

activity and anxious warfare, and with a mind not harassed by professional duties, could have mingled unrestrained with the various tribes of our 'red brethren,' at a time when their hearts were opened towards us in attachment and confidence, there can be no doubt that the most perfect acquaintance might have been formed with all their modes of life:—for their encampment of wigwams (or huts,) and of tents of the prepared deerskin, differed in no respect from their villages or ordinary habitations; indeed they had made their settlements as permanent as could ever suit their roving nature. Their warriors plunged into the forest to hunt as usual, in the intervals between the business of hostility; and the desultory expeditions on which they accompanied our troops, perfectly resembled their usual warfare, except in the scale of superior numbers. The map of Indian life was spread before us; and the vivid recollection of these scenes has always been mingled with some regret, that particular and exclusive avocations permitted them to be viewed only with reference to the one great object of the hour. The publication of the first of the volumes before us, has however tended to repair the loss of personal opportunities for the indulgence of curiosity on many points of general interest in the character of the Indians. The perusal of Mr. Hunter's narrative has left a strong conviction on our minds, that it is the authentic production of an individual who has actually passed many years of his life among the Indians. As this belief has been formed rather from attentive examination of the general tenor of his work, than from any specific evidence which it offers on particular facts, it is not easy, nor is it of any importance, perhaps, to explain why we are disposed to yield him implicit credit. But we may just notice one satisfactory coincidence in his narrative with our own knowledge.

Describing himself as resident with a tribe of the Osages, who are scattered through the country on the left bank of the Arkansas river, he mentions the arrival among them of the famous Tecumthé, with his brother, the Shawanee prophet. The object of the two chiefs in this visit, which was without success, was to induce the Osages to join the confederation of the northern Indians, in concert with the British, against the Americans. The general outline, which Hunter gives from memory, of the harangue of Tecumthé, fully agrees with the strain of passionate appeal and natural imagery which characterized his oratory upon other occasions. His vehement exposition of the wrongs inflicted by the Americans upon the Indians, produced upon his auditory the powerful effect which usually followed his addresses; and the motives are not explained which determined the Osages, after long deliberation, to resist his exhortations. The visit of Tecumthé