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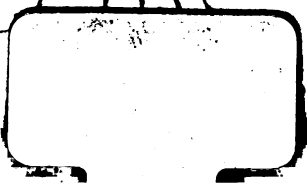
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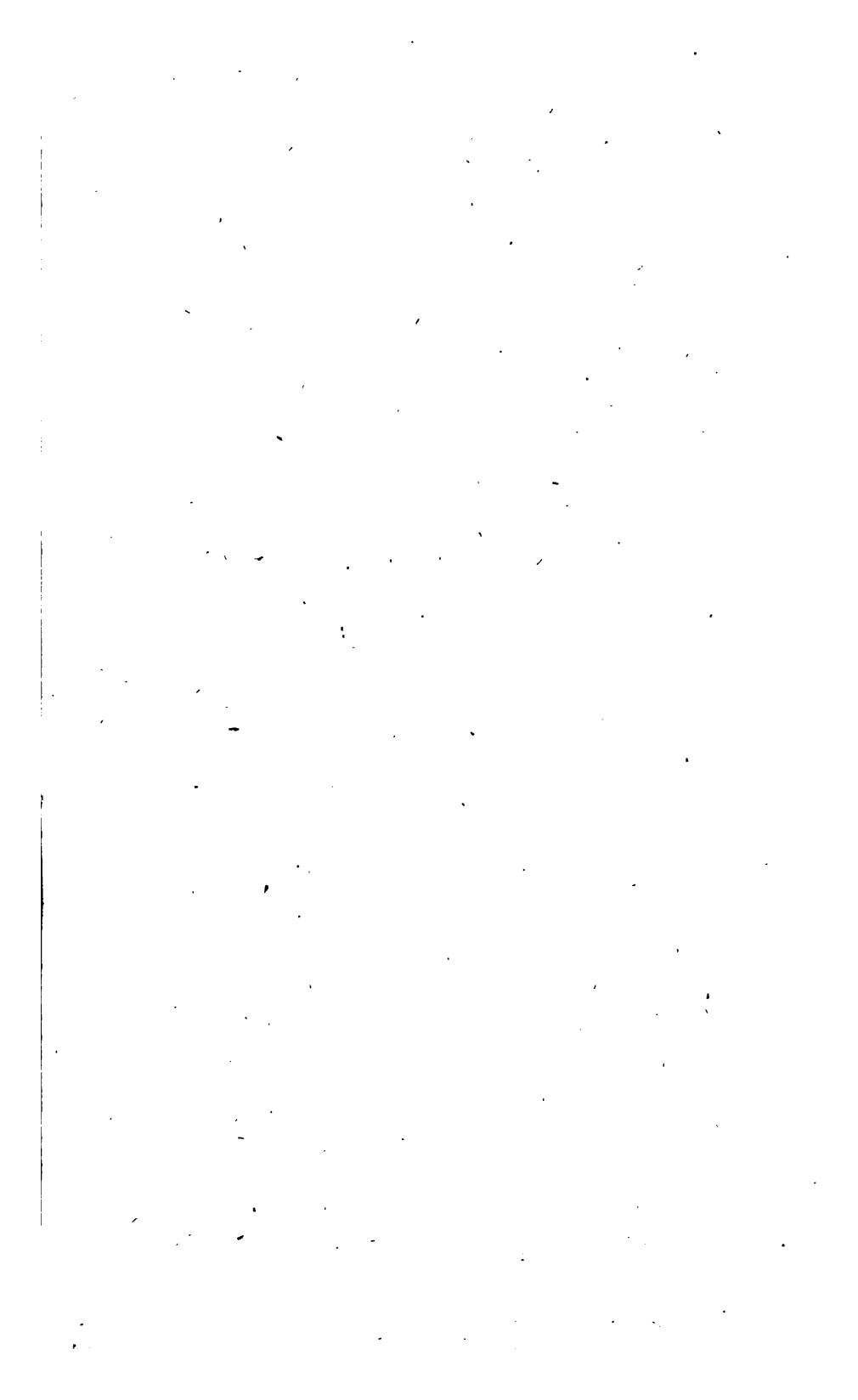


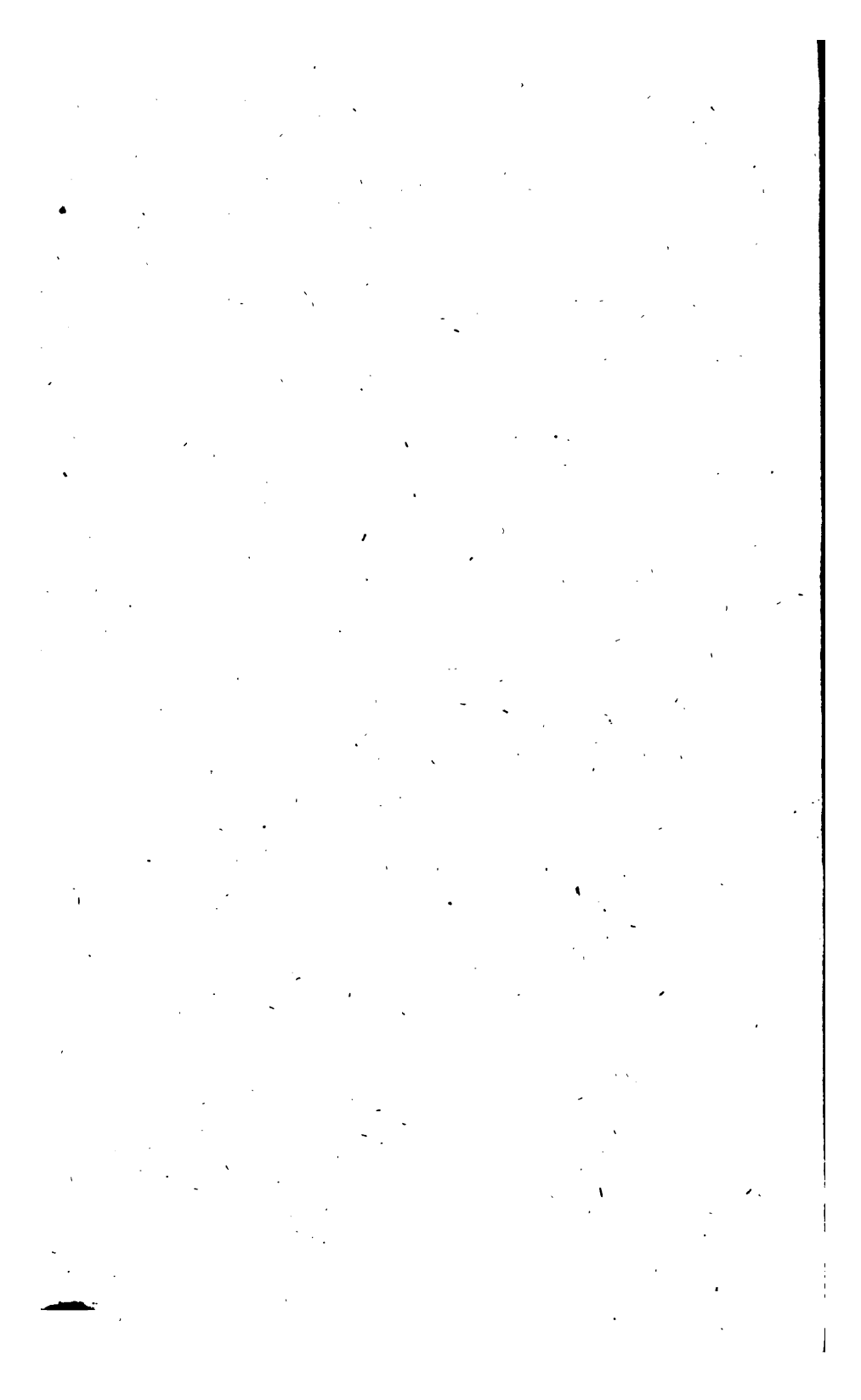
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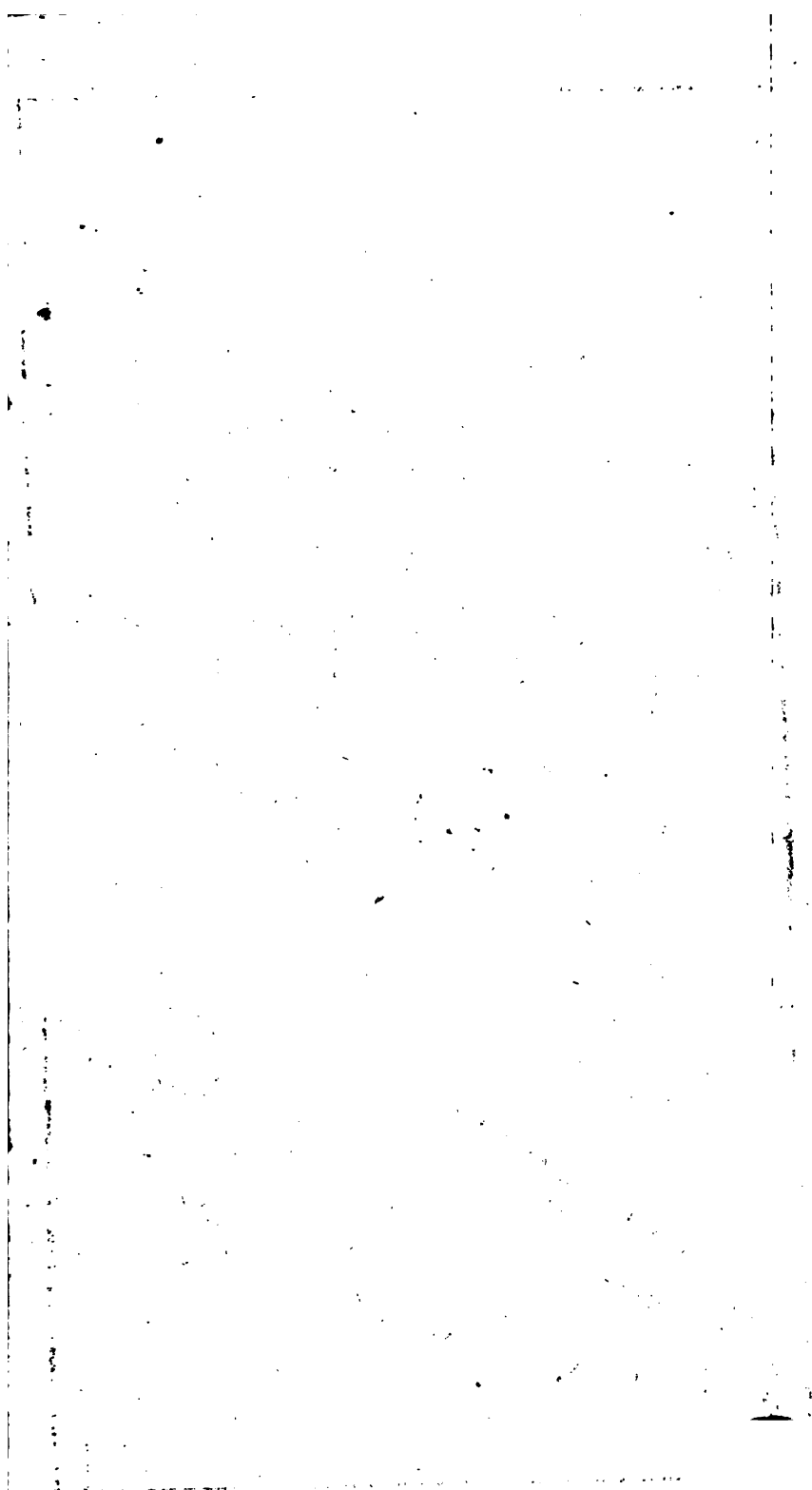












It may be suggested, that the sufferings of the Aborigines, from the importation of foreign diseases, and the more baneful influence of spirituous liquors, more than counterbalance the benefits they receive from civilization. These objections, it must be frankly confessed, are very powerful. But it is hoped, that vigilant measures will be pursued, by a government professed to be founded on the principles of humanity and wisdom, to prohibit the introduction of spirituous liquors among them. The small-pox has raged, when little or no communication was held with them. Provisions are already made to introduce vaccine inoculation among them, which will prevent those horrid ravages that are mentioned in the course of the work.

It may be thought matter of surprise, that regions, upwards of three thousand miles in length, bordering on a country inhabited by an inquisitive and enterprising people, who could avail themselves of the benefit of a lucrative fur trade, should remain so long unexplored. Many impediments have retarded the tour, that has laid open to view a country hitherto hidden from the knowledge of the civilized American.

Attempts have been made by the great discoverer, Capt. Cook, to find a communication by water in the northern regions between the Atlantic and Pacific oceans. Whether the two great oceans are joined together in those regions remains an uncertainty; but the rigours of a frigid zone evinced, that though they joined, it was impracticable to navigate from one to the other.

To travel among the Indians, is but too often thought the road that inevitably leads the unfortunate adventurer to an untimely death. The barbarity of the Indians in war is proverbial; but in time of peace, hospitality and humanity are traits justly due to their character. It is a judicious saying of an eminent traveller among them, that "in time of peace no greater friends, in time of war no greater enemies."

Before the acquisition of Louisiana by the United States, the jealous disposition of the Spaniards debarred all adventures for discoveries from that quarter.

These impediments would compel the discoveries of the western part of the continent, to be made by a voyage by the way of Cape Horn, which would be too long, arduous, and expensive to entice the enterprize.

In the year 1789, the celebrated traveller Alexander Mackenzie embarked from Fort Chepewyan, in latitude 58 deg. N. longitude 110 deg. W. from Greenwich, and with the greatest fortitude, under embarrassing and perilous circumstances, he explored with assiduity the northern region to nearly the 70th degree of north latitude, where obstruction by ice, compelled him to return to Fort Chepewyan. Thence he ascended the Peace River to its source, and thence to the Pacific Ocean; making many discoveries, which he judiciously narrated in his Journal.

The following statement of the commerce of the Missouri, is made by a gentleman, which will sufficiently show the advantages that arise from it.

“ The products which are drawn from the Missouri, are obtained from the Indians and hunters in exchange for merchandize. They may be classed according to the subjoined table.

			d. c.	dols.	cts.
Castor	-	12281 lbs.	at 1 20	14737	20
Otters	-	1267 skins	4 —	5068	—
Foxes	}	802 skins	0 50	401	—
Pouha Foxes					
Tyger Cats					
Raccoons	-	4248 skins	0 25	1062	—
Bears, black, grey, and yellow	}	2541 skins	2 —	5082	—
Puces					
Carried forward				31432	20

			Brought over	31432	20
Buffaloes	-	1714 skins	3 —	5142	—
Dressed cow hides	-	189 skins	1 50	283	50
Shorn deer skins	-	96926 lbs.	0 50	38770	40
Deer skins, with hair	-	6381 skins	0 50	3190	50
Tallow and fat	-	8313 lbs.	0 20	1662	60
Bears oil	-	2310 galls.	1 28	2472	—
Musk rats	-	—	—	—	—
Martens	-	—	—	—	—
				S. 77971	20

“ The calculation in this table, drawn from the most correct accounts of the produces of the Missouri, during fifteen years, makes the average of a common year 77,971 dollars.

“ On calculating, in the same proportion, the amount of merchandize entering the Missouri, and given in exchange for peltries, it is found that it amounts to 61,250 dollars, including expenses, equal to one-fourth of the value of the merchandize.

“ The result is, that this commerce gives an annual profit of 16,721 dollars, or about 27 per cent.

“ If the commerce of the Missouri, without encouragement, and badly regulated, gives annually so great a profit, may we not rest assured that it will be greatly augmented, should government direct its attention to it. It is also necessary to observe, that the price of peltry fixed by this table, is the current price in the Illinois: if it were regulated by the prices of London, deducting the expenses of transportation, the profit according to our calculation, would be much more considerable.

“ If the Missouri, abandoned to savages, and presenting but one branch of commerce, yields such great advantages, in proportion to the capital employed in it, what might we

not hope, if some merchants or companies with large capital, and aided by a population extended along the borders of the river, should turn their attention to other branches of the trade, which they might undertake (I dare say) with a certainty of success, when we consider the riches buried in its banks, and of which I have endeavoured in these notes to give an idea."

AN ESTIMATE OF THE PRODUCE OF THE SEVERAL  
MINES.

" Mine a Burton.....550,000lbs. mineral, estimated to produce 66 $\frac{2}{3}$ , is 336,666 $\frac{2}{3}$ lbs. lead, at 5 dollars, is	18,333 33
To which add 30 dollars, (on 120,000 lbs. manufactured) to each thousand, is	3,600 —
	<hr/> 21,933 33
" Old Mines....200,000lbs. mi- neral, estimated to produce 66 $\frac{2}{3}$ , is 133,333 $\frac{2}{3}$ lbs. lead at 5 dollars, per cwt. is	6,666 67
" Mine a la Mott....200,000 lbs. lead, at 5 per dollars cwt. is	10,000 —
" Suppose at all the other mines 30,000lbs. lead, at 5 dollars, is	1,500 00
	<hr/> 18,166 67
Total amount is	Dollars 40,30

" When the manufacture of white and red lead is put into operation, the export valuation will be considerably augmented on the quality of lead."





# TRAVELS

TO THE

## PACIFIC OCEAN.

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ON the 14th of May, 1804, we embarked from St. Louis on the expedition, having, previous to our setting out, provided ourselves with every thing requisite for the prosecution of the voyage, particularly with large quantities of ammunition and fire-arms, for the purpose of protecting us from the hostile attacks of the natives, and for procuring food. We likewise took a large quantity of ornaments, consisting of medals, trinkets, &c. for the purpose of gaining a favourable reception among the Indians, and obtaining such articles of use, as our situation might require.

Our party, consisting of forty-three, was generally divided into two companies, the one for hunting, who travelled by land; the other to remain in our water conveyance, which consisted only of two small perogues and a batteau. Larger vessels would have obstructed us in ascending the Missouri near its source. Both companies joined at night, when we were compelled to encamp by the banks of the river; our vessel being too light to sail except by day.

The country bordering on the Missouri, produces immense quantities of fur, which can be purchased of the Indians for a mere trifle, and may be easily transported from the head of this river to the Columbia river at a small expence, on account of the low rate at which horses might be purchased for the purpose from the Snake Indians, who inhabit this mountainous district; from the Columbia river they may be conveyed to China by a very short route.

This trade would give employment to an immense number of inhabitants; and the country is sufficiently luxuriant for the population of an immense colony.

## MISSOURI.

The Missouri is already ranked among the greatest rivers. It is an object of astonishment to the whole world. The uninformed man admires its rapidity, its lengthy course, and the salubrity of its waters, and is amazed at its colour; while the reflecting mind admires the innumerable riches scattered on its banks, and, foreseeing the future, beholds already this rival of the Nile flowing through countries as fertile, as populous, and as extensive as those of Egypt.

The Missouri joins the Mississippi five leagues above the town of St. Louis, about the 40th deg. of north lat. It is necessary to observe, that after uniting with the Mississippi, it flows through a space of 1200 miles, before it empties itself into the

Gulf of Mexico. As this part of its course is well known, I shall speak of the Missouri only.

I ascended about 600 leagues, without perceiving a diminution either in its width or rapidity.— The principal rivers which empty into the Missouri, are, as you ascend, the Gasconade, the river of the Osages, the two Charaturns, the Great river, the river Des Canips, Nichinen, Batoney, the Great and Little Nimaha, the river Plate, the river De Sioux, the L'Eau Qui Court.

As far as twenty-five leagues above its junction with the Mississippi, are to be found different settlements of American families, viz. at Bonhomme, and Femme Osage, &c. ; beyond this, its banks are inhabited only by savage nations—the Great and Little Osages, settled one hundred and twenty leagues on the river of that name; the Canips, the Ottos, the Panis, the Loupes or Panis Mahas, the Mahas, the Poukas, the Ricaras, the Mandanes, the Sioux : the last nation is not fixed on the banks of the Missouri, but habitually goes there to hunt.

The banks of the Missouri are alternately woods and prairies : it is remarked, that the higher you ascend this river, the more common are these prairies ; and they seem to increase every year by the fires which are kindled every autumn by the savages, or white hunters, either by chance, or with the design of facilitating their hunting.

The waters of the Missouri are muddy, and contain throughout its course a sediment of very fine sand, which soon precipitates ; but this circum-

stance, which renders them disagreeable to the sight; takes nothing from their salubrity.

Experience has proved, that the waters of the Missouri are more wholesome than those of the Ohio, and the upper Mississippi. The rivers and streams, which empty into the Missouri, below the river Plate, are clear and limpid; above this river, they are as muddy as the Missouri itself. This is occasioned by beds of sand, or hills of a very fine white earth, through which they take their course.

The bed of the Missouri is obstructed with banks, sometimes of sand, and sometimes of gravel, which frequently change their place, and consequently render the navigation always uncertain. Its course is generally West by North West.

To give a precise idea of the incalculable riches scattered on the banks of the Missouri, would require unbounded knowledge.

The flats are covered with huge trees; the *Liard* or poplar. The sycamore, out of one piece of which are made canoes, which carry nearly 18,000 cwt. The maple, which affords the inhabitants an agreeable and wholesome sugar. The wild cherry tree, and the red and black *walnut*, so useful in joiners' work. The red and white *elm*, necessary to cartwrights. The *Triacanthos*, which, when well trimmed, forms impenetrable hedges. The water-willow, the white and red mulberry tree, &c. &c.

On the shores are found in abundance, the white

and black oak, proper for every kind of shipwrights' and carpenters' work; the pine, so easily worked; and, on the stony mountains, the durable cedar.

It would be impossible to detail all the species of trees, even those unknown in other countries, and the use that can be made of them, of which we are still ignorant.

The plants are still more numerous; I will pass lightly over this article, for the want of sufficient botanical knowledge. The Indians are well acquainted with the virtues of many of them; they make use of them to heal their wounds, and to poison their arrows; they also use various kinds of *Savoyannes*, to dye different colours; they have one which is a certain and prompt cure for the venereal disease.

The lands on the borders of the Missouri are excellent, and when cultivated are capable of yielding abundantly all the productions of the temperate, and even some of the warm climates; wheat, maize, and every species of grain, Irish potatoes, and excellent sweet potatoes. Hemp seems here to be an indigenous plant: even cotton succeeds, though not so well as in more southerly countries. Its culture, however, yields a real advantage to the inhabitants settled on the banks of the Missouri, who find in the crop of a field of about two acres sufficient for the wants of their families.

The natural prairies are a great resource, being of themselves excellent pasturages, and facilitating the labours of the man who is just settled, who can

thus enjoy, with little labour, from the first year a considerable crop. Clay fit for making bricks is very common. There is also *Fayance clay*, and another species of clay, which in the opinion of intelligent persons is the real koaolin to which the porcelain of China owes the whole of its reputation.

There are found on the borders of the Missouri, many springs of salt water of every kind, which will yield more than sufficient salt for the consumption of the country, when it shall become inhabited.

Salt-petre is found here in great abundance, in numberless caves, which are met with along the banks of the river.

The stones are generally calcareous and gates. There is found one also, which I believe to be peculiar to the banks of the Missouri. It is of a blood red colour, compact, soft under the chisel, and hardens in the air, and is susceptible of a most beautiful polish. The Indians use it for their calumets; but from the extent of its layers, it might be easily employed in more important works. They have also quarries of marble, of which we only know the colour; they are streaked with red. One quarry is well known, and easily worked, namely, a species of plaster, which we are assured is of the same nature as that of Paris, and of which the United States make a great use; we also found volcanic stones, which demonstrate the ancient existence of unknown volcanoes.

We were confirmed in the belief, that there were volcanoes in some of their mountains, by the intelligence that we received from the Indians,

who informed us, " that the Evil Spirit was mad  
" at the Red People, and caused the mountains  
" to vomit fire, sand, gravel, and large stones, to  
" terrify and destroy them; but the *Good Spirit*  
" had compassion on them, and put out the fire,  
" chased the *Evil Spirit* out of the mountains, and  
" left them unhurt; but when they returned to  
" their wickedness, the *Great Spirit* had permitted  
" the *Evil Spirit* to return to the mountains again,  
" and vomit up fire; but on their becoming good,  
" and making sacrifices, the *Great Spirit* chased  
" away the Evil Spirit from disturbing them, and  
" for forty snows\* he had not permitted him to  
" return."

The short stay we have generally made among the savage nations, has prevented us from making those researches which would have supplied us with more extensive information, respecting the various mines found on the borders of the Missouri. We know with certainty, only of those of iron, lead, and coal; there is, however, no doubt, but that there are some of tin, of copper, of silver, and even of gold, according to the account of the Indians, who have found some particles or dust of these metals either on the surface of the earth, or on the banks of small torrents.

I consider it a duty at the same time to give an idea of the salt mines, and the salines, which are found in the same latitude on the branches of the river Arkansas. At about 300 miles from the

\* Forty Years.

village of the Great Osages, in a westerly direction, after having passed several branches of the river Arkansas, we find a flat, of about 15 leagues in diameter, surrounded by hills of an immense extent: the soil is a black sand, very fine, and so hard that the horses hardly leave a trace. During a warm and dry season, there exhales from this flat, vapours, which, after being condensed, fall on this black sand, and cover it with an incrustation of salt, very white and fine, and about half an inch thick: the rains destroy this phenomenon.

At about 18 miles from this flat, are found mines of genuine salt, near the surface of the earth. The Indians, who are well acquainted with them, are obliged to use levers to break and raise it.

At a distance of about 15 leagues from the flat, of which we have just spoken, and in a southerly direction, there is a second mine of genuine salt, of the same nature as the other. These two mines differ only in colour: the first borders on a blue, the second approaches a red. Much further south, and still on the branches of the Arkansas, is a saline, which may be considered as one of the most interesting phenomena in nature.

On the declivity of a small hill there are five holes, about a foot and a half in diameter, and two in depth, always full of salt water, without ever overflowing. If a person were to draw any of this water, the hole would immediately fill itself; and about ten feet lower, there flows, from this same hill, a large stream of pure and sweet water.

If this country were peopled, the working of



these genuine salt mines would be very easy, by means of the river Arkansas. This species of salt, is found by experience to be far preferable to any other for salting provisions.

Should these notes, imperfect and without order as they are, but in every respect founded on truth, and observations made by myself, excite the curiosity of men of intelligence, capable of investigating the objects, which they have barely suggested; I do not doubt, but that incalculable advantages would result to the United States, and especially to the district of Louisiana.

It is impossible to give an exact account of the peltries, which are brought down the Mississippi, as they are all immediately transported to Canada, without passing any port of this country: we can obtain a true statement only from the settlements on the lakes. It is but a short time since the Red River has been explored.

After leaving the river Des Moens, the fur trade from the Upper Missouri is carried on entirely by British houses, and almost the whole of the fur which is obtained from the other Indian traders is also sent to Canada, where it commands much higher prices than at New-Orleans; where, in fact, there is no demand. It is also necessary to observe that, the further North we go, the greater is the value of the peltries. It is but a few years since peltries have been exported from America by way of the Ohio. It is to be desired that the eastern part of America should encourage

this exportation, by raising the prices of peltries to nearly those of Canada.

The countries at the head of the Missouri and of the Columbia rivers bear a great similarity; being cold and very sterile, except in pasturage only. At the foot of the mountain, at the head of the Missouri, lives a tribe of Indians called *Serpentine* or *Snake Indians*; who are the most abject and miserable of the human race, having little besides the features of human beings.

They live in a most wretched state of poverty, subsisting on berries and fish; the former they manufacture into a kind of bread, which is very palatable, but possesses little nutritious quality. Horses form the only article of value which they possess,—in these the country abounds; and in very severe winters they are compelled to subsist on them, for the want of a better substitute for food. They are a very harmless inoffensive people; when we first made our appearance among them they were filled with terror, many of them fled, while the others who remained were in tears, but were soon pacified by tokens of friendship, and by presents of beads, &c. which soon convinced them of our friendly disposition.

The Snake Indians are in their stature crooked, which is a peculiarity, as it does not characterise any other tribe of Indians, that came within the compass of our observation. To add to this deformity, they have high cheek bones, large light coloured eyes, and are very meagre, which gives them a frightful aspect.

For an axe we could purchase of them a good horse. We purchased twenty-seven from them, that did not cost more than one hundred dollars; which will be a favourable circumstance for transporting fur over to the Columbia river.

At the head of the Columbia river, resides a tribe by the name of *Pallotepallors*, or *Flatheads*; the latter name they derive from an operation, that renders the top of the head flat; which is performed while they are infants, when the bones of the cranium are soft and elastic, and are easily brought to the desired deformity. The operation is performed by tying boards, hewn to a proper shape for the purpose, which they compress on the head. In performing this eccentric operation, many infants, I think without doubt, lose their lives. The more they get the head misshapen, the greater do they consider its beauty.

They are a very kind and hospitable people. We left in charge with them, when we descended the Columbia river, our horses, which they kept safe. They likewise found where we had concealed our ammunition in the earth; and had they not been an honest people, and preserved it safe, our lives must have been inevitably lost; they delivered up the whole, without wishing to reserve any, or to receive for it a compensation.

They, like the Snake Indians, abound in horses, which subsist in the winter season on a shrub they call *ever green*, which bears a large leaf, that is tolerably nutritious; they likewise feed upon the side of hills out of which gush small

springs of water that melt the snow and affords pasture. In this manner our horses subsisted while going over the rocky mountains.

The country inhabited by the Snake and Flat-headed Indians produces but very little game.

Captain Clark kept an account of the distances of places from one to another; which were not kept by myself, for which reason I hope it will be a sufficient apology for subjoining two of his statements.

*Letter from Capt. Clark, to his Excellency  
Governor Harrison.*

“ Fort Mandan, April 2d.

“ DEAR SIR,

“ By the return of a party which we sent from this place with dispatches, I do myself the pleasure of giving you a summary view of the Missouri, &c.

“ In ascending as high as the Kansas river, which is 334 miles up the Missouri: on the S. W. side, we met a strong current, which was from five to seven miles an hour, the bottom is extensive, and covered with timber, the high country is interspersed with rich handsome prairies, well-watered, and abound in deer and bear; in ascending as high as the river Plate, we met a current less rapid, not exceeding six miles an hour; in this distance we passed several small rivers on each side, which water some finely diversified country, principally prairie, as between Vincennes and Illinois, the bottoms continue wide, and covered with timber:

this river is about 6000 yards wide, at the mouth, not navigable; it heads in the rocky mountains, with the North river, and Yellow Stone river, and passes through an open country; fifteen leagues up this river the Ottoes and thirty Missouries live in one village, and can raise two hundred men; fifteen leagues higher up, the Paueas and Panea Republicans live in one village, and can raise seven hundred men; up the wolf fork of this river, Papias Louisis live in one village, and can raise two hundred and eighty men; these Indians have partial ruptures frequently; the river Plate is six hundred and thirty miles up the Missouri on the south west side. Here we find the antelope or goat; the next river of size ascending, is the Stone river, commonly called by the Ingaseix, Little River Desious; it takes its rise in lake Dispice, fifteen miles from the river Demoir, and is sixty-four yards wide; here commences the Sioux country. The next by note is the Big Sioux river, which heads with the St. Peters, and waters of lake Winnepie, in some high wooded country; about ninety miles, still higher, the river Jacque falls on the same side, and about 100 yards wide; this river heads with the waters of lake Winnepie, at no great distance east from the place, the head of the river Demon in Pelican lake, between the Sioux rivers and St. Peters; the country on both sides of the Missouri from the river Plate to that place has very much the same appearance; extensive fertile plains, containing but little timber, and that little, principally confined to the river

bottoms and streams; the country east of this place, and off from the Missouri as low as Stone river, contains a number of small trees, many of which are said to be so much impregnated with Glauber's salt as to produce all its effects; certain it is that the water in the small streams from the hill below on the south-west side possesses this quality. About the river Jacqua Bruff, the country contains a great quantity of mineral, cobalt, cinnabar, alum, copperas, and several other things; the stone coal which is on the Missouri is very indifferent. Ascending fifty-two miles above the Jacqua, the river Quicum falls in on the south-west side of this river, is 1026 miles up, 150 yards wide, not navigable; it heads in the black mountains which run nearly parallel to the Missouri from about the head of the Kansas river, and ends south-west of this place. Quicum waters a broken country 122 miles by water higher. White River falls in on the south-west side, and is 300 yards wide, and navigable, as all the other streams are which are not particularly mentioned; this river heads in some small lakes, short of the black mountains. The Mahan and Poncan nations rove on the heads of this river and the Quicum, and can raise 250 men; they were very numerous a few years ago, but the small pox and the Sioux have reduced them to their present state; the Sioux possess the south-west of the Missouri, above White River, 132 miles higher, and on the west side. Teton river falls into it, it is small, and heads in the open plains; here we met a large

band of Sioux, and the second which we had seen, called Tetons; these are rascals, and may be justly termed the pirates of the Missouri; they made two attempts to stop us; they are subdivided and stretch on the river near to this place, having reduced the Racres and Mandans, and driven them from the country they now occupy.

“The Sioux bands rove in the country to the Mississippi. About forty-seven miles above the Teton river, the Chyanne river falls in from the south-west, 4000 yards wide, is navigable to the black mountains, in which it takes its rise, in the third range; several bands of Indians but little known, rove on the head of this and the river Plate, and are stated to be as follows: Chaoenne 300 men; Staetons 100; Canenaviech 400; Cayanwa and Wetahato 200; Cataha seventy; Detame thirty; Memesoon fifty; Castahana 1300 men; it is probable that some of those bands are the remains of the Padoucar nation; at 1440 miles up the Missouri, (and a short distance above two handsome rivers which take their rise in the black mountains,) the Kicaras live in three villages, and are the remains of ten different tribes of Paneas, who have been reduced and driven from their country lower down by the Sioux; their number is about 500 men, they raise corn, beans, &c. and appear friendly and well-disposed; they were at war with the nations of this neighbourhood, and we have brought about peace. Between the Recars and this place, two rivers fall in on the south-

west, and one on the north-east, not very long, and take their rise in the open country; this country abounds in a great variety of wild animals, but a few of which the Indians take; many of those animals are uncommon in the United States, such as white, red and grey bears; long eared mules, or black tail deer, (black at the end of the tail only) large hares, antelope or goat; the red fox; the ground prairie dogs, (who burrow in the ground) the braroca, which has a head like a dog, and the size of a small dog; the white brant, magpie, calumet eagle, &c., and many others are said to inhabit the rocky mountains.

“I have collected the following account of the rivers and country in advance of this, to wit: two days march, in advance of this, the Little Missouri falls on the south side, and heads at the North-west extremity of the black mountains; six days march further, a large river joins the Missouri, affording as much water as the main river. This river is rapid, without a fall, and navigable to the rocky mountains, its branches head with the waters of the river Plate; the country in advance is said to be broken.

“The trade of the nations at this place is from the north west, and Hudson's Bay establishments, on the Assinneboin river, distant about one hundred and fifty miles; those traders are nearly at open war with each other, and better calculated to destroy than promote the happiness of those nations, to which they have latterly extended their



trade, and intend to form an establishment near this place in the course of this year.

“Your most

“Obedient servant,

“WM. CLARK.”

*Letter from Capt. Clark to his Brother.*

St. Louis, 23d Sept. 1806.

“DEAR BROTHER,

“We arrived at this place at twelve o'clock to day, from the Pacific Ocean, where we remained during the last winter, near the entrance of the Columbia river. This station we left on the 27th of March last, and should have reached St. Louis early in August, had we not been detained by the snow, which barred our passage across the Rocky Mountains until the 24th of June. In returning through these mountains, we divided ourselves into several parties, digressing from the route by which we went out, in order the more effectually to explore the country, and discover the most practicable route which does exist across the continent, by the way of the Missouri and Columbia rivers: in this we were completely successful, and have therefore no hesitation in declaring, that, such as nature has permitted, we have discovered the best route which does exist across the continent of North America in that direction. Such is that by way of the Missouri to the foot of the Rapids, below the great falls of that river, a distance of two thousand, five hundred and seventy-five miles, thence by land, passing by the Rocky

Mountains to a navigable part of the Kooskooske, three hundred and forty ; and with the Kooskooske seventy-three miles, Lewis's river one hundred and fifty-four miles, and the Columbia four hundred and thirteen miles, to the Pacific ocean, making the total distance, from the confluence of the Missouri and Mississippi, to the discharge of the Columbia into the Pacific ocean, three thousand five hundred and fifty-five miles. The navigation of the Missouri may be deemed good ; its difficulties arise from its falling banks, timber imbedded in the mud of its channel, its sand bars, and the steady rapidity of its current, all which may be overcome with a great degree of certainty, by using the necessary precautions. The passage by land of three hundred and forty miles, from the falls of the Missouri to the Kooskooske, is the most formidable part of the track proposed across the continent. Of this distance, two hundred miles is along a good road, and one hundred and forty miles over tremendous mountains, which for sixty miles are covered with eternal snows. A passage over these mountains is, however, practicable from the latter part of June to the last of September ; and the cheap rate at which horses are to be obtained from the Indians of the Rocky Mountains, and the west of them, reduces the expenses of transportation over this portage to a mere trifle. The navigation of the Kooskooske, Lewis's river, and the Columbia, is safe and good, from the first of April to the middle of August, by making three portages on the latter river ; the

first of which, in descending, is twelve hundred paces at the falls of Columbia, two hundred and sixty one miles up that river; the second of two miles at the long narrows, six miles below the falls, and a third, also of two miles, at the great Rapids, sixty-five miles still lower down. The tide flows up the Columbia one hundred and eighty-three miles, and within seven miles of the great Rapids. Large sloops may with safety ascend as high as the tide water; and vessels of 500 tons burthen reach the entrance of the Multnomah river, a large southern branch of the Columbia, which takes its rise on the confines of New Mexico, with the Callorado and Apostle's rivers, discharging itself into the Columbia, one hundred and twenty-five miles from its entrance into the Pacific ocean. I consider this track across the continent of immense advantage to the fur trade, as all the furs collected in nine-tenths of the most valuable fur country in America, may be conveyed to the mouth of the Columbia, and shipped from thence to the East Indies, by the first of August in each year; and will of course reach Canton earlier than the furs which are annually exported from Montreal arrive in Great Britain.

“In our outward bound passage we ascended to the foot of the Rapids, below the great falls of the Missouri, where we arrived on the 14th of June, 1805. Not having met with any of the natives of the Rocky Mountains, we were of course ignorant of the passes by land, which existed through those mountains to the Columbia river: and had

we even known the route, we were destitute of horses, which would have been indispensably necessary to enable us to transport the requisite quantity of ammunition and other stores to ensure the remaining part of our voyage down the Columbia; we therefore determined to navigate the Missouri as far as it was practicable, or until we met with some of the natives, from whom we could obtain horses and information of the country. Accordingly, we undertook a most laborious portage at the falls of the Missouri, of eighteen miles, which we effected with our canoes and baggage by the 3d of July. From hence, ascending the Missouri, we penetrated the Rocky Mountains at the distance of seventy-one miles above the upper part of the portage, and penetrated as far as the three forks of that river, a distance of 180 miles further. Here the Missouri divides into three nearly equal branches at the same point. The two largest branches are so nearly of the same dignity, that we did not conceive that either of them could with propriety retain the name of the Missouri; and therefore called these streams Jefferson's, Madison's, and Gallatin's rivers. The confluence of those rivers is 2858 miles from the mouth of the Missouri, by the meanders of that river. We arrived at the three forks of the Missouri on the 27th of July. Not having yet been so fortunate as to meet with the natives, although I had previously made several excursions for that purpose, we were compelled still to continue our route by water,

“The most northerly of the three forks, that to which we had given the name of Jefferson’s river, was deemed the most proper for our purpose, and we accordingly ascended it 248 miles, to the upper forks, and its extreme navigable point; making the total distance to which we had navigated the waters of the Missouri 3096 miles, of which 429 lay within the Rocky Mountains. On the morning of the 17th of August, 1805, I arrived at the forks of Jefferson’s river, where I met Captain Lewis, who had previously penetrated, with a party of three men, to the waters of the Columbia, discovered a band of the Shoshone nation, and had found means to induce thirty-five of their chiefs and warriors to accompany him to that place. From these people we learned that the river on which they resided was not navigable, and that a passage through the mountains in that direction was impracticable. Being unwilling to confide in this unfavourable account of the natives, it was concerted between Captain Lewis and myself, that one of us should go forward immediately with a small party, and explore the river; while the other in the interim should lay up the canoes at that place, and engage the natives with their horses to assist in transporting our stores and baggage to their camp. Accordingly I set out the next day, passed the dividing mountains between the waters of the Missouri and Columbia, and descended the river which I call the East Fork of Lewis’s river, about seventy miles. Finding that the Indians’ account of the country, in the direc-

tion of this river was correct, I returned and joined Captain Lewis on the 29th of August, at the Shoshone camp, excessively fatigued, as you may suppose; having passed mountains almost inaccessible, and compelled to subsist on berries during the greater part of my route. We now purchased twenty-seven horses of these Indians, and hired a guide, who assured us that he could in fifteen days take us to a large river in an open country, west of these mountains, by a route some distance to the north of the river on which they lived, and that by which the natives west of the mountains visit the plains of the Missouri, for the purpose of hunting the buffalo. Every preparation being made, we set forward with our guide on the 31st of August, through those tremendous mountains, in which we continued until the 22nd of September, before we reached the lower country beyond them; on our way we met with the Olalachshoot, a band of the Tuchapaks, from whom we obtained an accession of seven horses, and exchanged eight or ten others. This proved of infinite service to us, as we were compelled to subsist on horse beef about eight days before we reached the Kooskooske.

“ During our passage over those mountains, we suffered every thing which hunger, cold, and fatigue could impose; nor did our difficulties, with respect to provision, cease on our arrival at the Kooskooske, for although the Pallotepallors, a numerous nation inhabiting that country, were extremely hospitable, and for a few trifling articles

furnished us with an abundance of roots and dried salmon, the food to which they were accustomed, we found that we could not subsist on these articles, and almost all of us grew sick on eating them; we were obliged, therefore, to have recourse to the flesh of horses and dogs, as food, to supply the deficiency of our guns, which produced but little meat, as game was scarce in the vicinity of our camp on the Kooskooske, where we were compelled to remain, in order to construct our perogues, to descend the river. At this season the salmon are meagre, and form but indifferent food. While we remained here, I was myself sick for several days, and my friend Captain Lewis suffered a severe indisposition.

“ Having completed four perogues and a small canoe, we gave our horses in charge to the Pallotepallors until we returned, and on the 7th of October re-embarked for the Pacific Ocean. We descended by the route I have already mentioned. The water of the river being low at this season, we experienced much difficulty in descending: we found it obstructed by a great number of difficult and dangerous rapids, in passing which our perogues several times filled, and the men escaped narrowly with their lives. However, this difficulty does not exist in high water, which happens within the period I have previously mentioned. We found the natives extremely numerous, and generally friendly, though we have on several occasions owed our lives and the fate of the expedition to our number, which consisted of

thirty-one men. On the 17th of November we reached the ocean, where various considerations induced us to spend the winter; we therefore searched for an eligible situation for that purpose, and selected a spot on the south side of a little river, called by the natives *Netul*, which discharges itself at a small bar on the south side of the Columbia, and fourteen miles within Point Adams. Here we constructed some log houses, and defended them with a common stockade work. This place we called Fort Clatsop, after a nation of that name who were our nearest neighbours. In this country we found an abundance of elk, on which we subsisted principally during the last winter. We left Fort Clatsop on the 27th of March. On our homeward bound voyage, being much better acquainted with the country, we were enabled to take such precautions as in a great measure secured us from the want of provisions at any time, and greatly lessened our fatigues, when compared with those to which we were compelled to submit in our outward bound journey. We have not lost a man since we left the Mandans, a circumstance which I assure you is a pleasing consideration to me. As I shall shortly be with you, and the post is now waiting, I deem it unnecessary here to attempt minutely to detail the occurrences of the last eighteen months.

“ I am &c.

“ Your affectionate brother,

“ WM. CLARK.”



The treatment we received from the Indians, during nearly three years that we were with them was very kind and hospitable; except the ill treatment we received from the Sioux tribe, who several times made attempts to stop us; and we should have been massacred, had we not terrified them from their murderous intention, by threatening them with the small-pox, in such a manner as would kill the whole tribe. Nothing could be more horrible to them, than the bare mention of this fatal disease. It was first communicated to them by the Americans, and it spread from tribe to tribe with an unabated pace, until it extended itself across the continent.

“ This fatal infection, spread around with a baneful rapidity, which no flight could escape, and with a fatal effect that nothing could resist. It destroyed with its pestilential breath, whole families and tribes; and the horrid scene presented to those who had the melancholy and affecting opportunity of beholding it, a combination of the dead and dying, and such as to avoid the horrid fate of their friends around them, prepared to disappoint the plague of its prey, by terminating their own existence. The habits and lives of those devoted people, who provide not to-day for the wants of to-morrow, must have heightened the pains of such an affliction, by leaving them not only without remedy, but even without alleviation. Nothing was left them, but to submit in agony and despair. To aggravate the picture, if aggravation were possible, may be added the

sight of the helpless child, beholding the putrid carcase of its beloved parents dragged from their huts by the wolves (who were invited hither by the stench), and satiated their hunger on the mangled corpse. Or, in the same manner, serve the dog with food, from the body of his once beloved master. Nor was it uncommon for the father of a family, whom the infection had just reached, to call his family around him, to represent their sufferings and cruel fate from the influence of some *evil spirit*, who was preparing to extirpate their race; and to invite them to baffle death with all its horrors, with their own weapons; and, at the same time, if their hearts failed in this necessary act, he was himself ready to perform the deed of merey with his own hand, as the last act of his affection, and instantly follow them to the chambers of death.\* The Indians being destitute of *physicians*, living on *animal food*, and plunging themselves into *cold water*, on the first discovery of the disease, rendered it generally mortal.

While we were at Fort Mandan the Sioux robbed several of our party when they were returning to the fort, with the fruits of an excursion after game; and murdered several of the Mandan tribe in cold blood, without provocation, while reposing on the bosom of friendship. On hearing of this massacre, Captain Clark and the greater part of us volunteered to avenge the murder; but

\* A Western Traveller.

were deterred by not receiving succour from the Mandan warriors; who declined to avenge the outrage committed on them. The probable reason of their not enlisting was, that they were too much afraid of the superior number of the Sioux to venture an engagement.

Soon after this massacre, we received authentic intelligence, that the Sioux had it in contemplation (if their threats were true) to murder us in the spring; but were prevented from making the attack, by our threatening to spread the *small pox*, with all its horrors among them. Knowing that it first originated among the white people, and having heard of inoculation, and the mode of keeping the infection in phials, which they had but an imperfect idea of, a bare threat filled them with horror, and was sufficient to deter them from their resolute and bloody purpose. This stratagem may appear insignificant to the reader, but was of the greatest consequence to us; for to it alone we owed not only the fate of the expedition, but our lives.

Most of the tribes of Indians, that we became acquainted with (except the Sioux), after being introduced by our interpreter; and having found that our intentions were friendly towards them; never failed of greeting us with many tokens of their friendly disposition. Soon after our interview, we were invited to smoke the calumet of peace, and to partake freely of their venison. The women and children in particular, were not wanting in shewing tokens of friendship, by en-

deavouring to make our stay agreeable. On our first meeting, they generally held a council, as they term it, when their chief delivers a "talk," in which they give their sentiments respecting their new visitors; which were filled with professions of friendship, and often were very eloquent, and abounded with sublime and figurative language.

When we departed, after taking leave, they would often put up a prayer; of which the following is a sample, which was put up for us by a Mandan:—"That the great spirit would favour us with smooth water, with a clear sky by day, and a bright star-light by night; that we might not be presented with the red hatchet of war; but that the great *pipe of peace* might ever shine upon us, as the sun shines in an unclouded day, and that we might be overshadowed by the smoke thereof; that we might have sound sleep, and that the bird of peace might whisper in our ears pleasant dreams; that the deer might be taken by us in plenty; and that the *great spirit* would take us home in safety to our women and children." These prayers were generally made with great fervency, often smiting with great vehemence their hands upon their breast, their eyes fixed in adoration towards heaven. In this manner they would continue their prayers until we were out of sight.

In the fore part of autumn we experienced slight typhus indispositions, caused by great vicissitudes of weather, which at times was very damp.

Our affectionate companion Serjeant Floyd was seized with a severe astenic disease, to which he fell a victim. He was seized with an acute pain in his intestines, accompanied with great suppression of the pulmonary function. Every effort that our situation allowed, was in vain used for his recovery; we buried him in the most decent manner that our circumstances would admit: he was universally lamented by us.

Several times, many of our party were in imminent danger of being devoured by the wild beasts of prey; but happily we escaped. Frequently we were annoyed by a kind of light coloured bear, of which the country, near the head of the Missouri, abounds. After being attacked, they give no quarter, but rush with great fury toward their enemy. One of our party shot at one of them, and wounded him; the bear instead of being intimidated, by the smart of the wound, was stimulated into rage, and rushed with great fury to devour the assailant; who saved his life by running headlong down a steep precipice, that formed the bank of the river; but was severely bruised by this precipitate retreat.

The following narrative of an encounter with a snake, is told by a companion, whose veracity can be relied on; I will give it in his own words, as he related it in a letter to his friend.

“Some time,” says he, “before we reached Fort Mandan, while I was out on an excursion of hunting, one of the greatest monsters that ever shocked the mind with horror was presented to my

sight. When passing deliberately in a forest that bordered on a prairie, I heard a rustling in the bushes; I leaped towards the object, delighted with the prospect of acquiring game. But on proceeding a few paces further, my blood was chilled by the appearance of a serpent of an enormous size; on discovering me, he immediately erected his head to a great height; his colour was of a yellower hue than the spots of a rattle snake, and on the top of his back were spots of a reddish colour: his eyes emitted fire, his tongue darted, as though he menaced my destruction. He was evidently in the attitude of springing at me, when I levelled my rifle at him; but probably owing to my consternation, I only wounded him; but the explosion of the gun and the wound turned to flight the awful enemy. Perhaps you may think, that my fright has magnified the description. I can candidly aver, that he was in bulk half as large as a middle sized man."

In the Indian tribes there is so great a similarity in their stature, colour, government, and religious tenets, that it will be requisite for perspicuity, to rank them under one general head. And when there is a contrast in the course of the description it will be mentioned.

They are all (except the Snake Indians) tall in stature, straight, and robust; it is very seldom they are deformed, which has given rise to the supposition, that they put to death their deformed children, which is not the case. Their skin is of a copper colour, their eyes large, black, and of a

bright and sparkling colour, indicative of a subtle and discerning mind. Their hair is of the same colour, and prone to grow long, straight, and seldom or never curled; their teeth are large and white. I never observed any decayed among them, which makes their breath as sweet as the air they inhale. The women are about the stature of the English women, and much inclined to corpulency, which is seldom the case with the other sex.

I shall not enter into a discussion about the cause of their hue. I shall barely mention the suppositions that are made respecting it. Some have asserted, that it is derived principally from their anointing themselves with fat in the summer season, to prevent profuse perspiration, and this, combined with the influence of the sun, has given the tincture of their complexion. To support the hypothesis they assert, that the above-mentioned causes repeated, give colour to the parent, who procreates his own likeness, until at length it is entailed on posterity. But notwithstanding this curious reasoning, others are of opinion, that the hand of the Creator gave the reddish hue to the Indians, the sable colour to the African, and that of white to the civilized nations.

They esteem a beard exceedingly unbecoming, and take great pains to get rid of it, nor is there ever any to be perceived on their faces, except when they grow old and become inattentive to their appearance. Every crinose excrescence on other parts of their body is held in as great abhorrence by them, and both sexes are equally careful

to extirpate it, in which they often employ much time.

The Pallotepallors, Serpentine, Mandan, and other interior tribes of Indians, pluck them out with bent pieces of hard wood, formed into a kind of nippers, made for that purpose; while those that have a communication with Americans or Europeans, procure from them wire, which they ingeniously make into an instrument resembling a screw, which will take so firm a hold of the beard, that with a sudden twitch they extirpate it by the roots, when considerable blood never fails to flow.

The dress of the Indians varies according to the tribe they belong to; but in general it is made very commodious, not to incumber them in pursuing the chase, or their enemy; those that inhabit the Missouri, I have often seen, in cold weather, without any apparel to screen themselves from the inclemency of the weather. The lower rank of the Pallotepallors and Clatsops, wear nothing in the summer season, but a small garment about their hips, which is either manufactured out of bark or skins, and which would vie with, if not excel, any European manufacture, being diversified with different colours, which give it a gay appearance. Their kings are generally dressed in robes made out of small skins, (which take several hundred for a garment) of different colours, neatly tanned; these they hang loosely over their shoulders.

In deep snows they wear skins that entirely



cover their legs and feet, and almost answer for breeches, being held up by strings tied to the lower part of their waist. Their bodies, in the winter season, are covered with different kinds of skins, that are tanned with the fur on, which they wear next to the skin. Those of the men, who wish to appear more gay than others, pluck out the greatest part of their hair, leaving only small locks as fancy dictates, on which are hung different kinds of quills, and feathers of elegant plumage superbly painted. The Sioux and Osages, who traffick with the Americans, wear some of our apparel, such as shirts and blankets; the former they cannot bear tied at the wristbands and collars, and the latter they throw loosely over their shoulders. Their chiefs dress very gay: about their heads they wear all kinds of ornaments that can well be bestowed upon them, which are curiously wrought, and in the winter long robes of the richest fur, that trail on the ground.

In the summer there is no great peculiarity, only that what the higher rank wear is excessively ornamented.

The Indians paint their heads and faces yellow, green, red, and black; which they esteem very ornamental. They also paint themselves when they go to war; but the method they make use of on this occasion differs from that which they employ merely for decoration.

The *Chipaway* young men, who are emulous of excelling their companions in finery, slit the outward rim of both ears; at the same time they take

care not to separate them entirely, but leave the flesh thus cut, still untouched at both extremities, around this spongy substance, from the upper to the lower part; they twist brass wire till the weight draws the amputated rim in a bow of five or six inches diameter, and drags it down almost to the shoulder. This decoration is esteemed gay and becoming.

It is also a custom among them to bore their noses, and wear in them pendants of different sorts. Shells are often worn, which when painted are reckoned very ornamental.

The Indians who inhabit the borders of Louisiana, make for their legs a kind of stocking, either of skins or cloth; these are sewed up as much as possible in the shape of their leg, so as to admit of being drawn on and off; the edges of the stuff of which they are composed, are left annexed to the seams, and hang loose about the breadth of a hand; and this part, which is placed on the outside of the leg, is generally ornamented with lace and ribbons, and often with embroidery and porcupine quills variously coloured. The hunters from Louisiana find these stockings much more convenient than any others. Their shoes are made of the skins of deer or elk; these, after being dressed with the hair on, are cut into shoes, and fashioned so-as to be easy to their feet, and convenient for walking. The edges round the ankle are decorated with pieces of brass or tin, fixed round a leather string about an inch long,

which being placed very thick, make a very pleasing noise when they walk or dance.

The dress of the women in the summer season, consists only of a petticoat that does not reach down to their knees. In the winter they wear a shift, made of skins, which answers a very good purpose when they stand erect, as it is sufficiently low; but when they stoop they often put modesty to the blush. Their feet and legs are covered in a manner similar to the other sex.

Most of the female Indians who dwell on the west side of the Mississippi, near its confluence with the Missouri, decorate their heads by enclosing their hair in plates of silver; these are costly ornaments, and used by the highest rank only. Those of the lower rank make use of bones, which they manufacture to resemble those of silver. The silver made use of is formed into thin plates of about four or five inches broad, in several of which they confine their hair. That plate which is nearest to the head is of considerable width; the next narrower, and made so as to pass a little way under the other, and so gradually tapering until they get to a very considerable magnitude.

This decoration proves to be of great expense, for they often wear it on the back part of the head, extending to the full length of their hair, which is commonly very long.

The women of every nation generally paint a spot against each ear, about the size of a crown

piece; some of them paint their hair and sometimes a spot on the middle of their forehead.

The Indians have no fixed habitations when they are hunting; but build where conveniency directs: their houses are made so low as not to admit one to stand erect, and are without windows. Those that are built for a permanent residence are much more substantial; they are made of logs and bark, large enough to contain several apartments. Those built for their chiefs are often very elegant: That of the chief warrior of the Mahas, is at least sixty feet in circumference, and lined with furs and painting. The furs are of various colours, many of which I had never seen before, and were extremely beautiful; the variety in colour formed a contrast that much added to its elegance. The paintings were elegant, and would adorn the dwellings of an opulent European prince. But the houses of the common people are but very indifferent.

They have also moveable houses, which they use for fishing, and sometimes for hunting, made of deer skins, or birch bark sewed together, which they cover over poles made for the purpose; they are bent over to form a semicircle, resembling those bent by the Americans for beans or hops to grow on, and are covered over as before mentioned; they are very light, and easily transported where necessity requires.

The best of their cabins have no chimnies, but a small hole to let the smoke through, which they are compelled to stop up in stormy weather; and

when it is too cold to put out their fire, their huts are filled with clouds of smoke, which render them insupportable to any but an Indian.

The common people lie on bear skins, which are spread on the floor. Their chiefs sleep on beaver skins, which are sometimes elevated.

Their utensils are few, and in point of usefulness, very defective; those to hold water in, are made of the skins of animals, and the knotty excrescences of hard wood; their spoons are manufactured out of wood, or the bones of a buffalo, and are tolerably commodious, and I have often seen them elegant, and sometimes painted.

The Flatheads and Clatsops make baskets out of rushes that will hold water, if they are not very dry. These two nations appear to have more of a mechanical genius, than any other people that I have ever been acquainted with. And I think they are not outrivalled by any nation on earth, when taking into consideration their very limited mechanical instruments.

Many of the Indian nations make no use of bread, salt, and spices, and many live to be old without seeing or tasting of either. Those that live near the snowy mountains, live in a great measure on berries, which clothe the fields in great abundance.

The Taukies, and other eastern tribes, where Indian corn grows, take green corn and beans, boil them together with bear's flesh, the fat of which gives a flavour, and renders it beyond comparison delicious: they call this dish Succatosh.

In general they have no idea of the use of milk, although great quantities might be collected from the buffalo and elk. They only consider it proper for the nourishment of the young of these animals, in their tender state. It cannot be perceived, that any inconvenience arises from the disuse of articles so much esteemed by civilized nations, which they employ to give a relish and flavour to their food. But on the contrary, the great healthiness of the Indians, and the unhealthiness of the sons of Epicurus, prove that the diet of the former is the most salutary.

They preserve their meat by exposing it to the sun in the summer, and in the winter by putting it between cakes of ice, which keep it sweet, and free from any putrifactive quality.

Their food consists, in a great measure, of the flesh of the bear, buffalo and deer. They who reside near the head of the Missouri and Columbia rivers, chiefly make use of the buffalo and elk, which are often seen from fifty to an hundred in a drove. Where there are plenty of the two last mentioned animals there are but few of the former, and where there are many of the former, but few of the latter.

The mode of roasting their meat, is by burning it under ground, on the side of a hill, placing stones next to the meat : the mode of building to heat it somewhat resembles the fire-place made under a limekiln. In this manner they roast the largest of their animals.

The mode of cooking smaller pieces is to roast them in stones, that are hewn out for the purpose,

The Flatheads and Clatsops procure a root about the size of a potatoe, spontaneously and in great abundance, which is tolerably palatable, and perfectly agrees with the natives; but made us all sick, while we were among them. Before we descended the Columbia river, we were unable to procure game, and had recourse to the flesh of dogs and horses to preserve life, as those roots would, without doubt, have destroyed us, and we were unable to procure any other kind of food.

Many of the tribes of Indians are extremely dirty. I have seen the Maha Indians bring water in the paunches of animals that were very dirty, and in other things equally so. But the Maha Chiefs are very neat and cleanly in their tents, apparel, and food.

The Indians commonly eat in large parties, so that their meals may with propriety be termed feasts; they have not set hours for their meals, but obey the dictates of nature.

Many of the tribes dance before or after their meals, in devotion to the *Great Spirit* for the blessings they receive. Being informed of the mode of our saying *grace*, they answered, that they thought we were stupid and ungrateful, not to exercise our bodies for the great benefits we received; but muttering with our lips, they thought was an unacceptable sacrifice to the *Great Spirit*, and the stupid mode of the ceremony ridiculous in the extreme. In their feasts, the men and women eat apart; but in their domestic way of living, they promiscuously eat together.

Instead of getting together and drinking, as the Americans do, they make use of feasting as a substitute.

When their chiefs are assembled together on any occasion, they always conclude with a feast, at which their hilarity and cheerfulness know no bounds.

No people on earth are more hospitable, kind, and free, than the Indians. They will readily share with any of their own tribe, and even with those of a different nation, the last part of their provisions. Though they do not keep one common stock, yet that community of goods, which is so prevalent among them, and their generous dispositions, render it nearly of the same effect.

They strike fire by rubbing together sticks of wood, of a particular kind, which will yield it with ease: from other kinds it is impossible to procure it.

They are extremely circumspect and deliberate in every word and action; nothing hurries them into any intemperate wrath, but that inveteracy to their enemies, which is rooted in every Indian's breast, and never can be eradicated. In all other instances they are cool and deliberate, taking care to suppress the emotions of the heart. If an Indian has discovered that a friend of his is in danger of being cut off by a lurking enemy, he does not tell him of his danger in direct terms, as though he were in fear, but he first coolly asks him which way he is going that day, and having his answer, with the same indifference tells him, that he has



been informed, that a noxious beast lies on the route he is going, which might probably do him mischief. This hint proves sufficient, and his friend avoids the danger with as much caution, as though every design and motion of his enemy had been pointed out to him.

This apathy often shews itself, on occasions that would call forth the favour of a susceptible heart. If an Indian has been absent from his family for several months, either on a war or hunting party, and his wife and children meet him at some distance from his habitation, instead of the affectionate sensations that naturally arise in the breast of more refined beings, and give rise to mutual congratulations, he continues his course without looking to the right or left; without paying the least attention to those around him, till he arrives at his house: he there sits down, and with as much unconcern as if he had not been absent a day, smokes his pipe; those of his friends who followed him, do the same; perhaps it is several hours before he relates to them the incidents that have befallen him during his absence, though perhaps he has left a father, a brother, or a son dead on the field, (whose loss he ought to have lamented) or has been successful in the undertaking that called him from his home.

If an Indian has been engaged for several days in the chase, or any other laborious expedition, and by accident continued long without food, when he arrives at the hut of a friend, where he knows that his wants will be immediately supplied,

he takes care not to shew the least symptoms of impatience, or betray the extreme hunger that he is tortured with; but, on being invited in, sits contentedly down, and smokes his pipe with as much composure as if his appetite was cloyed, and he was perfectly at ease; he does the same if among strangers. This custom is strictly adhered to by every tribe, as they esteem it a proof of fortitude, and think the reverse would entitle them to the appellation of old women.

If you tell an Indian, that his children have greatly signalized themselves against an enemy, have taken many scalps, and brought home many prisoners, he does not appear to feel any strong emotions of pleasure on the occasion; his answer generally is, "they have done well," and makes but very little enquiry about the matter; on the contrary, if you inform him that his children are slain or taken prisoners, he makes no complaints, he only replies, "it is unfortunate," and, for some time, asks no questions about how it happened.

This seeming indifference, however, does not proceed from a suppression of the natural affections; for, notwithstanding they are esteemed savages, I never saw among any other people greater proofs of filial tenderness; and although they meet their wives after a long absence with the stoical indifference just mentioned, they are not, in general, void of conjugal affection.

Another peculiarity is observable in the manner of paying their visits. If an Indian goes to visit a particular person in a family, he mentions to

whom his visit is intended, and the rest of the family immediately retire to the other end of the hut or tent, and are careful not to come near enough to interrupt them during the whole conversation. The same method is pursued when a young man goes to pay his addresses to a young woman; but then he must be careful not to let love be the subject of his discourse, whilst the daylight remains.

They discover an amazing sagacity, and acquire with the greatest readiness any thing that depends upon the attention of the mind. By experience, and an acute observation, they attain many perfections, to which Americans are strangers. For instance, they will cross a forest or a plain, which is two hundred miles in breadth, so as to reach with great exactness the point at which they intend to arrive, keeping during the whole of that space in a direct line, without any material deviations; and this they will do with the same ease, let the weather be fair or cloudy.

With equal acuteness they will point to that part of the heavens the sun is in, though it be intercepted by clouds or fogs. Besides this, they are able to pursue, with incredible facility, the traces of man or beast, either on leaves or grass; and on this account it is with great difficulty a flying enemy escapes discovery.

They are indebted for these talents, not only to nature, but to an extraordinary command of the intellectual faculties, which can only be acquired by an unremitting attention, and by long experience.

They are in general very happy in a retentive memory. They can recapitulate every particular that has been treated of in council, and remember the exact time when they were held. Their belts of wampum preserve the substance of the treaties they have concluded with the neighbouring tribes, for ages back, to which they will appeal and refer, with as much perspicuity and readiness, as Europeans can to their written records.

Every nation pays great respect to old age. The advice of a father will never receive any extraordinary attention from the young Indians; probably they receive it with only a bare assent; but they will tremble before a grandfather, and submit to his injunctions with the utmost alacrity. The words of the ancient part of their community are esteemed by the young as oracles. If they take, during hunting parties, any game that is reckoned by them uncommonly delicious, it is immediately presented to the eldest of their relations.

They never suffer themselves to be overburdened with care; but live in a state of perfect tranquillity and contentment, being naturally indolent. If provisions, just sufficient for their subsistence, can be procured with little trouble, and near at hand, they will not go far, or take any extraordinary pains for it, though by so doing they might acquire greater plenty, and of a more estimable kind.

Having much leisure time, they indulge this indolence to which they are so prone, by sleeping and rambling about among their tents. But when

necessity obliges them to take the field, either to oppose an enemy, or to procure food, they are alert and indefatigable. Many instances of their activity on these occasions, will be given when we treat of their wars.

The greatest blemish in their character, is that savage disposition, which impels them to treat their enemies with a severity, that every other nation shudders at. But if they are thus barbarous to those with whom they are at war, they are friendly, hospitable, and humane in peace. It may with truth be said of them, that they are the worst enemies, and the best friends, of any people in the world.

They are, in general, strangers to the passion of jealousy, and brand a man with folly that is distrustful of his wife. Among some tribes the very idea is not known; as the most abandoned of their young men very rarely attempt the virtue of married women, nor do these put themselves in the way of solicitations: yet, the Indian women in general, are of an amorous disposition; and before they are married, are not the less esteemed for the indulgence of their passions.

The Indians, in their common state, are strangers to all distinction of property, except in the articles of domestic use, which every one considers as his own, and increases as circumstances admit. They are extremely liberal to each other; and supply the deficiency of their friends with any superfluity of their own.

In dangers they readily give assistance to those

of their band, who stand in need of it, without any expectation of return, except those just rewards that are always conferred by the Indians on merit. Governed by the plain and equitable laws of nature, every one is rewarded according to his deserts; and their equality of condition, manners, and privileges, with that constant and sociable familiarity which prevails throughout every Indian nation, animates them with a pure and patriotic spirit, that tends to the general good of the society to which they belong.

If any of their neighbours are bereaved, by death, or by an enemy, of their children, those who are possessed of the greatest number of prisoners, who are made slaves, supply the deficiency; and these are adopted by them, and treated in every respect as if they really were the children of the person to whom they are presented.

The Indians can form to themselves no idea of the value of money; they consider it, when they are made acquainted with the uses to which it is applied by other nations, as the source of innumerable evils. To it they attribute all the mischiefs that are prevalent among Europeans, such as treachery, plundering, devastation, and murder.

They esteem it irrational, that one man should be possessed of a greater quantity than another, and are amazed that any honour should be annexed to the possession of it.

But that the want of this useless metal should be the cause of depriving persons of their liberty, and that on the account of this particular distribu-

tion of it, great numbers should be shut up within the dreary walls of a prison, cut off from society of which they constitute a part, exceeds their belief; nor do they fail, on hearing this part of the United States' system of government related, to charge the institutors of it with a total want of humanity, and to brand them with the names of savages and brutes.

They show almost an equal degree of indifference for the productions of art. When any of these are shewn them, they say, "It is pretty, I like to look at it," and often are not inquisitive about the construction of it, neither can they form proper conceptions of its use. But if you tell them a person runs with great agility, that he is skilled in hunting, can direct with unerring aim a gun, or bend with ease a bow; that he can dexterously work a canoe, understands the art of war, is acquainted with the situations of a country, and can make his way without a guide through an immense forest, subsisting during the time on a small quantity of provisions, they are in raptures; they listen with great attention to the pleasing tale, and bestow the highest commendation on the hero of it.

They make but little use of physicians and medicine, and consequently have few diseases amongst them. There is seldom an Indian but that blooms with the appearance of health. They have no midwives among them; and among several tribes the mother is without the assistance of any person being with her at the time of her delivery, not having even a female attendant.

Soon after the birth of a child, it is placed on a board, which is covered with a skin stuffed with soft moss; the child is laid on its back, and tied to it. To these machines are fastened strings, by which they hang them to branches of trees; or, if they do not find trees handy, they place them against a stump or stone while they dress the deer or fish, or do any domestic business. In this position they are kept until they are several months old. When taken out they are suffered to go naked, and are daily bathed in cold water, which renders them vigorous and active.

An Indian child is generally kept at the breast until it is two years old, and sometimes, though rarely, a year longer.

The Indians often occasion inflammatory diseases, by excessive eating, after a fast of three or four days, when retreating from, or pursuing an enemy.

The inequality of riches, the disappointments of ambition, and merciless oppressions, are not with them exciting causes of *insanity*. I made great inquiry, but was not able to learn, that a single case of *melancholy* or *madness* was ever known among them.

The dreadful havoc that the *small-pox* has made has necessarily been mentioned.

The mode of curing a fever is, by profuse perspiration, which is effected by the patient being confined in a close tent or wigwam, over a hole in the earth, in which red hot stones are placed; a quantity of hot water is then thrown upon the



stones, which involves the patient in a cloud of vapours and sweat; in this situation he rushes out, and plunges into a river, and from thence retires into a warm bed.

They never think of giving medicine, until they have first made an attempt to remove the disease by sacrifices and prayer, and if the patient recovers soon, it is attributed to the holy management of the priest; and if medicine is to be used as the last alternative, they never administer it without its being accompanied with prayer, and a large quantity of meat, which they consume on the fire for a sacrifice.

They have a plant among them, which has the power of producing abortion. It is related by Mr. Jefferson, in his Notes on Virginia, that the Indians inhabiting the frontiers, possess a plant that produces the same effect.

Considering their ignorance of astronomy, time is very rationally divided by the Indians. Those in the interior parts (and of those I would generally be understood to speak) count their years by winters; or, as they express themselves, by snows.

Some nations among them reckon their years by moons, and make them consist of twelve synodical or lunar months, taking care, when thirty moons have waned, to add a supernumerary one, which they term the lost moon; and then begin to count as before. They pay a great regard to the first appearance of every moon, and on the occasion always repeat some joyful sounds, stretching at the same time their hands towards it.

Every month has with them a name expressive of its season; for instance, they call the month of March (in which their year generally begins, at the first new moon after the vernal equinox) the worm month, or moon; because at this time the worms quit their retreats in the bark of the trees, &c. where they have sheltered themselves during the winter.

The month of April is termed by them the month of plants. May, the month of flowers. June, the hot moon. July, the buck moon. Their reason for thus denominating these is obvious.

August, the sturgeon moon; because in this month they catch great numbers of that fish.

September the corn moon; because in that month they gather in their Indian corn.

October, the travelling moon; as they leave at this time their villages, and travel towards the place where they intend to hunt during the winter.

November, the beaver moon; for in this month the beavers begin to take shelter in their houses, having laid up a sufficient store of provisions for the winter season.

December, the hunting moon, because they employ this month in pursuit of their game.

January, the cold moon, as it generally freezes harder, and the cold is more intense in this than in any other month.

February, they call the snow moon, because more

snow commonly falls during this month, than any other in the winter.

When the moon does not shine, they say the moon is dead; and some call the three last days of it the naked days. The moon's first appearance they term its coming to life again.

They make no division of weeks; but days they count by sleeps, half days by pointing to the sun at noon, and quarters by the rising and the setting of the sun; to express which in their traditions they make use of very significant hieroglyphics.

The Indians are totally unskilled in geography as well as all the other sciences, and yet they draw on their birch bark very exact charts or maps of the countries they are acquainted with. The latitude and longitude only are wanting to make them tolerably complete.

Their sole knowledge in astronomy consists in being able to point out the polar star; by which they regulate their course when they travel in the night.

They reckon the distance of places, not by miles or leagues, but by a day's journey, which, according to the best calculations I could make, appears to be about twenty English miles. These they also divide into halves and quarters, and will demonstrate them in their maps with great exactness; by the hieroglyphics just mentioned, when they regulate in council their war parties, or their most distant hunting excursions.

They have no idea of arithmetic; and though

they are able to count to any number, figures as well as letters appear mysterious to them, and above their comprehension.

Every separate body of Indians is divided into bands or tribes; which band or tribe forms a little community with the nation to which it belongs. As the nation has some particular symbol by which it is distinguished from others, so each tribe has a badge from which it is denominated; as that of the eagle, the panther, the tiger, the buffalo, &c. One band is represented by a snake, another a tortoise, a third a squirrel, a fourth a wolf, and a fifth a buffalo. Throughout every nation they particularize themselves in the same manner, and the meanest person among them will remember his lincal descent, and distinguish himself by his respective family.

Did not many circumstances tend to confute the supposition, I should be almost induced to conclude, from this distinction of tribes, and the particular attachment of the Indians to them, that they derive their origin, as some have asserted, from the Israelites.

Besides this, every nation distinguishes itself by the manner of constructing its tents or huts. And so well versed are all the Indians in this distinction, that though there appears to be no difference on the nicest observations made by an American, yet they will immediately discover, from the position of a pole left in the ground, what nation has encamped on the spot many months before.

Every band has a chief, who is termed the great chief, or the chief warrior; and who is chosen in consideration of his experience in war, and of his approved valour, to direct their military operations, and to regulate all concerns belonging to that department. But this chief is not considered as the head of the state. Besides the great warrior, who is elected for his warlike qualifications, there is another who enjoys a pre-eminence as his hereditary right, and has the more immediate management of their civil affairs. This chief might with great propriety be denominated the Sachem; whose assent is necessary in all conveyances and treaties, to which he affixes the mark of the tribe or nation.

Though these two are considered as the heads of the band, and the latter is usually denominated their king, yet the Indians are sensible of neither civil nor military subordination. As every one of them entertains a high opinion of his consequence, and is extremely tenacious of his liberty, all injunctions that carry with them the appearance of a positive command, are instantly rejected with scorn.

On this account, it is seldom that their leaders are so indiscreet as to give out any of their orders in a peremptory style; a bare hint from a chief that he thinks such a thing necessary to be done, instantly arouses an emulation among the inferior ranks, and it is immediately executed with great alacrity. By this method the disgusting part of the command is evaded, and an authority that

falls little short of absolute sway instituted in its room.

Among the Indians no visible form of government is established; they allow of no such distinction as magistrate and subject, every one appearing to enjoy an independence that cannot be controuled. The object of government among them is rather foreign than domestic, for their attention seems more to be employed in preserving such an union among members of their tribes as will enable them to watch the motions of their enemies, and act against them with concert and vigour, than to maintain interior order by any public regulations. If a scheme that appears to be of service to the community is proposed by the chief, every one is at liberty to choose whether or not he will assist in carrying it on; for they have no compulsory laws that lay them under any restrictions. If violence is committed, or blood is shed, the right of revenge is left to the family of the injured: the chiefs assume neither the power of inflicting nor of moderating the punishment.

Some nations, where the dignity is hereditary, limit the succession to the female line. On the death of a chief, his sister's son sometimes succeeds him in preference to his own son; and if he happens to have no sister, the nearest female relation assumes the dignity. This accounts for a woman being at the head of the Winnebago nation, which, before I was acquainted with their laws, appeared strange to me.

Each family has a right to appoint one of its chiefs to be an assistant to the principal chief, who watches over the interest of his family, and without whose consent nothing of a public nature can be carried into execution. These are generally chosen for their ability in speaking; and such only are permitted to make orations in their councils and general assemblies.

In this body, with the hereditary chief at its head, the supreme authority appears to be lodged; as by its determination every transaction relative to their hunting, to their making war or peace, and to all their public concerns is regulated. Next to these, the body of warriors, which comprehends all that are able to bear arms, hold their rank. This division has sometimes at its head the chief of the nation, if he has signalized himself by any renowned action, if not, some chief that has rendered himself famous.

In their councils, which are held by the foregoing members, every affair of consequence is debated, and no enterprize of the least moment undertaken, unless it there meets with the general approbation of the chiefs. They commonly assemble in a hut or tent appropriated to this purpose, and being seated in a circle on the ground, the eldest chief rises and makes a speech; when he has concluded, another gets up, and thus they all speak if necessary by turns.

On this occasion their language is nervous, and their manner of expression emphatical. Their style is adorned with images, comparisons, and

strong metaphors, and is equal in allegories to that of any of the eastern nations. In all their set speeches they express themselves with much vehemence, but in common discourse according to our usual method of speech.

The young men are suffered to be present at the councils, though they are not allowed to make a speech till they are regularly admitted; they however listen with great attention, and to show that they both understand, and approve of the resolutions taken by the assembled chiefs, they frequently exclaim, "That is right." "That is good."

The customary mode among all ranks of expressing their assent, and which they repeat at the end of almost every period; is by uttering a kind of forcible aspiration, which sounds like an union of the letters OAH.

Dancing is a favourite exercise among the Indians; they never meet on any public occasion, but this makes a part of the entertainment; and when they are not engaged in war or hunting, the youth of both sexes amuse themselves in this manner every evening.

They always dance, as I have just observed, at their feasts. In these as well as all other dances, every man rises in his turn, and moves about with great freedom and boldness; singing as he does so, the exploits of his ancestors. During this, the company, who are seated on the ground in a circle round the dancer, join with him in making the cadence, by an odd tone, which they utter all



together, and which sounds, "Heh, heh, heh." These notes, if they might be so termed, are articulated with a harsh accent, and strained out with the utmost force of their lungs; so that one would imagine their strength must be soon exhausted by it; instead of which, they repeat it with the same violence during the whole of their entertainment.

The women, particularly those of the western nations, dance very gracefully. They carry themselves erect, and with their arms hanging down close to their sides, move first a few yards to the right, and then back again to the left. This movement they perform without taking any steps as an American would do, but with their feet conjoined, moving by turns their toes and heels. In this manner they glide with great agility to a certain distance and then return; and let those who join in the dance be ever so numerous, they keep time so exactly with each other that no interruption ensues. During this, at stated periods, they mingle their shrill voices, with the hoarser ones of the men, who sit around (for it is to be observed that the sexes never intermix in the same dance) which, with the music of the drums and chichicoes, make an agreeable harmony.

The Indians have several kinds of dances, which they use on different occasions, as the pipe or calumet dance, the war dance, the marriage dance, and the dance of the sacrifice. The movements in every one of these are dissimilar; but it is almost

impossible to convey any idea of the points in which they are unlike.

Different nations likewise vary in their manner of dancing. The Chipaway throw themselves into a greater variety of attitudes than any other people; sometimes they hold their heads erect, at others they bend them almost to the ground; then recline on one side, and immediately after on the other. Others carry themselves more upright, step firmer, and move more gracefully; but they all accompany their dances with the disagreeable noise just mentioned.

The pipe dance is the principal, and the most pleasing to a spectator of any of them, being the least frantic, and the movements of it most graceful. It is but on particular occasions that it is used; as when ambassadors from an enemy arrive to treat of peace, or when strangers of eminence pass through their territories.

The war dance, which they use both before they set out on their war parties, and on their return from them, strikes terror into strangers. It is performed like the others, amidst a circle of the warriors; a chief generally begins it, who moves from the right to the left singing at the same time both his own exploits, and those of his ancestors. When he has concluded his account of any memorable action, he gives a violent blow with his war club, against a post that is fixed in the ground, near the centre of the assembly, for this purpose.

Every one dances in his turn, and recapitulates the wonderful deeds of his family, till they all at last join in the dance. Then it becomes truly alarming to any stranger that happens to be among them, as they throw themselves into every horrible and terrifying posture that can be imagined, rehearsing at the same time the parts they expect to act against their enemies in the field. During this they hold their sharp knives in their hands, with which, as they whirl about, they are every moment in danger of cutting each other's throats; and did they not shun the threatened mischief with inconceivable dexterity, it could not be avoided. By these motions they intend to represent the manner in which they kill, scalp, and take their prisoners. To heighten the scene, they set up the same hideous yells, cries, and war-whoops they use in time of action; so that it is impossible to consider them in any other light than as an assembly of demons.

After some hours spent in dancing the feast begins; the dishes being brought near me, I perceived that they consisted of dog's flesh; and I was informed that at all their public grand feasts they never use any other kind of food.

In this custom of eating dog's flesh on particular occasions, they resemble the inhabitants of some of the countries that lie on the north-east borders of Asia. The author of the account of Kam-schatka, published by order of the Empress of Russia, informs us, that the people inhabiting Koreka, a country north of Kamschatka, who wan-

der about in herds like the Arabs, when they pay their worship to the evil being, kill a rein deer or a dog, the flesh of which they eat, and leave the head and tongue sticking on a pole with the front towards the east. Also, that when they are afraid of any infectious distemper, they kill a dog, and winding the guts about two poles, pass between them. These customs, in which they are nearly imitated by the Indians, seem to add strength to my supposition, that America was first peopled from this quarter.

"I know not," says a traveller among them, "under what class of dances to rank that performed by the Indians who came to my tent when I landed near Lake Pepin, on the banks of the Mississippi. When I looked out, as I there mentioned, I saw about twenty naked young Indians, the most perfect in their shape, and by far the handsomest of any I had ever seen, coming towards me, and dancing as they approached, to the music of their drums. At every ten or twelve yards they halted, and set up their yells and cries.

"When they reached my tent, I asked them to come in; which, without deigning to make me any answer, they did. As I observed that they were painted red and black, as they usually are when they go against an enemy, and perceived that some parts of the war dance were intermixed with their other movements, I doubted not but they were set on by the inimical chief who had refused my salutation; I therefore determined to

sell my life as dear as possible. To this purpose, I received them sitting on my chest with my gun, and pistols beside me, and ordered my men to keep a watchful eye on them, and to be also upon their guard.

“The Indians being entered, they continued their dance alternately; singing at the same time of their heroic exploits, and the superiority of their race over every other people. To enforce their language, though it was uncommonly nervous and expressive, and such as would of itself have carried terror to the firmest heart; at the end of every period they struck their war clubs against the poles of my tent with such violence, that I expected every moment it would have tumbled upon us. As each of them, in dancing round, passed by me, they placed their right hand above their eyes, and coming close to me, looked steadily in my face, which I could not construe into a token of friendship. My men gave themselves up for lost, and I acknowledge, for my own part, that I never found my apprehensions more tumultuous on any occasion.

“When they had nearly ended their dance, I presented to them the pipe of peace, but they would not receive it. I then, as my last resource, thought I would try what presents would do; accordingly I took from my chest some ribbons and trinkets, which I laid before them. These seemed to stagger their resolutions, and to avert in some degree their anger; for after holding a consultation together, they sat down on the

ground, which I considered as a favourable omen.

“ Thus it proved, for in a short time they received the pipe of peace, and lighting it, first presented it to me, and then smoked with it themselves. Soon after they took up the presents, which had hitherto lain neglected, and appearing to be greatly pleased with them, departed in a friendly manner. And never did I receive greater pleasure than at getting rid of such formidable guests.

“ It never was in my power to gain a thorough knowledge of the designs of my visitors. I had sufficient reason to conclude that they were hostile, and that their visit, at so late an hour, was made through the instigation of the Grand Sautor; but I was afterwards informed that it might be intended as a compliment which they usually pay to the chiefs of every other nation who happen to fall in with them, and that the circumstances in their conduct which had appeared so suspicious to me, were merely the effects of their vanity, and designed to impress on the minds of those whom they thus visited, an elevated opinion of their valour and prowess. In the morning before I continued my route, several of their wives brought me a present of some sugar, for whom I found a few more ribbons.

“ The dance of the sacrifice is not so denominated from their offering up at the same time a sacrifice to any good or evil spirit, but is a dance to which the Naudowessies give that title, from being used when any public fortunate circumstance be-

fals them. Whilst I resided among them, a fine large deer accidentally strayed into the middle of their encampment, which they soon destroyed. As this happened just at the new moon, they esteemed it a lucky omen; and having roasted it whole, every one in the camp partook of it. After their feast, they all joined in a dance, which they termed, from its being somewhat of a religious nature, a dance of the sacrifice.\*

*Hunting* is the principal occupation of the Indians; they are trained to it from their youth, and it is an exercise which is esteemed no less honourable than necessary towards their subsistence. A dexterous and resolute hunter is held in nearly as great estimation by them as a distinguished warrior. Scarcely any device, which the ingenuity of man has discovered, for ensnaring or destroying those animals that supply them with food, or whose skins are valuable, is unknown to them.

Whilst they are engaged in this exercise, they shake off the indolence peculiar to their nature, and become active, persevering, and indefatigable. They are equally sagacious in finding their prey, and in the means they use to destroy it. They discern the footsteps of the beasts they are in pursuit of, although they are imperceptible to every other eye, and can follow them with certainty through the pathless forest.

The beasts that the Indians hunt, both for their

\* See Dr. Hubbard's compilation of Indian History.

flesh, on which they subsist, and for their skins, which serve them either for apparel, or to barter with Europeans for necessaries, are the buffalo, elk, deer, moose, cariboo, bear, beaver, otter, martin, &c. I defer giving a description of these animals here, and shall only, at present, treat of the manner of hunting them.

The route they shall take for this purpose, and the parties that shall go on the different expeditions, are fixed in their general councils, which are held some time in the summer, when all the operations for the ensuing winter are settled. The chief warrior, whose province it is to regulate their proceedings on this occasion, with great solemnity issues out an invitation to those who choose to attend him; for the Indians, as before observed, acknowledge no superiority, nor have they any idea of compulsion; and every one that accepts the invitation, prepares himself by fasting during several days.

The Indians do not fast as some other nations do, on the richest and most luxurious food, but totally abstain from every kind, either of victuals or drink; and such is their patience and resolution, that the most extreme thirst could not induce them to taste a drop of water; yet amidst this severe abstinence they appear cheerful and happy.

The reasons they give for thus fasting, are, that it enables them freely to dream, in which dreams they are informed where they shall find the greatest plenty of game; also that it averts the dis-



pleasure of the evil spirits, and induces them to be propitious. They also on these occasions blacken those parts of their bodies that are uncovered.

The fast being ended, and the place of hunting made known, the chief, who is to conduct them, gives a grand feast to those who are to form the different parties; of which none of them dare to partake till they have bathed. At this feast, notwithstanding they have fasted so long, they eat with great moderation; and the chief who presides employs himself in rehearsing the feats of those who have been most successful in the business they are about to enter upon. They soon after set out on the march towards the place appointed, painted or rather bedaubed with black, amidst the acclamations of all the people.

It is impossible to describe their agility or perseverance, whilst they are in pursuit of their prey; neither thickets, ditches, torrents, pools, nor rivers stop them; they always go straight forward in the most direct line they possibly can, and there are few of the savage inhabitants of the woods that they cannot overtake.

When they hunt for bears, they endeavour to find out their retreats; for during the winter, these animals conceal themselves in the hollow trunks of trees, or make themselves holes in the ground, where they continue without food, whilst the severe weather lasts.

When the Indians think they have arrived at a place where these animals usually haunt, they form

themselves into a circle according to their number, and moving onward, endeavour, as they advance towards the centre, to discover the retreats of their prey. By this means, if any lie in the intermediate space, they are sure of arousing and bringing them down, either with their bows or their guns. The bears will take to flight at sight of a man or a dog, and will only make resistance when they are extremely hungry, or after they are wounded.

The Indian method of hunting the buffalo is, by forming a circle or a square, nearly in the same manner as when they search for the bear. Having taken their different stations, they set the grass, which at this time is rank and dry, on fire, and these animals, who are extremely fearful of that element, flying with precipitation before it, great numbers are hemmed in a small compass, and scarcely a single one escapes.

They have different ways of hunting the elk, the deer, and the cariboo. Sometimes they seek them out in the woods, to which they retire during the severity of the cold, where they are easily shot from behind the trees. In the more northern climates they take the advantage of the weather to destroy the elk; when the sun has just strength enough to melt the snow, and the frost in the night forms a kind of crust on the surface, this animal being heavy, breaks it with his forked hoofs, and with difficulty extricates himself from it: at this time, therefore, he is soon overtaken and destroyed.

Some nations have a method of hunting these animals which is more easily executed, and free from danger. The hunting party divides into two bands, and choosing a spot near the borders of some river, one party embarks on board their canoes, whilst the other, forming themselves into a semicircle on the land, the flanks of which reach the shore, let loose their dogs, and by this means rouse all the game that lies within these bounds; they then drive them towards the river, into which they no sooner enter, than the greatest part of them are immediately dispatched by those who remain in the canoes.

Both the elk and buffalo are very furious when they are wounded, and will return fiercely on their pursuers, and trample them under their feet, if the hunter finds no means to complete their destruction, or does not seek for security in flight to some adjacent tree; by this method they are frequently avoided, and so tired with the pursuit, that they voluntarily give it over.

But the hunting in which the Indians, particularly those who inhabit the northern parts, chiefly employ themselves, and from which they reap the greatest advantage, is that of the beaver. The season for this lasts the whole of the winter, from November to April; during which time the fur of these animals is in the greatest perfection. A description of this extraordinary animal, the construction of their huts, and the regulations of their almost rational community, I shall give in another place.

The hunters make use of several methods to destroy them. Those generally practised, are either taking them in snares, cutting through the ice, or opening their causeways.

As the eyes of these animals are very quick, and their hearing exceedingly acute, great precaution is necessary in approaching their bodies; for as they seldom go far from the water, and their houses are always built close to the side of some large river or lake, or dams of their own construction, upon the least alarm they hasten to the deepest part of the water, and dive immediately to the bottom; as they do this they make a great noise by beating the water with their tails, on purpose to put the whole fraternity on their guard.

They are taken with snares, in the following manner:—though the beavers usually lay up a sufficient store of provision to serve for their subsistence during the winter, from time to time they make excursions to the neighbouring woods, to procure further supplies.

The hunters having found out their haunts, place a trap in their way, baited with small pieces of bark, or young shoots of trees, which the beaver has no sooner laid hold of, than a large log of wood falls upon him and breaks his back; his enemies, who are upon the watch, soon appear, and instantly dispatch the helpless animal.

At other times, when the ice on the rivers and lakes is about half a foot thick, they make an opening through it with their hatchets, to which the

beavers will soon hasten, on being disturbed at their houses, for a supply of fresh air. As their breath occasions a considerable motion in the water, the hunter has sufficient notice of their approach, and methods are easily taken for knocking them on the head the moment they appear above the surface.

When the houses of the beavers happen to be near a rivulet, they are more easily destroyed: the hunters then cut the ice, and spreading a net under it, break down the cabins of the beavers, who never fail to make towards the deepest part, where they are entangled and taken. But they must not be suffered to remain there long, as they would soon extricate themselves with their teeth, which are well known to be excessively sharp and strong.

The Indians take great care to hinder their dogs from touching the bones of the beavers. The reasons they give for these precautions, are, first, that the bones are so excessively hard, that they spoil the teeth of the dogs; and secondly, that they are apprehensive they shall so exasperate the spirits of the beavers by this permission, as to render the next hunting season unsuccessful.

When the Indians destroy buffaloes, elks, deer, &c. they generally divide the flesh of such as they have taken among the tribe to which they belong. But in hunting the beaver a few families usually unite, and divide the spoil between them. Indeed, in the first instance they generally pay some at-

tention in the division to their own families; but no jealousies or murmurings are ever known to arise on account of any apparent partiality.

Among the Naudowessies, if a person shoots a deer, buffalo, &c. and it runs a considerable distance before it drops, where a person belonging to another tribe, being nearer, first sticks a knife into it, the game is considered as the property of the latter, notwithstanding it had been mortally wounded by the former. Though this custom appears to be arbitrary and unjust, yet that people cheerfully submit to it. This decision is, however, very different from that practised by the Indians on the back of the colonies, where the first person that hits is entitled to the best share.

The Indians begin to bear arms at the age of fifteen, and lay them aside when they arrive at the age of sixty. Some nations to the southward, I have been informed, do not continue their military exertions after they are fifty.

In every band or nation there is a select number who are styled the warriors, and who are always ready to act either offensively or defensively, as occasion requires. These are well armed, bearing the weapons commonly used among them, which vary according to the situation of their countries. Some make use of tomahawks, knives, and fire-arms; but those who have not an opportunity of purchasing these kinds of weapons, use bows and arrows, and also the Casse Tete, or War Club.

The Indians that inhabit still further to the westward, a country which extends to the South Sea, use in fight a warlike instrument that is very uncommon. Having great plenty of horses, they always attack their enemies on horseback, and encumber themselves with no other weapon, than a stone of a middling size, curiously wrought, which they fasten by a string, about a yard and a half long, to their right arms, a little above the elbow. These stones they conveniently carry in their hands, till they reach their enemies, and then swinging them with great dexterity, as they ride full speed, never fail of doing execution. The country which these tribes possess, abounding with large extensive plains, those who attack them seldom return, as the swiftness of the horses on which they are mounted, enables them to overtake even the fleetest of their invaders.

I was informed, that unless they found morasses or thickets, to which they could retire, they were sure of being cut off; to prevent this they always took care whenever they made an onset, to do it near such retreats as are impassable for cavalry, having then a great advantage over their enemies, whose weapons would not there reach them.

Some nations make use of a javelin, pointed with bone, worked into different forms; but the Indian weapons in general are bows and arrows, and the short club already mentioned. The latter is made of a very hard wood, and the head of it fashioned round like a ball, about three inches and a half diameter; in this rotund part is fixed an

edge resembling that of a tomahawk, either of steel or flint, whichever they can procure.

The dagger is peculiar to some nations, and of ancient construction; but they can give no account how long it has been in use among them. It was originally made of flint or bone, but since they have had communication with the European traders, they have formed it of steel. The length is about ten inches, and that part close to the handle nearly three inches broad. Its edges are keen, and it gradually tapers towards a point. They wear it in a sheath made of deer's leather, neatly ornamented with porcupine quills; and it is usually hung by a string, decorated in the same manner, which reaches as low as the breast. This curious weapon is worn by a few of the principal chiefs alone, and considered both as a useful instrument, and an ornamental badge of superiority.

I observed among them a few targets, or shields, made of raw buffalo hides, and in the form of those used by the ancients: but as the number of these was small, and I could gain no intelligence of the æra in which they first were introduced among them, I suppose those I saw had descended from father to son, for many generations.

The reasons the Indians give for making war against one another, are much the same as those urged by more civilized nations for disturbing the tranquillity of their neighbours. The pleas of the former are, however, in general more rational and



Just, that such as are brought by Europeans in vindication of their proceedings.

The extension of empire is seldom a motive with these people to invade, and to commit depredations on the territories of those who happen to dwell near them. To secure the rights of hunting within particular limits, to maintain the liberty of passing through their accustomed tracks, and to guard those lands which they consider from a long tenure as their own, against any infringement, are the general causes of those dissensions that so often break out between the Indian nations, and which are carried on with so much animosity.

Though strangers to the idea of separate property, yet the most uncultivated among them are well acquainted with the rights of their community to the domains they possess, and oppose with vigour every encroachment on them.

Notwithstanding it is generally supposed that from their territories being so extensive, the boundaries of them cannot be ascertained, yet I am well assured that the limits of each nation in the interior parts are laid down in their rude plans with great precision. By their's, as I have before observed, was I enabled to regulate my own; and after the most exact observations and inquiries I found but a very few instances in which they erred.

But interest is not either the most frequent or most powerful incentive to their making war on each other. The passion of revenge, which is the distinguishing characteristic of these people,

is the most general motive. Injuries are felt by them with exquisite sensibility, and vengeance pursued with unremitting ardour. To this may be added, that natural excitation which every Indian is sensible of, as soon as he approaches the age of manhood, to give proof of his valour and prowess.

As they are early possessed with a notion that war ought to be the chief business of their lives, that there is nothing more desirable than the reputation of being a great warrior, and that the scalps of their enemies, or a number of prisoners, are alone to be esteemed valuable, it is not to be wondered at, that the young Indians are continually restless and uneasy if their ardour is repressed, and they are kept in a state of inactivity. Either of these propensities, the desire of revenge or the gratification of an impulse, that by degrees become habitual to them, is sufficient, frequently, to induce them to commit hostilities on some of the neighbouring nations.

When the chiefs find any occasion for making war, they endeavour to arouse their prejudices, and by that means soon excite their warriors to take arms. For this purpose they make use of their martial eloquence, nearly in the following words, which never fail of proving effectual: "The bones of our deceased countrymen lie uncovered, they call out to us to revenge their wrongs, and we must satisfy their request. Their spirits cry out against us. They must be appeased. The genii, who are the guardians of our honour, inspire

us with a resolution to seek the enemies of our murdered brothers. Let us go and devour those by whom they were slain. Sit here no longer inactive, give way to the impulse of your natural valour, anoint your hair, paint your faces, fill your quivers, cause the forest to resound with your songs, console the spirits of the dead, and tell them they shall be revenged."

Animated by these exhortations, the warriors snatch their arms in a transport of fury, sing the songs of war, and burn with impatience to imbrue their hands in the blood of their enemies.

Sometimes private chiefs assemble small parties and make excursions against those with whom they are at war, or such as have injured them. A single warrior, prompted by revenge or a desire to show his prowess, will march unattended for several hundred miles, to surprise and cut off a straggling party.

These irregular sallies, however, are not always approved of by the elder chiefs, though they are often obliged to connive at them.

But when a war is national, and undertaken by the community, their deliberations are formal and slow. The elders assemble in council, to which all the head warriors and young men are admitted, where they deliver their opinions in solemn speeches, weighing with maturity the nature of the enterprise they are about to engage in, and balancing with great sagacity the advantages or inconveniences that will arise from it.

Their priests are also consulted on the subject,

and even, sometimes, the advice of the most intelligent of their women is asked.

If the determination be for war, they prepare for it with much ceremony.

The chief warrior of a nation does not on all occasions head the war party himself, he frequently deposes a warrior of whose valour and prudence he has a good opinion. The person thus fixed on being first bedaubed with black, observes a fast of several days, during which he invokes the Great Spirit, or deprecates the anger of the evil ones, holding, whilst it lasts, no converse with any of his tribe.

He is particularly careful at the same time to observe his dreams, for on these do they suppose their success will in a great measure depend; and from the firm persuasion every Indian, actuated by his own presumptuous thoughts, is impressed with, that he shall march forth to certain victory, these are generally favourable to his wishes.

After he has fasted as long as custom prescribes, he assembles the warriors, and holding a belt of wampum in his hand, thus addresses them:

“Brothers! by the inspiration of the Great Spirit I now speak unto you, and by him am I prompted to carry into execution the intentions which I am about to disclose to you. The blood of our deceased brothers is not yet wiped away; their bodies are not yet covered, and I am going to perform this duty to them.”

Having then made known all the motives that induced him to take up arms against the nation

with whom they are to engage, he thus proceeds :  
“I have therefore resolved to march through the warpath to surprise them. We will eat their flesh, and drink their blood ; we will take scalps, and make prisoners ; and should we perish in this glorious enterprise we shall not be for ever hidden in the dust, for this belt shall be a recompense to him who buries the dead.” Having said this he lays the belt on the ground, and he who takes it up declares himself his lieutenant, and is considered as the second in command ; this, however, is only done by some distinguished warrior who has a right, by the number of his scalps, to the post.

Though the Indians thus assert that they will eat the flesh and drink the blood of their enemies, the threat is only to be considered as a figurative expression. Notwithstanding they sometimes devour the hearts of those they slay, and drink their blood, by way of bravado, or to gratify in a more complete manner their revenge.

The chief is now washed from his sable covering, anointed with bear's fat, and painted with their red paint, in such figures as will make him appear most terrible to his enemies. He then sings the war song, and enumerates his warlike actions. Having done this he fixes his eyes on the sun, and pays his adoration to the Great Spirit, in which he is accompanied by all the warriors.

This ceremony is followed with dances, such as I have before described ; and the whole concludes with a feast which usually consists of dog's flesh.

This feast is held in the hut or tent of the chief warrior, to which all those who intend to accompany him in his expedition send their dishes to be filled; and during the feast, notwithstanding he has fasted so long, he sits composedly with his pipe in his mouth, and recounts the valourous deeds of his family.

As the hopes of having their wounds, should they receive any, properly treated and expeditiously cured, must be some additional inducement to the warriors to expose themselves more freely to danger, the priests, who are also their doctors, prepare such medicines as will prove efficacious. With great ceremony they carry various roots and plants, and pretend that they impart to them the power of healing.

Notwithstanding this superstitious method of proceeding, it is very certain that they have acquired a knowledge of many plants and herbs that are of a medicinal quality, and which they know how to use with great skill.

From the time the resolution of engaging in war is taken, to the departure of the warriors, the nights are spent in festivity, and their days in making the needful preparations.

If it is thought necessary by the nation going to war, to solicit the alliance of any neighbouring tribe, they fix upon one of their chiefs, who speaks the language of that people well, and who is a good orator, and send to them by him a belt of wampum, on which is specified the purport of the

embassy in figures that every nation is well acquainted with. At the same time he carries with him a hatchet painted red.

As soon as he reaches the camp or village to which he is destined, he acquaints the chief of the tribe with the general tenor of his commission, who immediately assembles a council, to which the ambassador is invited. There having laid the hatchet on the ground he holds the belt in his hand, and enters more minutely into the occasion of his embassy. In his speech he invites them to take up the hatchet, and as soon as he has finished speaking delivers the belt.

If his hearers are inclined to become auxiliaries to his nation, a chief steps forward and takes up the hatchet, and they immediately espouse with spirit the cause they have thus engaged to support. But if on this application neither the belt nor hatchet are accepted, the emissary concludes that the people whose assistance he solicits have already entered into an alliance with the foes of his nation, and returns with speed to inform his countrymen of his ill success.

The manner in which the Indians declare war against each other, is by sending a slave with a hatchet, the handle of which is painted red, to the nation which they intend to break with; and the messenger, notwithstanding the danger to which he is exposed from the sudden fury of those whom he thus sets at defiance, executes his commission with great fidelity.

Sometimes this token of defiance has such an in-

stantaneous effect on those to whom it is presented, that in the first transports of their fury a small party will issue forth, without waiting for the permission of the elder chiefs, and slaying the first of the offending nation they meet, cut open the body, and stick a hatchet of the same kind as that they just received, into the heart of their slaughtered foe. Among the more remote tribes this is done with an arrow or spear, the end of which is painted red. And the more to exasperate, they dismember the body to show that they esteem them not as men, but as old women.

The Indians seldom take the field in large bodies, as such numbers would require a greater degree of industry to provide for their subsistence, during their tedious marches through dreary forests, or long voyages over lakes and rivers, than they would care to bestow.

Their armies are never encumbered with baggage or military stores. Each warrior, besides his weapons, carries with him only a mat, and whilst at a distance from the frontiers of the enemy supports himself with the game he kills or the fish he catches.

When they pass through a country where they have no apprehensions of meeting with an enemy, they use very little precaution; sometimes there are scarcely a dozen warriors left together, the rest being in pursuit of their game; but though they should have roved to a very considerable distance from the warpath, they are sure to arrive at the place of rendezvous by the hour appointed.



They always pitch their tents long before sunset ; and being naturally presumptuous, take very little care to guard against a surprise. They place great confidence in their Manitous, or household gods, which they always carry with them ; and being persuaded that they take upon them the office of centinels, they sleep very securely under their protection.

These Manitous, as they are called by some nations, but which are termed Wakons, that is, spirits, by the Naudowessies, are nothing more than the otter and martin skins I have already described, for which, however, they have a great veneration.

After they have entered the enemy's country, no people can be more cautious and circumspect ; fires are no longer lighted, no more shouting is heard, nor the game any longer pursued. They are not even permitted to speak ; but must convey whatever they have to impart to each other, by signs and motions.

They now proceed wholly by stratagem and ambuscade. Having discovered their enemies, they send to reconnoitre them ; and a council is immediately held, during which they speak only in whispers, to consider of the intelligence imparted by those who were sent out.

The attack is generally made just before day break, at which period they suppose their foes to be in the soundest sleep. Throughout the whole of the preceding night they will lie flat upon their faces, without stirring ; and make their approaches

in the same posture, creeping upon their hands and feet till they are got within bow shot of those they have destined to destruction. On a signal given by the chief warrior, to which the whole body makes answer by the most hideous yells, they all start up, and discharging their arrows in the same instant, without giving their adversaries time to recover from the confusion into which they are thrown, pour in upon them with their war clubs or tomahawks.

The Indians think there is little glory to be acquired from attacking their enemies openly in the field ; their greatest pride is to surprise and destroy. They seldom engage with a manifest appearance of disadvantage. If they find the enemy on their guard, too strongly entrenched, or superior in numbers, they retire, provided there is an opportunity of doing so. And they esteem it the greatest qualification of a chief warrior, to be able to manage an attack, so as to destroy as many of the enemy as possible, at the expense of a few men.

When the Indians succeed in their silent approaches and are able to force the camp which they attack, a scene of horror that exceeds description ensues. The savage fierceness of the conquerors, and the desperation of the conquered, who well know what they have to expect should they fall alive into the hands of their assailants, occasion the most extraordinary exertions on both sides. The figure of the combatants all besmeared with black and red paint, and covered with the blood

of the slain, their horrid yells and ungovernable fury, are not to be conceived by those who have never seen them. Though the Indians are negligent in guarding against surprise, they are alert and dexterous in surprising their enemies. To their caution and perseverance in stealing on the party they design to attack, they add that admirable talent, or rather instinctive qualification I have already described, of tracing out those they are in pursuit of. On the smoothest grass, on the hardest earth, and even on the very stones, will they discover the traces of an enemy, and by the shape of the footsteps, and the distance between the prints, distinguish not only whether it is a man or woman who has passed that way, but even the nation to which they belong. However incredible this might appear, yet, from the many proofs I received, whilst among them, of their amazing sagacity in this point, I see no reason to discredit even these extraordinary exertions of it.

When they have overcome an enemy, and victory is no longer doubtful, the conquerors first dispatch all such as they think they shall not be able to carry off without great trouble, and then endeavour to take as many prisoners as possible; after this they return to scalp those who are either dead, or too much wounded to be taken with them.

At this business they are exceedingly expert. They seize the head of the disabled or dead enemy, and placing one of their feet on the neck, twist their left hand in the hair; by this means, having

extended the skin that covers the top of the head, they draw out their scalping knives, which are always kept in good order for this cruel purpose, and with a few dexterous strokes take off the part that is termed the scalp. They are so expeditious in doing this, that the whole time required scarcely exceeds a minute. These they preserve as monuments of their prowess, and at the same time as proofs of the vengeance they have inflicted on their enemies.

If two Indians seize in the same instant a prisoner, and seem to have an equal claim, the contest between them is soon decided; for to put a speedy end to any dispute that might arise, the person that is apprehensive he shall lose his expected reward, immediately has recourse to his tomahawk, or war club, and knocks on the head the unhappy cause of their contention.

Having completed their purposes, and made as much havoc as possible, they immediately retire towards their own country, with the spoil they have acquired, for fear of being pursued.

Should this be the case, they make use of many stratagems to elude the searches of their pursuers. They sometimes scatter leaves, sand, or dust over the prints of their feet; sometimes tread in each other's footsteps; and sometimes lift their feet so high, and tread so lightly, as not to make any impression on the ground. But if they find all these precautions unavailing, and that they are near being overtaken, they first dispatch and scalp their prisoners, and then dividing, each endeavours to

regain his native country by a different route. This prevents all farther pursuit; for their pursuers now despairing, either of gratifying their revenge, or of releasing those of their friends who were made captives, return home.

If the successful party is so lucky as to make good their retreat unmolested, they hasten with the greatest expedition to reach a country where they may be perfectly secure; and that their wounded companions may not retard their flight, they carry them by turns in litters, or, if it is in the winter season, draw them on sledges.

The prisoners, during their march, are guarded with the greatest care. During the day, if the journey is over land, they are always held by some of the victorious party; if by water, they are fastened to the canoe. In the night time they are stretched along the ground quite naked, with their legs, arms, and neck fastened to hooks fixed in the ground. Besides this, cords are tied to their arms or legs, which are held by an Indian, who instantly awakes at the least motion of them.

During their march they oblige their prisoners to sing their death song, which generally consists of these or similar sentences: "I am going to die, I am about to suffer: but I will bear the severest tortures my enemies can inflict, with becoming fortitude. I will die like a brave man, and I shall then go to join the chiefs that have suffered on the same account." These songs are continued with necessary intervals, until they reach the village or camp to which they are going.

When the warriors are arrived within hearing they set up different cries, which communicate to their friends a general history of the success of the expedition. The number of the death cries they give, declare how many of their own party are lost; the number of war-whoops, the number of prisoners they have taken.

It is difficult to describe these cries, but the best idea I can convey of them is, that the former consists of the sounds whoo, whoo, whoop, continued in a long shrill tone, nearly till the breath is exhausted, and then broken off with a sudden elevation of the voice. The latter is a loud cry, of much the same kind, which is modulated into notes by the hand being placed before the mouth. Both of them might be heard to a very considerable distance.

Whilst these are uttering, the persons to whom they are designed to convey the intelligence, continue motionless and all attention. When this ceremony is performed, the whole village issue out to learn the particulars of the relation they have just heard in general terms; and accordingly, as the news proves mournful, or the contrary, they answer by so many acclamations or cries of lamentation.

Being by this time arrived at the village or camp, the women and children arm themselves with sticks and bludgeons, and form themselves into two ranks, through which the prisoners are obliged to pass. The treatment they undergo before they reach the extremity of the line, is very

severe. Sometimes they are so beaten over the head and face, as to have scarcely any remains of life ; and happy would it be for them if by this usage an end was put to their wretched beings. But their tormentors take care that none of the blows they give prove mortal, as they wish to reserve the miserable sufferers for more severe inflictions.

After having undergone this introductory discipline, they are bound hand and foot, whilst the chiefs hold a council in which their fate is determined. Those who are decreed to be put to death by the usual torments, are delivered to the chief of the warriors ; such as are to be spared, are given into the hands of the chief of the nation : so that in a short time all the prisoners may be assured of their fate, as the sentence now pronounced is irrevocable. The former they term being consigned to the house of death, the latter to the house of grace.

Such captives as are pretty far advanced in life, and have acquired great honour by their warlike deeds, always atone for the blood they have spilt, by the tortures of fire. Their success in war is readily known by the blue marks upon their breasts and arms, which are as legible to the Indians as letters are to Americans.

The manner in which these hieroglyphics are made, is by breaking the skin with the teeth of fish, or sharpened flints, dipped in a kind of ink, made of the soot of pitch pine. Like those of the ancient Picts of Britain, these are esteemed ornamental ; and at the same time they serve as regis-

ters of the heroic actions of the warrior, who thus bears about him indelible marks of his valour.

The prisoners destined to death are soon led to the place of execution, which is generally in the centre of the camp or village; where, being stript, and every part of their bodies blackened, the skin of a crow or raven is fixed on their heads. They are then bound to a stake, with faggots heaped around them, and obliged, for the last time, to sing their death song.

The warriors, for such only commonly suffer this punishment, now perform in a more prolix manner this sad solemnity. They recount with an audible voice all the brave actions they have performed, and pride themselves in the number of enemies they have killed. In this rehearsal they spare not even their tormentors, but strive by every provoking tale they can invent, to irritate and insult them. Sometimes this has the desired effect, and the sufferers are dispatched sooner than they otherwise would have been.

There are many other methods which the Indians employ to put their prisoners to death, but these are only occasional; that of burning is most generally used.

This method of tormenting their enemies is considered by the Indians as productive of more than one beneficial consequence. It satiates, in a greater degree, that diabolical lust of revenge, which is the predominant passion in the breast of every individual of every tribe, and it gives the growing warriors an early propensity to that cruelty and



thirst for blood, which is so necessary a qualification for such as would be thoroughly skilled in their savage art of war.

Notwithstanding these acts of severity exercised by the Indians towards those of their own species who fall into their hands, some tribes have been very remarkable for their moderation to such female prisoners, belonging to the English colonies, as have happened to be taken by them. Women of great beauty have frequently been carried off by them, and during a march of three or four hundred miles, through their retired forests, have lain by their sides without receiving any insult, and their chastity has remained inviolate. Instances have happened, where female captives, who have been pregnant at the time of their being taken, have found the pangs of child-birth come upon them in the midst of solitary woods, and savages their only companions; yet from these, savages as they were, have they received every assistance their situations would admit of, and been treated with a degree of delicacy and humanity they little expected.

Those prisoners that are consigned to the house of grace, and these are commonly the young men, women, and children, await the disposal of the chiefs, who, after the execution of such as are condemned to die, hold a council for this purpose.

A herald is sent round the village or camp, to give notice that such as have lost any relations in the late expedition, are desired to attend the distribution which is about to take place. Those wo-

men who have lost their sons or husbands, are generally satisfied in the first place; after these, such as have been deprived of friends of a more remote degree of consanguinity, or who choose to adopt some of the youth.

The division being made, which is done, as in other cases, without the least dispute, those who have received any share, lead them to their tents or huts; and having unbound them, wash and dress their wounds, if they happen to have received any; they then clothe them, and give the most comfortable and refreshing food their store will afford.

Whilst their new domestics are feeding, they endeavour to administer consolation to them; they tell them that as they are redeemed from death, they must now be cheerful and happy; and if they serve them well, without murmuring or repining, nothing shall be wanting to make them such atonement for the loss of their country and friends as circumstances will allow.

If any men are spared, they are commonly given to the widows that have lost their husbands by the hand of the enemy, should there be any such, to whom, if they happen to prove agreeable, they are soon married. But should the dame be otherwise engaged, the life of him who falls to her lot is in great danger; especially if she fancies that her late husband wants a slave in the country of spirits to which he is gone.

When this is the case, a number of young men take the devoted captive to some distance, and dispatch him without any ceremony. After he has

been spared by the council, they consider him of too little consequence to be entitled to the torments allotted to those who have been judged worthy of them.

The women are usually distributed to the men, from whom they do not fail of meeting with a favourable reception. The boys and girls are taken into the families of such as have need of them, and are considered as slaves; and it is not uncommon that they are sold in the same capacity to the American traders who come among them.

The Indians have no idea of moderating the ravages of war, by sparing their prisoners and entering into a negotiation with the band from whom they have been taken, for an exchange. All that are taken captive by both parties, are either put to death, adopted, or made slaves of. And so particular is every nation in this respect, that if any of their tribe, even a warrior, should be taken prisoner, and by chance be received into the house of grace, either as an adopted person or a slave, and should afterwards make his escape, they will by no means receive him, or acknowledge him as one of their band.

The condition of such as are adopted, differs not in any one instance from the children of the nation to which they now belong. They assume all the rights of those whose places they supply, and frequently make no difficulty of going in the war parties against their own countrymen. Should, however, any of those by chance make their escape, and be afterwards retaken, they are esteemed

as unnatural children, and ungrateful persons, who have deserted and made war upon their parents and benefactors, and are treated with uncommon severity.

That part of the prisoners which are considered as slaves, are generally distributed among the chiefs; who frequently make presents of some of them to the American governors of the out-posts, or to the superintendants of Indian affairs. I have been informed that the Jesuits and French missionaries first occasioned the introduction of these unhappy captives into the settlements, and who, by so doing, taught the Indians that they were valuable.

Their views indeed were laudable, as they imagined that by this method they should not only prevent much barbarity and bloodshed, but find the opportunities of spreading their religion among them increased. To this purpose they have encouraged the traders to purchase such slaves as they met with.

The good effects of this mode of proceeding, were not however equal to the expectations of these pious fathers. Instead of being the means of preventing cruelty and bloodshed, it only caused dissensions between the Indian nations to be carried on with a greater degree of violence, and with unremitted ardour. The prize they fought for being no longer revenge or fame, but the acquirement of spirituous liquors, for which their captives were to be exchanged, and of which almost every nation is immoderately fond, they sought for their

enemies with unwonted alacrity, and were constantly on the watch to surprize and carry them off.

It might still be said, that fewer of the captives are tormented and put to death, since these expectations of receiving so valuable a consideration for them have been excited than there usually had been; but it does not appear that their accustomed cruelty to the warriors they take, is in the least abated; their natural desire of vengeance must be gratified; they now only become more assiduous in securing a greater number of young prisoners, whilst those who are made captive in their defence, are tormented and put to death as before. And this, even in despite of the disgraceful estimation; for the Indians consider every conquered people as in a state of vassalage to their conquerors. After one nation has finally subdued another, and a conditional submission is agreed on, it is customary for the chiefs of the conquered, when they sit in council with their subduers, to wear petticoats, as an acknowledgement that they are in a state of subjection, and ought to be ranked among the women. Their partiality to the French has however taken too deep root for time itself to eradicate it.

The wars that are carried on between the Indian nations are in general hereditary, and continue from age to age with a few interruptions. If a peace becomes necessary, the principal care of both parties is to avoid the appearance of making the first advances.

When they treat with an enemy, relative to a suspension of hostilities, the chief who is commissioned to undertake the negotiation, if it is not brought about by the mediation of some neighbouring band, abates nothing of his natural haughtiness; even when the affairs of his country are in the worst situation, he makes no concessions, but endeavours to persuade his adversaries that it is their interest to put an end to the war.

Accidents sometimes contribute to bring about a peace between nations that otherwise could not be prevailed on to listen to terms of accommodation.

Sometimes the Indians grow tired of a war, which they have carried on against some neighbouring nation for many years without much success, and in this case they seek for mediators to begin a negotiation. These being obtained, the treaty is thus conducted:

A number of their own chiefs, joined by those who have accepted the friendly office, set out together for the enemy's country; such as are chosen for this purpose, are chiefs of the most extensive abilities, and of the greatest integrity. They bear before them the pipe of peace, which I need not inform my readers is of the same nature as a flag of truce among the Americans, and is treated with the greatest respect and veneration, even by the most barbarous nations. I never heard of an instance wherein the bearers of this sacred badge of friendship were ever treated disrespectfully, or its rights violated. The Indians believe that the

Great Spirit never suffers an infraction of this kind to go unpunished.

The pipe of peace, which is termed by them the calumet, for what reason I could never learn, is about four feet long. The bowl of it is made of red marble, and the stem of a light wood, curiously painted with hieroglyphics in various colours, and adorned with feathers, of the most beautiful birds; but it is not in my power to convey an idea of the various tints and pleasing ornaments of this much esteemed Indian implement.

Every nation has a different method of decorating these pipes, and they can tell at first sight to what band it belongs. It is used as an introduction to all treaties, and great ceremony attends the use of it on these occasions.

The assistant, or aid-de-camp, of the great warrior, when the chiefs are assembled and seated, fills it with tobacco mixed with herbs, taking care at the same time that no part of it touches the ground. When it is filled, he takes a coal that is thoroughly kindled, from a fire which is generally kept burning in the midst of the assembly, and places it on the tobacco.

As soon as it is sufficiently lighted, he throws off the coal. He then turns the stem of the pipe towards the heavens, after this towards the earth, and now holding it horizontally, moves himself round till he has completed a circle. By the first action he is supposed to present it to the Great Spirit, whose aid is thereby supplicated; by the second, to avert any malicious interposition of

the evil spirits; and by the third to gain the protection of the spirits inhabiting the air, the earth, and the waters. Having thus secured the favour of these invisible agents, in whose power they suppose it is either to forward or obstruct the issue of their present deliberations, he presents it to the hereditary chief, who having taken two or three whiffs, blows the smoke from his mouth, first towards heaven, and then around him upon the ground.

It is afterwards, put in the same manner into the mouths of the ambassadors or strangers, who observe the same ceremony, then to the chief of the warriors, and to all the other chiefs in turn, according to their gradation. During this time the person who executes this honourable office holds the pipe slightly in his hand, as if he feared to press the sacred instrument; nor does any one presume to touch it but with his lips.

When the chiefs who are entrusted with the commission for making peace, approach the town or camp to which they are going, they begin to sing and dance the songs and dances appropriated to this occasion. By this time the adverse party are apprized of their arrival, and, at the sight of the pipe of peace, divesting themselves of their wonted enmity, invite them to the habitation of the great chief, and furnish them with every conveniency during the negotiation.

A council is then held; and when the speeches and debates are ended, if no obstructions arise to put a stop to the treaty, the painted hatchet is



buried in the ground, as a memorial that all animosities between the contending nations have ceased, and a peace taken place. Among the ruder bands, such as have no communication with the Americans, a war, club painted, red is buried, instead of the hatchet.

A belt of wampum is also given on this occasion, which serves as a ratification of the peace, and records to the latest posterity, by the hieroglyphics into which the beads are formed, every stipulated article in the treaty.

These belts are made of shells found on the coasts of New England and Virginia, which are sawed out into beads of an oblong form, about a quarter of an inch long, and round like other beads. Being strung on leathern strings, and several of them sewed neatly together with fine sinewy threads, they compose what is termed a belt of wampum.

The shells are generally of two colours, some white and others violet; but the latter are more highly esteemed than the former. They are held in as much estimation by the Indians, as gold, silver, or precious stones are by the Americans.

The belts are composed of ten, twelve, or a greater number of strings, according to the importance of the affair in agitation, or the dignity of the person to whom it is presented. On more trifling occasions, strings of these beads are presented by the chiefs to each other, and frequently worn by them about their necks as a valuable ornament.

The Indians allow of polygamy, and persons of every rank indulge themselves in this point. The chiefs in particular have a seraglio, which consists of an uncertain number, usually from six to twelve or fourteen. The lower rank are permitted to take as many as there is a probability of their being able, with the children they may bear, to maintain. It is not uncommon for an Indian to marry two sisters; sometimes, if there happen to be more, the whole number; and notwithstanding this (as it appears to civilized nations) unnatural union, they all live in the greatest harmony.

The younger wives are submissive to the elder; and those who have no children, do such menial offices for those who are fertile, as causes their situation to differ but little from a state of servitude. However, they perform every injunction with the greatest cheerfulness, in hopes of gaining thereby the affections of their husbands, that they in their turn may have the happiness of becoming mothers, and be entitled to the respect attendant on that state.

It is not uncommon for an Indian, although he takes to himself so many wives, to live in a state of continence with some of them for several years. Such as are not so fortunate as to gain the favour of their husband, by their submissive and prudent behaviour, and by that means to share in his embraces, continue in their virgin state during the whole of their lives, except they happen to be presented by him to some stranger chief, whose abode among them will not admit of his entering

into a more lasting connection. In this case they submit to the injunction of their husband without murmuring, and are not displeased with the temporary union. But if at any time it is known that they take this liberty without first receiving his consent, they are punished in the same manner as if they had been guilty of adultery.

This custom is more prevalent among the nations which lie in the interior parts, than among those that are nearer the settlements, as the manners of the latter are rendered more conformable in some points to those of the Americans, by the intercourse they hold with them.

The Indian nations differ but little from each other in their marriage ceremonies, and less in the manner of their divorces. The tribes that inhabit the borders of Canada, make use of the following custom.

When a young Indian has fixed his inclinations on one of the other sex, he endeavours to gain her consent, and if he succeeds, it is never known that her parents obstruct their union. When every preliminary is agreed on, and the day appointed, the friends and acquaintance of both parties assemble at the house or tent of the oldest relation of the bridegroom, where a feast is prepared on the occasion.

The company who meet to assist at the festival are sometimes very numerous: they dance, they sing, and enter into every other diversion usually made use of on any of their public rejoicings.

When these are finished, all those who attended

merely out of ceremony depart, and the bridegroom and bride are left alone with three or four of the nearest and oldest relations of either side; those of the bridegroom being men, and those of the bride, women.

Presently the bride, attended by these few friends, having withdrawn herself for the purpose, appears at one of the doors of the house, and is led to the bridegroom, who stands ready to receive her. Having now taken their station, on a mat placed in the centre of the room, they lay hold of the extremities of a wand, about four feet long, by which they continue separated, whilst the old men pronounce some short harangues suitable to the occasion.

The married couple then make a public declaration of the love and regard they entertain for each other, and still holding the rod between them, dance and sing. When they have finished this part of the ceremony, they break the rod into as many pieces as there are witnesses present, who each take a piece and preserve it with great care.

The bride is then reconducted out of the door at which she entered, where her young companions wait to attend her to her father's house; there the bridegroom is obliged to seek her, and the marriage is consummated. Very often the wife remains at her father's house till she has a child, when she packs up her apparel, which is all the fortune she is generally possessed of, and accompanies her husband to his habitation.

When from any dislike a separation takes place, for they are seldom known to quarrel, they gene-

rally give their friends a few days notice of their intentions, and sometimes offer reasons to justify their conduct. The witnesses who were present at the marriage, meet on the day requested, at the house of the couple that are about to separate, and bringing with them the pieces of rod which they had received at their nuptials, throw them into the fire in the presence of all the parties.

This is the whole of the ceremony required, and the separation is carried on without any murmurings or ill will between the couple or their relations; and after a few months they are at liberty to marry again.

When a marriage is thus dissolved, the children which have been produced from it, are equally divided between them; and as children are esteemed a treasure by the Indians, if the number happens to be odd, the woman is allowed to take the better half.

Though this custom seems to encourage fickleness and frequent separations, yet there are many of the Indians who have but one wife, and enjoy with her a state of connubial happiness not to be exceeded in more refined societies. There are also not a few instances of women preserving an inviolable attachment to their husbands, except in the cases before mentioned, which are not considered as either a violation of their chastity or fidelity.

Although I have said that the Indian nations differ very little from each other in their marriage ceremonies, there are some exceptions. The Naudowessies have a singular method of celebrating

their marriages, which seems to bear no resemblance to those made use of by any other nation I passed through. When one of their young men has fixed on a young woman he approves of, he discovers his passion to her parents, who give him an invitation to come and live with them in their tent.

He accordingly accepts the offer, and by so doing engages to reside in it for a whole year, in the character of a menial servant. During this time he hunts, and brings all the game he kills to the family; by which means the father has an opportunity of seeing whether he is able to provide for the support of his daughter and the children that might be the consequence of their union. This however is only done whilst they are young men, and for their first wife, and not repeated like Jacob's servitude.

When this period is expired, the marriage is solemnized after the custom of the country, in the following manner: three or four of the oldest male relations of the bridegroom, and as many of the bride's, accompany the young couple from their respective tents, to an open part in the centre of the camp.

The chiefs and warriors being here assembled to receive them, a party of the latter are drawn up in two ranks on each side of the bride and bridegroom immediately on their arrival. Their principal chief then acquaints the whole assembly with the design of their meeting, and tells them that the couple before them, mentioning at the same time

their names, are come to avow publicly their intentions of living together as man and wife. He then asks the two young people alternately, whether they desire that the union might take place. Having declared with an audible voice that they do so, the warriors fix their arrows, and discharge them over the heads of the married pair; this done, the chief pronounces them man and wife.

The bridegroom then turns round, and bending his body, takes his wife on his back, in which manner he carries her amidst the acclamations of the spectators to his tent. The ceremony is succeeded by the most plentiful feast the new married man can afford, and songs and dances, according to the usual custom, conclude the festival.

Among the Indian as well as European nations, there are many that devote themselves to pleasure, and notwithstanding the accounts given by some modern writers of the frigidity of an Indian's constitution, become the zealous votaries of Venus. The young warriors that are thus disposed, seldom want opportunities for gratifying their passion; and as the mode usually followed on these occasions is rather singular, I shall describe it.

“When one of these young debauchees imagines, from the behaviour of the person he has chosen for his mistress, that he shall not meet with any great obstruction to his suit from her, he pursues the following plan.

“It has been already observed, that the Indians acknowledge no superiority, nor have they any ideas of subordination, except in the necessary re-

gulations of their war or hunting parties; they consequently live nearly in a state of equality, pursuant to the first principles of nature. The lover therefore is not apprehensive of any check or control in the accomplishment of his purposes, if he can find a convenient opportunity for completing them.

“ As the Indians are also under no apprehension of robbers, or secret enemies, they leave the doors of their tents or huts unfastened during the night, as well as in the day. Two or three hours after sunset, the old people cover over their fire, that is generally burning in the midst of their apartment with ashes, and retire to their repose.

“ Whilst darkness thus prevails, and all is quiet, one of these sons of pleasure, wrapt up closely in his blanket, to prevent his being known, will sometimes enter the apartment of his intended mistress. Having first lighted at the smothered fire a small splinter of wood, which answers the purpose of a match, he approaches the place where she reposes, and gently pulling away the covering from the head, jogs her till she awakes. If she then rises up, and blows out the light, he needs no further confirmation that his company is not disagreeable; but if, after he has discovered himself, she hides her head, and takes no notice of him, he might rest assured that any further solicitations will prove vain, and that it is necessary immediately for him to retire. During his stay he conceals the light as much as possible in the hollow of his hands, and as the tents or rooms of the Indians are usually



large and capacious, he escapes without detection. It is said, that the young women who admit their lovers on these occasions, take great care, by an immediate application to herbs, with the potent efficacy of which they are well acquainted, to prevent the effects of these illicit amours from becoming visible; for should the natural consequences ensue, they must for ever remain unmarried."

The children of the Indians are always distinguished by the name of the mother; and if a woman marries several husbands, and has issue by each of them, they are called after her. The reason they give for this is, that as their offspring are indebted to the father for their souls, the invisible part of their essence, and to the mother for their corporeal and apparent part, it is more rational that they should be distinguished by the name of the latter, from whom they indubitably derive their being, than by that of the father, to which a doubt might sometimes arise whether they are justly entitled.

There are some ceremonies made use of by the Indians at the imposition of the name, and it is considered by them as a matter of great importance; but what these are, I could never learn, through the secrecy observed on the occasion. I only know that it is usually given when the children have passed the state of infancy.

Nothing can exceed the tenderness shown by them to their offspring; and a person cannot commend himself to their favour by any method

more certain, than by paying some attention to the younger branches of their families.

Some difficulty attends an explanation of the manner in which the Indians distinguish themselves from each other. Besides the name of the animal by which every nation and tribe is denominated, there are others that are personal, and which the children receive from their mother.

The chiefs are also distinguished by a name that has either some reference to their abilities, or to the hieroglyphic of their families; and these are acquired after they arrive at the age of manhood. Such as have signalized themselves either in their war or hunting parties, or are possessed of some eminent qualifications, receive a name that serves to perpetuate the fame of those actions, or to make their abilities conspicuous.

It is certain the Indians acknowledge one Supreme Being, or Giver of Life, who presides over all things. That is, the Great Spirit; and they look up to him as the source of good, from whom no evil can proceed. They also believe in a bad spirit, to whom they ascribe great power, and suppose that through his means all the evils which befall mankind are inflicted. To him therefore do they pray in their distresses, begging that he would either avert their troubles, or moderate them when they are no longer avoidable.

They say that the Great Spirit, who is infinitely good, neither wishes nor is able to do any mischief to mankind; but on the contrary, that he showers

down on them all the blessings they deserve; whereas the evil spirit is continually employed in contriving how he may punish the human race; and to do which, he is not only possessed of the will, but of the power.

They hold also that there are good spirits of a lower degree, who have their particular departments, in which they are constantly contributing to the happiness of mortals. These they suppose to preside over all the extraordinary productions of nature, such as those lakes, rivers, or mountains that are of an uncommon magnitude; and likewise the beasts, birds, fishes, and even vegetables, or stones that exceed the rest of their species in size or singularity. To all of these they pay some kind of adoration.

But at the same time I fancy that the ideas they annex to the word spirit, are very different from the conceptions of more enlightened nations. They appear to fashion to themselves corporeal representations of their gods, and believe them to be of a human form, though of a nature more excellent than man.

Of the same kind are their sentiments relative to a futurity. They doubt not but they shall exist in some future state; they however fancy that their employments there will be similar to those they are engaged in here, without the labour and difficulties annexed to them in this period of their existence.

They consequently expect to be translated to a delightful country, where they shall always have

a clear unclouded sky, and enjoy a perpetual spring; where the forests will abound with game, and the lakes with fish, which might be taken without a painful exertion of skill, or laborious pursuit; in short, that they shall live for ever in regions of plenty, and enjoy every gratification they delight in here, in a greater degree.

To intellectual pleasures they are strangers; nor are these included in their scheme of happiness. But they expect that even these animal pleasures will be proportioned and distributed according to their merit; the skilful hunter, the bold and successful warrior will be entitled to a greater share than those who, through indolence or want of skill, cannot boast of any superiority over the common herd.

The priests of the Indians are at the same time their physicians, and their conjurers; whilst they heal their wounds, or cure their diseases, they interpret their dreams, give them protective charms, and satisfy that desire which is so prevalent among them, of searching into futurity.

How well they execute the latter part of their professional engagements, and the methods they make use of on some of these occasions, I have already shewn in the exertions of the priest of the Killistinoes, who was fortunate enough to succeed in his extraordinary attempt near Lake Superior. They frequently are successful likewise, in administering the salubrious herbs they have acquired a knowledge of; but that the ceremonies they make use of during the administration of them, contri-

butes to their success, I shall not take upon me to assert.

When any of the people are ill, the person who is invested with this triple character of doctor, priest, and magician, sits by the patient day and night, rattling in his ears a goad shell, filled with dry beans, called a chichicoue, and making a disagreeable noise that cannot well be described.

This uncouth harmony one would imagine would disturb the sick person and prevent the good effects of the doctor's prescription; but on the contrary they believe that the method made use of, contributes to his recovery, by diverting from his malignant purposes the evil spirit who has inflicted the disorder; or at least that it will take off his attention, so that he shall not increase the malady. This they are credulous enough to imagine he is constantly on the watch to do, and would carry his inveteracy to a fatal length if they did not thus charm him.

I could not discover that they make use of any other religious ceremonies than those I have described; indeed on the appearance of the new moon they dance and sing; but it is not evident that they pay that planet any adoration; they only seem to rejoice at the return of a luminary that makes the night cheerful, and which serves to light them on their way when they travel during the absence of the sun.

Notwithstanding Mr. Adair has asserted that the nations among whom he resided, observe with very little variation all the rites appointed by the

Mosaic law, I own I could never discover among those tribes that lie but a few degrees to the north-west, the least traces of the Jewish religion, except it be admitted that one particular female custom and their divisions into tribes, carry with them proof sufficient to establish this assertion.

The Jesuits and French missionaries have also pretended, that the Indians had, when they first travelled into America, some notions, though these were dark and confused, of the christian institution; that they have been greatly agitated at the sight of a cross, and given proofs by the impressions made on them, that they were not entirely unacquainted with the sacred mysteries of Christianity. I need not say that these are too glaring absurdities to be credited, and could only receive their existence from the zeal of those fathers, who endeavoured at once to give the public a better opinion of the success of their missions, and to add support to the cause they were engaged in.

The Indians appear to be in their religious principles, rude and uninstructed. The doctrines they hold are few and simple, and such as have been generally impressed on the human mind, by some means or other, in the most ignorant ages. They however have not deviated, as many other uncivilized nations, and too many civilized ones, have done, into idolatrous modes of worship; they venerate indeed and make offerings to the wonderful parts of the creation, as I have before observed; but whether those rights are performed on account of the impression such extraordinary

appearances make on them, or whether they consider them as the peculiar charge, or the usual places of residence of the invisible spirits they acknowledge, I cannot positively determine.

The human mind in its uncultivated state is apt to ascribe the extraordinary occurrences of nature, such as earthquakes, thunder, or hurricanes; to the interposition of unseen beings; the troubles and disasters also that are annexed to a savage life, the apprehensions attendant on a precarious subsistence, and those numberless inconveniences which man in his improved state has found means to remedy, are supposed to proceed from the interposition of evil spirits; the savage, consequently, lives in continual apprehensions of their unkind attacks, and to avert them has recourse to charms, to the fantastic ceremonies of his priest, or the powerful influence of his Manitou. Fear has of course a greater share in his devotions than gratitude, and he pays more attention to deprecating the wrath of the evil, than to securing the favour of the good beings.

The Indians, however, entertain these absurdities in common with those of every part of the globe who have not been illuminated with that religion, which only can disperse the clouds of superstition and ignorance, and they are as free from error as people can be, who have not been favoured with its instructive doctrines.

In Penobscot, a settlement in the province of Maine, in the north east parts of New England, the wife of a soldier was taken in labour, and not-

withstanding every necessary assistance was given her, could not be delivered. In this situation she remained for two or three days, the persons around her expecting that the next pang would put an end to her existence.

An Indian woman, who accidentally passed by, heard the groans of the unhappy sufferer, and inquired from whence they proceeded. Being made acquainted with the desperate circumstance attending the case, she told the informant, that if she might be permitted to see the person, she did not doubt but that she should be of great service to her.

The surgeon that had attended, and the midwife who was then present, having given up every hope of preserving their patient, the Indian woman was allowed to make use of any methods she thought proper. She accordingly took a handkerchief, and bound it tight over the nose and mouth of the woman: this immediately brought on a suffocation; and from the struggles that consequently ensued, she was in a few seconds delivered. The moment this was achieved, and time enough to prevent any fatal effect, the handkerchief was taken off. The long suffering patient thus happily relieved from her pains, soon after perfectly recovered, to the astonishment of all those who had been witnesses to her desperate situation.

The reason given by the Indian for this hazardous method of proceeding, was, that desperate disorders require desperate remedies; that as she



observed the exertions of nature were not sufficiently forcible to effect the desired consequence, she thought it necessary to augment their force, which could only be done by some mode that was violent in the extreme.

An Indian meets death when it approaches him in his hut, with the same resolution as he evinces when called to face him in the field. His indifference under this important trial, which is the source of so many apprehensions to almost every other nation, is truly admirable. When his fate is pronounced by the physician, and it remains no longer uncertain, he harangues those about him with the greatest composure.

If he is a chief and has a family, he makes a kind of funeral oration, which he concludes by giving to his children such advice for the regulation of their conduct as he thinks necessary. He then takes leave of his friends, and issues out orders for the preparation of a feast, which is designed to regale those of his tribe that can come to pronounce his eulogium.

The character of the Indians, like that of other uncivilized nations, is composed of a mixture of ferocity and gentleness. They are at once guided by passions and appetites, which they hold in common with the fiercest beasts that inhabit their woods, and are possessed of virtues which do honour to human nature.

In the following estimate I shall endeavour to forget on the one hand the prejudices of Americans, who usually annex to the word Indian,

ideas that are disgraceful to human nature, and who view them in no other light than as savages and cannibals, whilst with equal care I avoid my partiality towards them, as some must naturally arise, from the favourable reception I met with during my stay among them.

That the Indians are of a cruel, revengeful, inexorable disposition, that they will watch whole days unmindful of the calls of nature, and make their way through pathless, and almost unbounded woods, subsisting only on the scanty produce of them, to pursue and revenge themselves of an enemy; that they hear unmoved the piercing cries of such as unhappily fall into their hands, and receive a diabolical pleasure from the tortures they inflict on their prisoners, I readily grant; but let us look on the reverse of this terrifying picture, and we shall find them temperate both in their diet and potations, (it must be remembered that I speak of those tribes who have little communication with Americans) that they withstand, with unexampled patience, the attacks of hunger, or the inclemency of the seasons, and esteem the gratification of their appetites but as a secondary consideration.

We shall likewise see them social and humane to those whom they consider as their friends, and even to their adopted enemies; and ready to share with them the last morsel, or to risk their lives in their defence.

In contradiction to the report of many other travellers, all of which have been tingured with

prejudice, I can assert, that notwithstanding the apparent indifference with which an Indian meets his wife and children after a long absence, an indifference proceeding rather from custom than insensibility, he is not unmindful of the claims either of connubial or parental tenderness.

Accustomed from their youth to innumerable hardships, they soon become superior to a sense of danger, or the dread of death; and their fortitude, implanted by nature, and nurtured by example, by precept and accident, never experiences a moment's alloy.

Though slothful and inactive whilst their stores of provisions remain unexhausted, and their foes are at a distance, they are indefatigable and persevering in pursuit of their game, or in circumventing their enemies.

If they are artful and designing, and ready to take every advantage, if they are cool and deliberate in their councils, and cautious in the extreme, either of discovering their sentiments, or of revealing a secret, they might at the same time boast of possessing qualifications of a more animated nature, of the sagacity of a hound, the penetrating sight of a lynx, the cunning of a fox, the agility of a bounding roe, and the unconquerable fierceness of the tiger.

In their public characters, as forming part of a community, they possess an attachment for that band to which they belong, unknown to the inhabitants of any other country. They combine, as if they were actuated only by one soul, against the

enemies of their nation, and banish from their minds every consideration opposed to this.

They consult without unnecessary opposition, or without giving way to the excitements of envy or ambition, on the measures necessary to be pursued for the destruction of those who have drawn on themselves their displeasure. No selfish views ever influence their advice, or obstruct their consultations. Nor is it in the power of bribes or threats to diminish the love they bear their country.

The honour of their tribe, and the welfare of their nation, are the first and most predominant emotions of their hearts; and from hence proceed in a great measure all their virtues and their vices. Actuated by these, they brave every danger, endure the most refined torments, and expire triumphing in their fortitude, not as a personal quality, but as a national characteristic.

From hence also flows that insatiable revenge towards those with whom they are at war, and all the consequent horrors that disgrace their name. Their uncultivated mind being incapable of judging of the propriety of an action, in opposition to their passions, which are totally insensible of the controul of reason or humanity, they know not how to keep their fury within any bounds, and consequently that courage and resolution, which would otherwise do them honour, degenerate into a savage ferocity.

But this short dissertation must suffice: the limits of my work will not permit me to treat the

subject more copiously, or to pursue it with a logical regularity. The observations already made by my readers on the preceding pages, will, I trust, render it unnecessary; as by them they will be enabled to form a tolerably just idea of the people I have been describing. Experience teaches that anecdotes, and relations of particular events, however trifling they might appear, enable us to form a truer judgment of the manners and customs of a people, and are much more declaratory of their real state, than the most studied and elaborate disquisition, without these aids.

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The two subjoined delineations of two tribes of Indians, who inhabit the country on this side of the Rocky Mountains, are a summary from the pen of Mackenzie.

The Knisteneaux are of a moderate stature, well proportioned, and of great activity. Examples of deformity are seldom to be seen among them. Their complexion is of a copper colour, and their hair black, which is common to all the natives of North America. It is cut in various forms, according to the fancy of the several tribes, and by some is left in the long, lank, flow of nature. Their eyes are black, keen, and penetrating; their countenance open and agreeable, and it is a principal object of their vanity to give every possible decoration to their persons. A material article in their toilets is vermilion, which they contrast with their native blue, white, and brown earths, to which charcoal is frequently added.

enemies of their nation, and banish from their minds every consideration opposed to this.

They consult without unnecessary opposition, or without giving way to the excitements of envy or ambition, on the measures necessary to be pursued for the destruction of those who have drawn on themselves their displeasure. No selfish views ever influence their advice, or obstruct their consultations. Nor is it in the power of bribes or threats to diminish the love they bear their country.

The honour of their tribe, and the welfare of their nation, are the first and most predominant emotions of their hearts; and from hence proceed in a great measure all their virtues and their vices. Actuated by these, they brave every danger, endure the most refined torments, and expire triumphing in their fortitude, not as a personal quality, but as a national characteristic.

From hence also flows that insatiable revenge towards those with whom they are at war, and all the consequent horrors that disgrace their name. Their uncultivated mind being incapable of judging of the propriety of an action, in opposition to their passions, which are totally insensible of the controul of reason or humanity, they know not how to keep their fury within any bounds, and consequently that courage and resolution, which would otherwise do them honour, degenerate into a savage ferocity.

But this short dissertation must suffice: the limits of my work will not permit me to treat the

subject more copiously, or to pursue it with a logical regularity. The observations already made by my readers on the preceding pages, will, I trust, render it unnecessary; as by them they will be enabled to form a tolerably just idea of the people I have been describing. Experience teaches that anecdotes, and relations of particular events, however trifling they might appear, enable us to form a truer judgment of the manners and customs of a people, and are much more declaratory of their real state, than the most studied and elaborate disquisition, without these aids.

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Their dress is at once simple and commodious. It consists of tight leggins, reaching near the hip; a strip of cloth or leather, called assian, about a foot wide, and five feet long, whose ends are drawn inwards, and hang behind and before, over a belt tied round the waist for that purpose; a close vest or shirting reaching down the former garment and tintured with a broad strip of parchment fastened with thongs behind; and a cap for the head, consisting of a piece of fur, or small skin, with the brush of the animal as a suspended ornament; a kind of robe is thrown occasionally over the whole of the dress, and serves both night and day. These articles, with the addition of shoes and mittens, constitute the variety of their apparel. The materials vary according to the season, and consists of dressed moose-skin, beaver prepared with the fur, or European woollens. The leather is neatly painted, and fancifully worked in some parts with porcupine quills, and moose-deer hair: the shirts and leggins are also adorned with fringe and tassels; nor are the shoes and mittens without somewhat of appropriate decoration, and worked with a considerable degree of skill and taste. These habiliments are put on, however, as fancy or convenience suggests; and they will sometimes proceed to the chase in the severest frost, covered only with the slightest of them. Their head-dresses are composed of the feathers of the swan, the eagle, and other birds. The teeth, horns, and claws of different animals, are also the occasional ornaments of the head and neck. Their hair, however arranged, is always

besmeared with grease. The making of every article of dress is a female occupation; and the women, though by no means inattentive to the decoration of their own persons, appear to have a still greater degree of pride in attending to the appearances of the men, whose faces are painted with more care than those of the women.

The female dress is formed of the same materials as those of the other sex, but of a different make and arrangement. Their shoes are commonly plain, and their leggins gartered beneath the knees. The coat or body covering, falls down to the middle of the leg, and is fastened over the shoulders with cords, a flap or cape turning down about eight inches, both before and behind, and agreeably ornamented with quill-work and fringe; the bottom is also fringed, and fancifully painted as high as the knee. As it is very loose, it is inclosed round the waist with a stiff belt decorated with tassels, and fastened behind. The arms are covered to the wrist, with detached sleeves, which are sewed as far as the bend of the arm; from thence they are drawn up to the neck, and the corners of them fall down behind, as low as the waist. The cap, when they wear one, consists of a certain quantity of leather or cloth, sewed at one end, by which means it is kept on the head, and, hanging down the back, is fastened to the belt, as well as under the chin. The upper garment is a robe like that worn by the men. Their hair is divided on the crown, and tied behind, or sometimes fastened in large knots over the ears. They are fond of European articles,

and prefer them to their own native commodities. Their ornaments consist, in common with all savages, in bracelets, rings, and similar baubles. Some of the women tattoo three perpendicular lines, which are sometimes double: one from the centre of the chin to that of the under lip, and one parallel on either side to the corner of the mouth.

Of all the nations which I have seen on this continent, the Knisteneaux women are the most comely. Their figure is generally well proportioned, and the regularity of their features would be acknowledged by the more civilized people of Europe. Their complexion has less of that dark tinge which is common to those savages who have less cleanly habits.

These people are, in general, subject to few disorders. The lues venerea, however, is a common complaint, but cured by the application of simples, with whose virtues they appear to be well acquainted. They are also subject to fluxes, and pains in the breast, which some have attributed to the very cold and keen air which they inhale; but I should imagine that these complaints must frequently proceed from their immoderate indulgence in fat meat at their feasts, particularly when they have been preceded by long fasting.

They are naturally mild and affable, as well as just in their dealings, not only among themselves, but with strangers.\* They are also generous and

\* They have been called thieves, but when that vice can with

hospitable, and good natured in the extreme, except when their nature is perverted by the inflammatory influence of spirituous liquors. To their children they are indulgent to a fault. The father, though he assumes no command over them, is ever anxious to instruct them in all the preparatory qualifications for war and hunting; while the mother is equally attentive to her daughters in teaching them every thing that is considered as necessary to their character and situation. It does not appear that the husband makes any distinction between the children of his wife, though they may be the offspring of different fathers. Illegitimacy is only attached to those who are born before their mothers have cohabited with any man by the title of husband.

It does not appear that chastity is considered by them as a virtue; or that fidelity is believed to be essential to the happiness of a wedded life. Though it sometimes happens that the infidelity of the wife is punished by the husband with the loss of her hair, nose, and perhaps life; such severity proceeds from its having been practised without his permission: for a temporary interchange of wives is not uncommon; and the offer of their persons is considered as a necessary part of the hospitality due to strangers.

When a man loses his wife, it is considered as a duty to marry her sister, if she has one; or he

justice be attributed to them, it may be traced to their connection with the civilized people, who come into their country to traffick.

may, if he pleases, have them both at the same time.

It will appear from the fatal consequences I have repeatedly imputed to the use of spirituous liquors, that I more particularly considered these people as having been, morally speaking, great sufferers from their communication with the subjects of civilized nations. At the same time they were not, in a state of nature, without their vices, and some of them of a kind which is the most abhorrent to cultivated and reflecting man. I shall only observe, that incest and bestiality are among them.

When a young man marries, he immediately goes to live with the father and mother of his wife, who treat him, nevertheless, as a perfect stranger, until after the birth of his first child; he then attaches himself more to them than his own parents; and his wife no longer gives him any other denomination than that of the father of her child.

The profession of the men is war and hunting, and the more active scenes of their duty are the field of battle, and the chase in the woods. They also spear fish, but the management of the nets is left to the women. The females of this nation are in the same subordinate state with those of all other savage tribes; but the severity of their labour is much diminished by their situation on the banks of lakes and rivers, where they employ canoes. In the winter, when the waters are frozen, they make their journies, which are never of any great



length, with sledges drawn by dogs. They are, at the same time, subject to every kind of domestic drudgery; they dress the leather, make the clothes and shoes, weave the nets, collect wood, erect the tents, fetch water, and perform every culinary service; so that when the duties of maternal care are added, it will appear that the life of these women is an uninterrupted succession of toil and pain. This, indeed, is the sense they entertain of their own situation; and, under the influence of that sentiment, they are sometimes known to destroy their female children, to save them from the miseries which they themselves have suffered. They also have a ready way, by the use of certain simples, of procuring abortion, which they sometimes practise, from their hatred of the father, or to save themselves the trouble which children occasion; and, as I have been credibly informed, this unnatural act is repeated without any injury to the health of the women who perpetrate it.

The funeral rites begin, like all other solemn ceremonials, with smoking, and are concluded by a feast. The body is dressed in the best habiliments possessed by the deceased, or his relations, and is then deposited in a grave, lined with branches; some domestic utensils are placed on it, and a kind of canopy erected over it. During this ceremony great lamentations are made, and if the departed person is very much regretted, the near relations cut off their hair, pierce the fleshy part of their thighs and arms with arrows,

knives, &c. and blacken their faces with charcoal. If they have distinguished themselves in war, they are sometimes on a kind of scaffolding; and I have been informed that women, as in the east, have been known to sacrifice themselves to the manes of their husbands. The whole of the property belonging to the departed person is destroyed, and the relations take in exchange for the wearing apparel, any rags that will cover their nakedness. The feast bestowed on the occasion, which is, or at least used to be, repeated annually, is accompanied with eulogiums on the deceased, and without any acts of ferocity. On the tomb are carved or painted, the symbols of his tribe, which are taken from the different animals of the country.

Many and various are the motives which induce a savage to engage in war. To prove his courage, or to revenge the death of his relations, or some of his tribe, by the massacre of an enemy. If the tribe feel themselves called upon to go to war, the elders convene the people, in order to know the general opinion. If it be for war, the chief publishes his intention to smoke in the sacred stem at a certain period, to which solemnity, meditation and fasting are required as preparatory ceremonies. When the people are thus assembled, and the meeting sanctified by the custom of smoking, the chief enlarges on the causes which have called them together, and the necessity of the measures proposed on the occasion.

He then invites those who are willing to follow him, to smoke out of the sacred stem, which is

considered as the token of enrolment; and if it should be the general opinion, that assistance is necessary, others are invited, with great formality, to join them. Every individual who attends these meetings brings something with him as a token of his warlike intentions, or as an object of sacrifice, which, when the assembly dissolves, is suspended from poles near the place of council.

They have frequent feasts, and particular circumstances never fail to produce them; such as a tedious illness, long fasting, &c. On these occasions it is usual for the person who means to give the entertainment, to announce his design, on a certain day, of opening the medicine bag, and smoking out of his sacred stem. This declaration is considered as a sacred vow that cannot be broken. There are also stated periods, such as the spring and autumn, when they engage in very long and solemn ceremonies. On these occasions dogs are offered as sacrifices, and those which are very fat, and milk-white, are preferred. They also make large offerings of their property, whatever it may be. The scene of these ceremonies is in an open inclosure on the bank of a river or lake, and in the most conspicuous situation; in order that such as are passing along, or travelling, may be induced to make their offerings. There is also a particular custom among them, that, on these occasions, if any of the tribe, or even a stranger, should be passing by, and be in real want of any thing that is displayed as an offering, he has a right to take it, so that he replaces it

with some article he can spare, though it be of far inferior value; but to take or touch any thing wantonly, is considered as a sacrilegious act, and highly insulting to the great Master of Life, to use their own expression, who is the sacred object of their devotion.

The scene of private sacrifice is the lodge of the person who performs it, which is prepared for that purpose by removing every thing out of it, and spreading green branches in every part. The fire and ashes are also taken away. A new hearth is made of fresh earth, and another fire is lighted. The owner of the dwelling remains alone in it; and he begins the ceremony by spreading a piece of new cloth, or a well-dressed moose-skin neatly painted, on which he opens his medicine-bag and exposes its contents, consisting of various articles. The principal of them is a kind of household god, which is a small carved image about eight inches long. Its first covering is of down, over which a piece of birch bark is closely tied, and the whole is enveloped in several folds of red and blue cloth. This little figure is an object of the most pious regard. The next article is his war-cap, which is decorated with the feathers and plumes of scarce birds, beavers, and eagle's claws, &c. There is also suspended from it a quill or feather for every enemy whom the owner of it has slain in battle. The remaining contents of the bag are, a piece of Brazil tobacco, several roots and simples, which are in great estimation for their medicinal qualities, and a pipe. These arti-

cles being all exposed, and the stem resting upon two forks; as it must not touch the ground, the master of the lodge sends for the person he most esteems, who sits down opposite to him; the pipe is then filled and fixed to the stem. A pair of wooden pincers is provided to put the fire in the pipe, and a double pointed pin, to empty it of the remnant of tobacco which is not consumed. This arrangement being made, the men assemble, and sometimes the women are allowed to be humble spectators, while the most religious awe and solemnity pervade the whole. The Michiniwais, or assistant, takes up the pipe, lights it, and presents it to the officiating person, who receives it standing, and holds it between both his hands. He then turns himself to the east, and draws a few whiffs, which he blows to that point. The same ceremony he observes to the other three quarters, with his eyes directed upwards during the whole of it. He holds the stem about the middle between the three first fingers of both hands, and raising them upon a line with his forehead, he swings it three times round from the east, with the sun, when, after pointing and balancing it in various directions, he reposes it on the forks: he then makes a speech to explain the design of their being called together, which concludes with an acknowledgment of past mercies, and a prayer for the continuance of them, from the Master of Life. He then sits down, and the whole company declare their approbation and thanks by uttering the word *ho!* with an emphatic prolong-

ation of the last letter. The Michiniwais then takes up the pipe and holds it to the mouth of the officiating person, who, after smoking three whiffs out of it, utters a short prayer, and then goes round with it, taking his course from east to west, to every person present, who individually says something to him on the occasion; and thus the pipe is generally smoked out: when after turning it three or four times round his head, he drops it downwards, and replaces it in its original situation. He then thanks the company for their attendance, and wishes them, as well as the whole tribe, health and long life.

These smoking rites precede every matter of great importance, with more or less ceremony, but always with equal solemnity. The utility of them will appear from the following relation.

If a chief is anxious to know the disposition of his people towards him, or if he wishes to settle any difference between them, he announces his intention of opening his medicine-bag and smoking in his sacred stem; and no man who entertains a grudge against any of the party thus assembled, can smoke with the sacred stem; as that ceremony dissipates all differences, and is never violated.

No one can avoid attending on these occasions; but a person may attend and be excused from assisting at the ceremonies, by acknowledging that he has not undergone the necessary purification. The having cohabited with his wife, or any other woman, within twenty-four hours preceding the

ceremony, renders him unclean, and consequently disqualifies him from performing any part of it. If a contract is entered into and solemnized by the ceremony of smoking, it never fails of being faithfully fulfilled. If a person, previous to his going on a journey, leaves the sacred stem as a pledge of his return, no consideration whatever will prevent him from executing his engagement\*.

The chief, when he proposes to make a feast, sends quills, or small pieces of wood, as tokens of invitation to such as he wishes to partake of it. At the appointed time the guests arrive, each bringing a dish or platter, and a knife, and take their seats on each side of the chief, who receives them sitting, according to their respective ages. The pipe is then lighted, and he makes an equal division of every thing that is provided. While the company are enjoying their meal, the chief sings, and accompanies his song with the tambourine, or shishiquoi, or rattle. The guest who has first eaten his portion is considered as the most distinguished person. If there should be any who cannot finish the whole of their mess, they endeavour to prevail on some of their friends to eat it for them, who are rewarded for their assistance with ammunition and tobacco. It is proper also to remark, that at these feasts a small quantity of meat or drink is sacrificed, before they begin to eat, by throwing it into the fire, or on the earth.

\* It is however to be lamented, that of late there is a relaxation of the duties originally attached to these festivals.

These feasts differ according to circumstances ; sometimes each man's allowance is no more than he can dispatch in a couple of hours : at other times the quantity is sufficient to supply each of them with food for a week, though it must be devoured in a day. On these occasions it is very difficult to procure substitutes, and the whole must be eaten whatever time it may require. At some of these entertainments there is a more rational arrangement, when the guests are allowed to carry home with them the superfluous part of their portions. Great care is always taken that the bones may be burned, as it would be considered a profanation were the dogs permitted to touch them.

The public feasts are conducted in the same manner, but with some additional ceremony. Several chiefs officiate at them, and procure the necessary provisions, as well as prepare a proper place of reception for the numerous company. Here the guests discourse upon public topics, repeat the heroic deeds of their fore-fathers, and excite the rising generation to follow their example. The entertainments, on these occasions consist of dried meats, as it would not be practicable to dress a sufficient quantity of fresh meat for such a large assembly ; though the women and children are excluded.

Similar feasts used to be made at funerals, and annually, in honour of the dead ; but they have been, for some time, growing into disuse, and I



never had an opportunity of being present at any of them.

The women, who are forbidden to enter the places sacred to these festivals, dance and sing around them, and sometimes beat time to the music within; which forms an agreeable contrast.

With respect to their divisions of time, they compute the length of their journies by the number of nights passed in performing them; and they divide the year by their own succession of moons. In this calculation, however, they are not altogether correct, as they cannot account for odd days.

The names which they give to the moons, are descriptive of the several seasons, and are as follows :—

May . . .	Frog Moon.
June . . .	{ The Moon in which birds begin to lay their eggs.
July . . .	{ The Moon when birds cast their feathers.
August . . .	{ The Moon when the young birds begin to fly
September . . .	{ The moon when the moose deer cast their horns.
October . . .	The Rutting Moon.
November . . .	Hoar-frost Moon.
December . . .	Whirlwind Moon.
January . . .	Extreme cold Moon.
February . . .	{ Big-moon; some say Old Moon.
March . . .	Eagle Moon.
April . . .	Goose Moon.

These people know the medicinal virtues of many herbs and simples, and apply the roots of plants and the bark of trees with success. But the conjurers, who monopolize the medical science, find it necessary to blend mystery with their art, and do not communicate their knowledge. Their *materia medica* they administer in the form of purges and clysters; but the remedies and surgical operations are supposed to derive much of their effect from magic and incantation. When a blister rises in the foot from the frost, the chafing of the shoe, &c., they immediately open it, and apply the heated blade of a knife to the part, which, painful as it may be, is found to be efficacious. A sharp flint serves them as a lancet for letting blood, as well as for scarification in bruises and swellings. For sprains, the dung of an animal just killed is considered as the best remedy. They are very fond of European medicines, though they are ignorant of their application: and those articles form an inconsiderable part of the European traffic with them.

Among their various superstitions, they believe that the vapour which is seen to hover over moist and swampy places, is the spirit of some person lately dead. They also fancy another spirit, which appears in the shape of a man, upon the trees near the lodge of a person deceased, whose property has not been interred with them. He is represented as bearing a gun in his hand, and it is believed that he does not return to his rest, until the property that has been withheld from the grave has been sacrificed to it.

*Examples of their Language.*

	<i>Knisteneaux.</i>
Good spirit . . .	Ki jai Manitou
Evil spirit . . .	Matchi manitou
Man . . .	Ethini
Woman . . .	Esquois
Male . . .	Naphew
Female . . .	Non-gense
Infant . . .	A' was ish
Head . . .	Us ti quoin
Forehead . . .	Es caa tick
Hair . . .	Wes ty-ky
Eyes . . .	Es kis och
Nose . . .	Oskiwin.
Nostrils . . .	Oo tith ee gow mow.
Mouth . . .	O toune
My teeth . . .	Wip pit tah
Tongue . . .	Otaithana
Beard . . .	Michitoune
Brain . . .	With i tip
Ears . . .	O tow ee gie
Neck . . .	O qui ow
Throat . . .	O koot tas gy
Arms . . .	O nisk
Fingers . . .	Che chee
Nails . . .	Wos kos sia
Side . . .	O's spin gy
My back . . .	No pis quan
My belly . . .	Nattay
Thighs . . .	O povam
My knees . . .	No che quoin nah
Le gs . . .	Nosk
Heart . . .	O thea

*Knisteneaux.*

My father . . .	Noo ta wie
My mother . . .	Nigah wei
My boy (son) . . .	Negousis
My girl (daughter) . . .	Netanis
My brother, elder . . .	Ni stess
My sister, elder . . .	Ne miss
My grandfather . . .	Ne moo shum
My grandmother . . .	N' o kum
My uncle . . .	N' o'ka miss
My nephew . . .	Ne too sim
My niece . . .	Ne too sim esquois
My mother in law . . .	Nisigouse
My brother in law . . .	Nistah
My companion . . .	Ne wechi wagan
My husband . . .	Ni nap pem
Blood . . .	Mith eoo
Old man . . .	Shi nap
I am angry . . .	Ne kis si wash en
I fear . . .	Ne goos tow
Joy . . .	Ne hea the tom
Hearing . . .	Pethom
Track . . .	Mis conna
Chief, great ruler . . .	Haukimah
Thief . . .	Kismouthesk
Excrement . . .	Meyee
Buffalo . . .	Moustouche
Ferret . . .	Sigous
Polecat . . .	Shicak
Elk . . .	Moustouche
Rein deer . . .	Attick
Fallow deer . . .	Attick
Beaver . . .	Amisk
Wolverine . . .	Qui qua katch
Squirrel . . .	Ennequachas
Mink . . .	Sa quasue

	<i>Knisteneaux.</i>
Otter . . .	Nekick
Wolf . . .	Mayegan
Hare . . .	Wapouce
Marten . . .	Wappistan
Moose . . .	Mouswah
Bear . . .	Masqua
Fisher . . .	Wijask
Lynx . . .	Picheu
Porcupine . . .	Cau quah
Fox . . .	Ma kisew
Musk Rat . . .	Wajask
Mouse . . .	Abieushiss
Crow Buffalo . . .	Noshi Moustouche
Meat-flesh . . .	Wias
Dog . . .	Atim
Eagle . . .	Makusue
Duck . . .	Sy Sip
Crow, Corbeau . . .	Ca Cawkea
Swan . . .	Wapiseu
Turkey . . .	Mes sei thew
Pheasants . . .	Okes kew
Bird . . .	Pethesew
Outard . . .	Niscag
White Goose . . .	Wey Wois
Grey Goose . . .	Pestash
Partridge . . .	Pithew
Water Hen . . .	Chiquibish
Dove . . .	Omi Mee
Eggs . . .	Wa Wah
Pike or Jack . . .	Kenonge
Carp . . .	Na may bin
Sturgeon . . .	Na May
White Fish . . .	Aticaming
Pikrel . . .	Oc-chaw
Fish (in general) . . .	Kenonge

*Knisteneaux.*

Spawn	Waquon
Fins	Chi chi kan
Trout	Na-gouse
Craw Fish	A shag gee
Frog	A thick
Wasp	Ah moo
Turtle	Mikinack
Snake	Cinibic
Awl	Oşcajick
Needle	Saboinigan
Fire Steel	Appet
Fire Wood	Mich-tah
Cradle	Teckinigan
Dagger	Ta comagau
Arow	Augusk or Atouche
Fish Hook	Quosquipichican
Ax	Shegaygan
Ear-bob	Chi-kisebisoun
Comb	Sicahoun
Net	Athahe
Tree	Mistick
Wood	Mistick
Paddle	Aboi
Canoe	Chiman
Birch Rind	Wasquoi
Bark	Wasquoi
Touch Wood	Pousagan
Leaf	Nepeshah
Grass	Masquosi
Raspberries	Misqui-meinac
Strawberries	O'-taj-e minac
Ashes	Pecouch
Fire	Scou tay
Grapes	Shomenac
Fog	Pakishihow

*Knisteneaux.*

Mud	. . .	Asus ki
Currant	. . .	Kisijiwin
Road	. . .	Mescanah
Winter	. . .	Pipoun
Island	. . .	Ministick
Lake	. . .	Sagayian
Sun	. . .	Pisim
Moon	. . .	Tibisca pisim (the night Sun)
Day	. . .	Kigigah
Night	. . .	Tibisca
Snow	. . .	Cosnah
Rain	. . .	Kimiwoin
Drift	. . .	Pewan
Hail	. . .	Shes eagan
Ice	. . .	Mesquaming
Frost	. . .	Aquatin
Mist	. . .	Picasyow
Water	. . .	Nepec
World	. . .	Messe asky (all the earth)
Mountain	. . .	Wachee
Sea	. . .	Kitchi kitchi ga ming
Morning	. . .	Kequishepe
Mid-day	. . .	Abetah quisheik
Portage	. . .	Unigam
Spring	. . .	Menouscaming
River	. . .	Sipee
Rapid	. . .	Bawastick
Rivulet	. . .	Sepeesis
Sand	. . .	Thocaw
Earth	. . .	Askee
Star	. . .	Attack
Thunder	. . .	Pithuseu
Wind	. . .	Thoutin
Calm	. . .	Athawostin

*Knisteneaux.*

Heat . . .	Quishipoi
Evening . . .	Ta kashike
North . . .	Kywóitin
South . . .	Sawena wooni
East . . .	Coshawcastak
West . . .	Pasquisimou
To-morrow . . .	Wabank
Bone . . .	Oskann
Broth . . .	Michim waboi
Feast . . .	Ma qua seè
Grease or oil . . .	Pimis
Marrow fat . . .	Oscan pimis
Sinew . . .	Asstis
Lodge . . .	Wig-waumi
Bed . . .	Ne pa win
Within . . .	Pendog ke
Door . . .	Squandam
Dish . . .	Othagan
Fort . . .	Wasgaigan
Sledge . . .	Tabanask
Cincture . . .	Poquóatehoun
Cap . . .	Astotin
Stocks . . .	Ashican
Shirt . . .	Papacheweyan
Coat . . .	Papise co-wagan
Blanket . . .	Wape weyang
Cloth . . .	Maneto weguin
Thread . . .	Assabab
Garters . . .	Chi ki-bisoon
Mittens . . .	Astissack
Shoe . . .	Maskisin
Smoking bag . . .	Kusquepetagan
Portage sling . . .	Apisan
Straight on . . .	Goi ask
Medicine . . .	Mes ki kee



*Knisteneaux.*

Red	.	.	Mes eoh
Blue	.	.	Kasqutch (same as black)
White	.	.	Wabisea
Yellow	.	.	Saw waw
Green	.	.	Chibatiquare
Ugly	.	.	Mache nagousen
Handsome	.	.	Catawassiseu
Beautiful	.	.	Kissi Sawenogan
Deaf	.	.	Nima petom
Good-natured	.	.	Mithiwashin
Pregnant	.	.	Paawie
Fat	.	.	Outhineu
Big	.	.	Mushikitee
Small or little	.	.	Abisasheu
Short	.	.	Chemasish
Skin	.	.	Wian
Long	.	.	Kinwain
Strong	.	.	Mascawa
Coward	.	.	Sagatahaw
Weak	.	.	Nitha missew
Lazy	.	.	Mahta waw
Brave	.	.	Nima Gustaw
Young man	.	.	Osquineguish
Cold	.	.	Kissin
Hot	.	.	Cichatai
Spring	.	.	Minouscaming
Summer	.	.	Nibin
Fall	.	.	Tagowagonk
One	.	.	Peyac
Two	.	.	Nisheu
Three	.	.	Nishteu
Four	.	.	Neway
Five	.	.	Ni-annan
Six	.	.	Negoutawoesle
Seven	.	.	Nish-wissic

		<i>Kristeneaux.</i>
Eight	. . .	Jannanew
Nine	. . .	Shack
Ten	. . .	Mitatat
Eleven	. . .	Peyac osap
Twelve	. . .	Nisheu osap
Thirteen	. . .	Nichtou osap
Fourteen	. . .	Neway osap
Fifteen	. . .	Niannan osap
Sixteen	. . .	Nigoutawoesic osap
Seventeen	. . .	Nish woestic osap
Eighteen	. . .	Jananew osap
Nineteen	. . .	Shack osap
Twenty	. . .	Nisheu mitenah
Twenty-one	. . .	Nisheu mitenah payac osap
Twenty-two, &c.	. . .	Nisheu mintenah nisheu osap
Thirty	. . .	Nishtou mitenah
Forty	. . .	Neway mitenah
Fifty	. . .	Niannan mitenah
Sixty	. . .	Negoutawoesic mitenah
Seventy	. . .	Nishwoestic mitenah
Eighty	. . .	Jannaeu mitenah
Ninety	. . .	Shack mitenah
Hundred	. . .	Mitaua mitinah
Two Hundred	. . .	Neshew mitena a mitenah
One Thousand	. . .	Mitenah mitena mitenah
First	. . .	Nican
Last	. . .	Squayatch
More	. . .	Minah
Better	. . .	Athiwack mithawashin
Best	. . .	Athiwack mithawashin
I or me	. . .	Nitha
You or thou	. . .	Kitha
They or them	. . .	Withawaw

*Knisteneaux.*

We . . .	Nithawaw
My or mine . . .	Nitayan
Your's . . .	Kitayan
Whom . . .	Awoine
His or her's . . .	Otayan
All . . .	Kakithau
Some or some few . . .	Pey . peyac
The same . . .	Tabescoutch
All the world . . .	Missi acki wanque
All the men . . .	Kakithaw Ethinyock
More . . .	Mina
Sometimes . . .	I as-cow-puco
Arrive . . .	Ta couchin
Beat . . .	Otamaha
To burn . . .	Mistascasoo
To sing . . .	Nagamoun
To cut . . .	Kisquishan
To hide . . .	Catann
To cover . . .	Acquahoun
To believe . . .	Taboitam
To sleep . . .	Nepan
To dispute . . .	Ne ko mi towock
To dance . . .	Nemaytow
To give . . .	Mith
To do . . .	Ogitann
To eat . . .	Wissinee
To die . . .	Nepew
To forget . . .	Winnekiskisew
To speak . . .	Athimetakouse
To cry (tears) . . .	Mantow
To laugh . . .	Papew
To set down . . .	Nematappe
To walk . . .	Pimoutais
To fall . . .	Packisin
To work . . .	Ah tus kew

*Knisteneaux.*

To kill . . .	Nipahaw
To sell . . .	Attawom .
To live . . .	Pimatise
To see . . .	Wabam
To come . . .	Astamotch
Enough . . .	Egothigog
Cry (tears) . . .	Manteau
It hails . . .	Shisigan
There is . . .	} Aya wa
There is some . . .	
It rains . . .	Quimiwoin
After to-morrow . . .	Awis wabank
To-day . . .	Anoutch
There-away . . .	Netoi
Much . . .	Michett
Presently . . .	Pischisqua
Make, heart . . .	Quithipeh
This morning . . .	Shebas
This night . . .	Tibiscag .
Above . . .	Espiming
Below . . .	Tabassish
Truly . . .	Taboiy
Already . . .	Sashay
Yet, more . . .	Minah
Yesterday . . .	Tacoushick
Far . . .	Wathow
Near . . .	Quishiwoac
Never . . .	Nima wecatch
No . . .	Nima
Yes . . .	Ah
By and by . . .	Pa-nima
Always . . .	Ka-ki-kee
Make haste . . .	Quethepeh
Its long since . . .	Mewaisha.

*Some Account of the Chepewyan Indians.*

They are a numerous people, who consider the country between the parallels of latitude 60 and 65 north, and longitude 100 to 110 west, as their lands or home. They speak a copious language, which is very difficult to be attained.

It is not possible to form any just estimate of their numbers, but it is apparent, nevertheless, that they are by no means proportionate to the vast extent of their territories, which may, in some degree, be attributed to the ravages of the small-pox, which are more or less evident throughout this part of the continent.

The notion which these people entertain of the creation, is of a very singular nature. They believe that, at the first, the globe was one vast and entire ocean, inhabited by no living creature, except a mighty bird, whose eyes were fire, whose glances were lightning, and the clapping of whose wings was thunder. On his descent to the ocean, and touching it, the earth instantly arose, and remained on the surface of the waters. This omnipotent bird then called forth all the variety of animals from the earth, except the Chepewyans, who were produced from a dog; and this circumstance occasions their aversion to the flesh of that animal, as well as the people who eat it. This extraordinary tradition proceeds to relate, that the great bird, having finished his work, made an arrow, which was to be preserved with great care, and to remain untouched; but that the Chepewyans were so de-

void of understanding, as to carry it away, and the sacrilege so enraged the great bird, that he has never since appeared.

They have also a tradition among them, that they originally came from another country, inhabited by very wicked people, and had traversed a great lake which was narrow, shallow, and full of Islands, where they had suffered great misery, it being always winter, with ice and deep snow. At the Copper-Mine River, where they made the first land, the ground was covered with copper, over which a body of earth had since been collected, to the depth of a man's height. They believe also, that in ancient times their ancestors lived till their feet were worn out with walking, and their throats with eating. They describe a deluge, when the waters spread over the whole earth, except the highest mountains, on the tops of which they preserved themselves.

They believe, that immediately after their death, they pass into another world, where they arrive at a large river, on which they embark in a stone canoe, and that a gentle current bears them on to an extensive lake, in the centre of which is a most beautiful island; and that, in the view of this delightful abode, they receive that judgment for their conduct during life, which terminates their final state and unalterable allotment. If their good actions are declared to predominate, they are landed upon the island, where there is to be no end to their happiness; which, however, according to their notions, consists in an eternal enjoyment of sensual

pleasure, and carnal gratification. But if there be bad actions to weigh down the balance, the stone canoe sinks at once, and leaves them up to their chins in the water, to behold and regret the reward enjoyed by the good, and eternally struggling, but with unavailing endeavours, to reach the blissful island; from which they are excluded for ever.

They have some faint notions of the transmigration of the soul; so that if a child be born with teeth, they instantly imagine, from its premature appearance, that it bears a resemblance to some person who had lived to an advanced period, and that he has assumed a renovated life, with these extraordinary tokens of maturity.

The Chepewyans are sober, timorous, and vagrant, with a selfish disposition which has sometimes created suspicions of their integrity. Their stature has nothing remarkable in it; but though they are seldom corpulent, they are sometimes robust. Their complexion is swarthy; their features coarse, and their hair lank, but not always of a dingy black, nor have they universally the piercing eye, which generally animates the Indian countenance. The women have a more agreeable aspect than the men, but their gait is awkward, which proceeds from their being accustomed nine months in the year to travel on snow-shoes, and drag sledges of a weight from two to four hundred pounds. They are very submissive to their husbands, who have, however, their fits of jealousy; and, for very trifling causes, treat them with such cruelty as sometimes to

casion their death. They are frequently objects of traffic ; and the father possesses the right of disposing of his daughter.\* The men in general extract their beards, though some of them are seen to prefer a bushy, black beard, to a smooth chin. They cut their hair in various forms, or leave it in a long natural flow, according as their caprice or fancy suggests. The women always wear it in a great length, and some of them are very attentive to its arrangement. If they at any time appear despoiled of their tresses, it is to be esteemed a proof of the husband's jealousy, and is considered as a severer punishment than manual correction. Both sexes have blue or black bars, or from one to four straight lines on their cheeks or forehead, to distinguish the tribe to which they belong. These marks are either tattooed, or made by drawing a thread, dipped in the necessary colour, beneath the skin.

There are no people more attentive to the comforts of their dress, or less anxious respecting its exterior appearance. In the winter it is composed of the skins of deer, and their fawns, and dressed as fine as any chamois leather, in the hair. In the summer their apparel is the same, except that it is prepared without the hair. The shoes and leggings are sewn together, the latter reaching upwards, to the middle, and being supported by a belt, under which a small piece of leather is drawn to cover the private parts, the ends of which fall down both be-

\* They do not, however, sell them as slaves, but as companions to those who are supposed to live more comfortably than themselves.



fore and behind. In the shoes they put the hair of the moose or rein-deer, with additional pieces of leather as socks. The shirt or coat, when girted round the waist, reaches the middle of the thigh, and the mittens are sewed to the sleeves, or are suspended by strings from the shoulders. A ruff or tippet surrounds the neck, and the skin of the head of the deer forms a curious kind of cap. A robe, made of several deer or fawn skins sewed together, covers the whole. This dress is worn single or double, but always in the winter, with the hair within and without. Thus arrayed, a Chepewyan will lay himself down on the ice in the middle of a lake, and repose in comfort; though he will sometimes find a difficulty in the morning to disencumber himself from the snow drifted on him during the night. If in his passage he should be in want of provision, he cuts a hole in the ice, when he seldom fails of taking some trout or pike, whose eyes he instantly scoops out, and eats as a great delicacy; but if they should not be sufficient to satisfy his appetite, he will, in this necessity, make his meal of the fish in its raw state; but those whom I saw, preferred to dress their victuals when circumstances admitted the necessary preparation. When they are in that part of their country which does not produce a sufficient quantity of wood for fuel, they are reduced to the same exigency, though they generally dry their meat in the sun.\*

\* The provision called Pemican, on which the Chepewyans, as well as the other savages of this country, chiefly subsist in their

The dress of the women differs from that of the men. Their leggings are tied below the knee; and their coat or shift is wide, hanging down to the ankle, and is tucked up at pleasure by means of a belt, which is fastened round the waist. Those who have children have these garments made full about the shoulders, and when they are travelling they carry their infants upon their backs, next their skin, in which situation they are perfectly comfortable, and in a position convenient to be suckled. Nor do they discontinue to give their milk to them until they have another child. Child-birth is not the object of the same tender care and serious attention among the savages as it is among civilized people. At this period no part of their usual occupation is omitted, and this continual and regular exercise must contribute to the welfare of the

journeys, is prepared in the following manner. The lean parts of the flesh of the larger animals are cut in thin slices, and are placed on a wooden grate over a slow fire, or exposed to the sun, and sometimes to the frost. These operations dry it, and in that state it is pounded between two stones: it will then keep with care for several years. If, however, it is kept in large quantities, it is disposed to ferment in the spring of the year, when it must be exposed to the air, or it will soon decay. The inside fat, and that of the rump, which is much thicker in these wild than our domestic animals, is melted down and mixed, in a boiling state, with the pounded meat, in equal proportions: it is then put in baskets or bags for the convenience of carrying it. Thus it becomes a nutritious food, and is eaten, without any further preparation, or the addition of spice, salt, or any vegetable or farnaceous substance. A little time reconciles it to the palate. There is another sort made with the addition of marrow and dried berries, which is of a superior quality.

mother, both in the progress of parturition and in the moment of delivery. The women have a singular custom of cutting off a small piece of the navel-string of the new-born children, and hang it about their necks : they are curious in the covering they make for it, which they decorate with porcupines' quills and beads.

Though the women are as much in the power of the men, as any other articles of their property, they are always consulted, and possess a very considerable influence in the traffic with Europeans, and other important concerns.

Plurality of wives is common among them, and the ceremony of marriage is of a very simple nature. The girls are betrothed at a very early period to those whom the parents think the best able to support them, nor is the inclination of the woman considered. Whenever a separation takes place, which sometimes happens, it depends entirely on the will and pleasure of the husband. In common with the other Indians of this country, they have a custom respecting the periodical state of a woman, which is rigorously observed; at that time she must seclude herself from society. They are not even allowed in that situation to keep the same path as the men, when travelling; and it is considered a great breach of decency for a woman so circumstanced to touch any utensils of manly occupation. Such a circumstance is supposed to defile them, so that their subsequent use would be followed by certain mischief or misfortune. There are particular skins which the women never touch,

as of the bear and wolf, and those animals the men are seldom known to kill.

They are not remarkable for their activity as hunters, which is owing to the ease with which they snare deer and spear fish; and these occupations are not beyond the strength of their old men, women, and boys: so that they participate in those laborious occupations, which among their neighbours are confined to the women. They make war on the Esquimaux, who cannot resist their superior numbers, and put them to death, as it is a principle with them never to make prisoners. At the same time they tamely submit to the Knisteneaux, who are not so numerous as themselves, when they treat them as enemies.

They do not affect that cold reserve at meeting either among themselves or strangers, which is common with the Knisteneaux, but communicate mutually, and at once, all the information of which they are possessed. Nor are they roused like them from an apparent torpor to a state of great activity. They are consequently more uniform in this respect, though they are of a very persevering disposition when their interest is concerned.

As these people are not addicted to spirituous liquors, they have a regular and uninterrupted use of their understanding, which is always directed to the advancement of their own interest; and this disposition, as may be readily imagined, sometimes occasions them to be charged with fraudulent habits. They will submit with patience to the severest

treatment, when they are conscious they deserve it, but will never forget nor forgive any wanton or unnecessary rigour. A moderate conduct I never found to fail, nor do I hesitate to represent them, altogether, as the most peaceable tribe of Indians known in North America.

There are conjurers and high-priests among them, but I was not present at any of their ceremonies; though they certainly operate in an extraordinary manner on the imaginations of the people in the cure of disorders. Their principal maladies are, the rheumatic pains, the flux and consumption. The venereal complaint is very common; but though its progress is slow, it gradually undermines the constitution, and brings on premature decay. They have recourse to superstition for their cure, and charms are their only remedies, except the bark of the willow, which being burned and reduced to powder is strewed upon green wounds and ulcers, and places contrived for promoting perspiration. Of the use of simples and plants they have no knowledge; nor can it be expected, as their country does not produce them.

Though they have enjoyed so long an intercourse with Europeans, their country is so barren, as not to be capable of producing the ordinary necessaries naturally introduced by such a communication; and they continue, in a great measure, their own inconvenient and awkward modes of taking their game and preparing it when taken. Sometimes they drive the deer into the small lakes, where they

spear them, or force them into enclosures, where the bow and arrow are employed against them. These animals are also taken in snares made of skin. In the former instance, the game is divided among those who have been engaged in the pursuit of it. In the latter, it is considered as private property; nevertheless, any unsuccessful hunter passing by, may take a deer so caught, leaving the head, skin, and saddle for the owner. Thus, though they have no regular government, as every man is lord in his own family, they are influenced, more or less, by certain principles which conduce to their general benefit.

In their quarrels with each other, they very rarely proceed to a greater degree of violence than is occasioned by blows, wrestling, and pulling of the hair; while their abusive language consists in applying the name of the most offensive animal to the object of their displeasure, and adding the term ugly, and chiay, or stillborn.\*

Their arms and domestic apparatus, in addition to the articles procured from Americans, are spears, bows and arrows, fishing-nets, and lines made of green deer-skin thongs. They have also nets for taking the beaver as he endeavour to escape from his lodge when it is broken open. It is set in a particular manner for the purpose, and a man is employed to watch the moment when he enters the

\* This name is also applicable to the fetus of an animal when killed, which is considered as one of the greatest delicacies.

snare, or he would soon cut his way through it. He is then thrown upon the ice, where he remains as if he had no life in him.

The snow-shoes are of a very superior workmanship. The inner part of their frame is straight, the outer one is curved, and it is pointed at both ends, with that in front turned up. They are also laced with great neatness with thongs made of deer-skin. The sledges are formed of thin slips of board turned up also in front, and are highly polished with crooked knives in order to slide along with facility. Close-grained wood is, on that account, the best; but their's are made of the red or swamp spruce-fir tree.

The country, which these people claim as their land, has a very small quantity of earth, and produces little or no wood or herbage. Its chief vegetable substance is the moss, on which their deer feed; and a kind of rock-moss, which, in times of scarcity, preserves the lives of the natives. When boiled in water, it dissolves into a clammy glutinous substance, that affords a very sufficient nourishment. But, notwithstanding the barren state of their country, with proper care and economy, these people might live in great comfort, for the lakes abound with fish, and the hills are covered with deer. Though, of all the Indian people of this continent, they are considered as the most provident, they suffer severely at certain seasons, and particularly in the dead of winter, when they are under the necessity of retiring to their scanty

woods. To the westward of them the musk-ox may be found, but they have no dependence on it as an article of sustenance. There are also large hares, a few white wolves, peculiar to their country, and several kinds of foxes, with white and grey partridges, &c. The beaver and moose-deer they do not find until they come within sixty degrees north latitude, and the buffalo is still further south. That animal is known to frequent a higher latitude to the westward of their country. These people bring pieces of variegated marble, which are found on the surface of the earth. It is easily worked, bears a fine polish, and hardens with time. It endures heat, and is manufactured into pipes or calumets, as they are very fond of smoking tobacco; a luxury which the Europeans communicated to them.

Their amusements or recreations are but few. Their music is so inharmonious, and their dancing so awkward, that they might be supposed to be ashamed of both, as they very seldom practise either. They also shoot at marks, and play at the games common among them; but in fact prefer sleeping to either; and the greater part of their time is passed in procuring food, and resting from the toil necessary to obtain it.

They are also of a querulous disposition, and are continually making complaints; which they express by a constant repetition of the word *eduiy*, "it is hard," in a whining and plaintive tone of voice.



They are superstitious in the extreme, and almost every action of their lives, however trivial, is more or less influenced by some whimsical notion. I never observed that they had any particular form of religious worship; but as they believe in a good and evil spirit, and a state of future rewards and punishments, they cannot be devoid of religious impressions. At the same time they manifest a decided unwillingness to make any communications on the subject.

The Chepewyans have been accused of abandoning their aged and infirm people to perish, and of not burying their dead, but these are melancholy necessities, which proceed from their wandering way of life. They are by no means universal, for it is within my knowledge, that a man rendered helpless by palsy, was carried about for many years, with the greatest tenderness and attention, till he died a natural death. That they should not bury their dead in their own country, cannot be imputed to them as a custom arising from a savage insensibility, as they inhabit such high latitudes that the ground never thaws; but it is well known, that when they are in the woods, they cover their dead with trees. Besides, they manifest no common respect to the memory of their departed friends, by a long period of mourning, cutting off their hair, and never make use of the property of the deceased. Nay, they frequently destroy or sacrifice their own, as a token of regret or sorrow.

If there be any people who, from the barren

state of the country, might be supposed to be cannibals by nature, these people, from the difficulty they, at times, experience in procuring food, might be liable to that imputation. But, in all my knowledge of them, I never was acquainted with one instance of that disposition; nor among all the natives which I met with in a route of five thousand miles, did I see or hear of an example of cannibalism, but such as arose from that irresistible necessity, which has been known to impel even the most civilized people to eat each other.

## STATISTICAL VIEW.



### GRAND OSAGE NATION.

**THEY** claim the country within the following limits, viz. commencing at the mouth of a south branch of the Osage river, called *Neangua*, and with the same to its source, thence southwardly to intersect the Arkansas about one hundred miles below the three forks of that river; thence up its principal branch to the confluence of a large northwardly branch, lying a considerable distance west of the Great Saline, and with that stream nearly to its source; thence northwardly, towards the Kansas river, embracing the waters of the upper portion of the Osage river, and thence obliquely approaching the same to the beginning. The climate is delightful, and the soil fertile in the extreme. The face of the country is generally level, and well watered; the eastern part of the country is covered with a variety of excellent timber; the western and middle country high prairies. It embraces within its limits four salines, which are, in point of magnitude and excellence, unequalled by any known in North America: there are also many others of less note. The principal part of the Great Osage nation have always resided at their villages, on the Osage river, since they

have been known to the inhabitants of Louisiana. About three years since, nearly one half of this nation, headed by their chief the *Big-track*, emigrated to three forks of the Arkansas, near which, and on its north side, they established a village, where they now reside. The little Osage formerly resided on the S. W. side of the Missouri, near the mouth of Grand river; but being reduced by continual warfare with their neighbours, were compelled to seek the protection of the Great Osage, near whom they now reside. There is no doubt but their trade will increase: they could furnish a much larger quantity of beaver than they do. I think two villages, on the Osage river, might be prevailed on to remove to the Arkansas, and the Kansas higher up the Missouri; and thus leave a sufficient scope of country for the Shawnees, Dillewars, Miames, and Kickapoos. The Osages cultivate corn, beans, &c.

#### KANZAS.

The limits of the country they claim, is not known. The country in which they reside, and from thence to the Missouri, is a delightful one, and generally well watered, and covered with excellent timber: they hunt to the upper part of Kansas and Arkansas rivers. Their trade may be expected to increase with proper management. At present they are a dissolute, lawless banditti; frequently plunder their traders, and commit depredations on persons ascending and descending the Missouri river: population rather increasing. These

people, as well as the Great and Little Osages, are stationary, at their villages, from about the 15th of March to the 15th of May, and again from the 15th of August to the 15th of October: the rest of the year is appropriated to hunting. They cultivate corn, &c.

### OTTOES.

They have no idea of an exclusive possession of any country, nor do they assign themselves any limits. I do not believe that they would object to the introduction of any well-disposed Indians: they treat the traders with respect and hospitality, generally. In their occupations of hunting and cultivation, they are the same with the Kansas and Osage. They hunt on the Saline and Nimmehaw rivers, and west of them in the plains. The country in which they hunt lies well; it is extremely fertile and well watered; that part of it which borders on the Nimmehaw and Missouri possesses a good portion of timber: population rather increasing. They have always resided near the place where their village is situated, and are the descendants of the Missouris.

### MISSOURI.

These are the remnant of the most numerous nation inhabiting the Missouri, when first known to the French. Their ancient and principal village was situated in an extensive and fertile plain, on the north bank of the Missouri, just below the entrance of the Grand river. Repeated attacks of

the small-pox, together with their war with the Saukees and Renars, have reduced them to their present state of dependence on the Ottoes, with whom they reside, as well in their village as on their hunting excursions. The Ottoes view them as their inferiors, and sometimes treat them amiss. These people are the real proprietors of an extensive and fertile country lying on the Missouri, above their ancient village for a considerable distance, and as low as the mouth of the Osage river, and thence to the Mississippi.

#### PANIAS.

With respect to their idea of the possession of soil, it is similar to that of the Ottoes. They hunt on the south side of the river Plate, higher up and on the head of the Kansas. A great proportion of this country consists of open plains, interspersed, however, with groves of timber, which are most generally found in the vicinity of the water-courses. It is generally fertile and well watered; lies level, and free of stone. They have resided in the country which they now inhabit, since they were known to the whites. Their trade is a valuable one, from the large proportion of beaver and otter which they furnish, and it may be expected yet to increase, as those animals are still abundant in their country. The periods of their residence at their village and hunting, are similar to the Kansas and Osages. Their population is increasing. They are friendly and hospitable to all white persons; pay great respect and deference to their traders, with whom they

are punctual in the payment of their debts. They are, in all respects, a friendly, well-disposed people. They cultivate corn, beans, melons, &c.

### PANIAS REPUBLICANS

ARE a branch of the Pania Proper, or, as they are frequently termed, the Big Paunch. About ten years since they withdrew themselves from the mother nation, and established a village on a large northwardly branch of the Kansas, to which they have given name: they afterwards subdivided and lived in different parts of the country on the waters of Kansas river; but being harassed by their turbulent neighbours, the Kansas, they rejoined the Panias Proper last spring. What has been said with respect to the Panias Proper is applicable to these people, except that they hunt principally on the Republican river, which is better stocked with timber than that hunted by the Panias.

### PANIAS LOUPS (OR. WOLVES).

THESE are also a branch of the Panias Proper, who separated themselves from that nation many years since, and established themselves on a north branch of the river Plate, to which their name was also given: these people have likewise no idea of an exclusive right to any portion of country. They hunt on the Wolf river above their village, and on the river Plate above the mouth of that river. This country is very similar to that of the Panias Proper, though there is an extensive body of fertile well timbered land between the Wolf ri-

ver below their village and the river Corn de Cerf, or Elkhorn river. They cultivate corn, beans, &c. The particulars related of the other Panias are also applicable to them. They are seldom visited by any trader, and therefore usually bring their furs and peltry to the village of the Panias Proper, where they traffic with the whites.

### MAHAS.

THEY have no idea of exclusive possession of soil. About ten years since, they boasted of 700 warriors. They have lived in a village, on the west bank of the Missouri, 236 miles above the mouth of the river Plate, where they cultivated corn, beans, and melons: they were warlike, and the terror of their neighbours. In the summer and autumn of 1802, they were visited by the small-pox, which reduced their numbers to something less than 300; they burnt their village, and have become a wandering nation, deserted by the traders; the consequent deficiency of arms and ammunition has invited frequent aggressions from their neighbours, which have tended to reduce them still further. They rove principally on the waters of the river Quicurre, or Rapid river. The country is generally level, high, and open; it is fertile, and tolerably well watered. They might easily be induced to become stationary: they are well disposed towards the whites, and are good hunters: their country abounds in beaver and otter, and their trade will increase and become valuable, provided they become stationary, and



are at peace. The Tetons' Bois brûlé killed and took about sixty of them last summer.

### PONCARS.

THE remnant of a nation once respectable in point of numbers. They formerly resided on a branch of the Red river of lake Winnipic: being oppressed by the Sioux, they removed to the west side of the Missouri, on Poncar river, where they built and fortified a village, and remained some years; but being pursued by their ancient enemies the Sioux, and reduced by continual wars, they have joined, and now reside with the Mahas, whose language they speak.

### RICARAS.

ARE the remains of ten large tribes of Parias, who have been reduced, by the small-pox, and the Sioux, to the present number. They live in fortified villages, and hunt immediately in their neighbourhood. The country around them, in every direction, for several hundred miles, is entirely bare of timber, except on the water courses and steep declivities of hills, where it is sheltered from the ravages of fire. The land is tolerably well watered, and lies well for cultivation. The remains of the villages of these people are to be seen on many parts of the Missouri, from the mouth of Tetone river to the Mandans. They claim no land except that on which their villages stand, and the fields which they cultivate. The Tetons claim the country around them. Though they are the oldest inhabitants, they may properly

be considered the farmers or *tenants at will* of that lawless, savage, and rapacious race, the Sioux *Teton*, who rob them of their horses, plunder their gardens and fields, and sometimes murder them, without opposition. If these people were freed from the oppression of the *Tetons*, their trade would increase rapidly, and might be extended to a considerable amount. They maintain a partial trade with their oppressors, the *Tetons*, to whom they barter horses, mules, corn, beans, and a species of tobacco which they cultivate; and receive in return guns, ammunition, kettles, axes, and other articles which the *Tetons* obtain from the *Yanktons* of the north, and *Sissatones*, who trade with Mr. Cammeron, on the river St. Peters. These horses and mules the *Ricaras* obtain from their western neighbours, who visit them frequently for the purpose of trafficking.

#### MANDANS.

THESE are the most friendly, well-disposed Indians inhabiting the Missouri. They are brave, humane, and hospitable. About twenty-five years since they lived in six villages, about forty miles below their present villages, on both sides of the Missouri. Repeated visitations of the small-pox, aided by frequent attacks of the Sioux, have reduced them to their present number. They claim no particular tract of country. They live in fortified villages, hunt immediately in their neighbourhood, and cultivate corn, beans, squashes, and tobacco, which form articles of traffic with

their neighbours the Assinniboin : they also barter horses with the Assinniboins for arms, ammunition, axes, kettles, and other articles of European manufacture ; these last they obtain from the British establishments on the Assinniboin river. The articles which they thus obtain from the Assinniboins and the British traders who visit them, they again exchange for horses and leather tents with the Crow Indians, Chyennes, Wetepahatoes, Kiawas, Kanenavich, Stactan, and Cataka, who visit them occasionally for the purpose of traffic. Their trade may be much increased. Their country is similar to that of the Ricaras. Population increasing.

#### AHWAHHAWAY.

THEY differ but very little, in any particular, from the Mandans, their neighbours, except in the unjust war which they, as well as the Minetares, prosecute against the defenceless Snake Indians, from which, I believe, it will be difficult to induce them to desist. They claim to have once been a part of the Crow Indians, whom they still acknowledge as relations. They have resided on the Missouri as long as their tradition will enable them to inform.

#### MINETARES.

THEY claim no particular country, nor do they assign themselves any limits ; their tradition relates that they have always resided at their present villages. In their customs, manners, and dispo-

sitions they are similar to the Mandans and Ahwahhaways. The scarcity of fuel induces them to reside, during the cold season, in large bands, in camps, on different parts of the Missouri, as high up that river as the mouth of the river Yellow Stone, and west of their villages, about the Turtle Mountain. I believe that these people, as well as the Mandans and Ahwahhaways, might be prevailed on to remove to the mouth of Yellow Stone river, provided an establishment is made at that place. They have as yet furnished scarcely any beaver, although the country they hunt abounds with them; the lodges of these animals are to be seen within a mile of their villages. These people have also suffered considerably by the small-pox; but have successfully resisted the attacks of the Sioux. The north-west company intend to form an establishment in the course of the next summer and autumn on the Missouri, near these people, which, if effected, will most probably prevent their removal to any point, which our government may hereafter wish them to reside at.

#### SAUKIES AND RENARS, OR FOXES.

THESE nations are so perfectly consolidated, that they may, in fact, be considered as one nation only. They speak the same language: they formerly resided on the east side of the Mississippi, and still claim the land on that side of the river, from the mouth of the Oisconsin to the Illinois river, and eastward towards lake Michigan; but to what particular boundary, I am not informed:

they also claim, by conquest, the whole of the country belonging to the ancient Missouri, which forms one of the most valuable portions of Louisiana; but what proportion of this territory they are willing to assign to the Ayouways, who also claim a part of it, I do not know, as they are at war with the Sioux, who live north and north-west of them, except the Yankton Ahnah. Their boundaries in that quarter are also undefined: their trade would become much more valuable if peace were established between them, and the nations west of the Missouri, with whom they are at war: their population has remained nearly the same for many years: they raise an abundance of corn, beans, and melons: they sometimes hunt in the country west of them, towards the Missouri, but their principal hunting is on both sides of the Mississippi, from the mouth of the Oisconsin to the mouth of the Illinois river. These people are extremely friendly to the whites, and seldom injure their traders; but they are the most implacable enemies to the Indian nations with whom they are at war. To them is justly attributable the almost entire destruction of the Missouri, the Illinois, Cahokias, Kaskaskias, and Piorias.

#### WAHPATONE

CLAIM the country in which they rove on the north-west side of the river St. Peters, from their village to the mouth of the Chippeway river, and

thence north-eastwardly towards the head of the Mississippi, including the Crow-wing river. Their lands are fertile, and generally well timbered. They are only stationary while their traders are with them, which is from the beginning of October to the latter end of March. Their trade is supposed to be at its greatest extent. They treat their traders with respect, and seldom attempt to rob them. This, as well as the other Sioux bands, act, in all respects, as independently of each other as if they were a distinct nation.

#### MINDAWARCARTON.

This is the only band of Sioux that cultivates corn, beans, &c.; and these even cannot properly be termed a stationary people. They live in tents of dressed leather, which they transport by means of horses and dogs, and ramble from place to place during the greater part of the year. They are friendly to their own traders; but the inveterate enemies of such as supply their enemies, the Chippeways, with merchandise. They also claim the country in which they hunt, commencing at the entrance of the river St. Peters, and extending upwards, on both sides of the Mississippi river, to the mouth of the Crow-river. The land is fertile, and well watered; lies level and sufficiently timbered. Their trade cannot be expected to increase much.

## WAHPACOOTA.

They rove in the country south-west of the river St. Peters, from a place called the *Hardwood*, to the mouth of the Yellow Medicine river: never stationary but when their traders are with them, and this does not happen at any regular or fixed point. At present they treat their traders tolerably well. Their trade cannot be expected to increase much. A great proportion of their country consists of open plains, lies level, and is tolerably fertile. They maintain a partial traffic with the Yanktons and Tetons to the west of them; to these they barter the articles which they obtain from the traders on the river St. Peters, and receive in return horses, some robes and leather lodges.

## SISSATONE.

They claim the country in which they rove, embracing the upper portions of the Red river, of lake Winnipie, and St. Peters: it is a level country, intersected with many small lakes; the land is fertile and free of stone; the major part of it open plains. This country abounds more in the valuable fur animals, the beaver, otter and martin, than any portion of Louisiana yet known. This circumstance furnishes the Sissatones with the means of purchasing more merchandise, in proportion to their number, than any nation in this quarter. A great proportion of this merchandise is reserved by them for their trade with the Tetons, whom they annually meet at some point previously agreed

on, upon the waters of James river, in the month of May. This Indian fair is frequently attended by the Yanktons of the North and Ahnah. The Sissatonnes and Yanktons of the North here supply the others with considerable quantities of arms, ammunition, axes, knives, kettles, cloth, and a variety of other articles; and receive in return principally horses, which the others have stolen or purchased from the nations on the Missouri and west of it. They are devoted to the interests of their traders.

#### YANKTONS OF THE NORTH.

This band, although they purchase a smaller quantity of merchandise than the Sissatonnes, still appropriate a considerable proportion of what they do obtain in a similar manner with that mentioned of the Sissatonnes. This trade, as small as it may appear, has been sufficient to render the Tetons independent of the trade of the Missouri, in a great measure, and has furnished them with the means, not only of distressing and plundering the traders of the Missouri, but also, of plundering and massacring the defenceless savages of the Missouri, from the mouth of the river Plate to the Minnetares, and west to the rocky mountains. The country these people inhabit is almost one entire plain, without timber; it is extremely level; the soil fertile, and generally well watered,



## YANKTONS AHNAH.

These are the best disposed Sioux who rove on the banks of the Missouri, and these even will not suffer any trader to ascend the river, if they can possibly avoid it: they have, heretofore, invariably arrested the progress of all they have met with, and generally compelled them to trade at the prices, nearly, which they themselves think proper to fix on their merchandise: they seldom commit any further acts of violence on the whites. They sometimes visit the river Demoin, where a partial trade has been carried on with them, for a few years past, by a Mr. Crawford. Their trade, if well regulated, might be rendered extremely valuable. Their country is a very fertile one; it consists of a mixture of woodlands and prairies. The land bordering on the Missouri is principally plains with but little timber.

TETONS BOIS BRULE. TETONS OKAN-  
DANDAS. TETONS MINNAKINEAZZO.  
TETONS SAHONE.

These are the vilest miscreants of the savage race, and must ever remain the pirates of the Missouri, until such measures are pursued, by our government, as will make them feel a dependence on its will for their supply of merchandise. Unless these people are reduced to order, by coercive measures, I am ready to pronounce that the citizens of the United States can never enjoy but partially

the advantages which the Missouri presents. Relying on a regular supply of merchandise, through the channel of the river St. Peters, they view with contempt the merchants of the Missouri, whom they never fail to plunder, when in their power. Persuasion or advice, with them, is viewed as supplication, and only tends to inspire them with contempt for those who offer either. The tameness with which the traders of the Missouri have heretofore submitted to their rapacity, has tended not a little to inspire them with contempt for the white persons who visit them, through that channel. A prevalent idea among them, and one which they make the rule of their conduct, is, that the worse they treat the traders the greater quantity of merchandise they will bring them, and that they will thus obtain the articles they wish on better terms; they have endeavoured to inspire the Ricaras with similar sentiments, but, happily, without any considerable effect. The country in which these four bands rove is one continued plain, with scarcely a tree to be seen except on the water-courses, or the steep declivities of hills, which last are but rare: the land is fertile, and lies extremely well for cultivation; many parts of it are but badly watered. It is from this country that the Missouri derives most of its colouring matter; the earth is strongly impregnated with Glauber's salts, alum, copperas, and sulphur, and when saturated with water, immense bodies of the hills precipitate themselves into the Missouri, and mingle with its waters. The water of this river

has a purgative effect on those unaccustomed to use it. I doubt whether these people can ever be induced to become stationary; their trade might be made valuable if they were reduced to order. They claim jointly with the other band of the Sioux, all the country lying within the following limits, viz. beginning at the confluence of the Demoin and Mississippi, thence up the west side of the Mississippi to the mouth of the St. Peter's river, thence on both sides of the Mississippi to the mouth of Crow-wing river, and upwards with that stream, including the waters of the upper part of the same, thence to include the waters of the upper portion of red river, of lake Winnipie, and down the same nearly to Pembear river, thence a south-westerly course to intersect the Missouri at or near the Mandans, and with that stream downwards to the entrance of the Warrecunne creek, thence passing the Missouri it goes to include the lower portion of the river Chyenne, all the waters of White river and river Teton, includes the lower portion of the river Quicurre, and returns to the Missouri, and with that stream downwards to the mouth of Waddipon river, and thence eastwardly to intersect the Mississippi at the beginning.

#### CHYENNES.

They are the remnant of a nation once respectable in point of number: formerly resided on a branch of the Red river of Lake Winnipie, which still bears their name. Being oppressed by the Sioux, they removed to the west side of the Missouri, about fifteen miles below the mouth of

Warricunne creek, where they built and fortified a village, but being pursued by their ancient enemies the Sioux, they fled to the Black-hills, about the head of the Chyenne river, where they wander in quest of the buffaloe, having no fixed residence. They do not cultivate. They are well disposed towards the whites, and might easily be induced to settle on the Missouri, if they could be assured of being protected from the Sioux. Their number annually diminishes. Their trade may be made valuable.

#### WETEPAHATOES.

They are a wandering nation, inhabit an open country, and raise a great number of horses, which they barter to the Ricaras, Mandans, &c. for articles of European manufacture. They are a well-disposed people, and might be readily induced to visit the trading establishments on the Missouri. From the animals their country produces, their trade would, no doubt, become valuable. These people again barter a considerable proportion of the articles they obtain from the Menetares, Ahwahhaways, Mandans, and Ricaras, to the Dotames and Castapanas.

#### DOTAME.

The information I possess, with respect to this nation, is derived from Indian information: they are said to be a wandering nation, inhabiting an open country, and who raise a great number of

horses and mules. They are a friendly, well-disposed people, and might, from the position of their country, be easily induced to visit an establishment on the Missouri, about the mouth of Chyenne river. They have not, as yet, visited the Missouri.

### CASTAHANA.

WHAT has been said of the Dotames is applicable to these people, except that they trade principally with the Crow Indians, and that they would most probably prefer visiting an establishment on the Yellow Stone River, or at its mouth on the Missouri.

### CROW INDIANS.

THESE people are divided into four bands, called by themselves Ahâh'-âr-ro'-pir-no-pah, Noo'-ta-, Pa-rees-car, and E-hârt'-sâr. They annually visit the Mandans, Menetares, and Ahwahhaways, to whom they barter horses, mules, leather lodges, and many articles of Indian apparel, for which they receive in return, guns, ammunition, axes, kettles, awls, and other European manufactures. When they return to their country, they are in turn visited by the Paunch and Snake Indians, to whom they barter most of the articles they have obtained from the nations on the Missouri, for horses and mules, of which those nations have a greater abundance than themselves. They also obtain of the Snake Indians, bridle-bits and blankets, and some other articles which those Indians

purchase from the Spaniards. The bridle-bits and blankets I have seen in the possession of the Mandans and Menetares. Their country is fertile, and well watered, and in most parts well timbered.

### PAUNCH INDIANS.

THESE are said to be a peaceable, well-disposed nation. Their country is a variegated one, consisting of mountains, vallies, plains, and woodlands, irregularly interspersed. They might be induced to visit the Missouri, at the mouth of the Yellow Stone river; and from the great abundance of valuable furred animals which their country, as well as that of the Crow Indians, produces, their trade must become extremely valuable. They are a roving people, and have no idea of exclusive right to the soil.

### MANETOPA. OSEEGAH. MAHTOPANATO.

ARE the descendants of the Sioux, and partake of their turbulent and faithless disposition: they frequently plunder, and sometimes murder their own traders. The name by which this nation is generally known was borrowed from the Chippeways, who call them *Assinniboan*, which, literally translated, is *Stone Sioux*; hence the name of Stone Indians; by which they are sometimes called. The country in which they rove is almost entirely uncovered with timber; lies extremely level, and is but badly watered in many parts; the land, however, is tolerably fertile and unincumbered with stone. They might be induced to trade at

the river Yellow Stone; but I do not think that their trade promises much. Their numbers continue about the same. These bands, like the Sioux, are entirely independent of each other, although they claim a national affinity, and never make war on each other. The country inhabited by the Mahtopanatö possesses rather more timber than the other parts of the country. They do not cultivate.

#### CHIPPEWAYS, of *Leach Lake*,

CLAIM the country on both sides of the Mississippi, from the mouth of the Crow-wing river to its source, and extending west of the Mississippi to the lands claimed by the Sioux, with whom they still contend for dominion. They claim, also, east of the Mississippi, the country extending as far as lake Superior, including the waters of the St. Louis. This country is thickly covered with timber generally; lies level, and generally fertile, though a considerable proportion of it is intersected and broken up by small lakes, morasses and small swamps, particularly about the heads of the Mississippi, and river St. Louis. They do not cultivate, but live principally on the wild rice, which they procure in great abundance on the borders of Leach Lake and the banks of the Mississippi. Their number has been considerably reduced by wars and the small-pox. Their trade is at its greatest extent.

### CHIPPEWAYS, of Red Lake.

CLAIM the country about Red Lake and Red Lake river, as far as the Red river of Lake Winnipeg, beyond which last river they contend with the Sioux for territory. This is a low level country, and generally thickly covered with timber, interrupted with many swamps and marasses. This, as well as the other bands of Chippeways, are esteemed the best hunters in the Northwest country; but from the long residence of this band in the country they now inhabit, game is becoming scarce; therefore, their trade is supposed to be at its greatest extent. The Chippeways are a well-disposed people, but excessively fond of spirituous liquors.

### CHIPPEWAYS, of River Pembena.

THESE people formerly resided on the east side of the Mississippi, at Sand lake, but were induced, by the North-west company, to remove about two years since, to the river Pembena. They do not claim the lands on which they hunt. The country is level, and the soil good. The west side of the river is principally prairies or open plains; on the east side there is a greater proportion of timber. Their trade at present is a very valuable one, and will probably increase for some years. They do not cultivate, but live by hunting. They are well-disposed towards the whites.



ALGONQUINS, of *Rainy Lake, &c.*

WHERE the precise limits of country they claim, I am not informed. They live very much detached, in small parties. The country they inhabit is but an indifferent one; it has been much hunted, and the game, of course, nearly exhausted. They are well-disposed towards the whites. Their number is said to decrease. They are extremely addicted to spirituous liquors, of which large quantities are annually furnished them by the N. W. traders, in return for their bark canoes. They live wretchedly poor.

ALGONQUINS, of *Portage de Prairie.*

THESE people inhabit a low, flat, marshy country, mostly covered with timber, and well stocked with game. They are emigrants from the lake of the Woods, and the country east of it, who were introduced, some years since, by the N. W. traders, in order to hunt the country on the lower parts of Red river, which then abounded in a variety of animals of the fur kind. They are an orderly, well-disposed people, but like their relations on Rainy lake, addicted to spirituous liquors. Their trade is at its greatest extent.

## CHRISTENOES.

THEY are a wandering nation; do not cultivate, nor claim any particular tract of country. They are well-disposed towards the whites, and treat

their traders with respect. The country in which they rove is generally open plains, but in some parts, particularly about the head of the Assiniboine river, it is marshy and tolerably well furnished with timber, as are also the Fort Dauphin mountains, to which they sometimes resort. From the quantity of beaver in their country, they ought to furnish more of that article than they do at present. They are not esteemed good beaver hunters. They might, probably, be induced to visit an establishment on the Missouri, at the Yellow Stone river. Their number has been reduced by the small-pox, since they were first known to the Canadians.

#### ALIATANS, SNAKE INDIANS.

THESE are a numerous and well-disposed people, inhabiting a woody and mountainous country; they are divided into three large tribes, who wander at a considerable distance from each other, and are called by themselves So-so-na, So-so-bu-bar, and I-a-kar; these are again subdivided into smaller though independent bands, the names of which I have not yet learnt; they raise a number of horses and mules, which they trade with the Crow Indians, or are stolen by the nations on the east of them. They maintain a partial trade with the Spaniards, from whom they obtain many articles of cloathing and ironmongery, but no warlike implements.

*ALIATANS, of the West.*

THESE people also inhabit a mountainous country, and sometimes venture in the plains east of the Rocky mountains, about the head of the Arkansas river. They have more intercourse with the Spaniards of New Mexico than the Snake Indians. They are said to be very numerous and warlike, but are badly armed. The Spaniards fear these people, and therefore take the precaution not to furnish them with any warlike implements. In their present unarmed state, they frequently commit hostilities on the Spaniards. They raise a great many horses.

*ALIATANS, of La Plazes.*

THEY inhabit the rich plains, from the head of the Arkansas, embracing the heads of Red river, and extending with the mountains and high lands eastwardly as far as it is known towards the gulph of Mexico. They possess no fire-arms, but are warlike and brave. They are, as well as the other Aliatans; a wandering people. Their country abounds in wild horses, beside great numbers which they raise themselves. These people, and the West Aliatans, might be induced to trade with us on the upper part of the Arkansas river. I do not believe that any of the Aliatans claim a country within any particular limits.

*PANIA PIQUE.*

THESE people have no intercourse with the in-

habitants of the Illinois; the information, therefore, which I have been enabled to obtain, with respect to them, is very imperfect. They were formerly known by the name of the *White Papias*, and are of the same family with the Papias of the river Plate. They are said to be a well-disposed people, and inhabit a very fertile country; certain it is, that they enjoy a delightful climate.

### PADUCAS.

THIS once powerful nation has, apparently, entirely disappeared; every inquiry I have made after them has proved ineffectual. In the year 1724, they resided in several villages on the heads of the Kansas river, and could, at that time, bring upwards of two thousand men into the field. (See Monsr. Dupratz History of Louisiana, page 71, and the map attached to that work.) The information that I have received is, that being oppressed by the nations residing on the Missouri, they removed to the upper part of the river Plate, where they afterwards had but little intercourse with the whites. They seem to have given name to the Northern branch of that river, which is still called the Paducas Fork. The most probable conjecture is, that being still further reduced, they have divided into small wandering bands, which assumed the names of the subdivisions of the Paducas nation, and are known to us at present under the appellation of Wetepahatoes, Kiawas, Kaneravish, Katteka, Dotame, &c. who still inhabit the country to which the Paducas are said to have removed;

My information led me to believe that those people spoke different languages, but other and subsequent information has induced me to doubt the fact.

HISTORICAL SKETCHES  
 OF THE SEVERAL  
 INDIAN TRIBES IN LOUISIANA,  
 SOUTH OF THE  
 KANSAS RIVER,  
 AND BETWEEN THE  
 MISSISSIPPI AND RIVER GRAND,

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CADDOQUES.

THEY live about thirty-five miles west of the main branch of the Red River, on a bayou or creek, called by them *Sotto*, which is navigable for perogues only within about six miles of their village, and that only in the rainy season. They are distant from Natchitoches about 120 miles, the nearest route by land, and in nearly a north-west direction. They have lived where they now do only five years. The first year they moved there the small-pox got amongst them and destroyed nearly one half of them; it was in the winter season, and they practised plunging into the creek on the first appearance of the eruption, and died in a few hours. Two years ago they had the measles, of which several more of them died. They formerly lived

on the south bank of the river, by the course of the river 375 miles higher up, at a beautiful prairie, which has a clear lake of good water in the middle of it, surrounded by a pleasant and fertile country, which had been the residence of their ancestors from time immemorial.

They have a traditionary tale which not only the Caddos, but half a dozen other smaller nations believe in, who claim the honour of being descendants of the same family: they say when all the world was drowned by a flood that inundated the whole country, the great spirit placed on an eminence, near this lake, one family of Caddoques, who alone were saved; from that family all the Indians originated.

The French, for many years before Louisiana was transferred to Spain, had, at this place, a fort and some soldiers; several French families were likewise settled in the vicinity, where they had erected a good flour mill with burr stones brought from France. These French families continued there till about twenty-five years ago, when they moved down and settled at Campti, on the Red River, about twenty miles above Natchitoches, where they now live; and the Indians left it about fourteen years ago, on account of a dreadful sickness that visited them. They settled on the river nearly opposite, where they now live, on a low place, but were driven thence on account of its overflowing, occasioned by a jam of timber choaking the river at a point below them.

The whole number of what they call warriors

of the ancient Caddo nation, is now reduced to about 100, who are looked upon somewhat like knights of Malta, or some distinguished military order. They are brave, despise danger or death and boast that they have never shed white man's blood. Besides these, there are of old men and strangers who live among them, nearly the same number, but there are forty or fifty more women than men. This nation has great influence over the Yattassees, Nandakoes, Nabadaches, Pares or Yachies, Nagogtoches, Keychies, Adaize and Natchitoches, who all speak the Caddo Language, look up to them as their fathers, visit and intermarry among them, and join them in all their wars.

The Caddoques complain of the Choctaws encroaching upon their country; call them lazy, thievish, &c. There has been a misunderstanding between them for several years, and small hunting parties kill one another when they meet.

The Caddos raise corn, beans, pumpkins, &c. but the land on which they now live is prairie, of a white clay soil, very flat: their crops are subject to injury, either by too wet or too dry a season. They have horses, but few of any other domestic animals, except dogs; most of them have guns and some have rifles: they, and all other Indians that we have any knowledge of, are at war with the Osages.

The country, generally, round the Caddos is hilly, not very rich; growth in mixture of oak, hickory and pine, interspersed with prairies, which



are very rich, generally, and fit for cultivation. There are creeks and springs of good water frequent.

## YATTASSEES.

They live on Bayau Pierre, (or Stony Creek) which falls into the Red River, western division, about fifty miles above Natchitoches. Their village is in a large prairie about half way between the Caddoques and Natchitoches, surrounded by a settlement of French families. The Spanish government at present, exercise jurisdiction over this settlement, where they keep a guard of a non-commissioned officer and eight soldiers.

A few months ago, the Caddo chief with a few of his young men were coming to this place to trade, and came that way which is the usual road. The Spanish officer of the guard threatened to stop them from trading with the Americans, and told the chief if he returned that way with the goods he should take them from him: the chief and his party were angry, and threatened to kill the whole guard, and told them that that road had been always theirs, and that if the Spaniards attempted to prevent their using it as their ancestors had always done, he would soon make it a bloody road. He came here, purchased the goods he wanted, and might have returned another way and avoided the Spanish guard, and was advised to do so; but he said he would pass by them, and let them attempt to stop him if they dared. The guard said nothing to him as he returned.

This settlement, till some few years ago, used to belong to the district of Natchitoches, and the rights to their lands given by the government of Louisiana, before it was ceded to Spain. Its now being under the government of Texas, was only an agreement between the commandant of Natchitoches and the commandant of Nacogdoches. The French formerly had a station and factory there, and another on the *Sabine* river, nearly 100 miles north-west from the Bayau Pierre settlement. The Yattassees now say the French used to be their people, and now the Americans.

But of the ancient Yattassees there are but eight men remaining, and twenty-five women, besides children; but a number of men of other nations have intermarried with them and live together. I paid a visit at their village last summer; there were about forty men of them altogether: their original language differs from any other; but now all speak Caddo. They live on rich land, raise plenty of corn, beans, pumpkins, tobacco, &c.; have horses, cattle, hogs and poultry.

#### NANDAKOES.

They live on the Sabine river, sixty or seventy miles to the westward of Yattassees, near where the French formerly had a station and factory. Their language is Caddo: about forty men only of them remain. A few years ago they suffered very much by the small-pox. They consider themselves the same as Caddos, with whom they intermarry, and are occasionally visiting one an-

other in the greatest harmony: have the same manners, customs and attachments.

#### ADAIZE.

They live about forty miles from Natchitoches, below the Yattassees, on a lake called Lac Macdon, which communicates with the division of Red River that passes by Bayau Pierre. They live at or near where their ancestors have lived from time immemorial. They being the nearest nation to the old Spanish fort, or Mission of Adaize, that place was named after them, being about twenty miles from them, to the south. There are now but twenty men of them remaining, but more women. Their language differs from all others, and is so difficult to speak or understand, that no nation can speak ten words of it; but they all speak Caddo, and most of them French, to whom they were always attached, and join them against the Natchez Indians. After the massacre of Natchez, in 1798, while the Spaniards occupied the post of Adaize, their priests took much pains to proselyte these Indians to the Roman Catholic religion, but, I am informed, were totally unsuccessful.

#### ALICHE, (*commonly pronounced Eyeish.*)

They live near Nacogdoches, but are almost extinct, as a nation, not being more than twenty-five souls of them remaining: four years ago the small-pox destroyed the greater part of them. Some years since they were a considerable nation

and lived on a bayou which bears their name, which the road from Natchitoch to Nacogdoches crosses, about twelve miles west of Sabine River, on which a few French and American families are settled. Their native language is spoken by no other nation, but they speak and understand Caddo, with whom they are in amity, often visiting one another.

### KEYES, OR KEYCHIES.

They live on the east bank of Trinity river, a small distance above where the road from Natchitoches to St. Antoine crosses it. There are of them sixty men: have their peculiar native language, but mostly now speak Caddo; intermarry with them, and live together in much harmony, formerly having lived near them, on the head waters of the Sabine. They plant corn, and some other vegetables.

### INIES, OR TACHIES.

From the latter name the name of the province of Tachus or Taxus is derived. The Inies live about twenty-five miles west of Natchitoches, on a smaller river, a branch of Sabine, called the Naches. They are, like all their neighbours, diminishing; but have now eighty men. Their ancestors, for a long time, lived where they now do. Their language is the same as that of the Caddos, with whom they are in great amity. These Indians have a good character, live on excellent land, and raise corn to sell.

## NABEDACHES.

THEY live on the west side of the same river, about fifteen miles above them; have about the same number of men; speak the same language; live on the best of land; raise corn in plenty; have the same manners, customs, and attachments.

## BEDIES.

THEY are on the Trinity river, about sixty miles to the southward of Nacogdoches; have 100 men; are good hunters for deer, which are very large, and plenty about them; plant, and make good crops of corn; their language differs from all other, but they speak Caddo; are a peaceable, quiet people, and have an excellent character for their honesty and punctuality.

## ACCOCESAWS.

THEIR ancient town and principal place of residence is on the west side of Colorado of Rio Rouge, about 200 miles south-west of Nacogdoches, but often change their place of residence for a season; being near the bay they make great use of fish, oysters, &c.; kill a great many deer, which are the largest and fattest in the province; and their country is universally said to be inferior to no part of the province in soil, growth of timber, goodness of water, and beauty of surface; they have a language peculiar to themselves, but have a mode

of communication by dumb signs, which they all understand; number about eighty men. Thirty or forty years ago, the Spaniards had a mission here, but broke it up, or moved it to Nacogdoches. They talk of resetting it, and speak in the highest terms of the country.

#### MAYES.

THEY live on a large creek called St. Gabriel, on the bay of St. Bernard, near the mouth of Guadalupe river: are estimated at 200 men; never at peace with the Spaniards, towards whom they are said to possess a fixed hatred, but profess great friendship for the French, to whom they have been strongly attached since Mons. de Salle landed in their neighbourhood. The place where there is a talk of the Spaniards opening a new port, and making a settlement, is near them; where the party, with the governor of St. Antoine, who were there last fall to examine it, say they found the remains of a French block house; some of the cannon now at Labahie are said to have been brought from that place, and known by the engravings now to be seen on them.

The French speak highly of these Indians, for their extreme kindness and hospitality to all Frenchmen who have been amongst them: have a language of their own, but speak Attakapa, which is the language of their neighbours the Carankouas; they have likewise a way of conversing by signs.

## CARANKOUAS.

THEY live on an island, or peninsula, in the bay of St. Bernard, in length about ten miles, and five in breadth; the soil is extremely rich and pleasant; on one side of which there is a high bluff, or mountain of coal, which has been on fire for many years, affording always a light at night, and a strong thick smoke by day, by which vessels are sometimes deceived and lost on the shoaly coast, which shoals are said to extend nearly out of sight of land. From this burning coal, there is emitted a gummy substance the Spaniards call *cheta*, which is thrown on the shore by the surf, and collected by them in considerable quantities, which they are fond of chewing; it has the appearance and consistence of pitch, of a strong, aromatic, and not disagreeable smell. These Indians are irreconcilable enemies to the Spaniards, always at war with them, and kill them whenever they can. The Spaniards call them cannibals, but the French give them a different character, who have always been treated kindly by them since Mons. de Salle and his party were in their neighbourhood. They are said to be 500 men strong, but I have not been able to estimate their numbers from any very accurate information; in a short time I expect to be well informed. They speak the Attakapo language; are friendly and kind to all other Indians, and, I presume, are much like all others, notwithstanding what the Spaniards say of them, for nature is every where the same.

Last summer an old Spaniard came to me from Labahie, a journey of about 500 miles, to have a barbed arrow taken out of his shoulder, that one of these Indians had shot in it. I found it under his shoulder-blade, near nine inches, and had to cut a new place to get at the point of it, in order to get it out the contrary way from that in which it had entered; it was made of a piece of an iron hoop, with wings like a fluke and an inch.

### CANCES.

THEY are a very numerous nation, consisting of a great many different tribes, occupying different parts of the country, from the bay of St. Bernard, cross river Grand, towards La Vera Cruz. They are not friendly to the Spaniards, and generally kill them when they have an opportunity. They are attached to the French; are good hunters, principally using the bow. They are very particular in their dress, which is made of neatly dressed leather; the women wear a long loose robe, resembling that of a Franciscan friar; nothing but their heads and feet are to be seen. The dress of the men consists of straight leather leggings, resembling pantaloons, and a leather hunting shirt, or frock. No estimate can be made of their number.

Thirty or forty years ago the Spaniards used to make slaves of them when they could take them; a considerable number of them were brought to Nachitoches and sold to the French inhabitants at forty or fifty dollars a head, and a number of them



are still living here, but are now free. About twenty years ago an order came from the king of Spain that no more Indians should be made slaves, and those that were enslaved should be emancipated; after which some of the women who had been servants in good families, and taught spinning, sewing, &c., as well as managing household affairs, married maitiffs of the country, and became respectable, well behaved women, and have now, growing up, decent families of children; have a language peculiar to themselves, and are understood, by signs, by all others. They are in amity with all other Indians except the Hietans.

#### TANKAWAYS, OR TANKS,

As the French call them, have no land, nor claim the exclusive right to any; nor have any particular place of abode, but are always moving, alternately occupying the country watered by the Trinity, Braces, and Colerado, towards St. a Fé. In their dress, they resemble the Cancers and Hietans, but all in one horde or tribe. Their number of men is estimated at about 200; are good hunters; kill buffalo and deer with the bow; have the best breed of horses; are alternately friends and enemies of the Spaniards. An old trader lately informed me, that he had received 5000 deer skins from them in one year, exclusive of tallow, rugs, and tongues. They plant nothing, but live upon wild fruits and flesh: are strong, athletic people, and excellent horsemen.

### TAWAKENOES, OR THREE CANES.

THEY are called by both names indifferently ; live on the west side of the Braces, but are often, for some months at a time, lower down than their usual place of residence, in the great prairie at the Tortuga, or Turtle, so called from its being a hill in the prairie, which, at a distance, appears in the form of a turtle, upon which there are some remarkable springs of water. Their usual residence is about 200 miles to the westward of Nacogdoches, towards St. a Fé. They are estimated at 200 men : are good hunters ; have guns, but hunt principally with the bow : are supplied with goods from Nacogdoches, and pay for them in rugs, tongues, tallow, and skins. They speak the same language as the Panis, or Towiaches, and pretend to have descended from the same ancestors.

### PANIS, OR TOWIACHES.

THE French call them Panis, and the Spaniards Towiaches ; the latter is the proper Indian name. They live on the south side of Red river, by the course of the river, upwards of 800 miles above Natchitoches, and by land, by the nearest path, is estimated at about 340. They have two towns near together ; the lower town, where their chief lives, is called Niteheta, the other is called Towaahach. They call their present chief the *Great Bear*. They are at war with the Spaniards, but friendly to those French and American hunters who have lately been among them. They are

likewise at war with the Osages, as are every other nation. For many hundreds of miles round them, the country is rich prairie, covered with luxuriant grass, which is green summer and winter, with skirts of wood on the river bank, by the springs and creeks.

They have many horses and mules. They raise more corn, pumpkins, beans and tobacco, than they want for their own consumption; the surplus they exchange with the Hietans for buffalo, rugs, horses, and mules. The pumpkins they cut round in their shreads, and when it is in a state of dryness, that it is so tough it will not break, but bend, they plait and work it into large mats, in which state they sell it to the Hietans, who, as they travel, cut off and eat it as they want it. Their tobacco they manufacture and cut as fine as tea, which is put in leather bags of a certain size, and is likewise an article of trade. They have but few guns, and very little ammunition; what they have they keep for war, and hunt with the bow. Their meat is principally buffalo; seldom kill a deer, though they are so plenty as to come into their villages, and about their houses, like a domestic animal. Elk, bear, wolves, antelopes, and wild hogs, are likewise plenty in their country, and white rabbits, or hares, as well as the common rabbit: white bears sometimes come down amongst them, and wolves of various colours. The men generally go entirely naked, and the women nearly so, only wearing a small flap of a piece of a skin. They have a

number of Spaniards among them, of fair complexion, taken from the settlement of St. a Fé, when they were children, who live as they do, and have no knowledge of where they came from. Their language differs from that of any other nation, the Tawakenoes excepted. Their present number of men is estimated at about 400. A great number of them, four years ago, were swept off by the small-pox.

### HIETANS, OR COMANCHES,

Who are likewise called by both names, have no fixed place of residence; have neither towns nor villages; divided into so many different hordes or tribes, that they have scarcely any knowledge of one another. No estimate of their numbers can well be made. They never remain in the same place more than a few days, but follow the buffalo, the flesh of which is their principal food. Some of them occasionally purchase of the Panis, corn, beans, and pumpkins; but they are so numerous, any quantity of these articles the Panis are able to supply them with, must make but a small proportion of their food. They have tents made of neatly dressed skins, fashioned in the form of a cone, sufficiently roomy for a family of ten or twelve persons; those of the chiefs will contain occasionally 50 or 60 persons. When they stop, their tents are pitched in very exact order, so as to form regular streets and squares, which in a few minutes have the appearance of a town, raised, as it were, by enchant-

ment. And they are equally dexterous in striking their tents and preparing for a march, when the signal is given; to every tent two horses or mules are allotted, one to carry the tent, and another the poles or sticks, which are neatly made of red cedar; they all travel on horseback. Their horses they never turn loose to graze, but always keep them tied with a long cabras or halter; and every two or three days they are obliged to move on account of all the grass near them being eaten up, they have such numbers of horses. They are good horsemen and have good horses, most of which are bred by themselves; and being accustomed when very young to be handled, they are remarkably docile and gentle. They sometimes catch wild horses, which are every where amongst them in immense droves. They hunt down the buffalo on horseback, and kill them either with the bow, or a sharp stick like a spear, which they carry in their hands. They are generally at war with the Spaniards, often committing depredations upon the inhabitants of St. a Fé and St. Antoine; but have always been friendly and civil to any French or Americans who have been among them. They are strong and athletic, and the elderly men as fat as though they had lived upon American beef and porter.

It is said, the man who kills a buffalo, catches the blood and drinks it while warm; they likewise eat the liver raw, before it is cold, and use the gall by way of sauce. They are, for savages, uncommonly clean in their persons. The dress

of the women is a long loose robe, that reaches from their chin to the ground, tied round with a fancy sash or girdle, all made of neatly dressed leather, on which they paint figures of different colours and significations: the dress of the men consists of close leather pantaloons, and a hunting shirt, or frock of the same. They never remain long enough in the same place to plant any thing: the small Cayenne pepper grows spontaneously in the country, with which, and some wild herbs and fruits, particularly a bean that grows in great plenty on a small tree resembling a willow, called musketo; the women cook their buffalo beef in a manner that would be grateful to an American squire. They alternately occupy the immense space of country from the Trinity and Braces, crossing the Red river, to the heads of Arkansa and Missouri, to the river Grand, and beyond it, about St. a Fé, and over the dividing ridge on the waters of the Western ocean, where they say they have seen large peroques, with masts to them; in describing which, they make a drawing of a ship, with all its sails and rigging; and they describe a place where they have seen vessels ascending a river, over which was a draw-bridge that opened to give them a passage. Their native language of sounds differs from the language of any other nation, and none can either speak or understand it; but they have a language by signs, that all Indians understand, and by which they converse much among themselves. They have a number of

Spanish men and women among them, who are slaves, which they made prisoners when young.

An elderly gentleman, now living at Natchitoches, who formerly carried on a trade with the Hietans, a few years ago related to me the following story :

About 20 years since a party of these Indians passed over the Grand river to Chewawa, the residence of the governor-general of what is called the Five Internal Provinces; lay in ambush for an opportunity, and made prisoner the governor's daughter, a young lady going in her coach to mass, and brought her off. The governor sent a message to him (my informant) with a thousand dollars, for the purpose of recovering his daughter. He immediately dispatched a confidential trader, then in his employ, with the amount of the 1000 dollars in merchandise, who repaired to the nation, found her, and purchased her ransom: but, to his great surprise, she refused to return with him to her father, and sent by him the following message: That the Indians had disfigured her face by tattooing it, according to their fancy and ideas of beauty, and a young man of them had taken her for his wife, by whom she believed herself pregnant; that she had become reconciled to their mode of life, and was well treated by her husband; and that she should be more unhappy by returning to her father, under these circumstances, than by remaining where she was. Which message was conveyed to her father, who rewarded the trader by a present of 300 dollars

more for his trouble and fidelity. His daughter is now living with her Indian husband in the nation, by whom she has three children.

### NATCHITOCHEs,

Formerly lived where the town of Natchitoches is now situated, which took its name from them. An elderly French gentleman lately told me, he remembered when they were 600 strong. I believe it is now 98 years since the French first established themselves at Natchitoch; ever since these Indians have been their steady and faithful friends. After the massacre of the French inhabitants of Natchez, by the Natchez Indians, in 1728, those Indians fled from the French, after being reinforced, and came up Red river, and encamped about 6 miles below the town of Natchitoches, near the river, by the side of a small lake of clear water, and erected a mound of considerable size, where it now remains. Monsieur St. Dennie, a French Canadian, was then commandant at Natchitoches; the Indians called him the Big Foot, were fond of him, for he was a brave man. St. Dennie, with a few French soldiers, and what militia he could muster, joined by the Natchitoches Indians, attacked the Natchez in their camp, early in the morning; they defended themselves desperately for 6 hours, but were at length totally defeated by St. Dennie, and those of them that were not killed in battle, were driven into the lake, where the last of them perished, and the Natchez, as a nation, became



extinct. The lake is now called by no other name than the Natchez lake. There are now remaining of the Natchitoches but 12 men and 19 women, who live in a village about 25 miles by land above the town, which bears their name, near a lake, called by the French *Lac de Muire*. Their original language is the same as the Yattassee, but speak Caddo, and most of them French.

The French inhabitants have great respect for this nation, and a number of very decent families have a mixture of their blood in them. They claim but a small tract of land, on which they live, and I am informed, have the same rights to it from government, that other inhabitants in their neighbourhood have. They are gradually wasting away; the small-pox has been their great destroyer. They still preserve their Indian dress and habits; raise corn and those vegetables common in their neighbourhood.

### BOLUXAS,

Are emigrants from near Pensacola. They came to Red river about 42 years ago, with some French families, who left that country about the time Pensacola was taken possession of by the English. They were then a considerably numerous tribe, and have generally embraced the Roman Catholic religion, and were ever highly esteemed by the French. They settled first at Avoyall, then moved higher up to Rapide Bayau, and from thence to the mouth of Rigula de Bon-dieu, a division of Red river, about 40 miles be-

low Natchitoch, where they now live, and are reduced to about 30 in number. Their native language is peculiar to themselves, but they speak Mobilian, which is spoken by all the Indians from the east side of the Mississippi. They are an honest, harmless, and friendly people.

#### APPALACHES.

They are likewise emigrants from West Florida, from off the river whose name they bear; came over to Red river about the same time the Boluxas did, and have, ever since, lived on the river, above Bayau Rapide. No nation has been more highly esteemed by the French inhabitants; no complaints against them are ever heard; there are only 14 men remaining; have their own language, but speak French and Mobilian.

#### ALLIBAMIS.

They are likewise from West Florida, off the Allibami river, and came to Red river about the same time as the Boluxas and Appalaches. Part of them have lived on Red river, about 16 miles above the Bayau Rapide, till last year, when most of this party, of about 30 men, went up Red river, and have settled themselves near the Caddoques, where, I am informed, they last year had a good crop of corn. The Caddos are friendly to them, and have no objection to their settling there. They speak the Creek and Chactaw languages, and Mobilian; most of them French, and some of them English.

There is another party of them, whose village is on a small creek, in Appelousa district, about 30 miles north-west from the the church of Appelousa. They consist of about 40 men. They have lived at the same place ever since they came from Florida; are said to be increasing a little in numbers, for a few years past. They raise corn, have horses, hogs, and cattle, and are harmless, quiet people.

### CONCHATTAS.

They are almost the same people as the Allibamis, but came over only ten years ago; first lived on Bayau Chico, in Appelousa district; but, four years ago, moved to the river Sabine, settled themselves on the east bank, where they now live, in nearly a south direction from Natchitoch, and distant about 80 miles. They call their number of men about 160; but say, if they were all together, they would amount to 200. Several families of them live in detached settlements. They are good hunters. Game is plenty. A few days ago, a small party of them were here, consisting of 15 persons, men, women, and children, who were on their return from a bear hunt up the Sabine. They told me they had killed 118; but this year an uncommon number of bears have come down. One man alone, on the Sabine, during the summer and fall hunting, killed 400 deer, sold his skins at 40 dollars a hundred. The bears this year are not so fat as commonly; they usually yield from eight to twelve gallons of oil, each of which never

sells for less than a dollar a gallon, and the skin a dollar more. No great quantity of the meat is saved. What the hunters do not use when out, they generally give to their dogs. The Conchattas are friendly with all other Indians, and speak well of their neighbours the Carankouas, who, they say, live about 80 miles south of them, on the bay, which, I believe, is the nearest point to the sea from Natchitoches. A few families of Chactaws have lately settled near them from Bay-au Bouf. The Conchattas speak Creek, which is their native language, and Chactaw, and several of them English, and one or two of them can read it a little.

#### PACANAS.

They are a small tribe of about 30 men, who live on the Quelqueshoe river, which falls into the bay between Attakapi and Sabine, which heads in a prairie called Cooko Prairie, about 40 miles south-west of Natchitoches. These people are likewise emigrants from West Florida, about 40 years ago. Their village is about 50 miles south-east of the Conchattas; they are said to be increasing a little in number; to be quiet, peaceable, and friendly people. Their own language differs from any other, but they speak Mobilian.

#### ATTAKAPAS.

This word, I am informed, when translated into English, means Man-eater, but is no more applicable to them than to any other Indians. The

district they live in is called after them. Their village is about 25 miles to the westward of the Attakapa church, towards Quelqueshoë. Their number of men is about 50, but some Tunicas and Humas, who have married in their nation, and live with them, make them altogether about 80. They are peaceable and friendly to every body; labour, occasionally, for the white inhabitants; raise their own corn; have cattle and hogs. Their language and the Carankouas is the same. They were, or near, where they now live, when that part of the country was first discovered by the French.

#### APPALOUSA.

It is said the word Appalouza, in the Indian language, means Black head, or Black skull. They are aborigines of the district called by their name. Their village is about 15 miles west from the Appalouza church; have about 45 men. Their native language differs from all other; they understand Attakapa and speak French; plant corn; have cattle and hogs.

#### TUNICAS.

These people lived formerly on the Bayau Tunica, above Point Coupee, on the Mississippi, east side; live now at Avoyall; do not at present exceed 25 men. Their native language is peculiar to themselves, but they speak Mobilian; are employed, occasionally, by the inhabitants as boatmen, &c.

are in amity with all other people, and gradually diminishing in numbers.

#### PASCAGOLAS.

These people live in a small village on Red river, about 60 miles below Natchitoches; are emigrants from Pascagola river, in West Florida; 25 men only of them remaining; speak Mobilian, but have a language peculiar to themselves; most of them speak and understand French. They raise good crops of corn, and garden vegetables; have cattle, horses, and poultry plenty.

#### TENISAWS.

They are likewise emigrants from the Tenesaw river, that falls into the bay of Mobile; have resided on Red river about 40 years; are reduced to about 25 men. Their village is within one mile of the Pascagolas, on the opposite side; but they have lately sold their land, and have, or are about moving to Bayau Bœuf, about 25 miles south from where they lately lived. All speak French and Mobilian, and live much like their neighbours the Pescagolas.

#### CHACTOOS.

They live on Bayau Bœuf, about 10 miles to the southward of Bayau Rapide, on Red river, towards Appalouza: a small, honest people; are aborigines of the country where they live; of men about 30; diminishing: have their own pe-

culiar tongue; speak Mobilian. The lands they claim on Bayau Bœuf are inferior to no part of Louisiana in depth and richness of soil, growth of timber, pleasantness of surface, and goodness of water. The Bayau Bœuf falls into the Chaf-feli, and discharges, through Appelousa and Attakapa, into Vermillion Bay.

#### WASHAS.

When the French first came into the Mississippi, this nation lived on an island to the southwest of New-Orleans, called Barritara, and were the first tribe of Indians they became acquainted with, and were always friends. They afterwards lived on Bayau La Fosh; and, from being a considerable nation, are now reduced to five persons only, two men and three women, who are scattered in French Families; have been many years extinct, as a nation, and their native language is lost.

#### CHACTAWS.

There are a considerable number of this nation on the west side of the Mississippi, who have not been home for several years. About 12 miles above the post on Oacheta, on that river, there is a small village of them of about 30 men, who have lived there for several years, and made corn; and likewise on Bayau Chico, in the northern part of the district of Appalousa, there is another village of them of about 50 men, who have been there for about nine years, and say they

have the governor of Louisiana's permission to settle there. Besides these, there are rambling hunting parties of them to be met with all over Lower Louisiana. They are at war with the Caddoques, and liked by neither red nor white people.

### ARKENSAS.

They live on the Arkansa river, south side, in three villages, about 12 miles above the post, or station. The name of the first village is Tawanima, second Oufotu, and the third Ocapa; in all, it is believed, they do not at present exceed 100 men, and diminishing. They are at war with the Osages, but friendly with all other people, white and red; are the original proprietors of the country on the river, all which they claim, for about 300 miles above them, to the junction of the river Cadwa with Arkensa; above this fork the Osages claim. Their language is Osage. They generally raise corn to sell; are called honest and friendly people.



# ORIGIN

OF THE

## AMERICAN INDIAN POPULATION.

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“THE means,” says an ingenious traveller, “by which America received its first inhabitants, have, since the time of its discovery by the Europeans, been the subject of numberless disquisitions. Were I to endeavour to collect the different opinions and reasonings of the various writers that have taken up the pen in defence of their conjectures, the enumeration would much exceed the bounds I have prescribed to myself, and oblige me to be less explicit on points of greater moment. From the obscurity in which this debate is enveloped, through the total disuse of letters among every nation of Indians on this extensive continent, and the uncertainty of oral tradition at the distance of so many ages, I fear, that even after the most minute investigation, we shall not be able to settle it with any great degree of certainty. And this apprehension will receive additional force, when it is considered that the diversity of language, which is apparently distinct between most of the Indians, tends to ascertain that this popu-

lation was not effected from one particular country, but from several neighbouring ones, and completed at different periods. Most of the historians, or travellers that have treated on the American Aborigines, disagree in their sentiments relative to them. Many of the ancients are supposed to have known that this quarter of the globe not only existed, but also that it was inhabited. Plato in his *Timæus* has asserted, that beyond the island which he calls *Atalantis*, and which, according to his description, was situated in the Western Ocean, there were a great number of other islands, and behind those a vast continent. Oviedo, a celebrated Spanish author, of a much later date, has made no scruple to affirm, that the *Antilles* are the famous *Hesperides*, so often mentioned by the poets; which are at length restored to the kings of Spain, the descendants of king *Hesperus*, who lived upwards of three thousand years ago, and from whom these islands received their name. Two other Spaniards, the one Father *Gregorio Garcia*, a Dominican; the other Father *Joseph De Acosta*, a Jesuit, have written on the origin of the Americans. The former, who had been employed in the missions of Mexico and Peru, endeavoured to prove from the traditions of the Mexicans, Peruvians, and others which he received on the spot, and from the variety of characters, customs, languages and religion observed in the different countries of the New World, that different nations had contributed to the peopling of it. The latter, Father *De Acosta*, in his examina-

tion of the means by which the first Indians of America might have found a passage to that continent, discredits the conclusions of those who have supposed it to be by sea, because no ancient author has made mention of the compass; and concludes, that it must be either by the north of Asia and Europe, which adjoin to each other, or by those regions that lie to the southward of the Straits of Magellan. He also rejects the assertions of such as have advanced that it was peopled by the Hebrews. John de Laet, a Flemish writer, has controverted the opinions of these Spanish fathers, and of many others who have written on the same subject. The hypothesis he endeavours to establish, is, that America was certainly peopled by the Scythians or Tartars, and that the transmigration of these people happened soon after the dispersion of Noah's grandsons. He undertakes to shew, that most northern Americans have a greater resemblance, not only in the features of their countenances, but also in their complexion and manner of living, to the Scythians, Tartars and Samœides, than to any other nations. In answer to Grotius, who had asserted that some of the Norwegians passed into America by way of Greenland, and over a vast continent, he says, that it is well known that Greenland was not discovered till the year 964; and both Gomera and Herrera informs us, that the Chichimeques were settled on the Lake of Mexico in 721. He adds, that these savages, according to the uniform tradition of the Mexicans who dispossessed them, came from the country

since called New Mexico, and from the neighbourhood of California; consequently North America must have been inhabited many ages before it could receive any inhabitants from Norway, by way of Greenland. It is no less certain, he observes, that the real Mexicans founded their empire in 902, after having subdued the Chichimeques, the Otomias, and other barbarous nations, who had taken possession of the country round the Lake of Mexico, and each of whom spoke a language peculiar to itself. The real Mexicans are likewise supposed to come from some of the countries that lie near California, and that they performed their journey for the most part by land; of course they could not come from Norway. De Laet further adds, that though some of the inhabitants of North America may have entered it from the north-west, yet, as it is related by Pliny, and some other writers, that on many of the islands near the western coast of Africa, particularly on the Canaries, some ancient edifices were seen, it is highly probable from their being now deserted, that the inhabitants may have passed over to America; the passage being neither long nor difficult. This migration, according to the calculation of those authors, must have happened more than two thousand years ago, at a time when the Spaniards were much troubled by the Carthaginians; from whom having obtained a knowledge of navigation, and the construction of ships, they might have retired to the Antilles, by the way of the western isles, which were exactly half

way on their voyage. He thinks also that Great Britain, Ireland, and the Orcaides were extremely proper to admit of a similar conjecture. As a proof, he inserts the following passage from the History of Wales, written by Dr. David Powell, in the year 1170:—This historian says, that Madoc, one of the sons of Prince Owen Gwynnith, being disgusted at the civil wars which broke out between his brothers, after the death of their father, fitted out several vessels, and having provided them with every thing necessary for a long voyage, went in quest of new lands to the westward of Ireland; there he discovered very fertile countries, but destitute of inhabitants; when landing part of his people, he returned to Britain, where he raised new levies, and afterwards transported them to this colony.

“The Flemish author then returns to the Sycythians, between whom and the Americans he draws a parallel. He observes that several nations of them to the north of the Caspian Sea, led a wandering life; which, as well as many other of their customs, and way of living, agrees in many circumstances with the Indians of America. And though the resemblances are not absolutely perfect, yet the emigrants, even before they left their own country, differed from each other, and went not by the same name. Their change of abode effected what remained. He further says, that a similar likeness exists between several American nations, and the Samœides, who are settled, according to the Russian accounts, on the great River

Oby. And it is more natural, continues he, to suppose that Colonies of these nations passed over to America by crossing the icy sea on their sledges, than for the Norwegians to travel all the way Gro-tius has marked out for them. This writer makes many other remarks that are equally sensible, and which appear to be just; but he intermixes with these some that are not so well founded. Emanuel de Moracz, a Portuguese, in his history of Brazil, asserts that America has been wholly peopled by the Carthaginians and Israelites. He brings as a proof of this assertion the discoveries the former are known to have made at a great distance beyond the coast of Africa. The progress of which being put a stop to by the senate of Carthage, those who happened to be then in the newly discovered countries, being cut off from all communication with their countrymen, and destitute of many necessaries of life, fell into a state of barbarism. As to the Israelites, this author thinks that nothing but circumcision is wanted in order to constitute a perfect resemblance between them and the Brazilians. George De Hornn, a learned Dutchman, has likewise written on this subject. He sets out with declaring, that he does not believe it possible America could have been peopled before the flood, considering the short space of time which elapsed between the creation of the world and that memorable event. In the next place he lays it down as a principle, that after the deluge, men and other terrestrial animals penetrated into that country both by sea and by land; some through accident,

and some from a formed design. That birds got thither by flight; which they were enabled to do by resting on the rocks and islands that are scattered about the ocean. He further observes, that wild beasts may have found a free passage by land; and that if we do not meet with horses or cattle (to which he might have added elephants, camels, rhinoceros, and beasts of many other kinds) it is because those nations that passed thither, were either not acquainted with their use, or had no convenience to support them. Having totally excluded many nations that others have admitted as the probable first settlers of America, for which he gives substantial reasons, he supposes that it began to be peopled by the north; and maintains the primitive colonies spread themselves by the means of the isthmus of Panama, through the whole extent of the continent. He believes that the first founders of the Indian colonies were Scythians. That the Phœnicians and Carthaginians afterwards got footing in America across the Atlantic Ocean, and the Chinese by way of the Pacific, and that other nations might from time to time have landed there by one or other of these ways, or might possibly have been thrown on the coast by tempests: since, through the whole extent of that continent, both in its northern and southern parts, we meet with undoubted marks of a mixture of the northern nations, with those who have come from other places. And lastly, that some Jews and Christians might have been carried there by such like events, but that this must have hap-

pened at a time when the whole of the new world was already peopled. After all, he acknowledges that great difficulties attend the determination of the question. These, he says, are occasioned in the first place by the imperfect knowledge we have of the extremities of the globe, towards the north and south pole; and the next place to the havoc which the Spaniards, the first discoverers of the new world, made among its most ancient monuments; as witness the great double road betwixt Quito and Cuzco, an undertaking so stupendous, that even the most magnificent of those executed by the Romans cannot be compared to it. He supposes also another migration of the Phœnicians, than those already mentioned, to have taken place; and this was during a three year's voyage made by the Tyrian fleet in the service of King Solomon. He asserts on the authority of Josephus, that the port at which this embarkation was made, lay in the Mediterranean. The fleet, he adds, went in quest of elephant's teeth and peacocks to the western coast of Africa, which is Tarsish; then to Ophir for gold, which is Haite, or the island of Hispaniola; in the latter opinion he is supported by Columbus, who, when he discovered that island, thought he could trace the furnaces in which the gold was refined. To these migrations which preceded the Christian æra, he adds many others of a later date from different nations, but these I have not time to enumerate. For the same reason I am obliged to pass over numberless writers on this subject; and shall con-



tent myself with only giving the sentiments of two or three more. The first of these is Pierre De Charlevoix, a Frenchman, who, in his journal of a voyage to North America, made so lately as the year 1720, has recapitulated the opinions of a variety of authors on this head, to which he has subjoined his own conjectures: but the latter cannot without some difficulty be extracted, as they are so interwoven with the passages he has quoted, that it requires much attention to discriminate them. He seems to allow that America might have received its first inhabitants, from Tartary and Hyrcania. This he confirms, by observing, that the lions and tigers which are found in the former, must have come from those countries, and whose passage serves for a proof that the two hemispheres join to the northward of Asia. He then draws a corroboration of this argument, from a story he says he has often heard related by Father Grollon, a French Jesuit, as an undoubted matter of fact. This Father, after having laboured some time in the missions of New France, passed over to those of China. One day as he was travelling in Tartary, he met a Huron woman whom he had formerly known in Canada. He asked her by what adventure she had been carried into a country so distant from her own. She made answer, that having been taken in war, she had been conducted from nation to nation, till she had reached the place at which she then was. Monsieur Charlevoix, says further, that he had been assured another Jesuit, passing through Nantz, in his return

from China, had related much such another affair of a Spanish woman from Florida. She also had been taken by certain Indians, and given to those of a more distant country; and by these again to another nation, till having thus been successively passed from country to country, and travelled through regions extremely cold, she at last found herself in Tartary. Here she had married a Tartar, who had attended the conquerors in China, where she was then settled. He acknowledges as an allay to the probability of these stories, that those who had sailed farthest to the eastward of Asia, by pursuing the coast of Jesso, or Kam-schatka, have pretended that they had perceived the extremity of this continent; and from thence have concluded that there could not possibly be any communication by land. But he adds that Francis Guella, a Spaniard, is said to have asserted, that this separation is no more than a strait, about one hundred miles over, and that some late voyages of the Japanese give grounds to think, that this strait is only a bay, above which there is a passage over land. He goes on to observe, that though there are few wild beasts to be met with in North America, except a kind of tiger without spots, which are found in the country of the Iroquoise, yet towards the tropics there are lions and real tigers, which, notwithstanding, might have come from Hyrcania and Tartary; for as by advancing gradually southward they met with climates more agreeable to their natures, they have in time abandoned the northern countries. He

quotes both Solinus and Pliny, to prove that the Scythian Anthropophagi once depopulated a great extent of country, as far as the promontory Tabin; and also an author of later date, Mark Pol, a Venetian, who, he says, tells us, that to the north-east of China and Tartary, there are vast uninhabited countries, which might be sufficient to confirm any conjectures concerning the retreat of a great number of Scythians into America.

“To this he adds, that we find in the ancients the names of some of these nations: Pliny speaks of the Tabians; Solinus mentions the Apuleans, who had for neighbours the Massagetes, whom Pliny since assures us to have entirely disappeared. Ammianus Marcellinus expressly tells us, that the fear of the Anthropophagi obliged several of the inhabitants of those countries to take refuge elsewhere. From all these authorities Monsieur Charlevoix concludes, that there is at least room to conjecture that more than one nation in America had a Scythian or Tartarian original. He finishes his remarks on the authors he has quoted, by the following observations: “it appears to me that this controversy may be reduced to the two following articles; first, how the new world might have been peopled; and, secondly, by whom, and by what means it has been peopled. Nothing, he asserts, may be more easily answered than the first. America might have been peopled as the three other parts of the world have been. Many difficulties have been formed on this subject, which have been deemed insolvable, but which

are far from being so. The inhabitants of both hemispheres are certainly the descendants of the same father; the common parent of mankind received an express command from Heaven to people the whole world, and accordingly it has been peopled. To bring this about it was necessary to overcome all difficulties that lay in the way, and they have been got over. Were these difficulties greater with respect to peopling the extremities of Asia, Africa, and Europe, or the transporting men into the islands which lie at a considerable distance from those continents, than to pass over into America? Certainly not. Navigation, which has arrived at so great perfection within these three or four centuries, might possibly have been more perfect in those early ages than at this day. Who can believe that Noah and his immediate descendants knew less of this art than we do? That the builder and pilot of the largest ship that ever was, a ship that was formed to traverse an unbounded ocean, and had so many shoals and quicksands to guard against, should be ignorant of, or should not have communicated to those of his descendants who survived him, and by whose means he was to execute the order of the Great Creator: I say, who can believe he should not have communicated to them the art of sailing upon an ocean, which was not only more calm and pacific, but at the same time confined within its ancient limits. Admitting this, how easy is it to pass, exclusive of the passage already described, by land from the coast of Africa to Brazil, from the

Canaries to the Western Islands, and from them to the Antilles? From the British Isles, or the coast of France, to Newfoundland, the passage is neither long nor difficult; I might say as much of that from China to Japan; from Japan, or the Philippines, to the Isles Mariannes; and from thence to Mexico. There are islands at a considerable distance from the continent of Asia, where we have not been surprised to find inhabitants, why then should we wonder to meet with people in America? Nor can it be imagined that the grandsons of Noah, when they were obliged to separate, and spread themselves in conformity to the designs of God, over the whole earth, should find it absolutely impossible to people almost one half of it." I have been more copious in my extracts from this author than I intended, as his reasons appear to be solid, and many of his observations just. From this encomium, however, I must exclude the stories he has introduced of the Huron and Floridan women, which I think I might venture to pronounce fabulous. I shall only add, to give my readers a more comprehensive view of Monsieur Charlevoix's dissertation, the method he proposes to come at the truth of what we are in search of.

"The only means by which this can be done, he says, is by comparing the language of the Americans with the different nations from whence we might suppose they have peregrinated. If we compare the former with those words that are considered as primitives, it might possibly set us

upon some happy discovery. And this way of ascending to the original of nations, which is by far the least equivocal, is not so difficult as might be imagined. We have had, and still have, travellers and missionaries who have attained the languages that are spoken in all the provinces of the new world; it would only be necessary to make a collection of their grammars and vocabularies, and to collate them with the dead and living languages of the old world, that pass for originals, and the similarity might easily be traced.

“ Even the different dialects, in spite of the alterations they have undergone, still retain enough of the mother tongue to furnish considerable lights.

“ Any inquiry into the manners, customs, religion, or traditions of the Americans, in order to discover by that means their origin, he thinks would prove fallacious. A disquisition of that kind, he observes, is only capable of producing a false light, more likely to dazzle, and to make us wander from the right part, than to lead us with certainty to the point proposed.

“ Ancient traditions are effaced from the minds of such as either have not, or for several ages have been without those helps that are necessary to preserve them. And in this situation is full one half of the world. New events, and a new arrangement of things, give rise to new traditions, which efface the former, and are themselves effaced in turn. After one or two centuries have passed, there no longer remain any traces of the

first traditions; and thus we are involved in a state of uncertainty.

“He concludes with the following remarks, among many others. Unforeseen accidents, tempests, and shipwrecks, have certainly contributed to people every habitable part of the world: and ought we to wonder after this, at perceiving certain resemblances, both of persons and manners between nations that are most remote from each other, when we find such a difference between those that border on one another? As we are destitute of historical monuments, there is nothing, I repeat it, but a knowledge of the primitive languages that is capable of throwing any light upon those clouds of impenetrable darkness. By this inquiry we should at least be satisfied, among that prodigious number of various nations inhabiting America, and differing so much in language from each other, which are those who make use of words totally and entirely different from those of the old world, and who, consequently, must be reckoned to have passed over to America in the earliest ages, and those, who, from the analogy of their language with such as are at present used in the three other parts of the globe, leave room to judge that their migration has been more recent, and which ought to be attributed to shipwrecks, or to some accident similar to those which have been spoken of in the course of this treatise.

“I shall only add the opinion of one author more, before I give my own sentiments on the subject, and that is of James Adair, Esq. who

resided forty years among the Indians, and published the history of them in the year 1772. In his learned and systematical history of those nations, inhabiting the western parts of the most southern of the American colonies, this gentleman, without hesitation, pronounces that the American Aborigines are descended from the Israelites, either whilst they were a maritime power, or soon after their general captivity. This descent he endeavours to prove from their religious rites, their civil and martial customs, their marriages, their funeral ceremonies, their manners, language, traditions, and from a variety of other particulars. And so complete is his conviction on this head, that he fancies he finds a perfect and indisputable similitude in each. Through all these I have not time to follow him, and shall therefore only give a few extracts to show on what foundation he builds his conjectures, and what degree of credit he is entitled to on this point. He begins with observing, that though some have supposed the Americans to be descended from the Chinese, yet neither their religion, laws, nor customs, agree in the least with those of the Chinese; which sufficiently proves that they are not of this line. Besides, as our best ships are now almost half a year in sailing for China, [our author does not here recollect that this is from a high northern latitude, across the line, and then back again greatly to the northward of it, and not directly athwart the Pacific Ocean, for only one hundred and eleven degrees] or from thence to Europe, it



is very unlikely they should attempt such dangerous discoveries, with their supposed small vessels, against rapid currents, and in dark and sickly Mousoons. He further remarks, that this is more particularly improbable, as there is reason to believe, that this nation was unacquainted with the use of the loadstone to direct their course. China, he says, is about eight thousand miles distant from the American continent, which is twice as far as across the Atlantic Ocean. And we are not informed by any ancient writer of their maritime skill, or so much as any inclination that way, besides small coasting voyages. The winds blow likewise, with little variation from east to west within the latitudes thirty and odd, north and south; and therefore these could not drive them on the American coast, it lying directly contrary to such a course. Neither could persons, according to this writer's account, sail to America from the north by the way of Tartary, or ancient Scythia; that from its situation, never having been or can be a maritime power; and it is utterly impracticable, he says, for any to come to America by sea from that quarter. Besides, the remaining traces of their religious ceremonies and civil and martial customs are quite opposite to the like vestiges of the Old Scythians. Even in the moderate northern climates there is not to be seen the least trace of any ancient stately buildings, or of any thick settlements, as are said to remain in the less healthy regions of Peru and Mexico. And several of the Indian nations assure us, that they crossed

the Mississippi before they made their present northern settlements ; which, connected with the former arguments, he concludes will sufficiently explode that weak opinion of the American Aborigines being lineally descended from the Tartars or ancient Scythians.

Mr. Adair's reasons for supposing that the Americans derive their origin from the Jews are, First, because they are divided into tribes, and have chiefs over them as the Israelites had. Secondly, because, as by a strict permanent divine precept, the Hebrew nation were ordered to worship, at Jerusalem, Jehovah, the true and living God, so do the Indians, styling him Yohewah. The ancient Heathens, he adds, it is well known worshipped a plurality of Gods, but the Indians pay their religious devoirs to the great beneficent supreme holy Spirit of Fire, who resides, as they think, above the clouds, and on earth also with unpoluted people. They pay no adoration to images, or to dead persons, neither to the celestial luminaries, to evil spirits, nor to any created beings whatever. Thirdly, because agreeably to the theocracy or divine government of Israel, the Indians think the Deity to be the immediate head of their state. Fourthly, because, as the Jews believe in the ministration of angels, the Indians also believe, that the higher regions are inhabited by good spirits. Fifthly, because the Indian language and dialects appear to have the very idiom and genius of the Hebrew. Their words and sentences being expressive, concise, emphatical, sonorous, and bold ;

and often, both in letters, and signification, are synonymous with the Hebrew language. Sixthly, because they count their time after the manner of the Hebrews. Seventhly, because in conformity to, or after the manner of the Jews, they have their prophets, high priests, and other religious orders. Eighthly, because their festivals, fasts, and religious rites have a great resemblance to those of the Hebrews. Ninthly, because the Indians, before they go to war, have many preparatory ceremonies of purification and fasting, like what is recorded of the Israelites. Tenthly, because the same taste for ornaments, and the same kind are made use of by the Indians, as by the Hebrews. These and many other arguments of a similar nature, Mr. Adair brings in support of his favourite system; but I should imagine, that if the Indians are really derived from the Hebrews, among their religious ceremonies; on which he chiefly seems to build his hypothesis, the principal, that of circumcision, would never have been laid aside, and its very remembrance obliterated. Thus numerous and diverse are the opinions of those who have hitherto written on this subject! I shall not, however, either endeavour to reconcile them, or to point out the errors of each, but proceed to give my own sentiments on the origin of the Americans; which are founded on conclusions drawn from the most rational arguments of the writers I have mentioned, and from my own observations; the consistency of these I shall leave to the judgment of my readers. The better to introduce my conjectures

on this head, it is necessary first to ascertain the distance between America and those parts of the habitable globe that approach nearest to it. The Continent of America, as far as we can judge from all the researches that have been made near the poles, appears to be entirely separated from the other quarters of the world. That part of Europe which approaches nearest to it, is the coast of Greenland, lying in about seventy degrees of north latitude; and which reaches within twelve degrees of the coast of Labradore, situated on the north-east borders of this continent. The coast of Guinea is the nearest part of Africa; which lies about 1860 miles north-east from the Brazils. The most eastern coast of Asia, which extends to the Korean Sea on the north of China, projects north-east through eastern Tartary and Kamschatka to Siberia, in about sixty degrees of north latitude. Towards which the western coast of America, from California to the Straits of Annian, extend nearly north-west, and lie in about forty-six degrees of the same latitude. Whether the Continent of America stretches any farther north than these straits; and joins to the eastern parts of Asia, agreeably to what has been asserted by some of the writers I have quoted, or whether the lands that have been discovered in the intermediate parts are only an archipelago of islands, verging towards the opposite continent, is not yet ascertained. It being, however, certain that there are many considerable islands which lie between the extremities of Asia and America, viz. Japan, Yesco or Jedso,

Gama's Land, Behring's Isle, with many others discovered by Tschirikow, and besides these, from fifty degrees north there appearing to be a cluster of islands that reach as far as Siberia, it is probable from their proximity to America, that it received its first inhabitants from them. This conclusion is the most rational I am able to draw, supposing that since the Aborigines got footing on this continent, no extraordinary or sudden change in the position or surface of it has taken place, from inundations, earthquakes, or any revolutions of the earth that we are at present unacquainted with. To me it appears highly improbable, that it should have been peopled from different quarters, across the Ocean, as others have asserted. From the size of the ships made use of in those early ages, and the want of the compass, it cannot be supposed that any maritime nation would by choice venture over the unfathomable ocean, in search of distant continents. Had this however been attempted, or had America been first accidentally peopled from ships freighted with passengers of both sexes, which were driven by strong easterly winds across the Atlantic, these settlers must have retained some traces of the language of the country from whence they migrated; and this, since the discovery of it by the Europeans, must have been made out. It also appears extraordinary, that several of these accidental migrations, as allowed by some, and these from different parts, should have taken place. Upon the whole, after the most critical inquiries, and the

maturest deliberation, I am of opinion, that America received its first inhabitants from the North East, by way of the Great Archipelago just mentioned, and from these alone. But this might have been effected at different times, and from various parts: from Tartary, China, Japan, or Kamschatka, the inhabitants of these places resembling each other in colour, features and shape; and who, before some of them acquired a knowledge of the arts and sciences, might have likewise resembled each other in their manners, customs, religion, and language. The only difference between the Chinese nation and the Tartars lies in the cultivated state of the one, and the unpolished condition of the other. The former have become a commercial people, and dwell in houses formed into regular towns and cities; the latter live chiefly in tents, and rove about in different hords, without any fixed abode. Nor can the long and bloody wars these two nations have been engaged in, exterminate their hereditary similitude. The present family of the Chinese emperors is of Tartarian extraction; and, if they were not sensible of some claim besides that of conquest, so numerous a people would scarcely sit quiet under the dominion of strangers. It is very evident that some of the manners and customs of the American Indians resemble those of the Tartars; and I make no doubt but that in some future æra, and this not a very distant one, it will be reduced to a certainty, that during some of the wars between the Tartars and the Chinese, a part of the inhabitants of the

northern provinces were driven from their native country, and took refuge in some of the isles beforementioned, and from thence found their way into America. At different periods each nation might prove victorious, and the conquered by turns fly before their conquerors; and from hence might arise the similitude of the Indians to all these people, and that animosity which exists between so many of their tribes. It appears plainly to me, that a great similarity between the Indians and Chinese is conspicuous, in that particular custom of shaving or plucking off the hair, and leaving only a small tuft on the crown of the head. This mode is said to have been enjoined by the Tartarian emperors on their accession to the throne of China, and consequently is a farther proof that this custom was in use among the Tartars; to whom, as well as the Chinese, the Americans might be indebted for it. Many words also are used both by the Chinese and Indians, which have a resemblance to each other, not only in their sound, but their-signification. The Chinese call a slave, shungo; and the Naudowesse Indians, whose language, from their little intercourse with the Europeans, is the least corrupted, term a dog, shungush. The former denominate one species of their tea, shousong; the latter call their tobacco, shousassau. Many other of the words used by the Indians contain the syllables che, chaw, and chu, after the dialect of the Chinese. There probably might be found a similar connection between the language of the Tartars and the American Abori-

gines, were we as well acquainted with it as we are, from a commercial intercourse, with that of the Chinese. I am confirmed in these conjectures, by the accounts of Kamschatka, published a few years ago by order of the Empress of Russia. The author of which says, that the sea which divides that peninsula from America is full of islands; and that the distance between Tschukotskoi Noss, a promontory which lies at the Eastern extremity of that country, and the coast of America, is not more than two degrees and a half of a great circle. He further says, that there is the greatest reason to suppose, that Asia and America once joined at this place, as the coasts of both continents appear to have been broken into capes and bays, which answer each other; more especially as the inhabitants of this part of both, resemble each other in their persons, habits, customs, and food. Their language, indeed, he observes, does not appear to be the same, but then the inhabitants of each district in Kamschatka speak a language as different from each other, as from that spoken on the opposite coast. These observations, to which he adds, the similarity of the boats of the inhabitants of each coast, and a remark that the natives of this part of America are wholly strangers to wine and tobacco, which he looks upon as a proof that they have as yet had no communication with the natives of Europe, he says, amount to little less than a demonstration, that America was peopled from this part of Asia.

The limits of my present undertaking will not



permit me to dwell any longer on this subject, or to enumerate any other proofs in favour of my hypothesis. I am, however, so thoroughly convinced of the certainty of it, and so desirous have I been to obtain every testimony which can be procured in its support, that I once made an offer to a private society of gentlemen, who were curious in such researches, and to whom I had communicated my sentiments on this point, that I would undertake a journey, on receiving such supplies as were needful, through the north east parts of Europe and Asia to the interior parts of America, and from England, making, as I proceeded, such observations both on the languages and manners of the people with whom I should be conversant, as might tend to illustrate the doctrine I have here laid down, and to satisfy the curiosity of the learned or inquisitive: but as this proposal was judged rather to require a national than a private support, it was not carried into execution. I am happy to find, since I formed the foregoing conclusions, that they correspond with the sentiments of that great and learned historian, Doctor Robertson; and though with him, I acknowledge that the investigation, from its nature, is so obscure and intricate, that the conjectures I have made can only be considered as conjectures, and not indisputable conclusions, yet they carry with them a greater degree of probability, than the suppositions of those who assert that this continent was peopled from another quarter. One of the Doctor's quotations from the Journals of Behr-

ing and Tschirikow, who sailed from Kamschatka, about the year 1741, in quest of the New World, appears to carry great weight with it, and to afford our conclusions firm support. These commanders having shaped their course towards the east, discovered land, which to them appeared to be part of the American continent; and according to their observations, it seems to be situated within a few degrees of the north-west coast of California. They had there some intercourse with the inhabitants, who seemed to them to resemble the North Americans; as they presented to the Russians the calumet or pipe of peace, which is a symbol of friendship universal among the people of North America, and an usage of arbitrary institution peculiar to them. One of this incomparable writer's own arguments in support of his hypothesis, is also urged with great judgment, and appears to be nearly conclusive. He says, We may lay it down as a certain principle in this enquiry, that America was not peopled by any nation of the ancient continent, which had made considerable progress in civilization. The inhabitants of the New World were in a state of society so extremely rude, as to be unacquainted with those arts which are the first essays of human ingenuity in its advance towards improvement. Even the most cultivated nations of America were strangers to many of those simple inventions, which were almost coeval with society in other parts of the world, and were known in the earliest periods of civil life. From this it is manifest that the tribes which originally migrated

to America, came off from nations which must, have been no less barbarous than their posterity, at the time when they were first discovered by the Europeans. If ever the use of iron had been known to the savages of America, or to their progenitors, if ever they had employed a plough, a loom, or a forge, the utility of these inventions would have preserved them, and it is impossible that they should have been abandoned or forgotten.

## OBSERVATIONS

Made in a Voyage, commencing at St. Catherine's Landing, on the East Bank of the Mississippi, proceeding downwards to the Mouth of Red River, and from thence ascending that River, the Black River, and the Washita River, as high as the Hot Springs, in the proximity of the last mentioned River, extracted from the Journals of William Dunbar, Esq. and Doctor Hunter.

MR. DUNBAR, Doctor Hunter, and the party employed by the United States to make a survey of, and explore the country traversed by the Washita river, left St. Catherine's Landing, on the Mississippi, in latitude 31 deg. 26 min. 30 sec. N. and longitude 6 ho. 5 min. 56 sec. W. from the meridian of Greenwich, on Tuesday the 16th of October, 1804. A little distance below St. Catherine's Creek, and five leagues from Natches, they passed the White Cliffs, composed chiefly of sand, surmounted by pine, and from 100 to 200 feet high. When the waters of the Mississippi are low, the base of the cliff is uncovered, which consists of different coloured clays, and some beds of ochre, over which there lies, in some places, a thin lamina of iron ore. Small springs, possessing a petrifying quality, flow over the clay and ochre, and numerous logs and pieces of timber, converted into stone, are strewed about the

beach. Fine pure argil of various colours, chiefly white and red, is found here.

On the 17th they arrived at the mouth of Red river, the confluence of which with the Mississippi, agreeably to the observations of Mr. de Ferrer, lies in latitude 31 deg. 1 min. 15 sec. N. and longitude 6 ho. 7 min. 11 sec. west of Greenwich. Red River is here about 500 yards wide, and without any sensible current. The banks of the river are clothed with willow; the land low and subject to inundation, to the height of thirty feet or more above the level of the water at this time. The mouth of the Red river is accounted to be seventy-five leagues from New Orleans, and three miles higher up than the Chalaya, or Opelousa river, which was probably a continuation of the Red river when its waters did not unite with those of the Mississippi, but during the inundation.

On the 18th the survey of the Red river was commenced, and on the evening of the 19th the party arrived at the mouth of the Black river, in latitude 31 deg. 15 min. 48 sec. N. and about twenty-six miles from the Mississippi. The Red river derives its name from the rich fat earth, or marle, of that colour, borne down by the floods; the last of which appeared to have deposited on the high bank a stratum of upwards of half an inch in thickness. The vegetation on its banks is surprisingly luxuriant; no doubt owing to the deposition of marle during its annual floods. The willows grow to a good size; but other forest

trees are much smaller than those seen on the banks of the Mississippi. As you advance up the river it gradually narrows; in latitude 31deg. 8min. N. it is about 200 yards wide, which width is continued to the mouth of Black river, where each of them appears 150 yards across. The banks of the river are covered with pea vine, and several sorts of grass, bearing seed, which geese and ducks eat very greedily; and there are generally seen willows growing on one side, and on the other a small growth of black oak, paccawn, hickory, elm, &c. The current in the Red river is so moderate, as scarcely to afford an impediment to its ascent.

On sounding the Black river, a little above its mouth, there was found twenty feet of water, with a bottom of black sand. The water of Black river is rather clearer than that of the Ohio, and of a warm temperature, which it may receive from the water flowing into it from the valley of the Mississippi, particularly by the Catahoola. At noon on the 23d, by a good meridian observation, they ascertained their latitude to be 30 deg. 36 min. 29 sec. N., and were then a little below the mouths of the Catahoola, Washita, and Bayau Tenza, the united waters of which form the Black river. The current is very gentle the whole length of the Black river, which in many places does not exceed eighty yards in width. The banks on the lower part of the river present a great luxuriance of vegetation and rank grass, with red and black oak, ash, paccawn, hickory, and some elms. The

soil is black marl, mixed with a moderate proportion of sand, resembling much the soil on the Mississippi banks; yet, the forest trees are not lofty, like those on the margin of the great river, but resembling the growth on the Red river. In latitude 31 deg. 22 min. 46 sec. N. they observed that canes grew on several parts of the right bank, a proof that the land is not deeply overflowed; perhaps from one to three feet: the banks have the appearance of stability; very little willow, or other productions of a newly formed soil on either side. On advancing up the river, the timber becomes larger, in some places rising to the height of forty feet; yet the land is liable to be inundated, not from the waters of this small river, but from the intrusion of its more powerful neighbour the Mississippi. The lands decline rapidly, as in all alluvial countries, from the margin to the cypress swamps, where more or less water stagnates all the year round. On the 21st they passed a small but elevated island, said to be the only one in this river for more than 100 leagues ascending. On the left bank, near this island, a small settlement of a couple of acres has been begun by a man and his wife. The banks are not less than forty feet above the present level of the water in the river, and are but rarely overflowed: on both sides they are clothed with rich cane brake, pierced by creeks fit to carry boats during the inundation.

They saw many cormorants, and the hooping crane; geese and ducks are not yet abundant, but

are said to arrive in myriads, with the rains and winter's cold. They shot a fowl of the duck kind whose foot was partially divided, and the body covered with a bluish or lead coloured plumage. On the morning of the 22d they observed green matter floating on the river; supposed to come from the Catahoola and other lakes and bayaus of stagnant water, which, when raised a little by rain, flow into the Black river; and also many patches of an aquatic plant, resembling small islands, some floating on the surface of the river, and others adhering to, or resting on the shore and logs. On examining this plant, it was found a hollow jointed stem, with roots of the same form, extremely light, with very narrow willow-shaped leaves projecting from the joint, embracing however the whole of the tube, and extending to the next inferior joint or knot. The extremity of each branch is terminated by a spike of very slender, narrow, seminal leaves, from one to two inches in length, and one-tenth, or less, in breadth, producing its seed on the underside of the leaf, in a double row almost in contact; the grains alternately placed in perfect regularity: not being able to find the flower, its class and order could not be determined, although it is not probably new. Towards the upper part of the Black river, the shore abounded with muscles and perriwinkles. The muscles were of the kind called pearl muscles. The men dressed a quantity of them, considering them as an agreeable food; but Mr. D. found them tough and unpalatable.



On arriving at the mouth of the Catahoola, they landed to procure information from a Frenchman settled there. Having a grant from the Spanish government, he has made a small settlement, and keeps a ferry-boat for carrying over men and horses travelling to and from Natchez, and the settlements on Red river, and on the Washita river. The country here is all alluvial. In process of time, the rivers shutting up ancient passages, and elevating the banks over which their waters pass, no longer communicate with the same facility as formerly; the consequence is, that many larger tracts, formerly subject to inundation, are now entirely exempt from that inconvenience. Such is the situation of a most valuable tract upon which this Frenchman is settled. His house stands on an Indian mount, with several others in view. There is also a species of rampart surrounding this place, and one very elevated mount, a view and description of which are postponed till the return; their present situation not allowing of the requisite delay. The soil is equal to the best Mississippi bottoms,

From this place they proceeded to the mouth of Washita, in lat. 35 deg. 37 min. 7 sec. N. and encamped on the evening of the 23d.

This river derives its appellation from the name of an Indian tribe formerly resident on its banks; the remnant of which, it is said, went into the great plains to the westward, and either compose a small tribe themselves, or are incorporated into another nation. The Black river loses its name

at the junction of the Washita, Catahoola, and Tenza, although our maps represent it as taking place of the Washita. The Tenza and Catahoola are also named from Indian tribes now extinct. The latter is a creek twelve leagues long, which is the issue of a lake of the same name, eight leagues in length, and about two leagues in breadth. It lies west from the mouth of the Catahoola, and communicates with the Red river during the great annual inundation. At the west or north-west angle of the lake, a creek called Little river enters, which preserves a channel with running water at all seasons, meandering along the bed of the lake; but in all other parts its superficies, during the dry season from July to November, and often later, is completely drained, and becomes covered with the most luxuriant herbage; the bed of the lake then becomes the residence of immense herds of deer, of turkeys, geese, cranes, &c. which feed on the grass and grain. Bayau Tenza serves only to drain off a part of the waters of the inundation from the low lands of the Mississippi, which here communicate with the Black river during the season of high water.

Between the mouth of the Washita and Ville-mont's prairie on the right, the current of the river is gentle, and the banks favourable for towing. The lands on both sides have the appearance of being above the inundation; the timber, generally such as high lands produce, being chiefly red, white and black oaks, interspersed with a variety of other trees. The magnolia grandiflora, that infallible

sign of the land not being subject of inundation, is not, however, among them. Along the banks a stratum of solid clay, or marl, is observable, apparently of an ancient deposition. It lies in oblique positions, making an angle of nearly 30 degrees with the horizon, and generally inclined with the descent of the river, although in a few cases the position was contrary. Timber is seen projecting from under the solid bank, which seems indurated, and unquestionably very ancient, presenting a very different appearance from recently formed soil. The river is about 80 yards wide. A league above the mouth of the Washita, the Bayau Haha comes in unexpectedly from the right, and is one of the many passages through which the waters of the great inundation penetrate and pervade all the low countries, annihilating, for a time, the currents of the lesser rivers in the neighbourhood of the Mississippi. The vegetation is remarkably vigorous along the alluvial banks, which are covered with a thick shrubbery, and innumerable plants in full blossom at this late season.

Villemont's prairie is so named in consequence of its being included within a grant under the French government to a gentleman of that name. Many other parts on the Washita are named after their early proprietors. The French people projected and began extensive settlements on this river, but the general massacre planned, and in part executed by the Indians against them, and the consequent destruction of the Natchez tribe by the

French, broke up all these undertakings, and they were not recommenced under that government. Those prairies are plains, or savannas, without timber; generally very fertile, and producing an exuberance of strong, thick, and coarse herbage. When a piece of ground has once got into this state, in an Indian country, it can have no opportunity of re-producing timber, it being an invariable practice to set fire to the dry grass in the fall or winter, to obtain the advantage of attracting game when the young tender grass begins to spring: this destroys the young timber, and the prairie annually gains upon the wood-land. It is probable that the immense plains known to exist in America, may owe their origin to this custom. The plains of the Washita like chiefly on the east side, and being generally formed like the Mississippi land, sloping from the bank of the river to the great river, they are more or less subject to inundation in the rear; and in certain great floods the water has advanced so far as to be ready to pour over the margin into the Washita. This has now become a very rare thing, and it may be estimated, that from a quarter of a mile to a mile in depth, will remain free from inundation during high floods. This is pretty much the case with those lands nearly as high as the post of the Washita, with the exception of certain ridges of primitive high-land; the rest being evidently alluvial, although not now subject to be inundated by the Washita river, in consequence of the great depth which the bed of the river has acquired by abrasion. On approaching towards the

Bayau Louis, which empties its waters into the Washita on the right, a little below the rapids, there is a great deal of high lands on both sides, which produces pine and other timber, not the growth of inundated lands. At the foot of the rapids the navigation of the river is impeded by beds of gravel formed in it. The first rapids lie in latitude 31 deg. 48 min. 57 sec. 5 N. a little above which there is a high ridge of primitive earth, studded with abundance of fragments of rocks, or stone, which appears to have been thrown up to the surface in a very irregular manner. The stone is of a friable nature, some of it having the appearance of indurated clay; the outside is blackish from exposure to the air; within, it is a greyish white. It is said that in the hill the strata are regular, and that good grindstones may be here obtained. The last of the rapids, which is formed by a ledge of rocks crossing the entire bed of the river, was passed in the evening of the 27th; above it the water became again like a mill-pond, and about one hundred yards wide. The whole of these first shoals, or rapids, embraced an extent of about a mile and a half; the obstruction was not continued, but felt at short intervals in this distance. On the right, about four leagues from the rapids, they passed the "Bayau Aux Bœufs," a little above a rocky hill: high lands and savanna are seen on the right. On sounding the river, they found three fathoms water on a bottom of mud and sand. The banks of the river, above the bayau, seem to retain very little alluvial soil; the highland earth, which is a

sandy loam of a light grey colour, with streaks of red sand and clay, is seen on the left bank; the soil not rich, bearing pines, interspersed with red oak, hickory, and dog wood. The river is from sixty to one hundred yards wide here, but decreases as you advance. The next rapid is made by a ledge of rocks traversing the river, and narrowing the water channel to about thirty yards. The width between the high banks cannot be less than one hundred yards, and the banks from thirty to forty feet high. In latitude 32 deg. 10 min. 13 sec. rapids and shoals again occurred, and the channel was very narrow; the sand bars, at every point, extended so far into the bend as to leave little more than the breadth of the boat of water sufficiently deep for her passage, although it spreads over the width of seventy or eighty yards upon the shoal.

In the afternoon of the 31st, they passed a little plantation or settlement on the right, and at night arrived at three others adjoining each other. These settlements are on a plain or prairie, the soil of which we may be assured is alluvial from the regular slope which the land has from the river. The bed of the river is now sufficiently deep to free them from the inconvenience of its inundation; yet in the rear, the waters of the Mississippi approach, and sometimes leave dry but a narrow strip along the bank of the river. It is however now more common, that the extent of the fields cultivated (from  $\frac{1}{4}$  to  $\frac{1}{2}$  mile) remains dry during the season of inundation; the soil here is very

good, but not equal to the Mississippi bottoms; it may be esteemed second rate. At a small distance to the east are extensive cypress swamps, over which the waters of the inundation always stand to the depth of from fifteen to twenty-five feet. On the west side, after passing over the valley of the river, whose breadth varies from a quarter of a mile to two miles, or more, the land assumes a considerable elevation, from one hundred to three hundred feet, and extends all along to the settlements of the Red river. These high lands are reported to be poor, and badly watered, being chiefly what is termed a pine barren. There is here a ferry and road of communication between the post of the Washita, and the Natchez, and a fork of this road passes to the settlement called the rapids, on Red river, distance from this place, by computation, one hundred and fifty miles.

On this part of the river, lies a considerable tract of land, granted by the Spanish government to the Marquis of Maison Rouge, a French emigrant, who bequeathed it with all his property to M. Bouligny, son of the late colonel of the Louisiana regiment, and by him sold to Daniel Clarke. It is said to extend from the post of Washita with a breadth of two leagues, including the river, down to the Bayau Calumet; the computed distance of which along the river is called thirty leagues, but supposed not more than twelve in a direct line.

On the 6th of November, in the afternoon, the party arrived at the post of the Washita, in lat.

32 deg. 29 min. 37 sec. 25 N. where they were politely received by lieut. Bowmar, who immediately offered the hospitality of his dwelling, with all the services in his power.

From the ferry to this place, the navigation of the river is, at this season, interrupted by many shoals and rapids. The general width is from eighty to a hundred yards. The water is extremely agreeable to drink, and much clearer than that of the Ohio. In this respect it is very unlike its two neighbours, the Arkansa and Red rivers, whose waters are loaded with earthy matters of a reddish brown colour, giving to them a chocolate-like appearance; and, when those waters are low, are not potable, being brackish from the great number of salt springs which flow into them, and probably from the beds of rock salt over which they may pass. The banks of the river presented very little appearance of alluvial land, but furnished an infinity of beautiful landscapes, heightened by the vivid colouring they derive from the autumnal changes of the leaf. Mr. Dunbar observes, that the change of colour in the leaves of vegetables, which is probably occasioned by the oxygen of the atmosphere acting on the vegetable matter, deprived of the protecting power of vital principle, may serve as an excellent guide to the naturalist who directs his attention to the discovery of new objects for the use of the dyer. For he has always remarked, that the leaves of those trees whose bark or wood is known to produce a dye, are changed in autumn to the same colour which is extracted in



the dyers' vat from the woods ; more especially by the use of mordants, as allum, &c., which yields oxygen : thus the foliage of the hickory and oak, which produces the quercitron bark, is changed before its fall into a beautiful yellow. Other oaks assume a fawn colour, a liver colour, or a blood colour, and are known to yield dyes of the same complexion.

In lat. 32 deg. 18 min. N. Dr. Hunter discovered along the river side a substance nearly resembling mineral coal ; its appearance was that of the carbonated wood described by Kirwan. It does not easily burn ; but on being applied to the flame of a candle, it insensibly increased it, and yielded a faint smell, resembling in a slight degree, that of the gum lac of common sealing wax.

Soft friable stone is common, and great quantities of gravel and sand, upon the beaches in this part of the river. A reddish clay appears in the strata, much indurated and blackened by exposure to the light and air.

The position called fort Miro being the property of a private person, who was formerly civil commandant here, the lieutenant has taken post about four hundred yards lower ; has built himself some log houses, and inclosed them with a slight stockade. Upon viewing the country east of the river, it is evidently alluvial ; the surface has a gentle slope from the river to the rear of the plantations. The land is of excellent quality, being a rich black mould to the depth of a foot, under which there is a friable loam of a brownish liver colour.

At the post of the Washita, they procured a boat of less draught of water than the one in which they ascended the river thus far; at noon, on the 11th of November, they proceeded on the voyage, and in the evening encamped at the plantation of Baron Bastrop.

This small settlement on the Washita, and some of the creeks falling into it, contains not more than five hundred persons, of all ages and sexes. It is reported, however, that there is a great quantity of excellent land upon these creeks, and that the settlement is capable of great extension, and may be expected, with an accession of population, to become very flourishing. There are three merchants settled at the post, who supply, at very exorbitant prices, the inhabitants with their necessaries; these, with the garrison, two small planters, and a tradesman or two, constitute the present village. A great proportion of the inhabitants continue the old practice of hunting, during the winter season, and they exchange their peltry for necessaries, with the merchants, at a low rate. During the summer, these people content themselves with raising corn, barely sufficient for bread during the year. In this manner they always remain extremely poor. Some few who have conquered that habit of indolence, which is always the consequence of the Indian mode of life, and attend to agriculture, live more comfortably, and taste a little of the sweets of civilized life.

The lands along the river above the post, are not very inviting, being a thin poor soil, and cov-

ered with pine wood. To the right, the settlements on the bayau Barthelemi and Siard, are said to be rich land.

On the morning of the thirteenth, they passed an island and a strong rapid, and arrived at a little settlement below a chain of rocks, which cross the channel between an island and the main land, called Roque Raw. The Spaniard and his family settled here, appear, from their indolence, to live miserably. The river acquires here a more spacious appearance, being about one hundred and fifty yards wide. In the afternoon they passed the bayau Barthelemi on the right, above the last settlements, and about twelve computed leagues from the post. Here commences Baron Bastrop's great grant of land from the Spanish government, being a square of twelve leagues on each side, a little exceeding a million of French acres. The banks of the river continue about thirty feet high, of which eighteen feet from the water are a clayey loam of a pale ash colour, upon which the water has deposited twelve feet of light sandy soil, apparently fertile, and of a dark brown colour. This description of land is of small breadth, not exceeding half a mile on each side of the river, and may be called the valley of the Washita, beyond which there is high land covered with pines.

The soil of the "Bayau des Buttes" continues thin, with a growth of small timber. This creek is named from a number of Indian mounts discovered by the hunters along its course. The mar-

low grounds are under water. A short league above is the mouth of the grand bayau de la Saline (Salt Lick creek). This creek is of a considerable length, and navigable for small boats. The hunters ascend it, to one hundred of their leagues, in pursuit of game, and all agree that none of the springs which feed this creek are salt. It has obtained its name from the many buffaloe salt licks which have been discovered in its vicinity. Although most of these licks, by digging, furnish water which holds marine salt in solution, there exists no reason for believing, that many of them would produce nitre. Notwithstanding this low and alluvial tract appears in all respects well adapted to the growth of the long moss (*tilandsia*), none was observed since entering it in latitude 32 deg. 52 min. and as the pilot informed them, none would be seen in their progress up the river, it is probable that the latitude of thirty-three degrees is about the northern limit of vegetation. The long-leaf pine, frequently the growth of rich and even inundated land, was here observed in great abundance: the short-leaved or pitch pine, on the contrary, is always found upon arid lands and generally in sandy and lofty situations.

This is the season when the poor settlers on the Washita turn out to make their annual hunt. The deer is now fat and the skins in perfection; the bear is now also in his best state, with regard to the quality of his fur, and the quantity of fat or oil he yields, as he has been feasting luxuriantly on the autumnal fruits of the forest. It is here

well known, that he does not confine himself, as some writers have supposed, to vegetable food; he is particularly fond of hogs' flesh: sheep and calves are frequently his prey, and no animal escapes him which comes within his power, and which he is able to conquer. He often destroys the fawn, when chance throws it in his way; he cannot, however, discover it by smelling, notwithstanding the excellence of his scent, for nature has, as if for its protection, denied the fawn the property of leaving any effluvia upon its track, a property so powerful in the old deer.\* The bear, unlike most other beasts of prey, does not kill the animal he has seized upon before he eats it; but, regardless of its struggles, cries, and lamentations, fastens upon, and if the expression is allowable, devours it alive. The hunters count much on their profits from the oil drawn from the bears' fat, which, at New Orleans, is always of ready sale, and much esteemed for its wholesomeness in cooking, being preferred to butter or hog's lard. It is found to keep longer than any other animal oil, without becoming rancid; and boiling it, from time to time,

- \* It may not be generally known to naturalists, that between the hoof of the deer, &c. there is found a sack, with its mouth inclining upwards, containing more or less of musk, and which, by escaping over the opening, in proportion to the secretion, causes the foot to leave a scent on the ground wherever it passes. During the rutting season, this musk is so abundant (particularly in old males) as to be smelled by the hunters at a considerable distance.

upon sweet bay leaves, restores its sweetness, or facilitates its conservation.

In the afternoon of the 17th they passed some sand beaches, and over a few rapids. They had cane brakes on both sides of the river; the canoes were small, but demonstrate that the water does not surmount the bank more than a few feet. The river begins to widen as they advance; the banks of the river shew the high land soil, with a stratum of three or four feet of alluvion deposited by the river upon it. This superstratum is greyish, and very sandy, with a small admixture of loam, indicative of the poverty of the mountains and uplands where the river rises. Near this they passed through a new and very narrow channel, in which all the water of the river passes, except in time of freshes, when the interval forms an island. A little above this pass is a small clearing, called "Cache la Tulipe" (Tulip's hiding place); this is the name of a French hunter who here concealed his property. It continues the practice of both the white and red hunters to leave their skins, &c. often suspended to poles, or laid over a pole placed upon two forked posts, in sight of the river, until their return from hunting. These deposits are considered as sacred, and few examples exist of their being plundered. After passing the entrance of a bay, which within must form a great lake during the inundation, great numbers of the long leaf pine were observed; and the increased size of the canoes along the river's bank, denoted a better and more

elevated soil; on the left was a high hill (300 feet) covered with lofty pine trees.

The banks of the river present more the appearance of upland soil, the under stratum being a pale yellowish clay, and the alluvial soil of a dirty white, surmounted by a thin covering of a brown vegetable earth. The trees improve in appearance, growing to a considerable size and height, though yet inferior to those on the alluvial banks of the Mississippi. After passing the "Bayau de Hachis," on the left, points of high land, not subject to be overflowed, frequently touch the river, and the valley is said to be more than a league in breadth on both sides. On the left are pine hills called "Code de Champignole." The river is not more than fifty or sixty yards wide. On the morning of the 20th they passed a number of sand beaches, and some rapids, but found good depth of water between them. A creek called "Chemin Couvert," which forms a deep ravine in the high lands, here enters the river; almost immediately above this is a rapid where the water in the river is confined to a channel of about forty yards in width; above it they had to quit the main channel, on account of the shallowness and rapidity of the water, and pass along a narrow channel of only sixty feet wide: without a guide, a stranger might take this passage for a creek.

Notwithstanding the lateness of the season, and the northern latitude they were in, they this day met with an alligator. The banks of the river are covered with cane, or thick under-brush, fre-

quently so interwoven with thorns and briars as to be impenetrable. Birch, maple, holly, and two kinds of wood to which names have not yet been given, except "water side wood," are here met with; as also persimons and small black grapes. The margin of the river is fringed with a variety of plants and vines, among which are several species of convolvulus.

On the left they passed a hill and cliff one hundred feet perpendicular, crowned with pines, and called "Cote de Finn's (Fin's hill) from which a chain of high land continues some distance. The cliff presents the appearance of an ash-coloured clay. A little farther to the right is the Bayau d'Acasia (Locust creek.) The river varies here from eighty to an hundred yards in width, presenting frequent indications of iron along its banks and some thin strata of iron ore. The ore is from half an inch to three inches in thickness.

On the morning of the 22d of November, they arrived at the road of the Chadadoquis Indian nation, leading to the Arkansa nation; a little beyond this is the Ecor a Frabri (Fabri's cliffs) from 80 to 100 feet high; and a little distance above, a smaller cliff called "Le Petit Ecor a Fabri" (the Little Cliff of Fabri:) these cliffs appear chiefly to be composed of ash-coloured sand, with a stratum of clay at the base, such as runs all along under the banks of this river. Above these cliffs are several rapids; the current is swifter, and denotes their ascent into a higher country; the water becomes clear, and equal to any in its very agreeable



faste, and as drinking water. In the river are immense beds of gravel and sand, over which the water passes with great velocity in the season of its floods, carrying with it vast quantities of drift wood, which it piles up, in many places, to the height of twenty feet above the present surface, pointing out the difficulty and danger of navigation in certain times of the flood; accidents, however, are rare with the canoes of the country.

As the party ascended they found the banks of the river less elevated, being only from nine to twelve feet, and are probably surmounted by the freshes some feet. The river becomes more obstructed by rapids, and sand and gravel beaches, among which are found fragments of stone of all forms, and a variety of colours, some highly polished and rounded by friction. The banks of the river in this upper country suffer greatly by abrasion, one side and sometimes both being broken down by every flood.

At a place called "Auges d' Arclon," (Arclon's troughs) is laminated iron ore, and a stratum of black sand, very tenacious, shining with minute crystals. The breadth of the river is here about eighty yards: in some places, however, it is enlarged by islands, in others, contracted to eighty or one hundred feet. Rocks of a greyish colour, and rather friable, are here found in many places on the river. On the banks grow willows of a different form from those found below, and on the margin of the Mississippi; the last are very brittle; these, on the contrary, are extremely pliant, re-

sembling the osier, of which they are probably a species.

At noon on the 24th, they arrived at the confluence of the lesser Missouri with the Washita; the former is a considerable branch, perhaps the fourth of the Washita, and comes in from the left hand. The hunters often ascend the Little Missouri, but are not inclined to penetrate far up, because it reaches near the great plains or prairies upon the Red river, visited by the lesser Osage tribes of Indians, settled on Arkansa; these last frequently carry war into the Chadadoquis tribe settled on the Red river, about west, south-west from this place, and indeed they are reported not to spare any nation or people. They are prevented from visiting the head waters of the Washita by the steep hills in which they rise. These mountains are so difficult to travel over, that the savages not having an object sufficiently desirable, never attempt to penetrate to this river, and it is supposed to be unknown to the nation. The Cada-  
doquis (or Cadaux as the French pronounce the word) may be considered as Spanish Indians: they boast, and it is said with truth, that they never have imbrued their hands in the blood of a white man. It is said that the stream of the Little Missouri, some distance from its mouth, flows over a bright splendid bed of mineral of a yellowish white colour, (most probably martial pyrites) that thirty years ago, several of the inhabitants, hunters, worked upon this mine, and sent a quantity of the ore to the government at New

Orleans and they were prohibited from working any more.

There is a great sameness in the appearance of the river banks ; the islands are skirted with osier, and immediately within, on the bank, grows a range of birch trees and some willows ; the more elevated banks are covered with cane, among which grow the oak, maple, elm, sycamore, ash, hickory, dog-wood, holly, ironwood, &c. From the pilot they learned that there is a body of excellent land on the Little Missouri, particularly on the creek called the "Bayau a terre noire," which falls into it. This land extends to Red River, and is connected with the great prairies which form the hunting grounds of the Cadaux nation, consisting of about 200 warriors. They are warlike, but frequently unable to defend themselves against the tribe of Osages, settled on the Arkansa river, who, passing round the mountains at the head of the Washita, and along the prairies, which separated them from the main chain on the west, where the waters of the Red and Arkansa rivers have their rise, pass into the Cadaux country, and rob and plunder them.

The water in the river Washita rising, the party are enabled to pass the numerous rapids and shoals which they meet with in the upper country ; some of which are difficult of ascent. The general height of the main banks of the river is from six to twelve feet above the level of the water ; the land is better in quality, the canes, &c. shewing a more luxuriant vegetation. It is subject to in-

undation, and shews a brown soil mixed with sand. Near Cache Macon (Maison's hiding place) on the right, they stopped to examine a supposed coal mine: Doctor Hunter, and the pilot, set out for this purpose, and about a mile and a half north-west from the boat, in the bed of a creek, they found a substance similar to what they had before met with under that name, though more advanced towards a state of perfect coal. At the bottom of the creek, in a place then dry, were found detached pieces of from fifty to one hundred pounds weight, adjoining to which lay wood, changing into the same substance. A stratum of this coal, six inches thick, lay on both sides of this little creek, over another of yellow clay, and covered by one foot of gravel; on the gravel are eight inches of loam, which bear a few inches of vegetable mould. This stratum of coal is about three feet higher than the water in the creek, and appears manifestly to have been, at some period, the surface of the ground. The gravel and loam have been deposited there since, by the waters. Some pieces of this coal were very black and solid, of an homogeneous appearance, much resembling pit coal, but of less specific gravity. It does not appear sufficiently impregnated with bitumen, but may be considered as vegetable matter in the progress of transmutation to coal.

∴ Below the "Bayou de l'eau Froide," which runs into the Washita from the right, the river is one hundred and seventy yards, flowing through tolerably good land. ∴ They passed a beautiful forest

of pines, and on the 28th fell in with an old Dutch hunter and his party, consisting in all of five persons.

This man has resided forty years on the Washita, and before that period, had been up the Arkansa River, the White River, and the St. Francis; the two last he informs, are of difficult navigation, similar to the Washita, but the Arkansa river is of great magnitude, having a large and broad channel, and when the water is low, has great sand banks, like those in the Mississippi. So far as he has been up it, the navigation is safe and commodious, without impediments from rocks, shoals, or rapids; its bed being formed of mud and sand. The soil on it is of the first rate quality. The country is easy of access, being lofty open forests, unembarrassed by canes or under growth. The water is disagreeable to drink, being of a red colour and brackish when the river is low. A multitude of creeks which flow into the Arkansa furnish sweet water, which the voyager is obliged to carry with him for the the supply of his immediate wants. This man confirms the accounts of silver being abundant up that river: he has not been so high as to see it himself, but says he received a silver pin from a hunter, who assured him that he himself collected the virgin silver from the rock, out of which he made the epinglete by hammering it out. The tribe of the Osage live higher up than this position, but the hunters rarely go so high, being afraid of these savages, who are at war with all the world, and destroy all strangers they meet

with. It is reported that the Arkansa nation, with a part of the Choctaws, Chickasaws, Shawneese, &c. have formed a league and are actually gone, or going, 800 strong, against these depredators, with a view to destroy or drive them entirely off, and possess themselves of their fine prairies, which are most abundant hunting grounds, being plentifully stocked with buffaloe, elk, deer, bear, and every other beast of the chase common to those latitudes in America. This hunter having given information of a small spring in their vicinity, from which he frequently supplied himself with salt by evaporating the water, Dr. Hunter, with a party, accompanied him, on the morning of the 29th of November, to the place. They found a saline, about a mile and a half north of the camp from whence they set out, and near a creek which enters the Washita a little above. It is situated in the bottom of the bed of a dry gully. The surrounding land is rich, and well timbered, but subject to inundation, except an Indian mount on the creek side, having a base of eighty or an hundred feet diameter, and twenty feet high. After digging about three feet, through blue clay, they came to a quicksand, from which the water flowed in abundance: its taste was salt and bitter, resembling that of water in the ocean. In a second hole it required them to dig six feet before they reached the quicksand, in doing which they threw up several broken pieces of Indian pottery. The specific gravity, compared with the river was, from the first pit, or that three feet deep, 1,02720, from

the second pit, or that six feet deep, 1,02104, yielding a saline mass, from the evaporation of ten quarts, which, when dry, weighed eight ounces: this brine is, therefore, about the same strength as that of the ocean on our coast, and twice the strength of the famous licks in Kentucky, called Bullet's Lick and Mann's Lick from which so much salt is made.

The "Fourche de Cadaux" (Cadadoquis Fork) which they passed on the morning of the 30th, is about 100 yards wide at its entrance into the Washita, from the left; immediately beyond which, on the same side, the land is high, probably elevated 300 feet above the water. The shoals and rapids here impede their progress. At noon they deduced their latitude, by observation, to be 30 deg. 11 min. 37 sec. north. Receiving information of another salt lick, or saline, Doctor Hunter landed, with a party, to view it. The pit was found in a low flat place, subject to be overflowed from the river; it was wet and muddy, the earth on the surface yellow, but on digging through about four feet of blue clay, the salt water oozed from a quicksand. Ten quarts of this water produced, by evaporation, six ounces of saline mass, which, from taste, was principally marine salt; to the taste, however, it shewed an admixture of soda, and muriated magnesia, but the marine salt greatly preponderated. The specific gravity was about 1,076, probably weakened from the rain which had fallen the day before. The ascent of the river becomes troublesome, from the

rapids and currents, particularly at the "Isle du Bayau des Roches" (Rocky Creek Island) where it required great exertions, and was attended with some hazard to pass them. This island is three fourths of a mile in length. The river presents a series of shoals, rapids, and small cataracts; and they passed several points of high land, full of rocks and stones, much harder and more solid than they had yet met with.

The rocks were all silicious, with their fissures penetrated by sparry matter. Indications of iron were frequent, and fragments of poor ore were common, but no rich ore of that, or any other metal, was found. Some of the hills appear well adapted to the cultivation of the vine; the soil being a sandy loam, with a considerable proportion of gravel, and a superficial covering of good vegetable black earth. The natural productions are, several varieties of oak, pine, dog-wood, holly, &c. with a scattering undergrowth of whortleberry, hawthorn, china briar, and a variety of small vines.

Above the Isle de Mallon, the country wears another prospect, high lands and rocks frequently approach the river. The rocks in grain, resemble free stone, and are hard enough to be used as hand-mill stones, to which purpose they are frequently applied. The quality of the lands improves, the stratum of vegetable earth being from six to twelve inches, of a dark brown colour, with an admixture of loam and sand. Below Deer Island they passed a stratum of free stone, fifty feet thick, under which is a quarry of imperfect slate in



perpendicular layers. About a league from the river, and a little above the slate quarry, is a considerable plain, called "Prairie de Champignole," often frequented by buffalos. Some salt licks are found near it, and in many situations on both sides of this river, there are said to be salines which may hereafter be rendered very productive, and from which the future settlements may be abundantly supplied.

About four miles below the "chuttes," (falls) they, from a good observation, found the latitude 34 deg. 21 min. 25 sec. 5. The land on either hand continues to improve in quality, with a sufficient stratum of dark earth of a brownish colour. Hills frequently rise out of the level country, full of rocks and stones, hard and flinty, and often resembling Turkey oil stones. Of this kind was a promontory which came in from the right hand a little below the Chuttes; at a distance it presented the appearance of ruined buildings and fortifications, and several insulated masses of rock, conveyed the idea of redoubts and out-works. This effect was heightened by the rising of a flock of swans, which had taken their station in the water, at the foot of these walls. As the voyagers approached, the birds floated about majestically on the glassy surface of the water, and in tremulous accents seemed to consult upon means of safety. The whole was a sublime picture. In the afternoon of the third of December, they reached the Chuttes, and found the falls to be occasioned by a chain of rocks of the same hard substance seen

below, extending in the direction of north-east and south-west, quite across the river. The water passes through a number of branches worn by the impetuosity of the torrent, where it forms so many cascades. The chain of rock or hill on the left, appears to have been cut down to its present level by the abrasion of the waters. By great exertion, and lightening the boat, they passed the chuttes that evening, and encamped just above the cataracts, and within the hearing of their incessant roar.

Immediately above the chuttes, the current of the water is slow, to another ledge of hard free stone; the reach between is spacious, not less than 200 yards wide, and terminated by a hill 300 feet high, covered with beautiful pines: this is a fine situation for building. In latitude 34 deg. 25 min. 48 sec. they passed a very dangerous rapid, from the number of rocks which obstruct the passage of the water, and break it into foam. On the right of the rapid is a high rocky hill covered with very handsome pine woods. The stratum of the rock has an inclination of 30 deg. to the horizon in the direction of the river descending. This hill may be 300 or 350 feet high; a border, or list, of green cane skirts the margin of the river, beyond which generally rises a high, and sometimes a barren hill. Near another rapid they passed a hill on the left, containing a large body of blue slate. A small distance above the bayau de Saline they had to pass a rapid of 150 yards in length, and four feet and a half fall, which, from its ve-

licity, the French have denominated. "La Cascade." Below the cascade there are rocky hills on both sides, composed of very hard free stone. The stone in the bed of the river, and which has been rolled from the upper country, was of the hardest flint, or of a quality resembling the Turkey oil stone. "Fourche au Tigree," (Tyger's Creek,) which comes in from the right, a little above the cascade, is said to have many extensive tracts of rich level land upon it. The rocky hills here frequently approach the Washita on both sides; rich bottoms are nevertheless unfrequent, and the upland is sometimes of moderate elevation and tolerably level. The stones and rocks here met with, have their fissures filled by sparry and crystalline matter.

Wild turkies become more abundant and less difficult of approach than below; and the howl of the wolves is heard during the night.

To the "Fourche of Calfat;" (Caulker's Creek) where the voyage terminates, they found level and good land on the right and high hills on the left hand. After passing over a very precipitous rapid, seemingly divided into four steps or falls, one of which was at least fifteen inches in perpendicular height, and which together could not be less than five and a half feet, they arrived at Elles's camp, a small distance below the Fourche au Calfat, where they stopped on the sixth of December, as the pilot considered it the most convenient landing from whence to carry their necessary baggage to the hot springs, the distance being about three

leagues. There is a creek about two leagues higher up, called "Bayou des Sources Chauds," (Hot Spring Creek) upon the banks of which the hot springs are situated at about two leagues from its mouth. The banks of it are hilly, and the road less eligible than from Ellis's camp.

On ascending the hill, to encamp, they found the land very level and good, some plants in flower, and a great many evergreen vines; the forest oak with an admixture of other woods. The latitude of this place is 34 deg. 27 min. 31 sec. 5. The ground on which they encamped was about fifty feet above the water in the river, and supposed to be thirty feet higher than the inundations. Hills of considerable height, and clothed with pine, were in view, but the land around, and extending beyond their view, lies handsomely for cultivation. The superstratum is of a blackish-brown colour, upon a yellow basis, the whole intermixed with gravel and blue schistus, frequently so far decomposed as to have a strong alluminous taste. From their camp, on the Washita, to the hot springs, a distance of about nine miles, the first six miles of the road is in a westerly direction without many sinuosities, and the remainder northwardly, which courses are necessary to avoid some very steep hills. In this distance, they found three principal salt licks, and some inferior ones, which are all frequented by buffalo, deer, &c. The soil around them is a white tenacious clay, probably fit for potters' ware; hence the name of "glaise," which the French hunters have bestowed

upon most of these licks, frequented by the beasts of the forest, many of which exhibit no saline impregnation. The first two miles from the river Camp is over level land of the second rate quality; the timber chiefly oak, intermixed with other trees common to the climate, and a few scattered pines. Further on, the lands, on either hand rise into gently swelling hills, covered with handsome pine woods. The road passes along a valley frequently wet by the numerous rills and springs of excellent water which issue from the foot of the hills. Near the hot springs the hills become more elevated, steeper of ascent and rocky. They are here called mountains, although none of them in view exceed four or five hundred feet in altitude. It is said that mountains of more than five times the elevation of these hills are to be seen in the north-west, towards the sources of the Washita. One of them is called the glass, crystal, or shining mountain, from the vast number of hexagonal prisms of very transparent and colourless crystal which are found on its surface; they are generally surmounted by pyramids at one end, rarely on both. These crystals do not produce a double refraction of the rays of light. Many searches have been made over these mountains for the precious metals, but it is believed without success.

At the hot springs they found an open log cabin, and a few huts of split boards, all calculated for summer encampment, and which had been erected by persons resorting to the springs for the recovery of their health.

They slightly repaired these huts, or cabins, for their accommodation during the time of their detention at the springs, for the purpose of examining them and the surrounding country; and making such astronomical observations as were necessary for ascertaining their geographical position.

It is understood that the hot springs are included within a grant of some hundred acres, granted by the late Spanish commandant of the Washita, to some of his friends, but it is not believed that a regular patent was ever issued for the place; and it cannot be asserted that residence, with improvement here, form a plea to claim the land upon.

On their arrival they immediately tasted the waters of the hot springs, that is, after a few minutes cooling; for it was impossible to approach it with the lips when first taken up, without scalding: the taste does not differ from that of good water rendered hot by culinary fire.

On the 10th they visited all the hot springs. They issue on the east side of the valley, where the huts are, except one spring, which rises on the west bank of the creek, from the sides and foot of a hill. From the small quantity of calcarious matter yet deposited, the western spring does not appear to be of long standing; a natural conduit probably passes under the bed of the creek, and supplies it. There are four principal springs rising immediately on the east bank of the creek, one of which may be rather said to spring out of the gravel-bed of the run; a fifth, a smaller one than that above-mentioned, as rising on the west side of the

creek; and a sixth, of the same magnitude, the most northerly, and rising near the bank of the creek; these are all the sources that merit the name of springs, near the huts; but there is a considerable one below, and all along, at intervals, the warm water oozes out, or drops from the bank into the creek, as appears from the condensed vapour floating along the margin of the creek where the drippings occur.

The hill from which the hot springs issue is of a conical form, terminating at the top with a few loose fragments of rock, covering a flat space twenty-five feet in diameter. Although the figure of the hill is conical, it is not entirely insulated, but connected with the neighbouring hills by a very narrow ridge. The primitive rock of this hill, above the base, is principally silicious, some part of it being of the hardest flint, others a freestone, extremely compact and solid, and of various colours. The base of the hill, and for a considerable extent, is composed of a blackish blue schistus, which divides into perpendicular lamina like blue slate. The water of the hot springs is, therefore, delivered from the silicious rock, generally invisible at the surface, from the mass of calcarious matter with which it is incrustated, or rather buried, and which is perpetually precipitating from the water of the springs: a small proportion of iron, in the form of a red calx, is also deposited; the colour of which is frequently distinguishable in the lime.

In ascending the hill several patches of rich

black earth are found, which appear to be formed by the decomposition of the calcarious matter; in other situations the superficial earth is penetrated, or incrustated, by limestone, with fine lamina, or minute fragments of iron ore.

The water of the hot springs must formerly have issued at a greater elevation in the hill, and run over the surface, having formed a mass of calcarious rock one hundred feet perpendicular, by its deposition. In this high situation they found a spring, whose temperature was 140 deg. of Fahrenheit's thermometer. After passing the calcarious region, they found the primitive hill covered by a forest of not very large trees, consisting chiefly of oak, pine, cedar, holly, hawthorn, and others common to the climate, with a great variety of vines, some said to produce black, and others yellow grapes, both excellent in their kinds. The soil is rocky, interspersed with gravel, sand, and fine vegetable mould. On reaching the height of two hundred feet perpendicular, a considerable change in the soil was observable; it was stony and gravelly, with a superficial coat of black earth, but immediately under it lies a stratum of fat, tenacious, soapy, red clay, inclining to the colour of bright Spanish snuff, homogeneous, with scarcely any admixture of sand, no saline, but rather a soft agreeable taste: the timber diminishes, and the rocks increase in size to the summit. The whole height is estimated at three hundred feet above the level of the valley.

• On examining the four principal springs, or



those which yield the greatest quantity of water, or of the highest temperature, No. 1 was found to raise the mercury to 150 deg. No. 2 to 154 deg. No. 3 to 136 deg. and No. 4 to 132 degrees of Fahrenheit's thermometer; the last is on the west side of the creek: No. 3 is a small basin, in which there is a considerable quantity of green matter, having much the appearance of a vegetable body, but detached from the bottom, yet connected with it by something like a stem, which rests in calcarious matter. The body of one of these pseudo plants was from four to five inches in diameter; the bottom a smooth film of some tenacity, and the upper surface divided into ascending fibres of half, or three fourths of an inch long, resembling the gills of a fish, in transverse rows. A little further on was another small muddy basin, in which the water was warm to the finger: in it was a vermes about half an inch long, moving with a serpentine, or vermicular motion. It was invariably observed, that the green matter forming on the stones and leaves, covered a stratum of calcarious earth, sometimes a little hard, or brittle, at others soft and imperfect. From the bottom of one of the hot springs a frequent ebullition of gas was observed, which not having the means of collecting, they could not ascertain its nature: it was not inflammable, and there is little doubt of its being carbonic acid, from the quantity of lime, and the iron, held in solution by the water.

They made the following rough estimate of the

quantity of water delivered by the springs. There are four principal springs, two of inferior note; one rising out of the gravel, and a number of drippings and drainings, all issuing from the margin, or from under the rock which overhangs the creek. Of the four first mentioned, three deliver nearly equal quantities, but No. 1, the most considerable, delivers about five times as much as one of the other three; the two of inferior note may, together, be equal to one; and all the droppings, and small springs, are probably under-rated at double the quantity of one of the three; that is, all together, they will deliver a quantity equal to eleven times the water issuing from the one most commodiously situated for measurement. This spring filled a vessel of eleven quarts in eleven seconds, hence the whole quantity of hot water delivered from the springs at the base of the hill is 165 gallons in a minute, or 3771 hogsheads in 24 hours, which is equal to a handsome brook, and might work an overshot mill. In cool weather condensed vapour is seen rising out of the gravel-bed of the creek, from springs which cannot be taken into account. During the summer and fall, the creek receives little or no water but what is supplied by the hot springs; at that season itself is a hot bath, too hot, indeed, near the springs; so that a person may choose the temperature most agreeable to himself, by selecting a natural basin near to, or farther from, the principal springs. At three or four miles below the springs the water is tepid and unpleasant to drink.

From the western mountain, estimated to be of equal height with that from which the hot springs flow, there are several fine prospects. The valley of the Washita, comprehended between the hills on either side, seemed a perfect flat, and about twelve miles wide. On all hands were seen the hills, or mountains, as they are here called, rising behind each other. In the direction of north, the most distant were estimated to be fifty miles off, and are supposed to be those of the Arkansa river, or the rugged mountains which divide the waters of the Arkansa from those of the Washita, and prevent the Osage Indians from visiting the latter, of whom they are supposed ignorant; otherwise their excursions here would prevent this place from being visited by white persons, or other Indians. In a south-west direction, at about forty miles distance, is seen a perfectly level ridge, supposed to be the high prairies of the Red river.

Notwithstanding the severity of the weather, a considerable number, and some variety of plants were in flower, and others retained their verdure: indeed the ridge was more temperate than the valley below; there it was cold, damp, and penetrating; here dry, and the atmosphere mild. Of the plants growing here was a species of cabbage; the plants grow with expanded leaves, spreading on the ground, of a deep green, with a shade of purple; the taste of the cabbage was plainly predominant, with an agreeable warmth inclining to that of the radish; several tap-roots penetrated into the soil of a white colour, having the taste of horse-

radish, but much milder. A quantity of them taken to the camp and dressed, proved palatable and mild. It is not probable that cabbage seed has been scattered on this ridge; the hunters ascending this river have always had different objects. Until further elucidation, this cabbage must be considered as indigenous to this sequestered quarter, and may be denominated the cabbage radish of the Washita. They found a plant, then green, called by the French "rachine rouge," (red root), which is said to be a specific in female obstructions; it has also been used, combined with the China root, to dye red, the last probably acting as a mordant. The top of this ridge is covered with rocks of a flinty kind, and so very hard as to be improper for gun-flints, for when applied to that use it soon digs cavities in the hammer of the lock. This hard stone is generally white, but frequently clouded with red, brown, black, and other colours. Here and there fragments of iron stone were met with, and where a tree had been overturned, its roots brought to view fragments of schistus, which were suffering decomposition from exposure to the atmosphere. On digging where the slope of the hill was precipitous, they found the second stratum to be a reddish clay, resembling that found on the conical hill, east of the camp. At two-thirds down the hill, the rock was a hard freestone, intermixed with fragments of flint which had probably rolled from above. Still lower was found a blue schistus, in a state tending to decomposition where exposed

to the atmosphere, but hard and resembling coarse slate in the interior. Many stones had the appearance of Turkey oil stones; at the foot of the hill it expands into good farming lands.

Dr. Hunter, upon examining the waters of the hot springs, obtained the following results;

It differed nothing from the hot water in smell or taste, but caused a slight eructation shortly after drinking it.

Its specific gravity is equal to rain, or distilled water.

It gave to litamus paper, a slight degree of redness evincing the presence of the carbonic acid, or fixed air sulphuric, and threw down a few detached particles. Oxylat of ammoniac caused a deposition and white cloud, shewing the presence of a small portion of lime. Prusiat of potash produced a slight and scarcely perceptible tinge of blue, designating the presence of a small quantity of iron.

Sixteen pounds of water evaporated to dryness, left ten grains of a grey powder, which proved to be lime.

The myrtle wax tree grows in the vicinity of the springs. At the season in which the voyagers were there, the wax was no longer green, but had changed its colour to a greyish white, from its long exposure to the weather. The berry, when examined by a microscope, is less than the smallest garden pea, approaching to an oval in form. The nucleus, or real seed, is the size of the seed of a radish, and is covered with a number of kidney

shaped glands, of a brown colour and sweet taste; these glands secrete the wax which completely envelopes them, and, at this season, gives to the whole the appearance of an imperfectly white berry. This is a valuable plant and merits attention: its favourite position is a dry soil, rather poor, and looking down upon the water. It is well adapted to ornament the margins of canals, lakes, or rivulets. The cassina yapon, is equally beautiful, and proper for the same purpose; it grows here along the banks of this stony creek, intermingled with the myrtle, and bears a beautiful little red berry, very much resembling the red currant.

The rock through which the hot springs either pass or trickle over, appears undetermined by the waters of the creek. The hot water is continually depositing calcarious, and perhaps some silicious matter, forming new rocks, always augmenting and projecting their promontories over the running water of the creek, which prevents its formation below the surface. Wherever this calcarious crust is seen spreading over the bank and margin of the creek, there, most certainly, the hot water will be found, either running over the surface, or through some channel, perhaps below the new rock, or dropping from the edges of the overhanging precipice. The progress of nature in the formation of this new rock is curious, and worthy the attention of the mineralogist. When the hot water issues from the fountain, it frequently spreads over a superficies of some extent: so far

as it reaches on either hand, there is a deposition or growth of green matter. Several lamina of this green matter will be found lying over each other, and immediately under, and in contact with the inferior lamina, which is not thicker than paper, is found a whitish substance resembling a coagulum; when viewed with a microscope, this last is also found to consist of several, sometimes a good number of lamina, of which that next the green is the finest and thinnest, being the last formed; those below increasing in thickness and tenacity until the last terminates in a soft earthy matter, which reposes in the more solid rock. Each lamina of the coagulum is penetrated in all its parts by calcarious grains, extremely minute, and divided in the more recent web, but much larger and occupying the whole of the inferior lamina. The understratum is continually consolidating, and adding bulk and height to the rock. When this acquires such an elevation as to stop the passage of the water, it finds another course over the rock, hill, or margin of the creek, forming, in turn, accumulations of matter over the whole of the adjacent space. When the water has found itself a new channel, the green matter, which sometimes acquires a thickness of half an inch, is speedily converted into a rich vegetable earth, and becomes the food of plants. The surface of the calcarious rock also decomposes and forms the richest black mould, intimately mixed with a considerable portion of soil; plants and trees vegetate luxuriantly upon it.

On examining a piece of ground upon which the snow dissolved as it fell, and which was covered with herbage, they found, in some places, a calcareous crust on the surface; but in general a depth of from five inches to a foot of the richest black mould. The surface was sensibly warm to the touch. In the air the mercury in the thermometer stood at forty-four degrees; when placed four inches under the surface, and covered with earth, it rose rapidly to sixty-eight degrees; and upon the calcareous rock, eight inches beneath the surface, it rose to eighty degrees. This result was uniform over the whole surface, which was about a quarter of an acre.

On searching they found a spring, about fifteen inches under the surface, in the water of which the thermometer shewed a temperature of 130 degrees. Beneath the black mould was found a brown mixture of lime and silix, very loose and divisible, apparently in a state of decomposition, and progressing towards the formation of black mould; under this brownish mass it became gradually whiter and harder, on the depth of from six to twelve inches, where it was a calcareous sparkling stone. It was evident that the water had passed over this place, and formed a flat superficies of silicious lime stone: and that its position, nearly level, had facilitated the accumulation of earth, in proportion as the decomposition advanced. Similar spots of ground were found higher up the hill, resembling little savannas, near which hot springs were always discovered, which had once flowed



over them. It appears probable that the hot water of the springs, at an early period, had all issued from its grand reservoir in the hill, at a much greater elevation than at present. The calcarious crust may be traced up, in most situations on the west side of the hill looking down the creek and valley, to a certain height, and perhaps 100 feet perpendicular; in this region the hill rises precipitously, and is studded with hard silicious stones; below, the descent is more gradual, and the soil a calcarious black earth. It is easy to discriminate the primitive hill from that which has accumulated, by precipitation, from the water of the springs; this last is entirely confined to the west side of the hill, and washed at its base by the waters of the creek, no hot spring being visible in any other part of its circumference. By actual measurement along the base of the hill the influence of the springs is found to extend seventy perches, in a direction a little to the east of north: along the whole of this space the springs have deposited stony matter, calcarious, with an addition of silix, or crystalized lime. The accumulation of calcarious matter is more considerable at the north end of the hill than the south; the first may be above 100 feet perpendicular, but sloping much more gradually than the primitive hill above, until it approaches the creek, where not unfrequently it terminates in a precipice of from six to twenty feet. The difference between the primitive and secondary hill is so striking that a superficial ob-

server must notice it; the first is regularly very steep, and studded with rock and stone of the hardest flint, and other silicious compounds, and a superficies of two or three inches of good mould covers a red clay; below, on the secondary hill, which carries evident marks of recent formation, no flint, or silicious stone, is found; the calcareous rock conceals all from view, and is itself frequently covered by much fine rich earth. It would seem that this compound, precipitated from the hot waters, yields easily to the influence of the atmosphere; for where the waters cease to flow over any portion of the rock, it speedily decomposes; probably more rapidly from the heat, communicated from the interior part of the hill, as insulated masses of the rock are observed to remain without change.

The cedar, the wax myrtle, and the cassia yapon, all evergreens, attach themselves particularly to the calcareous region, and seem to grow and thrive even in the clefts of the solid rock.

A spring, enjoying a freedom of position, proceeds with great regularity in depositing the matter it holds in solution; the border or rim of its basin forms an elevated ridge, from whence proceeds a glacis all around, where the waters have flowed for some time over one part of the brim; this becomes more elevated, and the water has to seek a passage where there is less resistance; thus forming, in miniature, a crater, resembling in

shape the conical summit of a volcano. The hill being steep above, the progress of petrification is stopped on that side, and the waters continue to flow and spread abroad, incrusting the whole face of the hill below. The last formed calcarious border of the circular basin is soft, and easily divided; at a small depth it is more compact; and at the depth of six inches it is generally hard white stone. If the bottom of the basin is stirred up, a quantity of the red calx of iron rises, and escapes over the summit of the crater.

Visitants to the hot springs, having observed shrubs and trees with the roots in the hot water, have been induced to try experiments, by sticking branches of trees in the run of hot water. Some branches of the wax myrtle were found thrust into the bottom of a spring run, the water of which was 130 degrees, by Farenheit's thermometer; the foliage and fruit of the branch were not only sound and healthy, but, at the surface of the water, roots were actually sprouting from it: on pulling it up the part which had penetrated the hot mud was found decayed.

The green substance discoverable at the bottom of the hot springs, and which at first sight has the appearance of plush, on examination by the microscope, was found to be a vegetable production. A film of green matter spreads itself on the calcarious base, from which rise fibres more than half an inch in length, forming a beautiful vegetation. Before the microscope it sparkled with

innumerable nodules of lime, some part of which was beautifully crystalized. This circumstance might cause a doubt of its being a true vegetable, but its great resemblance to some of the mosses, particularly the byssi, and the discovery which Mr. Dunbar made of its being the residence of animal life, confirmed his belief of its being a true moss. After a diligent search he discovered a very minute shell fish, of the bivalve kind, inhabiting this moss; its shape nearly that of the fresh water muscle; the colour of the shell a greyish brown, with spots of a purplish colour. When the animal is undisturbed it opens the shell, and thrusts out four legs, very transparent, and articulated like those of a quadruped; the extremities of the fore legs are very slender and sharp, but those of the hind legs somewhat broader, apparently armed with minute toes: from the extremity of each shell issues three or four forked hairs, which the animal seems to possess the power of moving; the fore legs are probably formed for making incisions into the moss for the purpose of procuring access to the juices of the living plant, upon which, no doubt, it feeds; it may be provided with a proboscis, although it did not appear while the animal was under examination: the hind legs are well adapted for propelling in its progress over the moss, or through the water.

It would be desirable to ascertain the cause of that perpetual fire which keeps up the high-tempe-

rature of so many springs as flow from this hill, at a considerable distance from each other: upon looking around, however, sufficient data for the solution of the difficulty are not discoverable. Nothing of a volcanic nature is to be seen in this country; neither could they learn that any evidence in favour of such a supposition was to be found in the mountains connected with this river. An immense bed of dark blue schistus appears to form the base of the hot spring hill, and of all those in its neighbourhood: the bottom of the creek is formed of it; and pieces are frequently met with rendered soft by decomposition, and possessing a strong aluminous taste, requiring nothing but lixiviation and crystalization to complete the manufacture of alum. As bodies undergoing chemical changes generally produce an alteration of temperature, the heat of these springs may be owing to the disengagement of caloric, or the decomposition of the schistus: another, and perhaps a more satisfactory cause may be assigned: it is well known, that within the circle of the waters of this river, vast beds of martial pyrites exist; they have not yet, however, been discovered in the vicinage of the hot springs, but may, nevertheless, form immense beds under the bases of these hills; and as in one place at least, there is evidence of the presence of bitumen, the union of these agents will, in the progress of decomposition, by the admission of air and moisture, produce degrees of heat capable of supporting the phenomena of the hot springs. No sulphuric acid

is present in this water; the springs may be supplied by the vapour of heated water, ascending from caverns where the heat is generated, or the heat may be immediately applied to the bottom of an immense natural caldron of rock, contained in the bowels of the hill, from which, as a reservoir, the springs may be supplied.

A series of accurate observations determined the latitude of the hot springs to be 34 deg. 31 min. 4 sec. 16 N. and longitude 6 h. 11 min. 25 sec. or 92 deg. 50 min. 45 sec. west from the meridian of Greenwich,

While Mr. Dunbar was making arrangements for transporting the baggage back to the river camp, Dr. Hunter, with a small party, went on an excursion into the country. He left the hot springs on the morning of the 27th, and after travelling sometimes over hills and deep craggy mountains, with narrow valleys between them, then up the valleys, and generally by the side of a branch emptying into the Washita, they reached the main branch of the Calfat in the evening, about twelve miles from the springs. The stones they met with during the first part of the day were silicious, of a whitish grey, with flints, white, cream-coloured, red, &c. The beds of the rivulets, and often a considerable way up the hills, shewed immense bodies of schistus, both blue and grey, some of it efflorescing and tasting strongly of alum. The latter part of the day, they travelled over and between hills of black, hard, and compact flint in shapeless masses, with schist as before. On ascend-

ing these high grounds, you distinctly perceive the commencement of the piney region, beginning at the height of sixty or seventy feet, and extending to the top. The soil in these narrow valleys is thin and full of stones. The next day, which was stormy, they reached a branch of the Bayau de Saline, which stretches towards the Arkansa, and empties into the Washita many leagues below, having gone above twelve miles. The mountains they had passed being of the primitive kind, which seldom produce metals, and having hitherto seen nothing of a mineral kind, a little poor iron ore excepted, and the face of the country, as far as they could see, presenting the same aspect, they returned to the camp and the hot springs, on the evening of the 30th, by another route, in which they met with nothing worthy notice.

In consequence of the rains which had fallen, Mr. Dunbar, and those who were transporting the baggage to the river camp, found the road watery. The soil on the flat lands, under the stratum of vegetable mould, is yellowish, and consists of decomposed schistus, of which there are immense beds in every stage of dissolution, from the hard stone recently uncovered and partially decomposed, to the yellow and apparently homogeneous earth. The covering of vegetable earth between the hills and the river is, in most places, sufficiently thick to constitute a good soil, being from four to six inches; and it is the opinion of the people upon the Washita, that wheat will grow here to great perfection. Although the higher hills, three hundred

to six hundred feet in height, are very rocky, yet the inferior hills, and the sloping bases of the first, are generally covered with a soil of a middling quality. The natural productions are sufficiently luxuriant, consisting chiefly of black and red oak, intermixed with a variety of other woods, and a considerable undergrowth. Even on these rocky hills are three or four species of vines, said to produce annually an abundance of excellent grapes. A great variety of plants which grow here, some of which in their season are said to produce flowers highly ornamental, would probably reward the researches of the botanist.

On the morning of the 8th of January, 1805, the party left Ellis's on the river camp; where they had been detained for several days, waiting for such a rise in the waters of the river, as would carry their boat in safety over the numerous rapids below. A rise of about six feet, which had taken place the evening before, determined them to move this morning; and they passed the chuttes about one o'clock. They stopped to examine the rocky promontory below these falls, and took some specimens of the stone which so much resembles the Turkey oil stone. It appears too hard. The strata of this chain were observed to run perpendicularly nearly east and west, crossed by fissures at right angles from five to eight feet apart; the lamina from one fourth of an inch to five inches in thickness. About a league below, they landed at Whetstone hill, and took several specimens. This projecting hill is a mass of greyish blue schistus of



considerable hardness, and about twenty feet perpendicular, not regularly so, and from a quarter to two inches in thickness, but does not split with an even surface.

They landed again on the morning of the 9th, in sight of the bayau de la prairie de champignole, to examine and take specimens of some free stone, and blue slate. The slate is a blue schistus, hard, brittle, and unfit for the covering of a house; none proper for that purpose have been discovered, except on the Calfat, which Dr. Hunter met with in one of his excursions.

On the evening of the 10th they encamped near Arclon's Troughs, having been only three days in descending the distance which took them thirteen to ascend. They stopped some time at the camp of a Mr. Le Fevre. He is an intelligent man, a native of the Illinois, but now residing at the Arkansas. He came here with some Delaware and other Indians, whom he had fitted out with goods, and receives their peltry, fur, &c. at a stipulated price, as it is brought in by the hunters. Mr. Le Fevre possesses considerable knowledge of the interior of the country; he confirms the accounts before obtained, that the hills or mountains which give rise to this little river, are, in a manner, insulated; that is, they are entirely shut in and inclosed by the immense plains or prairies which extend beyond the Red river, to the south, and beyond the Missouri, or at least some of its branches, to the north, and range along the eastern base of the great chain, or dividing ridge, commonly known

by the name of the Sand Hills, which separate the waters of the Mississippi from those which fall into the Pacific ocean. The breadth of this great plain is not well ascertained. It is said by some to be at certain parts, or in certain directions, not less than two hundred leagues; but it is agreed by all who have a knowledge of the western country, that the mean breadth is at least two thirds of that distance. A branch of the Missouri, called the river Platte, or shallow river, is said to take its rise so far south as to derive its first waters from the neighbourhood of the sources of the Red and Arkansa rivers. By the expression plains or prairies in this place, is not to be understood a dead flat, resembling certain savannas, whose soil is stiff and impenetrable, often under water, and bearing only a coarse grass resembling reeds; very different are the western prairies, which expression signifies only a country without timber. These prairies are neither flat nor hilly, but undulating into gentle swelling lawns, and expanding into spacious valleys, in the centre of which is always found a little timber growing on the banks of the brooks and rivulets of the finest waters.

The whole of these prairies are represented to be composed of the richest and most fertile soil; the most luxuriant and succulent herbage covers the surface of the earth, interspersed with millions of flowers and flowering shrubs, of the most ornamental kinds. Those who have viewed only a skirt of these prairies, speak of them with enthusiasm, as if it was only there that nature was to be

found truly perfect; they declare, that the fertility and beauty of the rising grounds, the extreme richness of the vales, the coolness and excellent quality of the water found in every valley, the salubrity of the atmosphere, and above all the grandeur of the enchanting landscape which this country presents, inspire the soul with sensations not to be felt in any other region of the globe. This paradise is now very thinly inhabited by a few tribes of savages, and by the immense herds of wild cattle, (bison) which people these countries. The cattle perform regular migrations, according to the seasons, from south to north, and from the plains to the mountains; and in due time, taught by their instincts, take a retrograde direction.

These tribes move in the rear of the herds, and pick up stragglers, and such as lag behind, which they kill with the bow and arrow for their subsistence. This country is not subjected to those very sudden deluges of rain which in most hot countries, and even in the Mississippi territory, tear up and sweep away, with irresistible fury, the crop and soil together; on the contrary, rain is said to become more rare in proportion as the great chain of mountains is approached; and it would seem that within the sphere of the attraction of those elevated ridges, little or no rain falls on the adjoining plains. This relation is the more credible, as in that respect our new country may resemble other flat or comparatively low countries, similarly situated; such as the country lying between the Andes and the western Pacific; the

plains are supplied with nightly dews so extremely abundant, as to have the effect of refreshing showers of rain ; and the spacious valleys, which are extremely level, may, with facility, be watered by the rills and brooks, which are never absent from these situations. Such is the description of the better known country lying to the south of Red river, from Nacogdoches towards St. Antonio, in the province of Texas ; the richest crops are said to be procured there without rain ; but agriculture in that country is at a low ebb ; the small quantities of maize furnished by the country, is said to be raised without cultivation. A rude opening is made in the earth, sufficient to deposit the grain, at the distance of four or five feet, in irregular squares, and the rest is left to nature. The soil is tender, spongy, and rich, and seems always to retain humidity sufficient, with the bounteous dews of Heaven, to bring the crops to maturity.

The Red and Arkansa rivers, whose courses are very long, pass through portions of this fine country. They are both navigable to an unknown distance by boats of proper construction ; the Arkansa river is, however, understood to have greatly the advantage with respect to the facility of navigation. Some difficult places are met with in the Red river below the Nakitosh, after which it is good for one hundred and fifty leagues (probably computed leagues of the country, about two miles each ; ) there the voyager meets with a very serious obstacle, the commencement of the "raft," as it is called ; that is, a natural covering which

conceals the whole river for an extent of seventeen leagues, continually augmenting by the driftwood brought down by every considerable fresh. This covering, which, for a considerable time was only drift-wood, now supports a vegetation of every thing abounding in the neighbouring forest, not excepting trees of a considerable size; and the river may be frequently passed without any knowledge of its existence. It is said that the annual inundation is opening for itself a new passage through the low grounds near the hills; but it must be long before nature, unaided, will excavate a passage sufficient for the waters of Red River. About fifty leagues above this natural bridge, is the residence of the Cadeaux or Cadadoquis nation, whose good qualities are already mentioned. The inhabitants estimate the post of Nakitosh to be half way between New Orleans and the Cadeaux nation. Above this point the navigation of Red River is said to be embarrassed by many rapids, falls and shallows. The Arkansa River is said to present a safe, agreeable and uninterrupted navigation as high as it is known. The lands on each side are of the best quality, and well watered with springs, brooks and rivulets, affording many situations for mill-seats. From description it would seem that along this river there is a regular gradation of hill and dale, presenting their extremities to the river; the hills are gently swelling eminences, and the dales spacious vallies with living water meandering through them; the forests consist of handsome trees, chiefly what is called open

woods. The quality of the land is supposed superior to that on Red River, until it ascends to the prairie country, where the lands on both rivers are probably similar.

About two hundred leagues up the Arkansa is an interesting place called the Salt Prairie; there is a considerable fork of the river there, and a kind of savanna where the salt water is continually oozing out and spreading over the surface of a plain. During the dry summer season the salt may be raked up in large heaps; a natural crust of a hand breadth in thickness is formed at this season. This place is not often frequented, on account of the danger from the Osage Indians: much less dare the white hunters venture to ascend higher, where it is generally believed, that silver is to be found. It is further said, that high up the Arkansa River salt is found in form of a solid, and may be dug out with the crow-bar. The waters of the Arkansa, like those of Red River, are not potable during the dry season, being both charged highly with a reddish earth or mould, and extremely brackish.

This inconvenience is not greatly felt upon the Arkansa, where springs and brooks of fresh water are frequent; the Red River is understood not to be so highly favoured. Every account seems to prove that immense natural magazines of salt must exist in the great chain of mountains to the westward; as all the rivers in the summer season, which flow from them, are strongly impregnated with that mineral, and are only rendered palatable

after receiving the numerous streams of fresh water which join them in their course. The great western prairies, besides the herds of wild cattle, (bison, commonly called buffaloe) are also stocked with vast numbers of wild goat (not resembling the domestic goat) extremely swift footed. As the description given of this goat is not perfect, it may from its swiftness prove to be the antelope or it possibly may be a goat which has escaped from the Spanish settlements of New Mexico. A Canadian, who had been much with the Indians to the westward, speaks of a wool-bearing animal larger than a sheep, the wool much mixed with hair, which he had seen in large flocks. He pretends also to have seen a unicorn, the single horn of which, he says, rises out of the forehead and curls back, conveying the idea of the fossil cornu ammonis. This man says he has travelled beyond the great dividing ridge so far as to have seen a large river flowing to the westward. The great dividing mountain is so lofty that it requires two days to ascend from the base to its top; other ranges of inferior mountains lie before and behind it; they are all rocky and sandy. Large lakes and vallies lie between the mountains. Some of the lakes are so large as to contain considerable islands; and rivers flow from some of them. Great numbers of fossil bones, of very large dimensions, are seen among the mountains, which the Canadian supposes to be the elephant.

He does not pretend to have seen any of the precious metals, but has seen a mineral which he

supposes might yield copper. From the top of the high mountain the view is bounded by a curve as upon the ocean, and extends over the most beautiful prairies, which seem to be unbounded, particularly towards the east. The finest of the lands he has seen are on the Missouri; no other can compare in richness and fertility with them. This Canadian, as well as Le Fevre, speaks of the Osages of the tribe of Whitehairs, as lawless and unprincipled: and the other Indian tribes hold them in abhorrence as a barbarous and uncultivated race, and the different nations who hunt in their neighbourhood, have their concerting plans for their destruction. On the morning of the 11th, the party passed the petit ecor a Fabri. The osier which grows on the beaches above, is not seen below upon the river; and here they began to meet with the small tree called 'Charnier' which grows only on the water side, and is met with all the way down the Washita. The latitude of 33 deg. 40 sec. seems the northern boundary of the one, and the southern boundary of the other of these vegetables. Having noticed the limit set to the long moss, (Telandsia) on the ascent of the river, in latitude 33 deg. Mr. Dunbar made inquiry of Mr. Le Fevre, as to its existence on the Arkansa settlement, which is known to lie in about the same parallel; he said, that its growth is limited about ten miles south of the settlement, and that as remarkably, as if a line had been drawn east and west for the purpose; as it ceases all at once, and not by degrees. Hence it appears, that



nature has marked with a distinguishing feature, the line established by congress, between the Orleans and Louisiana territories. The cypress is not found on the Washita higher than thirty-four degrees of north latitude.

In descending the river, they found their rate of going to exceed that of the current about six miles and a half in twenty-four hours; and that on the 12th, they had passed the apex of the tide or wave, occasioned by the fresh, and were descending along an inclined plain; as they encamped at night, they found themselves in deeper water the next morning, and on a more elevated part of the inclined plain than they had been in the preceding evening, from the progress of the apex of the tide during their repose.

At noon, on the 16th, they reached the post of the Washita.

Mr. Dunbar being anxious to reach the Natchez as early as possible, and being unable to procure horses at the post, took a canoe with one soldier and his own domestic, to push down to the Catahoola, from whence to Concord there is a road of thirty miles across the low grounds. He set off early on the morning of the 20th, and at night reached the settlement of an old hunter, with whom he had conversed on his way up the river. This man informed him, that at the place called the mine, on the Little Missouri, there is a smoke which ascends perpetually from a particular place, and that the vapour is sometimes insupportable. The river, or a branch of it, passes over a bed of

mineral, which from the description given is, no doubt, martial pyrites. In a creek, or branch of the Fourche a Luke, there is found on the beaches and in the cliffs, a great number of globular bodies, some as large, or larger, than a man's head, which, when broken, exhibit the appearance of gold, silver, and precious stones; most probably pyrites and crystalized spar. And at the Fourche des Glaises a Paul, (higher up the river than Fourche a Luke,) near the river there is a cliff full of hexagonal prisms, terminated by pyramids which appear to grow out of the rock: they are from six to eight inches in length, and some of them are an inch in diameter. There are beds of pyrites found in several small creeks communicating with the Washita, but it appears that the mineral indications are greatest on the Little Missouri; because, as before noted, some of the hunters actually worked on them, and sent a parcel of the ore to New Orleans. It is the belief here, that the mineral contains precious metal, but that the Spanish government did not choose a mine should be opened so near to the British settlements. An express prohibition was issued against working these mines.

At this place, Mr. Dunbar obtained one or two slips of the "bois de arc," (bow wood or yellow wood,) from the Missouri. The fruit which had fallen before the maturity, and lay upon the ground. Some were the size of a small orange, with a rind full of tubercles; the colour, though it appeared faded, still retained a resemblance to pale gold.

The tree in its native soil, when laden with its golden fruit, (nearly as large as the egg of an ostrich,) presents the most splendid appearance; its foliage is of a deep green, resembling the varnished leaf of the orange tree; upon the whole, no forest tree can compare with it in ornamental grandeur. The bark of the young tree resembles, in texture, the dog-wood bark; the appearance of the wood recommends it for trial as an article which may yield a yellow dye. It is deciduous; the branches are numerous, and full of short thorns or prickles, which seem to point it out as proper for hedges or live fences. This tree is known to exist near the Nakitosh (perhaps in latitude 32 deg.) and upon the river Arkansa, high up (perhaps in lat. 36 deg.) it is therefore probable that it may thrive from latitude 38 deg. to 40, and will be a great acquisition to the United States if it possesses no other merit than that of being ornamental.

In descending the river, both Mr. Dunbar and Dr. Hunter searched for the place said to yield gypsum, or plaister of Paris, but failed. The former gentleman states, that he has no doubt of its existence, having noted two places where it has been found; one of which is the first hill, or high land which touches the river on the west, above the Bayau Calumet, and the other is the second high land on the same side. As these are two points of the same continued ridge, it is probable that an immense body of gypsum will be

found in the bowels of the hills where they meet, and perhaps extending far beyond them.

On the evening of the 22d, Mr. Dunbar arrived at the Catahoola, where a Frenchman of the name of Hebrard, who keeps the ferry across Black river, is settled. Here the road from the Washita forks, one branch of it leading to the settlement on Red river, and the other up to the post on the Washita. The proprietor of this place has been a hunter and a great traveller up the Washita into the western country: he confirms generally the accounts received from others. It appears, from what they say, that in the neighbourhood of the hot springs, but higher up, among the mountains, and upon the Little Missouri, during the summer season, explosions are very frequently heard, proceeding from under the ground and not rarely a curious phenomenon is seen, which is termed the blowing of the mountains; it is confined elastic gas forcing a passage through the side or top of a hill, driving before it a great quantity of earth and mineral matter. During the winter season the explosions and blowing of the mountains entirely cease, from whence we may conclude, that the cause is comparatively superficial, brought into action by the increased heat of the more direct rays of the summer sun.

The confluence of the Washita, Catahoola and Tenza is an interesting place. The last of these communicates with the Mississippi low lands, by the intervention of other creeks and lakes, and by one in particular, called "Bayau d'Argent," which

empties into the Mississippi, about fourteen miles above Natchez. During high water there is a navigation for batteaux of any burthen along the bayau. A large lake, called St. John's lake, occupies a considerable part of the passage between the Mississippi and the Tenza: it is in a horse-shoe form, and has, at some former period, been the bed of the Mississippi: the nearest part of it is about one mile removed from the river at the present time. This lake, possessing elevated banks similar to those of the river, has been lately occupied and improved. The Catahoola bayau is the third navigable stream: during the time of the inundation there is an excellent communication by the lake of that name, and from thence, by large creeks, to the Red river. The country around the point of union of these three rivers is altogether alluvial, but the place of Mr. Hebrard's residence is no longer subject to inundation. There is no doubt, that as the country augments in population and riches, this place will become the site of a commercial inland town, which will keep pace with the progress and prosperity of the country. One of the Indian mounts here is of a considerable elevation, with a species of rampart, surrounding a large space, which was, no doubt, the position of a fortified town.

While here Mr. Dunbar met with an American who pretended to have been up the Arkansa river three hundred leagues. The navigation of this river he says is good to that distance, for boats

drawing three or four feet water. Implicit faith, perhaps, ought not to be given to his relation, respecting the quantity of silver he pretends to have collected there. He says he has found silver on the Washita, thirty leagues above the hot springs, so rich, that three pounds of it yielded one pound of silver, and this was found in a cave. He asserts, also, that the ore of the mine upon the Little Missouri, was carried to Kentucky, by a person of the name of Bon, where it was found to yield largely in silver. This man says he has been up the Red river likewise, and that there is a great rapid just below the raft, or natural bridge, and and several others above it; that the Caddo nation is about fifty leagues above the raft, and near to their village commences the country of the great prairies, which extend four or five hundred miles to the west of the sand mountains, as they are termed. These great plains reach far beyond the Red river to the south and northward over the Arkansa river, and among the numerous branches of the Missouri. He confirms the account of the beauty and fertility of the western country.

On the morning of the 25th, Mr. Dunbar set out, on horseback, from the Catahoola to Natchez. The rain which had fallen on the preceding days rendered the roads wet and muddy, and it was two in the afternoon before he reached the Bayau Crocodile, which is considered half way between the Black river and the Mississippi. It is one of the numerous creeks in the low grounds, which

assist in venting the waters of the inundation. On the margins of the water courses the lands are highest, and produce canes; they fall off, in the rear, into cypress swamps and lakes. The waters of the Mississippi were rising, and it was with some difficulty that they reached a house near Concord that evening. This settlement was begun since the cession of Louisiana to the United States, by citizens of the Mississippi territory, who have established their residence altogether upon newly-acquired lands taken up under the authority of the Spanish commandant, and have gone to the expense of improvement either in the names of themselves or others, before the 20th of December, 1803, hoping thereby to hold their new possession under the sanction of the law.

Exclusive of the few actual residents on the banks of the Mississippi, there are two very handsome lakes in the interior, on the banks of which similar settlements have been made. He crossed at the ferry, and at mid-day of the 26th reached his own house.

Dr. Hunter, and the remainder of the party, followed Mr. Dunbar, down the Washita, with the boat in which they ascended the river, and, ascending the Mississippi, reached St. Catharine's landing on the morning of the 31st January, 1805.

*Common Names of some of the Trees, Shrubs and  
Plants growing in the Vicinity of Washita.*

THREE kinds of white oak, four kinds of red oak, black oak, three kinds of hickory, one of which has an oblong nut, white and good, chinkapin, three kinds of ash, one of which is the prickly, three kinds of elm, two kinds of maple, two kinds of pine, red cedar, sweet gum, black gum, linden, two kinds of iron-wood, growing on high and low lands, sycamore, box elder, holly, sweet bay, laurel, magnolia acuminate, black walnut, filbert, buckeye, dogwood, three kinds of locust, the three-thorned and honey locust, hazel, beech, wild plumb, the fruit red, but not good, bois d'arc (bow wood) called also bois jaune (yellow wood) a famous yellow dye, three kinds of hawthorn, with berries, red, scarlet and black, lote tree, for Indian arrows, bois de carbane, a small growth, and proper for hoops, two kinds of osier, myrtle, tooth-ach tree and magnolia.

A vine, bearing large good black grapes in bunches, black grape, hill grape, yellow grape, muscadine, or fox grape, and a variety of other vines. The saw briar, single rose briar, and china root briar; wild gooseberry, with a dark red fruit, three kinds of whortle berry, wild pomegranate, passion flower, two sorts of sumach, winter's berry, winter's green, a small red farinaceous berry like a haw, on a plant one inch high, which grows under the snow, and is eaten by the Indians, the



silk plant, wild endive, wild olive, pink root, snake root, wild mint of three kinds, colocintida (bitter apple) growing along the river side, clover, sheep's clover, life everlasting, wild liquorice, marygold, missletoe, thistle, wild hemp, bull rush, dittany, white and red poppy, yellow jessamine, poke, fern, capillair, honeysuckle, mosses, petu to make rope with, wormwood, hops, ipecacuanha, persicaria, Indian turnip, wild carrot, wild onion, ginger, wild cabbage, and bastard indigo.

THE END.





