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Journal of — describing visit to
Indians of New York State in
1809.

Vol. 2

(Gift of Caroline Allinson, 1936)
Transcription

ytf
Apr 28

- 2

29. - 6 lbs. of meat

Rode to Cottonwood Creek, back 25 miles.

Rode to view the lands. Crown improvement.

8 miles and 1/8 in.

16 miles.
Transcription

ytf ytf ytf
Longevity, often living to the age of about 90, as they suppose 100 years or upward, but as they keep no written records, of births or other occurrences, nor have any regular mode of computing time, other than by moons or Winter, or the remembrance of remarkable events, the most of them can give no correct account how old they are. While we were near Silver Heel's House, a smart old woman, who was sitting on the ground, looking on, we were told could call her Descendants round here to the 5th Generation.

Some of them are subject to the Rheumatism, which is supposed may be a consequence of their traversing the woods in all weathers night and day, wading the Rivers, sheltering their clothing to dry on them; it often lying out exposed with little or no shelter, in heat or cold, but from the Observation I have made on the Inhabitants, where we have stopped coming along, the Rheumatism is a complaint prevailing in this climate, and therefore not wholly to be imputed to the Indian Exposures.
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The Children are generally born in the woods, where the Woman is accompanied by her Mother or some other Elder Woman as occasion. If it's cold, but dry, the Babe is immediately wrapped in a Blanket & in 3 or 4 Hours the Mother returns with it to her own habitation. She washes her Blanket soon after in Cold Water & sometimes on the same Day, with out injury to herself, in two or 3 Days. After going into the Wood, she collects three heavy loads of wood on her Back with the Infant on the top of it tied to a Board. The Board for this purpose are about two feet in length & one in breadth with a little hook in front to protect the Head of the Child & to sus
pend a Cover from her or Cots at the little foot Board and at the sides are loop holes for the purpose of fastening the Child which is placed in an erect posture; with its hands down its sides & then swathed with a piece of cloth from the feet to the chin so light as to be unable to disengage itself. If the weather is Cold & the Child young a Wolf skin or some other skin with soft Fur is put next to it. If

The Children are generally born in the woods - where the Woman accompanied by her Mother or some other Elderly woman retires on the occasion & of cold builds a Fire - The Babe is immediately wrapd in Blanket & in 3 or 4 hours the Mother returns with it to her own habitation. she washes her blanket soon after in Cold water & something, on the same Day, without injury to herself & in two or 3 Days after goes into the Wood, & Collects & carries home heavy Loads, of Wood on her Back with the Infant on the Top of it tied to Board. the Boards for this purpose are about two feet & a half in length & one in breadth with a little Hoop in front to protect they Head of the Child or to suspend a curtain to cover it from flies or cold. at the bottom a little foot board and at the sides are loop holes for the purpose of fastening the Child which is placed in an erect porting with its hand down its sides & then swathed with a piece of Cloth from the feet to the Chin so light as to be unable to disengage itself. if the Weather is Cold & the Child young a Wild Cat Skin or some other skin with soft Fur is put next to it. & if
a female a little block is placed between the Heels to give the toes a indication inward, but if a male they are left to take the natural direction.

One consequence of this is that the track of the different sexes may be easily distinguished. the children in this situation are taken into the woods and laid down, or set up, against thumps or trees at occasions, when the mother is employed in gathering wood, or any other service. a few times in the day they loosen them, but the children are so habituated to it that they become quiet when uneasy out by being placed in again. This is continued till they are about 3 months old. I answer the purpose of teaching them straight as well as lending and carrying them with more ease and dexterity. Jonathan Thomas said he once knew an Indian Woman who went out pregnant & in ten Days returned with the infant on her back & two Hundred Young.
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Pigeons pick'd & open'd ready for Dressing enclosed in a piece of bark call the product of their own Labour except that by The Husband. They have been for forty weeks previous to their Indians Die, the Women generally inter them; having first dug the Grave, they lay bark under which the Dead body & then covering all with Earth. Since Indians have been here they are more in the way of having Coffin, which the Men make but hardly at tend at the Interment; even now and formerly not at all - when the Coffin is thus inter'd every Morning for Nine Days successively the Female Rela tives & Neighbours of the Deceased Col lect at the Deceased's Habitation Hall into a kind of Mourners' Lamentation & then to crying, Wailing - thus, for the Space of Half an Hour or more - after which they dispense when the Days of Mourning are ended they meet & are counseled to dry up their Tears, after this endeavour to discard all marks of Lamentation - They acknowledge One Supreme Being whom they call Oui wae'nee'o' & be lieve Him to be the Creator of All
Pidgeons pickd & opened ready for dressing, inclosed in a piece of bark all the product of her own labour except that her husband fell he trees for her on which the young when they Indians Die the Women generally Inter them; having first dug the Grave. They lay bark under & above the Dead body & their covering all with Earth with persons of note they usually bury which the men make, but they rarely at tend at the Interment even now and formerly not at all when the Corpse is thus interred every morning for Nine Days successively the female relatives & Neighbours of the Deceased Collect at the Deceased's Habitation & fall into a kind of throbbing Lamentation & then to crying & Wailing - for the space of Half an hour or more after which they disperse & when the days of Mourning are through ended they meet & are counselled to Dry up their Tears after this endeavor to discard all marks of lamentation yf They acknowledge One Supreme Being whom they call Ou'wan'nee'o - and believe Him to be the Creator of all yf
good Things - the Author of Happiness: the Rewarder, both in this World & the next for all good Actions. They believe also that there is an Evil Spirit whom they call Nergle the Deity of who influences to bad Actions. It is the Creator of all fall like Beasts, Werewolves, Rattlesnakes, Poisonous weeds, evil Thoughts, I Deed it every thing that is productive of unhappiness both in Man & on the Earth.

They believe there is a place of Happiness called Righteousness, and that when they Die, all their Sins have been regular in this World they ascend & are received there among the Spirits of Good Men & Women, where the Great Spirit is the Head of all. Be then present of Judgement about their Works, a String of Implements for Hunt-ing, if they are sent to Hunt in a warm Country, where there is plenty of Game, & 244. The Place of Punishment they call Nergle. Reconsider it the Reverse of that of Happiness, being a Cold Country, little Game, nothing to Kill it with - or to provide other necessities. That the Bad Spirit is Governor of all
good things - the author of Happiness
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who influences to bad Action & isytf the
creator of all that is bad.
Wolves, & all warlike Bears, ytf Rattlesnakes, Poisonous Weeds,
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ing providing themselves aytf comfortable livings they are sent to hunt in a Warm
country where there isytf plenty of Game.
& fertile for Corn, Beans & other good things, ytf The place of punishment they call
Owhon'ga'go'u'nong geeh and consider it theytf reverse of
that of Happiness being a Cold & Barren Country-
litleytf Game & nothing to kill it with -
or to procure other necessaries thatytf the Bad spirit there is Governor of all
ytf
and really uncover the truths of the gospel in the Holy Spirit. For the Lord is in the midst of His people. May His favor rest upon us, and His blessings be upon all who seek Him.
Transcription

and greatly increases then Distresses arrayd in their bestyf Clothing & Ornaments
They assemble twice in the Year to renderyf Thanks to the Good Spirit for the favours which he hath conferd upon ytf them - the first is in the Fall of the Year when the Corn, Beans, Squashesytf & Potatoes are ripe & the other about the middle of Winteryf when they return with Game & Skins from Hunting - At these Timesytf the men, Women, & Children Collect & an examination takes placeytf what uneasinesses are among them and what evil acts each one hasytf committed of there it is also common that they make Confession, theytf design of which is that all wrong things should be done away &ytf that where Differences have existed a reconcilliation take place &ytf a promise on the part of the Offenders to by to do better for theytf future which done the Council assembled forgive them. They then divideytf into small Companies Men & Women apart & dance around & inytf each House in the Town. These Dancing Companies are preceeded by twoytf Men, ap pointed for the purpose, who are dressd in the most frightfullyf manner they can ytf
and unless of the shell are a quantity of pebbles to make a signal before there is any other way to lead to the entrance with a stake which he shall mark with a line. In your course to leave the mark on the beach, the stake with which you shall then hang the mark may come near a stone about as the people then saw, but if the mark is not covered with a hole the marks will be visible.
devise, being coverd with Bear Skins & a bag of Ashes tiedytf about their middles behind them & a hole to admit the Ashes to runytf about as they move- their faces are coverd by a Large Painted maskytf hav ing a high mane on the crown made of the coarsest long Horse Hairtytf standing al most erect & large Eyes encircled with a flame colouredytf ring- the mouth is open & shewn their own Teeth with which Theyytf Grin in a terrific man ner & their Hands are blackd so as to leaveytf the mark with every Person they lay them on- In their Hands they carrytytf the Shell of a mud Tortoise which has been dried for the purpose withytf a stick thrust thro’ it which extends the neck & large Head to itsytf full extent and inside of the Shell are a quan tity of Pebbles- Whichytf when shaken make a Dismal rattle- these men going from House to Houseytf rub this Rattle on the sides & up & down the ytf
Don't they also frequently enter into the House, and say nothing, but do nothing? I trust if I were to reveal the names and details of the conspirators responsible for this plot, it would lead to the exposure of the plot. Are there any others involved? I have heard of a few. The House of Commons is often clouded and surrounded by mystery. If I were to reveal these names, I doubt they would be pleased.
Door Ports— they also frequently enter into the House but say nothing nor do any Injury— as they travel about if they meet with any Person male or female in their way they pursue them— those who turn about & receive them in a friendly way they shake hands with, yet say nothing— but it is rather expected that many should run as terrified— these before getting into a House are pursued & if overtaken are laid hold of & blacked with their Hands but no other injury is offered and except a frightful yelling noise any things spoken— The design of these frightful representations is to personify and imitate the Bad Spirit & to remind the Indians of the Necessity to amend their Ways & avoid wrong things— After these Ceremonies are performed they collect at the Council House where they away & yet paint a Dog (a White one is preferred) the Poor Dog is then killed & thrown on yetf
The piece of the bury ground in which they are solemnly deposited.

The great spirit is taken by encircling a log at the Great Fire.

Are there any special ceremonies or festivities associated with the Great Spirit?

Dancing and feasting with the Great Spirit.

The Great Spirit is approached by dancing, and the stones are placed on the ground as offerings.
on a Fire prepared for the purpose.
the Indians, meanwhile dancing round
the Fire and Hooping with a Great noise.
The Dog is esteemed by them as approaching
the nearest to themselves of any other animal and therefore is devoted on these occasions as a
sacrifice to the Great Spirit, and together
with their Dancing is under a profession
of pleasing Him - during this ceremony they
are feasting occasionally on Corn Vegetables & Venison -
this Venison is taken by encircling a large
space of Hunting Ground &
all the Deer killed here are devoted to this Feast.
about a Pound of Tobacco of
a particular kind which they consider as peculiarly agree
able to the Great Spirit is also thrown on the
Fire while the Dog is burning, in the smoke
whereof the Spirit of the Dog ascending is
believed to be received by the Great Spirit
as a Sacrifice of a Good Savour - during this
Ascention one of their Chiefs whom they call
their Ministry addresses the Great Spirit
in a Speech, the purport of which is an
Acknowledgement for favours received -
Thanks for His Preservation in times past
and imploring His continued care &
protection - he then addressed the People advising how they ought to conduct them- selves & pointing out some of the promi-
ment Evils which they should avoid - one
the greatest of these is stealing and ano-
ther is for the Husband to Desert & Sepa-
rate himself from his Wife during Preg-
nancy - but taking the life of another
is not considered a crime so capital as they
are left at liberty to revenge it by tak-
ing the life of the Murderer - this may
be done with impunity by the Nearest
Relative of the Deceased - The before
described Treaties & Dancing is continued
at Intervals by Companies for the a-
Period of from five to ten Days &
Formerly toward the latter part of
the Time many of them became in-
toxicated, but at present among the
Indians of this Neighbourhood this is
entirely disused - and altho' the Treat-
is conducted with considerable noise
& apparent Confusion, it also is atten-
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Transcription

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nancy- but taking the Life of another
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Relative of the Deceased & they then convey the cries of Bloody to be done away. The before
described feasting & Dancing continued
at Intervals & by Companies for the a
Period of from five to ten Days- &
Formerly toward the latter part of
theyr Time many of them became in
toxicated, but at present among the
Indians this Neighbourhood this is
entirely disused- and altho the feast
is conducted with considerable noise
& apparent Confusion, it also attended at Intervals with much Solemnity & on the
part of many of them purely on
a religious ground from sincere and good motives. Formerly they had the image of a man which at the time of these feasts was decorated in the Indian style with Shangrum & trinkets &c. This was elevated on a pedestal of about 10 feet in height. Their dance & feasting were performed round it. The address made to it, being considered by them a representative of the Great Spirit, about the year 1802, this image fell down & a council was held; what was to be done—some were for erecting another, others for discarding such a representation entirely. Henry Oseal undertook to throw it in the River, the council first consenting that he should do it if he would take upon himself the answerable for any judgment which might follow. This Henry agreed to & tumbling it in the River it floated
a religious ground & from sincere & good motives-ytf Formerly they
had Image of a man which at the
Time of those hearts wasytf decorated in
the Indian Stile with Wampum &
Trinkets &c- thisytf was elevated on a
Pedestal of about 6 feet in heighth &
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down the stream about Eleven Miles I lodged on an Island - Coosidie was appointed successor of Inteecoocr to an
endeavor to keep Peace with the Great Spirit by averting Judgment, &c. - They also
esteemed him a Great Doctor & Prophet - When
desired to communicate any thing to the
Indians in this way, he wrapped himself
with his Blanket lying down quite
still with two little Heaps of Tobacco
smoking beside him, he pretends
leave the Body & ascend to the upper
Regions where he holds communion
with the Angels & receives from them
information respecting such Things as
the Great Spirit desires should be
imparted to the Indians - after he has
lain about half an Hour he throws
off his Blanket & opening his Eyes
sets up - a Council is then called &
the subject of his pretended Visions
communicated & these pretended Reve-
lations have in some Instances had a
remarkable effect upon the Indians -
his first visions in this way we were
down the Stream about Eleven Miles & lodged on an Island—Conudiu was appointed successor & Intercessor, to endeavour to keep peace with the Great Spirit averted judgments &c. They also esteem him a great doctor & prophet when disposed to communicate anything to the Indians in this way, he wraps or covers himself with his blanket flying down quite still with two little heaps of tobacco smoking beside him, he pretends to leave the body & ascend to the upper regions where he says he holds communion with the angels & receives from them information respecting such things as the Great Spirit designs should be imparted to the Indians—after he has lain about half an hour he throws off his blanket & opening his eyes sets up a council called & the subject of his pretended visions communicated these professed revelations have in some instances had a remarkable effect upon the Indians—his first visions in this way we were
told was about 10 years ago I was, that
the Indians should leave off drinking Rum
Refrain from selling their lands— a
Reformation accordingly took place, but
it may be remarked that before this,
Fried had been labouring with them
much in these respects - Conuden Con-
tinued an advocate herein. In some time
after being desirous of encouraging &
pleading his Convent, he told them that
he had another vision I saw the Good
Spirit, in a frightful form I having
Wings, alight behind a Certain House
but that after looking about for some
time I finding that the Indians had
declined drinking Rum & he had no-
thing to do there, he flew over to
Buffalo where the Indians drank
Rum & where he found plenty of
Business.

The sacrifice of the Dog is now disap-
moved by some of them & They trade,
who tho’ in some respects he has been a dis-
sipated character & in others is still in the
commission of wrong things, is notwithstanding
told was about 10 years ago I was, that
the Indians should yf leave off Drinking Rum
& refrain from Selling their Lands - a
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but that after looking about for some
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thing to doyf there, he flew over to
yf Buffelo another Village where the Indiansyf drank
Rum & where he found plenty of
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proved by some of them & Henry Obeal
who tho' in some respects he has been aytf dis
sipated character & in other is still in the
commission ofyf wrong things is notwithstanding
yf
a discerning & enlightened Man) intends to open his objections in Council; he also believes, with respect to Witchcraft, that it does not exist & occasionally this opinion among them but has to do it with care and thinks he has already incurred the displeasure of many whose prejudices in this particular are yet strong.

6 In time of War they formerly Roasted Hat their Captives; there are one or two among them here who have taken of this Inhuman Feasting; but of latter time this Custom is exploded by this Nation.

The Marks, as before described, are sometimes worn as a Cure for Diseases, which Cures in this Way are supposed to be effected by operating on the Imagination.

War is considered in its Origin to proceed from the Evil Spirit—that is the first agressor is instigated by him—but when agression has taken place they consider it not only justifiable to revenge the Injury but even believe that by so doing they are employed in the Service of the Good Spirit & that if they are killed in Battle they are received into the place
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among them, but has to do it with care,
and thinks he has already incurred displeasure of many whose prejudices in this particular are strong--In Time of War they formerly Roasted & Eat their Captives- there are one or two among them here who have partaken of this inhuman feasting, but of latter time this Custom is exploded by this Nation The Masks are sometimes worn as a cure for Diseases which cures in this way, are supposed to be effected by operating on their Imagination. War is considered in its Origin to proceed from the Spirit- that is the first aggressor is instigated by him- but when agression has taken place they consider is not only justifiable by Revenge the Injury but even believe that by so doing they are employed in the service of the Good Spirit & that if they are killed in Battle they are received into the place
of Happiness.

They have, beside their public Devotion
al with, sacrifice, a kind of Family
Worship. which is when they are sitting
together, particularly in the evening, if
one of the Heads of the Family feels an
Impulse to address the Great Spirit,
he yields to it with an audible Voice.
and this, among the more serious Clads,
is frequently performed, tho' not on any
Stated Days or Times—They are some-
times exercised in this Way when their
Friends are with them. If the subject
of Aspiration is a thanksgiving for
reservation of their particular Family
or Tribe, for Supplying their Wants
necessaries, comfort of Life, de-
siring their Continuance—
If an Indian of any particular Tribe
dreams a remarkable Dream respecting
a deceased Relative, being Hungry or
in Need of Sympathy or Assistance in
any way, the Indians of the Tribe are
informed of it. If a Hunting takes place
in Consequence—the Game then taken
of Happiness
They have, ytf beside their Public Devotions
at Hearts & Sacrifices, a Kind of ytf Family
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together particularly in ytf the Evening, if
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Impulse to ytf address the Great Spirit
he or she yield to it with an audible voice,
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is frequently performed, tho' not ytf many
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of Aspiration is ytf Thanksgiving for
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or Tribe ytf & for supplying the varied
necessaries & Comforts of Sides ytf de
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in Need of Sympathy or ytf assistance in
any way the Indians of his Tribe are
informed of it ytf & a Hunting takes place
in consequence- the Game then taken
ytf
is prepared I Cooke and a feast Dance in a religious way is instituted by the parties engaged which continues for a Day or more.

Formerly when a stranger or distant friend enter an Indian Habitation it was common to set before them such provision as they had cooked in the House which the Guest partook of without ceremony, except that of thanks, but I have rather advised them not to give their provision indiscriminately to Wandering or Idle Persons but only to strangers, particularly Friends, at the least it should enourage Industry & be a source of Appreception to the Industrious & frugal. in this respect therefore there is no change.

When a Seneca Indian leaves his friend he tells him he is done, which amounts to Farewell but if any Circumstance takes place which has given umbrage he withdraws & says nothing this is clear evidence that he is offended.

Notwithstanding Stealing is considered a great Crime if not unfrequently takes place when the Person committing a Theft is discovered Complaint is made to the Chief who dispatch a runner Commanding...
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ing
ing him to appear before the Council. This mandate he immediately obeys. The charge is then opened to him if he is guilty. Confession is made if the property taken is restored if in being. Every chief or warrior in Council is then at full liberty to express what they think. One by one, all which he is obliged to hear. This is considered a severe punishment, but no other is inflicted. Should the person charged deny that he is guilty, he is considered innocent, but it is remarkable in them that they confess when justly charged. Jonathan told me that on such occasions, he had frequently been a witness, then countenance of eyes betrays them immediately. Of itself, has been sufficient evidence to him that the Gospel has been preached to them or in other words that the witness for Truth is placed in their minds. The different sexes are very jealous of each other so that it is rare to see a man of Woman, even of the same Tribe, conversing together without witnesses. When a Woman has occasion to go abroad it is accounted Honorable to take one or more Children with her to testify, if needful.
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versingytf together without witnesses, & when
a Woman has occasion to go abroad itytf is
accounted Honourable to take one or more
Children with her toytf testify, if needful,
ytf
that she has been orderly - there are too many proofs that this is only a pretended shyness, yet being sanctioned & established by custom it is productive of serious evils - the Indians appear to be as well calculated to possess talents for social and rational enjoyment as any people, but custom putting a negative on an open friendly acquaintance of the sexes, the natural tendency whereof would be the improvement of their kind, and a knowledge of the good qualities one of the other, with the undesigned production in many instances of permanent attachments - they enter into marriage very early before their judgment is ripe for the choice, without affection & without a knowledge of each others Dispositions - the Consequence of which is, that separations often take place, so that there are many instances now here, of Men who have turned off several Wives, & of Women who have discarded as many husbands - there, on both sides, many again (in a clandestine way) to others
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too many proofs that this is only a preten
ded shyness, yet being sanctioned & established by custom it is productive of se-
rious Evils - The Indians appear to be as well calculated and to possess talents for so-
cial and rational enjoyment as any people, but custom putting a nega-
tive on any open friendly acquaintance of the sexes, the natural tendency whereof yf would be the improvement of their mind and a knowledge of the good qualities one of the other, with the undesigned pro-
duction in many instances of permanent attachments - they enter into Marie-age very early before their judgment in ripe for the choice, without affection & without a knowledge of each others dispositions - they consequence of which is that separations often take place, so that there are many instances now here of Men who have turned off several wives, and of women who have discarded as many hus-
bands - there on both sides marry again (in a clandestine ways to others yf
and in some instances change back again, and thus, what ought to be esteemed the most serious of all connections in life, is lightly formed and dissolved, and shifted about in a manner unknown among a people yet in a civilized state, in these degenerations the mother takes the children by one hand, they are very fond of children, indulging them in most of their fancies, using little restraint, or coercion of any kind, yet sometimes it obstinate, the very young, they will plunge them in the River, if one dip is not sufficient it is repeated till they become very quiet, which they soon do - as the children get a little older they will sometimes talk to them a long time, in a kind of harangue or speech, setting forth what the child should do if what leave undone - this at times, has such an effect that the tears will trickle down their cheeks, of the child's before the speech is ended - at other times, they ridicule them for doing wrong and tell them they are not wise in doing so.

When a person has been sick for a considerable time in a lingering condition, it
and in some Instances change back
again, and thus, what ought to be esteem-
ed the most Devious & important Connec-
tion in Life, is lightly formed & dissolved
and shifted about in a manner unknown
among a People rightly Civilized -- In these
separations the Mother takes the Children & uses them Kindly
They are very fond of Children & indulge them
in most of their Wishes using little restraint
Connection of any Kind, yet sometimes
if Obstinate, tho' very young, they will
plunge them in the River & if one Dip is
not sufficient it is repeated till they be
come very quiet, which they soon do.
as they Children get a little older they
will sometimes talk to them a long time
in a Kind of harrangue or Speech
setting forth what the Child should
do & what leave undone-- this at
times has such an Effect that the
Tears will trickle down their Cheeks
of the Child before they speech is
ended-- at other times they ridicule
them for doing wrong and tell
they are not wise in doing so.
to tell an Indian that is not wise is a grating stigma.
When a Person has been Sick for a consi-
derable Time in a lingering condition &
The application of Roots, Herbs or other Medicines move insensible to restore, it is common for their Friends, to collect and dress two Men with Mask's in the Manner Describ'd at times of Public Worship, they repair to the Habitation, which they p. round rattling Rubbing the Tortoise Shells & whiping in a frightful manner - this altho' it is a Known Custom in time of Health do not alarm them, yet has Considerable Effect on the Debilitated Indian whose Fears being thus previously awakened by Knowing what is to be endured, the Men enter the House, continuing the Noise & acting every way in Contention & Excess, which their Imagination's devise - Sometimes they pull the sick Person whether Male or Female, about the Room, dirtying them with their Black Hands, Rubbing their Heads & Bodies over with ashes & handling in such a Manner, that a Person unaccustomed with their Custom would almost suppose they were going to Kill it Patient; after this Wild Treatment
the appreciation of Roots & Herbs or other Medicine proves ineffectual to restore, it is common for their Friends to collect and dressing two Men with Masks &c in the Manner described at times of yf Public Worship, they repair to the Habitation, which they go round rattling yf & Rubbing the Tortoise Shells & whooping in a frightful manner-yf this altho' it is a known Custom & in time of Health does not yf alarm them, yet has considerable affect on the Debilitated Indian yf whose fears being thus previously awakened by knowing what is to yf endured, the men enter the House continuing the noise & acting yf every Wild Contortion & Maneuvre which their Imagination Devise-yf some times they pull the sick Person, whether Male or female, about the Room dirtying them with their black Hands & rubbing their Heads & Bodies over with ashes & handling in such a manner that ayf Person unacquainted with their Custom would almost suppose they were yf going to kill the Patient-- after this Wild treatment of yf
of the sick Person & directing the House thoroughly with their Ashes, they with draw to the Nurse or some other Indian undertaking to Clean after them. As this practice appears, it is said that in many cases it has a beneficial effect by restoring Perspiration, & working on the Imagination of roasting the Unsubdued Person & driving away the evil spirit for the way to a Salutary Operation. Then Idea is The Ancient Custom when an Indian died, he was the head of a Family to take out his goods & burn the hut. The design of this destroying the Habitation, was to prevent any differences which might arise among his descendants or survivors respecting the Inheritance; that so Peace might be preserved. On such occasions of burning them, & his goods, the Prince & a few of the principal chiefs were summoned to the head of the family. When an Indian of distinction of property dies, his gun, blanket, knife, trinkets, household property are preserved about 18 months, before a division is made. This delay is in consequence of an Opinion which
of the sick Person & dirtying the House thoroughly with their Ashes they with draw & the nurse or some other Indian ytf undertakes to Clean after them-- Ab surd as this practice appears it is ytf said that in many cases it has a beneficial Effect by restoring Per spiration, working on the Imagination & rousing the Indisposed Person to a Salutary Exertion--- Their Idea is they drive away they Evil Spirits in this way. -- The Ancient Custom when an Indian died ytf who was the Head of a Family was to take out his Goods & burn the Hut, ytf the Design of thus destroying the Habitation was to prevent any differences which might arise among his Descendents or survivors respecting the possesing it that so Peace might be pre served-- ytf on such occasions of time the husband does they Houses and where both Parents are dead This Iytf believe is not correct, but I cannot rectify it.ytf When an Indian of distinction & property dies his Gun, Blanket, Knife, ytf Trinkets & other This I believe is not correct, but I cannot rectify it. Property are preserved about 12 & some times 18 months, before ayt Division is made-- this Delay is in Consequence of an Opinion whichytf
They entertain that it is not decent or respectful to take possession or bring them into use sooner—they are then brought into Council held up to public view, the Indians present being informed that here are the Goods of such a Deceased Chief. On the Articles being thus severally held up any of the Young Men who in Council are at liberty to advance Gratitude them away, till the whole are thus distributed. The Relations of the Deceased making no Claim in Consequence of Connection—this Custom still prevails among some of the Southern Tribes and some of the more thoughtful among the Senecha, since their building of good Houses Increase of Property do not seem satisfied with the foregoing Customs in two or three Instances they have made Wills to divide their Possessions Improvements among their Children—this is a Natural Consequence of an Advance toward Civilization. I must obtain more place amongst them.

The Gun and other Things were formerly buried with the Deceased, but lately this Custom is much Discontinued.
they entertain that it is not decent or respectful to take possession or bring them into use sooner-- they are then brought into Council & held up to public view, the Indians present being informed that here are the Goods of such a Deceased Chief. on the Articles being thus severally held up Any of the Young Men who in clince, are at liberty to advance & Snatch them away,yt till the whole are thus distributed. the Relatives of the Deceased ytf making no claim in consequence of Connection. This Custom still prevails among some of the Indians in the Southern States but some of the more thoughtful among the Senceas ,ytf since their building of good Houses & increase of Property, do not ytf seem satisfied with the foregoing Customs & in two or three Instances yt they have made Wills to divide their Possessions & Improvements among their Children. this is a Natural Con sequence of an advance toward Civilization & must obtain more place among them. The Gun & other things were formerly buried with the Deceased, but latterly this custom is much Discontinued. --ytf
They believe in the Resurrection of the Spirit, but not of the Body. That for some time after Death it is common for it to Ascend & Descend in order therefore for its Accommodation, as also perhaps from motives of Decency & Respect, a Tomb is erected over the Grave, sometimes formed with loss having a Roof of Bark, at others constructed with Board & the Roof of the same if made in this way a Small hole just the size of a Key hole is cut at the Head of the Tomb both above & below to allow Entry & Exit to the Departed Spirit. This Custom continues.

D'Albydi in Degree, it is taking place, When Friends first came among them, they had one common field & Altho' each planted his particular spot, there were many Days who partook of the Labour of the most Industrious. They now Clear their particular spots of land where Choice induces them by Eights themselves Comfortable Houses, these Improvements if they incline to leave (as they sometimes do in order to settle else where) are sold to such as incline to purchase & Altho' the Tree in the Soil cannot be Conveyed being the Property of the Nation yet Improvement, as Soil, are Considered the Property of the Purchaser.
They believe in the Resurrection of the Spirit but not of the Body; that for some Time after Death it is common for it to Ascend and Descend. In order therefore for its accommodation, as also perhaps from motives of Decency and Respect, a Tomb is erected over their Graves, sometimes formed with logs and having a Roof of Bark -- at others it is Constructed with Boards and the Roof of the same. It made in this way, a small hole, perhaps the size of a key hole is cut at the Heady of the Tomb both above and below to allow Ingress and Egress to the Departed Spirit. This Custom continues -- Already in Degree, it is taking place when Friends first came among them they had one common field and although each planted his particular spot, there were many Idlers who partook the labour of the more Industrious -- They now clearly their particular spots of land where choice induces them and build themselves comfortable Houses. These Improvements if they incline to leave (as they sometimes do in order to settle elsewhere) are sold to such as incline to purchase and although the Fee in the Soil cannot be Conveyd Being the property of the Nation yet Improvements so sold are considered the Property of the Purchaser.
That Jon Thomas was willing to weave for them, free of cost, for one year, provided two or three of their women in that time would learn to weave, but if they neglected this they benefit designs by this thus instructing them would not fully answer our wishes.

Their custom of husbands lifetime separating was next touched upon. Our sense thereon conveyed that such a practice was displeasing to the Great Spirit, often left their children in poverty & distress.

We also expressed a desire, that the council might very seriously indeed investigate the cause they condemn & kills any for supposing them guilty of witchcraft, reminding them that about 100 years since such a practice prevailed among white people, and we should as look to, some of those who had been judges of others, were themselves charged with the same offenses expected. On these two subjects during their careful consideration but not making a reply at this time.
That Jon Thomas was willing to weave for them, free of Cost for one year, provided 2 or 3 of their women, in that time, would learn to Weave, but if they neglected this, the benefit designed by his thus instructing them would not fully answer our wishes. Their custom of Husbands & Wives separating was next love to upon & our sense thereon conveyed that such a practice was displeasing to the Great Spirit & often left their Children in Poverty & Distress. We also expressd a Desire that they would think very seriously indeed before they condemn & Kill any for supposing them guilty of Witchcraft reminding them that about 100 years since such a practice prevailed in one neighbourhood among White People & before put a stop to, some of those who had been judges of others, were themselves changed with the same often is & executed. On these two subjects desiring their Careful Consideration but not wishing a reply at this Time ytf
who without molestation enjoys his peace.

The first sale of my mind was
considered an innovation & made consid-
erable stir but it is now done without
objection it is a small stimulus to
individual action.

It sometimes happened formerly that a
few Indians who were disabled from hunting by
Injury, being tired of life would request to
be burned alive, a grave or hole was then
dug in which a seat was formed in the Diggings
the Ambient Indian was then let down &
taking his East seat the other Indians be-
gan to fill in the earth doing it very gently
steadily till it had risen to his Chin.

A Pause was then made and
some Ceremony used after which the
Young Warrior threw in the Dow very
hastily so as to prevent the
being witnessed to his Struggles.

...sufferings as speedily as might be.

The Indian Men formerly placed a earl
their
Beards as also the Hair from their Heads
except a Tuft on the Crown which was
left to grow pretty long. In time of preschool this
was cut half of by an Eirgy who had the
Power of the Hair to which it was attached
severed with a knife & this they denominate
scalping. The Instrument used in scalking

who without molestation enjoys his privilege.
The first sale of this kind was
viewed as an innovation and made considerable stir, but it is now done without objection and is no small stimulus to individual exertion.

It sometimes happened formerly that as but Indians who were disabled from hunting by infirmity being tird of life would request to be buried alive, a grave or hole was then dug in which a seat was formed in the digging. The ancient Indian was then let down and taking his last seat the other Indians began to fill in the earth doing it very gently and tenderly till it had risen to his chin. A pause was then made and some ceremony used, after which the young warriors threw the dirt very heartily so as to prevent their being witnesses to his struggles and to terminate his sufferings as speedily as might be.

The Indian men formerly plucked out their beards as also the hair from their heads except a tuft on the crown which was left to grow pretty long. In time of war this was laid hold of by an enemy who had the power, and they cut the skin to which it was attached with a knife and this they denominated scalping. The instrument used in plucking...
the Head & Beard was found by twisting a wire of the common knitting-needle size on a piece of round hard wood about 1/2 an inch in Diameter & two Inches in length - on the wood being withdrawn the wire forms a spring or kind of Pincher & being applied to the face or Head it then pressed with the Thumbe & Finger at each end, took such fast hold of the Hair which had inserted themselves between the wires when a little open, that they were readily extracted by the Roots. This instrument is light of Carriage I will last an Age.

The Plucking the Hair from their Heads is now discontinued, and in many instances the Younger Men Shave their Beards.

16. Indian Parents commonly give their Children Names signifying of something in Nature, as Corn-Planters Name in the Indian Language is My ea' wish' che - Comodie, signifies a Handsome Lake - Osish, great Lake, is Dry Mosh - Oendo, means the first ripe Corn.

These Names are changed occasionally in consequence of remarkable circumstances taking place, or of particular Employment, or acts of Individuals. Lately some of their younger Class of Children have taken Links of some White People,

They are not delicate in travelling but will travel apparently with a Relish, on most much Travel'd roads with Inhabitants.

Lands, & sometimes almost rotten.
theytf Head & Beard was found by twisting a Wire of the Common Knitting Needle ytfn Size on a piece of round hard Wood about 1/2 an Inch in Diameter & ytfn two Inches in length. On the Wood being withdrawn the Wire forms aytfn spring or Kind of Pinchers & being applied to the Face or Headytf & then pressd with the thumb & Finger at each end, took such fastytfn hold of the Hairs which had inserted themselves between the wires whenytfn a little open, they were readily extracted by the Roots. Thisytfn Investment is light of carriage & will last an Age.

Plucking theytf Hair from their Heads is now Discontinued, and in many Instances theytf Younger Men Shave their Beards. ytf Indian Parents commonly give their Children names significant of somethingytfn in Nature, as ytf Corn Planters name in the Indian Languageytfn is Ky ea'twech'Che. Conudin, signifies a ytf handsome Lake. Agish'quat'take is Dry ytf Much. Oendo, means the first ripe Corn. these Names are Changedytfn occasionally in Consequence of remarkable Circumstance on takingytfn place, or of particular Employments or acts of Individuals & latterlyytfn some of these Class & Children have taken & appear pleased, ytf with being named after white People. They are not Delicate in their Eating, ytf but will feast, apparently with a relish, on Meat much tainted & ytf even peopled with Inhabitants & sometimes almost rotten. -- ytf
They are very jealous of encroachments on the rights. Privileges of each other & offences of this nature have often given occasion for war between nations. When such offences occur, they hold private councils; and if they determine to engage, they endeavour to do it by surprise. Such as expedients at first are appointed, their chiefs & have the management of their war concern.

They generally paint themselves red, but on some occasions streaks of black are interposed. Painting with red, the expression of war is also used to denote cheerfulness, & sometimes to hide the true expression of the countenance. In this way, when rubbed round the eye, it has a wonderful effect, it also makes them look fierce.

Black mostly denotes trouble. In their marches, they are as careful as possible to conceal their tracks & to make very little fire, in order to prevent its being discovered. A multitude has passed. When engaged, they are very fierce, scalping those whom they kill in taking prisoners; all they can, these are taken home with them. Arraigned before council, where it is determined which should be put to torture & which preserved alive. The latter are sometimes adopted in families in the place of relatives who have been killed in the war. In such cases, they are treated kindly; often marry in marriage with the nation receiving them.

They are very fond of ornaments & among the women, particularly silver brooches. It is told us that he once...
ytf they are very Jealous of encroachments on the rights & Privileges of each other & Offences of this Nature have often given occasion for Warytf between Nations. When such Offences Occur they hold private Councilsytf & if they determine to engage, they endeavour to do it by Surprizeytf. Such as excel in Artifice & courage are appointed their Chiefsytf & have the management of their War Concerns. They generally paintytf themselves Red, but on some occasions streaks of Black are intermixed. ytf Painting with Red, tho’ expressive of War, is also used to denoteytf cheerfulness so & sometimes to hide the true expression of theytf Countenance, & in this way, when rubbed round the Eye, it has aytf Wonderful Effect. it also makes them look fierce -- Black mostlyytf denotes Trouble -- In their Marches They are as Careful as possible toytf conceal their Tracks & to make very little Fire in order toytf prevent its being discovered that a Multitude has passed. when engagedytf they are very Fierce, scalping those whom they kill, & takingytf Prisoners all they can-- these are taken home with them & arrangingytf before the Council where it is Determined which should be Put toytf torture & which preserved alive, -- the latter are sometimes adopted inytf Families in the place of Relatives who have been killd in the War-- inytf such Cases they are treated here by & often only in marriage with theytf nation receiving them. -- They are very fond of ornaments &ytf among the Woman particularly Silver Brouches. TS told us that he once ytf
saw 200 of these on one garment.
When an Indian believes he has received an injury he is never satisfied without revenge.
If he cannot obtain it on the aggressor he seeks to do it on some of the same tribe or family—
to illustrate this disposition, I may here relate an account that was given me of an Indian man on the Allegany River, whom I saw at Shucktund with, who passed among them by the name of Still Arms.
In an Indian War, many years since, when he was young, he was shot in an engagement that both his arms the ball passing near the elbows entirely disabled him from resistance. He thought it necessary to make his retreat; in this situation it seems like he would have perished but some of his own tribe found and took care of him feeding him for a long time.
Dressing his Wounds, Mortalities between the Contending Parties being by this time, himself and his tribe returned home, the thoughts of...
saw 700 of these on one Garment. When an Indian believes he has received an Injury he is never satisfied without Revenge and if he cannot obtain it on the aggressor he seeks to do it on some of the same tribe or family - to illustrate this Disposition, I may here relate an Account that was given me of an old Indian Man on the Allegany River whom I saw and shook hands with, who passes among them by the name of Stiff Arms. In an Indian Wary many years since, when he was young he was shot in an Engagement through both his arms - tho Ball passing near the Elbows entirely disabled him for resistance he thought it necessary to make his repetition - in this situation it seems likely he would have perished but some of his own Tribe found and took care of him feeding him for a long time and dressing his Wound. Hostilities between the contending parties being by this time over, himself and his Tribe returned home, they thoughts of
The injury he had sustained Rambled in his mind. He endeavored for a considerable time to prevail with some of his friends to go with him to the Nation by whom he was wounded to make reparation, but the distance was so great (being I think about three thousand miles) and the danger of the undertaking so great that they would not join him. He was unwilling to relinquish his design. He set out alone, then waited till he reached the borders of his Enemy. There he stripped himself naked and for several days and nights lay in the wood and corn field in the vicinity of the enemies' town, watching to catch some of them who might be separated from the rest by observation he at length found that the Warriors had gone away on an expedition of hunting or War.
the injury he had sustained Rankled in his mind & heytf endeavored for a considerable time to prevail with some of his friendsytf to go with him to there notion by when he was wounded to makeytf celabration, but the distance was so long (being I think about threeytf thousand miles) and the danger of the understanding so great that theyytf would not join him - unwilling to relinquish his design he setytf out above & trav aild till he reachd the Border of his Enemy - heytf then stripd himself naked & for several days & night lay inytf the wood & corn field in the vicinity of the Ene mies Town, ytf watching to catch some of them who might be se parated from the next -ytf by obser vation he at length found that the warriors had gone away onytf an expedition of hunting or war & on
entering the Village he killed & scalped all Woman Two Children & immediately made his Retreat, travelling this the 1st Day with the greatest expedition he was capable of till almost Sandisks - after extreme hardships endured, he at length reached home & says he then felt satisfied - he still relates the circumstance with great apparent satisfaction - says he thinks he did right & that if he had not obtained revenge he never should have felt easy. - However desperately cruel this act may appear to the Christian, and in a rational view however unjust that the Innocent should be made to suffer for the Guilt, yet great allowance is to be made for the unlettered Indian who by education is taught to believe that the Revenge for an Agression is a Duty - that the Family or the Tribe are implicated with the individual aggressor - and that if he falls in obtaining his desire, he will undoubtedly Die Happy.
entering theyt village he killed & scalped a woman & two children & ytf immediately made his Retreat, travelling into the wilderness night ytf & day with the greatest expedition he was capable of till almostytf fam ishd -after extreme hardships en durd he at length reached homeytf & says he then left satisfied, - he still relates the circumstanceytf with great apparent satisfaction - says he thinks he did right &ytf that if he had not obtaind revenge he never should have felt easy-ytf However desparately cruel this act may appear to the Christian, and inytf a rational view however unjust that the innocent should be made toyt suffer for the Guilty, yet great allowance is to be made for theyt unfetterd Indian who by Edu cation is taught to believe that the ytf Revenge for an aggression is a Du ty -that the family or the tribe, are ytf implicated with the individual aggres sor and that if he falls inytf obtaining his desire, he will undoubtedly Die happy- ytf ytf ytf
20th Stood about home employed part of the Time digging five feet in a Mound in the Field under an Apprehension that it had once been an Indian Place of Interment but in this we were disappointed, we however found a Number of Pebble Stones which on breaking open presented us the impression of Marine Shells, we were also shown a Flint Stone taken from the River there including a Shell of this kind and about this House Remains there are large rough Stones suitable for Building which are apparently composed entirely of Marine Shells to a Kind of Earth or Clay in a Petrefied State - they told us that on the top of the Mountain which is here near us & in full view are abundance here near us & in full view are abundance of Stone of this Description & that Petrefaction of Stone of this Description & that Petrefaction is very common & discoverable in various ways throughout this Mountainous Country - That wherever this Petrefaction prevails the Inhabitants are Subject to the Complaint before mentioned of a Swelling in the Throat, here denominated the Guitar -

21st & 22nd of the Week - Sat with the Family in their Week Day Meeting. After Dinner the Indian Runner who went with our Message to Catharagus Came in having been quite to Buffalo, called of 5 Miles by the Family in their Week Day Meeting. After Dinner the Indian Runner who went with our Message to Catharagus Came in having been quite to Buffalo, called of 5 Miles by the Indian Path - he left this Town on First Day about Eleven O'clock & returned to it about the same Hour having performed the Journey wholly on foot in 14 Days being about 150 Miles - he brought a
mo 20th ytf staid about home & employd part of the time
down five feet deep in a ytf Mound in the Field under an ap
prehension that it had once been an Indianytf place of
internment but in this we were disappointed. we how
ever foundytf a number of Pebble stones which on break
ing often presented us theytf impression of marine
shells - were also thrown a Flint stone taken
ytf from the River those involving a shell of their kind -
and about this Houseytf & premises there are large
rough stones suitable for building whichytf are
apparently composed entirely of marine shells
& a kind ofytf Earth or Clay in a Petrified state
they told in that in the copy of theytf Mountains, which is
here near us & in full view, are abundance
ofytf stone of this description & that Petrifaction
is very common &ytf discoverable in various ways
throughout this Mountaneous Country- that
ytf wherever this Petrifaction prevails the inhabi
tants are subject to theytf complaint before
mentioned of a Swelling in the Throat, here
ytf denominated the Guitar -ytf ytf ytf
21st & 5th of the Week  ytf - sat with the Fam
ily in their Week Day meeting - after Din
ner theytf Indian Runner who went with our
Message to Cattaraugus came in, having
been quite to Buffalo , calld of 5 miles by
the Indian Path -ytf he left their town on
first Day about Eleven oclock & returned
toytf it about the same hour having performed
the journey wholly on foot in 11ytf Days - be
ing about 150 Miles- he brought a
ytf
Short letter from Jacob Taylor an Extract from which I insert as it shows the Place had, with the Indians & also touches on their Improvement. — "Buffalo Creek 9th 19th 1809.

"Rk. Secr. — I have now a short appr. to note that I arrived here last Sot. Day at the preceding request of the Allegany & Cattaraugus Chiefs, to attend a Council of the Six Nations. — And the principal Business is to adopt some permanent measure to prevent any more Sales of their Lands. — The War Department are mostly in favour of the Plan, & I rather think it will be carried into effect. — They have received their presents a few Days since. At this place from the U.S., & I think I never saw so many Indians together before that connected with so much propriety — the number cannot be well ascertained, but it was thought there were about One Thousand, and I don't remember to see One Drunken Indian amongst them. —

I believe Wool & other articles will be wanted. Can be obtained at this place. — The agent says he will furnish the Cattaraugus Indians with Wheels, or Unite in any Measure proper to forward the Object of Improvement — The Chief & his Warriors have learned to Spin tolerably well, and
short letter from Jacob Taylor anytf Extract
from which I insert as it shows the place Jacob
has with the indians and also touches on their
improvement -- Buffelow creck June 19th 1809

I arrived here last sixty day at the pressing re
quest of the allegany and Cattarauguy Chiefs, to at
tend a council of the six nations. I find the
principle Business is to adopt some permanent
measure to prevent any more Sales of their Lands
&c. The War Department are mostly in favour
of the Plan, & I rather think it will be caryed
ried into effect - they have received their
presents a few Days since at this place
from the U.S. & I think I never saw soy many
Indians together that conduct
ted with so much propriety - the num
ber could not be well ascertained but it
was thought there were about One Thou
sand, and I dont remember to see Oney
Drunken Indian amongst them - I believe Wool & other Articles we shall
want can be obtained this place - The
Agents says he will furnish the Cattaragus Indians with Wheels, or Unite in any
Measure proper to forward the Object of
Improvement - the Chief Warriors wife
has learnt to spin tolerably well, and
ytf
intends to purchase a Wheel of her own at Commerse thing after Corn Harvest.—
22st. & 5th. Day—We have had summer Weather since being here to-Day several fine Showers being the first Rain of Consequence that we have seen since leaving home. In the Evening Jacob Taylor arrived here having rose from Cataraquias to Day—he informs that the Indians propose being home to Tionondegues giving us a hearing in Council on first Day. Jacob was very entertaining this Evening in some Encouraging accounts of Indian Improvements relating some Amusing Dijettes of their Disc—

Comm. & Talent. he also read an Indian Letter to the Agent of the U.S on Indian Affairs. being as follows—

"Tunkawoa Village March 26th 1808—

Mr. Granger,

We Chief must inform you as you are Superintendent, that bad thing happen in our Nation. last Saturday we very sorry, we hope you will not be angry with us about it, when you know Truth about it, One William he long Oneida Nation, very bad Man, he Kill one Wife in Oneida, he then ran away, come amongst us, take Wife in our Nation, he got Drunk very
Transcription

intends to purchase a Wheel of her own & commenceytf Spin'g after Corn Harvest -ytf ytf ytf 22d, & 6th Day ytf - We have had summer Weather since being here & to Day several fineytf Showers being the first Rain of Consequence that we have seen sinceytf leaving home. In the Evening Jacob Taylorytf arrived here having rode from Cattaraagus to Day- he informs that the Indians proposeytf being home to morow giving us a hearing in council on first Day.ytf Jacob was very entertaining thisytf Evening in some encouraging accounts of Indian Improvement &ytf relating some Annecdotes of their Dis
cernment & Talents. he also readytf us an Indian Letter to the Agent of the US for the six Nations on Indian Affairs. being as follows- ytf ytf ytf TusKaroraytf Village March 8th 1808ytf

you are superintendant, that badytf thing happen in our Nation. last Sattarday we very Sorry. weytf hope you will not be angry with us about it, when you knowytf Truth about it. One William, be long Oneidaytf Nation. very bad Man, he kill one Wife in Oneida, he then run away, come amongstytf us- take Wife in our Nation- he got Drunk very ytf
With much to Bmna - we numar to Keel
I click in the sun - we click in the sun
Ouick in the sun - we click in the sun
Hike you many deel de - see you many deel de
You click in the sun - we click in the sun
Hike you many deel de - see you many deel de

The reason - all men will - see you many deel de

Know - all men will - see you many deel de

The reason - all men will - see you many deel de

Know - all men will - see you many deel de

The reason - all men will - see you many deel de

Know - all men will - see you many deel de

The reason - all men will - see you many deel de

Know - all men will - see you many deel de
34 very often- beat his Wife very much, many times he often say he would Kill some our People- Saturday he come home Drunk- he try to Kill his Son, a young Chief,- he knife from his Father- his son break it, run to Bush where his Mother & Children make Sugar, soon William follow him, come to camp- all run into Bush but one young Many brother to William Wife- he has come from Grand River to Visit- he would not run,- he think William had Gun most Dark- he think he hear Gun Snap- William Stand behind Tree,- he then shot at William with small shot,- William then go away- He lie all night in Cold, next Morning was found Dead- may be froze more Death than Shot Kill him- do not know- Monday we buried him- the young Man that Kill him gone Grand River- We hope you will ad vise what is right- send Knife broke you may see it- we hope you will not think Murder- Our whole Nation Mourn- We hope our Nation will not blame- we mean to Keep
Sabath, and hear Gospel, and try to persuade all our Nation not Drunk Whiskey. we shamed any of our People get Drunk. we wish you send Letter by Young Man bring this, and tell when you come see. we want to see you here our Fine Place We send our Love to you. Signed by seven Chiefs, in English but written by Nicholas Cusick (one of their number) the Indians return and we have exercise Patience. I'll therefore employ part of the Time in describing this Farm. Know then whom it may concern that it lies on the East side of the Allegany River at the distance of about half a mile. is bounded on that side being the West by the Indian Preservation & on the East by Sands of the Holland Compy. of whom it was purchased about the year 1803. for $1.25 cents p Acre and contains 692 Acres of which is cleared and perhaps 22 of the 60 may be called Meadow or bottom Sand, lying on the Tunnasay Creek which runs thro' its part of this Meadow considerably improved & very good (say 12 Acres) the rest capable of being made so, and will all bear culture with the Plow. They Cleared Upland produces well but is not the most fertile - the residue mostly well Timberd with W Pine, Hemlock, Beech, Birch, Sugar Maple &c. The House is
pleasantly situate fronting the South, on an agreeable Eminence and Commands a View of the Meadows, Creek, Race, Tanyard, Saw & Grist Mill, Cowpen, Piles of Board, &c. These are inclosed by wood, & to the South West is a Considerable Mountain containing Petrified Curiosities. On the North the Ground is rising, but not immediately, and the Pine Trees here rear their lofty Heads. The House is a very comfortable one, suited with Judgment for the Occasion. Its Inhabitants are a very Clever Company, each filling, Or act beling, Sincerely endeavoring to fill up their allotments I several Services, so therefore there is not one Boanen or Unprofitable among them they appear to be im
jessed with the Foremostable value of accordance, & consequently live in love.
This Example cannot be lost to their Indian neighbors who often visit them indeed
the Seed Sown has in many Instances pro
duced Comfortable Fruits. May they be
preserved is my Sincere Petition!
As for us, we are here treated as Princes &
feed on the Fat of the Land. Flesh
from the Field, fish from the Lucid
Stream; butter of Kine, excellent in
Deed, &c Vegetables, first rate in quality;
are prepared by the Representa
pleasantly situate fronting the South, on an
ytf agreeable Eminence and commands a view of the
Meadows, Creek, Race, ytf Tanyard, Saw & Griste Mills
Cowpen, Piles of Boards &c. these are ytf incom
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- on the North the Ground is ytf rising, but not
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able one, suited with Judgement for ytf the
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there is not one banner or ytf unprofitable
among them- they appear to be im
pressed with the ytf Inestimable value of
Accordance, & Consequently live in Love.
This ytf Example cannot be last to their Indian
neighbors who often visit them ytf indeed
the seed sown has in many Instances pro
duced comfortable Fruit ytf May they be
presented is my sincere Petition!
As for us, we are here ytf treated as Prices &
free on the Fat of the Land. Flesh
from the ytf Field, & Fish from the Lucid
Stream; ytf Butter of Kine, excellent ytf in
deed, & vegetables first rate in quality;
ytf are prepared by the ytf Representa
trials of Good Favour, inviting to the eye, and pleasant to the taste—beside other nice sauce we are favour'd with Good At
- Petites, as the pleasantest Board when
spread, daily bear Witness. They are
we favour'd Day by Day from the bounte
ous Giver of every Good— to whom with
propriety the aspiration may arise,
"What shall we render for all Thy Bene-
- fit?"

Corn Planter Town called Genesee's shoe to go (or the
Burnet House) has about 20 Families who live
in it & is about 13 Miles from Cold Spring, down the
the River— Genesee's shoe to (or among the the
Hills) has 3 or 4 families & is 3 Miles from
Cold Spring all on the West side of the Alle
gany & on its Banks from Cold Spring to
Pittsburg by Water is called 210 Miles by
Land 150. — The Alleghany River is a beau-
tiful Stream. It runs about 90 or 100 yards
wide, is fordable when the Waters are low
and for about half the Summer Season Nau-
verable for Boats of 8 to 12 Tons. French
Creek runs into the Alleghany about 90 Miles
from here & Cononowgo about 30 Miles—
are both Navigable Waters. The 1st
has 14 Miles Sand Can to Lake Erie the
other 8 Miles & heads on Chautauqua Lake
24 30 1/2 of the Week. No Message being re-
cievd from the Indians, Joel set off this Morn.
tives of Neatness & Good Humour, inviting to theytf Eye, 
and pleasant to the Taste, -- beside other 
nice sauce, we areytf favourd with Good ap 
petites as the Diminished Luxuries on the plenteousytf Board often 
spread, daily bears Witness, Thus are 
we favourd Day byytf Day from the bounte 
ous Giver of every Good, - to whom with 
propriety.ytf the Aspiration may arise, 
ytf What shall we render for all Thy Bene 
fits?ytf        ytf Corn Planters 'Town Calld Genuch sha' ta go' (or the 
Burnt House) has about 4ytf families who live 
in it & is about 13 Miles from Cold Spring , down 
the River- Genes'ing guh'ta (on amongstytf the 
Hills) has 3 or 4 families & is 3 Miles from 
ytf Cold Spring - all on the West side of theytf Alle 
gany & on its Banks- fromytf Cold Spring to 
ytf Pittsburg by Water is Calld 210 Miles, &ytf by 
sand 150.- The Allegany River is aytf beau 
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has 14 Miles sand can get toytf Lake Erie & the 
other 8 Milesytf & head in Chintankquasakeytf ytf ytf 24th & 1st of the Week, ytf No Message re 
cieved from the Indians, Joel set off this Morningytf
toward the Town to know whether Council was to be held to Day, but on his Way was met by J.P. one of the Indian Chiefs, who was coming to inform us that it was deferred till to-morrow, we were therefore at liberty to stay at home with the family in their usual way. After Dinner a Couple of Indian Girls (one of them Complaints Daughter) Came to learn to make Soup; this introduced a Conversation respecting the In助力 of Continuing the Practice of Grining for them at instructing in the Various Arts of House-wifery on this Day of the Week, my own opinion is that it is time to shew a discountenance as preparatory to a total discontinuance, others of the Committee do not appear to be like minded supposing the Indians to be not yet ripe on account of their prejudices want of Knowledge of Days; some of the Friends stationed here have for some time been uneasy. Others think the Indulging Indians in this respect is unavoidable. I hope eventually all will work right. Yesterday the Committee with Friends of the Family agreed upon a address to the Indians, being previously drawn up by J.S. since being here in substance being - Work to remind them of Friends continued care & regard for them, then stating that we had seen views their Farms & invited improvements I had felt demes for their further advancement in every possible work, next that if they would do more work on their Farms I would encourag them & Direct them in learning to Spin, causing to our belief was that they would derive great advantage from it.
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to remind them of Friend continued care toward
and regard for them. Their starting that we had
from vicious their Farms & raised improvements
& had felt desires for their farther advancement
in every good Work. Next that if they would
do more Work on their Farms & would en-
courage their Wives & Daughters in learning
to spin, Weave &c. Our belief was that they
would devise great advantage from it—
that they would avail themselves of every advantage to be derived from our friends living among them while they continued here.

That they had seen the bad effects of playing cards and other games.

That although there was an improvement there was yet room for more.

If their principal chiefs wise men would discourage the practice we thought a we would arise to their Young People—

That our friends had lived with them many years in Harmony and Friendship—

That every part of our conduct towards them had not been quite to their wishes and desires they would speak their minds freely that as known.

Dated April 25th, 1809 I find

by A. Lee, J. Brown, I. Thus I was.

25th After Breakfast set out to attend the Council at CaD. Spring & stopped at several houses on our way to the Town to shake hands with the Indians.

Then went to the Council House which is a Building nearly the Centre of the Town about 110 feet in Length & 20 in breadth had a Door at each End.
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they continued here That they had seen the bad effects of playing cards & other games
& that altho' these was an Impression
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their many years in Harmony &
Friendship - if any part of our
conduct towards them had not
been quite to their wishes we
desired they would speak their
minds freely & let us know Dated 9 mo 25th 1809 Signed
by A Lea, Jno Brown, Stew & WA yf
of Cold Spring - I stopd in at several Houses on our
way to they Town to Shake hands with the Indians
then went to the Council House with is a Building
nearby the Centre of the Town about 40 feet in
length & 20 in breadth. having a Door at each End
and two Holes in theytf Peak of the Roof to admit the ascending of the Smoke from Council Fires -ytf which are built on the Ground about 12 feet from each Door.- Theseytf fires are daily used by the In habitants for cooking on other purposes,ytf being a kind of public Priveledge the Open Doors admitting readyytf Impress & Egress to them at plea sure- the floor is laid by nature andytf on each side from one End to the other is a platform laid covered withytf Board, Skins &c. about 6 feet in width & 10 Inches in height- everytf these all the height of 5 feet under other Platforms which serve toytf throw up skins Corn or any Lumbering articles & to the Rafters wasytf suspended a quantity of old Corn some of it near the Openings in the ytf Roof being as black as smoke Could make it - this they dont mind but use itytf for making Bread & other purposes perhaps preferring it as Iytf observed in their Houses generally the Corn was stored by suspending itytf with the Husk this way - as The Indians were not generally collectedytf it afforded opportunity to make some observations. Conudius House stand the nearest to the Council Houseytf & within a few Yards- Our at tention was here averted by the sound ofytf music & Dancing & feeling some inclination to be witnesses weytf were informed that it would give no offence & so went inside of theytf Door - In the Middle of the Room lay the Hommany Block & an Oldytf Bench apparently designd to prevent an encroachment on that part of theytf floor & to preserve regularity of Circuit sound them those rudeytf Regulators were encompassd by 18 & 20 Females (occasionally more)ytf some Elder ytf
Eldery Women about 10 years of age were forming a Circle were Dancing (or shuffling) round sideways, with a slow & regular motion, the heads uniformly reclining to the sound of music performed by a Man in one corner of the Room. The dance was done by beating slowly on a Drum made by a deep Dee Dee Dee or some other kind of Skin dressed in little in the manner of Tareh and stretched over the Top of the Drum, or sometimes there were two Sticks of the sound of one of them put in the mind of tinkling symbols, being either held low fanning or something of the Tinkling kind on or else had some small beads attached to it, but it was so dark where that I could not see the sound the accompaniment with a vocal tune or perhaps a song, but if the latter, his articulation was very indistinct - it however appeared to be in Tswana, at the end of which the female Circle would cease their Dancing, I walked round with a quicker motion & some appearance of Hilarity till after a Circle or two another Sannya began - this Dance too continued for about 2 Hours after we were there - the Dancers would step out occasionally dripping with Perspiration (apparently to Cool Themselves) then return again - they were much in their usual Dress except the Children several of whom looked Clean & in Dresses for the Occasion One in white Cloth another Green a third Blue Top and there had each a bunch of
Elderly Women & down to Girls about 10 years of age - theseytf forming a Circle were Dancing (or shuffling) round sideways with a slowytf & solemn motion, & Heads uniformly reclining to the sound ofytf Musick performd by a Man in one corner of the Room. this was done byytf beating slowly on a Drum made by a Dried Deer or some other Kind ofytf Skin dressd a little in the manner of Parchment & tightly strechdytf over the Top of a Churn. or sometimes we were told an Iron Pot - theyytf said he bent with two sticks & the sound of one of them put me inytf mind of tinkling symbols, being, either hol low & enclosing something ofytf the trikling kind or else havg some small bells attachd to it. but itytf was so dark where he sat that I could not see- this sound heytf accompa nied with a vocal Time or perhaps a song, but if the latter hisytf articulation was very indistinct - it however appeard to be in stanzaytf at the end of which the female circle would cease their Dancing &ytf walk round with a quicker motion & some ap pearance of Hilarityytf till after a circle or two, another Stanza began. this Dance &ytf music continued for abt 2 Hours after we were there & the Dancersytf would step out occasionally dri ping with Perspiration (apparently to coolytf & get air) & then return again- they were much in then usualytf Dress except the Children severa l of whom lookd clean & Dressed for theytf occasion one in white Cloth - another Green a third Blue &c.- anytytf there had each a bunch of ytf
Small Bells hung to the Knees I made as in a War Dance, not much unlike the Ornaments of Society - a few of them were a little touched with Paint - when the Dance was over, they had a Great Basket Kind of Soup or Sauté composed of new Corn meal from the Cob, a little Meat, Sugar to e - it was boiled in the Council House in a large Kettle, this being Carried into Companies of each Family engaged in the Dance I who had previously been told, contributed, repaired with these, Small Kettles or Wooden Bowls to receive their Shares - After waiting for some Time an Ancient Indian Blast a Trumpet to notify the Inhabitants of Council & they began to assemble - They were Dressed - Varied, very many were Painted with Red streaks, about the Face, Head & Eyes as fancy inclined - some had Bandages of Indian Workmanship round their Heads, tufts of Feathers of different Colours - sometimes Furs - the Hair of some was Shorn round the Crown I left long round the Temple, & on the Top of the Head - other had it left Long in little tufts over the Head of these Tufts Plaited - many had Breast Plates of different Fancies - Others Back Ornaments & ear Bobby's all of Silver - one had one Red leggings of the other Blue, some Caps of Furs with Tufts of Dyed Feathers or Cape of Feathers of handsome Plumes of Trimmings of long Hair like Horse Hair, Dyed Red hanging down their Backs or erected or suspended from their Ears. O D Comanche
small Bells hung to the Knee & made a noise
as they Danced not much unlike the singing of Secrets- a few
of them were a little touchy with Paint- when
the Dance was over they had a Feast being a
kind of soup or sand-compon we were told of
new corn shelled from the Cob- a little meat, su
gar &c. & was boil'd in the Council House in a
large Kettle. this being carried into Coundius
one of each family engag'd in the Dance & whoyf had pre
viously (we were told) contributed, refrained
with their smallyf kettles or Wooden Bowls to
receive their shares-. After waiting foroyf some
time an Antient Indian blew a Trumpet to no
ify the Inhabitants of Council & they began to
assemble- They were dress'd of ornamented various
ly many were painted with red streaks about
the face Head & Eyes as fancy inclined- some
had Bandages of Indian Workmanship round
yf their Heads & tufts of Feathers of different co
lumns. Sometimes Fur. The Hair of some
was shorn round the Crown & left long round
theyf Temples & on the Top of the Head- others
had it left long in littleyf Tufts over the Head
& those Tufts plaited - many had Breast
platesyf of Different fancies- others back Or
aments & Ear Bobbs all ofyf silver-
One had one Red Legging & the other Blue- some
Caps of Furyf with Tufts of Dyed Freathers
or Caps of Feathers & Tip ofyf Fur
other tails of long Hair like Horse Hair Dyed
Red hanging downyf their Backs or erected
or suspended from their Ears- Old Conidinyf
yf
has a blaze of Vermillion from the Corner of each Eye - his Ears were cut round in New manner it extended to a considerable length, on each Ear were two Silver Feathers - one about 3 of the other 2 Inches the next one having a twist of Red Feathers stuck in at the lower end - part of his Forehead & on his Crown were also planted red beads nearly half of a very grave countenance he looked venerable - On his Armes were wide silver Bracelets - his Leggings were of Red Cloth this Covering a Blanket over all which he threw off in Council I took up his long Pipe - they had a very great variety of other Ornaments of Bones such as Nose Boby & even wearing Silver Buckles for Drawers - silver bands on their Arms or Ankles &c &c - yet in a general way very dirty & careless in their Persons. One of the Chiefs was Dressed in a wood Raisin Broche it many of them had no Ornaments - John Prince (who is a Chief) was the only one among them who thought it worth while to appear on this Occasion in a Full Dress - He is Tall & a good Person - Had a New White Hat on with a high Crown which was covered from the Brim to the Top with a Bandage of Green Flowered Silk - in front were two bunches or Kips of Green Ribbons disposed with taste one above the other on one Side of them a Tis of Dyed Thread of Different Colours - He wore a new Coat of a neatly figured green Calicoes
has a blaze of vermillion from the Corner of each Eye; his Ears were cut round in their manner & extended to a considerable length on each Ear were two silver Quills— one about 3 1/2 & the other 2 Inches the erect one having a Tuft of Red Feathers stuck in at the lower End- part of his Forehead & on his Crown were also painted red & being nearly bald & a very grave countenance he looked venerable. On his arms were wider silver Bracelets- his Leggings were of Red Cloth & his Covering a Blanket over all which he threw off in Council & look up his long Pipe. They had a very great variety of other ornaments & trinkets such as Nose Bobs & Plates resembling Furniture for Drawers- silver band round their Arms wrists or Ankles &c. &c. & yet in a general way very Dirty & careless in their Persons. One of the Chiefs was Dressd in a Wood Rangeres Frock & many of them had no ornaments- Johny Peirce (who is a Chief) was the only one among them who thought it worth while to appear on this occasion in a Full Dress- Hey is Tall & a good Person- Had a new White Hat on with a high crown which was coverd from the Brim to the top with a bandage of Green Flowred silk- in front were two bunches or Knots of Green Ribbons displayed with taste one above the other & on one side of them a Tuft of Dyed Feathers of Different Colours- He wore a new Coat of a neatly figured green Calico
made a little in the manner of a trough: of the Bosom, Ruffled with the same - Hills

Coverings of Pantaloons were in the Indian manner with a Seam sewed out leaving a strip of about an Inch of Cotton: this Strip or Braid on each Leg was faced with blue Silk, neatly wrought with Needlework of Blue ornamented with Red twines or Curls, and edged with Beads in the Indian Style. Instead of a Blanket his outer Covering was about a Yard & Half of superfine white Cloth, which in Council he threw off from his Shoulders at pleasure.

Young Tarlton, another Chief, was pretty Duty, the Hair was thrown on the sides of his Head but from the Crown down the Neck was left to grow in the Centre quite long. It was plaited down his Back in a large Plait on each of this the Hair was left about 4 Inches long at being of

The Council sitting at length the latter

Heads, the Men seated on the Seated near the Centre. The Chief's present were Completer - Tredardo (his Nephew) Johnson Silver

Tendare (or young John Pearce, his endarch or young Tendare (or go to War) Jacob

T. Old Council, several of them are heard some Men - Complanted has an Expressive

Countenance & penetrating Eyes, but owing to some cause either Patis or Injury, he keeps one of them about half shut - after a little time of Silence, then a Conference between the Chiefs - Council opened the Business for which we had this that they were now ready to hear. Our Communicators,
made a little in the manner of a Frock & the Boson Raffledytf with the same. his Leg coverings or Pantaloons were in the Indian ytf manner with a seam sewed out leaving a ship of about am Inch & Quarter.ytf this strip or Edging on each Leg was faced with blue Silk, neatly ytf wrought with needlework of Blue ornam ted with Red twines or Curls- andytf edged with Beads in the Indian Stile- Instead of a Blanket his Outerytf Covering was about a yard & half of super fine White Cloth which inytf Council he threw off from his Shoulders at pleasure. ytf young Fatty. another Chief was pretty Dirty -ytf the Hair was shorn on the sides of his Head but from the crown downytf the neck was left to grow in the antie quite long & was pleated downytf his Back in a large Plait- on each side of this the Hear was leftytf about 4 Inches long & being soft course & glossy resembled a shipytf of black Feathers- The Council having at length taken their seats weytf were introduced & seated near the centre- The Chiefs present wereytf Cornplan ter- Tekiando (his Nephew) Johnson Silver ytf heels- John Peirce, Tusendaytf quit (or young fatty)or Tockewassee (orytf go to War) Jacob Snowytf & Old Conudin- several of them areytf hand some Men- Cornplanter has anytf Expressive countenance & penetrating Eyes, but owing to some causeytf either habit or Injury, he keeps one of them about half shut - after aytf little Time of silvence & then a Conference between the Chiefsytf Conudiu opend the Business for whichytf we had met & that they were now ready to hear;- Our communications ytf
were then read & interpreted to them. After a little further conference amongst themselves, Complainer made a reply first to us & then an address to the Indians in a methodical & sensible manner - when our Business was got thus done, they farewell & returned home.

26th Left the Settlement of our Friends at Tumacazo. about 10 OClock Jacob Taylor accompanying us - IB goes to himself, keeping with him on the West side of the colony in order to go by the Gauchoons saw mill which is about 10 miles from their Town - on our way pass several Indian Plantations as good we thought as any we had seen, particularly an Indian, named Kah Tum Dee - or the Fiery Flying Dragon - his Wife was Drest in a Silk Short Gown - she has a large Silver Cross at her Breast - these the Indians have got from the Roman Catholics originally, but are now worn only by way of Ornament - Kah Tum Dee was bauld of Cats. of which we saw a Considerable Calf, standing in the Field in Heat Stroke - He had a large Barn (which Jacob told us was raised with his own Hands) - in it a Considerable quantity of Old Corn & Grain of Different Kinds, a part of which we saw on passing by - he is Industrious & Wealthy - not fond of allowing their Hearts & Councils, and declineth the appointment of a Chief -

Our Course after leaving Peter Surfers way
were then read & interpreted to them, & after
aytf little further conference among themselves
ytf cornplanter made a Reply first to us &ytf then
an address to the Indians in a methodical &
sensible manner-ytf when our Business was
got this base their farewell & returnd home.ytf ytf
ytf Tunasassa about 10 oClock Jacob Taylor
accompanying us- J B Moses &ytf myself keeps
with [hemion?] the West side of the Allegany in
order to go by the Indians Saw Mill which
ytf in about 10 miles from their Town- On our
way passd several Indianytf Plantations as good
we thought as any we had seen, particularly
aytf Indian named Kah'Shun'Lee' on the
Fiery flying Dragon- his Wife wasytf Dressd
in a Silk Short Gown wearing a large silver
cross at herytf Breast- these the Indians have
got from the Roman Catholics originally
ytf but are now worn only by way or ornament
Kah shun dee was hawlg oats ofytf which
we saw a considerable Crop standing in the
build in a neatytf shock. He had a large Barn
(which Jacobytf told us was maid with his own
Hands). & in it is considerabl yetf quantity
of Old Corn & Grain of Different Kinds a
part of which weytf saw- on passing pay- he
is Industrious & Wealthy- not fond of
ytf attending their feasts & Councils and de
clines the appointment of aytf Chief-
our course after leaving Peter Snyders was
ytf
nearly N West where we bid adieu to the all
leaves. I pass thru a Rich Country reach
Stephen Hazelton's before 11 o'clock. col. 20 miles from Tunabrook Road Rough
27th - Our Bed last night not being calculated
to induce a morning indulgence we rose before
day & eat our Breakfasts a little before it
was light - in a little way riding fell into
the Indian Path which we pursued up,
of 50 Miles I take it all together perhaps
the worst Road we have had over any day
before - More concluded that after this
should not be afraid of any sort of Road
I thought while riding on a long descending hill
which really seemed dangerous I should be with
our friends at home should have a poor
at us. Could we have also had an Abourne
that we should thus safely as was the case,
not by our own might or management but
under the protecting care of the Omniboton
Arm 2 for which may we acknowledge
more as acceptable Presence to 9.50 a.m.
part of our way was up the little Valley (1
then across the Broad Mountain 5 miles
over & next 10 up back Mountain 6
miles over - on this for 5 miles our path lay
on the Crown of the Hill of the descent
immediately 1 in some places steep, on
either hand - we also several times fords
catararagus Creek in its different branches
then the main Creek. The Soil rode on
to day has been generally good & the timber
nearly N West. here we bid adieu to the Allegany & passg this a Rich Country, reachd ytf Stephen Hazeltines before 4 oClock calld 20 miles from Tunasassa, Road Rough & mudytf to Induce a morningytf Indulgence we rose before Day eat our Breakfasts & set off beforeytf it was light- in a little way Riding fell into the Indian Path whichytf we pursued upwd of 20 miles & take it all together perhaps theytf worst Road we have passd over any Day before- Moses concluded that afterytf this he should not be afraid of any sort of Road & I thought whileytf riding on a long sideling Hill which really seemd Dangerous I should beytf wis hing our Friends at home should have a peep at us, could they haveytf also had an assurance that we should get thro this safely, as was theytf care not by our own might or management but under the protecting careytf of the Omnipotent Arm for which may our acknowledgements were asytf acceptable Incence to Him. -- part of our Way was up the little Valley - then across the Broad Mountain 5 miles over & next the Hogytf back Mountain 6 miles over- on this for miles our path lay on theytf Crown of the Hill & the descent immediately & in some places steepytf on either hand- We also several times forded ytf Cattarangus Creek in its Differentytf branches & then the main Creek- The soil rode even to Day has beenytf generally good & the Timber ytf ytf 27th ytf 27th our Bed, last night not being calculated
pine even on the Mountains - here we saw Chestnut Trees which we supposed 60 or few over (perhaps more) - also Cypresses, Hemlock, Sugar Maples, Ash, Cucumber Trees, Beech of very large - near the Main Cath. Creek lay a body of land much covered with Black Walnut - as rich as Bank Meadows - about the middle of our Journey we fed our Horses & eat a biscuit at place of Indian Encampment & before this had turned as grave enclos'd in the Indian manner where Jacob told us a man was buried who perish'd in the Woods about 14 years ago on his way from Buffalo to Cold Spring his Horse first Died himself about 8 miles further was was before set south of the Danger of Perishing but said he was so much like Ison there was no Danger - We also met an Indian on Horseback from Grand River going to see the Allegany Indians, to some of whom he was related - Jacob talked with him, informing of our Present State - He replied in substance that he was pleased with meeting us & with the Bisons we were engaged in, and wishing us preservation of Safety on our
Transcription

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Chestnut Trees whichytf we supposed 6 & of feet
over (perhaps more)- also Poplars, ytf Hemlock,
Sugar Maples, Ash, Cucumber Trees, Beech &c.
very large-ytf near the main Catt. Creek lay a
body of sand much coverd with Blackytf Walnut
& as rich as Bank Meadow- about the mid
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biscuit at a place of Indian Encampmentytf &
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siness &c. - He replied in substance
that he wasytf pleasd with meeting us- & with
the Business we were engagd in, andytf wish
ing us preservation & safety on our
ytf
Journey bade us farewell—a few miles further we met another man on horseback (named Collar) from Buffalo. He had a small child before him & his wife (we supposed) on another horse behind. She was well dressed in her neck ornamented with silver Brooches so as to give it the appearance at a little distance of a richly dressed woman. It has not felt quite pleasant to me that we made no return to the Salutation from friendly wish of the first Indian we met. Nor also of the parting in a similar way. I desired Jacob to tell him that we were pleased with meeting him on his Way to visit his friends at Alleghany and strengthen the chain of Friendship. If he could also encourage them in useful Industry it would be a good work. He received it cordially & we pressed on—Jacob told us he was an industrious man & one of the greatest farmers among the Indians in that Country. Before 4 o'clock reached the settlement of a friend at Clear Creek calls 25 miles from Hazleton & after taking some refreshment spent the evening in viewing the Farm & Improvements.

28th Went to see the Indians Improvements on our way except about a quarter of a mile being
Journey bade us favourable- a few miles further we met another man on Horseback named Pollard from Buffalo. He had a small Child before him & his Wife (we supposed) on another Horse behind. She was well dressd & her neck ornamented with silver Broaches so as to give it the appearance at a little Distance of a richly silverd Shawl.

It had not felt quite pleasant to me that we made no return to the Salutation & friendly wish of the first Indian & this one also Greeting us in a similar way. I desired Jacob to tell him that we were pleased with meeting him on his Way to visit his Friends at Allegany and brighten the Chain of Friendship - if he could also encourage them in useful Industry it would be a good Work - he received it Cordially & we passed on. Jacob told us he was an Industrious Man & one of the greatest Farmers among the Indians in that Country. Before 4 o'clock reached the settlements of our Friends Clear Creek called 25 Miles from Hazeltine & after taking some Refreshment spent the Eveng in viewg the Farm & Improvements way, except about a Quarter of a mile being yf.

28th went to see the Indians Improvements. our
on their Reservation which is very Black Land, Well timberd but not as if it were design'd for Indians who have not yet learned to labour, there are many hardwoods trees of flats without a Tree, being covered with, Born wild Grass, Strawbery, Vines (which in their season seem abundantly) and rich Libaige in some places as high as our heads on Horseback - the soil is black when wet & brown when dry resembles Ashes the timber & A grouping of Bordering on it White & Blu Oak - black Walnut, Sipe Maple, &c. on the open Plains were many Horses feeding belong to the Indians in about 5 Miles going we came to the Village of the Munsee Indians, who are a part of the Delaware Tribe & are about 152 in number, the Catararagus settlement of Seneca's is about one Mile further & they are about 250 Persons we Staid at the House of the Chief Warrior named Wyndergoona whose Store House we found pretty well supplied with Wheat, Oats, &C. Cans & of some of his Women employed in the New Com which they had previously prepared this is to be used in the Sun & as wanted for use to be boiled & mixed with Sugar and is an excellent nourishment, Portable Food for Travelling - we have seen many Ornaments in their Way One Head dress made with long hair, they wear'd on the siders of the Head with white Skin of some Animal ornamented with the skin of a Drake's Head in spots, the Feathers Black stick, was behind being highly colored, from the Forehead was the Head of a bird (perhaps a Raven) on each side of which from the eye was a plume of long hair
50 on their Reservation which is very Rich Land
& wellytf Timberd but (as if it were designd for
Indians who have not yet learnd toytf labour there
are many hundred Acres of Flats without a Tree,
beingytf coverd with Fern, Wild Grass, Strawberry
vines (which in their seasonytf [been?] abundantly) and
rich herbage in some place as high as ourytf heads
on Horseback- the soil is black when wet &
new when Dryytf resembling Ashes- the Timber ad
joining & bordering on it White &ytf blk oak- black
Walnut, Sugar Maple &c. - on the open Plains
wereytf many Houses feeding, belonging to the Indians
in about 5 miles riding weytf came to the Village
of the Muncyytf Indians , who are a part of the
ytf Delaware Tribe & about 152 in number
ytf the Cataraagas settlement of Senecas isytf about
one mile further & they are about 250 Persons
We stopd atytf the House of the Chief Warrior
named Wyundegohta whose store House we
ytf found pretty well supplied with wheat, oats,
old corn&some of hisytf Warrior employed in shilg
new corn which they had previously parched-
ytf this is to be dried in the sun & as wanted for
use, to be pounded &ytf mixed with sugar, and is
an excellent nutritious & portable food forytf trav
elling- We here saw many Ornaments in
their Way. One Head Dressytf made with long Fea
thers wrapd on the sides of the Head with white
skinytf of some animal ornamented with the
skin of a Drakes Head in spots. theytf Feather
part stuck out behind being highly coloured,
& over theytf Forehead was the Head & beak of
a Bird (perhaps a Raven) on each sideytf of
which from the Eye was a Tuft of long Crim
son Colons. feathers: At the side of the Road, laying a thing of half Bones, all in number, all of Silver, the largest would they say cost 6 Dollars being on the Toe & so regularly becoming smaller as they went to the bottom on each was an engraving of some bird or animal. One Pit of Musical Log Ornaments Composed of Dyed Feathers I wore in that Dance. A basket of Black gums wickedly brought with Porcupine Quill I tied with a very great number of silver tinsel containing Sealskin of Dyed feathers or Hair besides many other things rich in their way. The land on which these two Villages stand, perhaps 15 or 20 acres in each is beautifully covered with white Clover, Green Grass. If it were indented the look for mowing were thought would cut the first crop near two tons per acre. After staying here awhile leaving 3 or with them to fix a time when to receive us in Council we rode about two miles further down the Catawba's Creek to see the Indian corn & Oats. The crop are not very good owing to several Causes. The principal one from cultivation, yet the land is superfertile good—there Black, containing many of them sand and clay containing in their Bonds strong marks of being made Ground. As we rode along the Creek on the opposite side an Island is now forming, while the bank on which we were is washing away that at the Depth of 10 or 12 feet the logs are sticking out of the Bank intermixed bearing the marks of having been there lifted for a long series of years. On returning to the
son coloured Feathers. At the side of the Room
being a stringytf of Half Moons of 4 in Number, all of Sil
ver, the largest (wh they said costytf 6 Dollars) being on the
Top & so regularly becoming [On after?] as theyytf went to
the bottom- on each was an ingraving of some bird
or animal-ytf One pt of Musical Leg Ornaments com
posd of Dyed Feathers & worn inytf these Dances- a pair
of Mockasins richly wrought with Porcupine Quills
ytf & tipd with a very great number of silver Quills
many other things richytf in their way- The Sand
on which these two villages stand, perhaps 15
ytf or 20 Acres in each is beautifully coverd
with white Clover, Green Grassytf &c. & if it
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with them to fix a time when to receive us
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corn & oatsytf &c. the Crops are not very good
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poor cultivation, yet the Sand is superlatively
good- thoseytf Flatts, containing many Thou
sand Acres contain in their Bowels strong
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along the Creek on the opposite side an Island
is now forming, whileytf the bank on which we were
is washing away & as the Depth of 10 or 12ytf feet
the Logs are sticking out of the Bank into the Creek
bearing theytf marks of having been there buried
for a long series of years- On returningytf to the
Village we rose about half a mile I noted the
Catawampus Creek to the Indians but did not see
rise out of the main Creek into the Bed of the
small Creek which the Mill is built on. The
bottom of which is a Slate Rock - or about 80 or
100 yards we came to the Spring mentioned above.
We had an Indian had accompanied us with a fire brand
on the application of which to the Effluvia
arising it immediately burst into a blaze and
burned with considerable heat as long as we in
layed to view it. It would have continued to burn
we were told till extinguished by a sudden
burst of Water or blast of Wind. I fired apart
of it out with Water from the Creek but at
most as soon as I had done the Air caught again
and then took his Hat I blew it quite out.

The Rock in this place is cracked across in
several directions & the Bubbling appears in
the Centre where is the largest opening as
this place is first caught but soon after
120 feet along the other cracks the flame emitting
a sulphurous Effluvia mixed with some
other smell - the water in the Creek was
now very low but Jacob told us that when the
Spring was covered with the Creek it oft times
produced a much larger flame than we saw.
At a small distance from this Spring Jacob told us there was
an Antient Fortification containing
village we rode about half a mile & forded the
ytf Catarinagus Creek to the Indians saw mill -ytf here we
rode out of the main creek into the Bed of the
small creek ytf which the mill is built on - the
bottom of which is a slate rock -on about ytf 80 or
100 yards we came to the spring mentd the 18th Ult
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the centre, where is the largest opening, at
thisytf place is first caught but soon exten
ded itself for several feet along
ytf the other cracks the flame emitting a
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other smell- the Water in the Creek was
now very low, butytf Jacob told us that when the
Springytf was coverd with the Creek as it often
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about ytf ytf ytf
Transcription

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