

on, perhaps, of  
c.  
read the follow-  
not support me,  
means of eliciting

s of the Mandan  
nirty or forty feet  
their wigwams,  
sted the moment  
s of their former  
from which they  
from the appear-  
there must have

Near the mouth  
till more ancient  
the mouth of the  
appearing more and  
come from, have  
re I visited them.  
at Sioux country,  
warred upon by  
have been endea-  
always fortified  
of their enemies,  
they have run, in

s build their wig-  
e Crows, from the  
ction, and forming  
ner.

ans; and by the  
olorers, Lewis and  
with the Mandans,  
moved and vacated  
Mandans away.

correct or not, I  
for want of better,  
or the Welsh word  
e name that might  
on account of their  
e porcupine quills

ca-kee, (the people  
t, before they were  
ral to suppose that  
not be found short  
some six or eight  
some hundreds of

related to me, and  
he Red Pipe Stone,  
they have formerly  
edly changed their  
ey have met with  
at they came from  
me of the civilized  
e numerous speci-  
bout those ancient  
nd some of which,  
world,) were to be  
y in the summer,  
h their hands and

fingers, moulding them from black clay, into vases, cups, pitchers, and pots, and baking them in their little kilns in the sides of the hill, or under the bank of the river.

In addition to this art, which I am sure belongs to no other tribe on the Continent, these people have also, as a secret with themselves, the extraordinary art of manufacturing a very beautiful and lasting kind of blue glass beads, which they wear on their necks in great quantities, and decidedly value above all others that are brought amongst them by the Fur Traders.

This secret is not only one that the Traders did not introduce amongst them, but one that they cannot learn from them; and at the same time, beyond a doubt, an art that has been introduced amongst them by some civilized people, as it is as yet unknown to other Indian tribes in that vicinity, or elsewhere. Of this interesting fact, Lewis and Clarke have given an account thirty-three years ago, at a time when no Traders, or other white people, had been amongst the Mandans, to have taught them so curious an art.

The Mandan canoes which are altogether different from those of all other tribes, are exactly the Welsh *coracles*, made of *raw-hides*, the skins of buffaloes, stretched underneath a frame made of willow or other boughs, and shaped nearly round, like a tub; which the woman carries on her head from her wigwam to the water's edge, and having stepped into it, stands in front, and propels it by dipping her paddle *forward*, and drawing it to *her*, instead of paddling by the side. In referring to PLATE 240, letter c, page 136, the reader will see several drawings of these seemingly awkward crafts, which, nevertheless, the Mandan women will *pull* through the water at a rapid rate.

How far these extraordinary facts may go in the estimation of the reader, with numerous others which I have mentioned in Volume I., whilst speaking of the Mandans, of their various complexions, colours of hair, and blue and grey eyes, towards establishing my opinion as a sound theory, I cannot say; but this much I can safely aver, that at the moment that I first saw these people, I was so struck with the peculiarity of their appearance, that I was under the instant conviction that they were an amalgam of a native, with some civilized race; and from what I have seen of them, and of the remains on the Missouri and Ohio rivers, I feel fully convinced that these people have emigrated from the latter stream; and that they have, in the manner that I have already stated, with many of their customs, been preserved from the *almost total* destruction of the bold colonists of Madawo, who, I believe, settled upon and occupied for a century or so, the rich and fertile banks of the Ohio. In adducing the proof for the support of this theory, if I have failed to complete it, I have the satisfaction that I have not taken up much of the reader's time, and I can therefore claim his attention a few moments longer, whilst I refer him to a brief vocabulary of the Mandan language in the following pages, where he may compare it with that of the Welsh; and better, perhaps, than I can, decide whether there is any affinity existing between the two; and if he finds it, it will bring me a friendly aid in support of the position I have taken.

From the comparison, that I have been able to make, I think I am authorized to say, that in the following list of words, which form a part of that vocabulary, there is a striking similarity, and quite sufficient to excite surprise in the minds of the attentive reader, if it could be proved that those resemblances were but the results of accident between two foreign and distinct idioms.

English.	Mandan.	Welsh.	Pronounced.
I .....	Me .....	Mi .....	Me
You .....	Ne .....	Chwi .....	Chwe
He .....	E .....	A .....	A
She .....	Ea .....	E .....	A
It .....	Ount .....	Hwynt .....	Hooynt
We .....	Noo .....	Ni .....	Ne
They .....	Eonah .....	Hwna mas. ....	Hoona
Those ones .....	.....	Hona fem. ....	Hona
No, or, there is not	Megosh .....	Yrhai Hyns	.....
		Nagoes .....	Nagosh
No .....	.....	Nage	.....
		Nag	.....
		Na	.....
Head .....	Pan .....	Pen .....	Pan
The Great Spirit ..	Maho peneta .....	Mawr penaethir* .....	Msoor panaethor
		Ysprid mawr† .....	Uspyrid maoor

\* To act as a great chief—head or principal—sovereign or supreme.

† The Great Spirit.