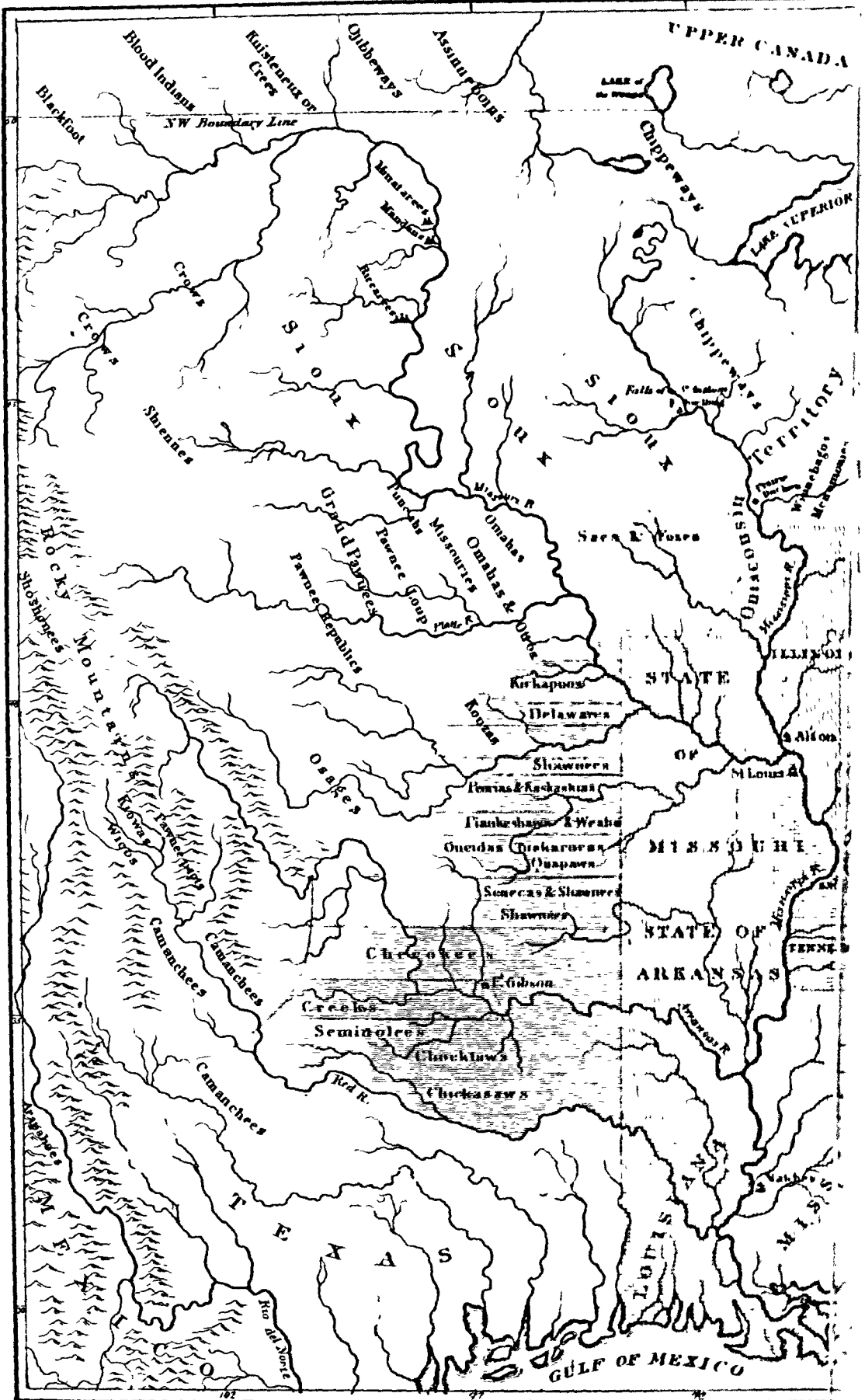


**REPRINTED
FROM THE ORIGINAL PLATES.
1892**

Dhananjayrao Gadgil Library



GIPE-PUNF-002673



G. Catton

U.S. STATES' INDIAN FRONTIER IN 1840.

Showing the Positions of the Tribes that have been removed west of the Mississippi

LETTERS AND NOTES
ON THE
MANNERS, CUSTOMS, AND CONDITION
OF THE
NORTH AMERICAN INDIANS.

BY GEO. CATLIN.

WRITTEN DURING EIGHT YEARS' TRAVEL AMONGST THE WILDEST TRIBES OF
INDIANS IN NORTH AMERICA.

IN 1832, 33, 34, 35, 36, 37, 38, AND 39.

IN TWO VOLUMES,
WITH FOUR HUNDRED ILLUSTRATIONS, CAREFULLY ENGRAVED FROM HIS ORIGINAL PAINTINGS.

VOL. II.

LONDON:
PUBLISHED BY THE AUTHOR, AT THE EGYPTIAN HALL, PICCADILLY.
1841.

Y 72-771:356.11.1

A841.2

2673

CONTENTS
OF
THE SECOND VOLUME.

LETTER—No. 32.

Cantonment Leavenworth, p. 1, 15.—Shiennes, p. 2.—Portraits of, pls. 115, 116.—Floyd's Grave, p. 4, pl. 118.—Black Bird's Grave, p. 5, pl. 117.—Beautiful grassy bluffs, p. 8, pls. 119, 120.—Mandan remains, p. 9, pl. 121.—Belle Vue, p. 11, pl. 122.—Square hills, p. 12, pl. 123.—Mouth, of Platte, p. 12, pl. 124.—Buffaloes crossing, p. 13, pl. 126.

LETTER—No. 33.

Grouse shooting before the burning prairies, p. 16.—Prairie bluffs burning, p. 17, pl. 127.—Prairie meadows burning, p. 17, pl. 128.

LETTER—No. 34.

Ioways, p. 22, pls. 129, 130, 131, 132.—Konzas, p. 23, pls. 133, 134, 135, 136.—Mode of shaving the head, p. 23.—Pawnees, p. 24.—Small-pox amongst Pawnees, p. 24.—Major Dougherty's opinion of the Fur Trade, p. 26.—Grand Pawnees, p. 27, pls. 138, 139, 140.—Ottoes, p. 27, pls. 143, 144.—Omahas, p. 27, pls. 145, 146.

LETTER—No. 35.

St. Louis, p. 29.—Loss of Indian curiosities, &c.—Governor Clarke, p. 30.

LETTER—No. 36.

Pensacola, Florida—Perdido, p. 32.—Pine woods of Florida, p. 33, pl. 147.—Santa Rosa Island, p. 33, pl. 148.—Prophecy, p. 34.—Start for Camanchee country, p. 35.

LETTER—No. 37.

Transit up the Arkansas river, p. 36.—Fort Gibson, 1st regiment United States' Dragoons reviewed, p. 37.—Equipping and starting of Dragoons for the Camanchee country, p. 38, 39.

LETTER—No. 38.

Fort Gibson, p. 40.—Osages, p. 41.—Portraits of Osages, p. 41, pls 150, 151, 152, 3, 4, 5, 6.—Former and present condition of, p. 43, 44.—Start for Camanchees and Pawnee Picts, p. 44.

LETTER—No. 39.

Mouth of the False Washita and Red River, p. 45.—Beautiful prairie country, p. 45. — Arkansas grapes.—Plums.—Wild roses, currants, gooseberries, pickly pears, &c. p. 46.—Buffalo chase, p. 46.—Murder of Judge Martin and family, p. 47.

LETTER—No. 40.

Sickness at the Mouth of False Washita—one half of the regiment start for the Camanchees, under command of Colonel Dodge, p. 49.—Sickness of General Leavenworth and cause of, p. 50.—Another buffalo hunt, p. 51.

LETTER—No. 41.

Great Camanchee village, Texas, p. 53.—A stampede, p. 53.—Meeting a Camanchee war party, and mode of approaching them, p. 55, pl. 157.—They turn about and escort the Dragoons to their village, p. 56.—Immense herds of buffaloes, p. 56. Buffaloes breaking through the ranks of the Dragoon regiment, p. 57, pl. 158. Wild horses—sagacity of—wild horses at play, p. 57, pl. 160.—Joe Chadwick and I "crewing" a wild horse, p. 58.—Taking the wild horse with laso, and "breaking down," p. 58, pls. 161, 162.—Chain of the Rocky Mountain, p. 60.—Approach to the Camanchee village, p. 61, pl. 163.—Immense number of Camanchee horses—prices of—Capt. Duncan's purchase, p. 62, 63.

LETTER—No. 42.

Description of the Camanchee village, and view of, p. 64, pl. 164.—Painting a family group, pl. 165.—Camanchees moving, p. 64, pl. 166.—Wonderful feats of riding, p. 65, pl. 167.—Portraits of Camanchee chiefs, p. 67, pls. 168, 169, 170, 171, 172.—Estimates of the Camanchees, p. 68.—Pawnee Picts, Kiowas, and Wicos, p. 69.

LETTER—No. 43.

The regiment advance towards the Pawnee village—Description and view of the Pawnee village, p. 70, pl. 173.—Council in the Pawnee village—Recovery of the son of Judge Martin, and the presentation of the three Pawnee and Kiowa women to their own people, p. 71.—Return of the regiment to the Camanchee village, p. 72.—Pawnee Picts, portraits of, p. 73. pls. 174, 175, 176, 177.—Kiowas, p. 74, pls. 178, 179, 180, 181.—Wicos, portraits of, p. 75, pls. 182, 183.

LETTER—No. 44.

Camp Canadian—Immense herds of buffaloes—Great slaughter of them—Extraordinary sickness of the command, p. 76.—Suffering from impure water—sickness of the men, p. 77.—Horned frogs—Curious adventure in catching them, p. 78.—Death of General Leavenworth and Lieutenant M'Clure, p. 79.

LETTER—No. 45.

Return to Fort Gibson—Severe and fatal sickness at that place—Death of Lieutenant West, p. 80.—Death of the Prussian Botanist and his servant, p. 81.—Indian Council at Fort Gibson, p. 82.—Outfits of trading-parties to the Camanchees—Probable consequences of, p. 83.—Curious minerals and fossil shells collected and thrown away, p. 85.—Mountain ridges of fossil shells, of iron and gypsum, p. 86.—Saltpetre and salt, p. 86.

LETTER—No. 46.

Alton, on the Mississippi—Captain Wharton—His sickness at Fort Gibson, p. 87.—The Author starting alone for St. Louis, a distance of 500 miles across the prairies—His outfit, p. 88.—The Author and his horse "Charley" encamped on a level prairie, p. 89, pl. 184.—Singular freak and attachment of the Author's horse, p. 90.—A beautiful valley in the prairies, p. 91.—An Indian's estimation of a newspaper, p. 92.—Riqua's village of Osages, p. 93.—Meeting Captain Wharton at the Kickapoo prairie, p. 94.—Difficulty of swimming rivers, p. 94.—Crossing the Osage, p. 95.—Boonville on the Missouri, p. 95.—Author reaches Alton, and starts for Florida, p. 96.

LETTER—No. 47.

Trip to Florida and Texas, and back to St. Louis, p. 97.—Kickapoos, portraits of, p. 98, pls. 185, 186.—Weas, portraits of, p. 99, pls. 187, 188.—Potowatomies, portraits of, p. 100, pls. 189, 190.—Kaskasias, portraits of, p. 100, pls. 191, 192.—Peorias, portraits of, p. 101, pls. 193, 194.—Piankeshaws, p. 101, pls. 195, 196.—Delawares, p. 101, pls. 197, 198.—Moheconneus, or Mohegans, p. 103, pls. 199, 200.—Oneidas, p. 103, pl. 201.—Tuskaroras, p. 103, pl. 202.—Senecas, p. 104, pls. 203, 204, 205.—Iroquois, p. 106, pl. 206.

LETTER—No. 48.

Flatheads, Nez Percés, p. 108, pls. 207, 208.—Flathead mission across the Rocky Mountains to St. Louis.—Mission of the Reverends Messrs. Lee and Spalding beyond the Rocky Mountains, p. 109.—Chinooks, portraits, p. 110, pls. 209, 210.—Process of flattening the head—and cradle, p. 110, pl. 210½.—Flathead skulls, p. 111.—Similar custom of Choctaws, p. 112.—Choctaw tradition, p. 113.—Curious manufactures of the Chinooks—Klickatacks—Chuhaylas, and Na-as Indians, p. 113, pl. 210½.—Character and disposition of the Indians of the Columbia, p. 114.

LETTER—No. 49.

Shawanos, p. 115, pls. 211, 212, 213, 214.—Shawnee prophet and his transactions, p. 117
—Cherokees, portraits of, p. 119, pla. 215, 216, 217, 218.—Creeks, portraits of,
p. 122, pls. 219, 220.—Choctaws, portraits of, p. 123, pls. 221, 222. Ball play, p. 124,
in plates 224, 225, 226.—A distinguished ball-player, pl. 223.—Eagle dance, p. 127,
pl. 227.—Tradition of the Deluge—Of a future state, p. 127.—Origin of the Crawfish
band, p. 128.

LETTER—No. 50.

Fort Snelling, near the Fall of St. Anthony—Description of the Upper Mississippi,
p. 129, 130.—View on the Upper Mississippi and "Dubuque's Grave," p. 130, pla. 228,
229.—Fall of St. Anthony, p. 131, pl. 230.—Fort Snelling, p. 131, pl. 231. A Sioux
cradle, and modes of carrying their children, p. 132, pl. 232.—Mourning cradle, same
plate.—Sioux portraits, p. 134, pls. 233, 234, 235, 236.

LETTER—No. 51.

Fourth of July at the Fall of St. Anthony, and amusements, p. 135 6. Dog dance of the
Sioux, p. 136, pl. 237.—Chippeway village, p. 137, pl. 238.—Chippeways making the
portage around the Fall of St. Anthony, p. 138, pl. 239.—Chippeway bark canoes—
Mandan canoes of skins—Sioux canoes—Sioux and Chippeway snow shoes, p. 138,
pl. 240.—Portraits of Chippeways, p. 139, pls. 241, 242, 244, 245.—Snow-shoe dance,
p. 139, pl. 243.

LETTER—No. 52.

The Author descending the Mississippi in a bark canoe—Shot at by Sioux Indians, p. 141.
—Lake Pepin and "Lover's Leap," p. 143, pl. 248.—Ike's Tent, and Cap au'ail,
p. 143, pls. 249, 250.—"Cornice Rocks," p. 144, pl. 251.—Prairie du Chen, p. 144,
pl. 253.—Ball-play of the women, p. 145, pl. 252.—Winnebagoes, portraits of, p. 146,
pls. 254, 255, 256.—Menomonies, portraits of, p. 147, pls. 258, 259, 260, 261, 262,
263.—Dubuque—Lockwood's cave, p. 148.—Camp des Moines, and visit to Keokuk's
village, p. 149.

LETTER—No. 53.

The Author and his bark canoe sunk in the Des Moines Rapids, p. 151.—The Author left
on Mascotin Island, p. 153.—Death of Joe Chadwick—The "West," not the "Far
West," p. 155.—Author's contemplations on the probable future condition of the Great
Valley of the Mississippi, p. 156—159.

LETTER—No. 54.

Côteau des Prairies, p. 160.—Mackinaw and Sault de St. Mary's, p. 161, pla. 264, 265.—
Catching white fish—Canoe race, p. 162, pls. 266, 267.—Chippeways, portraits of,
p. 162, pls. 268, 269.—Voyage up the Fox River, p. 162.—Voyage down the Ouaisconsin

in bark canoe, p. 163.—Red Pipe Stone Quarry, on the Côteau des Prairies, p. 164, pl. 270.—Indian traditions relative to the Red Pipe Stone, p. 168, 169, 170.—The "Leaping Rock," p. 170.—The author and his companion stopped by the Sioux, on their way, and objections raised by the Sioux, p. 172, 173, 174, 175.—British medals amongst the Sioux, p. 173.—Mons. La Fromboise, kind reception, p. 176.—Encampment at the Pipe Stone Quarry, p. 177.—Ba'tiste's "Story of the Medicine Bag," p. 178.—"Story of the Dog," *prelude to*, p. 180.—Leaving the Mandans in canoe, p. 181.—Passing the Riccarees in the night, p. 182.—Encamping on the side of a clay-bluff, in a thunder-storm, p. 183.

LETTER—No. 55.

"Story of the Dog" told, p. 188 to 194.—Story of Wi-jun-jon, (the pigeon's egg head,) p. 195 to 200.—Further account of the Red Pipe Stone Quarry, and the Author's approach to it, p. 201.—Boulders of the Prairies, p. 203.—Chemical analysis of the Red Pipe Stone, p. 206.

LETTER—No. 56.

Author's return from the Côteau des Prairies—"Laque du Cygn," p. 207, pl. 276.—Sioux taking Muskrats, pl. 227, same page.—Gathering wild rice, p. 207, pl. 278.—View on St. Peters river, p. 208, pl. 279.—The Author and his companion embark in a log canoe at "Traverse de Sioux"—Arrive at Fall of St. Anthony, p. 208.—Lake Pepun—Prairie du Chien—Cassville—Rock Island, p. 209—Sac and Fox Indians, portraits of, p. 210, pls. 280, 281, 282, 283, 284, 285, 286, 287, 289.—Ke-o-kuk on horseback, p. 212, pl. 290.—Slave-dance, p. 213, pl. 291—"Smoking horses," p. 213, pl. 292.—Begging-dance, p. 214, pl. 293.—Sailing in canoes—Discovery-dance—Dance to the Berdash, p. 214, pls. 294, 295, 296.—Dance to the medicine of the brave, p. 215, pl. 297.—Treaty with Sacs and Foxes—Stipulations of, p. 215, and 216.

LETTER—No. 57.

Fort Moultrie.—Seminoles, p. 218.—Florida war.—Prisoners of war.—Osceola, p. 219, pl. 298.—Cloud, King Philip.—Co-ee-ha-jo.—Creek Billy, Mickenopah, p. 220, pls. 299 to 305.—Death of Osceola, p. 221.

LETTER—No. 58.

North Western Frontier—General remarks on, p. 223.—General appearance and habits of the North American Indians, p. 225 to 230.—Jewish customs and Jewish resemblances, p. 232, 233.—Probable origin of the Indians, p. 234.—Languages, p. 236.—Government, p. 238.—Cruelties of punishments, p. 240.—Indian queries on white man's modes, p. 241.—Modes of war and peace, p. 242.—Pipe of peace dance, p. 242.—Religion, p. 242-3.—Picture writing, songs and totems, p. 246, pls. 306, 307 308 309, 310, 311.—Policy of removing the Indians, p. 249.—Trade and small-pox, the principal destroyers of the Indian tribes, p. 250.—Murder of the Root Diggers and Riccarees, 252.—Concluding remarks, p. 254 to 256.

APPENDIX A.

Account of the destruction of the Mandans, p. 257.—Author's reasons for believing them to have perpetuated the remains of the Welsh Colony established by Prince Madoc

APPENDIX B.

Vocabularies of several different Indian languages, shewing their dissimilarity, p. 262.

APPENDIX C.

Comparison of the Indians' *original* and *secondary* character, p. 266.

APPENDIX—A.

EXTINCTION OF THE MANDANS.

FROM the accounts brought to New York in the fall of 1838, by Messrs. M'Kenzie, Mitchell, and others, from the Upper Missouri, and with whom I conversed on the subject, it seems that in the summer of that year the small-pox was accidentally introduced amongst the Mandans, by the Fur Traders; and that in the course of two months they all perished except some thirty or forty, who were taken as slaves by the Riccarees; an enemy living two hundred miles below them, and who moved up and took possession of their village soon after their calamity, taking up their residence in it, it being a better built village than their own; and from the lips of one of the Traders who had more recently arrived from there, I had the following account of the remaining few, in whose destruction was the final termination of this interesting and once numerous tribe.

The Riccarees, he said, had taken possession of the village after the disease had subsided, and after living some months in it, were attacked by a large party of their enemies, the Sioux, and whilst fighting desperately in resistance, in which the Mandan prisoners had taken an active part, the latter had concerted a plan for their own destruction, which was effected by their simultaneously running through the piquets on to the prairie, calling out to the Sioux (both men and women) to kill them, "that they were Riccaree dogs, that their friends were all dead, and they did not wish to live."—that they here wielded their weapons as desperately as they could, to excite the fury of their enemy, and that they were thus cut to pieces and destroyed.

The accounts giving by two or three white men, who were amongst the Mandans during the ravages of this frightful disease, are most appalling and actually too heart-rending and disgusting to be recorded. The disease was introduced into the country by the Fur Company's steamer from St. Louis; which had two of their crew sick with the disease when it approached the Upper Missouri, and imprudently stopped to trade at the Mandan village, which was on the bank of the river, where the chiefs and others were allowed to come on board, by which means the disease got ashore.

I am constrained to believe, that the gentlemen in charge of the steamer did not believe it to be the small-pox; for if they had known it to be such I cannot conceive of such imprudence, as regarded their own interests in the country, as well as the fate of these poor people, by allowing their boat to advance into the country under such circumstances.

It seems that the Mandans were surrounded by several war-parties of their more powerful enemies the Sioux, at that unlucky time, and they could not therefore disperse upon the plains, by which many of them could have been saved; and they were necessarily inclosed within the piquets of their village, where the disease in a few days became so very malignant that death ensued in a few hours after its attacks; and so slight were their hopes when they were attacked, that nearly half of them destroyed themselves with their knives, with their guns, and by dashing their brains out by leaping head-foremost from a thirty foot ledge of rocks in front of their village. The first symptom of the disease was a rapid swelling of the body, and so very virulent had it become, that very many died in two or three hours after their attack, and that in many cases without the appearance of the disease upon the skin. Utter dismay seemed to possess all classes and all ages, and they gave themselves up in despair, as entirely lost. There was but one continual crying and howling and praying to the Great Spirit for his protection during the nights and days; and there being but few living, and those in too appalling despair, nobody thought of burying the dead, whose bodies, whole families together, were left in horrid and loathsome piles in their own wigwams, with a few buffalo robes, &c. thrown over them, there to decay, and be devoured by their own dogs. That such a proportion of their community as that above-mentioned, should have perished in so short a time, seems yet to the reader, an unaccountable thing; but in addition to the causes just mentioned, it must be borne in mind that this frightful disease is everywhere far more fatal amongst the native than in civilized population, which may be owing to some extraordinary constitutional susceptibility; or, I think, more probably, to the exposed lives they live, leading more

directly to fatal consequences. In this, as in most of their diseases, they ignorantly and imprudently plunge into the coldest water, whilst in the highest state of fever, and often die before they have the power to get out.

Some have attributed the unexampled fatality of this disease amongst the Indians to the fact of their living entirely on animal food ; but so important a subject for investigation I must leave for sounder judgments than mine to decide. They are a people whose constitutions and habits of life enable them most certainly to meet most of its ills with less dread, and with decidedly greater success, than they are met in civilized communities ; and I would not dare to decide that their simple meat diet was the cause of their fatal exposure to one frightful disease, when I am decidedly of opinion that it has been the cause of their exemption and protection from another, almost equally destructive, and, like the former, of civilized introduction.

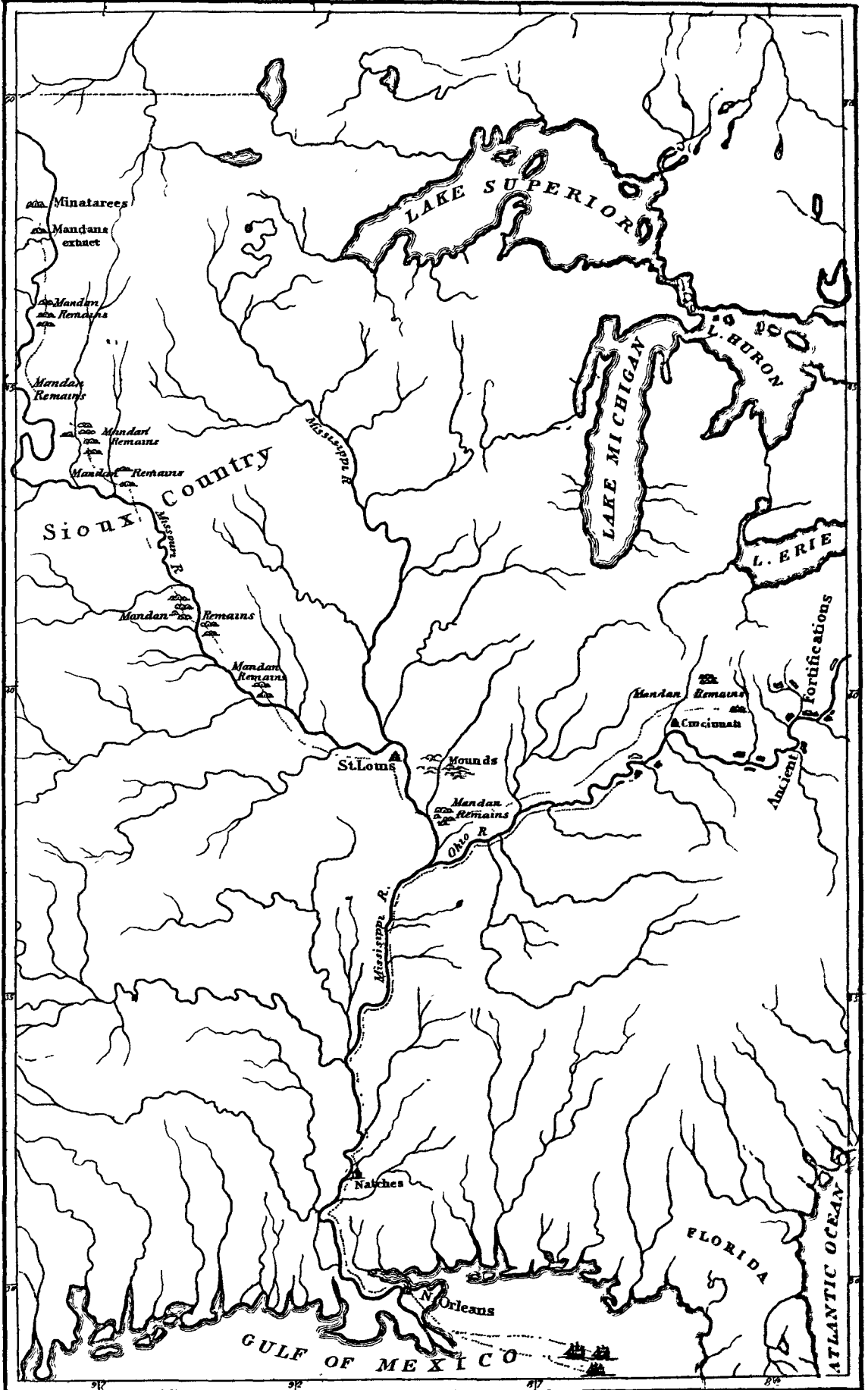
During the season of the ravages of the Asiatic cholera which swept over the greater part of the western country, and the Indian frontier, I was a traveller through those regions, and was able to witness its effects ; and I learned from what I saw, as well as from what I have heard in other parts since that time, that it travelled to and over the frontiers ; carrying dismay and death amongst the tribes on the borders in many cases, so far as they had adopted the civilized modes of life, with its dissipations, using vegetable food and salt ; but wherever it came to the tribes living exclusively on meat, and that without the use of salt, its progress was suddenly stopped. I mention this as a subject which I looked upon as important to science, and therefore one on which I made many careful enquiries ; and so far as I have learned along that part of the frontier over which I have since passed, I have to my satisfaction ascertained that such became the utmost limits of this fatal disease in its travel to the West, unless where it might have followed some of the routes of the Fur Traders, who, of course, have introduced the modes of civilized life.

From the Trader who was present at the destruction of the Mandans I had many most wonderful incidents of this dreadful scene, but I dread to recite them. Amongst them, however, there is one that I must briefly describe, relative to the death of that noble gentleman of whom I have already said so much, and to whom I became so much attached. *Mah-to-toh-pa*, or "the Four Bears." This fine fellow sat in his wigwam and watched every one of his family die about him, his wives and his little children, after he had recovered from the disease himself ; when he walked out, around the village, and wept over the final destruction of his tribe ; his braves and warriors, whose sinewy arms alone he could depend on for a continuance of their existence, all laid low ; when he came back to his lodge, where he covered his whole family in a pile, with a number of robes, and wrapping another around himself, went out upon a hill at a little distance, where he laid several days, despite all the solicitations of the Traders, resolved to *starve* himself to death. He remained there till the sixth day, when he had just strength enough to creep back to the village, when he entered the horrid gloom of his own wigwam, and laying his body alongside of the group of his family, drew his robe over him and died on the ninth day of his fatal abstinence.

So have perished the friendly and hospitable Mandans, from the best accounts I could get ; and although it may be possible that some few individuals may yet be remaining, I think it is not probable ; and one thing is certain, even if such be the case, that, as a nation, the Mandans are extinct, having no longer an existence.

There is yet a melancholy part of the tale to be told, relating to the ravages of this frightful disease in that country on the same occasion, as it spread to other contiguous tribes, to the Minatarrees, the Kniisteneaux, the Blackfeet, the Chayennes and Crows ; amongst whom 25,000 perished in the course of four or five months, which most appalling facts I got from Major Pilcher, now Superintendent of Indian affairs at St. Louis, from Mr. M'Kenzie, and others.

It may be naturally asked here, by the reader, whether the Government of the United States have taken any measures to prevent the ravages of this fatal disease amongst these exposed tribes ; to which I answer, that repeated efforts have been made, and so far generally, as the tribes have ever had the disease, (or, at all events, within the recollections of those who are now living in the tribes,) the Government agents have succeeded in introducing vaccination as a protection ; but amongst those tribes in their wild state, and where they have not suffered with the disease, very little success has been met with in the attempt to protect them, on account of their superstitions, which have generally resisted all attempts to introduce vaccination. Whilst I was on the Upper Missouri, several surgeons were sent into the country with the Indian agents, where I several times saw the attempts made without success. They have perfect confidence in the skill of their own physicians, until the disease has made one slaughter in their tribe, and then, having seen white men amongst them protected by it, they are disposed to receive it, before which they cannot believe that so minute a puncture in the arm is going to protect them from so fatal a disease ; and as they see white men so earnestly urging it, they decide that it must be some new mode or trick of pale faces, by which they are to gain some new advantage over them, and they stubbornly and successfully resist it.



G. Catlin

A CHART SHEWING THE MOVES OF THE MANDANS & THE PLACE OF THEIR EXTINCTION

THE WELSH COLONY,

Which I barely spoke of in page 206, of Vol. I. which sailed under the direction of Prince Madoc, or Madawc, from North Wales, in the early part of the fourteenth century in ten ships, according to numerous and accredited authors, and never returned to their own country, have been supposed to have landed somewhere on the coast of North or South America; and from the best authorities, (which I will suppose everybody has read, rather than quote them at this time,) I believe it has been pretty clearly proved that they landed either on the coast of Florida, or about the mouth of the Mississippi, and according to the history and poetry of their country, settled somewhere in the interior of North America, where they are yet remaining, intermixed with some of the savage tribes.

In my Letter just referred to, I barely suggested, that the Mandans, whom I found with so many peculiarities in looks and customs, which I have already described, might possibly be the remains of this lost colony, amalgamated with a tribe or part of a tribe, of the natives, which would account for the unusual appearances of this tribe of Indians, and also for the changed character and customs of the Welsh Colonists, provided these be the remains of them.

Since those notes were written, as will have been seen by my subsequent Letters, and particularly in page 9 of this Volume, I have descended the Missouri river from the Mandan village to St. Louis, a distance of 1800 miles, and have taken pains to examine its shores; and from the repeated remains of the ancient locations of the Mandans, which I met with on the banks of that river, I am fully convinced that I have traced them down nearly to the mouth of the Ohio river; and from exactly similar appearances, which I recollect to have seen several years since in several places in the interior of the state of Ohio, I am fully convinced that they have formerly occupied that part of the country, and have, from some cause or other, been put in motion, and continued to make their repeated moves until they arrived at the place of their residence at the time of their extinction, on the Upper Missouri.

In the annexed chart of the Missouri and Ohio rivers, will be seen laid down the different positions of the ancient marks of their towns which I have examined; and also, nearly, (though not exactly) the positions of the very numerous civilized fortifications which are now remaining on the Ohio and Muskingum rivers, in the vicinity of which I believe the Mandans once lived.

These ancient fortifications, which are very numerous in that vicinity, some of which enclose a great many acres, and being built on the banks of the rivers, with walls in some places twenty or thirty feet in height, with covered ways to the water, evince a knowledge of the science of fortifications, apparently not a century behind that of the present day, were evidently never built by any nation of savages in America, and present to us incontestable proof of the former existence of a people very far advanced in the arts of civilization, who have, from some cause or other, disappeared, and left these imperishable proofs of their former existence.

Now I am inclined to believe that the ten ships of Madoc, or a part of them at least, entered the Mississippi river at the Balize, and made their way up the Mississippi, or that they landed somewhere on the Florida coast, and that their brave and persevering colonists made their way through the interior, to a position on the Ohio river, where they cultivated their fields, and established in one of the finest countries on earth, a flourishing colony; but were at length set upon by the savages, whom, perhaps they provoked to warfare, being trespassers on their hunting-grounds, and by whom, in overpowering hordes, they were besieged, until it was necessary to erect these fortifications for their defence, into which they were at last driven by a confederacy of tribes, and there held till their ammunition and provisions gave out, and they in the end have all perished, except perhaps, that portion of them who might have formed alliance by marriage with the Indians, and their offspring, who would have been half-breeds, and of course attached to the Indians' side; whose lives have been spared in the general massacre; and at length, being despised, as all half-breeds of enemies are, have gathered themselves into a band, and severing from their parent tribe, have moved off, and increased in numbers and strength as they have advanced up the Missouri river to the place where they have been known for many years past by the name of the *Mandans*, a corruption or abbreviation, perhaps, of "*Madawgwys*," the name applied by the Welsh to the followers of Madawc.

If this be a startling theory for the world, they will be the more sure to read the following brief reasons which I bring in support of my opinion; and if they do not support me, they will at least be worth knowing, and may, at the same time, be the means of eliciting further and more successful enquiry.

As I have said, in page 9 of this Volume, and in other places, the marks of the Mandan villages are known by the excavations of two feet or more in depth, and thirty or forty feet in diameter, of a circular form, made in the ground for the foundations of their wigwams, which leave a decided remain for centuries, and one that is easily detected the moment that it is met with. After leaving the Mandan village, I found the marks of their former residence about sixty miles below where they were then living, and from which they

removed (from their own account) about sixty or eighty years since ; and from the appearance of the number of their lodges, I should think, that at that recent date there must have been three times the number that were living when I was amongst them. Near the mouth of the big Shienne river, 200 miles below their last location, I found still more ancient remains, and in as many as six or seven other places between that and the mouth of the Ohio, as I have designated on the chart, and each one, as I visited them, appearing more and more ancient, convincing me that these people, wherever they might have come from, have gradually made their moves up the banks of the Missouri, to the place where I visited them.

For the most part of this distance they have been in the heart of the great Sioux country, and being looked upon by the Sioux as trespassers, have been continually warred upon by this numerous tribe, who have endeavoured to extinguish them, as they have been endeavouring to do ever since our first acquaintance with them ; but who, being always fortified by a strong picket, or stockade, have successfully withstood the assaults of their enemies, and preserved the remnant of their tribe. Through this sort of gauntlet they have run, in passing through the countries of these warlike and hostile tribes.

It may be objected to this, perhaps, that the Riccarees and Minatarees build their wigwams in the same way : but this proves nothing, for the Minatarees are Crows, from the north-west ; and by their own showing, fled to the Mandans for protection, and forming their villages by the side of them, built their wigwams in the same manner.

The Riccarees have been a very small tribe, far inferior to the Mandans ; and by the traditions of the Mandans, as well as from the evidence of the first explorers, Lewis and Clarke, and others, have lived, until quite lately on terms of intimacy with the Mandans, whose villages they have successively occupied as the Mandans have moved and vacated them, as they now are doing, since disease has swept the whole of the Mandans away.

Whether my derivation of the word *Mandan* from *Madawgwys* be correct or not, I will pass it over to the world at present merely as *presumptive* proof, for want of better, which, perhaps, this enquiry may elicit ; and, at the same time, I offer the Welsh word *Mandon*, (the woodroof, a species of madder used as a red dye,) as the name that might possibly have been applied by their Welsh neighbours to these people, on account of their very ingenious mode of giving the beautiful red and other dyes to the porcupine quills with which they garnish their dresses.

In their own language they called themselves *See-pohs-ka-nu-mah-ka-kee*, (the people of the pheasants,) which was probably the name of the primitive stock, before they were mixed with any other people ; and to have got such a name, it is natural to suppose that they must have come from a country where *pheasants* existed, which cannot be found short of reaching the timbered country at the base of the Rocky Mountains, some six or eight hundred miles West of the Mandans, or the forests of Indiana and Ohio, some hundreds of miles to the South and East of where they last lived.

The above facts, together with the other one which they repeatedly related to me, and which I have before alluded to, that they had often been to the hill of the *Red Pipe Stone*, and that they once lived near it, carry conclusive evidence, I think, that they have formerly occupied a country much farther to the South ; and that they have repeatedly changed their locations, until they reached the spot of their last residence, where they have met with their final misfortune. And as evidence in support of my opinion that they came from the banks of the Ohio, and have brought with them some of the customs of the civilized people who erected those ancient fortifications, I am able to say, that the numerous specimens of pottery which have been taken from the graves and tumuli about those ancient works, (many of which may be seen now, in the Cincinnati Museum, and some of which, my own donations, and which have so much surprised the enquiring world,) were to be seen in great numbers in the use of the Mandans ; and scarcely a day in the summer, when the visitor to their village would not see the women at work with their hands and fingers, moulding them from black clay, into vases, cups, pitchers, and pots, and baking them in their little kilns in the sides of the hill, or under the bank of the river.

In addition to this art, which I am sure belongs to no other tribe on the Continent, these people have also, as a secret with themselves, the extraordinary art of manufacturing a very beautiful and lasting kind of blue glass beads, which they wear on their necks in great quantities, and decidedly value above all others that are brought amongst them by the Fur Traders.

This secret is not only one that the Traders did not introduce amongst them, but one that they cannot learn from them ; and at the same time, beyond a doubt, an art that has been introduced amongst them by some civilized people, as it is as yet unknown to other Indian tribes in that vicinity, or elsewhere. Of this interesting fact, Lewis and Clarke have given an account thirty-three years ago, at a time when no Traders, or other white people, had been amongst the Mandans, to have taught them so curious an art.

The Mandan canoes which are altogether different from those of all other tribes, are exactly the Welsh *coracle*, made of *raw-hides*, the skins of buffaloes, stretched underneath a frame made of willow or other boughs, and shaped nearly round, like a tub ; which the woman carries on her head from her wigwam to the water's edge, and having stepped into it, stands in front, and propels it by dipping her paddle forward, and drawing it to her, instead of paddling by the side. In referring to PLATE 240, letter c, page 138, the reader

will see several drawings of these seemingly awkward crafts, which, nevertheless, the Mandan women will *pull* through the water at a rapid rate.

How far these extraordinary facts may go in the estimation of the reader, with numerous others which I have mentioned in Volume I., whilst speaking of the Mandans, of their various complexions, colours of hair, and blue and grey eyes, towards establishing my opinion as a sound theory, I cannot say; but this much I can safely aver, that at the moment that I first saw these people, I was so struck with the peculiarity of their appearance, that I was under the instant conviction that they were an amalgam of a native, with some civilized race; and from what I have seen of them, and of the remains on the Missouri and Ohio rivers, I feel fully convinced that these people have emigrated from the latter stream; and that they have, in the manner that I have already stated, with many of their customs, been preserved from the *almost total* destruction of the bold colonists of Madawc, who, I believe, settled upon and occupied for a century or so, the rich and fertile banks of the Ohio. In adducing the proof for the support of this theory, if I have failed to complete it, I have the satisfaction that I have not taken up much of the reader's time, and I can therefore claim his attention a few moments longer, whilst I refer him to a brief vocabulary of the Mandan language in the following pages, where he may compare it with that of the Welsh; and better, perhaps, than I can, decide whether there is any affinity existing between the two; and if he finds it, it will bring me a friendly aid in support of the position I have taken.

From the comparison, that I have been able to make, I think I am authorized to say, that in the following list of words, which form a part of that vocabulary, there is a striking similarity, and quite sufficient to excite surprise in the minds of the attentive reader, if it could be proved that those resemblances were but the results of accident between two foreign and distinct idioms.

<i>English.</i>	<i>Mandan.</i>	<i>Welsh.</i>	<i>Pronounced.</i>
<i>I</i>	Me	Mi	Me
<i>You</i>	Ne	Chwi	Chwe
<i>He</i>	E	A	A
<i>She</i>	Ea	E	A
<i>It</i>	Ount	Hwynt	Hoojnt
<i>We</i>	Noo	Ni	Ne
<i>They</i>	Eonah	Hwna <i>mas.</i>	Hoona
<i>Those ones</i> .....	.....	Hona <i>fem.</i>	Hona
<i>No, or, there is not</i>	Megosh	Yrhai Hyna	
<i>No</i> .....	.....	Nagoes	Nagosh
		{ Nage	
		{ Nag	
		{ Na	
<i>Head</i>	Pan	Pen	Pan
<i>The Great Spirit</i> ...	Maho peneta	Mawr penaethir*	Maoor panaether
		Ysprid mawr †	Uspryd maoor

* To act as a great chief—head or principal—sovereign or supreme.
 † The Great Spirit.

APPENDIX—B.

The following brief Vocabularies of several different Indian languages, which have been carefully written by the Author from the lips of the Indians as they have pronounced them, and which he has endeavoured to convey with the simplest use of the English alphabet, have been repeatedly referred to in the text, as a conclusive proof of the radical difference that actually exists amongst a vast many of the languages spoken by the North American Indians. And the Author here repeats, as he has said in page 236, that of the forty-eight languages which he has visited, he pronounces thirty of them as radically different as these are, whilst the remaining eighteen may be said to be dialects from four or five distinct roots.

ENGLISH.	MANDAN.	BLACKFOOT.	RICCAREE.	SIoux.	TUSKARORA.
<i>I</i>	Me	Nistoa	Nan to	Mi a	Ee
<i>You</i>	Ne	Cristoa	Kag hon	Nia	Eets
<i>He</i>	E	Amo	Wite	Dai	Rawonroo
<i>She</i>	Ea		Sapatish	Hai chay	Unroo
<i>It</i>	Ount		Tihai	Dai Chay	Hay
<i>We</i>	Noo	Ne stoa pinnan	Aps	On kia	Dinwuh
<i>They</i>	Eonah	Maex	Arrish	Ni a pe	Ka ka wen roo
<i>Great Spirit</i>	Mah ho peneta	Cristecoom	Te wa rooh teh	Wakon shecha	Ye wunni yoh
<i>Evil Spirit</i>	Mahho penekheka	Cristecoom sah	Ka ke wa rooh teh	Wakon tonka	Katicuhraxhu
<i>Medicine, (Mystery)</i>	Hopeneche	Nahtoya	Wa rooh teh	Wa kon	Yunnu-kwat
<i>Mystery-man</i>	New mohk hopeneneche	Nah tose	So nish wa rooh teh	We chasha wakon	Yunnu kwat haw
<i>Sacrifice</i>	Wa pa shee	Kits tah kee		We oh pa	Yunnu wonus
<i>Drum</i>	Bereck hah	Ogh tun		Chon che a ha	Ye nuf hess
<i>Rattle</i>	Eeh na de			Waga moo	Wuntits u runtha
<i>Sun</i>	Menahka	Cristeque ahtose	Sha-koona	Wee	Hiday
<i>Moon</i>	Esto menahka	Cogue ahtose	We-tah	On wee	Autsunyahaw
<i>Stars</i>	H'ka ka	Ca cha tose	Sa ca	Wc chash pe	Ojiskok
<i>Rain</i>	H'ka hoosh	Shotta	Tas sou	Ma how jea	Wara
<i>Snow</i>	Cop caze	Cane	Tah hah	Wah	Wun
<i>Night</i>	Estogr	Caquay	Ee nahght	On ha pee	Autsunye
<i>Day</i>	Hampah	Cristoque	Sha cona	On pah	Yor huh uh
<i>Dark</i>	Ham pah eriskah	Skaynatsee	Te ka tistat	Ee ohk pa zee	Yor wets a yuh
<i>Light</i>	Edayhush	Cristequeenats	Sha koona	O jan jee	Yoohooks
<i>Heavy</i>	Tkash	Sacoay	Tah tash	Te kay	Wau wis na
<i>Not heavy</i>	Ho hesh	Mahts coay	Kah a tash	Ka po jel la	Wau ri yos

ENGLISH.	MANDAN.	BLACKFOOT.	RICCAREE.	SIoux.	TUSKARORA.
<i>Yes</i>	K'hoo	Ah	Nee coo la	How	Unhuh
<i>No</i>	Megosh	Sah	Ka ka	Ea	Gwuss
<i>Good</i>	Shusu	Abhsee	Toh nee	Wash tay	Wa gwast
<i>Bad</i>	K'he cush	Pah kaps	Kah	Shee cha	Wa shuh
<i>Very bad</i>	Keks-cusha [hush?	Eehcooa pah kaps	Koo nah hee	Shee cha lahgcha	Array wa shuh
<i>How do you do?</i>	Tush kah thah mah kah	How ne tucka	Chee na se nun?	How ke che wa?	Dati yoot hay its?
<i>Very well</i>	Mah shuse	Neet ahkse	Ah teesh te	Tran wou an	Array as gu nuh
<i>I am sick</i>	Me au gana bush	Estse no stum	Na too te rate	Ma koo je	Ee wak nu wax
<i>Are you tired?</i>	E da e teache?	Cho hetta ke tesistico?	Kah ka nee now ?	Won ne too ka?	Was na ra huh?
<i>I am not tired</i>	Wah ee wah ta hish	Nemah tesistico	.....	Won ne tooka shee ne	Grons a runk na rahouk
<i>Look there</i>	Etta hant tah	Essummissa	Hay nah ho too ayrick	Wi a ka	Tsoatkathoo
<i>Come here</i>	Roo-hoo tah	Shee sha	Pohks a pote	Ta ha na dah pe	Ka jee
<i>Hot</i>	Dsa shosh	Ea cristochois	Tow war ist	Mush ta	Yoo nau ri hun
<i>Cold</i>	Shines hush	Stuya	Teep se	Sinnee	Aut hooch
<i>Long</i>	Hash kah	Innuya	Tac chess	Honska	Ee wats
<i>Short</i>	Sonnah ka	Sah kee	Nee hootch	Pe tah cha	Di wats a
<i>War eagle</i>	Mah sish	Pehta	Nix war roo	Wa me day wah kee	Akwiah
<i>Buffalo</i>	Ptemday	Eneuh	Wa tash	Pe tay	Hohats
<i>Elk</i>	Omepah	Ponokah	Wah	Opon	Joowaroowa
<i>Deer</i>	Mah man a coo	Ouacasee	A noo nach	Teh cha	Awgway
<i>Beaver</i>	Warrahpa	Kekstakee	Chee tooghs	Chapa	Jonockuh
<i>Porcupine</i>	Pahhee	.....	Pan hi e	.....	Onhatau
<i>Horse</i>	Ompah meneda	Ponokah meta	Ha wah rooh te	Shon ka wakon	Tyanootsruhuh
<i>Robe</i>	Mah he toh	Aihah wa	Sa hooche	Shee na	Otskiyatsra
<i>Moccasins</i>	Hoompah	Itseekist	Hooche	Hong pa	On ok qua
<i>Shirt</i>	Ema shotah	Assokas	Kraitch	O ken dee	.....
<i>Leggings</i>	Hoh shee	Ahtsaiks	Kah hooche	Hons ka	Oristreh
<i>Bow</i>	Warah e noo pah	Netsinnam	Nache	Eta zee pah	Awraw
<i>Quiver</i>	Eehkticka	.....	Nish kratch	O ju ah	Yonats ronarhoost pah
<i>Arrow</i>	Mahha	Ohpsis	Neeche	Wonhee	Kanah
<i>Shield</i>	Wah kee	.....	.....	Woh ha chon ka	Yununay nahquaw
<i>Lance</i>	Monna etorook shoka	Sapa pistats	Na se wa roo	Wow oo ke za	.....
<i>Wigwam</i>	Ote	Moesee	Acane	Wah kee on	Onassahunwa
<i>Woman</i>	Meha	Ahkeea	Sa pat	Wee on	Kau nuh wuh
<i>Wife</i>	Moorse	Netohkeaman	Tah ban	We noh cha	.....
<i>Child</i>	Sookhomaha	Pohka	Pe ra	Chin cha	Yetyatshoyuh
<i>Girl</i>	Sook meha	Ahkeoquoin	Soo nahtch	Wee chin cha	.....

ENGLISH.	MANDAN.	BLACKFOOT.	RICCAREE.	STOIX.	TUSKARORA.
<i>Boy</i>	Sook numohk	Sah komapee	Wee nahtch	Okee chin cha	Kunjookwher
<i>Head</i>	Pan	Otokan	Pahgh	Pah	Otahra
<i>Arms</i>	Arda	Otchist	Arrai	Ees ta	Orunjha
<i>Legs</i>	Doka	Ahcatches	Ahgha	Hoo	Orussy
<i>Eyes</i>	Estume	Owopspec	Chee ree coo	Ustah	Ookaray
<i>Nose</i>	Pahoo	Oherisis	.....	Pah soo	Oojyasa
<i>Mouth</i>	Ea	Mah oi	.....	Poo tay	Oosharunwa
<i>Face</i>	Estah	Oestocris	.....	Ee tay	Ookahsa
<i>Ears</i>	Nakoha	Ohtokiss	Tickokite	Noh ghee	Ookahnay
<i>Hand</i>	Onka	.....	Teho nane	Non pay	Ohahna
<i>Fingers</i>	On ka hah	Ohkitchis	Pa rick	.....	Oosokway
<i>Foot</i>	Shee	Ahocatchis	Ahgh	See	Oosa
<i>Hair</i>	Pah hee	Otokan	Pa hi	Pay key	Auwayrah
<i>Canoe</i>	Menanka	Ahkeosehts	Lah kee hoon	Wahta	Oohuwa
<i>River</i>	Passah ah	Naya tohta	Sa hon nee	Wah ta pah	Kinah
<i>Paddle</i>	Manuk pah sho	.....	Natoh-catogh	Eec chah bo ka	Okawetsreh
<i>Fish</i>	Poh	Mummea	.....	Oh hong	Runjiuh
<i>Vermilion</i>	Wah sah	Ahsain	Pa hate	.....	Yout kojun ya
<i>Painter</i>	Wah ka pooska	Ahsainahkec	.....	Ee cha zoo kah ga	Ah ah
<i>Whiskey</i>	Men e pah da	Nah heeoh kee	Te son nan	Me ne wah ka	Wis ky
<i>Pipe</i>	E hudka	Ahquayneman	Laps	Tchon de oopa	Yet jy arhoot hah
<i>Tobacco</i>	Mannah sha	Pistacan	Lapscon	Tchondee	Jarhooh
<i>Gun</i>	Eroopah	Nahma	Tnan kee	Mon za wakon	Au naw
<i>A man runs</i>	Numohk p'tahush	Ohks kos moi nema	Sa rish ka tar ree	We chasha ee onka	.....
<i>He eats</i>	E roosh toosh	Oyeet	Te wa wa	U tah pee	Yusyhoory
<i>I think</i>	Wah push e dah hush	Neetasta	Nanto te wiska	Ee me doo ke cha	Kary
<i>I am old</i>	Wah k'hee hush	Neetashpee	Nanto co nahose	We ma chah cha	Auk hoor
<i>She is young</i>	Ea sook me hom mehan	Mahto mahxim	Tesonock	Ha chee nah tum pee	Akatsah
<i>Scalp</i>	Pon dope khee nah pish	Otokan	San ish pa	Wecha sha pa	.....
<i>Scalp dance</i>	Keeruck sah nah pish	Otokan epascat	Pah te ra ka rohk	Wah kee ta no wah	Onahray na yun kwah
<i>War dance</i>	Woka da	Soopascat	.....	.....	Ne yunk wah
<i>White buffalo</i>	Ka ka	Eneuh quisix sinnum	Toh n bah tah ka	Ta his ka	Owaryakuh
<i>Raven</i>	Ka ka	Mastoa	To kah ka	Kong hee	.....
<i>Bear</i>	Mahto	Keahyu	Koo nooghk	Matto	Jotakry yukuh
<i>Antelope</i>	Ko ka	Saw kee owa kasee	Annoo notche	Tah to ka no	Ojruk
<i>Spirits, or Ghosts</i>	Mounoh he ka	Ah ene	.....	Wa nough hgee	Oonowak
<i>Wolf</i>	Harratta	Ahpacc	Steerich	.....	Tskwarinuh

ENGLISH.	MANDAN.	BLACKFOOT.	RICCARDEE.	SIOUX.	TUSKARORA.
<i>Dog</i>	Mones waroota	A meeteh	Hahtch	Shon ka	Jir
<i>A brave</i>	Numohk harica	Mahtsee	Too ne roose	O eet e ka	.....
<i>A great chief</i>	Numohk k'shese k'tich	Ahecooa nin nah	Nay shon tee rehoo	We chasha on ta pe ka	Yego wa nuh
<i>Old woman</i>	Rokah kah ksee ha	Kee pe tah kee	Sooht sabat	Wa kon kana	Kaskwary
<i>Fire</i>	Wareday	Steea	Te kl eeht	Pah ta	Yoneks
<i>Council fire</i>	Kaherookah Waraday	Nahto steea	Ki eeht te waroolit	Pah ta wah ka	.....
<i>Council house</i>	Kaherookah kahar	Nahto yeweis	Warooht ta kon	Te pe wah ka	Yunt kunis ah thah
<i>Good-bye</i>	.....	How	.....	How ke che wa	Tyowits nah na
<i>One</i>	Mah han nah	Jeh	Asco	On je	Unji
<i>Two</i>	Nompah	Nah tohk	Pit co	Non pa	Nekty
<i>Three</i>	Namary	No oks kum	Tow wit	Hi ami ni	Au suh
<i>Four</i>	Tohpa	Ne sooyim	Tchee tish	Tau pah	Hun tak
<i>Five</i>	Kakhoo	Ne see tsee	Tchee hoo	Za pe tah	Wisk
<i>Six</i>	Kemah	Nah oo	Tcha pis	Shah pai	Ooyak
<i>Seven</i>	Koo pah	E kitch ekum	To tcha pis	Shah co	Jarnak
<i>Eight</i>	Ta tuck a	Nah ne suyim	To tcha pis won	Shah en do hen	Nakruh
<i>Nine</i>	Mah pa	Paex o	Nah e ne won	Nen pe che onca	Ni ruh
<i>Ten</i>	Perug	Kay pee [chee	Nah en	Oka che min en	Wutsuh
<i>Eleven</i>	Auga mahannah	Kay pee nay tchee kopo	Ko tchee te won	Oka on je	Unjits kahar
<i>Twelve</i>	Auga nompah	Kay pee nah kopochee	Pit co nah en	Oka nonpa	Nekty tskahar
<i>Thirteen</i>	Auga namary	Kay pee nay ohk kopochee	Tow wit nah en	Oka hiamini	Au su tskahar
<i>Fourteen</i>	Auga tohpa	Kay pee nay say kopochee	Tchce tish nah en	Oka tau pah	Untak tskahar
<i>Fifteen</i>	Ag kak hoo	Kay pee ne see tchee kopochee	Tchee hoo nahen	Oka za petah	Wisk tskahar
<i>Sixteen</i>	Ag kemah	Kay pee nay kopochee	Tch a pis nahen	Oka shah pai	Ooyok tskahar
<i>Seventeen</i>	Ag koopah	Kay pee eh kee chie kopochee	To tcha pis nahen	Oka shahko	Jarnak tskahar
<i>Eighteen</i>	Aga tah tucka	Kay pee nan esickopochee	To tcha pis won nahen	Oka shah en do hen	Nakruh tskahar
<i>Nineteen</i>	Aga mahpa	Kay pee paex sickopochee	Nah e ne won nahen	Oka nen pe chi on ka	Niruh tskahar
<i>Twenty</i>	Nompah perug	Natchip pee	Weetah	Oka chiminen non pa	Na wots huh
<i>Thirty</i>	Namary amperug	Ne hippe	Sah wee	Oka chiminen hiamini	Au suh tiwotshuh
<i>Forty</i>	Toh pa amperug	Ne sippe	Nahen tchee tish	Oka chiminen taipah	Huntak tiwotshuh
<i>Fifty</i>	Kah hoo amperug	Ne see chippe	Nahen tchee hoo	Oka chiminen za petah	Wisk tiwotshuh
<i>Sixty</i>	Keemah amperug	Nah chippe	Nahen tchee pis	Oka chiminen shah pai	Ooyak tiwotshuh
<i>Seventy</i>	Koopah amperug	O kitch chippe	Nahen to tcha pis	Oka chiminen shahco	Jannak tiwotshuh
<i>Eighty</i>	Ta tuck amperug	Nahne sippe	Nah en te tcha pis won	Oka chiminen sha hen do hen	Naknuh tiwotshuh
<i>Ninety</i>	Mah pa amperug	Paex sippe	Nah en nah e ne won	Oka chiminen nen pe chee	Ninuh tiwotshuh
<i>One hundred</i>	Ee sooc mah hannah	Kay pee pee pee	Shoh tan	O pounkrai [on en	Kau yaustry
<i>One thousand</i>	Ee sooc perug	Kay pee pee pee pee	Shoh tan tera hoo	Kaut o poun krai	Wutsu-kau yaustry

APPENDIX—C.

CHARACTER.—(PAGE 256.)

<i>• Original.</i>	<i>Secondary.</i>	<i>Original.</i>	<i>Secondary.</i>
Handsome	Ugly	Warlike	Peaceable
Mild	Austere	Proud	Humble
Modest	Diffident	Honest	Honest
Virtuous	Libidinous	Honourable	Honourable
Temperate	Dissipated	Ignorant	Conceited
Free	Enslaved	Vain	Humble
Active	Crippled	Eloquent	Eloquent
Affable	Reserved	Independent	Dependant
Social	Taciturn	Grateful	Grateful
Hospitable	Hospitable	Happy	Miserable
Charitable	Charitable	Healthy	Sickly
Religious	Religious	Long-lived	Short-lived
Worshipful	Worshipful	Red	Pale-red
Credulous	Suspicious	Sober	Drunken
Superstitious	Superstitious	Wild	Wild
Bold	Timid	Increasing	Decreasing
Straight	Crooked	Faithful	Faithful
Graceful	Graceless	Stout-hearted	Broken-hearted
Cleanly	Filthy	Indolent	Indolent
Brave	Brave	Full-blood	Mixed-Blood
Revengeful	Revengeful	Living	Dying
Jealous	Jealous	Rich	Poor
Cruel	Cruel	Landholders	Beggars

FINIS.