

consists more in action, emphasis, and the expression of the countenance, than in words and sentences, he has been followed in the style of the humblest narration. This plainness, it is hoped, will render the history little less acceptable to the general reader, while the philosophic inquirer will undoubtedly prefer to trace, in the simplest possible guise, the operations of a mind subjected for so long a time to the influence of all the circumstances peculiar to savage life. It ought to be distinctly understood, that his whole story was given as it stands, without hints, suggestions, leading questions, or advice of any kind, other than "to conceal nothing." The sentiments expressed in relation to the character and conduct of individuals on the frontiers, or in the Indian country, or on other subjects connected with the condition of the Indians, are exclusively his own. One liberty it has been found necessary to take, namely, to retrench or altogether to omit many details of hunting adventures, of travelling, and other events, which in the simple lives of the Indians have only a moderate share of importance, but on which, in the lack of other matter, they learn to dwell very much at length in those long narrative conversations with which it is their habit to amuse each other. It is probable the narrator might have proved more acceptable to many of his readers, had this retrenchment been carried to a greater extent; but it is to be remembered, that the life of the savage, like that of the civilized man, is made up of a succession of little occurrences, each unimportant by itself, but which require to be estimated in making up an opinion of the character of either.

Some particulars in Mr. Tanner's narrative will doubtless excite a degree of incredulity, among such as have never attended particularly to the history and condition of the Indian tribes. Many will find their confidence in him much impaired, when he tells of prophetic dreams, and of the fulfilment of indications, and promises, necessarily implying the interference of invisible and spiritual beings. He will appear to some, weakly credulous—to others, stupidly dishonest;—so would any one among us, who should gravely relate tales, which the ad-