “You can return (to the Omaha Reservation).” The young men have said this to (Fire-Chief and Icta-basude). Though your return will affect nothing in your behalf, still they will be glad for you to return. Țenuga-naⁿba, Naxewakaⁿ, Hupeč^a, Haⁿakipa, Maqpiya-qaga, Wakaⁿ-maⁿčⁱn[’], Wataⁿ najiⁿ, IⁿtcaŅga-ská, Țizi-čⁱŅge, JiŅga-gahige, and all the other young men are willing, and they say, “You can return.” I do not know any more about them, but I send to tell you what the young men, including all those of that size (?), have thought. (I am going away in seven days. This is the last letter that I will send you before I leave.)

ACAWAGE, A PONKA CHIEF, TO SOME PONKAS AT CARLISLE, PA.
DECEMBER, 1880.

- Nújiŋga nankáce, wiŋa^{n'}be cubčé tai miŋke. E'a^{n'} čanájiⁿ
 Boy ye who are, I see you I will go to you (pl.). How you stand
- tě ga^{n'} íwidaha^{n'} tai miŋke. Edádaⁿ níta^{n'}i gě nípi ŋi,
 the at any I will know about you. What you work the pl. you do if,
 rate at in. ob. well
- 3 íwidaha^{n'} ka^{n'}bča-qti-ma^{n'}. Či wačaxigčita^{n'}i tě číuda^{n'}i étai
 I know about I have a strong desire. You you work for your- the it ought to be good
 you selves for you
- áhaⁿ ebčégaⁿ. Kí nípi ŋi, a^{n'}qtičaxičégaⁿ tai. Kí účitaⁿ
 ! I think it. And you do if, you will think highly of your- And work
 it well selves.
- wáqe ači^{n'}i gě áčakípa-na^{n'} tai. Ca^{n'} wiŋa^{n'}be etégaⁿ, Kagé.
 .white they the pl. you meet regu- will. Well, I see you apt, O Fourth-
 people have it in. ob. (them) larly son.
- 6 Cubčé ka^{n'}bča. Wiŋa^{n'}be ka^{n'}bča. Waqi^{n'}ha čaⁿ níze ŋi, égaⁿ-
 I go to you I wish. I see you I wish. Paper the you when, just
 ob. receive it
- qti waqi^{n'}ha wi^{n'} uqčé'qtcí čéčuádi tia^{n'}čakičé ka^{n'}bčégaⁿ.
 so paper one very soon to this place you send it I hope.
 here to me

NOTE.

This letter and the next three were dictated by the Ponka delegation when in Washington, prior to the departure of the writer (with the Ponka Commission appointed by President Hayes) to the Indian Territory and Nebraska. The four members of the Commission were Generals Crook and Miles, and Messrs. Stickney, of Washington, and Walter Allen, of Boston.

TRANSLATION.

O you boys, I will go to see you. At any rate, I will know how you are. I have a strong desire to know whether you are doing your work well. I think that if you work for yourselves it ought to be advantageous to you! And if you do it well, you can think highly of yourselves. You ought to undertake the different occupations of the white people. O fourth-son, I may see you. I wish to go to you. I wish to see you. When you receive this letter, I hope that you will send me very soon a letter just like it to this place.

FRANK LA FLÈCHE, SR., TO HIS DAUGHTER SUSANNE. DECEMBER, 1880.

Iĩgaⁿ ɕaĩ akádi naⁿbaⁿ ẽⁿdi aĩgáhi, aĩgúañkiaĩ Kĩ
 Grandfather to the twice there we reached here, we talked to him. And
 edádaⁿ aĩgáxai tẽ cetaⁿ wáguzáji. Edádaⁿ wiⁿ uáwagiɕaĩ
 what we have the so far is not straight. What one they have told
 done it to us
 éde, wiĩⁿ/kai xĩ, caⁿ/caⁿ xĩ, nãⁿ/de ɕiudaⁿ etégaⁿ. Kĩ Monday 3
 but, they speak if, always if, heart good for apt. And Monday
 truly you
 tẽⁿdi edádaⁿ wáguzáⁿɕẽ taĩ. Cĩ ẽⁿdi wẽbaⁿi. Caⁿ cĩĩⁿ/ga-
 on what we will make it straight. Again there they have
 called us. And child.
 jĩĩⁿ/ga ɕaĩká cti wiⁿ níe daⁿ/etẽ t'aⁿ xĩ, wazéɕẽ úwawéci
 ren the ones too one pain perhaps has it if, doctor pay for many
 who
 waɕáⁿi taĩ. Égiɕe aⁿɕaⁿ/ɕanaⁿ/pẽ taĩ. Kĩ céna íe tẽ cuɕé- 6
 you give will. Beware you fear me on ac- lest. And enough word the I send
 to them count of it
 wikiɕé. Naⁿpéɕihi xĩ, úɕizẽ tẽⁿdi wagaⁿxé ɕizá-gã. Aⁿ/ba
 to you. You hungry if, issue of at the debt take it. Day
 rations
 caĩgágɕe taité iɕápahaⁿ-máji. Ataⁿ wáguzá iɕápahaⁿ tẽ-
 we shall start back to I do not know it. When straight I know it by
 you
 díhi xĩ, cuɕéaɕẽ tá miĩke. Éskana údaⁿqti wigĩtaⁿbaĩ 9
 the when, I will send it to you. Oh that very good I see you (pl.)
 time my own
 kaⁿbɕégaⁿ.
 I hope.

TRANSLATION.

We have gone twice to the White House, where we spoke to the President. What we have done is not yet settled. They have told us one thing, and if they speak truly, and it continues, it ought to make you rejoice. We may reach a satisfactory conclusion on Monday next. On that day have we been invited (to go again to see the President). If one of the children becomes ill, employ the doctor and pay him. Do not wait to consult me! I have written you enough. Should you be hungry, get food on credit, which you can repay at the time of the issue of rations. I do not know on what day we shall start back to you. When I receive positive information on this point I will send you a letter. I hope to see you all in good health when I reach home.

MA^NTCÚ-HI^N-QTI, A PONKA, TO HIS WIFE MI^N-AKANDA. DECEMBER,
1880.

- Iḡigaⁿḡai akádi naⁿbaⁿ' aṅgáhi. Cetaⁿ wágazuáji. Wágazu
Grandfather to the twice we reached So far it is not straight. Straight
sub.
- tédhi ḡi, údaⁿ etégaⁿ áhaⁿ ebḡégaⁿ. Wanágḡe ḡaṅká éskana
by the that, good apt ! I think it. Domestic ani- the ones oh that
time mals
- 3 iⁿḡiṅkihídai kaⁿbḡégaⁿ nújiṅga amá isaṅga wiwiḡa amá.
they attend to I hope boy the (pl.) his younger my own the (pl.)
mine sub. brother sub.
- Ciṅgajiṅga wiⁿ' nié daⁿ'cté t'aⁿ' ḡi, wazéḡé úwawéci
Child one pain even he has it if, doctor pay
waḡá'i taí. Éḡiḡe aⁿḡaⁿ'ḡanaⁿ'pe taí. Ḣéḡuádi ḡiṅké cetaⁿ'
you will give it Beware lest you fear me on account In this place the one so far
to them of it who
- 6 aḡiḡaⁿbé'-ctéwaⁿ-máji. Naⁿonaⁿ' aⁿḡiⁿ'. Inⁿ'tcaⁿ wáḡiⁿ. Aḡi aká
I have not even looked at him, Feet slipping we are. Now they have The one who
my own. of it us. is coming
back
- akiwa uáwagíḡa. Jaⁿ'be tat éskaⁿ eḡégaⁿ'i. Gaⁿ' ḡietaⁿ'i
both I have told it to I shall see him they think it probable. And they finish
them. it
- tédhi ḡi, wágazu ḡaná'aⁿi etégaⁿ'i, cénujiṅga-mácé. Údaⁿ
by the time that straight you hear it apt, O ye young men. Good
- 9 daⁿ'ḡti égaⁿ Iḡigaⁿḡai aká wéḡadaí. Wágazuáji égaⁿ céhe
beyond so Grandfather the mentioned Not straight as I have
measure to us. thought
so
- cetaⁿ' wágazu té aⁿḡaⁿ'bahaⁿ-báji. Kí aⁿ'ba cagḡé té cti
so far straight the we do not know about it. And day I go the too
homeward
- iḡápahaⁿ-máji.
I do not know it.

NOTES.

88, 3, nujīṅga ama isaṅga wiwiḡa ama, an unusual expression: nujīṅga ama wisaṅga ama might have been used. See letter of Macaⁿ-skā, on a subsequent page.

88, 5. Ḣéḡuádi ḡiṅke, Caḡu, one of his children at Carlisle, Pa.

88, 6. Aḡi aka akiwa, probably Inspector Haworth and the agent, who returned to the Ponkas in Indian Territory in January, 1881.

TRANSLATION.

We have gone twice to the President's House. Our business has not yet been settled. When it is settled I think that it may be good! I hope that the young men, my younger brothers, will attend to my stock in my absence. If one of the children becomes ill, employ the doctor and pay him! Beware lest you refuse through fear of me! I have not yet even looked at the one who is here, my relation. We had to pass by him without stopping. The officials are keeping us at present (and

we have no chance to see any one else). I have told it to both of those who are coming back (?). They think that I shall see him. O ye young men, you may hear it correctly by the time that they complete the affair. The President mentioned to us something that was good beyond measure. I have said above that it was not yet settled; we do not know all about it. Nor do I know on what day I shall start homeward to you.

MAⁿTCÚ-HIⁿ-QTI TO CAČÚ, AT CARLISLE, PA. DECEMBER, 1880.

Čéču atí hă, Iyígaⁿčai yíi tē'di. Wiyaⁿ'be kaⁿ'hča-qti-maⁿ'
 Here I have come here Grandfather vil- to the. I see you I strongly desire

éde, winaⁿ'onaⁿ atí. Iyígaⁿčai aká wiyaⁿ'be kaⁿ'hča yí, 3
 but, I passed by you I came here. Grandfather the I see you I wish if,

uáwagíhča yí, ínahiⁿ yí, wiyaⁿ'be etégaⁿ hă. Čijiⁿ'čě aká
 I tell it to him if, he is willing if, I see you apt Your elder the brother sub.

ctí égaⁿ čijaⁿ'cka aká ctí wañ'giče aňgátii. E'aⁿ' aňxígčiwā-
 too so your sister's the son too all we have come here. How we correct it for

gázu aňgátii edádaⁿ aⁿ'čítaⁿ aňgátii aⁿ'čictaⁿ tēdihí yí, aⁿ'čí- 6
 our- selves we have come here what we work at we have come here we complete it it arrives when, we see there

daⁿ'be etégaⁿi hă. Wáckaⁿ-égañ-gă céhe. Wáqe amá
 you apt Do make an effort I think and say that. White the people pl. sub.

čigaⁿ'zai tē údaⁿ čigaⁿ'zai e wiⁿ' nípi yí'ji, wačiqpaniá'ji
 have taught the good they have that one you do well if, you not poor

etégaⁿ hă. Aⁿ'ba wiⁿ' wiyaⁿ'ba-májí tē' inⁿ'teqi'-qti-naⁿ-maⁿ' 9
 apt Day one I do not see you the (=as) it is usually very troublesome to me

čaⁿ'ja, caⁿ' égiče čaniⁿ'ja né kě'ja edádaⁿ údaⁿ wiⁿ', íčačě-
 though, yet behold you live you on account of what good one, you can

wáčě wiⁿ gáxečikičai yí ákihída-gă. Enáqtcí údaⁿ ebčégaⁿ.
 find it one they cause you to make it if attend to it. It only good I think it.

Níkaciⁿ'ga ukéčín aⁿ'maⁿ'čín kečaⁿ' činǵé; wáqe amažáčicaⁿ 12
 Indian common we walked along (as a road) in the past there is none; white people pl. sub.

aⁿ'maⁿ'čini é wéčigčaⁿ ejaⁿ kě wiañ'guhai. Kí éě hă, wáqe
 we walk it plan their the ob. we follow them. And that is it white people

amá edádaⁿ čigaⁿ'zai yí, nípi yí, wéonaⁿ'a'čákičé tate Ka-
 the pl. sub. what they teach you if, you do it well if, you shall cause me to be thankful. O

gěha, wániⁿ niñkě cin'gajin'ga wiwíja éskana ča'eiⁿ'čín'čákičé 15
 friend, you who keep them child my own oh that you purposely cause him, my own, to be pitied

kaⁿbčégaⁿ. Wíbčahaⁿ, čigáqčaⁿ čínkě' ctí akíwaqti wíbčahaⁿ'i
 I hope. I pray to you, your wife the one too both, indeed I pray to you
 who (pl.)

céhe. Aⁿ'ba čéčuádi Iřigaⁿ'čai ědi atí, ří eřá tě. Kí e'aⁿ'
 I think On this day Grandfather there I have house his the And how
 and say that, come, ob.

3 niⁿ kě agířaⁿ'be kaⁿ'bča. "Údaⁿ'qti najiⁿ' ářaⁿ" ebčégaⁿ ří,
 you the I see him, my I wish. Very good he stands ! I think it if,
 are own

iⁿ'čěqti-maⁿ' etégaⁿ.
 I am very glad apt.

NOTES.

89, 7. Wackaⁿ-egañ-gă, cehe. Rather, Wačackaⁿ tégaⁿ céhe, I say
 you persevere in or- I say
 der that that
 (which I think),

that in order to incite you to persevere. (G.)

89, 10. caⁿ egiče čaniⁿ'řa, etc. Another reading is as follows: caⁿ'
 égiče údaⁿ wiⁿ' ičačěwáčě-naⁿ' há. Kí edádaⁿ wiⁿ' gáxečikičai ří, áki-
 hídagă, yet you can be finding something good very often (i. e., you can
 be learning something else). And do you attend to what they cause you
 to do. (G.)

90, 3, agířaⁿ'be. Rather, wířířaⁿ'be, I see you, my own, if niⁿ (you
 are) be retained. But as this seems to be addressed to Captain Pratt,
 it would be better to read, "Kí e'aⁿ' éiⁿte agířaⁿ'be kaⁿ'bča, I wish to see
 (my kinsman and learn) how he is."—Author.

TRANSLATION.

I have come hither to Washington. I have a strong desire to see you, but I passed you in coming (and I could not stop). As I wish to see you, if I tell the Commissioner and he is willing, I may see you. All of us have come, including your elder brother and your sister's son. We may see you after completing the work for which we came, that is, the straightening of our affairs in some manner. I say what I think in order to urge you to persevere. If you do well one of the good things which the white people teach you, you may become rich. Though it generally gives me much trouble not to see you for a single day, yet when they cause you to do one good thing, one thing which you can find, for the sake of your improvement, attend to it! I think that alone is good. There is no chance for us to continue to live as Indians, as we have been doing in the past: we walk towards the white people, and we follow them in carrying out their plans. That is it: you shall make me thankful to you if you do something well when the white people teach it to you. O friend, you who have the control of the Indian children (Capt. Pratt), I hope that you will cause my child to be treated kindly. I have said what I think because I petition to you and your wife too. On this day I have come to Washington, and

I have come to the house of the President. I wish to see you and observe how you are. If I think, "He is doing very well!" I shall have good cause for joy.

MA^NTCU-NILA TO MRS. AMOS ROSS. JANUARY, 1881.

Čisañ'ga t'e tē' čiha^{n'} xagé xigčát'e čé. Nă, Čusí
Your younger is the your weeping she kills her- she Why! Lucy
brother dead (=as) mother self by crying. goes. (Alas!)

Ájučiki eča^{n'}ba, čigíña^{n'}ba-báji gíteqi héga-báji. Čéaka 3
Angelique she too, she does not see you it is very difficult for her to This one
(pl. obj.), her own bear.

Sam aká wa'ú wiⁿ úda^{n'}qti gčá^{n'}i, cin'gajin'ga t'a^{n'}i, nújinga.
Sam the woman one very good he mar- child he has, boy.
sub. ried her,

Čisañ'ga t'e tē' cañ'ge wíña úda^{n'}qti wiⁿ čingéačé. Čiha^{n'}
Your younger is the horse my very good one I have given Your
brother dead (=as) away. mother

waqpániä'ji úda^{n'}qti juágčé.
not poor very good I am with
her.

NOTES.

Dictated at Ponka Agency, Indian Territory, by the husband of Ujañgedabi. The latter was the mother of Lucy Gayton (now the wife of Rev. Amos Ross), a ward of the writer in 1872-'73. Mrs. Ross is with her husband, who is a Santee Dakota, and also a missionary to the Dakotas at Pine Ridge Agency.

91, 1. Čisañga, *McClellan Gayton*, who died in 1880. Ajučiki, *Angelique*, was the youngest of the three. She died when she was eighteen, in 1884.

91, 3. Sam, *Má'a-jiñ'ga, Little Cottonwood*, or *Sam Gayton*, was the half brother (by the same mother) of Lucy, Mac, and Angelique.

The last two sentences were not recorded in Ponka.

TRANSLATION.

Your mother is going to cry herself to death, as she has heard of the death of your younger brother. Alas! Lucy and Angelique! she is in sore trouble because she can not see you. Sam has married a fine woman, and they have a child, a boy. When I heard that your younger brother was dead, I gave away one of my best horses. I live with your mother very comfortably, as we are not poor. (Send your two pictures to your mother very soon. I wish your husband to send me a red Cat-linite pipe by mail.)

MACA^N-SKĀ TO SEDA^N-SABĚ.

Maja^{n'} céču aŋgáti t'é'di, uqčé'qtci čagčé. Uma^{n'} čínka
Land here we came when, very soon you started back. Season

wi^{n'} é'qa čanájíⁿ 'ičáče. "Maja^{n'} údaⁿ ctécté anájíⁿ xī,
one there you stand you spoke of it. Land good soever I stand if,

3 ca^{n'} mé t'é'di atí tá miŋke. Atí tédíhi xī, maja^{n'} ča^{n'} ubčá
yet spring when I will have come hither. I have come hither by the time that, land the I tell cv. ob. about it

atí tá miŋke," ecé. Cenujín'ga čičíŋa-ma čéama nié ctě čínǵai.
I will have come hither you said. Young men those who are yours these pain even they have none.

Wa'ú čičíŋa ctí wáčixa-báji. Nié t'a^{n'}i tédíhi xī, níŋa ewé-
Woman your too she has not taken (another) husband. Pain it abounds by the time that, alive I have

6 ka^{n'} bčá-qtí-ma^{n'} etégaⁿ. Wi^{n'}éctěwaⁿ ciŋ'gajín'ga uíqpača-báji
a strong desire for them apt (?). Even one children they did not lose him

čiji^{n'} čě amá ctí akíwa. A^{n'}bačé čisaŋ'ga aká čěje-hi^{n'}-t'aⁿ
your elder the too both. To-day your younger brother the čěje-hi^{n'}-t'aⁿ
brother (pl. sub.) brother (sub.)

wáčítaⁿi. Ga^{n'} júga wíqti miŋké i^{n'}teqi, iŋaŋ'ge wíwíŋa t'é
he works (at various things). And body I-very I-who difficult his sister my died

9 nugéadi. Ciŋ'gajín'ga wíwíŋa ctí t'é. Wa'ú wíwíŋa ctí t'é.
last summer. Child my too died. Woman my too died.

Ádaⁿ i^{n'}taⁿ tě nié ctěwa^{n'} čínǵé wa'ú ctí áji abčí^{n'}. Wíwíčě
There- now the pain soever there is, woman too an- I have I think of
fore none other her. you

tě i^{n'}teqi héga-máji-naⁿ-ma^{n'}. A^{n'}čásičáčégaⁿ čáci^{n'}cé, waqi^{n'}ha
the troubles me not a little with reference to me, usually. You remember me somewhat you who move, paper

12 ia^{n'} čakíčégaⁿ eté xī. I^{n'}taⁿ čagčá-máji taté édí hi, wanáce
you send it to me ought. Now I shall not start to the place where you are there it has policeman reached,

uéhe, ma^{n'} zěšká wawéci iŋáxai. Wawéci iŋáxai t'é'di Iqígaⁿ-
I follow it, money pay they have made for me. Pay they made for me when Grand-

čai aká caŋ'ge wiⁿ a^{n'}fi. Čatí wíka^{n'}bčé-éde, caŋge iča^{n'}wikič-
fath- the horse one he gave you I wished for you, horse I put aside for
er sub. come it to me. come but, you, you,

15 éde, ma^{n'}čá^{n'}i, ádaⁿ wíctí waqi^{n'}ha ctí wíčaxa-máji, áakihída-
but, it was stolen, there- I too paper too I did not make for I paid no atten-
fore you,

máji. Ta^{n'}wa^{n'}gčáⁿ amádi wáakihíde. Wa'ú wiⁿ agčá^{n'} ehé
tion to it. Nation among them I attend to them. Woman one I married I her said

čínké, A^{n'}paⁿ-iaŋ'ga igáqčáⁿ jínǵa čínké, é agčá^{n'}, é abčí^{n'}.
the one who, Big Elk his wife small the one her I have her I have her.

NOTES.

Dictated at Ponka Agency, Ind. T., in January, 1881. Sent to another Ponka, Sedaⁿ-sabě or Maⁿtcu-daⁿfiⁿ, then at the Old Ponka Reservation, in Dakota, on the Niobrara River. The style is not that of the usual Ponka, e. g., itañge wiwi^a t'e (92, 8), instead of wi^añge iⁿt'e; ciñgajiñga wiwi^a cti t'e (92, 9), instead of ciñgajiñga cti iⁿt'e; wa'u wi^a cti t'e (92, 9), instead of wa'u cti iⁿt'e; though both forms are used, *vide* G., an Omaha.

92, 2. Majaⁿ udaⁿ ctecte, etc. The words of Sedaⁿ-sabě, who had promised to return to the Indian Territory within a year and tell his people about the land on the Niobrara. Majaⁿ ɕaⁿ ɔdaⁿ anájiⁿ ctectě-

wa ⁿ	ca ⁿ	mé	tědih	ɕi,	atí	tá	miñke.	Atí	tědih	ɕi,	maja ⁿ	ɕa ⁿ
stand-	yet	spring	by the	when,	I will	have	come.	I have	by the	when,	land	the
ing			time	that				come	time	that		

ubɕá atí tá miñke. (G.)

I tell about it I will have come.

92, 11. Aⁿɕasiɕaɕegaⁿ ɕaⁿfiⁿce, etc. Two readings of equal value given by G.: Aⁿɕasiɕaɕegaⁿ ɕaⁿfiⁿcé iⁿte waqiⁿ/ha iaⁿ/ɕakiɕegaⁿ eté ɕi,

	You remember	me	you who	per-	paper	you send	to me	a	ought,
	somewhat		move	haps				little	

and, Aⁿɕasiɕaɕe ɕaⁿfiⁿcé éiⁿte, waqiⁿ/ha iaⁿ/ɕakiɕe eté ɕi ("égaⁿ" being omitted).

You remember	me	you who	per-	paper	you send	to	ought	somewhat
		move	haps,		me			(or, a little)

TRANSLATION.

You started back to the Old Agency very soon after we reached this land. You spoke of remaining there a year. You said, "Even if I continue to prosper in that land, I will return hither next spring and tell about that land." These young men, who were your associates, are well. Your wife, whom you left here, has not taken another husband. Should there be much sickness here, I will do what I can to enable them (your wife and other relations?) to live. Neither one of your two elder brothers has lost even a child. Your younger brother, ɕeje-hiⁿ-t'aⁿ, is working to-day. I myself have had trouble: my sister died last summer. Then my child and my wife died. Therefore, now, that there is no sickness (here), I have another wife. When I think of you I am continually in great trouble. You who continue to think of me should send me a letter. The time has now come when I can not go to see you, as I have joined the agency police force. For this work I receive pay in money. When they paid me the money the Commissioner of Indian Affairs gave me a horse. I have wished you to come to this place, and so I reserved the horse for you, but it was stolen. Therefore I did not send you a letter. I paid no attention to it. I am paying attention to the affairs of the tribe. (I have been wishing to send you a letter, and now a man has come who can write for me. Send me a letter quickly, as soon as you receive this, and let me know

how you are, O brother-in-law, Black Elk. I remember you, too, O Black Elk. I have no relations. I remember you always, and also your wife. Send me a red Catlinite pipe very soon. When you visit my Dakota relations, let me know whether they give you any horses.) The woman whom I said that I have married is the younger wife of (the late) Big Elk. I married her. I have her.

MA^NTCU-HI^N-QTI TO LENUGA-SABĚ, AT PONKA AGENCY, IND. T.
JANUARY, 1881.

- Maja^{n'} kĕ wĕahidĕ'qti ꞑĕꞑu atí, Nicúde kĕ aa^{n'}bĕa atí,
Land the at a great distance here I have Missouri the I aban- I have
(lg. ob.) come, River (lg. ob.) doned it come
- Isa^{n'}yati maja^{n'} eꞑai kĕ'ja. Edádaⁿ ꞑita^{n'}i tĕ ata^{n'} ꞑicta^{n'} ꞑí'jĭ,
Santee land their at the. What they work the how they fin- if,
long ish it
- 3 cakí tá miñke áhaⁿ, ebĕégaⁿ ꞑa^{n'}ja, nié at'a^{n'} tégaⁿ-naⁿ-ma^{n'},
I will reach you again ! (in so- I think it though, pain I have apt at in- I use,
liloquy) tervals
- aⁿwañ'kega tá miñke áhaⁿ, ebĕégaⁿ agꞑi^{n'}. Ciñ'gajĭn'ga ꞑañká
I shall be sick ! (in so- I think it I sit. Children the ones
liloquy) who
- nié t'aⁿ ꞑí'jĭ, wawéci tĕ áonizajĭ etéde. Ceta^{n'}-naⁿ pí-majĭ
pain they if, pay the you should not have So far I have not
have reached there
- 6 há, bĕé ꞑan'di ádaⁿ wágazuájĭ caⁿté waqi^{n'}ha ꞑaⁿ cúceáꞑĕ.
I go (the land) there- not straight while yet paper the I send it to
to which fore (or, at present so) cv. obj. you.

NOTES.

Maⁿtcu-hiⁿ-qti and Cahieꞑa were the two Ponkas appointed, with Peter Primeau, the interpreter, as an embassy to Standing Bear and the other Ponkas at Niobrara. They were sent to urge them to return to the rest of the tribe. The proposal was rejected. Maⁿtcu-hiⁿ-qti was sick after sending this letter.

94, 5, áonizajĭ etede (Ponka) = anizajĭ etede (or, etegaⁿ, Omaha—G.). This means the very opposite of its literal rendering. Compare, waꞑaha pĕjĭqti, *very bad clothing* (said in praise of good clothing), waꞑate piä-jĭajĭqtoi, "*food very-not-bad,*" *very good food* (said of food that is bad).

TRANSLATION.

After traveling a great distance I have reached here, near the Santee Reservation, having left the Missouri River. I have thought, "When the business to which they are attending is transacted, I will return to you;" but now I am thinking, "I am inclined to be ill (or, I have frequent indications of coming illness). I shall be ill." When the chil-

dren were ill, you should have given a large payment to the Indian doctor. I have not yet been to the place of my destination, therefore I send a letter to you before the business is settled.

CAHIEÇA TO CAÑGE-QÇA. JANUARY, 1881.

Çiñan'ge nié t'a^{n'} xĩ'ji, ca^{n'} pi ésa xĩ'ji ákihíde mak'a^{n'}
 Your sister pain she if, yet again lasting if, attending medicine
 has has longer than was anticipated to it

'iwakiçá-gă, wáqe wazéçë uíça-gă. Gasáni ha^{n'}ega^{n'}tce xĩ,
 cause them to give white doctor tell it to him. To-morrow morning when,
 to her, man

mi^{n'}da^{n'}be sátã cáçde da^{n'}ctëa^{n'}, Ma^{n'}tcú-náji^{n'} ıa^{n'}be etéga^{n'}. 3
 hour five six or, Standing Bear I see him apt.

Ki é'di çíadi ma^{n'}zë uéti^{n'} éga^{n'} ıa^{n'}be taté ebçéga^{n'}, Petáxa.
 And there your father iron I hit it as I see him shall I think, Live Coal.

NOTES.

Cahieça was a Yankton by birth. He married a Ponka woman and was adopted into the tribe. His son Cañge-qça (Edward Jones) was one of the author's scholars in 1872-'73. This letter was sent to Ponka Agency, Ind. T.

75, 1, mak'a^{n'}, usually pronounced maka^{n'}.

75, 4. Petáxa, in Riggs's notation Petaga, probably a brother of Cahieça. The name is equivalent to the Ponka "ġede-zi."

TRANSLATION.

Should your sister become ill and the illness last much longer than the first symptoms indicate, let them attend to her and give her medicine, besides telling the white doctor to prescribe for her. I may see Standing Bear to-morrow morning at five or six o'clock. After that I will telegraph to your other father, Live Coal, whom I think that I shall visit.

MA^{n'}TCU-HI^{n'}QTI TO A^{n'}PA^{n'}-SKÁ, OMAHA AGENCY, NEBR. JANUARY, 1881.

A^{n'}baçé wiñan^{n'}be ka^{n'}bçéga^{n'}-qti-ma^{n'} éde wiñan^{n'}ona^{n'} pí. Isa^{n'}-
 To day I see you I have a strong inclination but I missed you I was San-
 as I walked coming this way.

yati maja^{n'} ké'di atí hă. Kĩ é gája Macté maja^{n'} ké'ıa 6
 tee land at the I have . And that at that Warm land to the
 lg. obj. come unseen place

bçé xĩ, edáda^{n'} wi^{n'} wégaska^{n'}çë a^{n'}çagáji. Macté maja^{n'} çá^{n'}
 I go if, what one to test it you com- Warm land the
 manded me. [=Indian Territory.] cv. obj.

- uágacaⁿ hǎ éde iⁿ'tcaⁿ bǎictaⁿ. Ádaⁿ ǎ'di agǎiⁿ tá minke.
I traversed it but now I have finished it. There-fore there I sit I will.
- Na'añ'-gǎ. Níaciⁿ'ga amá bǎúga égiǎaⁿ'i, ádaⁿ Maⁿ'tcú-nájiⁿ
Hear thou it! People the pl. all they have there-fore Standing Bear
sub.
- 3 ǎinkǎ'di bǎé. ǎéama níaciⁿ'ga amá waǎǎictaⁿ amádi ǎ'di
to the st. an. I go. These persons the pl. they pull things among there
obj. I go. These persons the pl. they pull things straight those who do it
- maⁿ'bǎiⁿ, aⁿ'ǎiⁿ aǎái. Kǎ e'aⁿ' gǎxe tá-aka té Maⁿ'tcú-nájiⁿ
I walk, having they go. And how perhaps he will do it Standing Bear
me
- aká ǎ'di pí té'di. Kǎ é iǎǎpahaⁿ kaⁿ'bǎa bǎé. Kǎ níaciⁿ'ga
the there I when. And that I know it I wish I go. And people
sub. reach him (Indians)
- 6 Pañ'ka amá ǎa'ǎǎǎe tcábe, aná'aⁿ, júga ǎǎqtci. Gaⁿ edádaⁿ
Ponkas the pl. they (?) pitied you very, I heard it, body your very self. And what
sub.
- wǎǎéckaxe teǎaⁿ' gísǎǎai égaⁿ ǎa'ǎǎǎe-naⁿ'i: é gátǎ uwǎbǎa
you did for us in the they re- as they have usually that that I tell you
past member it pitied you: thing
- kaⁿ'bǎa-qtí gaⁿ' uwǎbǎa. Kǎ ǎǎǎu usní ké'di maⁿ'bǎiⁿ' teǎan'di
I wish very so I tell you. And here cold in the I walked in the past
- 9 aⁿ'waⁿ'qpani-naⁿ-maⁿ' aⁿ'ctaⁿ'be-naⁿ'i hǎ. Iⁿ'tcaⁿ Macté majaⁿ'
I was usually poor you saw me regu- Now Warm land
larly
- kǎ'ǎa pí té'di aⁿ'waⁿ'qpani-máǎi minké áhaⁿ, ebǎégaⁿ. Jǎská
to the I at the I am not poor I who sit ! (in I think. Jǎská
reached past time thought) Cows
there time (oxen)
- áhigi wábǎiⁿ hǎ. Cañ'ge ctǎ áhigi wábǎiⁿ hǎ, majaⁿ' ǎaⁿ'
many I have them Horse too many I have them land the
- 12 ctǎ údaⁿ'qti abǎiⁿ', ǎí té' ctǎ sagǎqtí abǎiⁿ'. Waǎiⁿ'ha ǎaⁿ'
too very good I have it, house the tall too very firm I have it. Paper the
obj.
- iⁿ'ǎéna-naⁿ ǎaⁿ'ja, wí'í-máǎi; aⁿ'baǎé wí'í hǎ. Gaⁿ' wǎǎaⁿ'be
you begged of me usually though, I did not give it to you; to-day I give it to you And I see
usually
- ékigaⁿ'qtiaⁿ', naⁿ'búwibǎaⁿ' égaⁿ'qti céhe hǎ.
just like it, I shake your hand just so I said that

NOTES.

This letter was apparently written in order to influence the Omahas to join the Ponkas in the Indian Territory.

After dictating the above, Maⁿ'tcu-hiⁿ'qti added the following, recorded only in English: "Look out for us on Friday or Saturday, as we go down (on the cars) by Sloan Station, Iowa. Come over the Missouri River.

if possible. I am here with my brother-in-law Cheyenne and Mahi-skă (White Rock, or Peter Primeau), the captain of the Ponka police force."

TRANSLATION.

I am very desirous to see you to-day, but I passed you in coming hither. I have come to (the border of) the Santee Reservation. When I was going to the Indian Territory you commanded me to test one thing. I traveled all over the Indian Territory (before accomplishing it), but now I have completed it. Therefore I will dwell there. Hear it! All the people (on the Ponka Reservation in the Indian Territory) have said it to him (Standing Bear), therefore I am going to (the place where) Standing Bear (dwells). I have accompanied these persons who are rectifying our affairs; they are taking me with them. When I reach Standing Bear, perhaps he will come to some decision. I go because I wish to know it. The Ponka people, as I have heard, have been very kind to you personally. They have generally been kind to you because they remember what you did for them in the past. I tell you because I have a strong desire to tell you that. When I used to spend the winters here, I was usually poor, and you saw me in that condition. But now, since I have been living in the Indian Territory, I think, "I am not poor!" I have many horses and cattle. I have a very good farm and a well-built house. You have been asking me to write to you, but I have not done so heretofore. I send you a letter to-day. I think that it is just as if I saw you and shook hands with you.

CAHIEÇA TO HE-SA^N-ÇIŃKE. SAME DAY.

Gata ⁿ adi	çana ⁿ	éi ⁿ te	wigika ⁿ bça ⁿ	-qti-na ⁿ -ma ⁿ	hă.	Waná-
At last	you may be grown		I am generally very anxious to have	you, my own		Domestic ani-
gçe	i ⁿ çi ⁿ 'kida	a ⁿ çi ⁿ 'ge.	Wisíçë-na ⁿ -ma ⁿ	hă.	Céçu	Umáha-
mal	to watch over mine for me	I have none.	I am usually thinking of you		Yonder	among the Oma-
mádi	ma ⁿ ni ⁿ '	tě	waçíqpaçi ⁿ	íwiçuhé.	Ě'be	Umáha wi ⁿ 3
has	you walk	the	you are poor	I apprehend it for you.	Who	Omaha one
Pañ'kaça	çé	xí,	uçúhe	í-gă.		
to the Ponkas	goes	if,	following him	be coming.		

NOTE.

He-saⁿ-çiŃke was probably related to Cahieça.

TRANSLATION.

As you are probably grown by this time, I am very anxious to have you with me again. I have nobody to attend to my domestic animals.

I am generally thinking of you. I am afraid that you will become poor if you remain with the Omahas. If any Omaha goes to the Ponkas, accompany him.

PETER PRIMEAU TO AGENT W. W. WHITING, PONKA AGENCY, IND. T.

- Uágacaⁿ pi tē' edádaⁿ aⁿ çagáji xi, égaⁿqti daxe kaⁿ'bça.
 I travel I was when what you com- if, just so I do I wish.
 coming mandated me
- Níkaciⁿ'ga amá cti égiçáⁿ'i ádaⁿ pí há. Uçúagçéⁿ'qti wisíçé
 People the pl. too they paid there- I was Without intermis- I remem-
 sub. it to him fore coming sion sion ber you
- 3 maⁿ'bçiⁿ. *Captain Martin* cti asíçé maⁿ'bçiⁿ. Éskana aⁿ'çá-
 I walk. Captain Martin too I remem- I walk. Oh that you re-
 ber him
- siçáçé kaⁿ'bçégaⁿ. Maⁿ'tcú - nájiⁿ çitaⁿ'i tē Iúgaⁿ'çai çínké
 member I hope. Standing Bear they work the Grandfather the one
 me who
- edádaⁿ gáxai tē wañ'giçéⁿ'qti wágazúqti içápahaⁿ kaⁿ'bça,
 what they do the all very straight-very I know it I wish,
 6 ádaⁿ níkagáhi naⁿ'ba juáwagçé maⁿ'bçiⁿ. Kí wágazu etégaⁿ
 there- chief two I with them I walk. And straight apt
 fore
- áhaⁿ, ebçégaⁿ. Céna égiçé. Kí áji égiçé tē. Wa'ú wiwíça
 ! (in I think. Enough I have And an- I say it will. Woman my
 thought), I think. said it. other
- commissary tē'di edádaⁿ gaⁿ'çai xi, çai kaⁿ'bçégaⁿ, iⁿçéçpaxu
 commissary at the what she desires if, you give I hope, you write for
 to her me
- 9 kaⁿ'bçégaⁿ, wí. *Joe Sherman* uçéwiⁿ açiⁿ' aká cti uçéçna
 I hope, I. Joe Sherman collected he has the too you tell it
 sub. to him
- kaⁿ'bçégaⁿ: wa'ú wiwíça edádaⁿ gaⁿ'çai xi, 'í kaⁿ'ebçégaⁿ.
 I hope: woman my what she desires when, he I hope that.
 gives to her
- Wataⁿ'zi d'úba *Joe Sherman* wa'ú wiwíça 'í kaⁿ'ebçégaⁿ.
 Corn some Joe Sherman woman my he I hope that.
 gives to her
- 12 Jenúga-ská asíçé-naⁿ-maⁿ': uíçá-gă. Wanáce tē ákihídě-
 White Buffalo Bull I usually think of him: tell him. Policeman the he gives it
 his full
- qtiaⁿ' tē. Gasáni Maⁿ'tcú - nájiⁿ ɪaⁿ'be tá miñke.
 atten- let. To-morrow Standing Bear I see him I will.
 tion

TRANSLATION.

I desire to do just as you commanded me when I started on my journey. I came hither because the Indians, too, said so. I continue to think of you without the slightest intermission. I also continue to think of Captain Martin. I hope that you (two) will remember me. I continue with the two chiefs (Oheyenne and Hairy Bear) because I wish

to have a full knowledge of everything that the President does in settling the difficulty with (or, case of) Standing Bear. I think "It is apt to end well!" I have said enough on this point. I will speak of something else. When my wife desires any article from the commissary, I hope that you will give it to her and charge it to my account. I also hope that you will give instructions to that effect to Joe Sherman, the keeper of the commissary. I hope that Joe Sherman will give some corn to my wife. Tell Jenúga-ská that I am always thinking about him. He should be paying strict attention to the police force (in my absence). I will see Standing Bear to-morrow.

JALAŃGA-NAJIN JIŃGA TO STANDING BEAR.

Ca^{n'} a^{n'}bačé, ji^{n'}čéha, íe wi^{n'}áqtcí wawí^{n'}daxu cučéačé.
Well, to-day, elder brother, word just one I write something to you I send it to you.

Máčadi Ma^{n'}akibana^{n'} amá cakí xí, kí i^{n'}čécka^{n'}náqtia^{n'}i
Last winter Ma^{n'}akibana^{n'} the mv. he when, to you had a strong desire for me
sub. reached you again reach home yonder

éga^{n'} i^{n'}wi^{n'}čá agčii. Ha. A^{n'}bačé wawí^{n'}daxu cučéačé. Kí 3
as to tell me he had come back. ¶ To-day I write something to you I send it to you. To reach home yonder

i^{n'}čécka^{n'}náqti xí, ji^{n'}čéha, a^{n'}nize cka^{n'}na ka^{n'}bčéga^{n'}. Ca^{n'}
you have a strong desire for me if, elder brother, you receive me you wish I hope. Well,

Paňka amá níka^{n'}gáhi amá čéama, ji^{n'}čéha, úcka^{n'} i^{n'}uda^{n'}qti
Ponka the pl. chief the pl. these, elder brother, deed not very good
sub. sub.

máji éga^{n'}. Awáxi^{n'}gčita^{n'} éga^{n'}, ji^{n'}čéha, wáqe amá i^{n'}wi^{n'}čá^{n'}- 6
for me some-what. I work for myself as, elder brother, white the pl. have helped me
sub. sub.

qti^{n'}i. Kí níka^{n'}gáhi amá éč há, ji^{n'}čéha, gíteqi tč. I^{n'}uda^{n'}-
greatly. And chief the pl. they elder brother, difficult the. Not good
sub. are the ones for one

máji, ehé tč. Paňka amá cagčé amá a^{n'}čá^{n'}baha^{n'}qti^{n'}i
for me, I said the. Ponkas the pl. those who have gone they know full well
it it sub. homeward to you about me

úcka^{n'} tč. Níkaci^{n'}ga na^{n'}bá ni^{n'} éi^{n'}te, áma cagčé, kí áma 9
deed the. Men two you are perhaps, the one you started and the homeward other

Wé's-á-iaňga čéču t'éč há. Ji agčii^{n'} tč si-úgajáde gčéba-
Big Snake here he died . House I sit the stride twen-

na^{n'}ba qai tč. Áci éčá^{n'}be pí xí, mi^{n'}qč kč ja^{n'}be-na^{n'}-ma^{n'}
ty he was the. Out of going out- I ar. when, grave the lg. I see it regularly.
buried doors side again rive ob.

Ciňgajin'ga-ma čé-ma wináqtcí u'a^{n'}čingé'qti ga^{n'} ča'éawa- 12
Chíren (pl. ob.) these I alone for nothing at all at any rate I pity them,

- gičé-naⁿ-ma^{n'}. Awágiŋa^{n'}be há. Ciñ'gajin'ga čéama údaⁿqti
 my kindred, usually. I look after them, Children these very good
 my own
- maⁿčiči^{n'}i, wakéga-báji maⁿčiči^{n'}i. Ca^{n'} a^{n'}bačé ga^{n'}, wisíččé ga^{n'},
 they walk, they are not sick they walk. Well, to-day at any I remem- as,
 rate, ber you
- 3 wawičaxu cučéačé. Ca^{n'} Maⁿtcú-ŋaŋga núgeádi t'e. Ca^{n'}
 I write to you I send it to Well, Big Bear last summer died. Well,
 about something you.
- enáqti uqpačé, ucté amá nié-čingé údaⁿqti maⁿčiči^{n'}i. Ca^{n'},
 only he has fallen, the rest without pain very good they walk. Well,
 jičéha, céama níkaci^{n'}ga ikágewačáčé-ma, éskana wacka^{n'}
 elder those persons those whom you regard as oh that persevering
 brother, friends.
- 6 júwačagigčé kaⁿčégaⁿ. ... Cañgé-hiⁿ-zí cti aná'aⁿ kaⁿ-
 you be with them, I hope. Yellow Horse too I hear him I
 your own
- bčégaⁿ. ... Īndé qága aká cagčé 'ičai éde, ičánite há. ...
 hope. Face rough the to go back he but, I forbade
 sub. to you promised to you him
- Pahañ'gadi cagčé 'iáčé xī, cagčá-máji. Ciñ'gajin'ga i^{n'}wa-
 Formerly to go back I when, I did not go back Child sick
 to you promised to you.
- 9 kega égaⁿ, cagčá-máji.
 for me as, I did not go back
 to you.

NOTES.

When the author was at the Kaw Agency, Ind. T., *ŋaŋga-najiⁿ jīŋga* (one of his former scholars in 1871, at the old agency in Dakota) visited the Kaws or Kansas. He dictated the above letter January 2, 1883. Standing Bear was then on the old reservation in Dakota, about three miles from Niobrara, Nebr. *ŋaŋga-najiⁿ jīŋga* is now called *ŋenuga-zī*. See the second letter after this and note on page 105.

99, 7, *giteqi tš*. *ŋaŋga-najiⁿ jīŋga* said that the chiefs were opposed to progress in the tribe.

100, 3. *Maⁿtcu-ŋaŋga*, Big Grizzly Bear, or Tim Potter, a chief of the *Wajaje* gens. Taught by the author in the afternoon school at the Ponka Mission, Dak. T., 1871. Subsequently employed by him. He could read English very well, giving the proper accents and intonations.

TRANSLATION.

O elder brother, I write to you to-day about one subject. Last winter *Maⁿakibanaⁿ* went to see you, and on his return to our agency he told me that you were very desirous for me to return to the old reservation. So I to you write to-day. O elder brother, if you are very anxious for me to rejoin you there, I hope that you wish to receive me (as one of the tribe). O elder brother, these Ponka chiefs are not exactly kind to me. Elder brother, the white people have been aiding me as much as they could, because I work for myself. But, elder brother, it is the chiefs

who make the trouble. I have said that they have not been kind to me. The Ponkas who started back to the old land, knew full well about my troubles to which I now refer. Of you two men, one has gone back, that is yourself; the other one, Big Snake, died here. He was buried twenty yards from my house. Whenever I go out of doors I behold his grave. Only I have been kind to these his (orphan) children, from time to time, though I have given them nothing. I have had the oversight of them. These children continue to prosper, and they are in good health. I send you a letter to-day because I remember you. Big Grizzly Bear died last summer. He is the only one who has been lost; the others continue well and prosperous. O elder brother, I hope that you and those Indians with you will unite in persevering. . . . I also hope to hear from Yellow Horse. . . . Rough Face spoke of going to join you, but I forbade him. . . . I did not start to (join) you formerly, when I spoke of doing so. I did not start because my child was sick.

HEHAKA MANI TO JAČI^N-NA^NPAJĪ. 1878.

jačiⁿ-naⁿpajĪ: Kagéha, waqiⁿha wiⁿ aⁿčá'í xĭ, wéčigčáⁿ
 Fears not the sight O friend, letter one you gave when, plan
 of a Pawnee:

wiⁿ údaⁿqti wiⁿ iⁿčéna éde, iⁿtaⁿ wéčigčáⁿ čingě'qtiaⁿ me
 one very good one you begged but, now plan none at all (?)
 of me

(sic) kaⁿbča égaⁿ edádaⁿ edéha-máji taté há. Wéčigčáⁿ 3
 I hope (?) what I say I not shall Plan

piáji čingée há, wéčigčáⁿ údaⁿ-onaⁿ caⁿ'caⁿ aⁿčĭⁿi há. Gañ'xĭ
 bad there is none plan good only always we are And then

edádaⁿ úckaⁿ é wáčaké iⁿte ičápahaⁿ-máji há, kagéha.
 what deed that you mean it per- I know it I not O friend.
 haps

Aⁿčáⁿ'čá'in'gai tečáⁿ iⁿtaⁿ wéčigčáⁿ wiⁿ iⁿčéckaxái éiⁿte 6
 You (pl.) ignored me what in the past now plan one you make for me per-
 haps

čútaⁿ iⁿwiⁿ'čáona kaⁿbča há. Gañ'xĭ íwi'ĩn'ga-bádaⁿ čĭ
 straight you tell me I wish And then I ignored you and (pl.) you
 (pl.)

aⁿčáⁿ'čá'in'gai égaⁿ wéčigčáⁿ wiⁿ údaⁿ aná'aⁿ kaⁿbča há.
 you (pl.) ignored me as plan one good I hear it I wish

Heháka Mání. 9
 Elk Walks.

NOTES.

Heliaka-mani's mother was an Omaha. He is the chief of a Yankton gens. When the author met him at the Omaha Agency in 1878, he found that Heliaka-mani could read and write his native tongue, the

Yankton dialect of the Dakota. In the course of an hour Heliakamani learned the additional characters required for writing Omaha, and after his return home he sent the accompanying Omaha letter, written in detached syllables. Being a Yankton, he is used to writing "k" before "d," so in writing Omaha he retained the "k" (instead of using "g") before "ϕ" (=dh).

101, 2, me, not intelligible to the author.

101, 3, kaⁿb̄ɕa egaⁿ, probably intended for "kaⁿb̄ɕegaⁿ."

TRANSLATION.

To ɕaɕiⁿ-naⁿpajī: O friend, when you wrote to me you requested me to come to a very good decision; but now I do not wish to form any plan whatever, and so I shall say nothing. We are not contemplating any plan that will be bad (for you), we are always planning what is good. But, my friend, I do not know to what course of action you refer in your letter. You ignored me formerly, and now that you come to a decision in my behalf, I wish you to tell me just what it is. And as I ignored you Omahas, and you Omahas ignored me in the past, I wish to hear one good plan that you have made.

(Signed)

WALKING ELK.

LENUGA-ZI TO THE ACTING COMMISSIONER OF INDIAN AFFAIRS
(R. V. BELT).

- Iɕgaⁿɕai jin'ga nɕkaciⁿga ukéɕiⁿ wéɕagionigɕaⁿ niⁿké, caⁿ'
 Grandfather small Indian you decide for them, you who at any
 your own (sit), rate
- aⁿ'baɕé gaⁿ íe naⁿ'ba na'aⁿ'wikiɕé te. Nɕkaciⁿ'ga wiⁿ'
 this day so (f) word two I cause you to hear will. Person one
- 3 ikágeáɕé há'. Mr. Dorsey waɕítaⁿaⁿ'kiɕé 'íɕé gaⁿ' iⁿ'baⁿ'
 I have him for Mr. Dorsey to cause me to work prom- as called
 a friend ised me
- égaⁿ atí há. Kí pí taté'di nɕkaciⁿ'ga amá unaⁿ'ctaⁿ depot
 as I have . And when I was about Indian the pl. stopping place depot
 come to start hither sub.
- té'di áhigíqti aⁿ'ɕaⁿ'waⁿhe atí Paⁿ'ka amá. Kí íe wiⁿ' uwi-
 at the very many following close they Ponka the pl. And word one I tell
 behind me came sub.
- 6 ɕa te, aí Paⁿ'ka amá. Ná, Iɕgaⁿɕai ɕinké'di cí tē íe wiⁿ'
 you shall, said Ponka the pl. (Intj.) Grand- to the st. you when word one
 sub. See father ob. reach
 here! (f) there
- uɕéna te há'. Majaⁿ' ɕaⁿ ɕéɕaⁿ ɕéska uwá'aⁿ'si-naⁿ'i édegaⁿ'
 you tell shall . Land the this cattle they often leap (on it) but (or, as
 to him place place (ob.) in the past)
- wéteqi toábai. Kí naⁿ' kúge gɕéba-sátáⁿ aⁿ'ɕaⁿ'ɕiⁿwiⁿ'i majaⁿ'
 difficult it is very. And only box sixty we have bought it land
 for us with

ϕaⁿ, aṅgúai majaⁿ ϕaⁿ. Kĩ jaⁿϕinaṅge-‘aⁿ‘sagi majaⁿ ϕaⁿ ánañ-
 the it is ours land the And wagon swift land the runs
 place (ob.), place (ob.), place (ob.)

gai. Uḡádiⁿ tē sí ḡébahíwiⁿ an’guaⁿ‘ii: kúge wiⁿ kĩ é’di
 on. Width the ob. foot one hundred we lent them: (†) box one and there

ḡébahíwiⁿ dēϕaⁿba wa‘íi há, úwawéci. Kĩ wáqe áji amá *Okla-* 3
 hundred seven were given to pay to the And white dif. the pl. Okla-
 us tribe. people ferent sub.

homa eṗátaⁿ íeskā-má wa‘iⁿ agíi tē Pañ’ka majaⁿ‘adi úbaqpáϕai
 homa from the cattle carrying were the Ponka on the land they push them
 (in the return- ing and make them fall
 cars)

t’e-má. Majaⁿ ϕaⁿ pñáji héḡaji, ṗigaⁿ‘ha, wegáxai. Majaⁿ
 the dead Land the bad exceed- O grandfather, they have Land
 ones. made it for us.

ϕaⁿ bḡúga waqwiⁿ. Kĩ ná iϕádiϕai wiⁿ wañ’gaϕiⁿ. Kĩ 6
 the whole offensive. And See agent one we have them. And
 here! (†)

an’guaⁿwañ’ḡiϕai: “Dadiha, majaⁿ ϕaⁿ pñáji héḡaji wáxai,”
 we told it to them: O father, land the ob. bad very made us,

aⁿϕaⁿ‘i ϕaⁿ‘ja iϕádiϕai aká uáwagiṗaⁿ‘ ctēwaⁿ-báji. Ádaⁿ
 we said though agent the sub. helped us at least not. There-
 fore

níkaciⁿ‘ga an’gaϕiⁿ aṅgúkikiaí égaⁿ, “Iṗigaⁿ‘ϕai *Commissioner* 9
 people who mv. we talked to- as, Grandfather Commissioner
 gether

ϕiṅké uíϕa ctécte údaⁿ há,” aⁿϕaⁿ‘i égaⁿ, maⁿ‘zěskā uϕéwiⁿ‘añ-
 the st. to tell at any good we said as, money we col-
 ob. him rate (†)

kíϕai, ḡébahíwiⁿ naⁿ‘ba uϕéwiⁿ‘añkíϕai. Kĩ ihuaⁿ‘ϕiϕa-báji
 lected, hundred two we collected. And not consulting you

ϕidaⁿ‘be taí tē ḡíteqi égaⁿ uwíḡa te, aí, ϕégaⁿ atí · ṗí. 12
 to see you will the difficult as I tell you shall, they thus I have when.
 for one they said, come

Maⁿ‘zěskā inaṅge tē aṅgúai há. Éskana níkaciⁿ‘ga naⁿ‘bá-
 Money “for roll- the is ours Oh that person two
 ing” col. ob.

qtci tí kaⁿ‘bḡégaⁿ, uáwagiṗaⁿ‘ kaⁿ‘ ebḡégaⁿ. Majaⁿ ϕaⁿ,
 just come I hope, to help us I hope. Land the
 hither place
 (ob.)

ṗigaⁿ‘ha, íeskā amá uwá‘aⁿ‘si-naⁿ caⁿ‘caⁿ‘i há, ádaⁿ ‘íϕē iⁿ‘wiñ’- 15
 O grand- cattle the pl. they are always leaping (on it) there- to speak we wish
 father, sub. fore about it

· gaⁿ‘ϕai há níkaciⁿ‘ga bḡúga. Éskana wéagiϕiwagázu kaⁿ‘aⁿ-
 them people all. Oh that to straighten our affairs we
 for us

ϕaⁿ‘ϕai. ... Edádaⁿ edéce ϕa‘éwaϕáϕē íniḡϕaⁿ‘ ṗí éskana
 hope. What you say something you pity us you decide when Oh that

uϕé‘qtci maⁿ‘zē uϕátiⁿ-daⁿ‘ Pañ’ka ϕañkáṗa úwaϕaginá ϕéϕaϕē 18
 very soon iron you hit it when Ponka to them you tell them you send

kaⁿ‘ ebḡégaⁿ. (Wícti maⁿ‘zē uátiⁿ-daⁿ‘ uáwagiḡa ϕéϕaϕē tá
 I hope. I too iron I hit it when I tell them I will

miñke.) (Pañ'ka maⁿzěskä' tē 'iáçčē kaⁿbça.) Hau. Íe wiⁿ,
 send. Ponka money the I speak I wish. ¶ Word one,

řigaⁿ'ha, áři cī uwíbça tá miñke. Pañ'ka níkağáhi amá,
 O grand- dif- again I will tell you. Ponka chief the pl.
 father, ferent sub.,

3 řigaⁿ'ha, čěču atfi tē. Kī úwaçakié gaⁿ géwaçágece: "Majaⁿ'
 O grand- here they (past And you talked and you said as follows Land
 father, came sign). to them to them:

uçáçčiⁿ čaⁿ' é'di çagçiⁿ taité. Wařigçitaⁿ'i-gă. Ĭi řiřá-
 you sit in the place (ob.) there you (pl.) shall sit. Work for yourselves. House make

xai-gă," ecé tē. "Ĭi çaxigçasaí tē řiřaxai-gă. Égiçe
 for your- you (past House you cut for your- when make for your- At
 selves, said sign). selves with axes selves. length

6 wawéci níze taité," ecé tē. "Kī wanágçe cañ'ge wackaⁿ'řaňga
 pay you shall receive, you (past And domestic ani- horse strong
 said sign). mal

wániⁿ-máçe, řan'de çíúbai-gă. Ĭan'de wégaⁿze wiⁿ' maⁿzěskä
 you who have them, ground work it fine. Ground measure one money

naⁿ'ba íçičáwa tai," ecé tē. "Wégaⁿze gçéba níubé ři,
 two shall be reckoned for you (past Measure ten you work if,
 you, said sign). fine

9 gçéba-naⁿ'ba níze tai," ecé tē. Kī níkaciⁿ'ga miñké, čé
 twenty you shall receive, you (past And person I who am, this
 said sign).

miñké, řigaⁿ'ha, aⁿwaⁿ'ckaⁿ'řaň'ga héga-máři. Cañ'ge jaⁿ naⁿ'ba
 I who am, O grand- I was strong I was very. Horse wood two
 father, (=span)

wábçiⁿ ádaⁿ aⁿwaⁿ'ckaⁿ'řaň'ga héga-máři, ehé tē. Wí-naⁿ
 I had them there- I was strong I was very, I said (past I alone
 fore sign).

12 pahaň'ga ři tē agçičtaⁿ, sí gçéba-naⁿ'ba kī é'di dúba uhá
 first house the I finished foot twenty and there four length
 std. ob. mine

tē, ugçádiⁿ tē agçiⁿ'-cáďé. Hau. Ĭan'de čaⁿ wégaⁿze agçiⁿ'-
 the, width the sixteen. ¶ Ground the measure six-
 part (ob.)

cáďé wíqçci cī axigçíubé pahaň'ga. Kī íçádiçai aká aⁿdaⁿ'-
 teen I myself again I made it fine first. And agent the saw
 for myself sub.

15 bai tē qtaⁿ'çē héga-báři, aⁿwaⁿ'sisige, aí, waçítaⁿ údaⁿ, aí.
 me when he liked exceedingly, I was active, he work good, he
 me said, said.

Íçádiçai aká íe wiⁿ' égiçaⁿ: "Little Warrior ři wiⁿ' čé-
 Agent the word one said to (me): Little Warrior house one you.
 sub.

ckaxe tai. Níçtaⁿ ři, maⁿzěskä agçiⁿ' sātāⁿ níze te há'," aí
 make for shall. You fin- when, money fifteen you re- shall he
 him ish it reach there ceive it said.

18 Égaⁿ cī íe wiⁿ' égiçaⁿ pí tē. "Majaⁿ' čaⁿ wégaⁿze gçéba
 So again word one he said to I when. Land the measure ten
 (me) reach- ed there part (ob.)

çéniřubé te há'," aí. Gaⁿ' đáxe geçaⁿ' cī bçičtaⁿ há.
 you make please he And I made the things again I finished
 fine for him said. in the past

Maⁿ'zěskă gčēba-naⁿ'ba cī aⁿ'fi. Kī cī' égičē íe wiⁿ' égičāⁿ
 Money twenty again he Ard again at word one he said to
 gave to me. length (me)

ičádičai aká: "Macdonald najaⁿ' wégaⁿ'ze gčēba iⁿ'čēni-
 agent the sub.: Macdonald land measure ten you make

řubě te há', " aī aká ičádičai aká. Ě'di pí égaⁿ đáxe há. 3
 fine for please me was saying agent the sub. There I as I made it .
 reached

Bčictaⁿ ři, cañ'ge aká ujéča-báji caⁿ'aká wackaⁿ'řaŋgaí.
 I finished when, horse the col. were not weary then, but
 sub. would be so later were strong.

Cañ'ge aká wackaⁿ'řaŋga uctě'-qti gaⁿ' wégaⁿ'ze sátāⁿ wíqtci
 Horse the col. strong remained ex- as measure five I myself
 sub. ceedingly

ičaxigčigčāⁿ ařídaxe. Hau, Iřigaⁿ'čai-ă! Agčīⁿ'-sátāⁿ bčictaⁿ 6
 deciding for myself I made for myself. Ho, O thou whom they call grandfather! Fifteen I finished

gaⁿ' ě'di pí égaⁿ ičádičai aká "Maⁿ'zěskă té' qáča gčēačē
 as there I as agent the sub. Money the back to I have
 arrived ob. the start- sent back
 ing place

bčictaⁿ-qti-maⁿ," aī. Pañ'ka aká Macdonald aká cañ'ge
 I have already finished, he said. Ponka the sub. Macdonald the sub. horse

wawéci ewéna-naⁿ-maⁿ'. "Iřigaⁿ'čai aká ičádičai éčaⁿ'ba 9
 pay I asked for them often. President the sub. agent he too

wawéci wéna-gă," iⁿ'čīn'ge-naⁿ'i. Kī cañ'ge wačitaⁿ'awá-
 pay ask from them, he said to me often. And horse those that I caused

kičé-ma dúbā wiⁿ' ctěwaⁿ' gaskí iⁿ't'e, t'éagičé, ádaⁿ nān'de
 to work four one even mine nearly died from I killed my there-
 shortness of breath, own fore heart

iⁿ'ča-májī caⁿ'caⁿ, gaⁿ' uwíbča aⁿ'bačé. 12
 I am sad always, so I tell you this day.

NOTES.

Ĵenuga-zi, or Yellow Buffalo-bull, was known in 1871 as Ĵajaŋga-najiⁿ jīŋga, or Standing Buffalo, jr. See Contr. N. A. Ethn., Vol. VI, pt. ii, pp. 609, 613, 633, and 639. In the spring of 1889 Ĵenuga-zi came to Washington to assist the author in revising his Ponka linguistic material. The two letters dictated by this Indian are peculiar on account of the number of English words which have been adopted.

This text consists of the address made to Acting Commissioner Belt a few days after it was dictated in the original to the author.

103, 4-5, ubaqačai t'e-ma. They make the dead cattle "fall to the ground from the floor of the car."

103, 6, ná. A peculiar use, as this word is generally an interjection, *fie! bosh! bother!*

103, 6. Waŋgačīⁿ used where aŋgačīⁿ would have been expected; so aŋguiⁿ'čai might have been used instead of aŋguaⁿwaŋgičai (a peculiar

form of aṅguaṅgiṭai), as there was only one agent addressed by the Indians.

103, 19. Wictī maⁿzē uatiⁿ-daⁿ, etc. Jenuga-zi's first plan omitted by his request from the translation sent to Mr. Belt. The next parenthetical remark was intended for the author alone.

104, 2. Paṅka nikagahi ama . . . ꞩeꞩu atii tē. This refers to the visit of the delegation to Washington in December, 1880.

105, 9, ewena-naⁿ-man. Another use of the pl. for the sing. (ena-naⁿ-maⁿ).

TRANSLATION.

O "Little Grandfather," you who govern the Indians, I will speak to you to-day about two subjects. I have come to this place because my friend, Mr. Dorsey, sent for me to come and work with him (or, sent for me and promised to employ me). When I was at the railroad station at Ponca, Ind. T., just before I started hither, very many of the Ponkas followed me that far, and they said that I should have an interview with you. Said they, "When you reach Washington you shall speak to the President about one matter."

The cattle have been trespassing on our reservation from time to time, and that is hard for us to endure. We bought our present reservation for fifty thousand dollars, and it is ours. We sold to the railroad company the right of way through our reservation, consisting of a tract one hundred feet wide, for one thousand seven hundred dollars. Other white people, not railroad officials, when returning with the stock cars from Oklahoma, shove out the carcasses of the dead cattle upon the Ponka land. (They drag them here and there over a large extent of territory, leaving them to decay, and making all the land smell and covering it with bones, without giving us any damages. Besides this, cattle are brought to the reservation, where they are sold to different persons who take them away in various directions, going at random over our fields and pastures. Thus are our crops injured, and we can not cut hay.)

We begged the agent to help us about this, but he has done nothing. Therefore we Indians consulted together and said, "It is proper to tell this to the President and the Commissioner." So we collected among ourselves two hundred dollars to pay the traveling expenses of some of our men to and from Washington. But since it is difficult to see you without obtaining your consent, they said that I should tell you when I came, as I now have done. The money to pay the railroad fare is our own.

I hope that you will help us, and that you will allow at least two to come and speak about these matters.

The cattle are continually trespassing on our land, therefore all of our people wish to speak about it. We hope that our affairs may be rectified for us. . . . If you have something to say in reply, I hope

that you will decide to pity us, and that you will very soon telegraph to the Ponkas what you have to tell them. (I too will send a telegram in order to tell them.) (I wish to speak about the Ponka money.)

Grandfather, I will tell you about a different matter. Grandfather, the Ponka chiefs came hither. You had an interview with them, and you said to them: "You shall remain in the land where you dwell. Work for yourselves. Make houses for yourselves. Fell the trees and build your own houses. Subsequently you shall receive pay for so doing. And those of you who have strong horses should break the prairie. For this work you shall be paid at the rate of two dollars an acre. If you cultivate ten acres you shall receive twenty dollars."

And this person, I myself, Grandfather, was very strong. When I say that I was strong, I refer to my having at that time two span of horses. I was the first Ponka to finish his house; it was twenty-four feet long and sixteen feet wide.

I was the first one to cultivate the ground, and I broke sixteen acres. The agent saw me and he liked me. He said that I was active and the work was good. So the agent made a proposition to me: "Make a house for Little Warrior, and when you finish it you shall receive fifteen dollars." I did this, and he made another proposition: "Cultivate ten acres for him." I did as I had been told, and I received twenty dollars. Again the agent made a proposition to me: "Cultivate ten acres for Macdonald." I went to the place and did as I had been requested. When I had finished my horses were not yet weary, as they were strong ones. As the horses had a great quantity of their strength left, I cultivated five additional acres without consulting the agent.

O Grandfather, I finished fifteen acres. Then I went to the agent, who said, "I have already sent the money back to Washington." After this I often asked Macdonald for pay for my horses, and he always replied, "Ask the President and agent for the pay." Now, one of my four work horses died from exhaustion; I killed my own horse in this way, therefore I have been sad ever since (because I have failed to get my pay), and so I tell it to you to-day.

LENUGA-ZI TO MACDONALD. MAY 16, 1889.

Ji ⁿ ga ⁿ ha,	wabá ⁿ g ⁿ ceze	tia ⁿ ' ⁿ aki ⁿ é	ča ⁿ	bé ⁿ í ⁿ zē.	Ci ⁿ 'gajin'ga					
O grandfather,	letter	you sent hither to me	the	I have received it.	Child					
wi ⁿ wi ⁿ ga	ča ⁿ ká	nié	či ⁿ gē'-qti	ecé	ú ⁿ na,	i ⁿ ' ⁿ é ⁿ -qti ⁿ -ma ⁿ '.	Ki			
my	the ones who	pain	have none at all	you say	you tell about them,	I am very glad.	And			
pí	tatē'di	ie	wi ⁿ '	égice:	awácka ⁿ	te,	ecé,	I ⁿ ga ⁿ ča ⁿ i	či ⁿ ké'di.	3
when I was about to start	word	one	you said to (me):	I do my best will,	you said,	Grandfather,	at the st. ob.			

- Ki ádaⁿ níkaci^{n'}ga na^{n'}ba *éécañka*, *Dási* Frank *écaⁿba*
 And there- person two these, Dorsey Frank he too
 fore
- wacka^{n'} héga^ji juáwag^{ce}. Hau. Iíga^{n'}caí aké *Commissioner*
 persevering exceed- I am with them. ¶ Grandfather the Commissioner
 ingly
- 3 aká uáwakié. Edádaⁿ Pañ'ka maja^{n'} wéteqi ge^{n'}caí uáwa-
 the I talked with What Ponka land difficult for the objects I told to
 sub. them (or they talked with us.) us in the past
- gí^{n'}bca. Ca^{n'} wa^{n'}ca^{n'}ta^{n'}be níkagahí-ma *éídaⁿbe* ga^{n'}caí-qi-a^{n'}i,
 them. And you see them (?) the chiefs to see you they have a strong
 desire,
- ehé uáwagí^{n'}bca. Ca^{n'} íe áhigi-qi Iíga^{n'}caí *éínké* uákie.
 I said I told to them. And word very many Grandfather the st. ob. I talked
 to him.
- 6 Ca^{n'}, maja^{n'} *cañ'di* *teská* *ctí* uwá'a^{n'}si-na^{n'}i *égaⁿ* *gě* *béuga-qi*
 And, land in the cattle too they leap often as the pl. all
 in. ob.
- uáwagí^{n'}bca. Iíga^{n'}caí aká *Commissioner* aká *égi^{n'}caí*: *Cag^{ce}*
 I told to them. Grandfather the Commissioner the sub. said it to I start
 sub. (me): back to you
- tédíhi *xi*, níkaci^{n'}ga juág^{ce}. *cakí* tá *miñke*, Iíga^{n'}caí *jiñ'ga*
 by the time that man I with him I will reach there again, Grandfather small
 where you are,
- 9 wi^{n'}. Ca^{n'} níkaci^{n'}ga-máce, wé^{n'}éig^{ca} *gáxe* *gci^{n'}i-gă*, u^{n'}údaⁿbe
 one. And O ye people, plan making sit ye, considering
 sit ye!
- Wé^{n'}éig^{ca}* uné *gci^{n'}i-gă*! "Iíga^{n'}caí *jiñ'ga* *cuhí*
 Plan seeking sit ye! Grandfather small reaches
 you
- tédíhi *xi*, edádaⁿ wéteqi ge^{n'}caí *béugaqi* u^{n'}éna *taí*," *af*
 by the time that, what hard for us the objects, all you talk to will, said
 in the past, him
- 12 *Commissioner* aká. Ca^{n'} *Commissioner* aká níkaci^{n'}ga i^{n'}u-
 Commissioner the sub. And Commissioner the sub. person very
 good to me, very gently talked to me regularly. And day about how
- égaⁿ* *xi* *ci* *Commissioner* *éínké'ya* *béé* tá *miñke*, *ci* uákie
 many when again Commissioner to the st. ob. I will go, again I will
- 15 tá *miñke*. Ca^{n'} níkaci^{n'}ga *ééciⁿ* *Dási* i^{n'}wiñ'yaⁿ héga^ji
 talk to him. And person this mv. Dorsey helped me exceed-
 ob. ingly
- éga^{n'}*, *ci* u^{n'}éé^{n'}q^{ci} *ya^{n'}be* tá *miñke* Iíga^{n'}caí *jiñ'ga* *éínké*.
 as, again very soon I will see him Grandfather small the st. ob.
- Wabág^{ce}eze* *cuhí* tédíhi *xi*, *icá^{n'}di^{n'}caí* *éínké* *da^{n'}be* *ékaⁿbca*.
 Letter reaches you by the time that, agent the st. ob. to see it I wish for
 him.
- 18 *É^{n'}díhi* *xi*, *wá^{n'}gazu* u^{n'}á *taí*. Pañ'ka *béuga* *ctí* na'a^{n'} *ewé-*
 In that event, straight he tell will. Ponka all too to hear it I wish
 it
- kaⁿbca*.
 for them.

NOTES.

107, 1, wabag̃eze, used in this letter instead of the regular Ponka equivalent, "wabaxu." "Wabag̃eze" is the Omaha word.

108, 1, Dasi, instead of "Çasi," the latter being the form used by the Omahas and the Ponkas up to 1880. Frank, used instead of "Sasu."

108, 2, Commissioner, instead of "Iqigaⁿçai jĩnga."

108, 2-3. Iqigaⁿçai ... aka uawakie: a seeming inconsistency, requiring a change to "Iqigaⁿçai çĩñke, Commissioner çĩñke, uawakie (or,

Grandfather	the st.	Commissioner	the st.	I talked
	ob.		ob.	them

)

uakie)," or, "Iqigaⁿçai aka ... aⁿwañ'kial."

I talked to	Grandfather	the	...	he (or, they)
to him,		sub.		talked to me.

108, 4, waçactaⁿbe, a case of "hapax legomenon." The author has not yet found a verb, "wactaⁿbe," in the 3d sing.; but there is "wactaⁿbe," *you see them*, from wadaⁿbe.

108, 7, egiçai. Jenuga-zi does not quote the decision of the Commissioner, but he gives the substance of what he said, in the next sentence, followed by advice to the tribe.

TRANSLATION.

O father-in-law, I have received your letter. I am very glad because you have told me that my children are in good health. When I was about to start to this place you made one request. You said that I ought to exert myself in behalf of the tribe when I reached Washington. For that reason I have been doing all in my power, and these two men, Frank La Flèche and Mr. Dorsey, have been aiding me. I have had an interview with the Commissioner of Indian Affairs. I told him about the troubles in the Ponka land. I also told him that the chiefs had a strong desire to visit him in Washington (?). In fact, I spoke a great many words to the Commissioner. I told him about all the trouble that had been given us by the cattle trespassing on our land. The Commissioner said what he would have done. When I start back to you I shall be accompanied by an inspector. O ye people, be making some plan before the arrival of the inspector. Be considering what shall be done. For the Commissioner says, "When the inspector reaches your land, you shall tell him about all of your difficulties." The Commissioner is a man with whom I am pleased, for he always talked very gently to me. After some days I will call again on the Commissioner, in order to talk with him once more before my departure. As this man, Mr. Dorsey, has been aiding me considerably, I shall see the Commissioner very soon. When this letter reaches you, I wish the agent to see it. In that event it will be told correctly. I also wish all the Ponkas to hear it.

GEORGE MILLER TO HIS WIFE. SEPTEMBER 27, 1889.

- Iⁿ'udaⁿ'-qti-maⁿ'. Nié aⁿ'çiṅgě-qti-maⁿ'. Caⁿ' čicti égiⁿ'i
 (I find) it very good for me. Pain I have none at all. And you too you do so (pl.)
- kaⁿ' ebčégaⁿ hă, wañ'gičě'-qti, čiádi ctěwaⁿ' čičinu ctěwaⁿ'
 I hope all, your father even your elder brother even
- 3 égaⁿi kaⁿ' ebčégaⁿ. Pahañ'ga atí tě'di égaⁿ waqiⁿ'ha wiⁿ'
 they are so I hope. Before I came to this house when so paper one
- cugčéwikičé. Waqiⁿ'ha ctěwaⁿ' tiaⁿ'čakičáji. Čin'gajiñ'ga-ma
 I sent back to you by some one. Paper even you have not sent hither to me. The children (pl. ob.)
- aⁿ'ba ičáugčě'-qti awágisičě-naⁿ-maⁿ', awáginá'aⁿ kaⁿ'bča,
 day throughout I am even thinking of them, my own, I hear about them, my own, I wish,
- 6 caⁿ' e'aⁿ'i iⁿté. Čin'gajiñ'ga-ma é-i gaⁿ' uágacaⁿ' edádaⁿ
 that is how they may be. The children (pl. ob.) they are the ones as I travel what
- ctéctěwaⁿ uáwagikét'aⁿ kaⁿ' ebčégaⁿ gaⁿ' uágacaⁿ'. Či čicti
 soever I acquire for them, my own, I hope. as I travel. Again you too
- e'aⁿ' ebčégaⁿ tě enégaⁿ kaⁿ' ebčégaⁿ. Caⁿ' wiaⁿ'bča pi tě číteqi
 now I think it the you think it I hope. Now I left you I was the hard coming for you hither
- 9 tě ičápahaⁿ-qti-maⁿ' čaⁿ'ja, caⁿ' čé ie uwíbča gě siča-gă. Caⁿ'
 the I know it very well though, yet this word I tell you the remember. And pl. in. ob.
- čičinu učiⁿ'aⁿi tě năn'de iⁿ'čičiⁿ'udaⁿ'-qti pí čaⁿ'ja, iⁿ'tcaⁿ e'aⁿ'i
 your elder brother he helped when heart very good for mine. I was coming hither though, now how he
- éiⁿ'te iⁿ'wiⁿ'čana té. Caⁿ' Umaⁿ'haⁿ-má cti e'aⁿ'i éiⁿ'te awá-
 may be you tell me please. And the Omaha (pl. ob.) too how they may be I hear
- 12 na'aⁿ kaⁿ'bča. Miⁿ čé céna xī, caⁿ' maⁿ'zěškă sátaⁿ ctécté
 about them I wish. Moon this enough when, at any rate money five about (?)
- cugčéwikičé tá miñke. Wackaⁿ'-gă hă'. Áwatégaⁿ údaⁿ
 I send home to you will I who. Do your best ! In what manner good
- etégaⁿ égaⁿ gáxe gaⁿ'ča-gă hă'. Wahába kě čisáji ctéctěwaⁿ
 apt so to do desire thou ! Ears of corn the ob. not pulled off even if
- 15 e'aⁿ' čičigé. Ki caⁿ' učiⁿ'aⁿ čat'aⁿ' xī ctě d'úba čiséwakičá-gă.
 what there is is the none. And at any rate to help you have if some cause them to pull off.
- Čaⁿ'ja čí wanítaⁿqtiⁿ'ji kaⁿ'bčégaⁿ. Čin'gajiñ'ga-ma wáčagi-
 Though you you do not work hard I hope. The children (pl. ob.) you attend to them,
- kihide kaⁿ' ebčégaⁿ. Wahába kě wéčiwⁿ' júaji ctéctěwaⁿ,
 your own, I hope. Ears of corn the ob. to sell inferior notwithstand- ing,

ca^{n'} ga^{n'} číteqi xī, wéči^{n'}wiñ'-gă. Ma^{n'}zěskă čizé tě wasnin'de
 still so it is hard if, sell it. Money to the delay
 for you take it

taté ebčéga^{n'} hă, áda^{n'} wagáxe čizé'-qti-ă'jī-gă. Cañ'ge-má
 will I think it there- on credit do not take much. The horses
 surely fore (pl. ob.)

cti e'a^{n'}i éi^{n'}te, cañ'ge gčéje wahičage ča^{n'}cti e'a^{n'} ă, gini 3
 too how they are, horse spotted lame formerly how is it ! recover-
 ed

da^{n'}ctea^{n'} e'a^{n'} ă. Či číteqíqti xī'ctě i^{n'}wi^{n'}ča íča-gă.
 perhaps how is it ! Again you have a if to tell me send
 very hard time hither.

NOTES.

George Miller, or A^{n'}čabi, of the Ictasanda gens of the Omaha, came to Washington in the autumn of 1889 to assist the author in verifying parts of his work. George's wife, Mary, is the daughter of the interpreter, Louis Sanssouci.

111, 2-3. Cañge-ma cti e'a^{n'}i ei^{n'}te, supply awana'a^{n'} ka^{n'}bča, *I wish to hear about them*, and let the next "cañge" begin a new sentence.

TRANSLATION.

It agrees very well with me here. I am in excellent health, and I hope that all of you, including your father and elder brother, are likewise in good health. I sent you a letter before I came to this place to work with Mr. Dorsey. But you have not sent me a single letter. Day after day I am constantly thinking about my children, and I wish to hear how they are. The sole reason for my coming to the East was my desire to acquire something for my children. And I hope that you think as I do on this subject. I knew full well when I came that if I left you you would have some trouble, but even if you do have trouble, remember these words of mine (*i. e.*, what I have said about acquiring something for our children). I started hither with a very light heart, as I knew of your brother's promise to help you. But I wish you to tell me whether he is doing anything now. I desire to hear also how the Omaha people are. At the end of this month I will send you at least five dollars. Exert yourself! Try to act in whatever way you think will be advantageous. Even though the corn should not be harvested, it will not matter! Yet, if you can get some persons to help you, let them harvest some of the corn. But, whether you succeed or fail to get any one, I hope that you yourself will not work very hard! I hope that you will attend to our children. If the corn should not bring a good price, do not hesitate to sell it, if you should find it difficult to get along. I think that there will be some delay in the payment of the annuity money, therefore do not get much on credit. I wish to hear how the horses are. How is the spotted horse which used to be lame? Has it recovered? Be sure to send me word if you have a very hard time.

GEORGE MILLER TO HIS WIFE. OCTOBER 7, 1889.

- Waqinⁿha ɕaⁿ aⁿbaɕé bɕizé hă. Caⁿ iⁿɕé-qtimaⁿ hă, gaⁿ
 Paper the ob. to-day I have . And I am very glad . as
 taken it
- winá'aⁿi tē. Gaⁿ níaciⁿga amá íai ctéctéwaⁿ, wána'aⁿji-gă.
 I have heard from And people the pl. they notwithstanding do not listen to them.
 you (pl.) spoken
- 3 Cín'gajinⁿga ɕaŋká wákíhída-gă. Écti júga uɕaⁿadi hă,
 Children the ones attend to them. They body they are apart .
 who
- gaⁿ ɕai gě ágikihíde tai; cī wicti júga uɕaⁿadi bɕiⁿ.
 and their the pl. let them attend to again I too body apart I am.
 in. ob. their own;
- ɕiadi, ɕiinu, ɕijaⁿɕé cti áwawáka-máji, wédaji-ma áwawáke,
 Your your elder your elder too I do not mean them, those who are I mean them,
 father, brother, sister, elsewhere (pl. ob.)
- 6 'iaⁿɕa-bi ecé-ma. Aⁿba waqúbe áma tē'di maⁿzěskă sátaⁿ
 that they those whom Day mysterious other on the money five
 talked about you said (pl. ob.)
- cugɕéwikiɕé. Niⁿdahaⁿ ɕizé aci, nízé ɕi, iⁿwiⁿɕ íɕa-gă.
 I sent home to you. Phillip Stabler to take I asked you when, to tell me send
 it him to do it get it hither.
- Iⁿɕa-máji héga-máji caŋ'ge-ma ɕi waɕákihíde ecé ɕi. *Robert*
 I was sad I-not a little the horses you you attended to you when. Robert
 (pl. ob.) them said
- 9 *Mitchell* uɕa-gă hă: júɕigɕe gɕiⁿ tai caŋ'ge-ma wákíhíde
 Mitchell tell it to him ! with you he sit will the horses he attend to
 (pl. ob.) them
- té. Ínahiⁿ ɕi, iⁿwiⁿɕa íɕa-gă. *Tom* wahába ɕisé cí-gă.
 will. He agrees if, to tell me send hither. Thomas ears of corn to pull employ
 him.
- E'aⁿ íɕigɕáwa ctéctéwaⁿ ínahiⁿ-gă. . . . Cī ɕiudaⁿji
 How he reckons him- notwithstanding be willing. Again not good for
 self you
- 12 ɕi'cté, gaⁿ wágazu iⁿwiⁿɕa-gă. ɕaⁿja uqɕé'qtci cakí taté,
 if, so straight tell me. Though very soon I shall reach
 you again
- égiɕe edádaⁿ cté wiⁿ abɕiⁿ cakí-máji té. Júgɕe gɕiⁿ ɕiɕinⁿge
 beware what even one I have I do not reach lest. With to sit you have
 you again none
- ɕi'cté, ɕiadi ɕihaⁿ daⁿcté cénaba júɕigɕe gɕiⁿ ɕai ɕi.
 if, your your too, per- those two with you to sit they ought.
 father mother haps
- 15 Jíla tē ɕiⁿwiⁿ-gă hă. Miⁿ ɕé céná ɕi, maⁿzěskă gɕéba
 Tent the buy it ! Moon this enough when, moneý ten
 skin
- cugɕéwikiɕé tá minke. Áhigi cugɕéaɕé ta tē naⁿape, égiɕe
 I send home to you will I who. Much I send home will the I fear it, beware
- uqɕáɕé te. ɕaxé-gíáⁿ eátaⁿ qáɕa kíi á. Edádaⁿ éwaⁿ tē
 it gets lost lest. Flying Crow why back he has ? What caused the
 again reached home it
- 18 wágazu aná'aⁿ kaⁿbɕa. Ctaⁿbe ɕi, waiⁿbaxu ágaji-gă.
 straight I hear it I wish. You see him if, to write to me command him.

Miⁿ'jiŋga wakéga tē iⁿ'ča-máji čaⁿ'ja, gini tē údaⁿ há.
 Girl sick the I was sad though, she has the good
 recovered

Ciⁿ'gajiⁿ'ga-ma aⁿ'b-ičaugčé'qti awáginá'aⁿ kaⁿ'bča. Waqiⁿ'ha
 The children (pl. ob.) throughout the day I hear about them, my own I wish. Paper

čaⁿ tiaⁿ'čakičáji ɣáci: eátaⁿ édaⁿ ebčégaⁿ, ɣúáhe-naⁿ-maⁿ' há. 3
 the you have not sent for a why ? (in so- I think, I am usually appre-
 hither to me long time: liloquy) hensive

Aⁿ'ba waqúbe g(ě) íčawáqti ciⁿ'gajiⁿ'ga - ma awáginá'aⁿ
 Day mysterious the pl. each one the children (pl. ob.) I hear about
 in. ob. them, my own

kaⁿ'bča há.
 I wish

NOTES.

112, 2, iai. Some of the Omahas blamed George Miller for leaving his family in Nebraska while he came to assist the author. In this letter he reminds them of the importance of attending to their own affairs.

112, 6, 'iaⁿ'ča-bi ece-ma, in apposition to wedaji-ma.

TRANSLATION.

I have received your letter to-day. I am very glad to hear from you. Notwithstanding the people talk about my absence, pay no attention to them. Attend to your children. These people have nothing to do with me, and they ought to attend to their own affairs; and I have nothing to do with them. I do not refer to your father, your brother, or your sister; I refer to other people, that is to those who, as you say, have been talking about me. Week before last I sent you five dollars. I requested Philip Stabler to get it. Send me word when you receive it. When you said that you had been attending to the horses, it made me very sad. Tell Robert Mitchell to stay at the house with you and take care of the horses. Send me word whether he is willing. Employ Thomas Baxter to harvest the corn. Agree to pay him whatever price he charges for his services. (Recorded in English, not in Omaha: I send a sample of the blue flannel cloth which is sold here. It is not as good as what you desire. If you like the sample let me know.) If you do not like it, tell me so. But if I return home to you very soon, there is no prospect of my bringing you even one thing. If you have no one to stay with you, your parents ought to be with you. Buy a tent-skin. At the end of this month I will send you ten dollars. I fear to send you much money, lest it should get lost. Why did Flying Crow return home? I wish to hear a true account of the cause. Should you see him, tell him to write to me about it. I was very sad on account of the sickness of my daughter, but now that she has recovered all is well. Throughout each day do I wish to hear about my children. You have not sent me a letter for a long time, and when I wonder what is the reason, I am apprehensive of some trouble at home. Every week do I wish to hear about my children,

GEORGE MILLER TO MARK CLEVELAND, PONCA, IND. T. OCTOBER
15, 1889.

Aⁿbačé ie djúbaqtei wičaxu tá miñke, kagéha. Umaⁿ-
To-day word very few I write to will I who, O friend. Sea-

činka čéčuádi wišaⁿ'be te ebčégaⁿ, ehé-de bčí'a. Čéčuádi
son at this I see you will I think, I said, but I have failed. At this

3 Iiğaⁿčai majaⁿ' čan'di atí há. Iⁿ'taⁿ miⁿ' wiⁿ' ákihaⁿ bčíⁿ'.
Grandfather land at the I have come Now moon one beyond I am

Ki Pañ'ka amá Umaⁿ'haⁿ-ma wáqe-gáxe-ma wiⁿ' Pañ'ka
And Ponka the pl. sub. the Omaha (pl. ob.) those living as white men one Ponka

majaⁿ' čan'di hí xī, gacšbe aⁿ'ča 'ičě híčai há. Ki
land at the ar- when, outside to leave spoke of it was caused to reach there And

6 caⁿ' ie tē aná'aⁿ čaⁿ'ja, cubčě'-qti-maⁿ xī'ji, Čási aká iⁿ'baⁿi
so word the I heard it though, I was going to you at when, Dorsey the he called to me

égaⁿ atí há. Čaⁿ'ja ikáge wiwiša amá cačé 'ičai xī, pí há.
as I came hither Though his friend my own the pl. sub. to go spoke when, I was coming hither

Ki cučá-biam édegaⁿ caⁿ' wiⁿ' úckaⁿ júajī gáxai tē ádaⁿ
And it was said that they had gone to see you but yet one deed wrong did the there-past act fore

9 qáča wáčiⁿ akí-biamá, waqin'ha tiañ'kičai. Majaⁿ' čaⁿ bčúga-
back having they reached home, they say, paper was sent hither to me. Land the all

qti nřkaciⁿ'ga ukéčiⁿ aň'gačiⁿ' wáqe aňgáxe taň'gačiⁿ há,
Indian we who move white man we will act as we move

wáqečti aⁿ'čiⁿ-báji ctéctěwaⁿ, wáqe-ma wačitaⁿ'i tē eáwagaⁿ'i
real white men we are not notwithstanding, the white men they work the we are so

12 tēdi-naⁿ wéudaⁿ aⁿ'maⁿ'čiⁿ taite. Ki caⁿ' nřkaciⁿ'ga ukéčiⁿ
only then good for us we shall walk. And yet Indian

aň'gačiⁿ caⁿ' wiⁿ' aňxíjaⁿbaí tē'di caⁿ' edádaⁿ ctéctěwaⁿ
we who move yet one we see one an- other when yet what soever

aňxíxaxe étai. Wikáge amá waň'gičě wáqe gáxai čaⁿ'ja, caⁿ'
we ought to do for one another My friend the pl. sub. all white man they act though, yet

15 ukít'ě-ma wiⁿ' daⁿ'bai tē'di edádaⁿ giáxe gaⁿ'čai xī giáxe-
the nations (pl. ob.) one they see when what to do for him they wish when they usually do

naⁿ'i. Caⁿ' e'aⁿ' niⁿ xī', winá'aⁿ kaⁿ'bča. Caⁿ' Jenúga-zí cti,
it for him. And how you if, I hear from you I wish. And Jenuga-zi too,

aná'aⁿ kaⁿ'bča. Čéna uwíbča.
I hear about him I wish. Enough I tell you.

NOTES.

114, 2, ehe-de, in full, ehe ede.

114, 8, cuḡa-biam edegaⁿ, in full, cuḡabiama edegaⁿ.

TRANSLATION.

O friend, I will write to you to-day about a very few matters. I said that I thought that I would visit you this year, but I have failed, as I have come to this place near Washington. I have been (here) now over one month. Prior to my coming, word was brought to the Omaha land that when the Omahas who belong to the citizens' party reached the Ponka land, the Ponkas threatened to keep one of the visitors outside of their territory. As soon as I heard the news I was going at once to see you, but Mr. Dorsey summoned me, and I came to this place. I started hither just as my friends spoke of going to visit you. Word has been sent hither to me that it was reported that they had gone to see you, but one of their party had done something wrong, which caused the whole party to return home. We Indians in all parts of the country will become citizens: although we are not white people by birth, we know that only when we imitate the white men in working can we hope to prosper continually. When we Indians meet, we ought to do something for one another. Though all my friends among the Omahas belong to the citizens' party, when they see a man of another tribe they generally do for him what they wish to do. I wish to hear from you how you are. I also wish to hear about Yellow Buffalo. I have told you enough.

GEORGE MILLER TO HIS WIFE. OCTOBER 18, 1889.

Caⁿ waqiⁿ'ha ḡaⁿ bḡízě hă, haⁿ'egaⁿ'tceádi. Iⁿ'ḡeḡti-maⁿ' hă,
 And paper the I took it this morning (past time). I am very glad
 nié ḡiḡiⁿ'gai ḡi. Wícti niaⁿ'ḡiḡḡě'-ḡti-maⁿ' hă. Ciⁿ'ḡaijⁿ'ḡa
 pain you have if. I too I have no pain whatever Children
 none
 ḡaḡká wiⁿ' sabáji nié t'aⁿ' ḡi, píäji ḡi, maⁿ'zě kě utiⁿ' íḡa-gă. 3
 the ones who one suddenly pain has if, bad if, metal the lg. hit- send
 ob. ting hither.
 ḡéḡuádi tíḡa-gă. Aⁿb'-iḡáugḡe é'di atí-naⁿ-maⁿ', unaⁿ'ḡtaⁿ
 To this place send hither. Every day here I usually come, stopping place
 t'é'di. ḡási aká é'di ḡḡiⁿ'i hă. Iḡáugḡe'ḡti ḡáze hí t'é'di
 to the. Dorsey the there he sits Every (time) after- ar- when
 sub. noon rives
 Iḡaⁿ'ḡai ḡi ḡaⁿ'á aḡḡe-naⁿ-maⁿ'. Caⁿ' éḡaⁿ-ḡti-ä'ji ḡaⁿ'ja, 6
 Grandfather to the village I usually go back. And not just so though,
 sabé éḡipe hă. Wícti ciⁿ'ḡaijⁿ'ḡa-ma aⁿb'-iḡáugḡe'ḡti awá-
 as a I said it I too the children (pl. ob.) every day I re-
 precau- tion mumber

gisíçé. Ca^{n'} Wallace aná'aⁿ-mají'-qti-ma^{n'}, ca^{n'} é'ja bçé taté'
them, my And Wallace I have not heard at all from him, yet thither I go shall
own.

ctí içápahaⁿ-mají. Céja nañkáce, a^{nb'}-içaugçé wisíçai. Ca^{n'}
too I do not know. Yonder ye who are st., every day I think of And
you are you (pl.).

3 i^{n'}çé-qti-ma^{n'} há, çíñnu uçíyaⁿ tě. Cañ'ge mi^{n'}ga ta^{n'}, Nelly,
I am very glad your elder helped the Horse female ani- the Nelly,
you brother you (-as) you mal std. ob.,

waçitañkiçáji-gá, qçá ecé i^{n'}wi^{n'}çana. Ca^{n'} wackañ'-gá ha'.
do not cause her to work, lean you told me. Still, persevere !
said

Údaⁿ etégaⁿ gáxe ga^{n'}çá-gá. Ciñ'gajin'ga-ma wákihída-gá.
Good apt to do desire the children (pl. ob.) attend to them.

6 Kí Nuga-jin'ga wahába çisé uçíyaⁿ, ecé, bçáhaⁿ. Uíçá-gá.
And Nuga-jinga ears of corn to pull helped you, I thank Tell it to
you, said, him. him.

Wahába ují çíngé há. Jí ugçí^{n'} kě wahába ujíkiçá-gá,
Ears of corn to put there is House to sit in the ears of corn cause him to
them in none lg. ob. fill it,

ca^{n'} úhaⁿ jí, wi^{n'}a^{n'}wa ctécte. Ca^{n'} çí áwatégaⁿ údaⁿ enégaⁿ,
and boiling house, which one soever. And you how good you think,

9 égaⁿ gáxa-gá. Ma^{n'}zěská cugçéwikiçé tá miñke, mi^{n'} çé
so do. Money I send home to you will I who, moon this

céna tédíhi çí. Waqin'ha sábé cka^{n'}na çí, áji uáne tá miñke.
enough by that time. Paper (or cloth) black you wish if, an- I seek will I who.
other

Údaⁿbe tě i^{n'}ju-mají. Jáze çé é'di akí çí, ána gáxai tě
Sight (or the I am dissatis- After- this there I reach when, how they the
sample) the fied with noon again much make

12 içámaxe tá miñke. Céna uwíbçá há, çé. Çí áji wi^{n'} íwi-
I ask a ques- will I who. Enough I have told this. Again an- one I ask
tion you you other you

máxe té. Sasú hi^{n'}ská' ídíčage çéckaxe te, ehé, pí-mají
a ques- will. Frank bead belt you make for shall, I said, I had not
tion him come

té'di. Kí Sasú aká a^{nb'}-içaugçé'-qti, na'a^{n'} ga^{n'}çai. Kí
when. And Frank the every day, to hear ga^{n'}çai. Kí
sub. about it wishes. And

15 wíctí úiñgazan'de wi^{n'} ia^{n'}çakiçé te, ehé. Kí wí ka^{n'}bçá
I too woman's necklace one you send to me will, I said. And I I desire it

ké ní'a çí, gáxaji-gá. Kí Sasú çéckaxe ka^{n'}bçégaⁿ, cagçá-
the you if, do not make it. And Frank you make it I hope, I do not
lg. ob. fail for him start

májí té'di tíçaçé ka^{n'}bçégaⁿ. Céna wíçaxu há. John íagi-
home when you send I hope. Enough I write to John íagi-
to you it hither you him,

18 kíçte cúçéaçé. Çíça^{n'} wa'újiñgá-qti çíñké ímaxá-gá. Iha^{n'}
my own I send it to Your very old woman the one ask her a ques- Her
you. grandmother who who tion. mother

kě edádaⁿ ijáje açí^{n'} éi^{n'}te.
the what her she had per-
recl. name hapa†
ob.

NOTES.

115, 2, *nia^aϕiūgě qti-ma^a*, in full, *nie a^aϕiūge-qti-ma^a*, as in 110, 1, and 118, 2.

115, 4. *ϕeϕuadi*, *i. e.*, Takoma, D. C., the railroad and telegraph station near the author's home.

116, 2. *Ceϕa nañkace*. This sentence was addressed to others besides his wife, probably her kindred. The next sentence, as shown by the word, *ϕitinu* (never addressed to a man or boy), and the rest of the letter was addressed to his wife.

116, 18-19. *Iha^a kě* is used because the old woman's mother's body was laid in the grave years ago, and is regarded as still reclining.

TRANSLATION.

I received the letter early this morning, before I left the city. I am very glad to learn that you are well. I too am very well. Should one of the children be taken ill suddenly, and the illness be serious, telegraph to me at this place. I come every day to the railroad station here. Mr. Dorsey dwells there. Every afternoon I return to Washington. I have said this merely as a precaution. I think about our children every day. I have not heard at all from Wallace, nor do I know whether I shall go to visit him (at Carlisle). O ye who are there at home, I think of you every day. I am very glad that your brother (Frank Sanssouci) has helped you. You have told me that the mare Nelly is lean; therefore do not allow any one to work her. Still, persevere! Desire to do what is apt to be good. Attend to the children. You say that Young Bull aided you in harvesting the corn. Tell him that I thank him. There is no granary. So fill the sitting-room with corn. Or, you can, if you choose, put it in the kitchen. Do whatever you think is right. At the end of this month I will send you money. If you still desire black cloth, I will seek for another kind. I am dissatisfied with the appearance of the sample which I sent you. When I return to the city this afternoon, I will ask how much they charge for it. I have told you enough about this, and now I will ask you about another matter. Before I started from home, I said that you would make a beaded belt for Frank La Flèche. Frank has been wishing to hear of its coming every day. I also said that you would send me a woman's necklace. If you can not finish what I desire because you have no time, do not undertake it. But I hope that you will make the belt for Frank, sending it hither before I start for home. I have written enough to you. I send a kiss to John. Ask your grandmother, I mean the elder one, what was the name of her mother.

GEORGE MILLER TO FRANK SANSSOUCI. OCTOBER 19, 1889.

Jaha^{n'}ha, a^{n'}bačé íe djúbaqtei wídxu tá miñke. Ca^{n'}
 O brother-in- to-day word very few I write to will I who. And
 law you

nié a^{n'}čín'gě-qti-ma^{n'} Ca^{n'} čicti égija^{n'}i ka^{n'}bčéga^{n'}, újuj číja,
 pain I have none at all. And you too you do so I hope, house- your,
 hold

3 číadi cti. Jaha^{n'}ha, i^{n'}čě-qti-ma^{n'}, číjañ'ge učéja^{n'} é i^{n'}wi^{n'}ča
 your too. O brother-in- I am very glad, your sister you that to tell me
 father law, helped her

tíče, ca^{n'} wíbčaha^{n'}, ja^{n'}ha. Edáda^{n'} íuča, ja^{n'}ha^{n'}ha, uwíbča
 has yet I thank you, O brother-in- What news, O brother-in- I tell you
 sent law, law,
 hither,

ta té čingé. Ca^{n'} wíbčaha^{n'} té-na^{n'}. A^{n'}b'-ičaugčě'-qti gacíbaža.
 will the there is none. Yet I thank you only the. Every day to the outside

6 pí-na^{n'}-ma^{n'}, Čási eji tédi pí-na^{n'}-ma^{n'}. Jáze tédi Ijga^{n'}čai
 I usually come Dorsey his to the I usually come After- when Grandfather
 hither, house std. ob. hither. noon

ta^{n'}wa^{n'}gča^{n'} čan'di akí-na^{n'}-ma^{n'}. Céna, ja^{n'}ha^{n'}ha, íe ké wí-
 town to the I usually reach there Enough, O brother-in- word the I
 place again. law,

dxu. Ca^{n'} íuča dáda^{n'} ctéctěwa^{n'} ani^{n'} xí, i^{n'}wi^{n'}ča íča-gá.
 write to And news what soever you have if, to tell me send
 you. hither

9 Jaha^{n'}ha, wawíci tá miñke há'. Ca^{n'} éga^{n'}qti i^{n'}čéckaxe
 O brother-in- I will ask you to do something And just so you do for me
 law,

ka^{n'}bčéga^{n'}. Jaxa^{n'}ha-ui^{n'} ímaxá-gá. Uma^{n'}čínka wi^{n'}a^{n'}wa
 I hope. Deer-sinew ear- ask him a ques- Year which
 ring tion.

tědi wanáce hí éi^{n'}te, baxú te há'. Wanáce hí tědi,
 in the soldier he perhaps, let him write Soldier he when,
 went to it went to

12 wanáce dáda^{n'}-madi uíhe éi^{n'}te; Dakota City ta^{n'}wa^{n'}gča^{n'}
 soldier to what ones he joined perhaps; Dakota City town

čan'di gčei^{n'}i tědi wanáce nuda^{n'}haŋga čínké cti ijáje tě;
 at the they sat when soldier war captain the one too his the;
 place who name

kí Múda wakéga tědi wáqe wazéčě čínké edáda^{n'} ijáje
 and Múda sick when white doctor the one what his
 man who name

15 ačín'i tě ecti íčápaha^{n'} ka^{n'}bča. Uma^{n'}čínka dáda^{n'} tědi t'é
 he had the that too I know I wish. Year what when he
 died

i^{n'}te, Múda, ecti baxú te há', ca^{n'} mi^{n'} dáda^{n'} tědi t'é i^{n'}te.
 per- Múda, that let him write and moon what when he per-
 haps, too it died haps.

Múda úcka^{n'} eja^{n'} ké pahañ'ga e'a^{n'} íbaha^{n'} ké baxú te há'.
 Múda deed his the before how he knew the let him
 write it

18 Kí cí úcka^{n'} Jaxa^{n'}ha-ui^{n'} eja^{n'} ké cí uxa^{n'}ha baxú te há'.
 And again deed Deer-sinew ear- his the again apart let him
 ring write it

Égiçe ikičibčaⁿ gáxe té. Běi'a tá miñke čaⁿ'ja, caⁿ' jí maⁿ'te
 Beware mixed he lest. I shall fail though, yet house inside

ičámaxe é'di bčé kaⁿ'bča. Waqiⁿ'ha íčě xí, čéču tíčě te há'.
 I ask a ques- thither I go I-wish. Paper is sent if, here let it be
 tion sent

Caⁿ', řahaⁿ'ha, wágazúqti uíča-gă. Égaⁿ'qti gáxe kaⁿ'bčégaⁿ. 3
 And, O brother-in- very straight tell it to Just so he I hope.
 law, him. makes it

Céna.
 Enough.

NOTES.

Frank Sanssouci is the brother of Mary, the wife of George Miller.
 118, 3, řiadi, Louis Sanssouci, the ex-interpreter.

118, 3, řiřaũge, Mary Miller.

118, 10. Ľařaⁿ'ha uiⁿ, a nickname of George Martin, an Omaha. Muda, a kinsman of George Martin, known as Muda Martin. He enlisted in the U. S. Army during the late civil war, and died from rupture caused by lifting heavy logs, while aiding in the building of military quarters at Dakota City, Nebr. His aged sister wished to apply for a pension in 1889, but the necessary papers had been lost. George Martin, who had been in the same company with Muda, had his discharge and other papers stolen from him.

119, 1. Běi'a ta miñke, etc. Here George Miller referred to his making a personal inquiry at the Pension Office, Washington, D. C.

TRANSLATION.

Brother-in-law, I will write you a few lines to-day. I am very well. I hope that you, your household, and your father are in good health. Brother-in-law, I am delighted to learn from a letter which your sister has sent me that you have been aiding her. I thank you for it. I have no news to tell you; all that I can do now is to express my thanks to you. Every day I come to this place outside of Washington, to the house where Mr. Dorsey dwells. And in the afternoon I return to Washington. Brother-in-law, I have written you enough. Should you have news of any sort, send and tell me. Brother-in-law, I wish you to do something, and I hope that you will do just as I say. Question George Martin. Let him write in what year he enlisted as a soldier. In what regiment was he (a Kansas or a Nebraska regiment)? What was the name of his captain when the soldier^s had a camp at Dakota City? I also wish to know the name of the white doctor who attended Muda Martin when he was sick. In what year did Muda die, and what was the month and day? Let George write this too. But let him write first what he knows about Muda's affairs. And then let George write on a separate paper about his own affairs. He must be careful not to confound the two. I wish to go to the Pension Office and make inquiries about these things, even if I fail to accomplish anything. When he sends a letter, let him send it hither (*i. e.*, to Takoma Park P. O., D. C.). Brother in-law, tell him exactly what is needed. I hope that he will act accordingly.

GEORGE MILLER TO HIS WIFE. NOVEMBER 1, 1889.

- Wabáŋŋeze ɸaⁿ bɸízě há, sidádi guáɸicaⁿ tē'di. Caⁿ
 Letter the I took it , yesterday beyond when. And
 iⁿ'ɸa-máji héga-máji íe iⁿwiⁿ'ɸana kē'. Caⁿ wackaⁿ'-gá.
 I am sad I am very word you told to me the. Yet persevere.
- 3 Maⁿ'zěská gɸéba cugɸéwíkiɸé. Gɸéba-naⁿ'ba cugɸéaɸé kaⁿ-
 Money ten I send home to you. Twenty I send to you I
 bɸédegaⁿ uqɸáɸé iɸáɸuhé há. Miⁿ' ɸé céna ɸí, cagɸé tá
 wished, but it gets lost I apprehend . Moon this enough when, I will start
 home
 miⁿke. Aⁿ'ba cakí ta tē' uwíbɸa tá miⁿke, wabáŋŋeze
 to you. Day I will reach the I will tell you, letter
 you again
- 6 íɸaⁿ'baⁿ' wíɸaxe ɸí. Caⁿ' ɸiⁿnu éskana aⁿ'ba cakí-máji tē'
 a second I make to when. And your elder oh that day I do not reach the
 time you brother you again
 cetaⁿ' áɸikihíde te, bɸáhaⁿ. Uíɸa-gá. Maⁿ'zěská ɸiⁿ bɸí'a-
 so far he watches will, I pray him. Tell him. Money the col. I will
 over you ob. alto-
 qti-maⁿ' tá miⁿke. Kí ɸí' ákihíde ɸiɸiⁿ'ge, ecé-gaⁿ éwaⁿ
 ɸether fail to acquire. And again to attend you have no you said, it is the
 to one, as cause
 9 gaⁿ' uqɸé'qti cagɸé tá miⁿke. Wícti wisíɸai tē aⁿ'ba iɸáugɸe,
 as very soon I will start home to you. I too I remem- the every day,
 bered you
 iⁿ'ɸa-máji há. ɸíadi uíɸa-gá há, wabájiⁿ'aⁿ'ɸé tē cetaⁿ' agɸí-
 I have been sad . Your tell him ! he caused me to the so far she has
 father bring a message not
 bají. December tē'di agɸí 'íɸé, waqiⁿ'ha gɸíɸai, caⁿ, ɸaⁿ'be
 come December when to come she she has yet, I see her
 back. back promises, sent back,
 12 daⁿ'ctě-maⁿ' ɸí, ɸaⁿ'ba-máji daⁿ'ctě, cagɸé tá miⁿke, ebɸé-
 I may if, I do not see her perhaps, I will start home to you, I
 gaⁿ. Maⁿ'ciháɸiⁿ é áwake. Sasú aká é te wiúakié há,
 think. The one (eagle) her I mean her. Frank the that the I spoke to
 mv. on high sub. him (?) about it
 iⁿ'c'áge íe eɸá tē, gaⁿ' Maⁿ'ciháɸiⁿ uíɸa 'íɸai, ɸaⁿ'ba-máji
 old man word his the ob., and The one (eagle) to tell he I do not see her
 mv. on high her prom-
 ised
 15 cagɸé ɸí. ɸéaká ɸási aká écti gaⁿ' gahí iai tēdíhi ɸí, é'di
 I start if. This one Dorsey the he too at any they speak by the when, there
 home sub. rate in council time that
 uíhe 'íɸe, ígaskaⁿ'ɸé 'íɸai. Gaⁿ' wábɸahaⁿ, "Kagéha, uíɸaⁿ-gá
 to join has to make an at- he has And I entreated him. O friend, help him
 tempt prom-
 ised ised
 iⁿ'c'áge ɸiⁿké. Caⁿ' ní'a ctěctěwaⁿ', caⁿ' éskana uɸéɸaⁿ kaⁿ-
 old man the st. ob. And you fail even if, yet oh that you aid I
 him
 18 bɸégaⁿ' ehé há. Gaⁿ' gátě éɸadá-gá, waqiⁿ'ha gáɸaⁿ. Cakí
 I hope, I said . And that read to him, paper that I reach
 (subject) (writing). you
 again
 tēdíhi ɸí, pí uébɸa tá miⁿke.
 by the when, anew I will tell it to him.
 time that

NOTES.

120, 7-8, *bēi'a-qti-maⁿ ta miñke*. George expected to remain with the author a month or two longer, so that he might earn more money. As he had to return home so soon, his salary amounted to very little after he had paid his board and traveling expenses. His wife had written that she was alone, with no one to protect her and the children.

120, 10, *wabajiⁿaⁿčě tš cetaⁿ agči-bajl*, literally, "What message he caused me to bear, she has not yet returned": probably intended for

"*Wabájiⁿaⁿčě tédegaⁿ, cetaⁿ agči-bajl Maⁿ'ciháčiⁿ amá.*"
 He caused me to bear a message in the past, but, so far she has not come back Miss Fletcher the mv. sub.

120, 13. *Maⁿ'ciháčiⁿ*, the name given to Miss Alice C. Fletcher by the Omahas. It is a name belonging to the Eagle sub-gens.

120, 13. *Sasu aka*, sub. of 'ičai in the next line. *Sasu číñke* understood is the indirect ob. of *wiuakie*.

120, 6, *wabčahaⁿ* refers to George Miller's petition to the author.

TRANSLATION.

I received your letter day before yesterday. The words which you told me made me very sad. Persevere in spite of what has happened! I have sent you ten dollars. I wished to send you twenty, but I feared that it might get lost. I will return home at the end of this month. When I write to you again, I will tell you on what day to expect me. I hope and pray that your elder brother will look after you until my return. Tell him this. My effort to earn some money has been a total failure. On this account, as well as on account of your saying that you had no protector, I will start home very soon. I have thought of you every day, and I have been sad. Say to your father that I have not yet delivered his message, because (Miss Fletcher) has not yet returned to Washington. A letter has come in which she speaks of returning by December. I will return to you whether I see her or not. I refer to Miss Fletcher. I spoke to Frank La Flèche about your father's business, and he promised to tell Miss Fletcher about it, should I start home before her arrival. Mr. Dorsey has promised to join Miss Fletcher in trying to get what your father desires, after Congress shall have assembled. I entreated him, saying, "O friend, help the old man! Even if you fail, still I hope that you will aid him as far as you can." Read that to your father when you read the letter to him. And when I reach home I will tell it to him again.

GEORGE MILLER TO GEORGE MARTIN. NOVEMBER 1, 1889.

- Kagéha, íe djúbaqtcí a^{n'}bačé wíđaxu. Mí^{n'} áma ké'dí
 O friend, word very few to-day I write to Moon other in the
 you. one
- Sasú waqí^{n'}ha cugčéakičé. Íe d'úba učíča tá-bí, ehé. Kí
 Frank paper I sent home to him, Word some that he should tell I said. And
 where you are, you,
- 3 pí ta-tě'dí égaⁿ a^{n'}ča^{n'}wa^{n'}čákié gaⁿ íwímáxe. Wanáce wabá-
 I was about just as you spoke to me about it so I question Soldier pa-
 to come you.
- gčeze číma^{n'}ča^{n'}-bí, ecé. Níkaci^{n'}ga wí^{n'} égaⁿ číta^{n'} gčí^{n'} aká
 per that it had been you said. Man one so to work sits the
 stolen from you, sub.
- wágazúqti učágča tíčačě tédíhi xí, waqí^{n'}ha ča^{n'} éđaha té,
 very straight you confess you send by the when, paper the I show it will,
 hither time that to him
- 6 kí ájí wí^{n'} číčize táí. Uma^{n'}čínka dádaⁿ tédí ca^{n'} ckáxai té
 and au- one he will get for Year what when you finished the
 other you.
- éctí baxú-gá, ga^{n'} ugčá-gá há, e'a^{n'} waqí^{n'}ha ča^{n'} úqpačě té.
 that write, and tell your own ! how paper the was lost the.
 too affair
- Waqí^{n'}ha ča^{n'} tíčačě tédíhi xí, wáqe čínké a'í tá míнке
 Paper the you send by the when, white the st. ob. I will give it to him
 hither time that man
- 9 waqí^{n'}ha ča^{n'}. Ma^{n'}zěšká čábčín úwawéci ga^{n'}čai, waqí^{n'}ha
 paper the. Money three pay desires, paper
- ájí číčizai xí. Čéna há, čičíča ké, gákě. Mí^{n'} čénaqtcí
 an- he gets if. Enough your the, that lg. Moon only this
 other for you ob.
- čéčuádi anájin tá míнке. Íčačě xí, ma^{n'}zěšká čábčín íča-gá.
 in this place I will stand. You send if, money three you send
 hither hither.
- 12 A^{n'}ba íčaugče waqí^{n'}ha ča^{n'} ubčíxide, éde tíčačájí. Nítaⁿ
 Every day paper the I have looked but you have not
 for it sent it hither. work
- cka^{n'}nají da^{n'}čtě-ja^{n'} éí^{n'}te. Čéna háci íwímáxe há. Wanáce
 you do not you perhaps it may Only this last I question Soldier
 wish be ? you
- dádaⁿ é'dučéhe í^{n'}té ectí ugčá-gá. Híram Chase waqí^{n'}ha
 what you joined per- that tell of your Híram Chase paper
 haps too own.
- 15 gáxekičá-gá. Ca^{n'} Múda úckaⁿ exá ké ícpahaⁿ ké ctí učá-gá.
 cause him to make And Múda deed his the you know the too tell.
 it.

NOTES.

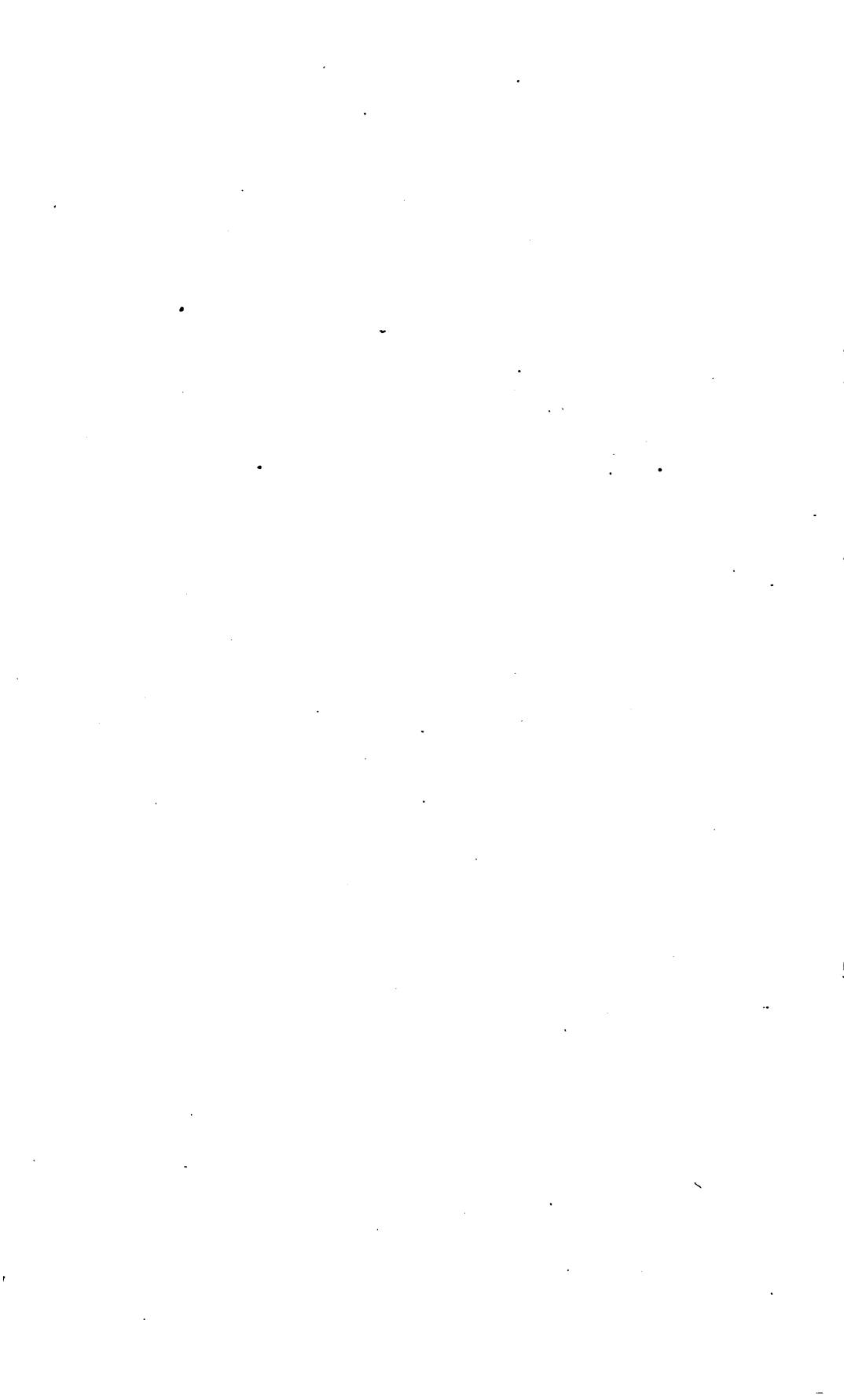
George Martin, referred to in a former letter as Takaⁿha-úíⁿ.

122, 2. Sasu, Frank Sanssouci. In other letters from George Miller, Sasu refers to Frank La Flèche.

122, 4. Níkaci^{n'}ga wí^{n'}, a pension lawyer in Washington, sub. of "číčize tai."

TRANSLATION.

O friend, I write you a few lines to-day. Last month I sent a letter to Frank Sanssouci, requesting him to tell you something. I asked you in that letter that about which you spoke to me when I was about to start to Washington. You said then that your discharge from the Army (and other papers) were stolen from you. There is a man here whose business it is to attend to such matters; and if you will tell exactly what occurred, I will show him the letter, and he will obtain another (discharge or warrant) for you. Write in what year you left the Army, and tell how the paper got lost. When the letter reaches me I will show it to the white man. He desires three dollars as pay for his services, provided he obtains another paper for you. That is enough about your affairs. I will remain here only to the end of this month. When you send the letter, inclose three dollars. I have been looking for the letter from you every day, but you have not sent it. Can it be that you do not wish to press the matter? I ask you about this for the last time. Tell also in what regiment and company you enlisted. Get Hiram Chase to write the letter. Tell, too, what you know about the accident which caused the death of Muda Martin.



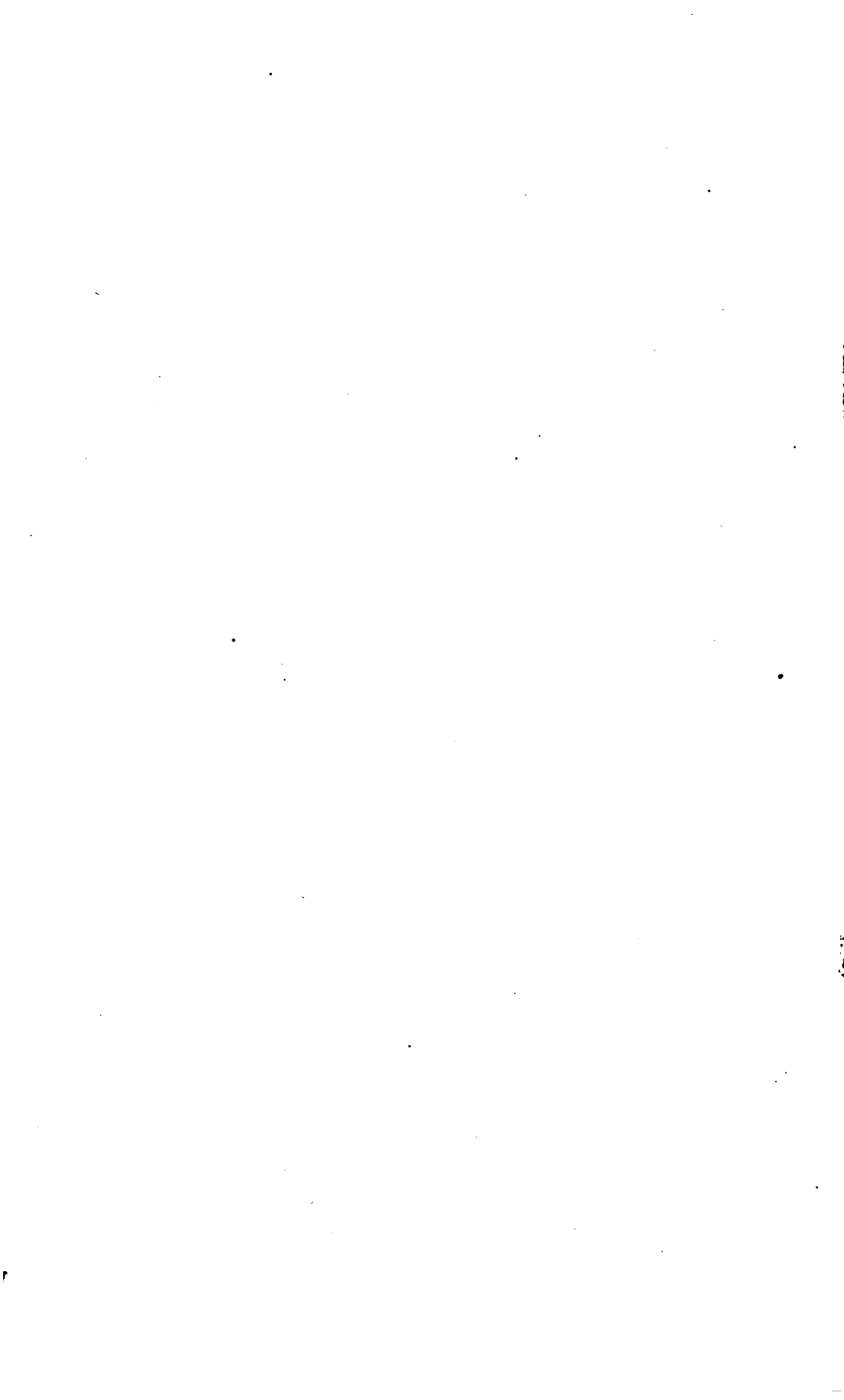
INDEX.

NOTE.—Om.=Omaha. Ot.=Oto. P.=Ponka.

	Page.		Page.
Abbreviations	7	Dakota, letter sent to a	68
Acawage to Ponkas at Carlisle	86	Day schools started by Omaha agent	36
Action by request or permission	28, 29, 58	Debts due to white people from Indians	19, 55
Agent, Omahas desire their own	83	Deroin, Battiste, Ckaꞩe-yiŋe to	13
Agents complained of	32	Gahige (Om.) to	69
Allen Walter, member of Ponka Commission	86	and son, Cyrus Phillips to	45
Allis Sam. Same as Ckaꞩe-yiŋe.		and Oto Chiefs, Lion to	49
Appeal of Omahas to white people. 29-33, 53, 62, 67		Domestic animals, etc. See Horses	11, 39
Appeal to Omaha people advised	81	Duba-ma ^a ꞩi ^a to T. H. Tibbles	20
A ^a pa ^a -skā (Om.), Ma ^a ꞩu-hi ^a -qti to	95	to Ma ^a 'e-gahi	72
Baxter, Thomas, mention of	113	Dundy, Judge, his decision appreciated	32, 34
Beans raised	39	Education. See Indian education.	
Big Elk, mention of	19, 55	Elliptical expression	111
to T. H. Tibbles	23	English not acquired in Omaha day schools. 36	
to Rev. James Powell	66	English spoken by former boarding-school pupils	36
Big Grizzly Bear, account of	100	Fletcher, Miss Alice C., referred to	121
death of	101	Flying Crow, mention of	113
Big Snake, reference to murder of	44, 50	Friends' control of Omaha schools	38
orphan children of	101	Gahige (Om.) to Maca ^a and Heqaka-mani ..	44
Black Elk, addressed	94	to Silas Wood	64, 74
Same as Heqaga-sabē.		to Battiste Deroin	69
Caꞩu, Ma ^a ꞩu-hi ^a -qti to	89	Gayton, Angeliŋe, mention of	91
Cahieꞩa to Caŋge-qꞩa	95	Gayton, Lucy, mentioned of	91
to He-sa ^a -ꞩiŋke	97	Same as Mrs. Amos Ross.	
Calumet dance contemplated	80	Gayton, McClellan, mention of	91
Canfield, Mrs. Mary, Lion to	81	Gayton, Sam, mention of	91
Caŋge-qꞩa, Cahieꞩa to	95	Geese raised	39
Catlinit pipe asked for	94	Gihaji to Cornelius Rickman	77
Cattle trespass on Ponka Reservation	106	Grant, W. M. C., James Springer to	60
Chase, Hiram, reference to	123	Hapax legomena	11, 34, 45, 56, 59, 60, 69, 77, 80
Chiefs, Omahas made new	70	88, 93, 109	
Ponka, spoken against	100	Harvesting	19, 41, 111, 113
Christianity favored, reason for	11	Heath, William McKim, Hupeꞩa to	37
Christians among the Omahas	67	Henderson, Upton, mention of	19
Civilization, progress in	11, 12, 15, 19, 30-33, 36	to Mr. Luspen	12
39-40, 63, 70, 90, 97, 115		Hehaka mani to ꞩaꝼi ^a -na ^a paji	101
Ckaꞩe-yiŋe to Battiste Deroin	13	Same as Heqaka-mani.	
Cleveland, Mark, George Miller to	114	Heqaga-sabē to H. G. Nichols	9, 12
Clother, G. W., Fred Merrick to	13, 54	Same as Black Elk.	
Commissioner of Indian Affairs, Omaha chiefs to	82	See Ictaꝼabi.	
reference to	109	Heqaka-mani, Gahige (Om.) to Maca ^a and ..	44
ꞩenuga-zi to	102	He-sa ^a -ꝼiŋke, Cahieꞩa to	97
Contractions	57, 60, 65, 115, 127	Hides	12, 15, 16, 17, 20, 43, 55
Corn raised	39	Hogs raised	39
Cows raised	39	Horses, references to	42, 63, 71, 72, 74, 80, 91, 93
Crook, General, chairman of Ponka Commission	86	Horses needed by Omahas	77
		Human beings, Indians wish to be considered	30, 31, 67

	Page.		Page.
Hupeča to William McKim Heath	37	Miles, Gen. Nelson A., member of Ponka Commission	86
Ibaha'bi complained of. See White Horse.		Miller, George, to Louis Roy	67
Icta-basude named as principal chief of the Omahas	69	to his wife	110, 112, 115, 120
Ictačabi to Maca' and Heqaga-sabé	79	to Mark Cleveland	114
Idiomatic expressions	19, 39, 42, 43, 45, 48, 56 76, 94, 117	to Frank Sanssouci	118
Implements	11, 64	to George Martin	122
Indian education	36	Miller, Mary, George Miller to	110, 112, 115, 120
Industrial school asked for	36	Missouri, letter dictated by a	13
good results of	36	personal names. See Personal names.	
Intorpreter, Omaha, spoken against	85	Mitchell, Robert, mention of	113
Iowa personal names. See Personal names.		Mi'akanda, Ma'tou-hi'qti to his wife	88
Iowa, letter sent to	59	Mi'agabu, Ta'wa'-gaxe jiŋga to	41
I-tu-ti-haq-gaq to Ta-pi-ka-ča-wa-huq	47	Mi'qa'čjiŋga to Ke-čreše	47
Kansa, letter sent to a	71	Mi'xa-t'a', mention of	55
personal names. See Personal names.		Names, personal. See Personal names.	
Ke-čreše, George Merrick to	75	Na'zandaji to T. M. Messick	15, 18, 55
Mi'qa'e-jiŋga to	47	to John Rathbun	16
Kucaca, Waqpe-ca to	56	to James O'Kane	19, 43
čigča'xe-wačatai, Ma'tou-na'ba to	68	Na'pewačé to T. H. Tibbles	21
La Dieu, illness of wife of	46, 50	Na'ta-taŋga-wak'ü, mention of	72
La Flèche, Frank, sr., to his daughter Su- sanne	87	Niça'-čife, Wasabé-čaiŋga to	71
La Flèche, Frank, jr., referred to	109, 117, 121	Nichols, H. G., Heqaga-sabé to	9, 12
La Flèche, Joseph, to T. H. Tibbles	24	Niqa-čaiŋga-wa'i, Nuda'-axa to	71
La Flèche, Susanne, Frank La Flèche, sr., to	87	Nuda'-axa to T. H. Tibbles and others	51
Land, Indians wish good titles to	31, 33, 67	to Niqa-čaiŋga-wa'i	71
Lion, blamed for giving up the sacred pipes. to Battiste Deroin and Oto chiefs	46	Nü'pewaye (a Kansa), mention of	72
to Mrs. Mary Canfield	49	O'Kane, James, Na'zandaji to	19, 43
to Mrs. Mary Canfield	81	Omaha chiefs to Commissioner of Indian Affairs	82
Little Warrior, work for	107	Omaha industrial school broken up	36
Live Coal named	95	Omaha interpreter spoken against	85
Lowrie, Rev. John C., from Two Crows and other Omahas	34	Omaha people to be appealed to	81
Luspen, Mr., Upton Henderson to	12	Omaha personal names. See Personal names.	
Maca' and Heqaga-sabé, Ictačabi to	79	Omaha women, white husbands of	81
See Gahige (Om.).		Omahas, letters dictated by	12, 13, 15, 16, 18, 19 20-23, 33, 34, 37, 41, 43, 44, 45, 46, 47, 49, 50 52, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65 66, 68, 69, 71, 72, 74, 75, 77, 79, 80, 81, 82, 85 110, 112, 114, 115, 118, 120, 122
Maca'-akä to Seda'-sabé	92	appeal of, to white people	29, 33, 53, 62, 67
Macdonald, Ğenuga-zi to	107	request of, for industrial school	36
work for	107	letters sent to	56, 64, 74, 81, 85, 95, 101, 110 112, 115, 118, 120, 122
Mahi'. See Tuhi.		desire of, for their own agent	83
Martin, George, reference to	119	complaint of, against Winnebago	84
George Miller to	122	progressive spirit among. See Civiliza- tion.	
Martin, Muda, reference to	119, 123	Onions raised	39
Mawada'čiči' to Tuhi and Mahi'	59	Oto personal names. See Personal names.	
Mawata'na, Mawada'čiči' to	58	Otos, letters sent to	13, 45, 47, 49, 69, 71, 75
Wakide to	46	Pahaŋga-ma'čiči' to Silas Wood	85
Ta'wa'-gaxe jiŋga to	74, 80	Pawnee, letter sent to a	47
Mawatcepa, Waqpe-ca to	50	personal names. See Personal names.	
Maxewačé to John Primeau	63	Pepin, Rouseau. Same as Kucaca.	
Mazi-kide to T. H. Tibbles	27	Personal names, Iowa	60
Ma'akibana' mention of	100	Kansa	72
Ma'e-gahi, Duba-ma'čiči' to	72	Missouri	13
Ma'tcu-hi'-qti to A'pa'-skä (Om.)	95	Omaha	15, 20, 21, 22, 23, 25, 27, 28, 34, 37, 41 44, 46, 47, 50, 52, 53, 56, 57, 58, 63, 65, 66, 69 71, 72, 78, 79, 84, 85, 95, 113, 116, 119, 121
to Caču	89	Oto	13, 47, 71
to his wife, Mi'akanda	88	Pawnee	47
to Ğenuga-sabé	94	Ponka	10, 34, 42, 44, 51, 79, 86, 88, 99, 91, 93 94, 96, 97, 100, 101
Ma'tcu-na'ba to čigča'xe-wačatai	68		
to Wiyakoi'	57		
Ma'tcu-niqa to Mrs. Amos Ross	91		
Merrick, Fred, to G. W. Clothier	13, 54		
Merrick, George, to Ke-čreše	75		
Messick, T. M., Na'zandaji to	15, 18, 55		

Page.		Page.	
Personal names, Yankton	44, 46, 50, 57, 80	Tnhi and Mahi, Mawada ^a çi ^a to	59
Phillips, Cyrus, to Battiste Deroin and son	45	Turkeys raised	39
Pipes, sacred, slighted by Lion	46	Turnips raised	39
Plural used instead of singular	105, 106	Two Crows to T. H. Tibbles	25
Ponka chiefs spoken against	100	Two Grizzly Bears, reference to	34
Ponka Commission of 1880-81	86	Same as Ma ^a tcu-na ^a ba.	
personal names. See Personal names.		Ja ^a ñağa-naji ^a jiŋga to Standing Bear	99
Ponkas, letters dictated by	9, 12, 42, 51, 71, 86	Same as Jenuga-zi.	
87, 88, 89, 91, 92, 94, 95, 97, 98, 99, 102, 107		Je-je-baje to T. H. Tibbles	42
letters sent to	33, 44, 63, 65, 72, 79, 86, 87, 88	Jenuga-sabë, Ma ^a tcu-hi ^a qti to	94
89, 91, 92, 94, 95, 97, 99, 107, 114		Jenuga-skä, reference to	99
at Carlisle, Acawege to	86	Jenuga-zi to Commissioner of Indian Affairs	102
Ponkas to pay their own fare to and from		to Macdonald	107
Washington	106	Same as Ja ^a ñağa-naji ^a jiŋga and Yellow Buffalo.	
Potatoes raised	39	Jenuga-zi's personal grievance	107
Powell, Rev. James, Big Elk to	66	Je-uğa ^a ha to T. H. Tibbles	22
Pratt, Capt. R. H., addressed	90	Une-ma ^a çi ^a to Mrs. Minna Schwedhelm	63, 65
Primeau, John, John Springer to	33	Various readings	10, 11, 14, 16, 28, 41, 43, 44, 45, 47
Maxewašë to	63	48, 53, 58-60, 71, 76-77, 78, 90, 93, 109, 121	
Primeau, Peter, to Agent W. W. Whiting	98	Vegetables raised by Indians. See Beans, Corn, Potatoes, Onions, and Turnips.	
Property given away after a death	59, 80, 91	Visiting, discouraged by Omahas	77
Ja ^a çi ^a -na ^a paji to T. H. Tibbles	28, 62	other tribes	44, 46, 50, 51, 57, 59, 63, 65, 69
Hehaka mani to	101	72, 75, 79, 80	
and Je-uğa ^a ha to T. H. Tibbles	52	Voluntary action	28, 29, 58
Je-je-hi ^a -t ^a , mention of	93	Vore, James, Ta ^a wa ^a -gaxe jiŋga to	61
Rathbun, John, Na ^a zandaji to	16	Waçakarupë (Ot.), mention of	13
Red Cloud, addressed	69	Wasabë-jaŋga to Nieça ^a -ciŋe	71
reference to	44	Wadjepa to T. H. Tibbles	28
Rickman, Cornelius, Gihaji to	77	Wakide to Mawata ^a na	46
Ross, Mrs. A. Mos, Ma ^a tcu-niņa to	91	Waqpe-ca to Kucaca	56
Rotation in office suggestion of	62	to Mawatopca	50
Rough Face, mention of	101	Wheat raised	19, 39
Roy, Louis, George Miller to	65	White Horse to Tcexa-apapi	57
Sanssouci, Frank, George Miller to	118	and Ibaha ^a bi complained of	62
reference to	123	Same as Caŋge-skä.	
Sanssouci, Louis, reference to	119, 121	White husbands of Omaha women	81
Schwedhelm, Mrs. Minna, Une-ma ^a çi ^a to	63, 65	White people, letters sent to	9, 12, 13, 15, 16, 18
Seda ^a -sabë, Maca ^a -skä to	92	19, 20, 34, 37, 42, 43, 51, 52, 54, 55, 60, 61	
Singular used instead of plural	11, 52	62, 63, 65, 66, 77, 82, 98, 102	
Sinde-xa ^a xä ^a to T. H. Tibbles	21	appealed to by Omahas	29-33, 53, 62, 67
Spotted Tail, mention of	64	White Shirt referred to	51, 57
Springer, James, to W. M. C. Grant	60	Whiting, Agent W. W., Peter Primeau to	98
Springer, John, to John Primeau	33	Winnebagoes complained of by Omahas	84
Stabler, Philip, mention of	113	Wiyakoi ^a addressed	69, 80
Standing Bear, reference to	34, 97, 99	Ma ^a tcu-na ^a ba to	57
Ja ^a ñağa-naji ^a jiŋga to	99	Wood, Silas, Gahige (Om.) to	64, 74
Stickney, William, member of Ponka Commission	86	Pahañağa-ma ^a çi ^a to	85
Tanning	12, 17, 18	Woodhull, Spafford, mention of	16
Ta-pi-ka-ça-wa-huq, I-tu-ti-haq-gaq to	47	Yankton, letter sent by a	101
Ta ^a wa ^a -gaxe jiŋga to James Vore	61	personal names. See Personal names.	
to Mawata ^a na	74, 80	Yanktons, letters sent to	41, 44, 46, 50, 57, 58, 74, 80
to Mi ^a gabu	41	referred to	42, 44, 66
to T. H. Tibbles	27	Yellow Buffalo, mention of	115
Tcexa-apapi, White Horse to	57	Same as Ja ^a ñağa-naji ^a jiŋga and Je-nuga-zi.	
Tibbles, T. H., from several Omahas	20	Yellow Horse, mention of	101
Je-je-baje to	42	Young Bull, mention of	117
and others, Nuda ^a -axa to	51		
Ja ^a çi ^a -na ^a paji and Je-uğa ^a ha to	52		
Ja ^a çi ^a -na ^a paji to	62		
Traveling expenses collected by Ponkas	106		



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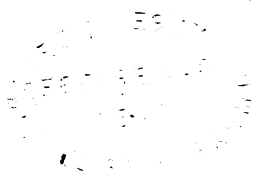
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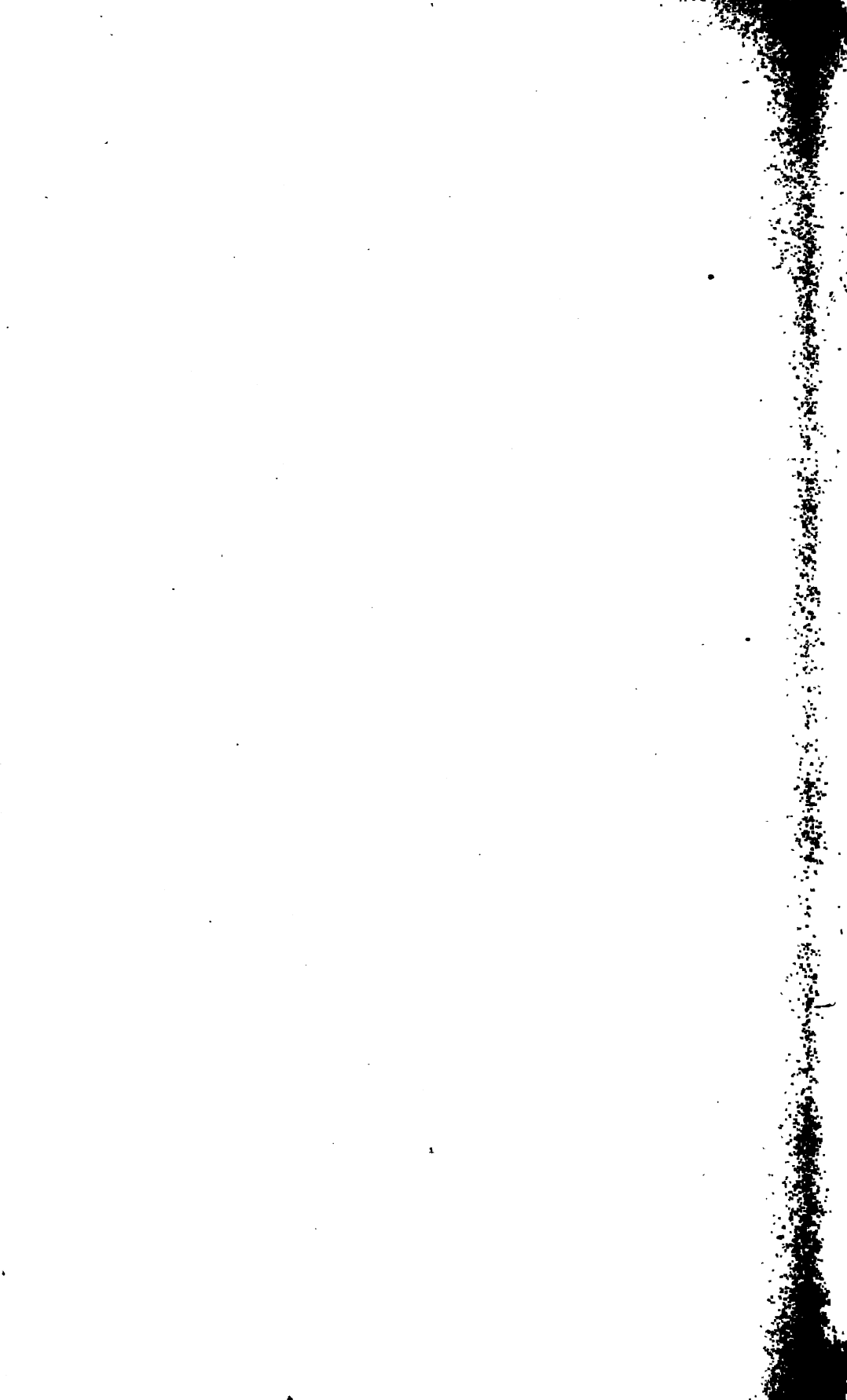
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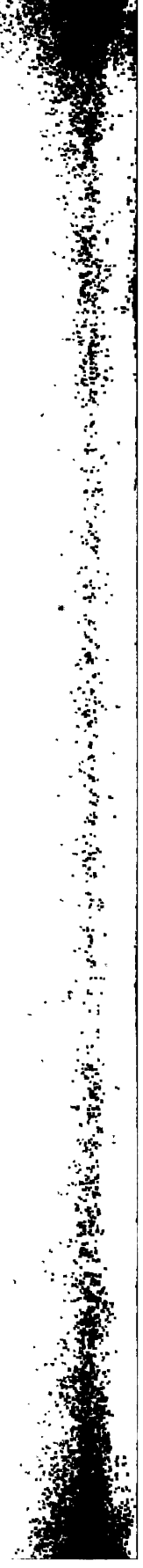
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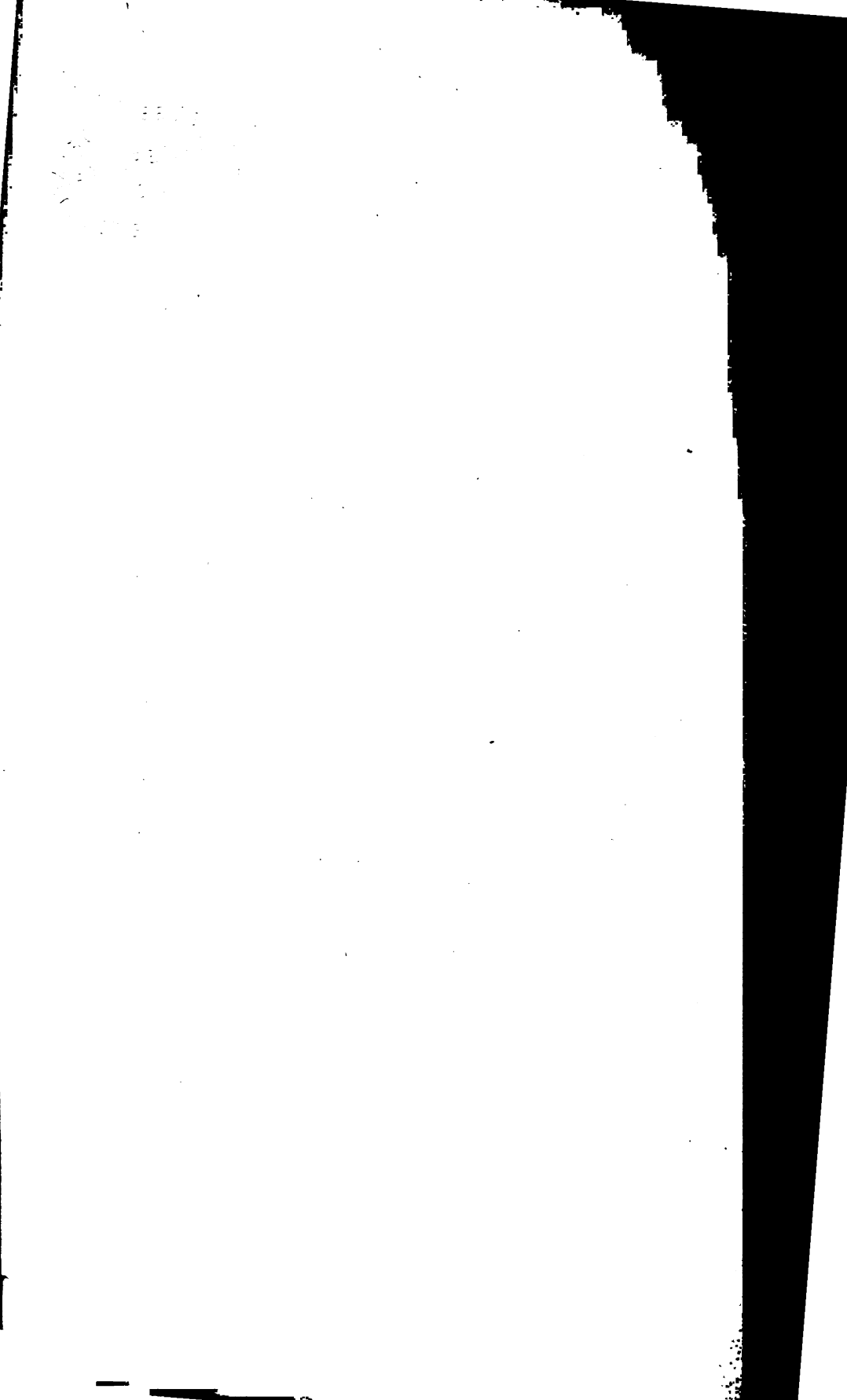
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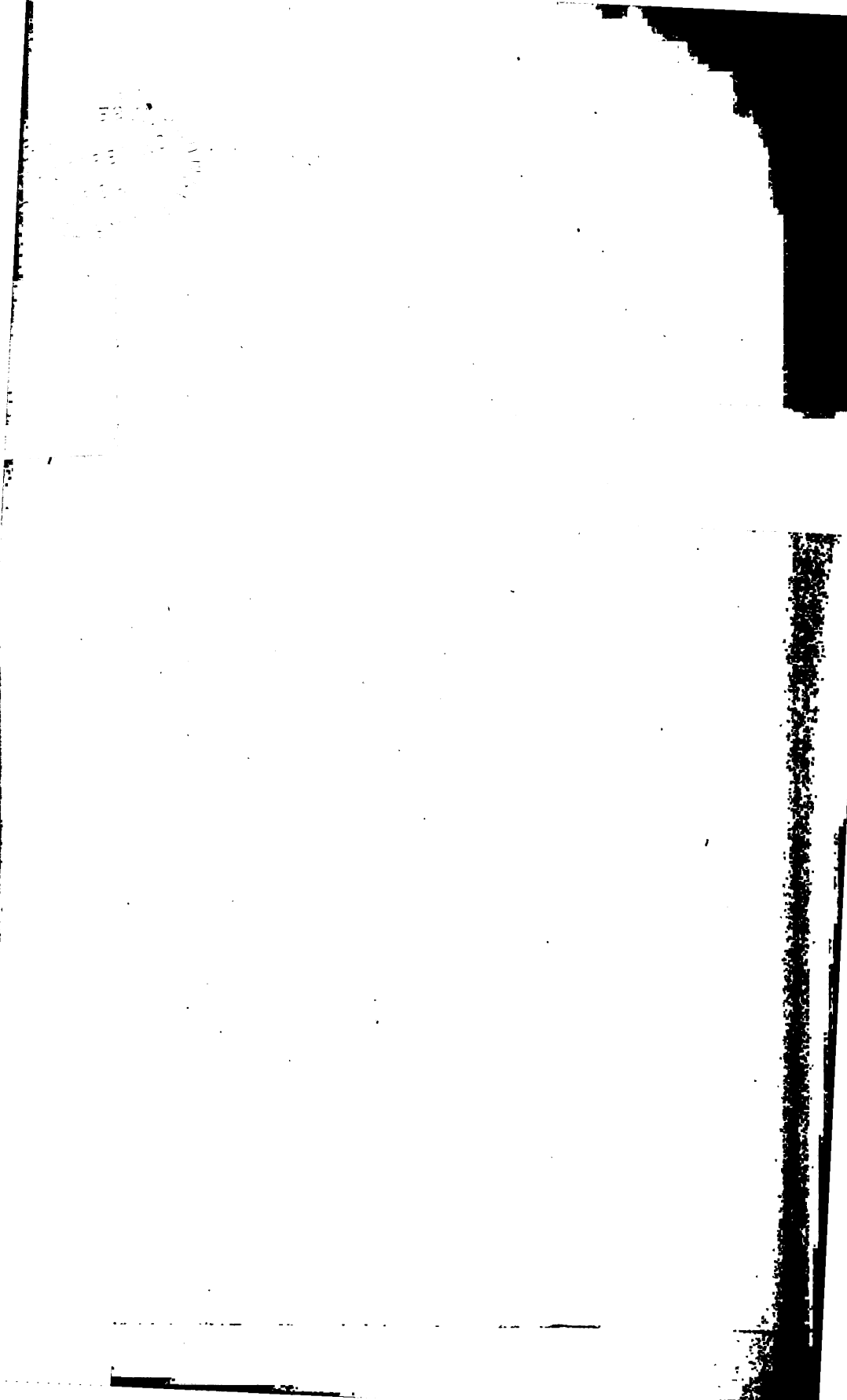
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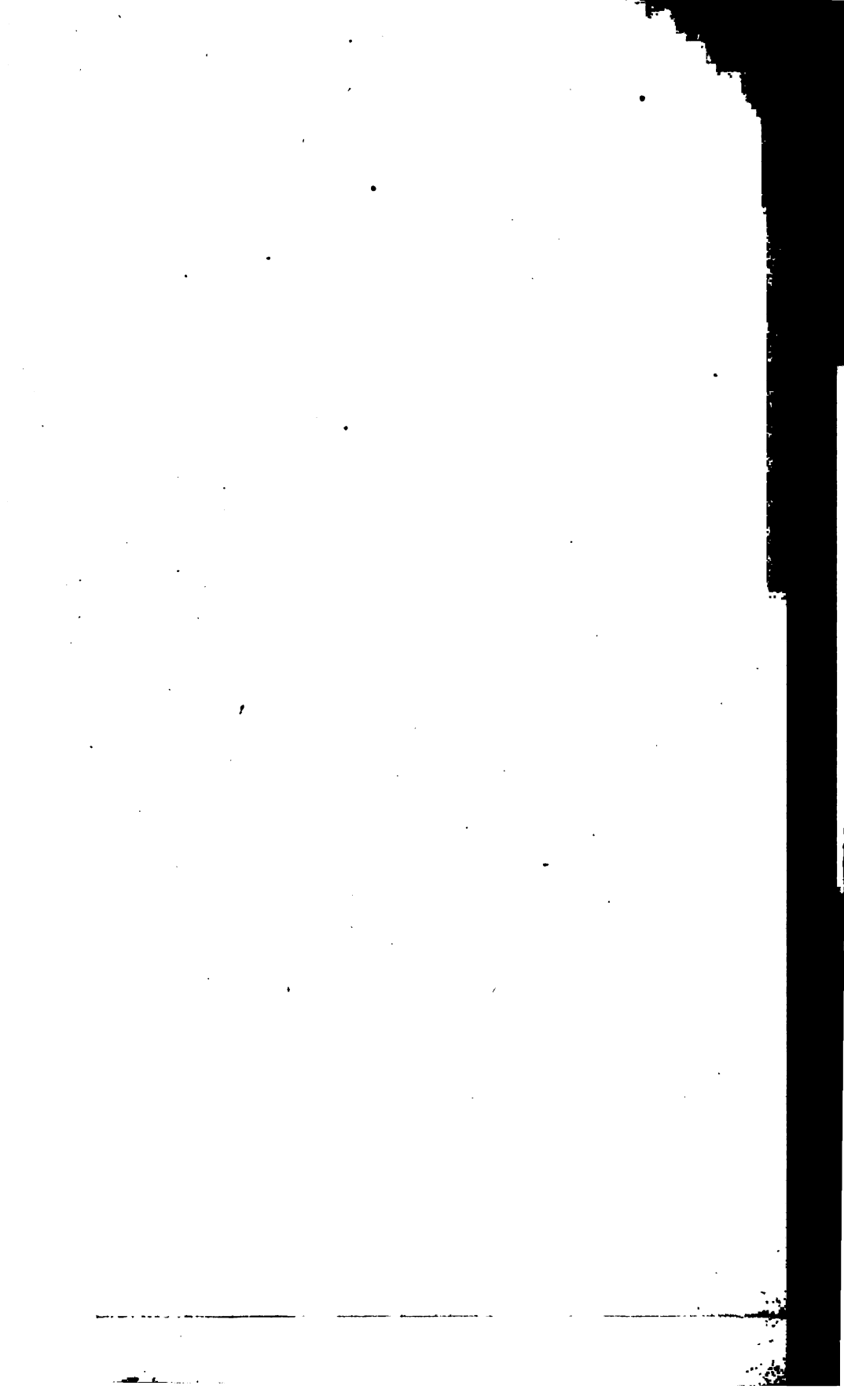
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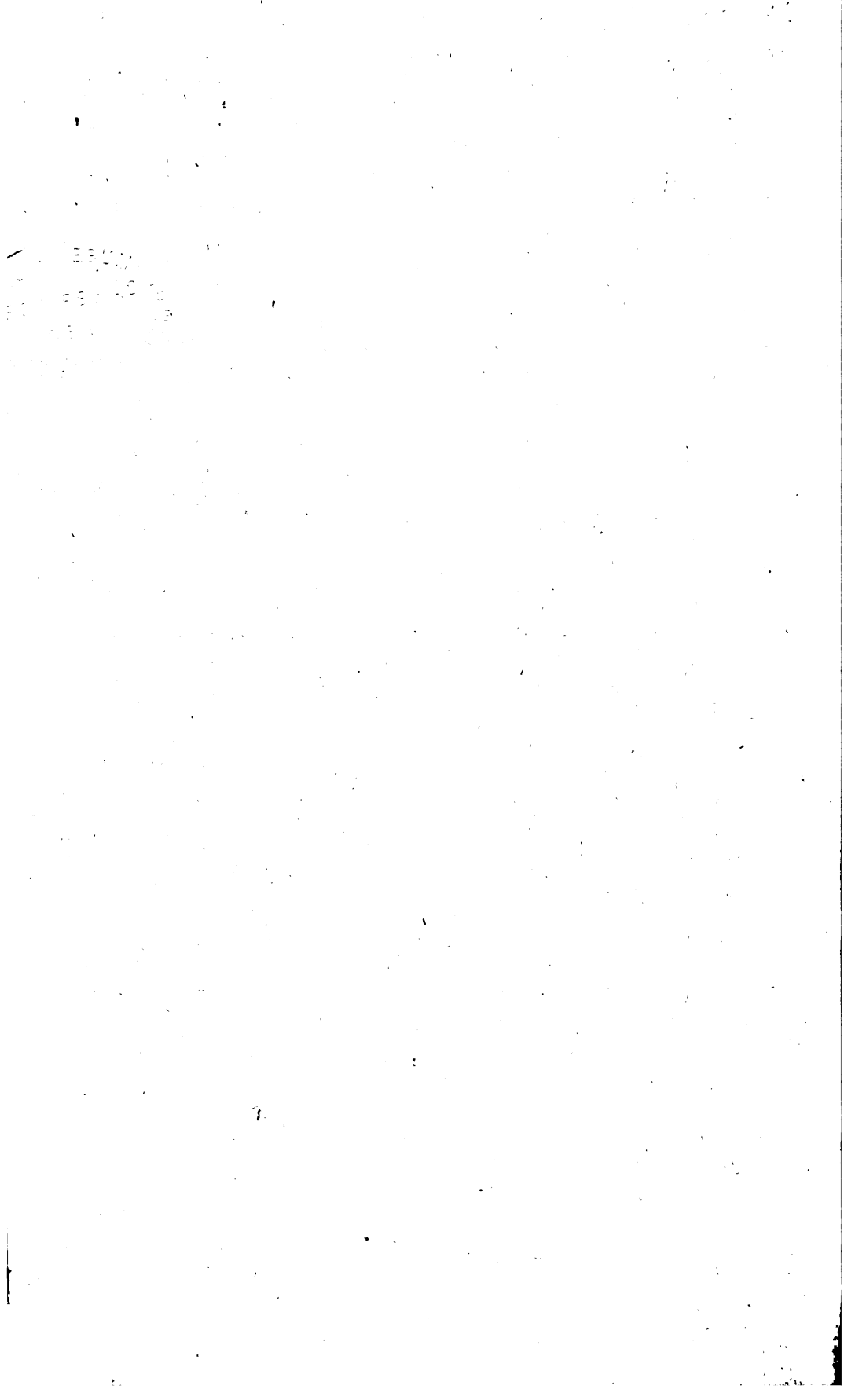
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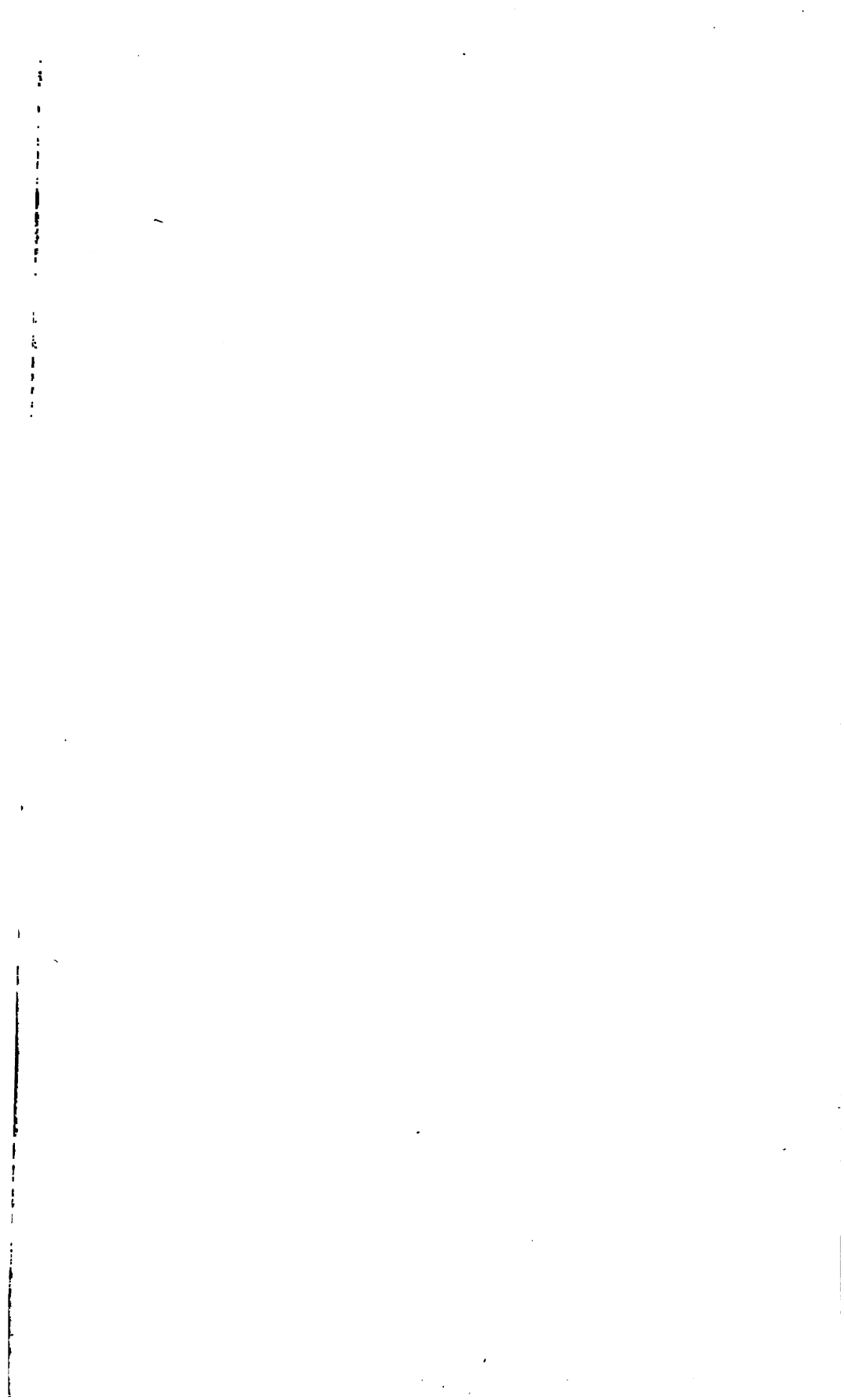


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