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INTRODUCTION

Alexander Long's "A Small Postscript of the ways and maners of the Indians called Charikees" is one of the more quaint and engaging accounts of an American Indian tribe and is the earliest extant description of the Cherokee social and religious pattern. Written in 1725, it is the work of a man who knew the Cherokees well; for Long had been trading in the Cherokee country since before 1710, had been used by South Carolina officials as an interpreter in meetings with Cherokees, and then had lived ten years as an exile from Carolina among the Cherokees.

Long's exile grew out of one of the most brutal episodes in American frontier history, the destruction of the Yuchi town of Chestowe in far northeastern Georgia below the middle Cherokee towns. In 1711, in association with Eleazer Wiggan, Long operated a trading store at Chestowe. The traders had permitted the Yuchis to accumulate a greater debt than they could pay. When sometime in 1711 or 1712 Long pressed for payments, he caused a violent quarrel in which a Yuchi knocked him down and ripped off a strip of his scalp. The outraged trader determined on vengeance and in 1713 he induced some of the leading Overhill Cherokee warriors to destroy Chestowe for a reward of half the captives whom they took and could sell to Carolinians as slaves. The other half of the captives were to go to Long who would sell them. In the face of the Cherokee assualt the Yuchi defended their women and children. All the warriors were slain and but few of the women and children survived to be taken captive.

On learning of the incident, South Carolina authorities deprived Long of his trading license and ordered his arrest. Long fled to the Cherokees where he remained from 1714 until 1724. Suspected of urging the Cherokees to join the Yemasee war against South Carolina he fled before Colonel Chicken's expeditionary force to the Cherokee country in the later part of 1715. He visited the French in the Creek country either at Fort Toulouse or Mobile and did not return to the Cherokees until Chicken's force had left. However, in 1724 during the Creek-Cherokee war, Long's services to Carolina were such that the South Carolina Commons House voted to forgive him and invited him to return to Charlestown.

The ex-trader seems to have come down to Charlestown in February or March of 1725. He made a vivid impression with his accounts of the Indians winning the attention of Francis Nicolson, the Royal Governor, who was much interested in converting the Indians to Christianity. Long wrote an account of Cherokee religion and society to be sent to England to the Society for the Propagation of the Gospel in Foreign parts. In appreciation the Assembly voted Long L75 to defray his expenses in Charlestown; but when asked by Nicolson to appropriate money for Long's trip to England, the Assembly demurred and lost interest. With this Long's name drops from the Carolina records.

"A Small Postscript" appears to have been written after his Charlestown piece; for a notation on the fly leaf states that, "This smaller piece was writ by one who writ the journal of 74 peages."—Alexander Longe. But whether it was written in England or America is uncertain. The manuscript was in the files of the British Society for the Propagation of the Gospel in Foreign Parts and may have been one of the papers Nicolson left the Society on his death in 1729. The transcription here printed was made from Library of Congress photostats of the original which appear to have been lost.

In describing the Cherokees, Long suggests the then current theory that the Americans were descendants of the lost ten tribes of Israel. As does Adair fifty years later, he stresses the parallels between Cherokee theology and religious rites and the ideas and practices of the ancient Hebrews, the concept of the Creator, the legend of creation, ideas of the immortality of the soul and of heaven and of hell, the story of the flood and the meaning of the rainbow, theocratic government and the ceremony of the Feast of the First Fruits. Yet the ideas and practices are thoroughly Indian, "erroneous" as Long frequently points out to his Indian informants.

A pathetic feature of the account is the evidence of great awe of the white man and his culture. This derived in part from the Cherokee concept of the color white as signifying the Creator's beneficence. In Cherokee symbolism it not only denoted the fruitful south wind but social peace. They designated their "peace chiefs" as in the white phalanx as opposed to the red phalanx of war chiefs. White also was the color of the Creator who is sometimes designated "The Great White Being Above".

Far from being what we should recognize as a "democratic society", the Cherokee society of Long's account is a society of hierarchies of rank and privilege more or less directed by hereditary priests of the "fisick family" who held their People in fear of the Great Being Above. This picture corresponds strikingly to that set forth in the John Howard Payne papers by Cherokee informants of a century later. While both are dominated by Lost Ten tribism, the error of that theory does not necissarily mean that the items of evidence are false, merely that they have been misinterpreted.

David H. Corkran October, 1971

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SOUTHERN INDIAN STUDIES

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(MODERNIZED RENDITION)

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This smaller piece was written by one who wrote the journal of 74 pages.

Alexander Longe

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A SMALL POSTSCRIPT

(ORIGINAL VERSION)

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This smaller peace was write by one whoe write the Jurnale of 74 pages

Alexander Longe

Here I propose to give you account of the ways of the Indians as touching their opinion of the immortality of the soul and their worshipping the divine power and their feast of the first fruits which is called by the Indian traders busk dance; but I hope that I shall lay it down so plain that it shall be understood by all those that have read the Covenantal laws to resemble the first fruits as near as anything in the world can although it is corrupted by reason that the Indians has no manner of writing but are forced to bring their traditions down from father to son for several ages. Yet they are very strict in their ways and will rather add something to their traditions than diminish.

First I'll begin with the immortality of the soul and explain that first and all the rest everyone in their place. As I was once sitting in company with one of these Indian priests who in truth was one of the most sensible Indians and most wise and most knowing that ever I saw in my life and the most liberal to the white people, I asked him what he thought of the soul of man or whether it died with the body or no. I started this question to him to see what he would answer me. He looked me very steadfast in the face and said on this wise: Are you a white man and knows trading; not only that alone but can write and make the paper speak. Has not the great ouga Olaster the vola, which being interpreted the great emperor that being above, give you white people a spirit above all other people and nations on the face of the world, so that you can comprehend all things and make all things as you please, and are so ignorant that you do not know that the soul never dies. To satisfy you further we have seen several times the spirits of our deceased friends and kindred after death and we have strove to catch them. When we have stretched out our arms to catch them we could not. We have found nothing betwixt our hands and they have vanished out of our sight. We have spoke to them and they gave us no answer at all. Therefore the soul must and is immortal. 'Tis true the body dies because it is but earth; but the soule is quite another thing without aney earthly substance mixt with it.

I asked him where the soul went to when dead or parted the body. His answer was on this way when the good man or woman that dies, we bury them with their face towards the rising of the sun; and when the sun rises, it shines on the faces of those good people that are buried. The fourth day the soul rises out of the grave and goes toward the sun's rising and goes with the Sun till noon or midday and the sun sends a messenger with the soul and sets it at two parting paths, the one leading to the right hand and the other to the left. That which leads to the right is but a very small and little path; but that that leads to the left is a great large and spacious path and so fine that it is enticing. But the messenger that the sun sends with the good souls points to the good soul to go unto that small path which leads straight to the sun setting where there is one of the finest countries that it is past the apprehension of man to imagine the felicity that is there, as music, dancing, and singing, and feasting to all eternities. But it is such peoples as do not steal nor lays with other men's wives nor tells lies nor cause quarrels nor bloodshed Heare I propose to give yow account of the ways of the indians as tuching thire opoinon of the imortaletie of the Soule and they're worshipeing the devine poure and thire fest of first fruts which is caled by the indian traidors busk Dance but I hop that I shall lay itt down soe plaine that itt Shall be understud by all those that hath Read the Covetecall Law to Resemble the first fruts as neare as aneything in the Worald Can althou itt is Corupted by Reson that the indians has noe maner of writeing but are forst to bring thire tradishuns Down from father to sone for severall Eages yett they are verrie Stricte in they're ways and will Reather ad Something to thire Tradishuns then deminish &&&&

First Ile begin with the imortalete of the soule and Explaine that First and all the Rest Every one in thire due place As I was once sitting in companay with one of these Indian prists whoe in truth was one of the most sensible Indians and most wise and most knowing that Ever I saw in all my life and the most Libearall to the white people I asked him what he thought of the soule of man or whither itt daved with the body or noe I started this question to him to see what he would answere mee he looked me verrie stedfast in the face and Said one this wise are you a white man and knows trading, nott that alone but can write and make the paper speake,, has nott the Grate ouga Calaster the vola which being Interpreted the grate Emporrore That being above give yow white people a spiritt above all other people and nashons one the face of the world see that you can Comprehend all things and make all thing as yow please and are yow soe ignorant that yow doe nott know that the soule Neaver dayes to satisfie yow furder wee have seen severall Times the spirits of our desesed friends and kindred, after Death and wee have strove to Cach them. . .when we have Strached out our armes to Cach them wee could not wee have found noething betweaxt our hands and they have Vannished out of oure sight wee have spoke to them and they have gave us noe anhsere at Eall Therefore the Soule must and is Immortall tis true the body Dies because itt is but Erth but the soule is quite another thing without aney Erthly substance mixed with itt &&&

I asked him where the soule went to when dead or parted the body his answere was one this way...... when the good man or wooman that dayes we burie them with thire face Towards the Rising of the sone and when the sone Rises itt shines one the facess of these good people that are burried the fourth Day the soule Rises out of the Grave and goes towards the sones Riseing and goes with the sone till none or midday and then the sone sends a meshanger with the soule and setts itt att Two parting paths the one leading to the Right hand and the other to the left that which leads to the Right is but a verrie Small and letell path but that that leads to the leftt is a grate large and spashous path and soe fine that itt is intysing but the meshenger that the sone sends with the good soules poynts To the good soule to goe unto that small path which leads Stright to the sone setting where there is one of the finest Countrays that itt is past the aprehenshon of man to amagen the felesstie that is there as musik dancing and singing and feasting to all aternities; but itt is such people as doe nott steale nor lays with other menss wives nor tell lies nor cause quarels nor bludshed

amongst neighbors nor speaks ill of their superior as the king, the beloved senators and war generals and war Capts. Such people as does not do none of these evil actions, it's they that doth inhabit this good country at the setting of the sun. There is no manner of darkness there, but always day and all sort of provisions without the least labor.

Now, said he, to show you where they go to that does contrary to all the virtues that I have explained to you. We bury them as we did the others and they go the same way as the good souls went till the sun is at 12 o'clock which they in their language calls Egaghearra. Then the sun's messenger leaves them where he left the good souls at the two paths and is gone in an instant. Then comes a black man in the color of a negro and hales him unto that great left hand path and so it runs along the path growing lesser, lesser and lesser till it comes to no path at all and they still go along till they lose themselves and finds themselves surrounded all round with serpents and all sorts of vile beasts and amongst briars, bushes and shrubs and thorns and woods; and there they are (unreadable) and those wild and venemous creatures torments them to all eternity and never has no rest not for a moment and stones as big as one of your great gun (cannon) bullets and mixed with fire.

This is the portion of them that will not be councilled to be good. I do readily believe that the Romans has stole their purgatory from some such story as this and if they want another let them make one of this which this heathen priest has at their service. I asked this priest how he come to know all this and he told me that they were taught so from generation to generation by their ancesters; as for example you know such and such boys in the town that are my near relations; I am now alearning them all sort of doctoring for when I die, they'll be in my place. I learn them so much a day and every new moon I examine them; and when I find them out of the way I put them to rights. When they are old and perhaps dead their relations are in their place. There is a certain family that priesthood belongs to and they always hold it that is the fisick family. Their opinion of the divine power, they own one supreme power that is above the fermement and that power they say was he that made the heavens and the earth and all things that is therein and governs all according to his will and pleasure. This great king as they call him has 4 messengers that he has placed in the winds east, west, north and south. These 4 messengers are always there to attend the 4 Seasons of the year, which we call the 4 quarters of the year and to mind the moving of the sun and moon and stars. Moreover they are obliged to keep strict watch over the winds that they shall not pass such and such bounds as they appoint them lest they should meet all four together on the earth and strive for victory and blow down and overthrow the earth and blow all the inhabitants thereof away. They are continually in action day and night and every season. They have

amongst nighbours nor speakes ill of thire seperiours as the King the beloved Sinaters and war generals and war Captts such people as dus nott doe none of these Evele actions itts they that doth Inhabite this good Countray at the setting of the son there is noe maner of darkness there itts allwise day and all Sort of provishons without the least leabour &&&&

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Thire opoinon of the devine poure., they owne on sopreame power that is above the fermement and that poure they say was he that mead the heavens and the Erth and all things that is therein and Governs all acourding to his will and pleshers. .this grate king as the Call him has 4 meshengers that he has placed in the 4 winds Est west north and south these 4 meshengers are alwise there to atend the 4 Seasons of the yeare which we call the 4 quarters of the yeare and to mind the mouving of the sone and mone and stares moreover they are obleged to keep strick wach over the winds that they shall nott pas such and such bounds as they apoynte them least they should meate all foure together one the Erth and strive for victorie and blow down and overthrow the Erth and blow all the Inhabitants thereof away they are continialy in action day and night and Every seson they have great talks given them from the great emperor what they shall do and act for that season likewise with the rest. I myself have seen them. When there has any deer killed for the town that meat is killed by order of the priest and brought up to the high place where their temple is builded quite round with and is supported with great pillars of wood, a round hearth in the middle of the house. The fire never goes out. This deer flesh is never eat by anybody till the priest cuts a piece of it and throws it in the midst of the fire and when so done, he cuts 4 other pieces and throws one north the other south the other east and the other west. When so done they take all the rest of the meat and makes it pass through the flame of the fire and then give it to the women to dress for the priest and all others that pleases to eat of it etc. All this I see acted before me in their temple and by the priest which made me sensible of their doctrine of which I'll give a very fair and plain account. I asked the priest why or forfore he burned that piece of meat in the fire. He told me that it was to the great king above and that it was burnt in honor and obedience to him being supreme lord and emperor of all things visable and invisible.... I asked him again for what Reason Do you throw meat towards the 4 winds. He told me that he never offered them any offering made by fire but only gave it to them raw. I asked him again why they gave them any at all. Because, said he, they have the charge of the 4 winds, and he that is in the north was give him meat because he should not let the north wind rhine too long to destroy us with cold. He is a black god colored like the negro and he is very cross and we are forced to give him meat to keep four square with him that he should not starve us all with cold. That in the east is the color of us Indians and he is something better than the other. We give him meat because he should not send strong east winds and over set all our corn when a tasselling or in the ear. And he that is in the south is a very good one and white as you English are, and so mild that we love him out of measure and gives him meat and wise as much as all the others. He sends us good weather and so mild that it causes all things to grow apace. He is good all over and is very much respected by the great king above and to show you that I tell you truth you may see it by you white people that you are whiter than all other nations or people under the sun. The great king of heaven has given you the knowledge of all things. Surely he has a greater love for you than us and for us than the Negroes; for that he has given a blessing by degrees to everyone as it pleased him, some more some less. You may see by these 4 messengers or 4 petty gods he has made one better than the other and given them different colors and distinction of places. But you have forgotten to tell me about that in the west. True, said he, but I'll explain that messenger to you. He is of the color of the Spaniards and is pretty good and assistant to the messenger of the south and sometimes they mix winds together and cause rains to come and water our crops; but it is by orderation of that god in the south that has the rule over him. Sometimes that Negroe that's in the north sends his cold

the grate talks given them from the grate Empoerrore what they shall doe and acte for that Seson likewise with the Rest I myselfe have seen them. When there has aney deare killed for the town that meate is killed by the orders of the pristt and brought up to the high place where thire temple is bulded quire Round with and is suported with grate pilers of wood and a Round harth in the middle of of the house the fire never goes out. this deare flesh is never Eate by aney body till the priste Cutts a peace of itt and throws itt in the midst of the fire and when Soe done he cuts 4 other peacess and throws one north the other South the other Est and the other west when soe done they teakes all the Rest of the meate and meakes itt pass thrue the fleme of the fire and then gives itt to the woemen to dress for the pristt and all others that pleases to Eate of itt&&&&

All this I see acted before me in their temple and by the prest which mead mee sensible of thire douctrin of which Ile give a verrie feaire and plaine account. . I asked the prest whie or forfore he burned that peace of meate in the fire he tould me that itt was to the grate king above and that itt was burnt in honor and obbidionce to him being supreme lord and Emperore of all things veseble and oneveseble. . . I asked him againe for what Reson Doe yow throw meate towards the 4 winds he tould me that he never ofered them anev ofering mead by fire but onely geave itt to them Raw. . I asked him againe whie he gave them aney att all, because said he they have the charge of the 4 winds. .and he that is In the north was give him meate because he Should nott lett the north wind Rine to longe to distroy us with could. .he is a black god colered like the negro and he is verrie cross and we are forst to give him meate to keep foure squaer with him that he should nott sterve us all with Could. . that in the Est is the couler of us Indians and hee is something beter then the other we give him meate because he should nott send strong Est winds and over sett all our Coren when a toseling or in the Eare. and he that is in the south is a verrie good one and white as yow Inglish are, and soe mild that we love him out of meshor and gives him meate and Wise as much as all the others he sends us good wether and soe mild that itt Causes all things to grow apase Apeace he is good all over and is verrie much Respected by the Grate king above and to show yow that I tell yow truth yow may see it by yow white people that yow are whiter Then all other nashons or people under the sun the grate king of heaven has given yow the knowledge of all things Shurely he has a grater love for yow then us and for us then The negrows for that he has given a blessing by degrees to Everyone as itt pleased him some more some less. Ye may see by these 4 meshengers or 4 petie gods he has mead one beter then the other and Given them Diferent Colers and distinshon of places. .but yow have forgott to tell me about that in the west true said he but Ile Explain that meshenger to yow, he is of the Colour of the spanards and is prite good and assistent to the meshenger of the south and sometimes they mix winds Together and Causes Raine to come and water our Cropes but itt is by the ordenation of that god in the south that has The Rule over him sometimes that negrow thats in the north sends his Could

winds to blow midway betwixt him and the west and begins to blow very cold but that in the west complains to that in the south and they join together and makes a good wind and blows his wind back again. In the summer season they all three join together against that black petty god and everyone of the three joins together and makes him so afraid that he cannot send forth his winds. Sometimes in the night he sends out cold without wind and blasts the fruit trees and the water and muskmelons and pumpkin vines and the first small corn that we plant called rosripe corn. But he is forced to do it very stealthily. He does not want (lack) malice enough and is well furnished with all sorts of winds to do mischief but the other 3 that are against him resist his power and makes him keep within bounds. But sometimes the people of the earth are so wicked with disobeying their kings and superiors that the great emperor has set over them, and, not only that, but misbelieving the priests and not obeying the doctoring and good counsel that they give them and debauching of men's wives and stealing and lying that causes bloodshed amongst neighbors. These I say causes the anger of the great ouga or emperor, and he sets all these 4 petty gods against the earth to destroy the crops and brings a famine on the earth to punish them for their disobedience when such orders are given by that great king of the heavens. You may easily guess how merry that Negroe messenger is and dances with joy to see that he has leave to wreak his vengeance on the earth. But when he is restrained he cries for vexation; but he that's in the east only is a little sorry. But he in the south and he in the west sings for joy and are very well pleased because they are good and has compassion on the people of the earth.

THE FEASTS OF THE FIRST FRUITS

They are so strict and exact in that feast that from the time that the corn is in the ear they are always a preaching to the people about it and telling them that they must not pollute themselves by eating of the first fruits before they have brought the first part of it to the high place and give it to the priest that he may offer it to the most high god and return him thanks for giving it.

One of these sermons that I have heard very often Hark, my nation and towns people and give attentive ear to what I say. It is the speech of our forefathers for this many generations that I am going to tell you; therefore you ought to give the more heed to it because it is of so long time ago. These feasts has never been forgot by them nor neither shall it be forgot by us their children. Now I'll tell you what you have to do before the feast. You shall not so much as chew a corn stalk in your mouth nor eat nor taste any of the first fruits till after the priest has prepared it fit; for if it be a man or woman that eats winds to blow midway betwixt him and the west and begins to blow verrie could but that in the West complains to that in the south and they Joyne together and meakes a good wind and blows his wind backe againe In the somer season they all three Joyne together against that black pette god. and Every one of the three Joynes together and makes him soe afrid that he cannott send forth his winds. . .some times in the night he sends out could without wind and blasts the frute trees and the water and muskmilons and pompkin vines and the first small Coren that we plant caled Rosripe Corn but he is forst to doe itt verrie stealay He dus nott want malis anufe and is well furnshtt with all sortes of winds to doe mescheff but the other 3 that are against him Rissists his power and makes him keep within bounds. but sometimes the people of the Erth are soe wicked with disobaying thire kings and soperiors that the grate Empeorer has sett over them. and nott only that but misbeliving the prests and and nott obaying ve Doctouring and good Counsells that they give them and Deboching of mens wives and stealing and laying that That Causes bludshed amonghts nighbours these I say Causes the anger of that grate engagh or Emperore and he setts all these 4 petie gods against the Erth to distroye the Crops and brings a famien one the Erth to punish them for thire disobedience when such orders are given by that grate king of the heavens, yow may Esely gess how mirrie that negro meshenger is and dances with Joy to see that he has leave to wrack his vengonce one the Earth but when he is Restrained he crays for vexhasshon but he thats in the Est onely is a letell sorie but he in the South and he in the west sings for joy and are verrie well pleased because they are good and has Compashon one the people of the Erth. &cccc

The feasts of the first fruts

They are so strick and Exact in that feast that from the time that the coren is in the Eare they are alwise a preching To the people about itt and telling them that they must nott polute themselves by Eateing of the first fruts before they have brought the first partt of itt to the high place and give itt to the prest that he may ofer itt to the most high god and Return him thanks for giveing itt. . &cccc

one of these sermons that I have heard verrie often hark my nashun and towns people and Give atentive Eare to what I say itt is the speech of our forefathers for this many Generations that I am goeing to Tell yow therefore yow ought to give the more heed to itt because itt is of soe long time agoe these feasts has never been forgott by them nor nighther shall itt be forgott By us thire chilldren. now Ile tell yow what yow have To doe before the feast yow shall nott soe much as chaw a coren Stalk in yr mouth nor Eate or tast aney of the the first frutes till after the priest has prepared itt fitt for yow if itt be a man or woman that Eates

thereof before the time appointed he and all the house where he belongs to shall be whipped and all they have in the world shall be forfeited to the public store and their land taken from them and their house burned and they driven out of the town as polluted people that hath broke the laws and commands of the higher powers and all the commands of the king and councillors in our nation. Now I have given you warning of it, I leave you to do as you please. Moreover you women restrain your children from sucking the green Corn stalks or you happen to see them touch it, you shall bring them up to the high place and have them scratched all over their bodies with garfish teeth. And if one of your sucking children chance to chew thereof, you shall bring them also that they may receive punishment. Also take care that you do not pollute the feast nor your selves: for I assure you that so many of you as does eat of it unknowing or hideling (secretly) that you offend your great Emp'r that send you wherewithal to keep you alive; and when you come (to) die, you will be but lightly esteemed in the other world and looked on as rebellious person that would not hear nor obey your kings nor superiors orders but followed your own vicious way. Now it is to you that I speak, you young men. You are so wickedly given that you do but everything that is bad, as running after other men's wives and debauching of them. There is no manner of wickedness but that you are ready to do and delights in nothing else. No I forewarn you that you leave off all these ways and obey the king and the rest of your superiors; and when they command you anything be sure (to) obey their orders. I had as good speak to the posts of the temple. They'll hear and obey me as soon as you will. Nevertheless I command you that 4 dayes before the busks that you keep yourselves from women and all that 4 days you shall prepare and purge yourselves with physic and by washing yourselves in the water. Your physic shall be quall eague which is the great (snake?) root and on the fifth day you shall eat of the feast when permitted so to do by the priest. But take care that you remember this. Now to give you further insight in this feast of the first fruits. The priest fasts 4 days without eating any thing save drinking root physics and every day after sun down he drinks a little of the thin or great hominy. The last day of his fasting he takes nothing at all. All the old senators does the same. I asked him what was the reason why they did so. The old priest told me that they fasted for the great king of heaven and to purge out the old corn before that they eat the new. I asked him of how long standing that tradition was of. He told me ever since our nation was a people. This fast is not to be forgot; for if we do the great king thats above will quickly forget us and send us no more corn nor fruit of the fields; for so long as we remember him, he will remember us; but if we forget this feast he will throw us off forever.

I told him that all their doctrine was all false and displeasing to that divine

thereof befor the time apoynted he and all the house where he belongs to shall be whipt and all they have in the world shall be forfited to the publick store and thire Land take from them and thire house borned and they driven out of the town as pluted people that hath broke the laws and comands of the higher powers and all the comands of the king and Counselers In our nashon now I have given yow warning of itt I leave yow To doe as yow please...moreover yow women Restraine yor Chilldrin from sucking the green Coren stalks or from eateing aneything of the frute if they by Chance or yow hapen to see Them tuch itt yow shall bring them up to the high place and have them scrached all over thire bodies with garefish teeth and if one of yor sucking Chilldrin Chance to Chaw thereof yow Shall bring them allsoe that they may Receive punishment Alsoe teak Care that yow doe nott polute the feast nor yr Selves. for I ashure yow that soe maney of yow as dus Eate of itt one knowing or hidling that yow afend yr grate Emp'r that Sends yow where with all to keep you alive and when Yow Come to deay yow will be but lightly Esteemed in the other world and loked one as Rebelous person that would nott heare nor obey vr kings nor seperiors orders but folowed vr own vishous way. .now itt is to yow that I speake yow yownge men yow are soe wickedly given that yow doe but Everything That is bad. .as Roning after other mens wives and deboching of them there is noe maner of wickedness but what yow are Redy to doe and delights in noething Eles. .now I fore waren vow that yow leave of all these wayes and obay the king and the Rest of yr soperiors and when they comand yow aneything be shure obay thire orders. . I had as good speake to the postes of the temple thile heare and obay me as sone as yow will nevertheless I command yow that 4 dayes before the buske that yow keep vrselves from wemen and all that 4 dayes yow shall prepare and purge yr selves with fisick and by often washing yr selves in the water yr fisick shall be quall Eaque which is ye grate snake Roote and one the fift day yow shall Eate of the feast when permited Soe to Doe by the prist but teake care that yow Remember this Thisnow to give you furder insight in this feast of the first fruts the prist fasts 4 dayes without Eateing aney thing seave drinking Rutes fisiks. .and Every day after sone Down he drinks a letell of the thin of grate homonie. and the Last day of his fasting he teakes noethin at all. .all the ould senatturs dus the same. .I asked him what was the Reson whie they did soe the ould prist tould me that They fasted for the grate king of haven. and to purge out the ould Coren before that they Eate the new. I asked him of how long standing that tradishon was of. he tould me Ever since our nashun was a people. this fast is a thing not to be forgott for if wee doe the Grate king thats above will quickly forgett us. and send us noe more Coren nor frute of the feilds. .for so longe as wee Remember him he will Remember us but if wee forgett this feast he will throw us of for ever 888888

I tould him that all thire douctrain was all false and Displeasing to that Devine

power that he told me of. You tell me nothing, said he. What is hidden from us is not our fault by reason that we have no other knowledge in learning as reading and writing as you have. If we had, we should be as wise as you are. Moreover you who the great god hath endowed with all sort of knowledge will not take the pains to instruct us and make us as wise as yourselves. I answered him on this wise: If some of our priests were to come hear and teach you, would you renounce your ways of worship. Yes, we would gladly for then we should be as wise as you and could do and make all things as you do: as making guns and powder and bullets and cloth and all things that you are endowed with and peradventure the great god of the English would cause us to turn white as you are. It's true that our old people could not obtain to this grace; but our young people in low ages would be as knowing as you are. But if we should leave our way that we have Although I am sure that we are out of the way, our young people would rise against the king and us and would have no nor so much as do the least thing for us and would murder one and other instantly. That law which we preaches now puts them in fear so that they'll do anything for us. But I think you told me in yr. (discourse) of the English god. Do you think that there are a god for every nation of people. No, said he, but we call the great god so because he loves the English best. Yet he has several messengers under him and upon several occasions some to do good to the earth and the people thereof and some others to be messengers of his wrath when the people of the earth does not pay him due respect as they ought to do. Although he lets them slip with a great many falls, yet at the last when he sees that they will not be reclaimed by the king nor priests nor beloved men, then he sends these messengers either with war or sickness or some grievous famine to destroy these rebellious people that will not be admonished by him and the king and priests. I am sure said he that you cannot find much fault with this. I told him that I liked a great many of his principles very well but that I was sorry that he was not better acquainted with the ways of worship of the English. But, replied he, I have more reason to be sorry than you; for if I was well acquainted and well learned as you are, I, being an Indian priest, would quickly cause all my nation to turn and be of the same opinion as I was. But I think that you are so different in the matter that you never will take that pains with us. I told him that it did not lay in my power to do any thing of that kind and that it did not appertain to any body but the priests that was appointed to such works. I find, said he, that your principles are good for if every common fellow were permitted with such weighty matters, they would quickly bring it to nothing; for we that are poor naked Indians and you cannot reckon us better than the wild beasts in the wood. Yet for all that we will not suffer anybody to minister in that affair but those that are of the family of priests and has well learned of their fathers and is known to be good and honest men and not given to lying nor women nor anger nor to any ill vice whatsoever. Is your priests qualified after power that he tould me of . . You tell me noething said he. . . what is hiden from us is Nott our falts by Reson that we have noe other knowledge In larening as Reading and writeing as yow have. .if wee had we should be as wise as yow are, more over yow whoe the Grate god hath Indued with all sort of knowledge will nott teake the pains to Instructt us and make us as wise as vr selves. . I answered him one this wayes if some of our prests were to Come heare and teach you you would yow Renounce yr wayes of worshipe. .yes wee would Gladly for then wee should be as wise as vow and Could doe and meak All things as yow doe as meakeing gones and pouder and buletts and Clouth and all things that you are indued with. .and peradventure the grate god of the Inglish would Cause us to turn white As Yow are. . itts true we thats ould people Could nott obtain to This Grace but our yownge people in low Eages would be as knowing As yow are. but if wee should leave our way that we have Althou I am shure we are out of the way. .ouryowng people would Rise against the king and us and would not have noe nor soe much as doe the least thing for us and would morder one and other instantly, that law which we preaches now puts them In fear soe that thile doe aneything for us. but I think yow Tould me In yr. discorce of the English god. doe yow think that there are a god for Every nashon of people. noe said he but we Call the grate god soe because he loves the Inglish beste. .vett he has several meshengers under him and opon severall occations Some to doe good to the Erth and the people thereof and some others to be meshengers of his wrath when the people of the Earth dus nott pay him due Respecte as they ought to doe althou he letts them slipe with a grate many falls yett at The last when he sees that they will meshengers Ether with ware or sickness or some grievous fammine to destroy these Rebelous people meshengers Ether with ware or sickeness or some grievous fammine to destroy these Revelous people that will nott be admonished by him and the king and prests. I am shure said he that yow cannot find much falt with this this. I tould him that I liked a grate many of his principells Verrie well but that I was sorrie that he was nott better aquent with the wayes of worshipe of the Inglish but Replaid he I have more Reson to be sorrie then yow for if I was well acquent and well lorened as yow Are I being an Indian prestt would quicklay Cause all my nashun to turn and be of the same opinion as I wass. But I think that yow are soe deferent In the mater that you never will teake that pains with us. I tould him that itt did nott lay in my power to doe aney thinge of that kind and that itt did nott apertaine to aney body but the priests that were apoynted to such workes I find said he that yor principalls are good for if Every Comon felow were permited with such weighty maters they would quickly bring itt to noething for we that are pore and neacked indians and yow cannot Reckon us beter then the wild beasts in the wood. . yett for all That wee will nott sufer aneybody to minister in that afior but those that are of the family of the prests and has well lerened of thire fathers and is known to be good and onest men and nott Given to laying nor women nor anger nor toe aney ill vice whatsoever. is vr prests qualefid after

this manner? I answered, yes, and that they had a great many more virtues than I could name. Well, said he, we are but little short of them as touching that matter. But I think, said he, that they do not teach them to their people for you may see every day before your face that these white men that live amongst us a trading are more debauched and more wicked than the beatest of our young fellows. Is it not a shame for them that has such good priests and such knowledge as they have to be worse than the Indians that are in a manner but like wolves? I answered him on this wise: if they were in sight of their priests they durst not do anything of that kind; but when they come up here they forget the good talks that they have always heard from their priests. But if their priests were to hear, they would be trounced severely for their faults. But I suppose they never tell one of another; for they are all guilty of the same fault so that the priests never come to hear it; for I know by our young people that they will in no wise accuse one another but keeps secret one and others faults. If I could see some or one of the English priests I would surely complain to them. But what am I a talking of. He could not understand me; and I am sure that they would not tell him by no means; for if I told them to say that they were very wicked, they would tell him that I was speaking evil of him and peradventure make him my enemy forever. For I am sure they would not fail to make their own case good and make mine to appear as black as the Negro messenger that looks after the north winds, whose will it is never to do no good if he can help it. I wish, said he, that I could speak English that I might speak with the English priests myself.

I think I let my pen run before my wits; for I have quite forgot to give you a relation of the way and manner of the feasts and what is acted by the priests and people, his way of offering the first fruits and several roasts and sermons.

When the 4 days of fasting is ended, the women that night they are all hands preparing the feast, dressing victuals of all sorts of the first fruits, baked, boiled and roasted, the head warriors going all night from house to house and telling the women to take especial care that they do not eat or suffer their children to touch thereof before it is blessed by the priest in the morning. By sun rising the women come up to the high place with the victuals that they have dressed and sets it down before the priest. The old priest sits as modest and looks as serious as a judge till all is come into the house. Then he rises up with a white wing in his hand and commands silence which is immediately obeyed. Then he goes to every sort of victuals and takes a little out of every sort and puts it in a new earthen pan painted all over red. When so done he goes toward the fire with the pan in his hand and the white wing in his right hand and there stands and talks in a lingo or gibrish that none can understand but himself for the space of one hour till the sweat runs down off him like

this maner. I answered yess and that they had a grate maney more vertues then I Could name...well said he we are but letell shortt of them as tuching that mater. .but I think said he that They doe nott teach them to thire people for yow may see See every day before your feace that these white men that Lives amonghts us a traiding are more deboched and more wicked Then the beatest of our young felows is itt nott a shame for Them that has such good prists and such knowledge as they have To be worse then the Indians that are In a maner but like wolves. I answerd him one this wayse if they were in sight of thire prests they dorst nott doe aneything of that kind but when they Come up heare they forgett the good Talks that they have alwise heard from thire prests but if thire prests were to heare itt they would be trounced severely for thire falts. but I sepose they never tell one of another for they are all giltie of the same falt soe That the prests never Comes to heare itt for I know by our young people that they will in noe wise accuse onendother but keeps Secrite one and others falt if I could see some or one of the Inglish priests I would shurely complaine to them. . but what am I a takeing of he could nott understand me and I ame shure that they would nott tell him by noe means... for if I Tould them to say that they were verrie wicked they would tell him that I was a speaking Eveil of him and peradventer make him my Enemie for Ever. . . for I am shure they would nott faile to make thire own Case good and make mine to Apere as black as the negroe meshenger that lokes after the north winds whose will itt is never to doe noe good if he Can helpe itt I wish said he that I Could speake English That I might speake with the English pristts myself. Self I thinke I lett my pen Rone before my witts for I have quite forgott to give yow a relation of the way and maner of the feaste and what is acted by the preste and people his way of ofering the first frutes and severall Roastess and sermons & ccccc-----

when the 4 dayes of fasting is ended the women that night they Are all hands prepareing the feast dressing vitols of all sorts of the first frutess. beaked boyled and Rosted the had warers goeing All night from house to house. .and telling the woemen to teake Speashell Care that they doe nott Eate nor sofer thire Chilldrin to tuch thereof. .before itt is blessed by the prest in the morning by sone Rising the women Comes up to the high place with the vitolls that they have dressed and setts itt down before the preste The ould priste sitts as modest and lokes as serrious as a Judge Till all is Come into the house. . .then he Rises up with a white wing in his hand and Comands silence which is emediatly obayed. . .then he goes to Every sorte of vitells and teakes a letell out of Every sorte and puts it in a new Erthen pan pinted all over Reed. .when soe don he goes toward the fire with the pan in his hand and the white wing in his Right hand and there stands and talks in a lingoe or gibrige that none Can onderstand but himselfe for the space of one oure till the swett Rones down of him like water; and now and then holding up his hand towards heaven; and when ended he throws the victuals into the fire and stands there till it is all burned to a coal and ends. When ended, the priest turns himself to the people and speaks on this wise:

All you that are here present come along with me to the river and wash off your pollutions; and when so said he takes some of the first fruits and throws it into the water and he goes into the water and washes himself and all the people also and so returns to the temple or high place. And after the king has seated himself, the priest goes and sets the first fruits before the king and the king eats thereof; and when so done the priests waiting man goes and gets that which comes from before the king and carries it before the war generals and war captains and so to everyone according to their station till it comes amongst the mobites which are the young fellows and boys and so to the women and children. But they take care by order of the priest to set a part of the victuals aside for the queen and the war king and warriors wives who eats all together and are waited on by some great warrior. The priest sets him down and takes his pipe and smokes tobacco but will not in any wise eat thereof for the space of 4 days. I asked the priest why he did not eat of the first fruits when the other. He answered me on this wise: I cannot eat thereof till all the people has eat thereof by this reason: I tell the people to be sure to eat thereof in four days. If not, they are polluted and I am free; but if I eat thereof before the 4 days I am polluted and they are free. When all this is ended the king is called out to the temple porch and seated on a throne that is made for him, and all the senators and war kings and war captains comes with a box made 4 square and painted most curious with white and red and borne up with 4 long staves standing out straight, wherein they placed their king standing up with a white stick in his hand which is his scepter. The crown is brought and placed on his head. This crown is made on this wise: the crown or head part of it is worked with various colors as red, blue, yellow, and purple and the back part of it reaches down to their heels with red and yellow possum's hair; and on the top of the crown a bunch of white feathers together with two fans of turkey feathers quite round upon two handles of wood which is carried by two of the senators whose name is connoieso called by the king-when all this is done the king is lifted up on four generals shoulders and carried round a great and spacious square and all the men kind following of them singing and dancing, the women at the same time all of around ring in all their finery dancing and all their necks loaded with all sorts of English beads. When they have gone 4 paces with their kind they stop. . . and the two men that carries the fans whose names are connoies which being interpreted is the fans comes and fans the king 3 times and ceases and so proceeds to the end of the square and sets the king down on a cabin or throne that are made a purpose and then fans him every half hour. His second water and now and them houlding up his hand towards heaven and when Ended he throws the vitells unto the fire and stands there till itt is all brned to a cole and ends Ends. . when Ended the preste turns himselfe to the people And speakes one this wayes

All You that are heare present Come alonge with me to The River and wash off vor plushons and when soe said he Teakes some of the first fruts and throws itt unto the water And he goes into the water and washes himselfe and all The people allsoe and soe Returns to the temple or high place And After the king has setted himselfe the priste goes and setts the first frutes before the king and the kinge Eates thereof and when soe done the prists waiteing man Goes and getts that which come from before the king and karries itt before the war Generale and war Captt and soe To Everyone according to thire stashun till itt comes among sts the mobites which are the Young felows and boys and soe to the women and chilldrin. but they teake Care by order of the priest to sett a part of the vitoles asid for the quen and war king and worriers wifes whoe Eates all together and are waited one by some Grate warrieor. the preste setts him down and teakes his pipe and smokes tobaco but will nott in aney wise Eate thereof for the space of 4 days. I asked the prist while he did nott Eate of the first frutes when the other he answered me one this wayes. I cannott Eate thereof tell all the people has Eate thereof tell all the people has Eate thereof. . by this Reson I tell the peoples to be shur To Eate thereof in four days if nott they are poluted and I ame free. but if I eate thereof before the 4 dayes I am pluted poluted and they are free. .when all this is Ended the king is Called out to the temple porch and setted one a thrown that is mead for him and all the senaters and war kings and war Captains Comes with a box mad 4 square and pinted most Curious with white and Reed and boren up with 4 longe steaves standing out straight wherein they pleased thirekinge standing up with a white stick in his hand which is his Sepeter the Crown is brought and placed one his head. this Crown is mad one this wayes. the Crown or head part of itt Is worktt with verious Colers as Reed, blue yalow and porpole and the backe partt of itt Rechess down to thire heales with Red and yalow possums heare. and one the tope of the Crown a bunch of white fethers. .together with tow fanes mad of Turkes fether quite Round upon tow handles of wood which is karid by to of the senetors whose name is connoie soe caled by the king. . . when all this is done the king is lifted up one for war generalls shoulders and karrid Round a grate and spashous square and all the men kind fouling of them singing and Dancing. .the women at The same time all of around Ringe In all thire finerie Dancing. and all thire necks loded with all sortts of Inglish beads, when they have gone 4 peases with thire kind they stope. . . and the two men that karries the fanes whose names are Connoies which being interpreted is the fans. . Comes and fans the king 3 times and Seases and soe proceds to the End of the square and Setts the king down one a Cabin or throne that are Are mead a porpose and then fanes hime Every half houre his second

SOUTHERN INDIAN STUDIES

man that stands behind the king carries a great quantity of beads which pass amongst them for current money. The said second man hands them to the king and the king gives them to the men that fans him. This they do four days and during all this time they never let the soles of their king touch the ground; for when he has a mind to go make water or do that that nobody can do for him he is carried by the war kings, which ought more fully to be called generals. In the time of this great feast all kind of victuals are common to all the town young and old. They have a great many feasts at particular houses that they call the white people or English traders to who are very much respected by these Indians. They dance a great many dances to divert their king with that I'll here give you the names of first in Indian and then in English

necoena	first fruits	dance
yannasagh	buffalo	dance
Teccana	clamshell	dance
Eyyenora	nimble	dance
Cosaguete	the old	dance
yeheloleogh	the one foot	dance
connaughlyortila	the pole cat	dance
yeuoagh	the pigeon	dance
Yownogh	the bear	dance
yoagnnighyouh	the well done	dance
necawagh	called the Enchant dance and the best of all	dance

There is not one of these dances that I have named here but they dance at the feast to divert their king; and all the while he is waited on by the most greatest of his war kings and the most honorablest of his people. At the end of the dance the crown is delivered to the treasurers and the war king and the war captains and is kept there till the next feast. I have given the plainest description that can be given of this feast and dances by the arts of man. I myself being eye witness and perfect in their language and inquired in all these matters and had it from the priests mouth and from several other people as senators, war captains who were versed in these ways of the Indians from their youth. I may justly say that if these Indians were perfect in the Christian religion that they are short of nothing else, as obeying their king and all their superiors, loving and assisting one and other and especially those that are in want and their victuals are in common to all people. They divide their planting land and works alltogether so that there is no respecting of persons amongst the poorer sort. The king is served first and all the rest of his officers everyone in their station without the least grumbling or murmuring man that stands behind the king karries a grate quantite of beads which passes amonghts them for Corent money. the said second man hands them to the king and the King gives them to the men that fanes him. this they do four dayes and dureing all this time they never lett the soles of thire king touch the ground for when he has a mind to go meake water or doe that that noe body Can doe for him he is karid by the war kings. which ought more fully to be called Generals. in the time of this grate feaste all kind of vitols are Comen to all the town yowng and ould. They have a grate maney feasts at partickilar houses that they Call the white people or Inglish traiders to whoe are verrie much Respectted by thees Indians. they dance A grate maney dances to divert thire kinge with that Ile heare give you the names of first in Indian and then in Inglish

necoena	first fruts	dance
yannasagh	buflow	dance
Teccana	clamshell	dance
Eyyenora	nimble	dance
Cosaguete	the ould	dance
yeheloleagh	the one foot	dance
Connough yortila	the pole cat	dance
yeuoagh	the pigeon	dance
yownogh	the beore	dance
yoagnnighyouh	the well done	dance
Necawagh	called the Enchant dance and best of all.	dance

best of all the Rest there is nott one of these dances that I have named heare but they dance at the feast to devert thire king and all they while he is waited one by the most Gratest of his warr kings and the most honorablest of his people. at the End of the dance the Crown is delivered to the Trashors and the war king and the war captt. and is keptt there till the next feast. I have gven the plainest descripshon that Can be given of this feast and dances by the arts of man I myself being Ey witness and perficte in thire languige and Inquired in all these maters and had itt from the prists mouth and from severall other people as senators war Capts whoe were versed in these wayes of the Indians from thire youth -------

I may justly say that if these indians were perfect In the Christian Relegon that they are shorte of noething Els. as obaying thire kings and all thire seperiors loveing and asisting one and other and Espechely those that are in want and thire vitols are Comen To all people. they devid thire planting land and workes all thegether soe that there is noe Respecting of persons amonghts the porer sort. the king is served first and all the Rest of his ofesers Every one in thire stashon. .without the least grombling or murmerings against another. They seldom quarrel; but, if they do, they promptly kill one the other. So much for the feast of first fruits.

THEIR BURIAL OF THE DEAD AND THEIR WAY OF MOURNING FOR THEM

All the while that the person or persons are laying on their death bed, the fathers, mothers, brothers, or nearest relations are always with them; and they will never show anyways cast down before the sick person for fear of discouraging them till their breath are out of their bodies; and then all their relations come both far and near and sets up the dismalest cry that would pity the heart of stone: the father crying out my son or daughter, the mother the same, and the brothers and sisters my brother and all the other relations their cousins. They mourn 24 hours and then the priest of the town is sent for to bury the corpse. They are buried as the white people does. If it be a king all the nation mourns for him and all that is of royal descent buries a good quantity of goods with him. Likewise all the other common people has vast quantities of all sorts of goods buried with them which is a great advantage to the merchants of South Carolina and especially to the Indian traders that uses (trades) amongst them. This goods that is buried with these corpses is given part to them to serve them in their voyage and part to present their friends and relations in the other world, speaking to the deceased, telling them to give such and such things to such and such relations. All the goods that belongs to the dead they burn, as loath to keep anything that belongs to them lest it should be the occasion of their not going to that good place that is prepared for them; for they are of opinion that the soul will stay with the riches till it is consumed

THEIR RELATION OR OPINION OF THE CREATION OF THE WORLD

I asked the priest how people came on the earth first. His answer to me was on this wise: I have told you before how that the emperor of heaven has made all things by his power. Before there was any earth there was nothing but water under the heavens and so dark that you could see nothing. The great god that then lived in the heavens came down in the midst of the great water with other gods I know not how many. As soon as they appeared there, the light shone all over all the waters and they combined all together to make the earth. The greatest of them seeing a crawfish, gave it a bit of dirt or earth and sent it all over the inhabitable earth and commanded the earth to increase to the bulk that you see it at this day. Then he made the sun and the moon, one against an other. .they seldom quarell but if they doe they comenly kill one the other soe much for the feast of first frutes &ccccc

The buriell of the dead and thire way of morning for them all the while that the person or persones are laying one thire death bed the fathers mothers brothers or nearest Relations are Alwise with them. and they will never shoe aney wayes Cast down before the sick person for feare of discoraging them till thire brath are out of thire bodyes and then all thire Relashons comes both fare and neare and setts up the dismalesstt Cray that would pitie The harte of stone. the father Craving out my sone or doughter the mother the same, and the brothers and Sisters my brother and all the other Relashons thire cuson. .they mourne 24 owrs and then The priste of the town is sent for to burrie the Corpes they are Burred as the white people dus. .if itt be a king all the nashon morns for him and all that is of Royall asent burries a good Quantity of goods with him. likewise all the other Common people has vast quantities of all sorts of goods buried with them which is a grateadvantage to the merchats of South Carrolin and Espeshaly to the Indian traidors that uses amonghst them. this goods that is burid with these corps is given part to them. to serve them in their voiges, and partt To present thire friends and Relations in the other world. Speaking to the desesed telling them to give such and such things to such and such Relations. all the goods that belongs to the Dead they borne as loth to keep aney thing that belongs to To them least itt should be the occation of thire nott goeing To that good place that is prepared for them. for they are of opinon That the soule will stay with the Richess till itt is conshumed &&

Thire Relation or opinon of the Creation of the world

I asked the prist how people came one the erth first his answere to me was one this wayes. I have tould you before how that the emporore of heaven has mead all things. by his power. before there was Aney earth there was noething but water under the heavens and soe darke that you could see nothinge

The grate god that then lived in the heavns came Down in the midst of the grate water. .with other Gods I know not how menay. . as sone as they apered There the light shun all over all the waters and they Combined alltoger to make the Erth the gratestt of them seeing a crawfish gave itt a bitt of durtt or Erth. .and sent it all over theInhabitall Earth and commanded the Erth to increas to the bulke that yow See it at at this day then he mead the son and the Mon

the one to govern the day and the other to govern the night and the stars to the moon because she was interchangeable that she should not be without some assistant to help her in her weakness. After this was done, the gods made all living things both in the earth and seas and at last of all he took some white clay and made the white man and one white woman; and then he made two and two of every nation under the sun woman and man. They have increased ever since but I think that the English are the first that he made because he has endowed them with knowledge of making all things. He has made them lord of the English cattle, as cows, sheep, fowls of the finer sort, all sort of fine and delicate foods and we on the contrary with wild buffalo. deer, and bear. The buffalo are our cows, the deer our sheep that their hair are good for nothing to make cloth. The bear our hogs and so ill natured that there is no coming nigh them. Now I leave you to judge if you English had not a better part in the making of the world than we Indians; for you are clothed and we naked. I asked him how long since the creation. He told me he did not know but I knew so for: Replied he, that our forefathers has taught us and told us that there was a great flood and there was none saved but two souls of every nation upon the tops of the high mountains; and that it was for their sins in disobeying their kings and priests and beloved senators that the great emperor drowned them. Yet he left two of every nation to try them once more and ever since we have taken better care to instruct our young people to be good in hopes that the great god would not suffer the earth to be drowned any more. Do you Englishmen know anything of this? I begun and explained the creation to him and the flood also. He seemed very well pleased with it and said to me I wish I had as much knowledge as you. I likewise asked him how they came on this maine of America or by what means they got here.

He answered me on this wise: For our coming here we know nothing but what was had from our ancestors and has brought it down from generation to generation. The way is thus. We belonged to another land far distant from here; and the people increased and multiplied so fast that the land could not hold them so that they were forced to separate and travel to look out for another country. They travelled so far that they came to a country that was so cold that it was unsufferable. Yet going still on they came to mountains of snow and ice. The priests held a council to pass these mountains; and that they believed that there was warmer weather on the other side of those mountains because it lay nearer to the sun setting which was believed by the whole assembly. We were forced to make raquetts (snowshoes) to put on our feet old and young; and being all loaded with provisions and fat lightwood, we pressed on our journey and at last found ourselves so far gone over these mountains till we lost sight of the sun and went through darkness for a good space and then perceived the sun again and going on we came to a country

the one to goveran the day and the other To goveran the night and the stars to the mone because She was Interchangeable that she should nott be without some asistant to helpe her in hir weakniss. after this was done the gods mead all living Things both in the earth and seas and at laste of All he toke some white Clay and mead the white man and one white woman. and then he mead tow and Two of Evry nashun under the sone woman and man They have incrased Ever since but I think that the The english are the first that he mead because he has Indued them with knowledge of meaking all things. .he has mead them lord of the Inglish kattell as cous sheep fouls of the finer sortt and all sort of fine and deleCatt food. .and we one the contrary with wild buflow deare and beare the bouflow are oure cows the Deare oure sheep that thire heare are good for noe thing To make clouth. the Bare are our hoges and so Ill neatered that there is noe coming nigh them now I leave You to Judge if you english had not a beter partt In the makeing of the world then wee Indians for yow Are clouthed and we naked I asked him how longe since the Creation he tould me he did nott know But I know soe fare Replaid he that oure forefathers has tought us and tould us that there was a grat flud and there was none seaved but two souls of Every nation upon the tops of the high mountains and that itt was for thire sins In desobaying thier kings and prests and beloved senetors that the grate emporore drowned them Yett he leftt two of Every nashon to tray them once more, and ever since we have teaken better Care to Instruct our yowng people to be good In hopes that The grate god would nott sofer the earth to be drouned Aney more. .doe yow Inglishmen know aneything of this. I begone and Explained the Creation to him and The flud all soe he semed verrie well pleased with itt and Said to me I wish I had as much knowledge as you &cccc

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He answered me one this wayes for our coming heare wee know noething but what was had from our Ansesters and has brought itt down from genaration to Genaration. .they way is thus wee belonged to another Land far distant from heare. .and the people Increased and multiplaid soe fastt that the land Could nott hould Them soe that they were forst to seprett and travele To loke out for an other countray they traveled soe four that they came to a contray that was soe could that itt was one Suforable, yet goeing still one they Came to mountains of snow and Ice the prestts held a councell to pass these mountains. and that they belived that there was warmer wether one the other sid of those mountains because itt lay nearer to the sone seting which was belived by the hole asembly wee were forst to make Raccitts to put one our feet ould and yownge. and being all loded with provetions and fat lightwood wee presed one our Jurnay and att last found ourselves soe fare gone over these mountains Till we lost the sight of the sone and went thrwe darkness for a good speace. and then perssued the sone again and goeing one we came to a countrav

that could be inhabited and there we multiplied so much that we overspread all this maine. We brought all manner grains with us as corn and peas, pumpkin and muskmelon and watermelon. As for all sorts of wild fruits we found here naturally growing. As we were on our journey over these mountains, we lost a vast quantity of our people by the unseasonable cold and darkness that we went through. When we come on this main first we were all one language; but the pride and ambition of some of our leading men that caused a civil war amongst the tribes. They separated from one and the other and the language was corrupted. Moreover we are told by our ancestors that when we first came on this land that the priests and beloved men was writing but not on paper as you do but on white deer skin and on the shoulder bones of buffalo for several years but the proudness of the young people being so great that they would not obey the priests nor learning but let their minds run after hunting of wild beasts, that the writing was quite lost and could not be recovered again. So much for their coming on this main

INDIAN MATRIMONY

The young couple that is to be married goes and visits one and other and promises to each other that if they like and then acquaints the old people with it, the father and mother of the young man sends for the parents of the young woman and consults about the matter. If they agree the next morning the young man takes his axe and goes and cuts a hording of wood and brings it and lays it at the young woman's door. If the young woman comes and takes of the wood and makes fire therewith and calls him in and gives him victuals to eat, the marriage is confirmed. As soon as the parents of the man hears thereof, they send for all their family far and near and cuts a vast quantity of wood and brings it to the bride's door and there is prepared for them a great feast by the bride's relations of the best victuals that the country can afford. Yet for all these ceremonies that they use, I have seen them leave one the other in 8 or 10 days with as little concern as if they never had known one the other, the man gone and takes another wife and the woman another husband, the priest giving for reasons that they had better be asunder than together if they do not love one another but live for strife and confusions. Sometimes they will live together till they have 5 or 6 children and then part as unconcernedly as if they had never known one another, the man taking the male children and the woman the female and so each marry with contrary parties. I have this to say that the women rules the roost and wears the breeches and sometimes will beat their husbands within an inch of their lives. The man will not resist their power if the woman was to beat his brains out; for when she has beat one side like a stalk fish, he will turn the other side to her and beat till she is weary. Sometimes they beat their husbands to that that could be inhabited and there we multiplaid soe much that wee over spread all this maine. .we brought all maner maner of graines with us as coren and pase pompkin and muskemilon and watermilon. .as for all sorte of wild frutes wee found heare naturlay growing. .as wee were one our Jrnay over these mountains. .wee lost a vast quentetie of our people by the onseasonable Could and darkness that wee went thrwe. .when wee Come one this maine firstt we were All of one languige. .but the prid and ambeshon of some of Our leading men that caused a Sevell wore amounghts the Tribes. .they seperated frome one and the other and the languige was Currupted. .moreover wee are tould by our ansesters That when wee first came one this land, that the prists And beloved men mad writing but nott one paper as you Doe but one white deare kin and one the shoulder bones of bouflow for severell years but the pro varienes of the Yowng people being soe grate that they would nott obay the pristts nor lorening but lett thire minds Rone After hunting of wild Beasts. . that the writeing was Quite lostt and Could nott be Recouvered againe &ccc

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Indian matrimone

the Younge Cople that is to be mared goes and Visitts one and other and promisess to Each other that if they like and then acquaints the ould people with itt. . the father and mother of the young man sends for the the perents of the young woman and Consults about the mater. .if they Agree the nextt morning the young man teakes his Ex and goes an Cutts a hording of wood and brings itt and layes itt at the young womans dore if the young woman Comes and teakes of the wood and meakes a fire thirewith and Calls hime in and gives him vitoles to Eate. the marige is confirmed as sone as the pearents of the man heares thereof they send for all thire famely fare and nere and Cutts a vast quantie of wood and brings itt to the brids dore and there is Prepared for them a grate feastt by the brids relations of the best vitols that the countray Can aford yett for all these serremonis that they use I have seen Them leave one the other in 8 or 10 dayes with as litell Consearen as if they never had known one the other. . the man gone and tooke another wife and the woman another husband. the prestt giving for Resone that they had better be asonder then together if they doe nott love one and other. .but live for strife and Confushon some times they will live together till they have 5 or 6 chilldrian and then partt as oneconsearnedly as if they had never known one and other the man teaking the meale chilldrian and the wooman the feamell and soe Each marrie with Contray parties. . I have this to say that the women Rules the Rostt and weres the brichess and Some times will beate thire husbands within an Inch of thire life. .the man will not Resesstt thire poure poure if the woman was to beate his breans out. for when shee has beate one sid like stolk fish. .he will turne the other sid to her and beat till Shee is werrie sometimes they beat there husbands to that

height that they kill them outright; but then the husbands parents assemble and kill the woman. There is no mercy showed to them that kills one of their own nation. Life for life. And sometimes when such things happens, there are more than 8 or 9 and sometimes two only goes to set about it if it is not looked into betimes (in the meantime) by the king and the senators. Sometimes the young maids come and steals away women's husbands. Then the wife, the first time she meets her, there is a bloody battle about it. Sometimes one gets the (unreadable) victory and sometimes the other. They that gets the upperhand carries the husband. If these two women were to live a thousand years in the same town, nay, next door, they never will have any communication together, nor so much as to speak one to the other. The women are unreconcilable and the men on the other hand don't mind it as little as concerning their wives or mistresses. They will in no wise marry with a woman of their own family counting them their proper sisters. When they takes a wife it must be of another family, counting after they are married that their wives is nothing akin to them. I asked one of their priests one day about it. He made me answer that if his wife was one flesh, as I told him, that he had as good as married to his own mother or sister. No, replied the priest, our wives is nothing to us but mere strangers; therefore we cannot be one flesh as you say. Neither do we (unreadable) what they do. We should be well set to work to take notice of women's actions. So much for the Indians' matrimony.

THEIR MANNER OF NAMING THEIR CHILDREN. AS SOON AS BORN, OR THE DAY FOLLOWING

As soon as the child is born, if a boy, the grandfather or oldest of the husband's relations is sent for to see what he will have the child called. He looks out for some great warrior either of his parents that's deceased and sees if his titles of honor that he got by war or birthright is not given to some of his sons or sons of his nearest relations. If not he gives the male child one of them as captain bird (unreadable) war king or lieutenant and so forth. If it be a girl, the wife's grandmother is sent for and if she has no grandmother, the eldest of the family. If there has been any name of honor fallen in the family, she gives it to the female child as for example Kihaghgousta or alleloskio Kaloghgonska is the queens's (name) and the other lady. If there is none of their family dead that these names does belong to, they call her The Pretty Girl, the kind Girl the Lovely Girl, the Dance Leader or the Climber of Trees or some such other names. All the female relations looks on the child to be their proper daughter. If the mother dies before the child has left off sucking, any of the woman's relations that gives milk will take the child and give it suck and they will make no distinction betwixt that child and their own proper children. They will rather be more kinder to it than to their own

hight that they kill them out Right. but then the hosbands perents assemble and Kills the woman there is noe mercy showed to them that kills one of thire own nashun life for life and sometime when such things hapans there are more then 8 o 9 and sometimes two only goes to sett about itt if itt is not loked unto bytimes by the king and senatours. sometimes the young maids come and steals away womens husbands then the wife the first Time she meets her there is a bludy batell about itt sometimes one Getts the (unreadable) victoray and sometimes the other they that Getts the uperhand karries the husband if these tow woemen were to live a thousand years in the same town nay nextt Dore they never will have aney Communication together nor soe much as to speake one to the other the women are onereconcileable and the men one the other hand dont mind itt as letel as concerening thire wives or mistresses they will in noe wise marrie with a woman of thire own famely Counting them thire proper sisters when they teakes a wife itt must be of an other famely counting after they are marid that thire wives is noething akin to them. . I asked one of thire prests one day about itt. .he mead me answer That if his wife was one flesh as I tould him that he had as good be marid to his own mother or sister. .noe Replaid the prest our wives is noething to us but meare strangers therefore wee Cannot be one flesh as You say. .nighther doe wee (unreadable) what they doe wee shold be well sett to worke to take notice of womens actions, soe much for the Indians matrimone.

Thire maner of naming thire childrin as sone as Borne or the day folowing &ccccccccc

As sone as the Child is boren if a boy the granfather or ouldest of the husband's Relations is sent for to see what he will have the Child Caled. .he lokes out for some grate warrieor ether of his pearents thats desesed and sees if his titolls of honor that he gott by ware or birthRight is nott given to Some of his sones or sones of his nearest Reltions if nott he gives the meale Child one of them. . .as Capt bird (unreadable) ware king or leftenatt and soe fourth if itt be a garell the wifes granmother is sent for and if she has no granmother the Eldest of the famelay if there has been aney name of honor fallen in the famely she gives itt to the feamale Child as for Example Kihaghgousta or alleloskio. .Kehaghgonska is the quens and the other leadie if there is none of thire family dead that these names dus belonge to they Call her the pritie garell the kind garell the lovely garell. the dance leader or the Climber of trees or some such other name all the feemale Relations lokes one the Child to be thire proper doughter if the mother dayes before the Child has left of sucking aney of the womens Relations that gives milke will teake the Child and give itt sucke and they will make noe distinction betwixt That Child and thire own proper Chilldrin. .they will Rather be more kinder to itt then to thire own

proper children and the husband of the woman must show more kindness to that child than to his own or else he must expect but little quiet of his wife. Moreover from the time that she begins to suckle it for the space of one year she will not let her husband bed with her for fear that it should spoil the child's milk and cause it to die. So you may see that the man has the worst of it on all accounts. Yet the women sometimes gives them leave to get a mistress to serve them. But they lose their husbands sometimes by it for the mistress keeps the husband for good and all. Yet this is small grief to either parties. So much for this.

THEIR WAY OF PRETENDING TO MAKE RAIN OR CONJURING AS SOME TRADERS CALLS IT BUT ARE IN A GREAT MISTAKE WHICH I'LL MAKE PLAINLY OPEN

I strictly inquired of the priest one day as he came to my trading house about that matter. He entered in and told me that the crops was all spoiled for want of rain and that he intended to fast 4 days for rain. I asked him to whom he fasted and not to deceive me but tell me the truth. He answered me on this wise: Have I not told you before that the great king of heaven is lord of all things and the author of all goodness. To whom should we apply ourselves but him & when our 4 days of fasting is ended, we go out into the wood unto some solitary place to keep us from distraction and then we open our beads which we throw towards the south to that white petty god that is there and implores the great king to tell him to send us rain. Our fasting is to that purpose that we may afflict ourselves that when he sees our humiliation that he may have pity on us and send us what we call for. I asked him if there was any apparition that appeared to them when they were in the woods about their service. He told me no. I asked him if the black messenger that was in the north did not appear to him. He was in a pet with me and said, I think you remember nothing. Have I not told you that he never does good and we do not seek his help towards our crops nor anything that is good. They use a round stone of marble and of that they take their observation. The stone is hollow. They fill it with water and puts a sort of watery or moist clay mixt with the water. The nature of this water and clay is such that always before rain the clay swims all atop of the water so that they can give a near guess when it will rain. When they see that, they go and communicate it to the people and tells them that it will rain in so many days. The people are very liberal to them giving them great presents, thinking that it is positively they that makes the rain. In summer it is apt to rain in places(?) and sometimes it will rain close by the town and not one drop of it fall on the plantations. Then the priest will tell them that it is for their wickedness that the great king of heaven will not let it rain on their crops and calls all the beloved men in proper Chilldrian. .and the husband of the woman must shoe more kindness to that Child then to his own or Els he must Expect but letell quite of his wife. . moreover from the time that she begins to suckeel itt for the speace of one yeare she will nott lett her husband bed with her for feare that itt should spoyle the childs milke and Cause itt to day. .soe you may see that the man has the worst of itt one all accounts .Yett the women sometimes gives them leave to gett a mistress to serve them. .but they lose thire husbands sometimes by itt for the mistress keepes the husband for good and all Yett this is but small greffe to Either parties Soe much for this &ccccccccc

Thire way of pretending to make Rain or Congering as some traeders Calls it but are in a grait misteake which Ile make plainly open

I strickly Inquired of the pristt one day as he came to my Traiding house about that mater. he entered in and Tould me that the cropes was all spoyled for want of Raine. and that he Intended to fasst 4 dayes for Raine I asked him to whom he fasted and nott to deseve me but Tell me the truth. . he ansered me one this wayes have I nott tould yow before that the grate king of heaven is Lord of all things and the auther of all goodness to whome should we aplay ourselves but him. . .when our 4 dayes of fasting is ended wee goe out unto the woods unto some soletorrie place to keepe us from distraction and then wee open our beads which wee throw towards the South to that white pettie god thats there and Implores The grate King to tell him to send us Raine. . our fasting is to that porposs that wee may afflicte ourselves that when he sees our humileation that he may have petie one us and send us what wee Call for. . I asked him if there was aney aperetion that apered to them when They were in the woods about thire service. . he tould me noe I asked him if the Blacke meshenger that was in the north did nott apere to him. . he was in a pett with me and said. . I think yow Remember noething have I nott tould yow that he never dus good and wee doe nott seek his help towards our cropes nor anything that that is good. .they use a Round stone of merbull and of that they teak thir observation the stone is holow they fill itt with water and putes a sorte of watery or moiste clay mixt with water. .the neature of this water and Clay is such that alwise before Raine the Clay swims all atope of the water soe that they can give a nere gess when itt will Raine . when they see that they goe and comunicate itt to the people and tells them that it will Raine in soe manie dayes. . the pople are verrie librall to them giveing them grate presents Thinkeing that itt is positively they that meakes the Raine. In somer itt is apt to Raine in places(??) and Sometimes itt will Raine Close by the town and nott one drope of itt fall one the plantations. .then the priste will tell them that itt is for thire wickedness that the Grate King of heaven will nott lett itt Raine one thire cropes and calls all the beloved men in
the town to fast along with him again. Sometimes it falls out according to his word and then he is (unreadable) of all and his present doubled and wood cut for him in vast quantities. In fine there is nothing too good for him. When he is fasting, there is no coming to speak with him. The temple door where he is well guarded by the greatest warriors. So much for this.

CONCERNING THE LAW OF THEIR TEMPLE

They will never allow any fire to be carried out of the temple by no means. I have light my pipe at the fire as I have been going home, the priest has given orders to take the pipe out of my mouth and put out the fire and delivered me the pipe again and prayed me not to be angry for they dreaded letting the fire that belonged to the temple to be carried abroad and to be mixed with common fire. They are so exact in their laws that they will not suffer the ashes that's taken off the altar to be carried out of the temple only once a year and then the priest offers meat offerings made by the fire and those that is appointed to carry out the ashes must fast and drink physic two days and there is a place appointed close by the temple to put these ashes. The place is called Skeona, being interpreted "the spirits" or place of the spirit. There will nobody young or old approach that place but them that are appointed to go there. If the children goes there, as they do sometimes, the priest sends for them and has them scratched all over their body. There is no such thing as remission for them. The law must be fulfilled. There is no going back. It is to no purpose to strive to save them from the punishment that the priest has proposed to give them. I earnestly inquired of the priest myself about all these matters. His answer to me was on this wise: Without some ceremonies there can be no law. If we do not put dread on our young people and make them believe these things that you see plainly, they being naturally given to mischief and all sorts of debauchery they will murder one another and commit all sorts of outrages. You may see how they obey us. They hoe plantations and build houses and cuts wood for us and with a willing mind; for example, go to any of our young lads or men that's above 14 years of age and speak against a priest and they will quickly take our parts and say that we are dreadful, which is in their lingo oscaghteyou. When there is a new temple building, there is commonly ten towns about building one of them their butts of prodigious strong timber. So much for this.

THEIR OPINION OF THE ECLIPSE OF THE SUN AND MOON

When the sun is in eclipse these Indians will run up to the tops of the high hills and some that joins the priest and climbs up to the top of the temple and the Town to fast alonge with him againe... some times itt falls out according to his word and then he is (unreadable) of all and his present dubled and wood Cut for him in vast quanties In fine there is noething to good for him. .when he is fasting there is noe Comeing to speake with him the temple dore where he is is well garded by the Gratest warriors Soe much for this &ccc----

Consarning the law of thire temple

They will neaver sufer aney fire to be karid out of the Temple by noe means. . I have light my pipe at the fire As I have been goeing home the prist has given orders To teake the pipe out of my mouth and bett out the fire And delivered me the pipe againe and prayed me nott to be Angray for they dreaded letting the fire that belonged to the temple. (unclear) to be karid abrod like common fire And that the Grat god did nott permite to karrie aney thing That was sett aparte for him abrod and to be mixed with Comon fire. .they are so Exact in thire laws that they Will nott sufer the ashes thats teaken of the alter to be karid out of the Temple onely once a yeare and then the prest ofers meate oferings mead by fire and those that is apovnted to karrie out the Ashes must fastt ccccccc and Drink fisicke Two dayes and there is a place apovnted Close by the Temple to put these ashes. .the place is called Skeona being Interpreted the Spirite or place of sparits There will noebody young or ould aproch that place but them that are apoynted to goe there if the Childrin Goes there as they doe sometimes the prist sends for Them and has them Scratcht al over thire bodys there is noe such thing as Remeshon for them the law must be be fulfilled there is noe goeing back. . itt is to noe porpose to strive to seave them from the ponishment that the prist has perposed to give them. I Erenestly Inquired of the prist myself about all these maters. . his answere to me was one this waves without some Serrimones there can be noe law. . if wee doe nott put Dread one our Yownge people and make them believe these things that You se plainly. .they being naturaly given to mischife and all sorts of debochery they will murder one and other and Comite all sorts of outreages. You may see how they obay us they how plantations and buld houses and Cutts wood for us and with a willing mind. for Exemple goe to aney of our Younge lads or men thats above 14 years of eage and speake against a pristt and they will quicklay teake our partes and say that wee are dreadfull which is in thire lingoe oscasaghleyou: when there is a new Temple bulding there is comonly tenn Towns about building one of them theire butte of perdious strong timber -Soe much for this &cccccc

Thire opinion of the aclips of the son & mone-

When the sone is in aclips these indians will Rone up to the tops of the high hills and some that Joyns the pristt and climbs up to the Topp of the Temple and sets up the hidiousest cry and shouting as if hell was broke loose and with their guns keeps a firing up of bullets up at the sun and others that has no guns with their bows and arrows, some others throwing up their clothes and shoes till the eclipse is quite over. I asked them why they did so foolishly. The priest said to me that it was a great frog that had got the sun in its mouth and was striving to swallow it, and the firing of the guns and the shouting and hallowing scares the frog and puts him in such fear that he lets the sun go by little, and if we do not do so, the frog would devour the sun and we should never have daylight any more but always night. I laughed very heartily at the priest and told him that it was the sun, moon, and earth that was all three opposite unto the other and that was the occasion of it. The priest said I believe you are in the right of it. There was a great eclipse of the sun within one year afterwards. The priest came to my house and I went out with him and showed him the moon fairly. The Indians was going to their wonted folly of firing and hallowing; but the priest reprehended them and told the head war captain to tell the people to cease and caused them to come all hands into the temple, and there he explained to them what I had showed and told him concerning the eclipse. The eclipse was so great that we could see all the stars at noonday as at 12 o'clock at night. There was but a small bit of the sun left uncovered. But it was quickly over, the Indians standing and looking up at the sun some saying the frog had almost swallowed up the sun, some others saying, lets see whether the Englishman says truth or not. As the eclipse declined and was quite past, the priest come and shaked hands with me and said on this wise: Our ignorance in this has been very great, but what you have told me I'll publish all over the Cherokee nation and it shall never be forgot any more. All the people thanked me and shaked hands with me. I told them that they should thank the great god of heaven; for all thanks and adoration belonged to him alone. The priest answered, you speaks truth. It's but in vain for us ever to think to be as knowing as the English are; for you see the very motions of the planets of the heavens is not unknown to them. I believe that they can count all the stars if they please. So ends.

THEIR OPINION OF THE THUNDER AND LIGHTNING

They say that the thunder and lightning is god's great guns; and when it thunders, he is angry with the people of the earth or with some other of his creatures and although sometimes it does not fall on some or other but hard by them that is a message for them to amend their lives and to obey their superiors. But sometimes it falls on them and kills them in very deed; but it is on such as think themselves above all superior and inferior powers and gives themselves over to all sorts of cruelty and abominations. This thunder is prepared for them. Some of such people has been killed with it and they have setts up the hediusest Cray and shouting as if hell was broke lose and with thire gones keeps a fireing up of buletts up at the sone and others that has noe gones with thire bows and Erows Some others throwing up thire Close and shous till the aclipse is quite over ccccc

I asked them whie they did soe fuleshly. . the prestt said To me that itt was a grate frogg that had gott the sone In itts mouth and was striving to swalow itt and the fireing of the gones and the shouting and halowing Skears the frogg and puts him in such feare that he letts the sone goe by letell and letell if wee did nott doe Soe the frog would devore the sone and wee should never have daylight aney more but allwise night. I laftt verrie hartly at the pristt and tould him that itt was the sone and mone and Erth that was all three oposite the other and that was the occation of itt. the prist said I believe you are In the Right of itt. there was a grate Aclepse of the sone within one yeare afterwards. . the Prist Came to my house and I went out with him and showed him the mone fearily the Indians was going to thire wonted folie of fireing and holowing. but the prest Reprehended them and tould the head war Capt to tell the people to seace and Caused them to Come all hands into the Temple and there he explained to them what I had shoed and tould him Conserening the Clipes the aclipse was soe grate that wee Could see all the stares att noneday as at 12 a clock at night there was but a small bitt of the sone leftt onecovered but itt was quickly over the Indians standing and looking up at the sone some saying the froge had all most swalowed up the sone Some others saying letts see whether the Inglishmen Sayes truth or nott as the clipse deClined and was quite past the prist Come and shaked hinds with me and said one this wayes our Ignorance in this has been verrie grate but what You have tould me Ile publish all over the Charrikees nashon and itt Shall never be forgott aney more. . allthe people thanked me and shaked hands with me. I tould Them that they should thanke the Grate God of heaven for all thanks and adoration belonged to him alone, the prist answered yow speaks truth itts but in vaine for us Ever to thinke to be as knowing as the English are for yow see the verrie moshons of the planetts of the heavens is nott oneknown To them I believe that they Can Count all the stares if they please Soe ends&&cccc

Thire opinion of the thonder and lighting---

they say that the thonder and lighting is gods grate gones and when it thonders that he is angray with the people of the erth or with some other of his creatures and althou sometimes it dus not fall one some or other but hard by Them. that is a mesege for them to amend thire lives and To obay thire seperiors. but some times it falls one them and kills them in verrie dead but it is one such as Thinks themselves above all supperior and inferior powers and gives themselves over to all sort of cruelltie and abominations this thunder is prepared for them some of such people has been killed with it and they have turned as black as jet to show the blackness of their deeds. Whenever the thunder falls on trees they will not approach within 50 paces of it. They say that the ground is dreadful where it falls, and if they fall by chance within such a bounds and the soles of their feet touch the ground that they will break all with sores. I have seen several of them that has been so and both priests and doctors have averred it to my face that it was by treading on thunder struck ground. So much for their notion of thunder and lightning.

THEIR NOTION OF ENCHANTMENTS

I being in conversation with the priest at another time he told me as followeth: There was a town of our nation formerly called Agustoghe wherein there was above 400 souls men, women, and children. There was one of the beloved senators who was a very wise man. This man fasted 4 days without eating anything. The 4th day he went out of the town and stayed 4 days more and then comes home the 5 day at night and comes into the temple and tells all the people to assemble in the temple. When they were all assembled in the temple, he stood up and said, My beloved towns people I have been absent this 4 days from you and has been in one of the finest places that is not known to any in this world, All things comes naturally without any trouble. The people never dies there nor never grows old like but are always in the same as they were when they entered that country. There is all sorts of merry making there. The light never fails. In the midst of winter there is green corn. There is but all sorts that can be imagined; therefore all of you that will be councilled and ruled by me come join with me in fasting 4 days both young and old and be sure that you eat nothing whatsoever in that space; for if you do you will not be able to follow me. The 4th day at night you shall see plainly see that I do not impose on you for you shall see what a vast quantity of victuals shall be brought unto this temple by these people. You see this great turn pool (whirlpool) in the river where you have brought water and drank thereof this many days. You think that is a river; but I know to the contrary. It is one of the finest towns that I ever saw and speaks Cherokee as we do. You cannot see them although I do now, and here be some of them sitting by me now at this present. The whole town consented to obey his orders and began the fast. The 4th day at night this beloved man went out at sun setting and after daylight closed in he came and set up the warwhoop, and immediately all the town young and old was assembled in the temple. He went in and told them to put out all the lights in the temple. When so done there comes in a troop of women with all sorts of victuals as green corn, pumpkin, water and muskmelons and turkey, deer, bear, and buffalo meat. This was in the middle of winter that this green provisions was produced although the Cherokee nation is rather colder than England. All that was in turned as blake as Gett to shoe the blackness of thire Deads. when the thunder falls one Trees they will not aproch within 50 peaces of it they say that the ground is dreadfull where it falls and if they fall by chance within such a bounds and the soles of thire feat tuch the ground. that they will break all out with sores. I have seen severall of them that has ben soe and both prists and doctors has avered it to my face that it was by treding one thunder strook ground. Soe much for thire noshon of thunder & lighting

Thire noshon of Inchantments----

I being in Conversation with the prist at another time he tould me as foloweth. .there was a town of our nashon formerly called Agustoghe wherein there was above 400 soules men women and chilldrian: there was one of the beloved Senatours whoe was a verrie wise man this man fasted 4 dayes without Eateing aneything the 4th day he went out of the town and staid 4 days more and then Comes home the 5 day at night and Comes unto the temple and tells all the peple to asemble in the Temple. when they were all assembled in the Temple. he stud up and said my beloved towns people: I have been absent this 4 dayes from yow and has been in one of the finest places that is nott known to Aney in this world all things Comes naturely without aney truble the peple neaver dayes there nor never grows ould like but are allwise in the same as they were when they Entered that Countray. .there is all sortes of mirrie makeing there, the light never failes, in the midst of winter there is green coren There is but all sortts that Can be amegoned... therefore All of Yow that will be councelled and Ruled by me Come Joyne with me in fastting 4 dayes both younge and ould and be shure that yow Eate noething whatsoever in that space for if you doe you will not be able To folow me the 4th day at night yow shall se plainely see that I doe nott Impose one yow for yow shall see what a vast quantie of vitols shall be brought unto this Temple by these people. .yow see this grate turn poule in the River where yow have brought water and Drunke thereof this maney dayes yow think that is a River but I know to the Contrary itt is one of the finest towns that I Ever saw and speakes Charrikee as wee doe yow cannot see them allthou I Doe now and heare be some of them sitting by me now at this present. the hole town consented to obay his orders and began the fast. the 4th day at night this beloved man went out at sone setting and after daylight Closed in he came and Sett up the ware hope and Emediately all the town yowng and ould was assmbled in the Temple he went in and tould Them to put out all the lights in the Temple when soe done There comes in a Trupe of Weemen with all sortts of vitells as green coren pompkin water and muskemilons and turkie deare beare and buflow meate this was in the midile of winter that this green provetions was purdused. .althou the Cherrikes nashon is Rather Coulder then England. .all that was in

the house could hear the women laughing and speaking in their own language but could not see them as yet. As soon as this wise man told them they struck up a light. When so done, they found the great temple floor and empty cabins all covered with earthen pans of victuals above men's hand and the headman eat thereof first and then all the other people young and old. When so done the pans was all swept away by invisible hands. When so done the wise man told one of the people to play the drum which is the music that they dance to. When so done he takes the drum and gets up and said as followeth: All you that has fasted the 4 days, vizt., you that are able to go with me but you that has eaten anything are not able to go with me. Now is the time. Come follow me all of you. He went on before them beating the drum till he come to the turn pool. When he come to the water side, all those that had not eat anything in the 4 days went in after him; but those that had eaten anything was stopped by a rule of wood that passed before their breast that hindered them to advance. They say that the number that was forbid was not above 16 or 20 at the most. All the rest followed the wise man into the enchantment. The news of this came to the other towns. All the headmen of the nation assembled and came to that town and examined the matter of them that could not follow the others, who gave them this relation. They sent away them that were left unto other towns and left the town a standing as it was with the provisions and all. They would not eat anything in the town counting it dreadful. This happened about 10 years before the English were amongst them. Now to fortify you of this, said the priest, if you will go there you will see the pilars of the temple and posts of the houses standing at this very day; and always when we go up and down that river and come nigh that pool, we hear those people hallowing and whooping and dancing and the drum beating. I'll show you three white men that was with me there and can prove what I say to be true. They heard it as well as I. As he was a speaking these words in comes James Douglas asked me what it was. I told him, who made me this answer: I'll take my oath of it. I was with him. Not I alone but Johnson's son and John Roe, all three of us heard what he hath told you; and he told me the whole circumstance as he hath told you. The old priest spoke to me and said, Are you persuaded now that what I have told you is true? I told him, Yes; but that I believed that it was the devil that beguiled them. The priest replied that he thought the same. But let it be what it will they have got them so fast that they are lost forever. I believe they rue their change. You may hear us in all our speeches speak of that town and forewarn our people (not) to have any such thought as these people had. Yet I think they live a merry life; for go there when we will we hear them singing and dancing. I passed a joke on the priest and said: You would to well to fast 4 days and go to that place and stay there for some small time to see how things goes with them and come and bring us word and be sure that you look out all over their town and see if they have got a good quantity of deer skins. the house Could heare the women a lafing and Speaking in thire oune languige but Could nott see them as Yett. as sone as this wise man tould them they struck up a light when soe done they found the grate Temple flower and emtie Cabins all Covered with Erthen pans of Vitolls above mens hand and the headmen Eate thereof first and then all the other people Yonge and ould when soe done the panes was all Swept away by onevesible hands...when soe done the wise man tould one of the people to play the drum which is the musicke that they dance to when soe done he teakes the drom and gitts up and said as foloweth all you that has fasted the 4 days vizt yow that are able to goe with me but yow that has Eaten aney thing are nott able to goe with me. .now is the time come folow me all of yow he went one before them beating the drome till he Come to the turn poule when he Come to the water sid all those that had nott Eate aneything in the 4 dayes went in after him but those that had Eaten aneything was stoped by a Roule of wood that pased before thire breast that hindred them to advance they say that the nomber that was forbid was nott above 16 or 20 at the most all the Rest followed the wise man into the Inchantment, the newse of this came to the other towns all the headmen of the nashon asembled and came to that town and examened the mater of them that could nott folow the others whoe gave them this Relatione they sent away them that were left unto other towns and leftt the town a standing as itt wase with the proveshions and all they would nott Eate aneything in the town counting itt dreadfull Dreadfull this hapened about 10 yeares before the English went amonghts them. .now to fortifie yow of this said the prest if you will goe there you will see the pilers of the Temple and posts of the houses standing at this verrie day and all wise when wee goe up and down that River and Comes nigh that pole we heare those pople halowing and hopeing and dancing and the drome abetting Ile Shoe yow three white men that was with me there and can prove what I say to be true they heard itt as well as I as he was a speaking these words in comes James Duglass that was one of them. .as sone as he entred in the ould pristt was Glad and said to him You are welkin to prove what I have been saying to my friend. .duglass asked me what itt was. .I tould him. .whoe mead me this answer Ile teake my othe of itt I was with him nott I alone but Johnsons son and John Roe. .all three of us heard what hath tould vow and he tould me the hole sircomstance as he hath Tould yow. the ould prestt spoke to me and said are Yow persuaded now that what I have tould yow is true I tould him yess:but that I belived that itt was the Divel that begiled them. the prest Replaied that he Thought the same but lett itt be what itt will they have gott them soe fast that they are lost forever I believe they Rue thire change. . Yow may heare us in all our speaches speake of that town and forewaren our poeple to have aney such such thoughts as these pople had yett I think they live a merrie life for goe there when we will wee heare them singing and danceing. I passed a jocke one the prestt and said yow would doe well To fast 4 dayes and goe to that place and stay there for some small time to see how things goes with them and Come and bring us word and be shure that yow loke out all over thire town and see if they have gott a good quantie of deare Skins. .

I'll go and buy them of these people. The priest said I'll take care that I'll not fast nor go there; for if I do, they'll not let me come back with news to you. I'll have nothing to do with them. I never had any thought to try any such project nor I never shall.

how the war king carries holy fire to war and how they prepare themselves before they go and their purifying themselves when returned from war in making their war instruments pass through the flame of the fire and their clothes they wash; but it is such as kills any person or touch any corpse and when the war king has a mind to go to war with any strange nation, he sends for all his warriors. When assembled, he speaks to them on this wise: All of you that are willing to go with me to war and gain honor for yourselves and revenge the death of your countrymen that has been killed by such a nation, you must give me your names and number. You must moreover lay here in the place appointed by the town for the space of 4 days and drink war physic which I myself will prepare for you. You shall in no ways come a nigh a woman. If you do, you must expect to be either killed or wounded at war. All this is strictly obeyed and punctually observed. When they assemble, the war king makes war fire by rubbing two sticks one against another. With the quick motion thereof it sets the wood afire whereof they kindle their war fire. When the 4 days are ended, the war king takes of the fire and puts it in a red clay pot and carries it to war with them to war and in the path all the war king's care is to take care that the fire never goes out. If the war fire chance to go out, they will every soul of them return home; and if they are just going to engage their enemies and the fire goes out, they all run away; but if the fire keeps in, they proceed on their journey; and when they engage their enemies and all the while they are engaged, the war king sits him down and keeps ablowing the fire assuring his warriors that while he keeps ablowing the fire that they will have the better of their enemies. But before I proceed any further, I'll give you account of some of their superstitions in the way as they are a going on their journey towards the enemies. There is a small bird in the woods called by the Cherokees ihigelelie and in English wren. If these small birds comes anigh their camps and keeps achirping, they stand on their guard saying that these wrens are the fore runners of the enemies and are so sure of it that they looks out every moment for the enemies; and when in the town if these wrens comes anigh the houses, the first that hears them brings the news thereof to the temple and the war king sends one of his warriors to acquaint all the town therewith and tells them not to go any way out in the woods for the enemy are on the borders of the town. But when they have prospered at war and has killed any of their enemies, they that has killed or touched any body or dead corpse of the enemies they reckon themselves polluted and all their war instruments and clothes. The come to the place appointed hard by the town and there they stay 4 days to purify themselves. Ile goe and by them of these popell. the priest said Ile teake Care that Ile nott fast nor goe there for if I Doe thile nott lett me Come back with news to Yow Ile have noething to doe with them I never had aney thought to tray Any such progickes nor I never shall &cc...

how the war king karries holie fire to ware and how they prepear themselves before they goe and thire purrifieing themselves when Returned from war in makeing thire war Instriements pas throw the flame of the fire and thire Close they wesh: but it is such as kills aney person or tucheth aney corpe & When the war king has a mind to goe to war with aney strang nashon he sends for all his warriors when assembled he speakes to them one this wayes all of you that ar wiling to goe with me to war and gaine honer for yourselves and reveng the deth of yr contraymen: that has been killed by such a neashon vow most give me vor names and nomber yow must moreover lay here in the place apoynted by the town for the space of 4 dayes and drink war fisik which I myselfe will prepear for yow yow shall In noe wayes come a nigh a woman if yow doe yow yow must expect to be either killed or wounded at war: all this is stritly oveyed and ponktulay observed when they asemble the war king meakes war fire by rubing two sticks one against an other with ye quick moshon thereof it sets the wood afire where of they kendle thire war fire when the 4 days are ended the war king teaks of the fire and puts it in a Red Clay pot and karries it to war with them to war and in the path all the war kings care is to teake care that the fire never never goes out if the war fire Chance to goe out they will Every soule of them Return home and if they are Just goeing to ingeage thire enemis and the fire goes out they all Rone away but if the fire keeps in they prosed one thire Jurny and when they Ingage thire enemies and all the while they are Ingeaged the war kinge Sits him down and keps a blowing the fire ashureing his warriours that while he keeps ablowing the fire that they will have the beter of thire enemies. but before I prosed aney furder Ile give Yow accounte of some of thire Supersteshons In the way as they are a goeing one thire Jurnay towards the enemies there is a small burd in the woods caled by the Charrikees ihigelelie and In english wran if these small bords comes a nigh thire campe and keeps achirping. .they stand one thire gard saying that these wrans are the fore Roners of the enemies and are soe sure of of it that they loks out Every moment for the enemies, and when in the town if these wrans comes anigh the houses The first that heares them brings the news thereof to the temple and the war king sends one of his warriors to acquent all the town therewith and tells them not to goe aney way out in the woods for the Enemies are one the borders of the town, but when they have prospered at war and has: killed aney of thire enemies, they that has killed or tuched aney bodie or dead Corps of the Enemies they reckon Themselves poluted and all thire war Instroments and Close they come to the place apoynted hard by the town and there they stay 4 dayes to purefie themselves

The war king stays with them and sees that they do what is ordered in their law. The manner that they purify themselves is on this wise: They sit them down by the war fire and drinks physic for 4 days. The 4th day at night after the sundown, they wash their clothes and bodies in the water and causes all their arms to pass through the flame of the fire. If they have any slaves (prisoners), they purify them as they do themselves. When so done, the war king takes some of the war fire and puts in his pot and goes on before them and they go into the temple and the war king takes the war fire that he has brought from war and throws it in the temple fire. They are welcomed by the king and all the senators and by all the town in general. Then the scalps that they have got at war they come and presents to the king and says as followeth: Here is the scalp of yours and our enemies that I present to you in token of my valor at war,-the king and all the senators crying out with a loud voice We thanks you. The king calls the head senator that has the public store which consists only of beads and dressed deer skins. He brings to the king some of each sort. The king stands up if it be a great warrior and gives each of them a war name and a present. But if it be a young warrior, the second man gives the present and war name. I have known some of them that has had 20 names of honor given them by the king. But the greatest that they can give them is war king, which being rightly interpreted is general, the next, war captain, and so everyone in their fashion. So much for this.

Superstition concerning the screech owl which they call in their language wahahoe, who is a favor to them on several occasions. The screech owl is a more terror to the Indians; for when they are on their journey to war if the owl comes and cries on the right hand or on the left, they say it is sign that they will gain the victory over their enemies; but if the owl goes before them or comes behind them in the night and keeps a crying or whistling, they turn home and will in no ways proceed on their journey; and likewise when in the town the owl is heard, they all hands say that there will somebody die by war or sickness. An when any of them is laying sick and the owl comes hard by the house as they commonly do, the Indian doctor takes observations by him and watcheth the motions of the owl. If the owl keeps his distance, the doctor is in good hopes that he will cure the sick person. But if the owl draws nearer and nearer, the doctor tells the parents that there is but small hopes of the patient. Yet the doctor will still continue giving and applying medicines to the sick person. But sometimes the owl comes and strikes the house and goes away with a doleful cry. Then the doctor calls the patient's relations and tells them point blank that the patient will die and that all the medicines in the world will not save him. The parents takes it for granted and believing the doctor as an oracle. The doctor tells them that that devil incarnate the screech owl has bewitched all the physic. Whenever they catch them they give them no quarter. They cut them to pieces. So much concerning the screech owl.

the ware king stayes with them and sees that they doe what is ordred in thire law. .the maner that they purefie themselves is one this wayes they sit them down by the war fire and Drinks fisike for 4 days the 4th day at night after the sone down they wash thire Close and bodies in the water and Causes all thire arems to pass three the flame of the faire if they have aney slaves they purrifie Them as they doe themselves. when soe done the war king teakes Some of the war fire and puts in his pott and goes one before them and they goe unto the temple and the war king teakes the war fire that he has broght from war and throws itt in the temple fire. .they are welkomed by the king and all the senetors and and by all the town in Generall then the Colpes that they have gott at war they Come and presents To the king and sayes as foloweth. .heare is the Colpe of yrs and our enemies that I present To yow in token of my valor at war... the king and all the senetours Craying out with a loud voice we thanks Yow. the king Calles the head senetour that has the publicke store which Consists onely of Beads and Drest dear skins. .he brings to the king some of Ech sort the king stands up if itt bee a grate warorour and gives Each of them a war name and a present but if it be a yowng warrieor the second man gives the present and war name I have known some of them that has had 20 names of honer given them by the king but the gratestt that they can give them is war king which being Rightly interpered is Generall the next war Capt and soe everyone in their fashon soe much for this

Supersteshon concarning the crech oule which they call in their languige wahahoe whoe is a favor to them one Seaverall occations &&&cccccccccc

The crechowle is a more teror to the Indians. for when they are one their Jurney to war if the oule comes and crayes one the Right hand or one the Left they say it is sine that they will gaine the victorie over thire enemies but if the oule goes before them or Comes behind them in the night and keeps a craying or whisteling they turn home and will in noe wayes prosead one thire Jurnay.. and Like wise when in the town the oule is heard. .they all hands say that there will somebody day by war or sickness, and when aney of them is laying Sicke and the oule comes hard by the house as they Comonly doe. .the Indian Doucter teaks observations by him and wacheth the moshuns of the oule if the oule keeps his distance the doucter is in good hops that he will Cure the Sicke person but if the oule draws nearer and nearer the doucter tells the perents that There is but small hopes of the pashent, yett the doucter will still contanue giveing and aplaying medisens to the sick person but sometimes the oule Comes and Streaks the house and goes away with a dolfull cray Then the Doucter Calls the pashents Relations and Tells them poynte blancke that the pashent will day and that all the medisens in the world will nott Seave him the parants teaks it for granted and and belivs the douctor as an oreckell. the doucter Tells them that that divell Incarnate the Crech oule has bewiched all the fisik. whenever they Cach them They give them noe quarter they Cut them to pacess soe much Consearning the Crech oule&&&cccc

This relation that I had of the screech owl was from one of the greatest Indian doctors and the greatest herbalest that ever I saw in all my life, I myself being cured by him of sore eyes. I was in such a miserable condition that I was so blind that I could not see above ten paces from me. I sent for this great doctor and asked him if he could cure me and he come close to me and looked on me and said why did you not send for me when you was first took with it? You should not have suffered so much as you have done. Nevertheless by the morrow this time you shall be cured. He went out and went down to the river side and brought with him an herb and bruised it and dropped the juice thereof in my eyes. As soon as the juice touched my eyes, I found ease and the next morning I was quite well and found no manner of pain and could see a mountain that was distant from me 3 miles very plain. I prayed him to show me the herb that he cured me with. He told me follow him to the river. I went with him. He showed me but gave me strict charge not to show it to any of the Indians. I promised him that I would not and was as good as my word. When I was amongst the French, I tried the proof of it and found it to effect the cure as it did with me. I gave 3 flaske bottles full of it to one Captain LaTure to send to his brother in Paris. The herb is very plentiful at the Savano garrison but none nearer. It grows on the banks of the fresh water rivers. He showed me several others of great virtue and value which I desire to communicate to some friend or other god willing. I have seen this Indian doctor perfect a cure more so only than any of our doctors could and with nothing but herbs roots and mountain alum. So much for this.

OF THE RAINBOW

I asked the priest what he thought of it or why it was placed in the heavens. He answered me on this wise. That bow that you see is the bow that was placed there by the great god after the earth was drowned. There was never any bow before the deluge of waters. Afterwards when people begun to multiply, they begun to follow their vicious ways as they did before in disobeying their kings and priests and the beloved men. The great god seeing this that their memory was at the point of being lost, he sent one of his messengers to acquaint the king and priests that he would set that great bow in the heavens to put them in mind of the flood. Now to show you that I speak truth. When you see this bow in the heavens, you will see that it rains and that puts our young people in mind that the earth was destroyed with water. I told him that the earth would be destroyed with fire. He told me plainly no. Do you not see the bow of god which shows to the contrary.

We ended

Finis.

LONGE]

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