

formerly distinguished the American savages, is very generally upon the decline, as will appear by the following narrative of what lately passed at a council of one of the most considerable tribes.

At a conference which Captains Lewis and Clarke held with the tribe of the Sioux Indians, after they were all seated, their grand chief rose up, and addressed them thus :—

'I see before me my great father's (the president's) two sons. You see me and the rest of our chiefs and warriors. We are very poor, we have neither powder, nor balls, nor knives; and our women and children have no clothes. I wish that, as my brothers have given me a flag and a medal, (which had been presented him), they would give something to those poor people. I will bring the chiefs of the Pawnaws and Mahas together and make peace between them; but it is better that I should do it than my great father's sons, for they will listen to me more readily. I went formerly to the English, and they gave me a medal and some clothes; when I went to the Spanish, they gave me a medal, but nothing to keep it from my skin; but now you give me a medal and clothes.—Still we are poor; and I wish, brothers, you would give us something for our squaws.—When he had done, another chief, Mahtoree, that is, White Crane, rose: 'I have listened,' said he, 'to our father's words, and I am to-day glad to see how you have dressed our old chief; I am a young man, and do not wish to talk much; my fathers have made me a chief; I had much sense before, but now I think I have more than ever. What the old chief has declared I will confirm; but I wish you would take pity on us, for we are very poor.'

Such language as this is very unlike the independence which we are so apt to suppose an essential ingredient in the character of a savage. Indeed the complaints of poverty, and the supplicating tone which we find here, could only belong to savages who had been corrupted by their intercourse with civilized nations. The undisguised vanity of the *White Crane* is the only genuine trait of savage character which this conference presents us with.

The enumeration of the various tribes and clans of American savages would be tedious; and a list of four hundred barbarous names would little interest the reader. The Iroquois of the French are five clans joined in an old

confederacy of offence and defence. The Mohawks were on the south of the river so called; while the others were extended towards the lake Ontario. The Hurons were on the east of the lake of that name. But after the Mexicans, the chief tribe of North America was that of the Natchez, near the mouth of the Mississippi: they are distinguished for their adoration of the sun. The Sioux possess a vast tract of country bordering on the Missouri and the Mississippi. They are a very warlike people, and the dread of the neighbouring tribes. Major Pike observes, that 'their guttural pronunciation, high cheek bones, their visages, and distinct manners, together with their own traditions, supported by the testimony of neighbouring nations, put it in my mind beyond the shadow of a doubt, that they have emigrated from the north-west point of America, to which they had come across the narrow straits, which in that quarter divide the two continents, and are absolutely descendants of a Tartar tribe.'

The Osage Indians appear to have emigrated from the north and west, and from their speaking the same language with the Kansas, Otoes, Missouries, and Mahaws, together with one great similarity of manners, morals, and customs, there is left no room to doubt, that they were originally the same nation; but separated by those great laws of nature, self-preservation, the love of freedom, and the ambition of various characters, so inherent in the breast of man.—The manners of the Osage are different from those of any nation, (except those before mentioned of the same origin) having their people divided into classes, all the bulk of the nation being warriors and hunters, the term being almost synonymous with them; the rest are divided into two classes, cooks and doctors, the latter of whom likewise exercise the functions of priests or magicians, and have great influence on the councils of the nation, by their pretended divinations, interpretations of dreams, and magical performances. The cooks are either for the general use, or attached particularly to the family of some great man; and what is the more singular is, that frequently persons who have been great warriors, and brave men, having lost all their families by disease or in war, and themselves becoming old and infirm, frequently take up the profession of a cook, in which they do not carry arms, and are supported by the public, or by their particular patron,