

ments of broken tribes were now congregated—Conoys, Nanticokes, Delawares, Tuteloes, and others.

In September, 1745, the missionary, David Brainerd, visited Shamokin. He describes it in his diary as containing upwards of fifty houses and nearly three hundred persons. "They are," he says, "of three different tribes of Indians, speaking three languages wholly unintelligible to each other. About one half of its inhabitants are Delawares, the others Senekas and Tutelas."* Three years later, in the summer of 1748, an exploring party of Moravian missionaries passed through the same region. The celebrated Zeisberger, who was one of them, has left a record of their travels. From this we gather that the whole of the Tuteloes were not congregated in Shamokin. Before reaching that town, they passed through Skogari, in what is now Columbia county. In Zeisberger's biography the impression formed of this town by the travelers is expressed in brief but emphatic terms. It was "the only town on the continent inhabited by Tuteloes, a degenerate remnant of thieves and drunkards."† This disparaging description was perhaps not unmerited. Yet some regard must be paid to a fact of which the good missionary could not be aware, namely, that the Indians who are characterized in these unsavory terms belonged to a stock distinguished from the other Indians whom he knew by certain marked traits of character. Those who are familiar with the various branches of the Indian race are aware that every tribe, and still more every main stock, or ethnic family, has certain special characteristics, both physical and mental. The Mohawk differs in look and character decidedly from the Onondaga, the Delaware from the Shawanese, the Sioux from the Mandan; and between the great divisions to which these tribes belong, the differences are much more strongly marked. The Iroquois have been styled "the Romans of the West." The designation is more just than is usual in such comparisons. Indeed, the resemblance between these great conquering communities is strikingly marked. The same politic forethought in council, the same respect for laws and treaties, the same love of conquest, the same relentless determination in war, the same clemency to the utterly vanquished, a like readiness to strengthen their power by the admission of strangers to the citizenship, an equal reliance on strong fortifications, similar customs of forming outlying colonies, and of ruling subject nations by proconsular deputies, a similar admixture of aristocracy and democracy in their constitution, a like taste for agriculture, even a notable similarity in the strong and heavy mould of figure and the bold and massive features, marked the two peoples who, on widely distant theatres of action, achieved not dissimilar destinies.

Pursuing the same classical comparison, we might liken the nearest neighbors of the Iroquois, the tribes of the Algonkin stock, whose natural traits are exemplified in their renowned sachems, Powhatan, Philip of Pokano-

* Life of Brainerd, p. 167, Am. Tract Soc. edition. Quoted in the "Life of Zeisberger," by De Schweinitz, p. 71.

† Life of Zeisberger, by De Schweinitz, p. 149.