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AN INDIAN WOMAN IN FULL DRESS.

58

HISTORY
OF
THE DELAWARE
AND
IROQUOIS INDIANS

FORMERLY INHABITING THE MIDDLE STATES.

WITH
VARIOUS ANECDOTES,

ILLUSTRATING THEIR MANNERS AND CUSTOMS

Embellished with a variety of original cuts?

WRITTEN FOR THE AMERICAN SUNDAY SCHOOL UNION, AND
REVISED BY THE COMMITTEE OF PUBLICATION.

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INTRODUCTION.

Lenni Lennape, or Delawares.—Their own tradition of their origin.—Reflections on the first settlers in North America.—Indian account of their first interview with the Europeans.—Introduction of intoxicating liquors.—Departure and return of the whites.—The fraud they practiced on the natives.—William Penn a just man.—Great affection of the Indians for the memory of Penn.—Injustice of the whites.—New York and Virginia first settled.

THE Lenni Lennape, or, as they were afterwards called, the Delawares, (according to the traditions handed down to them by their ancestors,) resided many hundred years ago, in a very distant country, in the western part of the American continent. For some reason which has not been explained, they determined on migrating to the eastward, and after a very long journey arrived at the Namasi Sippu, (that is, the river of fish,) now called the Mississippi. Here they fell in with the Mengwe nation or, as they have since been called, the Iroquois, who had also migrated, and who,

like themselves, were in quest of a pleasant country in which to settle. The Lennape and Mengwe united their forces, and being opposed by a great and populous nation, called the Alligewi, who dwelt in the country east of the Mississippi, they attacked them with great violence, fighting many desperate battles, and never giving any quarter. The Alligewi, finding their destruction inevitable, abandoned the country to the conquerors, fled down the river, and never returned. The victorious nations divided the country between themselves; the Iroquois made choice of the lands in the vicinity of the great lakes, and on their tributary streams, and the Delawares took possession of the country to the south. They continued to live peaceably in their new country for a long time, till they were visited by the Européans.

The discovery of America by Columbus, in the year 1492, led the natives of Europe to seek possessions in a land where they believed unbounded wealth was to be gathered. The eager pursuit of riches always leads men to acts of violence or fraud; but the wickedness of man is often made to promote some

happy end; and to become a mean by which the great Ruler of the universe deduces good out of evil. The land, which was taken by princes who had no claim but that arising from power, passed, in many cases, into the hands of persons who sought liberty at the loss of every enjoyment, and who, for the Gospel, forsook all the comforts of civilized life, to take up their abode amid the savages of North America. But all were not led by such motives. Many of the early settlers sought wealth chiefly; and it was of such that the following narrative is told.

The mutual astonishment caused by the first visit of the Europeans to this land of the savage, was very great. But as many authors have described the sentiments of surprise with which the white people were filled, upon this first interview, we take the liberty of presenting to our young readers a description of the emotions felt by the Indians, upon the same extraordinary occasion. The relation was taken from the mouth of an intelligent Delaware Indian, and may be considered as a correct account of their tradition of it.

A great many years ago, say the Dela-



wares, when men with a white skin had never yet been seen in this land, some Indians who were out fishing at a place where the sea widens, espied, at a great distance, something remarkably large, floating on the water, and such as they had never seen before. These Indians immediately returning to the shore, apprised their countrymen of what they had

observed, and many of them hurried out, and saw with astonishment the object, but could not agree upon what it was : some believed it to be an uncommonly large fish, or animal, while others were of opinion, it might be a very big house floating on the sea.

At length the spectators concluded that this wonderful object was moving towards the land, and that it must be something which possessed life. It was therefore thought proper to put all the Indians on their guard ; and accordingly they sent off a number of runners and watermen to carry the news to their scattered chiefs, who began to arrive in numbers, having viewed the strange appearance, and observed that it was actually moving towards the entrance of the river or bay. They now concluded it to be a remarkably large house, in which the Manitto (the Great or Supreme Being) himself was present, and that he probably was coming to visit them.

By this time the chiefs were assembled at York island, and deliberating in what manner they should receive their Manitto. Every measure was taken to be well provided with plenty of meat for a sacrifice. The women

were desired to prepare the best victuals. A grand dance was appointed, which, with a sacrifice, it was believed would not only be agreeable to the great Being, but would also contribute to appease him if angry. The conjurers were also set to work to determine what would be the result. Distracted between hope and fear, they were at a loss what to do; a dance, however, was commenced in great confusion.

In this situation fresh runners arrive, declaring it to be a large house of various colours, and crowded with living creatures. It appears now to be certain, that it is the great Manitto, bringing them some kind of game, such as he had not given them before; but other runners soon after arriving, declare that it is positively a house full of human beings, of a different colour and dress from the Indians; that in particular, one was dressed entirely in red, who must be the Manitto himself. They are hailed from the vessel in a language they do not understand, yet they shout or yell in the manner of their country, by way of returning an answer. Many are for running off to the woods, but are pressed by others to stay, in

order not to give offence to their visiter, who might find them out and destroy them.

The house, or big canoe, as some call it, now stops, and a little canoe comes on shore, with the man in red, and some others in it. The chiefs and wise men assemble in a large circle, and the man in the red clothes approaches with a friendly countenance. They are lost in admiration; the dress, the manners, the whole appearance of the strangers are to them subjects of wonder; but they are particularly struck with him who wore the red coat, all glittering with gold lace, for which they could in no manner account. He surely must be the great Manitto, but why should he have a white skin?

Meanwhile a large hackhack (that is, a bottle with liquor) is brought, from which an unknown liquid is poured into a small cup. The Manitto drinks,—has the glass filled again, and hands it to the chief standing next to him. The chief receives it, but only smells the contents, and passes it on to the next chief, who does the same. The glass thus passes through the whole circle, and is on the point of being returned when one of the Indians, a



brave man, and a great warrior, suddenly jumps up, and harangues the assembly. He tells them that the cup was given them to drink out of, as the great Manitto himself had done. To return what he had given would provoke his wrath, and bring down destruction. And since the speaker believed it for the good of the nation, that the contents offered them should be drunk, and as no one

else would do it, he would drink it himself. let the consequence be what it might. He then took the glass, and bidding the assembly a solemn farewell, at once drank up its whole contents. Every eye was fixed on the resolute chief, to see what effect the liquid would produce. He soon began to stagger, and at last fell prostrate on the ground. His companions now bemoan his fate; he falls into a sound sleep, and they think he has expired. He wakes again, jumps up, and declares that he never before had felt so happy as after drinking that cup. He asks for more: his wish is granted; the whole assembly then imitate him, and all become drunk. Thus began the ruin of the unhappy Indians, and thus will they be utterly destroyed, unless rescued by the power of God, through the light of the Gospel.

After this general intoxication had ceased, (for they say, that while it lasted, the whites had confined themselves to their vessel,) the man with the red clothes returned and distributed presents among them, consisting of beads, axes, hoes, and stockings. They soon became familiar with each other, and be-

gan to converse by signs. The Dutch made them understand that they would not stay here; that they would return home, and pay them another visit next year, when they would bring more presents, and stay with them a while; but as they could not live without eating, they should want a little land to sow seeds.

They went away, as they said, and returned the following season, when both parties were much rejoiced to see each other; but the whites laughed at the Indians, seeing that they knew not the use of the axes and hoes they had given them; for they had these hanging to their breasts as ornaments, and the stockings were made use of as bags to hold their tobacco. The whites now put handles to the former for them, and cut trees down before their eyes, and hoed up the ground, and put the stockings on their legs. Here, they say, a general laughter ensued among the Indians, that they had remained ignorant of the use of such valuable implements, and had borne the weight of such heavy metal hanging to their necks, for such a length of time.

As the whites became daily more familiar

with the Indians, they at last proposed to stay with them, and asked only for so much ground for a garden spot, as they said the hide of a bullock would cover or encompass, which hide was spread before them. The Indians readily granted this apparently reasonable request; but the Dutch then took a knife, an beginning at one end of the hide, cut it up to a long rope; they then took the rope at one end, carefully avoiding the breaking of it: it was drawn out into a circular form, and being closed at the ends, encompassed a large piece of ground. This trick, if the story be true, was a miserable cheat on poor deluded men, whom the principles of the gospel should have taught their deluders to protect against any fraud by others, and still more from practising any themselves. The principles of the gospel are those of honour and honesty, and the truly upright man is he who fears God, and loves to do his will.

The Indians, it is said, were surprised at the superior wit of the whites, but did not wish to contend with them about a little land, as they still had enough for themselves. The white and red men lived contentedly together for a

long time; though the former, from time to time, asked for more land, which was readily obtained, and thus they gradually proceeded higher up the Mahicanittuck, (that is, the Hudson river,) until the Indians began to believe that they would soon want all their country, which, in the end, proved too true.

Amid the wrongs which they feel they have suffered from the whites, there was one bright exception, in William Penn, and his peaceful followers, which does honour to human nature. It is impossible to recur to this portion of the early history of Pennsylvania, without feelings of renewed satisfaction. Long and tenderly did the various tribes cherish the memory of their elder brother, Miquon, as they affectionately and respectfully called him. From his first arrival in their country, a friendship was formed between them, which was to last as long as the sun should shine, and the rivers flow with water; and that friendship would undoubtedly have continued to the end of time had their good brother always remained among them. When William Penn entered into any treaty with the Indians, no weapons of war were ever seen, and they remembered with

delight, the affability, equality, and sincere good faith with which he always treated them, and how he adopted the ancient mode of their ancestors, and convened them under a grove of shady trees, where the birds on the boughs were warbling their sweet notes. In commemoration of these conferences, they frequently assembled together in the woods, in some shady spot, as nearly as possible similar to those where they used to meet their brother Miquon, and there lay all his "*words*" or speeches, with those of his descendants, on a blanket or clean piece of bark, and with great satisfaction, go successively over the whole. An eye witness relates this; but adds, that the practice continued until the year 1780, when the disturbances which then took place put an end to it, probably for ever!

Long and dismal are the complaints which the Indians make of the ingratitude and injustice of the white people towards them in every future stage of their intercourse. We will not tire our readers by dwelling any longer upon the subject, but shall close this introduction by merely observing, that the

two first settlements of the whites, in this part of America, were, in Virginia by the English; and on Manhattan island, where New York now stands, by the Dutch, as has been just described.

HISTORY

OF THE

DELAWARE AND IROQUOIS INDIANS

CHAPTER I.

How America was first peopled a difficult question.—Origin of the title Indians.—Present Indian population.—Extent of country over which they were scattered.—The Delawares, or ‘Original people.’—The Iroquois, or ‘Six Nations.’—Various tribes.—Description of the Lakes.—Rivers.—Mountains.—Climate of North America.

A GREAT many books have been written by learned men for the purpose of explaining in what manner the vast continent of North America was first peopled; but as the Holy Scriptures are totally silent upon the subject, and no history, with which we are acquainted, affords any certain light, we may easily suppose, that the question is involved in obscurity for some wise purpose, and that our curiosity will never be fully gratified. When the Europeans first visited America, they discov-

ered an immense and beautiful tract of country over which roamed innumerable tribes of natives, who have ever since been distinguished by the general name of Indians, from an idea of the first discoverers of America that it was a part of India, on the eastern coast of which they supposed that they had landed. This delightful region is now our beloved country, where upwards of twelve millions of happy beings enjoy all the blessings of civil and religious freedom.

The savages who formerly occupied this territory, now greatly diminished in numbers, have removed to the West; a few, indeed, have consented to live among the whites; but generally, when the settlers approach them, they sell their lands and retire farther into the wilderness. It is said that there remain only eight thousand three hundred and eighty seven Indians in New England, New York, and Pennsylvania; one hundred and twenty thousand in the country east of the Mississippi; and about half a million throughout all the domain of the United States. About three quarters of North America are still in possession of the Indians. If we begin on the coast

of the Pacific ocean in 30 degrees of north latitude, and draw a line along that parallel till it strikes the meridian of 94 degrees of west longitude, and then north along the meridian to the parallel of 47 degrees of north latitude, and thence east along that parallel to the Atlantic ocean; this line would divide North America into two parts: the whites possess nearly all the continent south and east of this line, and the Indians nearly all north and west of it. In other words, the Indians still own all the northern part of what is termed Spanish America, the western part of the United States, and nearly the whole of British America. A great portion of the extensive regions which they still occupy has never been explored by a white man. We know in general, that it is inhabited by savages who live principally by hunting and fishing, and of course in the same wild and uncultivated condition that our own now rich and fertile lands were, when the country was first discovered. How pleasing is the contrast now seen through this wide section. Splendid cities and smiling villages every where meet the eye of the traveller, and he sees a people

happy in living under free laws, and in some measure, at least, under gospel principles. Of those once numerous nations, our account will be principally confined to two; namely, the Delawares and Iroquois. The Delawares were divided into three tribes—the Unamis, the Wunalachtikos, and the Monsys. The name Delawares, they received from the Europeans. They call themselves Lenni-Lenape, that is, Original People; and by this latter title they were known to the other Indian nations.

The Iroquois, so called by the French, were known to the English by the name of “The Six Nations,” because they consisted of six tribes joined together by a league. These confederate nations were the Mohawk, the Oneida, Onondago, Cayuga, Seneca, and Tuscarora. By some the Iroquois were called Mingos, and by others Maguas. Various other tribes either in league with the Delawares and Iroquois, or connected with them by some other ties, occupied lands to the West of New England, and in New York, New Jersey, Pennsylvania, Maryland, Virginia North and South Carolina, and Georgia

These were the Mohiccans, Shawanese, Cherokees, Kickapoos, Chipawas, Ottawas, Hurons, Choctaws, Chickasas, Creek Indians, and various others.

The country inhabited by the Delawares and Iroquois, includes the chain of great northern lakes, which affords so remarkable and magnificent a display of the works of the Almighty. Of these, lake Superior, perhaps the largest lake in the world, has a circumference of about sixteen hundred miles. Captain Carver says that he traversed above twelve hundred miles of this lake, and found the bed mostly of solid rock. The water is very clear, and transparent. If the sun shine brightly, it is painful, through this medium, to look at the rocks at the bottom. The water has also this property, that though the surface is much warmed by the heat of the sun, yet when drawn up at about a fathom depth, it is quite cold. Storms rage on this lake as upon the cean, and the waves rise nearly as high, so as to endanger the largest ships. The other principal lakes are the Huron, Michigan, Erie, and Ontario. There are besides a great number of smaller lakes in this part of North

America, which our young readers may readily trace by referring to the map which accompanies this work.

The whole continent is well watered by noble rivers, of which the chief are, the Mississippi and the St. Lawrence. These rivers do not rise far from each other, and taking different directions empty into the ocean, each about two thousand five hundred miles from their source. The Mississippi, one of the most majestic rivers in the world, after meandering through immense forests, and meadow lands, pours its waters through various mouths into the Gulf of Mexico. The river St. Lawrence is the outlet of streams and lakes which run through a large part of Canada, and finally empty into the Bay of St. Lawrence. On the Niagara river are situated the celebrated Falls of Niagara, which constitute one of the most sublime spectacles of Nature.

Two great chains of mountains traverse the continent of North America in a direction approaching to north-east and south-west: the Alleghany mountains on the east side, and the Rocky Mountains on the west. They divide the country into an Eastern, Western

and Middle region, the latter comprising the great basin or valley of the Mississippi.

As it regards our climate, the great objection is, that it is so variable. It is also remarked that those portions of the American continent which lie in the same latitude with Europe, suffer longer and more rigorous winters. The most northern part of the United States lies in the same latitude with Great Britain and a part of Germany, but its winter is excessively severe, and its summer short. The south part of New England, New York, the greater part of New Jersey, Pennsylvania, and the south part of Canada, lie in the same latitude with Spain and Italy where they scarcely know what winter is. The ancient accounts of Europe, however, represent it as much more cold and bleak than at present; from which it may, with some degree of probability, be inferred, that the climate of North America will, in process of time, become more mild, as the culture and population of the country increase. Another cause of our severe cold, however, is the north and north-west winds blowing over an immense tract of land, covered with mountains, lakes and forests. The

weather varies also considerably on the east and west side of the Alleghany mountains: for in Pennsylvania the east wind generally brings rain, but never on the Ohio, where the east wind seldom blows, and never above twelve hours at a time. But the south and west winds bring rain, and the rains from the west generally set in for a whole week. All storms of thunder and lightning rise either with south, west, or north-west winds; but in Pennsylvania and the Atlantic States the north-west brings fine and clear weather; and the state of the winds and weather are exactly the reverse of that described by our Saviour, when he was discoursing with the people of Palestine, whose sea coast lay to their west. When they saw a cloud rise out of the west, 'straightway ye say there cometh a shower: and so it is.' But on the other hand when we see the clouds flying up from the west, we say, it will now be fair, and the sun pours down upon us his cheering rays.

CHAPTER II.

General appearance and character of the Delawares and Iroquois.—Severe but just observations on the whites.—Various inconsistencies among the whites.—Moral conduct of the Indians.—Their greatness of mind; an anecdote.—The Americans and English humorously compared to a pair of scissors.—The Indians never swear.—They respect age.—Misrepresentations of some travellers on this subject.—Anecdote of an Indian who killed the only son of a widow, and was afterwards forgiven by her and adopted.—Their idleness.—Always opposed to civilization.

THE Delawares and Iroquois resemble each other very much, both in mind and body. The men are straight and handsome, the women short and clumsy in appearance. Their complexion is generally of a copper colour, and their hair is jet black, stiff, and coarse, like horse hair. The men have a firm walk, a light step, and run with remarkable swiftness. Their smell, sight, and hearing, are very acute, and their memory uncommonly retentive. They possess a lively imagination, and comprehend what belongs to their interest

with great facility. Indeed, they have but few objects which require their whole attention, and therefore it is less divided. They have given many instances of the greatness of their intellectual powers, and of the accuracy of their judgment.

Some of the observations which the Indians have made upon the whites, are exceedingly just. They will not admit that the whites are superior beings. They say that the hair of their heads, their features, and the various colours of their eyes, evince that they are not, like themselves, an "*original people,*" who have existed unchanged from the beginning of time; but they are a *mixed race*, and therefore a *troublesome one*: wherever they may be, the Great Spirit, knowing the wickedness of their disposition, found it necessary to give them a great book; (meaning the Bible;) but that themselves had no occasion for such a guide. It is true, they confess that at first they did believe that the whites had been sent to them from the Great Spirit, for some important purpose; but it was not long before they found out their mistake. "And yet," say they, "these white men would always be

telling us of their great book, which God had given to them; they would persuade us that every man was good who believed in what the book said, and every man was bad, who did not believe in it. They told us a great many things, which they said were written in the good book, and wanted us to believe them all. We would probably have done so, if we had seen them practice what they pretended to believe, and act according to the *good words* which they told us. But no! while they held their big book in one hand, in the other they had murderous weapons, guns, and swords, wherewith to kill us poor Indians."

This scandal of the gospel is one which we are forced to bear; and it is distressing to think that men who have been brought up in Christian lands, do so little conform to its precepts. They are not Christians who act thus, but men who neither understand nor love the gospel, who bear the name of Christian people, because living in a land where the Bible is known. Men who have gone professedly as Christians, have not so treated the Indians. They have taught them to be indus-

trious and sober, to hate crimes, and to live in peace.*

The Indians have a keen eye; by looking at a person they think they can judge of his friendly or unfriendly disposition to their race. They are very quick in giving names to strangers who visit them, and the name is always characteristic of something remarkable about the person. They prefer a plain man, simple in his manners, and who treats them with frankness and familiarity. They often amuse themselves by passing in review those European customs which are most striking. They observe, amongst other things, that when the whites meet together, many of them, and sometimes all, speak at the same time; and they wonder how they can thus hear and understand each other. They say that the whites talk too much, and that much talk disgraces a man, and is fit only for women. They wonder that the white people are striving so much to get rich, and to heap up treasures in this

* Those who have read the history of the Moravian missions among these same Indians, will see how Christians have treated them; and a very important part of Indian history will be found in that work, which was designed as a second part to this volume

world, which they cannot carry with them to the next.

They believe, or at least pretend to believe, that the white people have weak eyes, or are near sighted. "For," say they, "when we Indians come among them, they crowd quite close up to us, and almost tread upon our heels to stare at us. We, on the contrary, though perhaps not less curious than they are, to see a new people, or a new object, keep at a reasonable distance, and yet see what we wish to see." They also remark, that when the white people meet together, they speak very loud, although near to each other; from whence they conclude that they must be hard of hearing. They also conclude that the white people have a great many thieves among them, since they are obliged to put under lock and key every thing they possess. Indeed, the Indians often display uncommon good sense in their commerce and conversation to the whites, and act in strict conformity with the rules of justice and equity, in which they set an example to those who have been taught to be just and kind in all their dealings, and to act to others as they would have others act to them.

Though the Indians are uncultivated, yet perhaps no heathen nation, in its moral conduct, has ever exhibited a greater show of goodness and virtue; such, at least, is the candid opinion of men who have long lived among them, and who have not, by their own evil example, driven or seduced them into wicked practices. In common life and conduct they are decent, civil, and prudent. In matters of consequence they seem to speak and act with serious deliberation, avoiding all appearance of haste and precipitancy; but upon a close examination, their caution appears to arise chiefly from suspicion, and their coolness is affected. Thus, if an Indian has lost his whole property by fire, or any other calamity, he speaks of it as a trifling affair. Sometimes this pride assumes a lofty character, and becomes greatness of mind; for they are rarely known to boast, and they regard vanity as degrading, and unworthy the character of a man. This will be illustrated by an example.

In the year 1779, two war chiefs, the one a young man of the Shawnee tribe and the other an old warrior of the Wy

andots, living near Detroit, much celebrated for his great actions, but who, during the whole revolutionary war, could not be persuaded to take the field against the Americans, met accidentally at the house of the missionary, Mr. Heckewelder, who relates this story. The Shawano, (whose nation is noted for much talk,) entered upon the subject of war, related the actions he had been engaged in, showing, at the same time, on his arm, the mark of a bullet wound. During all this time, the Wyandot, smoking his pipe, listened with great attention, and apparent surprise; and having afterwards to answer, according to custom, by relating what he had done, he laid down his pipe, and deliberately drawing off his upper garments, rose up and said:—"I have been in upwards of twenty engagements with the enemy, and fought with the French against the English; I have warred against the southern nations, and my body shows that I have been struck and wounded by nine balls. These two wounds I received at the same moment from two Cherokees, who, seeing me fall, rested their guns against a tree, and ran up with their tomahawks to despatch me, and

take off my scalp. With the aid of the Great Spirit, I jumped up just at the moment when they were about to give me the stroke. I struck them, and they both fell at my feet."—Thus this grave and respectable veteran, says the narrator, gave a lesson to the young Shawano; for in a few words, and in less than five minutes, he showed him at once the contrast between great actions, such, indeed, as he had been taught in his savage state, to think acts of highest excellence, briefly and modestly related, and every day occurrences told and dwelt upon with pompous minuteness. This contrast was particularly striking, as the modest warrior did not seem to enjoy his triumph.

They are sociable, friendly, and carefully avoid quarrels; and their notions must put every one in mind of the excellent verses of Watts, which almost every child has learned by heart. They mean to censure quarrelling among those who ought to be friends, that is, who live together either in families or society. This trait is a common one even now, among the Indians. A gentleman who lived many years among the northern Indians

says, that he never saw two boys fight or quarrel, and but once had he seen one man strike another. This is truly surprising, when we see youth who have learned to say, "let love through all your actions run, and all your words be mild," when such will rail and curse and bruise each other, like the fiercest beasts of the forest.

They say that fighting is only for dogs and beasts. They are fond, however, of passing jokes upon one another, but always so as not to offend. They indulge in satirical remarks, and genuine wit is not unfrequent among them. For instance, they used to compare the English and American nations to a pair of scissors. By the form of this instrument, they said, it would appear as if in shutting, these two sharp blades would strike together, and destroy each other's edges; but no such thing; they only cut what comes between them. And thus the English and Americans do, when they go to war with each other. It is not each other they want to destroy, but us, poor Indians, that are between them.

Conversation turns generally, among them upon hunting, fishing, and affairs of state. No

one interrupts his neighbour while speaking; and they listen very attentively to news, whether true or false. They never curse and swear, nor have they any such expressions in their language.

No nation in the world ever paid more respect to the aged, than the American Indians. From their infancy they are taught to be kind and attentive to the old, and never to let them suffer for want of the necessaries or comforts of life, and they believe that they would draw down upon themselves the anger of the Great Spirit, were they to neglect those whom, in his goodness, he had permitted to attain to advanced age, and whom he had protected with his Almighty power, through all the perils and dangers of life. This idea leads us very naturally to consider the commandment with promise, as it is called, and the savage has discovered the truth of the principle, and the common result of obedience to this holy law, without ever having heard that God had promised life and enjoyment to those who honour their parents, and treat age with reverence. It is certainly an interesting fact in their history, that their principles

gatacted from the light of nature, should so exactly agree with the precept which we receive from God's holy law. A strong feeling of gratitude is the foundation on which rests this reverence of age; and it is farther supported by the well founded hope of receiving the like succours and attentions in their turn when the heavy hand of time shall have reduced them to the same helpless condition. The company of the aged is sought by the young, to whom their conversation is considered an honour. Their advice is asked on all occasions, their words are listened to as oracles, and their occasional garrulity, nay, even the second childhood often attendant upon extreme old age, is never a subject of ridicule or laughter. Even little boys, when going on parties of pleasure, always submit to the direction of the oldest in company. Travellers have asserted, that old people among the Indians, were not only neglected, and suffered to perish for want, but that they are even, when no longer able to take care of themselves put out of the way of all trouble. Such assertions are altogether without foundation; and it is believed that if any one should kill an old

man or woman, for no other cause than that of having become useless or burdensome, he would be viewed with universal horror and detestation.

Their hospitality is well known ; it is a sacred duty, and it is shown equally to strangers. Towards their enemies they are cruel, but they know how to conceal their rage till a fair opportunity of revenge is presented. Then their fury knows no bounds ; no length of time can quench their wrath, no distance of place can afford security to a foe. How different this, from the principles which the Son of God taught his followers. Love your enemies, and do good to those that persecute you. Such rules, if obeyed, lead men to peace and comfort ; and when they are not obeyed, men, whether in savage or in civilized life, are found full of malice, cruelty, and all uncharitableness.

If one Indian murders another, he must either satisfy the relations, or fly from their resentment. But if one murders a relation, there is no great difficulty ; for the family, who alone have a right to take revenge, do not choose, by too severe a punishment, to de-

prive their race of two members. They rather try to reconcile matters, and even often justify the deed. The following story is offered as an illustration ; the circumstance happened in 1793.

There were, in the village of La Chine, near Montreal, two remarkable Indians ; the one for his stature, being six feet four inches in height, and the other for his strength and activity. These two, meeting together one day in the street, the former, in a high tone, made use of some insulting language to the other, which he could not well put up with ; in short, he so provoked his anger, that unable any longer to contain himself. the latter instantly replied, “ You have grossly insulted me ; but I will prevent you from doing the like again ;” and at the same moment stabbed him with his knife. The alarm being immediately spread through the village, a crowd of Indians assembled, and the murderer having seated himself on the ground, by the side of the dead body, coolly awaited his fate, which he could not expect to be any other than immediate death, particularly as the cry of the people was, “ kill him, kill him.” But al-



though he placed his body and head in a posture to receive the stroke of the tomahawk, no one attempted to lay hands on him; but after removing the dead body from where it lay, they left him alone. Sensible that his life was forfeited, and anxious to be relieved from a state of suspense, he took the resolution to go to the mother of the deceased an aged widow, whom he addressed in these

words: "Woman, I have killed thy son: he had insulted me, it is true; but still he was thine, and his life was valuable to thee. I therefore now surrender myself up to thy will. Direct as thou wilt have it, and relieve me speedily from misery." To which the woman answered, "Thou hast indeed killed my son who was dear to me, and the only supporter I had in my old age. One life is already lost, and to take thine on that account, cannot be of any service to me. Thou hast, however, a son, whom, if thou wilt give me in the place of my son, whom thou hast slain, all shall be wiped away." The murderer then replied, "Mother, my son is yet but a child ten years old, and can be of no service to thee, but rather a trouble and a charge: but here am I, truly capable of supporting thee. if thou wilt receive me as thy son, nothing shall be wanting on my part, to make thee comfortable whilst thou livest." The woman approving the proposal, at once adopted him as her son, and took the whole family to her house.

Such sparks of kind and generous feelings seem strangely blended with the fierceness of a murderer, and lead us to regret that the princi

ples of christianity had not been there, to suppress the evil passion, and to raise and purify the nobler sentiment.

Idleness is the great vice of savages, and may be called the besetting sin of those of whom we are speaking. They appear at times too lazy to work, or even to think, and nothing but hunger or revenge can then rouse them to action. Hunting, which is their chief employment, is only pursued during a few months of the year.

They confess that the whites are superior to them in many arts, but despise them because they submit to labour. Their own advantages they think better than all the refinements of civilized people. The Indians often display the most exalted patriotism. They dread no danger; suffer any hardships; and meet torture, and death itself, with composure, in defence of their country. In general they consider Europeans as enemies, and are very loth to change their mode of life. They say that as a fish was never intended by the Great Spirit, to adopt the life of a fowl; so an Indian was never destined to live like a European. They think they have sufficient reason

for hating the whites, because they have taken away their land, enclosed their hunting places, and done them infinite mischief, especially by bringing them rum; and that they probably intend at last to take away all their country and destroy the Indians. These sentiments, alas! are not without considerable foundation, and the only remedy we can now bring is, to give them the light of the blessed gospel, to teach them the arts of civilized life, and afford them the benefits of education.

CHAPTER III.

The Indian languages.—Four principal tongues found throughout North America.—Their Characters.—An anecdote, showing what queer notions some of them had of reading and writing.—Traditions.—Their hieroglyphics illustrated.—Wampum how made, and its various uses.—Knowledge of Arithmetic.—Geography.—Of the Stars.—Division of the year.—Their ridiculous ideas about Earthquakes and Thunder.

THROUGHOUT all North America there appears to have been but four principal languages, which branched out, however, into various dialects. These are, 1st. The Karalit, spoken by the Greenlanders, and the Esquimaux Indians of the coast of Labrador. This language has been cultivated by the Moravian missionaries with great success. 2d. The Iroquois, which, in various dialects, was spoken by the Six Nations, the Wyandots, Naudowessies, Sioux, and others beyond the river St. Lawrence. 3d. The Lennape or Delaware, the most widely extended of any of those languages which were spoken on this side of the Mississippi. 4th. The Floridian, under which

general name is comprehended the languages spoken by those Indian nations, who inhabited the southern frontier, and which have since been incorporated with the United States. Of these the Delaware and Iroquois were the chief. The pronunciation of the Delaware is said to be quite easy, only the *ch* is a strong guttural. The letters *f*, *v*, *ph*, *r*, are wanting in their alphabet; hence they pronounce the word Philip, *Pilip*, and for Priscilla, they say *Pliscilla*.

In things well known, their languages are copious. For instance, the Delawares have ten different names for a bear, according to its age or sex. Still they want expressions for many objects; and this is sometimes felt by their orators, for they have no terms but for things with which they are familiar, which are few. The word to express a *brown colour* signifies, *the middle between black and white*; and for *buckles*, they invented a word meaning *metal shoe strings*. The want of words to express religious ideas was very embarrassing at first to the missionaries; but the preaching of the Gospel, and the reading of the Bible, were sources of great improvement. A cele-

brated writer, who resided long among the Indians, and perfectly understood their language, has pronounced it to be astonishingly rich and copious. "Indeed," says he, "how can it be doubted, when we have the whole of the Bible and New Testament translated, and when we see our ministers, when once familiar with the language of the nation with whom they reside, preach to them without the least difficulty on the most abstruse subjects of the Christian faith!"

Their orators speak in a very impressive manner. If they wish to be obscure, they can say so much in a few words that even the Indians must study the true sense of their figurative speeches. They indulge oftentimes in irony, and show great skill in conveying an account of a bad action; so that one who was not familiar with their craftiness, would suppose they were describing a virtuous deed.

They can neither read nor write, and it is very hard to give them an idea of these accomplishments. If a written or printed paper or book is shown them, and something read or spoken of as contained in it, some imagine that a spirit speaks secretly to the reader, dic-

ating whatever he wishes to know. Cutlers think that the paper when written upon, can speak to the reader, but so as to be heard by no one else. Therefore a letter is regarded as a very sacred and mysterious thing. It is related that an Indian was once employed to carry certain articles to a distance, and entrusted at the same time by his employer, with a letter describing the things. During the journey the Indian felt a strong temptation to help himself to some rum; but fearful of being seen and betrayed by the letter, he went and hid it under a stone, where it could not possibly see what he was at, and then indulged himself freely. He was careful to renew this precaution every time he felt thirsty; and accordingly, his astonishment knew no bounds when, on arriving at the place of destination, the person to whom he was sent, after reading the letter and examining the articles, immediately accused him of theft, and even told him what quantity he had purloined! They will not themselves take pains to learn to read and write. When they make treaties with Europeans, they get others to subscribe their names, then each puts his mark, which is

often nothing but a crooked line, or a cross . and sometimes the figure of a turkey's foot, a tortoise, or some other creature. Of late, however, the southern Indians have made some progress in literature. What has been described relates to the Delawares. Where the Indians have more intercourse with the whites they learn to read and write, and among the Cherokees they have a written language of their own, and publish a newspaper in their native tongue.

It has not been till very lately that they have had any written language ; consequently, all their history was handed down from father to son ; and what they relate concerning their original and ancestors, like many other national traditions, is a tissue of fables. For instance, the Iroquois say, that the Indians formerly lived under ground : but hearing, accidentally, of a fine country on the surface, they immediately took possession of it. The Delawares declare that the heavens are peopled by Indians, who descended formerly to dwell on earth. Another nation pretends that seven Indians suddenly found themselves sitting on the sea coast, but knew not how they came

there, whether they were created on the spot or came from some other place beyond the seas. Others again affirm, that the first Indians had their origin in the waters. However foolish these traditions may be, they all seem to imply, that the Indians came from some other country.*

There are two modes by which the Indians convey their ideas to a distant nation, or preserve the memory of remarkable events. The first, by hieroglyphics. The second, by strings and belts of wampum. The hieroglyphics are figures, generally painted on trees. The object of them is either to caution against danger, to mark a place of safety, to direct the wanderer into the right path, and to record a remarkable transaction, or the exploits of their heroes; and they are as intelligible to them, as a written account is to us. Other paintings point out the places where a company of Indians have been hunting, showing the nights they spent there, the number of bears, deer and game they killed, and other matters of the same nature.

* Heckweld. Hist. Account of the Indian Nations, p. 241, 262.

The wood on which they generally draw, is the inner bark of the white birch, and sometimes upon skins prepared expressly for the purpose. The following, from the Narrative of Mr. Hunter, who lived so many years among them, will give a tolerable idea of this hieroglyphic mode of writing. If, for instance, they wished to describe the surprise of a party of their hunters, by their enemies, and their rescue by white people, they would first imprint the tracks of the buffalo in advance; next, as many footsteps as there were hunters, provided the number was small; if not, they would draw as many large footsteps as there were tens, and smaller ones for those of the fraction of that number, the whole arranged in disorder: then the number of the assailing party would be imprinted in the same manner. and the nation to which they belonged be pointed out by some emblem of its chief, as that of a wolf for a Pawnee chief; finally, in the rear of the Pawnees, which should also be represented in disorder; the number of the rescuing party would be drawn as before, and their nation distinguished by its flag. The number of their own, and that of their friends

slain, should be indicated by the number of footsteps painted black, and the wounded by those partially so covered: while that of their enemies would be distinguished by red paintings, in precisely the same manner. If they thought it necessary, the description would extend to the country, or even place where the surprise happened; as for instance, if it was either in a prairie, or in woods, or on the margin of a river; prairie grass, trees, or a stream would be represented; and the place would be characterized by the presentation of some known object at, or in its neighbourhood. Mr. Heckewelder illustrates the hieroglyphic writings of the Indians by the following impressive and remarkable story.—“A white man in the Indian country, met a Shawano riding a horse, which he recognized for his own, and claimed it from him as his property. The Indian calmly answered, “Friend! after a little while, I will call on you at your house, when we will talk of this matter.” A few days afterwards, the Indian came to the white man’s house, who insisted on having his horse restored; the other then told him: “Friend! the horse which you claim, belonged to my

uncle, who lately died ; according to the Indian custom I have become heir to all his property.” The white man not being satisfied, and renewing his demand, the Indian immediately took a coal from the fire-place, and made two striking figures on the door of the house, the one representing the white man taking the horse, and the other, representing himself in the act of scalping him ; then he coolly asked the claimant “ whether he could read this Indian writing.”

Wampum means a muscle, a number of which strung together is called a string of wampum ; but when the string is a fathom long, it is called a fathom or belt of wampum. Formerly the Indians made their wampum of small pieces of wood, stained black or white, as the muscles were scarce and very difficult to manufacture ; but the Europeans soon contrived to make strings of wampum, both neat and elegant, in great abundance, and they found the traffic very profitable. These muscles are either brown, violet, or white. The former are sometimes of so dark a shade that they pass for black, and are double the price of the white. Having sawed them into small pieces.

they bore them lengthwise, and string them like beads. In making belts of wampum, the length, breadth, and construction are determined by the importance of the subjects they are to explain, or the dignity of the persons to whom they are to be delivered. A string is far less important than a belt. When the former is delivered, a long speech may be made; but when the latter is given, few words are spoken, and their import is serious. The dark coloured wampum always means something severe and doubtful; but the white is the colour of peace. When war is declared, the belt is black, or marked with a blood colour, having in the middle the figure of a hatchet in white wampum.

These strings, and belts of wampum, serve as documents by which the Indians remember the chief articles of their treaties. They are public records, and are carefully preserved in a chest. At certain seasons they meet to study them, on which occasions they sit around the chest, and each person present examines all the pieces of wampum one by one, as they are handed about, and repeats aloud its meaning. It is their custom to admit even the boys



to these assemblies, who are thus early instructed in the affairs of state; and thus the contents of their documents are transmitted to posterity, and cannot easily be forgotten. It is related that an individual in Philadelphia gave an Indian a string of wampum, adding "I am your friend, and will serve you to the utmost 'n my power." Forty years after, the Indian returned the string, saying, "Brother, you gave me this string of wampum, saying "I am your friend, and will serve you to the utmost of my power;" I am

now aged, infirm, and poor : do now as you promised." The person religiously kept his word.

The Indians also have songs, which they sing from memory, in honour of their warriors ; and they are likewise taught to their children. In arithmetic, their knowledge is limited. Some nations in North America, could only count to ten or twenty ; but the Delawares and Iroquois could count to hundreds and thousands. The nations which traded with the Europeans, soon learned to calculate. Few Indians know how old they are after thirty. Some reckon from a particular hard frost or deep snow, and others used to compute from the building of Pittsburg, in Pennsylvania. For example, "when Pittsburg was first built, I was so many years old."

Though they were formerly entirely ignorant of maps, their practical acquaintance with geography was truly astonishing. They steer directly through the woods in cloudy weather, as well as in sunshine, to the place they wish to go, at the distance of hundreds of miles. Many persons conjecture that they regulate their course by certain signs, or marks on

trees, as, for instance, those which have the thickest bark, are exposed to the north, and other similar observations; but the fact is, the Indians have an accurate knowledge of all the streams of consequence, and the courses which they run; they can tell directly, while travelling along a stream, whether large or small, into what larger stream it empties itself. They know how to take advantage of dividing ridges, where the smaller streams have their heads, or from whence they take their source; and in travelling on the mountains, they have a full view of the country round, and can perceive the point to which their march is directed.

Among the stars, they are familiar with the polar, or north star, and direct their course by it at night. When the sun sets, they think it goes under water. When the moon does not shine, they say it is dead. Her first appearance is called a resurrection. If either sun or moon be eclipsed, they say it is in a swoon.

Their year is, like ours, divided into four parts; spring, summer, autumn, and winter. It begins with the spring, which, they say, is

the beginning of the year, the time when the spirits of man begin to revive, and the plants and flowers again put forth. Their months are called by names which express the peculiarities of the seasons. For example, January is called the "squirrel month," from the ground squirrels then coming out of their holes. They do not divide the months into weeks, nor count the days; an Indian always says, "I was travelling so many nights."

They know nothing of the causes of the appearances of nature, nor do they wish to know them. They ascribe earthquakes to the moving of the great tortoise, which bears the *island*, (they imagine America to be an island,) on its back. They say he shakes himself, or alters his position. Others conceive thunder to be a spirit dwelling on the mountains, and now and then sallying forth to make himself heard. And some, still more ridiculously, declare it to be the crowing of a monstrous turkey cock in the heavens.

Specimens of ingenuity amuse the Indians, but they do not trouble themselves about the way in which they are made, nor for what purpose. But if a man is described

who is a swift racer, a great huntsman, a brave leader; able to find his way through an immense forest, and to live upon a very scanty pittance, they will listen with wonderful eagerness. In short, if you wish an Indian to value or admire any art, it must have a reference to hunting, fishing, or fighting.

CHAPTER IV.

Their superstitious character.—Imperfect conceptions of another world.—They believe in the immortality of the soul, and a resurrection of the body.—Poenances to which they submit, to purify themselves from sin.—Various doctrines taught by their own preachers.—The Manitto a sort of idol.—Sacrifices and festivals.—Their sorcerers great deceivers and bad men.—Story of one of these imposters, who was exposed by Mr. Anderson.—Manner in which the young are deluded, and induced to assume the characters of conjurers.

FIRM, dauntless, and hardy as the American Indian is, he has one weak side, which sinks him to the level of the most fearful and timid being; and that is, his astonishing proneness to superstition. The Indian believes in good and evil spirits, sorceries, charms, and dreams. The influence of their imaginations is exemplified in a story told of an Indian chief, who accompanied Major Stoddard to the seat of government, at Washington, in 1805. He had a curious shell, in which he carried his tobacco. In passing through Kentucky, a citi-

zen expressed a desire for this article. 'The chief after presenting it, turned round to his companions, and said, that the circumstance of parting with his tobacco shell, reminded him that he must very soon die ; and in a few days after he did expire. This is an evidence of the great effect that superstition has on the human mind, leading often to the very result which fancy has presented to the mind. It is a great happiness which the Scriptures convey to those who know its truth, that there is a wise and gracious God, who controls all things, and rules over the events of the world ; and especially is this a blessing to those who believe, that he will make all things work together for the good of those who love him. 'The relief which the gospel brings to heathen nations, in freeing them from the horrors of superstition, is wonderful. 'The occurrences on earth and in the heavens, which make us look with veneration on the Almighty Creator, who glows in the stars and thunders in the storm, bring terror and fright even to the boldest of savage nations, as well as to the timid inhabitant of the Sandwich Islands.

In general, the Indians believe in a Supreme Being who made all things ; but before the Europeans came into the country they appear to have had no notion of the Devil . They now believe in two beings ; to one they ascribe all good, to the other all evil. Some preachers of their own nation pretended to have received revelations from above, to have travelled to heaven, and to have conversed with God. They gave different accounts, but all agreed that it was difficult to enter heaven ; because the gates of hell were very near, and the Devil stood ready to snatch all who were going to God. Some of these deceivers admitted that they themselves had never reached heaven, the dwelling of God ; but had approached near enough, however, to hear the cocks crow, and to see the smoke of the chimneys in heaven. One of the missionaries tells us, “ that a certain preacher not only declared that he had heard the crowing of the cocks in heaven, but that at another time he had been borne, by hands unseen, to where he had been permitted to take a peep into the heavens, of which there were three, one for the Indians one for the negroes, and another for the white

people. That of the Indians he observed to be the happiest of the three, and that of the whites the unhappiest; for they were under chastisement for their ill treatment of the Indians, and for possessing themselves of the land which God had given to them. They were also punished for making beasts of the negroes, and beating them unmercifully, although God had created them as well as the rest of mankind." Other teachers pretend to have found the way to the land of Spirits over a great rock, upon which the heavens reel to and fro with a stupendous noise. They relate, that two valiant warriors travelled this road; but refused, on their return, to give any account of what they saw and heard. Other teachers appeal to the testimony of two Indians who, they falsely thought, were dead for several days, and when they came to life again, they declared they had been to heaven, and that the bright tract of stars called the *milky way* was the road which led to it. All of them agreed, however, that there were two roads leading to heaven; one for the whites, and the other for themselves; that their road was, at first the shortest; but that the whites

blocked it up, and they were then obliged to make a longer circuit to come to God. We know, however, that there is but one way; and the Saviour has declared—I am the way—and no man cometh unto the Father but by me.

That they consider the soul immortal, and even suppose a resurrection of the body, may be inferred from their usual mode of expressing themselves: thus they say, “We Indians cannot die eternally; even Indian corn buried in the ground, is revived, and rises again.” It is worthy of remark that the Apostle Paul makes use of a similar figure to illustrate the doctrine of the resurrection. Many believe in transmigration, or that their souls inhabit different bodies in succession; that they have lived on earth before, and that they will have the liberty of returning after death. They believe they will be happy hereafter, and yet they think of death with horror; and this fear may be deemed the true motive of their religious worship.

The system of morals taught by some of their preachers was very severe, and mixed up with doctrines truly ridiculous. To purify themselves from sin, which they thus confes-

and own its heinousness, these poor people were instructed to vomit themselves to great excess, to take physic, and to fast. Other teachers pretended that stripes were the most effectual means to cleanse from sin, as if any sufferings of the body could either remove sin, or atone it. The Scriptures fully assure us that the blood of Christ alone purifieth from all sin, and that every other trust and hope is vain; but these poor savages enjoyed not the means of instruction which we do in Holy Writ. Their admission of a sinful nature agrees with the Scripture account of man; and their sense of the necessity of a renewing of the heart by some purifying process, should teach a solemn truth to many who have better sources of knowledge. Atonement for sin, and sanctifying or making holy the heart, are doctrines as certainly, although not so satisfactorily, established among the heathen nations as in the Bible. The Indian who scourges his body, and takes a vomit, tells in language most plain, that man needs some atonement for his sin before a just God, and a cleansing of the heart from evil. But no Saviour is to be found in stripes or cruel tortures inflicted on

the body, but in holy faith in the Lamb of God who taketh away the sins of the world.

Various as the doctrines of these preachers were, yet all declared, that after death the bad Indians, who disobeyed their precepts, would not go to the place of good spirits. They said they would keep at some distance, near enough to behold how cheerful the good Indians were, yet not permitted to approach; that they would get nothing to eat but poisonous wood and roots; and be always dying a dreadful death, and yet never die. By a strange inconsistency, however, they believe that the Devil was not made for them; but only for the white people; and of this doctrine they all highly approve. The moral conduct of the Indians is, in many respects, exemplary, and it is founded on a conviction that the practice of good and virtuous actions in this life, will, in the next, entitle them to the perpetual enjoyment of ease and happiness, in delightful, and abundantly supplied hunting grounds situated at a vast distance beyond the Great waters, where they will be again restored to the favour, and enjoy the immediate presence, counsel, and protection of the Great Spirit

while the pursuit of an opposite course will as assuredly entail on them endless afflictions, wants, and wretchedness; barren, parched, and desolate hunting grounds, the inheritance and residence of wicked spirits, whose employment it is to render the unhappy still more miserable. Others, again, think the pleasure or displeasure of the Great Spirit manifested in the passage from this to another world. On this eventful occasion all are supplied with canoes, which, if they have been brave warriors and good men, the Great Spirit guides across the deep to a haven of unceasing happiness and peace. On the other hand, if they have been cowardly and wicked, they are abandoned to malignant spirits, who either sink their canoes, and leave them to struggle amid contending floods, or strand them on some desolate shore, and there transform them into beasts, or reptiles, or insects, according to the greatness of their guilt. Such is the image of the future state which the Indian pictures to his mind; and it does in some degree, though vague indeed, approach the truth—the solemn truth that after death the soul enters a state of never ending joy or

misery, and that this life decides the awful doom.

Neither polytheism, that is, the worship of many gods, nor gross idolatry was found among the Indians. They have, however, a sort of idol called Manitto, being a wooden head of a man in miniature. This they always carry about them, either on a string round their neck, or in a bag. They also hang it about children, fancying it will keep them from illness and harm. By a Manitto they understand every thing to which an offering is made, and they sacrifice to the elements, to all animals, and even to some plants. They say that they do not pay adoration to these things, but worship the true God through them; which is certainly no defence of such a practice even among savages, far less among men who are taught by the command of the great God himself, that we shall neither make graven images, nor bow down to them. The Manitto's are always regarded by them as guardian angels, of which every Indian has one or more, which he conceives to be peculiarly given to assist him, and make him prosper. This is another very idle conceit; for although

angels are God's ministers, or servants to do his will, yet they must act according to his will; and to him, as our Creator and Preserver must we look for support, and to him alone offer our prayers. We know very little about angels; and what we are told about them is very far from teaching us to look to them as mediators, or in any degree in the place of the great God, who is over all, and in all, and in whom we live, move, and have our being.

Sacrifices were very common amongst them as among all nations of the world, and are performed with great care; showing either a common idea among men of the need of some atonement; or, an origin from one stalk or head family, who received this institution from God, as is related in the Bible. No other supposition can account for the use of sacrifices among all the people of the earth until a revelation came to teach them of the great sacrifice which has been made by the Son of God. The oldest Indians officiate as priests, and instead of a temple, a large dwelling house is fitted up for the purpose. Among their feasts and sacrifices five are most remarkable. The two first are very much alike, being celebrated

by a whole family, who assemble to eat, drink, dance, and perform various ceremonies. At the third feast, ten old men or women wrap themselves up in deer skins, and standing with their faces to the East, pray for their benefactors. The fourth sacrifice is made to a certain voracious animal, which they think is never satisfied. During this sacrifice they eat and drink enormously of the coarsest, and grossest food. The fifth festival is in honour of fire, which they idly imagine is the parent of all Indian nations. In all these celebrations they have a number of silly ceremonies, too tedious and uninteresting to repeat. On all religious occasions, they employ tobacco. If an Indian hunter hears an owl screech in the night, he immediately throws some tobacco into the fire, muttering a few words, and then promises himself success for the next day. Carver, in his travels, relates that an Indian chief who accompanied him to the falls of St. Anthony, which place is taken to be the habitation of the Great Spirit, offered his pipe, tobacco pouch, bracelets, and other valuables, and prayed to the Spirit for protection. In great danger, an Indian has been observed to

lie prostrate on his face, and throwing a handful of tobacco into the fire, to call aloud, in an agony of distress. "There, take and smoke, be pacified, and do not hurt me." This has been thought to be a worship of the Devil, but the missionaries declare that it was not.

Besides the priests, they have other deceivers among them, who pretend that they can bring down rain from Heaven. But the most dangerous pretenders among them are the sorcerers, who not only impose upon and frighten the superstitious, but, with the foul spirit of Satan, they commit horrid murders, and are generally cunning enough to conceal their wickedness. The following anecdote related by Mr. Heckewelder, in which one of these imposters was brought to the test of truth, will also show how deeply rooted is the belief of the Indians in these fancied supernatural powers. Sometime about the year 1776, a Quaker trader, of the name of Anderson, who, among the Indians, was called, the Honest Quaker trader, after vainly endeavoring to convince them of the folly of witchcraft, defied their sorcerers to produce any effect upon him. He desired that two of

them might be brought to him successively, on different days, for the purpose of trying their art. The first conjurer however, declared, that Anderson was so good a man, and so much the friend of Indians, that he would not injure him. The other was of a different stamp. He was an arch sorcerer, whose fame was extended far and wide, and was much dreaded by the Indians, who dissuaded Anderson from exposing himself to what they deemed certain destruction. It was only stipulated beforehand that the magician should not be armed, nor carry poison, or any thing of a destructive nature about him, and that he should not approach nearer than twelve feet. The spectators being assembled, the sorcerer took his seat, arrayed in the most frightful manner that he could devise. The wizzard began the mummery by working with his fingers on a blanket, plucking now and then a little wool, and breathing on it, then rolling it together in small rolls of the size of a bean, and went through a number of antic tricks. Anderson remained cool and composed, now and then calling his antagonist not to be sparing of his exertions. The conjurer now began



to make the most horrid gesticulations. A last, while the eyes of the spectators were all fixed on this brave man, to observe the effect of the sorcerer's craft, the terrible conjurer, finding that all his efforts were vain, gave up the point; alleging, as an excuse, "that the quantity of *salt* which the Americans used with their food was what preserved them from the effects of sorcery." Though it was easy to see through this miserable pretence, yet the Indians are so infatuated on this subject, that they gave to the imposter's lame excuse the most implicit belief.

When the old sorcerers wish to instruct others, they choose boys of twelve or fourteen years old for their scholars, whom they easily delude by apparitions which they themselves perform. The boys are frightened by imaginary spectres. For example, one of these deceivers will dress up like a very old man with a gray beard, and mutter such words as these, "Do not fear, I am a rock. I am Lord of all things. No one shall do thee harm, and I will bestow upon thee the same power." They then utter some unintelligible jargon, till the boy at last begins to believe that a divine power has been imparted to him. Even if the youth perceives that he has been imposed upon, he is ashamed to own it; and wishing to preserve the character of an extraordinary person, he continues his wicked purposes, till he grows old, and then in his turn endeavors to deceive young boys, by the same tricks which were played upon him in his youth.

CHAPTER V.

Of their dress and ornaments.—Painting the Skin.—Dress of the females.—Their huts and towns.—Mode of Kindling fire before the introduction of flint and steel.—Account of a distinguished Delaware warrior who became a sincere christian.

THE Indians are extremely particular about their dress and ornaments. The men wear a blanket, hung loose over both shoulders, or only over the left, that the right arm may be free. In former times the dress of the Indians was made out of the skins of animals, and also of feathers. Those who can afford it now, wear a piece of cloth, blue, red, or black about the waist, and it is usually decorated with ribands, wampum, or coral. The poor wear the skins of animals, but particularly of the bear. Some wear hats, or caps, bought of the Europeans; and others go bareheaded. The men never suffer their hair to grow long, but pull it out by the roots leaving only a little tuft on the crown of the head.

They think it very important for brave men to paint, and accordingly they daub themselves with great care, especially if they are going to war or to a dance. Sometimes they paint the whole head with vermilion, with here and there a black streak; or they paint one half of their face and head black, and the other red. Some prefer blue, because it is the colour of the sky, and is an emblem of peace.

Figures of various animals are often painted on their faces. They bore their ears and noses, and suspend from them gold, silver, stones, feathers, and a variety of other ornaments. The most singular thing is, that they make various figures in their flesh, by scarifying the skin in the manner practised by sailors. The operation is performed by needles, and gun-powder is rubbed into the punctures; and as sometimes the whole upper part of their bodies exhibits these drawings, they appear at a distance as if they wore a harness.

An Indian frequently appears in a white shirt, with a red collar put over the rest of his clothes. The women make their shoes of deer skin, and sometimes they leave the hair on. The parts around the ancles are orna-

mented with small pieces of brass or tin, fastened with leather strings which make an odd jingling when they walk or dance.



- The dress which peculiarly distinguishes the women, is a petticoat made tight about the hips, and hanging down a little below the knees. A longer one would be troublesome in walking through the woods. Their holiday dress is blue or red cloth, hung all round with ribands of various colours

The women suffer their hair to grow without restraint. Nothing is more ignominious than to have it cut off, which is only now and then done as a punishment. This reminds us forcibly of the remark of the apostle Paul, in his letter to the people at Corinth, that if a man have long hair, it is a shame to him; but if a woman have long hair, it is a glory to her. The same regard for long hair, was held by the ancient Jews, as we see by the prophecies, where the cutting off of the hair is used to describe the greatest degradation. The hair is commonly decorated with a variety of trinkets. They do not paint their faces with different figures as the men do, but make a round red spot upon each cheek, and redden their eyelids, the tops of their foreheads, the rims of their ears, and their temples; and they adorn their ears, necks, and breasts, with coral, little crosses, and other articles of finery, obtained from the European traders.

For their dwellings, they choose a situation well supplied with wood and water, and suitable for planting Indian corn. Their cabins, or huts, are built in the following manner. They peel the bark of trees, which they dry

and flatten. The frame of the building is then made, by driving poles into the ground, and strengthening them by cross-beams; and the whole covered within, and without, by pieces of bark, fastened by twigs of hickory. The roofs are made either in an angle, or are arched. A number of these huts standing together is called an Indian town, and is surrounded by pallisadoes, as a fortification. These huts are very inconvenient. The fire is kindled in the middle, and the smoke ascends through a hole in the roof. Provisions and other necessaries are hung, by means of poles, across the top of the hut.

Formerly the Indians used to kindle a fire by rubbing two dry pieces of wood together, and their knives were made of sharpened flint. Their pots, and boilers were of clay. Since the Europeans, however, came into the country, they have been provided with flint and steel, good knives, and hatchets, and brass kettles.

The following anecdote will be found interesting.—In the year 1742, a veteran warrior, of the Delaware, renowned among his own people for bravery and prowess, and equally dreaded by their enemies, joined the Chris

van Indians at Bethlehem. This man, who was then at an advanced age, had a most striking appearance. Besides that his body was full of scars, where he had been struck, and pierced by the arrows of the enemy, there was not a spot to be seen, which was not tattooed over with some drawing relative to his achievements. On his whole face, neck, shoulders, arms, thighs, and legs, as well as on his breast and back, were represented scenes of the various actions and engagements he had been in. This man, far from murdering those who were defenceless, displayed a generosity which was the admiration of all. After his conversion, however, when he was questioned about his warlike feats, he frankly and modestly answered, "that being now taken captive by Jesus Christ, it did not become him to relate the deeds he had done while in the service of the evil spirit; but that he was willing to give an account of the manner in which he had been *conquered*. At his baptism, he received the name of Michael, which he preserved till his death. He led the life of a true Christian and was always willing, and ready to relate the history of his conversion.

CHAPTER VI.

Their Marriages.—Sometimes they ill treat their wives, but in general they are kind to them.—Their children how educated.—Manner in which they are directed to any particular pursuit in life.—The hardships to which Indian widows are exposed.

THE Delawares and Iroquois marry early in life, and never near relations. They say the Indians were divided into tribes expressly to avoid the marriage of near relatives; for they always take a person of a different tribe. When an Indian wishes to marry, he sends presents to the nearest relations of the individual he has selected. If they are pleased, they propose it to the girl; who, if she consents, is conducted to the house of her future husband, without much ceremony. But if they decline the offer, the presents are sent back. Their marriages are not regarded by them as very sacred, for they desert one another for the most trifling reasons. It sometimes happens that a woman deserts her husband because she never loved him, and was only per-

suaded by her relations to accept him, that they might keep his presents. Christ condemned the Jews for allowing a man to put away his wife for every cause; saying, that it was not thus in the beginning, when God instituted marriage; and added this special command,—“ what therefore God hath joined, let not man put asunder.” On one ground only, did he sanction, in any degree, the separation of man and wife; and that is, where one of them commits a crime by which the sacredness and purity of the relation is violated and destroyed.

Though marriage is founded upon consent of both parties, yet the moment it takes place, the women become the slaves of their husbands; and for some offences a husband may even put his wife to death. It is related, that one of the wives of a certain Indian chief, ran away with another Indian, but was afterwards obliged to take refuge in her father's house. Her husband, bent on revenge, repaired to the house where she was. The old men were engaged in smoking round the fire, in which this Indian chief joined them without appearing to notice the unfortunate woman whom he came to punish. As soon as he finished his

pipe, he arose, seized his wife by her long hair, dragged her near the door, and knocked her brains out with a single blow of his tomahawk. It is from such outrages and cruelty that Christianity has rescued the female in every nation where its principles are known: and the female who has the love and respect of a father, a brother, or a husband, knows little of the miserable state of her who is born the slave of a heathen master, and spends her life in toil, or in vile bondage, shut out from all the enjoyments of society.

Sometimes the women are degraded to a very low rank. It is well known, that the females perform all their work. They not only prepare their victuals, but plant, hoe, and gather their corn and roots. The men oblige them to lie at their feet when they sleep without fire; and at their backs when they sleep before a fire. They afford them no assistance in tending, feeding, and carrying their children. The following story shows how cruel and unfeeling they sometimes are towards their women. A body of Indian men and women, were wading across the river Susquehannah. The men arrived

first on the opposite shore, and pursued their journey along the river. The women, some of whom had children on their backs, upon coming to a deep and rapid current, suddenly cried out for help, and made signs to their husbands and fathers to come to their assistance. The men stood for a few minutes, and after attentively surveying their distress, burst out into a loud laugh, and walked on. It should be observed, however, that in general, they are kind, attentive, and affectionate to their wives.

When a child is born, it is immediately laid upon a board covered with moss, with little pieces of wood fastened to it, to prevent the babe from falling off. This rude cradle, when they are at work, they hang upon a peg or branch of a tree. The love of the mothers for their children is very strong, and nothing wins their favour sooner than caressing or making presents to their offspring. The mothers generally carry them in a blanket fastened on their backs.

The first step which careful parents take in the education of their children, is to impress their tender minds with the belief in the existence of a great and benevolent spirit, to whom they are bound to be grateful for the

numerous blessings he has given them. The gentle, and persuasive methods of instruction are frequently followed by the happiest effects. A father needs only to say, "I want such a thing done; I want one of my children to go upon such an errand; let me see who is the *good* child that will do it." The word *good* operates as it were by magic, and the children immediately vie with each other to comply with the wishes of their parent. If a father sees an old decrepid man or woman pass by, led along by a child, he will draw the attention of his own children to the object, by saying, What a *good* child must that be, which pays such attention to the aged!

Indian parents seldom oppose the inclinations of their children, for fear of losing their affection; and they are very careful not to beat or chastise them for any fault, lest the children might remember it, and revenge themselves on some future occasion. Educated to be warriors, and not Christians, a spirit of pride and not of meekness is cultivated. Humility is a Christian virtue, unknown or despised by the savage, in whose heart pride and revenge hold the highest place. Freedom from

restraint may make a bold and cruel savage, but not a child of God, or a disciple of the Lord Jesus. As the girls grow up, the mothers instruct them in all kinds of work ; but the boys loiter about, live as they please, and follow their fancies. If they do mischief to others, they are only reprov'd in a gentle manner, and the parents will rather pay twice or three times over for the damages done, than punish them for it. As they are destined for warriors and huntsmen, they learn very early the use of the bow and arrows. When a boy arrives at a proper age he receives a gun, and the first game he kills is the occasion of a great feast.

Sometimes young boys are prepared in a most singular manner for the station they are intended to fill in future. They are made to fast so often, and so long, that their bodies become emaciated, their minds deranged, and their dreams wild and extravagant. In this manner they continue till they have had or pretend to have had, a particular dream. The subject being then duly examined, they are solemnly inform'd what will be their future destination. The impression thus made upon their minds is lasting, and the older they

grow, the more earnestly they strive to fulfil their destination. By virtue of these extraordinary revelations, they become physicians, hunters, rich men, sorcerers, or captains, according to the tenor of the dream; or in other words, they are by this method brought to conform willingly to the mode of life planned for them by their parents and relations.

The Indians sometimes affect great coolness of manner towards their relations. When the children and other kindred go to meet the father of a family after a long absence, he passes by them with a haughty air, never returns their salutations, nor asks how his children do. Circumstances relating to his own family, seem indifferent to him in time of war, and his is thought the mark of a noble mind. By example and instruction the children also are brought to suppress their feelings; and this is done in so effectual a manner, that the proofs they give of command of temper are truly astonishing. This is very far from being praiseworthy, and it is a temper, and habit, which rather degrades man. The gospel directs us to be kind and tender hearted, and to love one another.

If a woman becomes a widow, the relations of the deceased give every thing belonging to him to their friends, lest any thing should remind them of death. Nor have the children any claim on the inheritance. But if a dying Indian leaves his gun or any thing else to a particular friend, no one disputes the right of the legatee. A widow is not expected to marry within a year of her husband's death, for the Indians say he does not forsake her before that time, and then his soul goes to the mansion of departed spirits. She must, however, endeavour to live by her own industry, and commonly suffers great want, especially if she has young children. She is not permitted to purchase any meat, for the Indians are superstitiously persuaded that their guns would fail, and kill no more deer, if a widow should eat of their game. When the year has expired, they propose another husband, or tell her she may choose for herself; but if she has married within the specified time, they never give themselves any more trouble about her. The same is observed with respect to the widower by the friends of his deceased wife; for they still consider him as belonging to their family.

CHAPTER VII.

Of their food.—Indian corn, its origin.—The Sugar maple tree, its great value.—Use of tobacco.—Of their drinks.—Unhappy propensity to spirituous liquors.—Melancholy consequences.—Anecdote of Indian Tom.

THE principal food of the Indians consists of the game which they take or kill in the woods, the fish out of the waters, and the maize or Indian corn, potatoes, beans, pumpkins, squashes, cucumbers, melons, and occasionally cabbages, and turnips, which they raise in their fields. They make use also of various roots of plants, fruits, nuts and berries out of the woods, by way of relish, or as a seasoning to their victuals. They have no fixed time for meals, but eat when they are hungry. They are fond of muscles and oysters, and such as live near an oyster-bed will subsist for weeks together upon them. Land tortoises, and even locusts are used for food. Perhaps the youthful reader may not be aware, that our common corn, or maize, was

not known till the discovery of America, where it was found cultivated by the Indians ; and hence the grain is called *Indian corn* ; and the meal which is made from it, *Indian meal*. This corn formed a very important part of the food of the Indians ; and it is said that the Delaware and Iroquois had no less than twelve different ways of preparing it. Potatoes also, which are now so common all over the world, were originally an American plant, and are said to have been first introduced into Europe by Sir Walter Raleigh.

Of all the productions of the earth, however, with which the Indians were familiar, none was better esteemed, or more interesting than the *Sugar maple tree*, so called because of the sap which runs from it at a particular season of the year, from which they make a quantity of delightful sugar. This sap is found in greatest plenty in the spring of the year. At this time they make an incision into the tree ; and through this hole the sap is received, by means of a funnel, into wooden troughs or vessels. It is then boiled over a slow fire in kettles, and becomes as good as any sugar in the world. The flowing season lasts generally one or two months.

Sugar boiling is chiefly the employment of women. A kettle holding between sixty or seventy quarts, with two of a smaller size, for ladles, will boil, with ease, two hundred pounds of sugar in one season, besides furnishing a large quantity of molasses. Instances have been known of one tree producing above three hundred quarts of good sap for sugar, and as much for molasses. About thirty-five or forty quarts of sap produce one pound of sugar. Thus about eight pounds of sugar, and as many of molasses, may be collected from one tree, and the trees last eight or nine years. A large quantity of maple sugar is made every year in the United States. Dr. Rush, who wrote on the subject of the sugar maple, which he regarded as a peculiar gift of a benevolent providence, calculates that the cultivation of these trees would furnish support to many thousand families, and even become an important branch of revenue to the government.

The tobacco plant, a most deadly poison which, though at once disgusting to the taste, injurious to morals, and pernicious to health, is now universally used, was originally

an American plant, and was unknown in Europe till the middle of the sixteenth century. By the Indians it was, and still is, considered one of the most essential necessities of life. That such a weed should be used in the manner it is among civilized people, is certainly very strange. It is admitted, by all people, to be a vicious indulgence of a corrupt and unnatural appetite. That a man should stuff his nose with powdered leaves, or pass smoke through his mouth and nostrils, as a gratification, is certainly most unnatural, and an abuse of the members and faculties which God has given to us. When the close connexion which these vicious habits have to drinking spirits, is considered, the evil, seems the worse.

At their meals, the common drink is either broth or pure water. They also prepared a kind of liquor of dried berries, sugar, and water, of which they are extremely fond. But the Indians have now an insatiable thirst for spirituous liquors, and use them to excess whenever they can get them. Brandy, and particularly rum, with which, alas ! the Europeans have made them acquainted, destroy more lives than all their wars. Whole Indian

tribes have been destroyed by drunkenness. Some, indeed, glory in their fondness for intoxicating liquors, and consider it as a part of their character. But many of them are fully sensible of the nature of this horrible vice, and charge the whites with having introduced and circulated the evil among them for their destruction; for it is certain, that the smoke of tobacco was formerly the only means they used to produce a temporary exhilaration of spirits, or intoxication. The general prevalence of drunkenness among the Indians is, in a great degree, owing to unprincipled white traders, who persuade them to become intoxicated, that they may cheat them more easily. The effect which liquor produces upon the Indians, is dreadful. It has been the cause of an infinite number of murders among them, besides biting off noses, and otherwise disfiguring each other. Numbers die of colds and other disorders which they catch by lying upon the cold ground when drunk; and others linger out their lives in excruciating rheumatic pains, and in wasting consumptions, till death relieves them from suffering.

Reflecting Indians have very justly remark

ed, "that it was strange that a people who professed themselves believers in a religion, revealed to them by the Great Spirit himself; who say that they have in their houses the word of God, and his laws, and commandments actually written, could think of preparing a liquor calculated to bewitch people, and make them destroy one another." The almost total impossibility of resisting the temptation of strong drink, has always been the chief obstacle to the success of missionary labours; and of their weakness on this point none are more sensible than themselves.—A countryman, who had dropped from his cart a keg of rum, rode back a few miles in hopes of finding it. On his way he met an Indian who lived in his neighbourhood, whom he asked if he had seen his keg of rum on the road? The Indian laughed in his face, and addressed him in the following words: "What a fool you are to ask an Indian such a question. Don't you see I am sober? Had I found your keg, you would have found it empty on one side of the road, and Indian Tom drunk and asleep on the other.

CHAPTER VIII.

Hunting and fishing.—Curious customs among the huntsmen.—Their game greatly diminished.—Different kinds of game.—Wild animals.—The panther, its ferocity.—Description of the rattle-snake.—The Indian mode of fishing.—The electric eel, a very singular animal.—Account of two seals which had ascended the Susquehannah, to the surprise of the Indians, who had never seen any before.—A council summoned to determine what was best to be done with them.

HUNTING and fishing being necessary to their subsistence, are taught them very early in life, and they become wonderfully expert. In detecting and pursuing game, they almost exceed the best trained dog. They run with such swiftness, that if a deer does not fall on the first shot, they throw off their blanket and seldom fail to overtake him. Their contrivances for catching game are innumerable. Formerly their chief weapons were bows and arrows, armed at the point with sharp stones: but since the use of fire arms and gun-powder have been made known to them, they are gradually neglecting the bow.

Before an Indian sets out upon a hunt, he performs sacrifices, and even fasts. They also endeavour to procure what they call a hunting *beson*, to which they superstitiously ascribe the power of making them successful. The *beson* is a preparation made by old men, who are no longer able to hunt, consisting of certain herbs and seeds, and sold at a very high price. There are several sorts; but every one is desirous to get the best, if it should even cost him the greater part of his property.

When a whole party goes out to hunt, they choose the most expert for their captain. He must watch over the strict observance of all rules. If one has shot a deer but another followed and killed it, the skin belongs to the first, and either the whole or half of the meat to the other. If several take aim at once, to avoid disputes the skin is given to the oldest man in the party, even though he did not shoot with them, and he is said then to have killed the animal. In one tribe of Indians the Unamis they had a very strange custom, that when a huntsman had shot a deer, and another Indian joined him, or only looked on at a distance, he immediately gave him the

whole animal, and went in pursuit of another. Some who do not choose to join a hunting party, go either alone, or take their wives and children with them, and build bark huts in the woods. When these single huntsmen kill a deer, they take the skin, and as much of the flesh as they can carry; the rest they hang upon a tree, in a conspicuous place, for the use of any person in need, who may chance to pass that way.

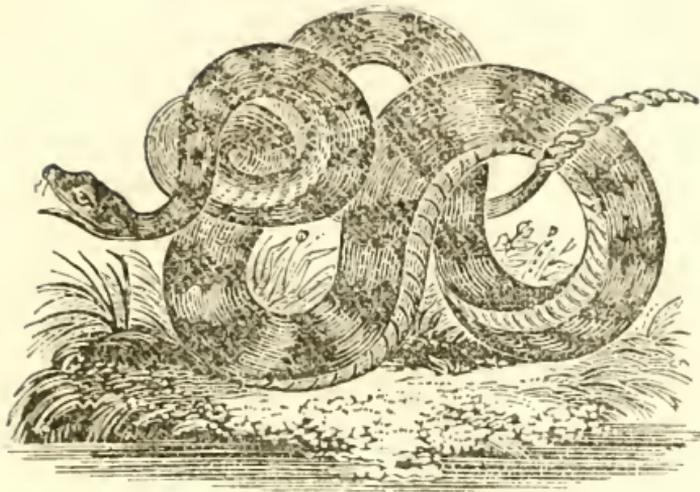
In former times the Indians killed only as much game as they wanted for food and clothing, as the dress both of the men and women was made entirely of skins. Animals of the chase are now greatly diminished in numbers. A great trade is now carried on in the various skins. A clever huntsman, it is said, will destroy 150 deer in a season. Large companies will surround a considerable tract of country, and set the dry leaves and grass on fire. The poor animals fly towards the middle to escape the flames, and the hunters closing in upon them, kill them with certainty, so that hardly one escapes. As the principal object in shooting them is their skins, the flesh is left in the forest for wild beasts and birds. Be

sides the common deer, the Indians used to hunt also the moose deer, the elk, buffaloes, and bears. The larger species of the bears are very voracious and often seize upon women and children, and even upon men unarmed. They hunt also the beaver, one of the most sagacious of animals, and their skins always command a very high price. The beaver hunt was principally attended to by the Iroquois, and the deer hunt by the Delawares.

There are many other animals, which the Indians were accustomed to hunt, some of them on account of their value, and others because of the mischief they did. Among these the *panther* is a very terrible animal. Its cry resembles that of a child, but this is interrupted by a peculiar bleating like that of a goat, which betrays it. It gnarls over its prey like a cat. It possesses astonishing strength and swiftness in leaping and seizing hogs, deer, and other animals. When pursued, even with a small dog, it leaps into a tree, from which it darts upon its enemy. If the first shot misses, the hunter is in imminent danger. They do not, in common, attack men; but if hunters or travellers approach a covert, in which a pan-

ther has its young, their situation is perilous. Whoever flies from it, is lost. It is therefore necessary for those threatened with an attack, to withdraw gently, walking backward, and keeping their eyes fixed upon the animal; and even if they miss their aim in shooting at it, to look at it more steadfastly. The other quadrupeds, such as the mountain cat, wolves, foxes, raccoons, the otter or minx, the porcupine, opossum, badger, skunk, martins, hares, musk-rats, and squirrels, though they were all well known to the Indians, yet we forbear to describe them, because they are already described in a very interesting manner in various books of natural history.

The Indians knew how to cure the bite of the *rattle-snake*. This animal which is peculiar to America, is very well known as one of the most poisonous of all reptiles. They have two very sharp teeth in the upper jaw. These have a small bag at the root filled with venom, which is discharged when they bite. The rattles at the end of their tails, from which these serpents derive their name, are rings of a horny substance, connected together like the links of a chain, one being added every



year, till they have about twenty. When the rattle-snake stirs, these rings rattle and betray him. In some seasons their bite is attended with instant death. Hogs are excepted from the dreadful effects of their bite. They will even attack and eat them. The rattle-snake is said to possess another peculiarity, viz. that of gazing with fixed eyes upon a bird or squirrel, and by a kind of fascination, stupifying it in such a manner, that the poor creature falls from the bough, and becomes an easy prey to its enemy ; but this is fancy.

Next to hunting, one of the most favourite

amusements of the Indians, was *fishing*. Little boys even, were frequently seen wading in shallow brooks, shooting small fishes with their bows and arrows. Whenever a party went to hunt, they were sure to carry hooks and small harpoons along with them. The shad, which are still so abundant, and which form so cheap and delicious a food at the proper season, the Indians were accustomed to catch in great quantities, by damming up the streams and driving the fish into a kind of box prepared in a very ingenious manner.

The Indians sometimes used fire in fishing. A certain kind of fish, it is said, will even leap into a boat which has fire in it. It is unnecessary to mention the various fish and other aquatic animals which still abound in North America. There is one, however, which is so remarkable, that we cannot pass it over in silence, and that is the *gymnotus electricus*, or *electric eel*, so called because it possesses the singular power of communicating an electric shock to any one who touches it, or even the water which immediately surrounds it. It may be safely caught with silken nets or lines. All other fish avoid it, except a few

species of crabs, over which it seems to exercise no influence.

In the spring of the year 1756, it is said, that two seals came up the river Susquehanna, to the town of Wajomick, or Wyoming about 400 miles from the sea, and were shot by some Indians. They could not sufficiently express their astonishment at the sight of these unknown animals. At length a council was summoned to consider whether it would be proper to eat them or not; when an old Indian arose and observed, that as God had sent them, they could not but be good to eat. They approved of his opinion, made a feast, and found the flesh of the seals very palatable

CHAPTER IX.

Trade.—Unfair dealings.—A party of white traders outwitted and murdered.—Fondness for intoxicating liquors illustrated by a story.—Dancing.—Singing.—Specimen of a war song.—Gaming a common vice among them.—The dreadful extent to which it is carried.

IN trade the Indians are always represented as extremely unfair; and perhaps it may in a great measure be owing to the unfair examples set before them by the traders themselves. They have become great thieves, and are always mightily pleased if they can purloin, or in any manner deprive a trader of his goods. They are fond of buying upon credit; but if on their return from hunting they find other traders in the country, they barter with them, and give themselves no further trouble about their former creditors. If the latter remind them of their debts, they are offended; for to pay old debts seems to them to be giving away their goods for nothing.

When the Indians suspect a war to be ap-

proaching, they keep it secret. and take as many goods upon credit as they can get; for as soon as the war breaks out all debts are cancelled, and the poor traders are the first in danger, not only to lose their property, but their lives. In the Indian war which happened in the year 1763, there being a general appearance of peace, a numerous body of traders ventured to go with a great quantity of goods into the country of the Hurons. The latter heard of it, and sent a party of warriors to meet them; but perceiving that the traders were too powerful for them, they had recourse to the following stratagem. They told the traders that the war having broke out afresh, a large body of warriors had set out to kill and plunder them; but that they, moved with compassion, came with all haste to prevent it, and to point out a mode by which they might escape with their lives, viz. that they should suffer themselves to be bound, and kept by them as prisoners. When afterwards the other troop whom they declared to be near at hand should come, and see that they were prisoners, they would do them no harm. Then they said they would escort them safely home.

The traders foolishly believed them, and suffered themselves to be bound, and even assisted in binding each other; but no sooner had they done this than they were all murdered by their pretended friends, who afterwards boasted of their skill in deceiving the whites.

Their fatal attachment to rum has already been mentioned, and it always forms the chief article of those who trade with the Indians. The following story will show what a fascinating influence ardent spirits possess over their minds. A dealer in rum placing himself upon a spot of ground where many Indians were assembled, with a small barrel into which he had put a straw, invited any one of them to come and suck the liquor without any pay. An Indian man approached, with pensive mien and slow steps; but suddenly turning about, ran off precipitately. Soon after, he returned and did the same. But the third time, he suffered himself to be seduced by the trader to taste a little. He had hardly tasted it, before he began to barter all the wampum he had, for a dram. After this he parted with every thing he had, even with his gun, and the blanket he wore, to purchase more. How cautious

should every person be against so vile, and seductive a vice, and one too which degrades even a savage!

It is very common for those men who are without the advantages of revealed religion, to imagine that the divinity will be pleased with those things which give them pleasure. Hence, as the Indians are passionately fond of dancing, they employ it not only in their amusements, but also as a religious ceremony. Every important occasion is celebrated by an appropriate dance, which is generally accompanied by singing, or some rude music. But the war dance, which they hold either before or after a campaign, is dreadful to behold. No one takes a share in it but the warriors. They are armed, as if going to a fight. They brandish their clubs, tomahawks, and knives, to signify how they intended to treat, or have treated their enemies, and affect great anger and fury. The chief leads the dance, and sings the warlike deeds of himself or his ancestors. At the end of every celebrated feat of valour, he hurls his tomahawk with all his might against a post. The rest imitate his example, and they then dance all together. They practise the most

horrible gestures, threatening to beat, cut, and stab each other ; but are exceedingly dexterous in avoiding the threatened danger. To complete the horror of the scene, they howl and yell, as in actual battle, and act indeed like raving madmen.

Their songs are, in general, of the warlike, or of the tender, and pathetic kind. They are sung in short sentences, the music is well adapted to the words, and is far from being displeasing and unharmonious. The following is a translation of one of their songs ; the accent is very pathetic, and it will be seen from it, that their Creator is always before their eyes, and especially on important occasions ; and they feel and acknowledge his Supreme power—an example worthy of imitation.

SONG OF THE LENAPE WARRIORS, GOING AGAINST THE ENEMY.

O poor me !

Who am going out to fight,

And know not whether I shall return again,

To enjoy the embraces of my children

And my wife.

O poor creature !

Whose life is not in his own hands,

Who has no power over his own body
But tries to do his duty
For the welfare of his nation.
O thou Great Spirit above !
Take pity on my children
And on my wife !
Prevent their mourning on my account !
Grant that I may be successful in this attempt,
That I may slay my enemy,
And bring home the trophies of war
To my dear family and friends,
That we may rejoice together.
O ! take pity on me !
Give me strength and courage to meet my enemy
Suffer me to return again to my children,
To my wife,
And to my relations.
Take pity on me, and preserve my life,
And I will make to thee a sacrifice.

Gambling belongs, in an eminent degree, to the catalogue of Indian vices. Their furs, their domestic utensils, their clothes, and their weapons, are all staked at games of chance ; and when all is lost, high as their sense of independence is, in a wild emotion of despair or of hope, they will often risk their personal liberty upon a single cast. The chief game of the Delawares and Iroquois, is

dice, which, it is said, originated among themselves. The spectators seem in great agitation during the game, and at every chance which appears decisive, cry out with great vehemence. The gamblers themselves are rapacious, noisy, and almost frantic with eagerness. They distort their features, and if unsuccessful, mutter their displeasure at the dice, and the evil spirits who, as they imagine, prevent their good fortune. This dreadful vice is carried to such an excess, that sometimes whole townships, and even tribes, play against each other. One of the missionaries happened to be present when two Iroquois townships, having got together a number of goods, consisting of blankets, cloth, shirts, linen, and various other articles, gambled for them. The game lasted eight days. They assembled every day, and every inhabitant of each township tossed the dice once. This being done, and the chance of each person noted down, they parted for that day. But each township offered a sacrifice in the evening, to insure success to their party. This was done by a man going several times round a fire, throwing tobacco in it, and singing a

song. Afterwards the whole company danced. When the appointed time for the game was at an end, they compared notes, and the winners bore away the spoil in triumph.

CHAPTER X.

Diseases of the Indians.—Mode of treatment.—Description of the sweat-oven, and its general use.—Indian physicians very often great quacks.—Their silly practices.—Their wickedness in sometimes poisoning patients.—Funeral ceremonies.—Many Indians believed they would pursue their usual occupations in the next world.—A singular custom among the Nanticoke Indians in regard to the bones of their ancestors.—Messages of condolence on the death of a person of rank.—Delicacy with which they speak of the deceased.

THE irregular mode of life and constant exposure of the Indians, render them liable to many diseases. Sometimes they fast from morning till night, and then, making a sudden transition from hunger and want to the greatest plenty, they gratify their voracious appe-

tites without restraint. The women are accustomed to carry immense loads upon their heads, which prove very injurious. The most common diseases are pleurisy, weakness, and pains in the stomach and breast, consumption, rheumatism, fluxes, agues, and inflammatory fevers. The small pox also has been dreadfully destructive to them; and the introduction of ardent spirits by the whites has brought on a thousand disorders of which, formerly, the Indians were entirely ignorant.

The Indians are generally bad nurses. As long as a man can eat, they will not own that he is ill; and never pronounce his case dangerous until he has entirely lost his appetite. In fevers they usually administer emetics, which are made up and compounded in various ways. In other complaints, particularly in those which proceed from rheumatic affections, bleeding and sweating are always the first remedies applied. The sweat-oven is the first thing to which an Indian has recourse to when he feels the least indisposed. It is the place to which the wearied traveller, hunter, or warrior looks for relief from the fatigues he has endured, the cold he has caught, or the

restoration of his appetite. This oven is made of different sizes, and is generally built some little distance from the village, where wood and water are easily procured. While the oven is heating, decoctions from roots or plants are prepared for drinking, which at the same time serves as a medicine, promotes profuse perspiration, and quenches thirst. As soon as every thing is ready, a number of hot stones are rolled into the oven; they then go in, squat around the stones, and there remain till the sweat ceases to flow. Water is now and then thrown on the hot stones, to create a steam, which gives suppleness to their limbs and joints. When it becomes too hot, the patient sometimes crawls out, immediately plunges into some neighbouring stream, and in half a minute returns to the oven. Having performed this operation three times successively, he smokes his pipe with composure, and in many cases the cure is complete. Many Indians in health, make a practice of going into the oven about twice a week to renew their strength and spirits. Some pretend by this operation, to prepare for any business which requires deliberation and artifice

An Indian physician never applies his medicines without accompanying them with mysterious ceremonies, to make their effect appear supernatural. He thinks this the more necessary, because his patient believes his illness to proceed from an invisible agent. He accordingly pretends to drive the bad spirit, who has brought on the disorder, into the desert, and there to bind him fast. These physicians assert, that they have a power from above to heal diseases. If the fee which a patient has to give his physician is small, he must not expect much medicine or many ceremonies. These ceremonies are various, and some ridiculous. Many of the physicians breath upon the sick, pretending that their breath is wholesome, and afterwards spirt a certain liquor, made of herbs, out of their mouth, over the patient's whole body, distorting their features, and roaring dreadfully. Sometimes the physician creeps into the oven, where he sweats, howls, and roars, and now and then grins horribly at his patient, who is laid before the opening, frequently feeling his pulse. He then pronounces sentence, and foretells either his recovery or death. One of

the missionaries happened to be present, when an Indian physician had put on a large bear skin,



so that his arms were covered with the fore-legs, his feet with the hind legs, and his head was entirely concealed in the bear's head, with the addition of glass eyes. He came with a calabash in his hand, accompanied by a great crowd of people, into the patient's hut, singing and dancing; when he grasped a handful of

hot ashes, and scattering them into the air with a horrid noise, approached the patient, and began to play legerdemain tricks, by which he pretended to be able to restore him to health. Although the Indians are very often convinced of the impositions practised upon them, yet they continue to employ the physician, fearing the consequences of his hidden art to destroy them by poison.

Poison is one of the most melancholy causes of painful disorders and sudden deaths among the Indians. They are well acquainted with poisonous herbs and trees. One kind of poison which they prepare, operates by slow degrees, but brings on certain death in three or four months. Another sort causes a lingering illness which may last a year or longer. A third species of poison kills in a few hours, but its effect may be prevented by a timely vomit. This is taken by those Indians who destroy themselves.

The sorcerers are supposed to occasion certain uncommon disorders. The Indians pretend, that a skilful sorcerer may kill a man in the space of twenty-four hours, without poison, merely by the black art, even at a distance of

four or five hundred miles. Others are said to have the power of causing a long and lingering disorder by witchcraft. But the Indians say their poison and witchcraft has no power upon the white people, because they eat so much salt in their victuals.

When an Indian dies, his corpse is dressed in a new suit and carefully laid out, and the female relations and friends assemble around to mourn over it. The graves are usually dug by the old women. The bodies were formerly placed in a sort of coffin made of the bark of trees. They used also to put a tobacco pouch, knife, tinder-box, tobacco and pipe, bow and arrows, gun, powder and shot, skins and cloth for clothes, paint, a small bag of Indian corn, sometimes the kettle, hatchet, and other furniture of the deceased, into the grave, supposing that departed spirits would have the same wants and occupation in the land of souls. This latter opinion seems to have prevailed very generally among all the savages who were found throughout the whole continent of America. Among some tribes or nations, it was even customary, upon the death of the chief, to put to death and bury along with him,

a certain number of his wives, of his favourites, and of his slaves, that he might appear with proper dignity in the other world. This common belief among the Indians that they would pursue, in the land of spirits, the same occupations which employed them in this world, is thus beautifully alluded to, by the poet.

Lo, the poor Indian ! whose untutored mind
Sees God in clouds, or hears him in the wind ;
His soul proud science never taught to stray
Far as the solar walk, or milky way ;
Yet simple nature to his hope has given,
Behind the cloud topp'd hill, an humbler heaven ;
Some safer world, in depth of woods embraced ;
Some happier island in the wat'ry waste ;
And where, admitted to that equal sky,
His faithful dog shall bear him company.

The Nanticoke Indians had a singular custom of removing the bones of their deceased friends, from the burial place, to a place of deposite in the country they dwell in. In earlier times they were known to go from Wyoming, and Chemenk to fetch the bones of their dead from the eastern shore of Maryland, even when the bodies were in a putrid state se

that they had to take off the flesh, and scrape the bones clean, before they could carry them along. Mr. Heckewelder states, that he well remembered having seen them, between the years 1750 and 1760, loaded with such bones, which, being fresh, caused a disagreeable stench, as they passed through the town of Bethlehem.

When an Indian of rank died, it was customary to send embassies from very distant tribes to condole with the relations. The language used on these occasions, is often very impressive. The following is an example of one of their messages.—“ We bury the remains of the deceased, and cover the grave with bark, that neither the dew of heaven, nor the rain may fall upon it. We wipe off the tears from your eyes, and take all sorrow from your heart. We put your hearts in good order, and make it cheerful.”—Thus Hiram, on the death of David, sent an embassy to condole with Solomon on the loss of his father. 1 Kings v. 1.

If they are obliged to speak of a deceased person, they never mention him or her by name, lest they should renew the grief of their

family or friends. They say "He who was our counsellor or chief." "She who was the wife of our friend;" or they will allude to some particular circumstance, as that of the deceased having been with them at some particular time or place, or having done some particular act, or spoken particular words, which they all remember, so that every body knows who is meant. This remarkable delicacy does honour to their hearts, and shows that they are naturally accessible to the tenderest feelings of human nature. It shows, at the same time, their dread of death, and the awful uncertainties of the future. It is not so with the Christian; he may recur, with mournful pleasure, to recollections of a dear friend whom he has reason to believe is in heaven, and whom he hopes to join ere long in that happy world.

CHAPTER XI.

Government and laws of the Delewares and Iroquois.—Counsellors and chiefs.—Their mode of addressing the councils.—Exalted ideas which the Iroquois entertained of themselves.—Their great council fire at Onondago.—The Iroquois fought with the British in the revolutionary war Severely punished by our Government.

THE Indians cannot be said to have any code of laws for their government, and yet their chiefs found little or no difficulty in governing them. They have able and experienced counsellors, men who are equally interested with themselves in the prosperity of the nation. On them the people rely with the utmost confidence, believing that what they do or determine upon, must be right and for the public good.

Proud of seeing such able men conduct the affairs of the nation, the Indians are little troubled about what they are doing, knowing that the result of their deliberations will be made public in due time, and sure that it will receive their approbation. This result is made

known to them by the chief, through the orator for which purpose they are called together, and assemble at the council house; and if it be found necessary to require a contribution of *wampum*, for carrying the decision of the chiefs into effect, it is cheerfully complied with by the whole assembly.

The Delawares and Iroquois, like all other Indian nations, had no regular political constitution. They knew no magistracy, law or restraint. This they call liberty, and they value nothing more. Chiefs are appointed in every Indian nation; and though improperly called kings by some, are, in fact, nothing more than the most respected among equals in rank. A chief duly elected, is beloved and respected, and if he is either wounded or killed by the enemy, the whole nation joins in revenging his death. He ought, above all things, to secure the good will of his counsellors. He dare not venture to command, compel, or punish any one, as in that case he would immediately be forsaken by the whole tribe. If he cannot succeed by calm reasoning and friendly exhortations, he sometimes must have recourse to artifice. When a chief intended to pay a

visit to another chief, he sent him a piece of tobacco, with this message: "Smoke of this tobacco, and look towards my dwelling, then thou shalt see me coming towards thee on such a day."

Affairs of importance are always laid before the council; and without its consent, no proposal can be put in execution. They assemble either in the house of the chief, or in a building erected for the purpose. The meeting or discussion is opened by the principal chief in a speech, setting forth the subjects which they are to deliberate upon. These speeches are always in a figurative style. For instance, if they wish to express the re-establishment of peace between two nations, they say, "We make a road through the woods; we root out the thorns and bushes, remove the trees, rocks and stones out of the way, transplant the mountains, &c. that one nation may look towards the other without interruption." Each one speaks his sentiments without restraint. The behaviour of the speakers is perfectly consistent with the dignity of the assembly, no one is interrupted, and all sit as silent and attentive as if engaged in an act of devotion.

If a chief thinks it unsafe to mention from what particular quarter he received any message under consideration, he says, “that some one rose out of the ground, as he was sitting by the fire at night, who, delivering a string or belt of wampum, had whispered into his ear, and then retired again into the earth.”

The Delawares were always celebrated for their courage, peaceful disposition, and powerful alliances. They were closely connected with almost all the other tribes, and their principal efforts seemed to be to gain and preserve their good will.

The Iroquois were called the ‘Five Nations’ till the Tuscaroras joined the league, after which they received the title of the ‘Six Nations.’ An Iroquois had such an exalted idea of his greatness, and liberty, that he would admit of no equal in rank but the king of England; he being a sovereign, and the rest of the English only subjects. Their chief passion was war, to which they were trained from infancy.

The political constitution of the Six Nations nearly resembles that of a republic. Each of them was independent; or, as they express it

had their own council fire. But they had always a great fire burning at Onondago, to which the great council consisting of all the chiefs of the Six Nations resorted. This great council is thus described by an eye-witness to one of its meetings in 1745. The council house was built of bark. Very few strangers were admitted, this being a great honour. If one rose to speak, all the rest sat in profound silence, smoking their pipes. The speaker uttered his words in a singing tone, always rising a few notes at the end of each sentence. Whatever was pleasing to the council, was confirmed by all with the word *Nee*, or yes. And at the end of each speech, the whole company joined in applauding the speaker, by calling *Hoko*. At noon, two men entered, bearing a large kettle of meat. A wooden ladle, as broad and as deep as a bowl, hung with a hook to the side of the kettle, with which every one might at once help himself to as much as he could eat. When the guests had eaten their fill, they begged the counselors to do the same. The whole was conducted in a very decent and quiet manner. Indeed, now and then, one or the other would lie flat

upon his back to rest himself, and sometimes they would stop, joke, and laugh heartily.

The 'Six Nations' were always greatly courted by the English and French, who vied with each other in endeavours to secure their friendship. The Indians call a treaty of peace and its confirmation, *polishing the chain of friendship, taking the rust off, and making it bright and shining.*

In the war between Great Britain and her colonies, which resulted in establishing the independence and happiness of our native country, it is well known that the greater part of the Indian nations took part with the English. The consequence was, that in the year 1779, the Iroquois were entirely driven from their country by our troops. Their towns were all destroyed, and they thus experienced a fate which probably had never before befallen them.

CHAPTER XII.

Wars among themselves very cruel.—Exploits of some of their warriors.—Different modes of declaring war.—The bloody adventure of a chief called Piskaret.—Great precautions when they invade an enemy's country.—Dreadful cruelties of the conquerors.—Shocking barbarities practised upon their prisoners.—Even the women join in these merciless doings.—Anecdote of the escape of a chief from his tormentors.—The manner of scalping enemies.—Interesting account of a young Shawonese whose life was saved at the intercession of a Cherokee woman, who afterwards adopted the youth.—Of their manner of making peace.—The calumet or pipe of peace.

THE wars among the Indian tribes were formerly carried on with unrelenting fury. They are led by their captains, who are subordinate to the chiefs. Any one may, by distinguishing himself, aspire to the rank of captain. If a leader has the good fortune not to lose a man of his troop in six or seven engagements, and to bring prisoners, and trophies of victory to the camp, he is declared a captain without farther ceremony. Sometimes two or three persons only, will go to war agains.

a tribe. It is related that a couple of Mohawk Indians, in the year 1747, went against some towns of the Cherokee nation, and so cunningly ambuscaded themselves during most part of the spring and summer, as to kill twenty persons in different attacks, before they were discovered. These Mohawks had a thorough knowledge of the country round about, and whenever they surprised and killed any one, and got the scalp they made off for the neighbouring mountains but with such caution, that their pursuers could not trace their steps. Once when a large party was in pursuit of them, they ran round a steep hill, in such a manner as to overtake the hindmost of their pursuers, whom they instantly put to death. The pursuit was stopped. The same two warriors continued for the space of four months in the neighbourhood, and after sufficiently glutting their revenge, they determined to perform one desperate exploit for the last, and then return to their homes. In this, however, they failed, became prisoners, and were put to death by the most exquisite tortures of fire, amidst a prodigious crowd of exulting foes

To begin a war is called by the Indians, *to*

lift up the hatchet or tomahawk. They have two grand motives for going to war, namely, to revenge the injuries done their nation, and to gain the character of great warriors. A captain will thus address his people with war like eloquence. "The bones of your murdered countrymen lie uncovered; they demand revenge at our hands, and we must obey. Let us go and devour our foes, comfort the spirits of the deceased, and revenge their blood."

Such is the highest eminence, to which these unhappy people aspire, and the distinction to be drawn between them and heroes in more civilized society, lies more in form than in spirit. They are in most instances too remote from that of the gospel. The eagle or the vulture may be fit emblems of such a spirit, but the mild dove, harmless and full of love is the picture chosen to represent that of the christian.

There are different modes among the tribes of beginning a war; but the Delawares and Iroquois do not declare war by a formal message. They send out a small party, seize the first person they meet belonging to the nation

they mean to engage, and kill and scalp him. They then cleave his head with a hatchet, which they leave in it, or lay a war club, painted red, upon the body of the victim. This is a challenge, in consequence of which, a captain of the insulted party, takes up the weapons of the murderers, and hastens into their country to be revenged upon them. If he returns with a scalp, he thinks he has revenged the rights of his nation.

The most extraordinary instances are given of the courage and conduct of these captains; but they are full of horror, and furnish strong evidence of the utter depravity of the human heart, when untouched by the mild and softening influences of the Christian religion. The following account of the murderous exploits of Piskaret, a distinguished chief of the tribe of the Adirondaks, fully demonstrates to what an extent, the fiend-like spirit of revenge will sometimes carry the unenlightened savage. Piskaret set out upon an expedition against the Iroquois, taking with him four other captains, each of them being provided with three muskets, which they loaded with two bullets a piece, joined with a small chain ten inches

long They met with five canoes in Sorel river, each having ten Iroquois on board. Piskaret, and his captains, as soon as the enemy drew near, pretended to give themselves up for lost, and sang their death song: then suddenly fired upon the canoes, which they repeated with the arms that lay ready loaded, and tore the canoes to pieces. The Iroquois were so surprised, that they tumbled out of their canoes, and gave Piskaret and his companions opportunity of knocking as many of them on the head as they pleased, and saving the others to feed their revenge, which they did, by burning them alive with the most cruel torments.

Piskaret was not yet satisfied. His revenge was to be glutted still farther; for he soon after started upon a new enterprise, in which none of his countrymen dared to accompany him. He was well acquainted with the country of the Iroquois, and set out about the time the snow began to melt, with the precaution of putting the hinder part of his snow shoes forward, that if any one should happen to light upon his footsteps, they might think he was gone the contrary way, and for farther

security, went along the ridges, and high grounds, where the snow was melted, that his track might be often lost. When he came near one of the villages of the Five Nations, he hid himself till night, and then entered a cabin, while every body was asleep; murdered the whole family, and carried their scalps to his lurking place. The next day the people of the village searched for the murderer in vain. The following night he murdered all that he found in another cabin. The inhabitants next day searched likewise in vain for the murderer; but the third night a watch was kept in every house. Piskaret, in the night, bundled up the scalps he had taken the two former nights, to carry as the proof of his victory, and then stole privately from house to house, till at last he found an Indian nodding, who was upon the watch in one of the houses. He knocked this man upon the head; but as this alarmed the rest, he was obliged to fly. He was however under no great concern about the pursuit; being more swift of foot than any Indian then living. He let his pursuers come near him from time to time, and then would dart from them. This he did to tire them

As it began to grow dark, he hid himself, and his pursuers stopped to rest. They not being apprehensive of any danger from a single man, soon fell asleep, and the daring Piskaret observing this, knocked them all on the head, and carried away their scalps with the rest. Such deeds as these make us shudder; and when we consider that they are the acts of men and not of devils, we need not doubt the language of the scriptures, that the heart of man is desperately wicked.

When a body of warriors is marching on an expedition, as long as they are in a country where they fear no attack, they disperse themselves in the woods to hunt. As soon as they enter the enemy's country, they can hunt no longer, for fear of being betrayed; and though they have always provisions for some days, yet being frequently under the necessity of hiding themselves for several weeks in the woods, they suffer greatly from hunger. If they only seek a singly prisoner, or scalp, they skulk behind some bulky tree, and creep sily round the trunk, so as not to be perceived by the passenger. As soon as he has turned his back, they kill him either with one shot, or

leaping upon him, cut him down with their hatchets.

In case of an attack upon a whole family or town, they prefer the night. During the day they behave with great caution, not even whispering to each other, but explaining their meaning by signs and looks, and creeping about upon all fours. When the night fixed for the attack sets in, they all lie flat upon the ground in perfect silence, waiting the first sign given by the captain, upon which they creep along till within gun-shot of the enemy. Upon a second sign they leap up all together, discharge their pieces, and then fall upon their enemies with hatchets, clubs, and knives. They kill, scalp, and take prisoners as many as they can, and they then fly back with the utmost speed, till they think themselves in safety. To avoid being pursued, they disguise their footmarks as much as possible.

The cruelty of victorious Indians is without bounds. They consider compassion a weakness. Their treatment of prisoners indicates the possession of a spirit of revenge which places them upon a footing with infernal spirits. Formerly some tribes were in the habit

of eating their prisoners, and they have been known, in the height of their fury, to tear an enemy's heart out of his body, and devour it raw. Such are men who are unblessed with the gospel, and similar barbarities have been found in every quarter of the globe, where human beings have been beyond the pale of Christianity.

Originally the Indians were accustomed to put to death every enemy who fell into their hands; their wars being always to exterminate their foes: but afterwards, when they begin to perceive that their numbers were greatly diminished, they introduced the plan of adopting their prisoners, to supply the place of such of their nation as had been taken, or killed in battle. Such as they naturalize in this manner, renounce for ever their native tribe, and even fight against their countrymen. This may seem extraordinary; but it must be called to mind that among the Indians, the moment one is made prisoner, his country and friends consider him as dead. The unfortunate captive would even, in many cases, be put to death if he were to return. He accordingly feels less reluctance in joining another tribe.

But if the prisoner or prisoners have been previously devoted to death, a scene ensues, which makes the blood of civilized beings curdle with horror, and resembles those cruelties practised upon the Christians and Martyrs, to make them renounce their faith, or to punish them for their firmness in exposing the errors of their persecutors. The prisoners being collected, the tribe assembles as for some great solemnity. They are tied to a stake, and prepare for torture with undaunted courage, which their enemies are determined to put to the severest test. They begin at the extremity of the body, and gradually approach the vital parts. One plucks out the nails; another takes a finger into his mouth, and tears off the flesh with his teeth; a third thrusts the finger, mangled as it is, into the bowl of a pipe made red hot, which he smokes like tobacco; then they pound the toes, and fingers to pieces between two stones; they pull off the flesh from the teeth, and cut circles about his joints, and various gashes, which they sear with red hot irons, cutting, burning, and pinching them alternately. They pull off the flesh thus mangled and roasted, bit by bit, de-

pouring it greedily, and smearing their faces with blood. These torments continue often five or six hours, and sometimes they contrive to prolong them for days. In the intervals the poor victims sometimes fall into a profound sleep, from exhaustion, and they apply fire to awaken them. They then renew the scene. They stick them all over with matches of wood, which burn slowly. They drag out the teeth and thrust out the eyes. Lastly, having so mangled the body, that it is all one wound; after having mutilated the face that there is nothing human in it; after having peeled the skin from the head, and poured a heap of red hot coals, or boiling water on the naked skull, they unbind the wretched being, who, blind, and staggering with pain and weakness, assaulted and pelted upon every side, now up now down, falling into the fires at every step, runs hither and thither, till one of the chiefs from compassion or weariness, stabs him, or knocks his brains out with club. This is that kind of life called a state of nature; to which those who love not the gospel of Christ, would persuade mankind to seek, free from the restraints of religion and far

from God, and from peace. The horrors of their scheme are not indeed set before our eyes ; but those who know what man has been without the Gospel, are not to be deceived by a specious pretence of a love of liberty and freedom from all restraint. The service of God is alone perfect freedom—freedom from misery and sin, with all the torments of a wicked heart. But we will not withhold one of the worst features of this state of society.

The women on these occasions seem transformed into something worse than furies, and even outdo the men in cruelty ; but the fortitude of the sufferers almost surpasses belief. In the intervals between his torments, he smokes a pipe, and converses with his torturers upon indifferent matters. It is a complete contest between them which shall exceed, they in inflicting, or he in enduring. He recounts his own exploits, informs them of the cruelties he inflicted upon their people, and threatens them with the revenge which will follow his death. He even reproaches them for their ignorance of the arts of tormenting, and points out more exquisite methods, and more sensible parts of the body to be afflicted

“I am brave,” says the savage in the face of his tormentors, “I do not fear death nor any kind of tortures. May my enemies be confounded with despair and rage! Oh! that I could devour them and drink their blood to the last drop.”—Who can reflect upon such things as are here detailed, and not rejoice that he has been born where the voice of God is heard in the Gospel, and the gracious invitations of a Saviour, who came to bring peace on earth, and good will towards men.

A curious anecdote is related of the escape of a chief from the midst of his torments. He was reproaching his enemies, because they did not know how to make him suffer pain, and told them that if they would untie him, and hand him a red hot gun barrel, he would show them how much more exquisitely he understood how to punish. The proposal appeared so bold and uncommon, that his request was granted. He then seized one end of the gun barrel, and brandishing it from side to side, forced his way through the armed and surprised multitude, and leaped down a prodigious precipice into the river, amidst a shower of bullets; and in that mangled and

naked manner, reached his own country. He proved, it is said, a sharp thorn in their side, till the day of his death.

The operation of *scalping*, a cruelty peculiar to the North American Indians, is very common among them; and is performed in the following manner. They place their foot on the neck of their victim, seizing the hair with the left hand, and twisting it very tight together, in order to separate the skin from the head. Then they cut it all round with a sharp knife, and tear it off. It is often done in a minute, and is sometimes fatal. The scalp is painted red, placed on a red pole, and carefully preserved.

It happens sometimes, that a condemned prisoner is released by a ransom. The following story is told of a young Shawonese Indian, who was taken by the Cherokees, and condemned to die. He was already tied to the stake, and every preparation made for his execution, when a Cherokees woman arrived with a parcel of goods, and throwing them at the feet of the warrior to whom the prisoner belonged, begged for his release, alleging that she was a widow, and would adopt the cap

ive as her son. The captive was immediately delivered over to her, and on the same day walked up and down the village, well dressed. He was permitted to visit his family and friends in his own country ; but he proved faithful, and no persuasions and entreaties of his relations could prevail upon him to forsake her.

The Indians never make peace till compelled by necessity, and then it is done by many ceremonies ; by embassies, speeches, and the delivery of strings and belts of wampom. These embassies always carry the pipe of peace, called the *calumet*, before them. The calumet answers the same purpose as our white flags of truce, and an insult offered to the calumet is accounted a very heinous offence, which the great Spirit will revenge. They then call a meeting to receive the ambassadors, and to deliberate and determine whether they will accept the terms offered. If the treaty is closed to the satisfaction of both parties, a hatchet painted red, or a war club is buried in the ground, in token of a cessation of hostilities on each side. A pipe of peace is exchanged between them, which

is carefully preserved, and always lighted in council, whenever any thing occurs relating to the ally, and each member smokes a little out of it. This reminds them, in the most impressive manner, of the covenant, and the time of its establishment. At their treaties, the Indians generally make use of this expression in their concluding speech, "Our friendship shall last as long as the sun and moon give light, rise and set; as long as the stars shine in the firmament, and the rivers flow with water."

CHAPTER XIII.

Vague account among the Indians formerly, that a foreign people would come and discover their country.—Peaceable way in which the Europeans and natives lived at first.—Constant wars among the Delaware and Iroquois.—Landing of the French in Canada.—Singular treaty of the Iroquois, by which they deceived the Delawares and obtained superiority over them.—The Delawares ill-treated.—Craftiness and duplicity of the Iroquois.—Of William Penn.—The Delawares driven by violence to take part with the French against the English in 1755.—Murder of the Conestoga Indians.—The Revolutionary war.—Its consequences.—The Christian Indians.—Ultimate dispersion of the Indian tribes.

THE Indians relate, that before the arrival of the Europeans in their country, some of their own prophets pretended to have received a divine revelation, from which they foreto^{ld}, that a people would come to them from a country beyond the great ocean, and even pointing out the very day of their arrival. They farther relate, that upon seeing a ship arrive on that day, they addressed their countrymen in these words, “Behold the gods

come to visit us." Upon their landing, the white people were adored by the Indians, and the presents they received from them, not knowing what use to put them to, they preserved with great care, and even worshipped, and offered sacrifices to them.

At first it seemed as if the Indians and Europeans would live peaceably together. In the year 1781, there were still some very aged Indians living on the banks of the river Muskingum, which empties into the Ohio below Pittsburg, who were present when the first houses were built in Philadelphia. They related that the white people treated the Indians at that time with the greatest kindness so that they appeared to be but one nation.

The Delawares lived formerly in the country about Philadelphia, extending towards the ocean, in the Jerseys about Trenton, Brunswick, Amboy, and other places. According to their own account they made continual inroads into the towns of the Cherokees, who then lived on the banks of the Ohio, and its branches.

The wars between the Delawares and Iroquois were more violent and lasting, and the

Delawares declared that they almost always came off victorious. While these wars were carrying on, the French landed in Canada, and the Iroquois soon become involved in wars with the new invaders. At last the Iroquois, finding themselves between two fires, and without any prospect of conquering the Delawares by arms, and seeing the necessity of withdrawing with their families, from the shores of the St. Lawrence, to the interior of the country, where the French could not easily attack them, fell upon a stratagem, which they flattered themselves would, if successful, secure to them not only a peace with the Delawares, but also with all the other tribes connected with them; so that they would then have but one enemy (the French) to contend with.

This plan was very deeply laid, and calculated to deprive the Delawares and their allies, not only of their power, but of their military name, which had exalted them above all the other Indian nations. They were to be persuaded to abstain from the use of arms, and assume the station of mediators, and umpires among their warlike neighbours. In short,

according to the language of the Indians, they were to be made *women*. Accordingly, the Delawares declare that the Iroquois sent them the following message. "It is not profitable that all the nations should be at war with each other, for this would be the ruin of the whole Indian race. We therefore propose this remedy. One nation shall be the woman. We will place her in the midst, and the other nations who make war shall be the man, and live around the woman. If the men that surround the woman beat each other too violently the women shall say to them, 'Consider that your wives and children must perish unless ye desist. Do ye mean to destroy yourselves from the face of the earth?' The men shall then hear and obey the woman."—The Delawares add, that not perceiving the real intentions of the Iroquois, they submitted to be the *woman*; and that at a great feast which was held upon the occasion, they were persuaded to abandon many of their warlike pursuits, and to adopt the character and habits of women. Ever since this singular treaty of peace, the Iroquois called the Delawares cousins, by which they implied inferiority.

The Iroquois, on the contrary, assert, that they conquered the Delawares, and forced them to adopt the defenceless state and appellation of *woman*. One thing however is certain, that the Delawares were always looked up to for the preservation of peace, and entrusted with the charge of the *great belt* of peace, and *chain* of friendship. According to the figurative explanation of the Indians, the middle of the chain of friendship is placed upon the shoulder of the Delawares, the rest of the Indian nations holding one end, and the Europeans the other.

The Delawares are of opinion that this scheme would not have operated against them, but on the contrary have been a great benefit, if the Europeans had not afterwards come into the country, and multiplied so amazingly; for their neutral position would greatly have favoured their increase, while the numbers of the other Indian nations would have been reduced by the wars in which they were continually engaged. But unfortunately for them, it happened, that the Europeans successively invaded the country which they occupied, and which now forms what are called the middle

states ; and as they advanced from the Atlantic into the interior, drove before them the Delawares and their allies, and obtained possession of their lands. On the other hand, the Iroquois, who happened to be placed in the neighbourhood of Canada, between the French and English, who were frequently at war with each other, had an enemy, it is true, in the French nation, but had strong protectors in the English, who considered them as a check upon their enemies ; and being the most numerous people, were best able to afford them protection. Thus they were suffered to increase, and become powerful ; while the Delawares having no friends near them, the French being then at too great a distance, were entirely at the mercy of their English neighbours, who advancing fast on their lands, gradually dispersed them ; and other causes concurring, produced, at last, their almost entire destruction.

After the strange treaty which we have described, the Iroquois did every thing to disturb the quiet of the nations which they had deceived. The following is but one instance. They once sent their men into the Cherokee

country, and instructed them secretly to kill one of that nation, and leave a war club near the person murdered, which had been purposely made like a war club of the Delawares. Now as this is equivalent to a declaration of war, and the Cherokees believed that it was done by the Delawares, they immediately attacked them while totally unprepared and unaided by the Iroquois, whose duty it was to fight for the *woman*, and totally defeated them.

The Delawares now determined to join their forces and destroy the perfidious Iroquois. This they might have done, for they were yet as numerous as grasshoppers, to use their own expression, whilst they resembled their enemies to croaking frogs in a pond, which make a great noise when all is quiet, but at the first approach of danger, nay, at the very rustling of a leaf, immediately plunge into the water and are silent. But their attention was now attracted by the numbers of whites who were landing on their coast, both in the east and in the south, with whom the Iroquois were always endeavouring to involve the Delawares in useless hostilities: and it has always been a matter of complaint among the

Delawares, that the English could turn away from a people who had received them with open arms, and even join in the injustice of their crafty enemies.

Of William Penn mention has already been made in the Introduction, and the following anecdote will show the kind feelings entertained by the Indians towards all who resembled that just and good man. Mr. Proud, in his History of Pennsylvania, relates, that sometime after the establishment of Penn's government, the Indians used to supply the family of one John Chapman, whose descendants still reside in Buck's county, with all kinds of provisions, and mentions an affecting instance of their kindness to that family. Abraham and John Chapman, twin children, about nine or ten years old, going out one evening to seek their cattle, met an Indian in the woods, who told them to go back, else they would be lost. They took his advice and went back, but it was night before they got home, where they found the Indian, who had repaired thither out of anxiety for them. And their parents about that time going to the yearly meeting at Philadelphia, and leaving a young family at



home, the Indians came every day to see if any thing was amiss among them. "Such," says Proud, "in many instances was the kind treatment of the aborigines of this country to the English, in their first and early settlement."

In consequence of the outrages, and insults of the Iroquois, who were seconded by the

English in their perfidious conduct towards the Delawares, the latter took part with the French, and acted against the English during the whole war of 1755; and the animosity which mutual hostilities produced between them and the white settlers, concurred, no doubt, with other causes, in producing the murder of the Conestogo Indians, which took place at the close of the war, in December 1763, and which we have already described.*

The revolutionary war put an end to the exorbitant power of the Iroquois. They were, indeed, still supported by the British Government; but the Americans were now the strongest party, and of course against them. They made many attempts to seduce the Delawares from their attachment to the American side, but without success. The Delawares constantly denied the justice of the treaty by which they had been made women; they even joined Col. Broadhead's troops in an expedition against the Iroquois, who were at last compelled formally to acknowledge, that the

* See Missions of the Moravians among the North American Indians, p. 77

Delawares were no longer women, but *men*. Thus ended one of the most curious treaties which is to be found in the history of any nation.

After the massacre of the Conestogo Indians, the Delawares thought proper, for their safety, to withdraw altogether from the interior of the white settlement, into the wilds of Susquehanna county; and government, conscious that they could no longer protect any Indians, whether Christians or not, in the settled parts of the province, advised the Christian Indians, whom, during the last troubles they had with difficulty prevented from sharing the fate of the Conestogos, to retire into the back country. Being still annoyed by their ancient and implacable enemies the Iroquois, various scattered bodies of Delawares moved off at different times to the Ohio, till at last the whole country east of the Alleghany mountains, was cleared of its original inhabitants.

For about the space of six years which immediately preceded the revolutionary war, a short period of tranquillity was enjoyed, during which the numbers of the Christian Indians.

on the Ohio, rapidly increased, and never was there such a fair prospect of their being fixed in a state of prosperous civilization. The revolution, however, extinguished all these hopes, and an opportunity was thus lost, never, perhaps, to return again. It was not the fault of the American government, who were truly desirous of seeing the Indians adopt a neutral line of conduct, and repeatedly advised them not to interfere in the quarrel between the colonies and the mother country. Happy would it have been if the British government had acted in the same manner; but they pursued a different plan. These poor deluded people were dragged into a war in which they had no concern, by which not only their population was gradually reduced, but they lost the desire of becoming a civilized people; for the Americans at last became exasperated, and considering all Indians as their enemies, sent parties out from time to time to destroy them. The murder of the Christian Indians on the Muskingum in 1782, which we have elsewhere described,* completed their alienation. Those

* See Missions of the Moravians among the North American Indians, p. 141.

who yet remained were driven to despair, and finally dispersed. Their numbers are now greatly reduced. A few are become civilized under the influence of Christianity, but the greater portion of them have retired westward before the advance of the white population with whom they will not mix; and the melancholy prospect is, that this once noble but savage people, will, in the course of a very few years, entirely disappear from the surface of the earth.

THE END.



