



An American Scene publication of

The Hyde MANUSCRIPT

*from the library archives of the
Gilcrease Institute of America
History and Art*

CAPT. WM. HYDE'S
OBSERVATIONS OF
THE 5 NATIONS OF INDIANS
AT NEW YORKE
1698



Mexique. Terres de la Na

Aghichii

Tandissa

Mirong

Tahela

Eynamia

Matoia

Otochassi

Rivière

Metehigamea

Mitschi

Sipi

Nations qui ont
chevaux et des chariots

Dacanséa

Les François
ont été ici
en l'an 1673
à la hauteur
de 34 degrés.

Monsoypere

Floride

Européens

Aghanah

Monsoypere
Ils ont de furils

Chaouanoun

mine de fer

Rout Aboukigou

Onabanghikares

Taharea

Kaskinouba

Mathakale

Carte de la nouvelle

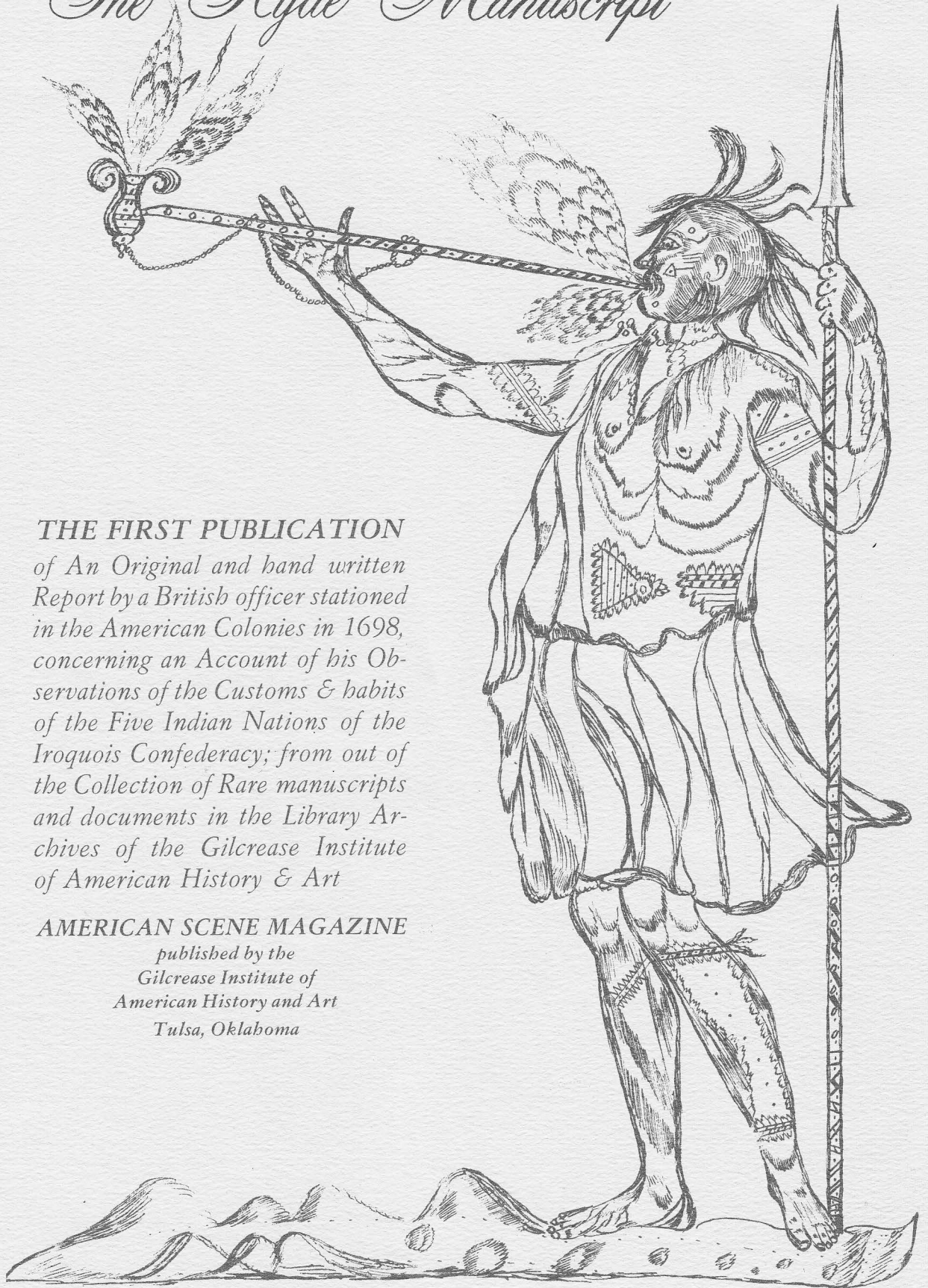
Decouvertes que les Missionnaires
ont fait en l'année 1673 au delà du
Sac des Illinois. On appelle ces nou-
velles terres la Manitoïnie

31 32 33 34 35 36 37
Chau. sa rou ou

The Hyde Manuscript

THE FIRST PUBLICATION
*of An Original and hand written
Report by a British officer stationed
in the American Colonies in 1698,
concerning an Account of his Ob-
servations of the Customs & habits
of the Five Indian Nations of the
Iroquois Confederacy; from out of
the Collection of Rare manuscripts
and documents in the Library Ar-
chives of the Gilcrease Institute
of American History & Art*

AMERICAN SCENE MAGAZINE
*published by the
Gilcrease Institute of
American History and Art
Tulsa, Oklahoma*





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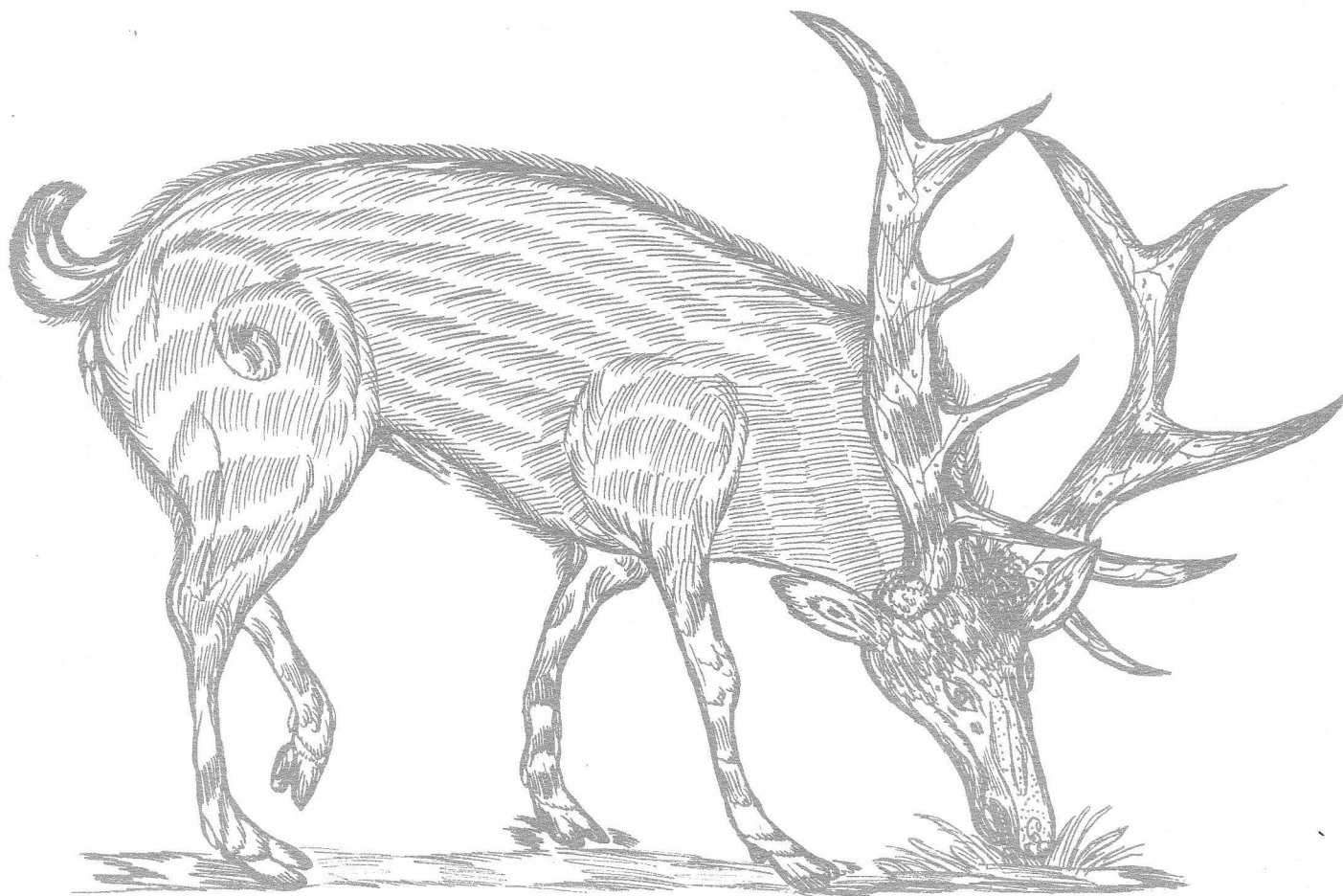
© Thomas Gilcrease Institute of American History and Art, 1965.

Portrait d'un Illustre

borigne: ce Capitaine eut un œil crevé d'un coup de fleche
 Il a été grand guerrier. 18 et la terre de
 divers et Nation et le sinage de son pays
 Il a rangue les
 soldats autours
 d'un lube discors
 de boulean-
 Il les lorde-
 a les cotes,
 Leur disant
 pissintaoui K
 Nika ni bit K.
 escoutes moy mes
 freres. Il apelleit
 Beoua Kite qui ven
 di e le ti son allu



Illustrated with prints and maps from the
 period, as well as drawings by a 17th
 Century naturalist, Charles de Granville,
 taken from his private album of sketches
 in the Gilcrease library collection of
 journals, folios and rare prints.



Any observations made by Englishmen before 1700 concerning the Five Nations of the Iroquois Confederacy are bound to be rare, and few indeed of such manuscripts have escaped the notice of the editors of the New York Colonial Documents. I first saw the manuscript of Captain Hyde in June, 1950, when it was shown to me by Thomas Gilcrease during a tour of his Institute. Only the first page was visible in an exhibit case, and as it appeared to contain important ethnographic information, I hoped that it might also include census data and other military information, since it was attributed to a Crown officer. I was unsuccessful then, or later, in persuading Mr. Gilcrease to release photostats for my study.

It was therefore a welcome surprise, a decade later, when Dr. James T. Forrest, then director of the Gilcrease Institute, informed me of plans to publish the document in their quarterly, *American Scene*, and asked me to annotate it. I was furnished with a transcript, and afterwards with photostats, but because of technical difficulties and the pressures of other duties in both our institutions, we did not bring the manuscript to press.

However, I later revisited Tulsa and was privileged to consult the manuscript through the good offices of Dr. Forrest and the staff of the Thomas Gilcrease Institute.

CAPTAIN HYDE'S "OBSERVATIONS ON THE FIVE NATIONS OF IN- DIANS AT NEW-YORKE, 1698"

Edited with notes by William N.
Fenton, New York State Museum,
Albany

The manuscript is in very good condition, without corrections, erasures, or cross-outs, and consists of fourteen pages, of which thirteen are filled, and a fourteenth, following a gap of several blank pages, carries only an endorsement. The pages measure approximately $5\frac{3}{4}$ inches by $7\frac{1}{2}$ inches, and the first manuscript page carries the catalog numbers of

previous owners, including the listing 565/1 *Old No. 368, Phillipps Ms. 16515*, which is, of course, a reference to the famous English collector of the last century.

16515 *On the 5 Indian Nations, the Mongues,
Anodagoes, Onades, Cahugas, & Senecas.*

thin, sm. 4-- ch. s. xix M. H. bds.

CATALOGUS LIBRORUM MANUSCRIPTORUM
IN BIBLIOTHECA

C. Thomae Phillipps, Bart./ A.D. 1837

So reads the entry and the title page to the thirty-seventh known extant copy of the manuscript, which is also in the Thomas Gilcrease Foundation Library (A. N. Munby, the *Catalogues of Manuscripts and Printed Books of Sir Thomas Phillipps, Phillipps Studies*, No. 1, Cambridge, 1951). Sir Thomas Phillipps grouped this item among his *Miscellanei Codices*, 16497-16549. Its provenance is not specified, and Munby does not list a William Hyde or Hyde in the General Index to volumes one through five of *Phillipps Studies* (Munby No. IV, 199; No. V. Cambridge, 1956, 1960).

Except for the postscript endorsement, Hyde's name does not appear on the face of the manuscript, but it does appear on the spine.

There are two reasons for accepting the date of the piece as being 1698. This date, and the inscription that appears on page fourteen, are in the same hand as the inscription on the title page, and there is every likelihood that the author was the same person as the Captain William Hyde, who, as an officer stationed at Albany and Schenectady, 21 April 1696, is mentioned in the Council Minutes from 15 August of the previous year until 31 March 1698. In fact, the record runs to record a lawsuit against Captain Hyde, based on complaints of his subordinate officers that he indulged in the too-frequent custom of the day, of accepting "moneys to be used for outfitting men and their subsistence" and not passing it along to the troops. In any case, there is certain evidence that there was an officer of this same name in the area for three years prior to 1698, who could have written these observations.

Garrison duty at Schenectady during the last decade of the 17th Century afforded a base for first-hand observation of the Iroquois at the very doorway to the Longhouse. Mohawks and Oneidas were constantly coming and going at the Fort, and Sachems from all the Five Nations, in quest of neutrality, came down to Albany to treat with Governor Fletcher, failing to obtain aid in defeating the French. Early

in the decade the Mohawks had been punished, and in the summer of 1696, Count Frontenac had led a sizable invasion force which occasioned the burning of the Onondaga and Oneida castles to the ground, as well as the destruction of the cornfields surrounding these settlements. For the moment the French were in the ascendance, while neighboring colonies failed to support New York and the ministers in Whitehall only vaguely understood what was at stake in North America.

Events were building up to a crisis, however, the resolution of which was going to require some understandings. Among these, knowledge of the Indians of the Five Nations was critical.

Captains Hyde's report, in a way, anticipates Cadwallader Colden's *Memorial concerning the Furr-Trade of the Province of New York* (1724) and his *The History of the Five Indian Nations of Canada* (1727), which describes these interesting people at a time of cultural deprivation, when their population, due to failure of adoption replacements to overcome war and plague losses, had shrunk from some 2500 warriors to barely 1200. They were still a force to be reckoned with, nevertheless, to be courted by conferences and placated with presents.

Hyde attended such a conference between the "Whole House," representing the Five Nations, and "Disappearing Smoke" in October, 1696, at which time the covenant chain was renewed. On this occasion he examined three French prisoners, one of whom had been with Frontenac before Onondaga, which, he said, had been burned to the ground by the inhabitants after the French destroyed the surrounding cornfields, and before they had moved on to Oneida, which suffered a like fate.

Later dispatches from this period speculate whether or not the Cayuga were able to feed their neighboring cousin and brother tribes, following these raids, and shipments of corn down the Hudson River were forbidden until the Indians were first supplied.

During these difficult years Albany's population steadily declined, due in part to fears of a French invasion, as well as to the decline of the fur trade. Affairs were, indeed, at a low ebb, and so they were to remain throughout the following decade of Iroquois neutrality, before "Queen Anne's War" and "George's War" intervened, and English prospects in America took a definite turn for the better.

The English had much to learn from such a report as that contained in Captain Hyde's "Observations," which seems only to have found private readers and apparently was never published.

W. N. F.





Map taken from "De Nieuwe en Onbekende Weereld of Beschryving van America en Zuid-land," a geography printed by Jacob Meurs in Amsterdam, 1671, included in the rare book section of the Gilcrease library archives.

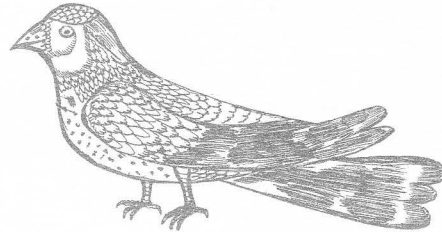


Engraving by I. Simon, after a Verelst portrait of *Sa Ga Yeath Qua Pieth Ton*, King of the Maquas (Mohawks) printed in London, 17th century.

Gilcrease collection

Observations made of the Five Nations of Indians Under
Protection of the Crowne of England. viz.

Mogues.
Anondagoes.
Oniades.
Cahugas.
Senicas.



{Physical Appearance}

As to their bodies features shapes & proportions much alike in General, and come not Short of any in Europe. Their noses well fashion'd, Eyes black & sparkling, Their bodies Well made for agillity, which they Exercise noe way but in Shooting, Running, and hunting in all which they performe to admiration, their stature comonly is of a middle Size and Limbs raw bon'd, yet their strength is not soe much as Our Europens, tho' they can indure more travil, Cold, heat and hunger than We, which may be attributed to Custome.

They generally live to the age of 80, 90, or 100 years without/ *{ms. p. 2.}* without hardly an head ach, the Climate being Extraordinary healthfull to man kinde, and very obserevable to the Europans that inhabitt these parts.

{Paint and Pictorial Art}

In mourning Weedes they paint their faces black, which naturally is tauney; and their Women withall cover their heads with Capps made of some beasts Skinns, or Duffells of any Collour which they buy of the Christians.

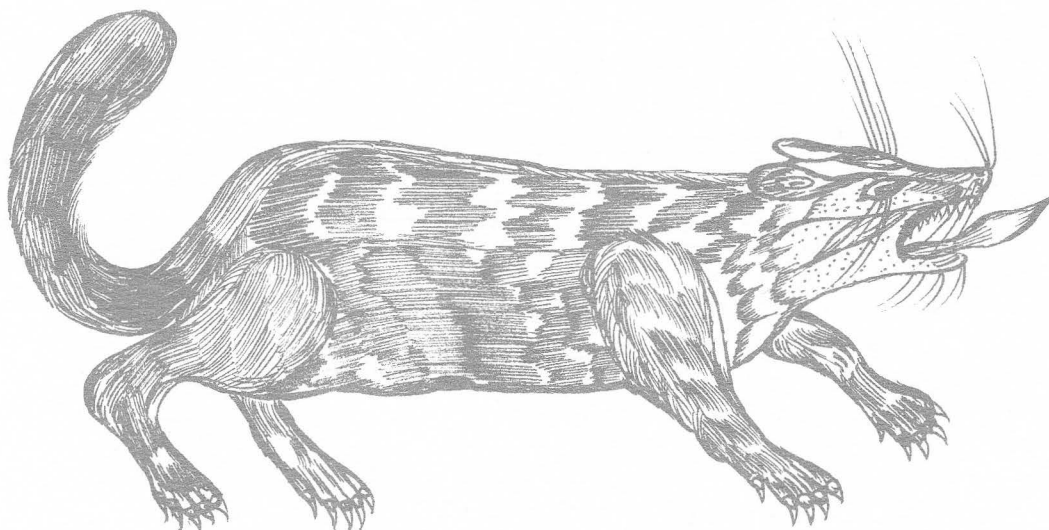
When the men come to years fitt for Warr, They Then Goe Out, paint themselves Red, & shew their vallour, and indeavor the performance of some Exployte by which they take their Names, They then gett some artist among them that is famous for drawing of figures (as we reckon a heralder with us,) Who with a Cole markes some knotts? Snakes Woolves Beares, deres or such like, often fishes & fowles on their faces particularly & frequently on their bodies or backes & Brests comonly on their Leggs & Armes, which when he has done then he takes some sharp pointed needle made of bone Steele or Iron and prickes the lines of those figures into the flesh & Rubbs/ *{ms. p. 3.}* Rubbs Thereon the powder of Some Wood Cole, which after a little festering and small trouble Growes well and alwayes remains in The Manner designed & serves for distinction, Which they are as fond of as some of Our Ladyes in England are of beauty spotts.³

Now when These Men Goe a Scalping to Cannada, they scratch the markes they have on their faces and bodies upon their Clubhamers which they alwayes leave behind them with the dead body, that it might be Knowne who did the action. They have neither Learning or letters but trust all to their Memory, and this way of figuring their faces and bodies they use as an Ornament and in Bravado when they Goe out a Sculking and leave their Clubhamers as before mentioned.⁴

{Dress}

They are of a Tawney Complexion ; Their haire Long slim and black which they cutt off to about an inch Short leaveing a Long Lock on one Side which is to tye — their gun and amunition too or any other Thing they have a vawle for, if Contrain'd at any time to Swim over a River. They have little or noe haire on their faces. *{ms. p. 4.}*

The Women have their haire all Sweath'd up behinde, with Something like tape made of the Rootes of trees, in fashon ty'd up as your Long tail'd Coach horses are in England, both men & Women in General Grease their haire with Beares ffatt to make it Glissen and to sett them selves of as we use powder to Ours; They Sometimes mix with that ffatt some Red Clay or paint (which Our handlers here make them pay through their noses for)⁵ Some Getts the finest White feathers they can pick off the brest of a fowle which they stick to the beares Grease on the Crowne of their



heads. Some take the Long feathers of the Wings and stick them up in their Eares, others of them thrust Long feathers through their noses where they make holes for that purpose.

{Childbirth}

Their Women are brought to Bed Without the Ceremony of a Midwife or anyother help, as soone as they are delivered they wrap up the Child in some beast skin and run with it to the next River/ *{ms. p. 5.}* River or Creek. Whether Winter or Summer and throwes it in over head and Eases and Washes it and then Returnes to her Wiggwam⁶ or house Made of the barke of Trees, where She has a private appartment, and neither Eates drinke or Converses with any of Them til She is Recovered, dureing their being with Child or Giveing Suck they have no access to their husbands, but Give Them all the Liberty they please with other Women; Their Children they swaddle up Close to a flatt boarde which they hang at their backs, when they travil.⁷

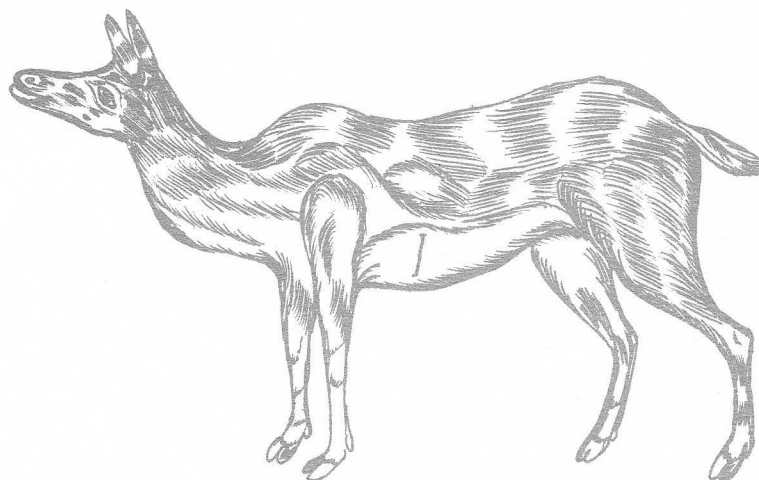


{Divorce}

They turne away their Wives at pleasure and Chose others without the help of a Parson. She thats turn'd off, if any fancy her may pick her up, but if She be not passable, her Relations and Freinds take Care of her.

{Division of Labor}

When the Men Kill anything for their provisions in hunting as Elke, Dere, Beare, Woolfe, Fox Wild Catt, Rackoone etc., they leave it behind in the Woods, Returne home to their Wiggwams, and send their Squas (or Wives)⁸ to fetch it. Their wives are their Slaves in Carrying their Luggage, hewing their Wood, bringing it home & Cleaveing it, Drawing their Water, cooking Their/ *{ms. p. 6.}* Cooking Their victualls *{:}* and in short Mannageing all their Domestick Drudgery. The Mens business is Wholy fighting and hunting.



{Hurticulture}

Their Agriculture is only Indian Corne which the Women likewise plant and When Ripe Gather and dry with the sun Then parch it in hott ashes and pound it to meale between two Stones, Graine by Graine, which they doe with dexterity Extreemly fast.⁹ They boyle Water & thicken it with this meale which they reckon very hearty foode.

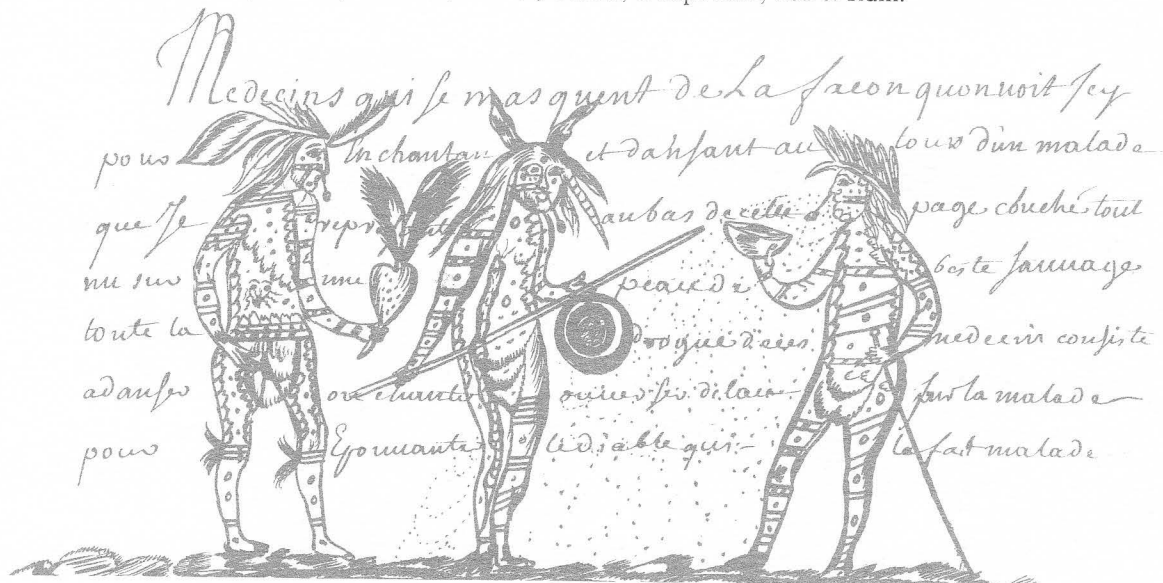
{Cookery}

Their potts are all day on. They never oblige themselves to particular hours of Eating. They have noe Salt but dry all with the Sun Whether it be Beast fish or foule; Rootes or fruites they slice in thin peeces and dry by the Sun likewise.

{Wampum trade}

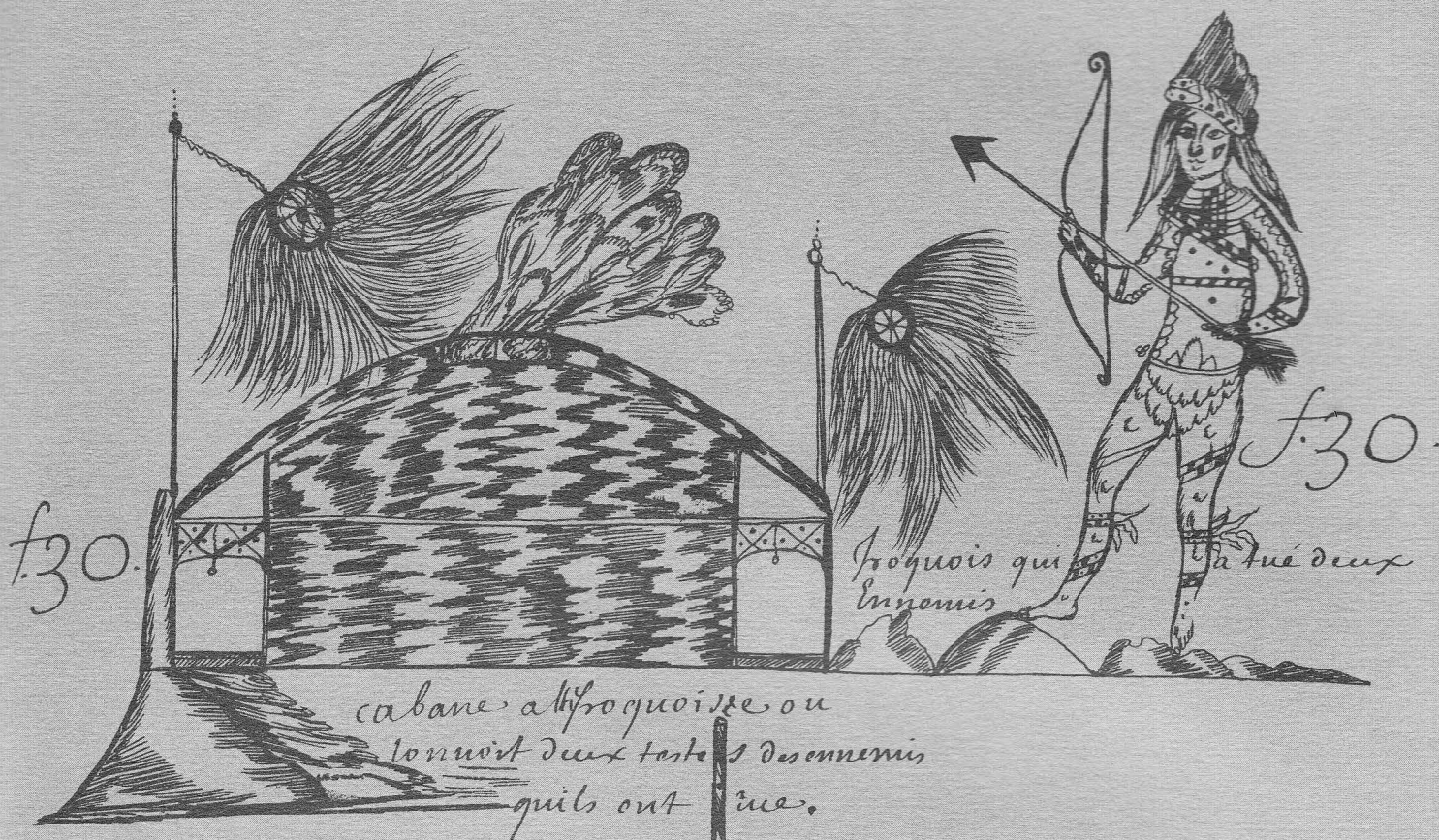
Their money which they call Wampom is out of Conke Shells made into little beades white and purple. The purple is double the value of the White, both of which they forme into broad belts which they send from one Nation to another when they send an Embassy or message about any important affaire to attest the truth of what should be delivered./ {ms. p. 7.}

Their Traffick is the Skins of Wild Beasts which they truck with the Christians for whirts, duffells, hatchetts, Knives, Gunns, Gunpowder, Led & Rum.



{Medicine}

They have Excellent naturall insight in Phisick and Chirurgery by inward and outward application of the juice of some herbes and plants, barks and Rootes which they finde in the Wild Woods. They have often (as I have been acquainted) cur'd wounds here by their owne Skill that have been Given over and thought Mortall by Our Chirurgeons.



Simon engraving after Verelst portrait of *Etow Ob Koam, King of the River Nation*, No. 2 of a series of four "Indian Kings" printed for "John Bowles & Son, at the Black Horse in Cornhill, London."

Gilcrease collection



ETOW OH KOAM, King of the River Nation.
Engraved from the portrait by Verelst, at the Black Horse in Cornhill, London.

{Personality revealed in drink}

They are a modest quiet & inofensive people when Sober, but very Brutall in their drinke which they are much adicted to. When drunke they will throw off their beasts skinns or blanketts and stagger Naked through The Streets. Save only a Small Cloth before to hide their Secretts, Women as Well as Men. The Women Generally cry when drunke, The Men Sing what fates they have done, what Men, Women, and Children they have kill'd, and what scalps they have taken{;} they dare not lye{;} if they doe who ever hears them buffetts the party that shall boast untruth if they have nothing to bragg off. They then often cry as the women doe{;} its very observeable in their drinke they offer noe manner of Rudenes to the Women or as much/ *{ms. p. 8}* as take notice of them, yet they are very ungratfull and soone forgett any kindness thats done them.¹⁰

{War}

Before they goe out to fight, the Troope that is to move upon the expedition assemble together and sitt round in a ring. Their Conjurer or Canticoyer (as they call him)¹¹ in the middle diggs a hole and covers himselfe with a skin or blankett and then begins to *pauwau* or conjure,¹² which holdes am houre sometimes more or les with such a frightfull noise among them Like the yell of Woolves, Till the Devil appears to them in the shape of a Beare, Woolfe, or fox, Catt or some other Wild Creature, which as soone as vanishes The Old Wizard Rises and tells them what success they are to have: That ceremony being over the next thing necessary to be done is to have a fatt dog kill'd and made into broath which they supp & Eate of the flesh heartily; Then they Equip themselves with their armes and amunition as Guns powder & ball, if they have such, if not with their anchent Weppons, as Bowes, Arrowes-pointed with flint, bone or shell, Their Scalping Knives, Tomhakes & Clubhamers, Their Snow Shoose (if it be that time of year) and some spare Indian Shoose ty'd at their girdles. Their steele and Tuchwood/ *{ms. p. 9}* Tuchwood, with a little Indian meale with them. Then away they march one after another. They are never seen goe Shoulder by Shoulder let the way be ever soe broade. When they meet with any adventure they presently betake themselves to trees and fight it out that way advancing and Retreating. When the dispute is over, (if provisions be wanting) The Conquerers eate the conquer'd dead and carry the Scalps home to their Castles in Triumph; on such occasion if Christians be in their Company and looke pale with hunger yet will not mess with them, they scoff and Ridicule them, saying what foolish Soldiers are you hungrey Christians? That *{Ye}* will not Eate with us, you see we have much the advantage of you in Warr? if we but fight stoutly we can not want plenty of provisions.

Often in the Sumer when the leaves are Green, parties of our freind Indians will goe to Cannada and lye within bowshot of Shamlee¹³ or Montroyal, and their Indians upon the same errand here and will lurke in the bushes three or four dayes without meat (for upon occasion they can fast soe long & make amens for it the next Meale) watching an opportunity to take some innocent labourer, some/ *{ms. p. 10}* poore Woman milking or Child att play; they oftener kill and scalp then take prisoners, unless

they are sent with positive instructions from either of the Governments to bring a Letter, that is—Some man prisoner to give intelligence of the State and Condition of the Enemy, and What designe should be on foot in their Country.

{Captives}

They often goe for prisoners of their owne accord to bring to their Castles to torter them out of Revenge for the loss of some of their freinds Kill'd in the Warr.

Their method is this! After some time Lurking as before mentioned, When they take a prisoner Man, Woman, or Child, They hurry him away into the Woods far enough out of pursuite, Then kindle a fire sitt all Round it and sing a song of victory, afterwards bite off the Nails of the unfortunate prisoner without any Regard to age or sex ; cutts his haire after their mode, and paintes his face in their fashon; Then they light their pipes if the have any tobacco and forces the poore Wretch to stop them with his bloody fingers till they broyle obleigeing him all the time (if they can)



to Sing or Else unmercifully They {*ms. p. 11*} beate him; All which he must indure
and perhaps worse that may insue.

{Adoption or Torture}

When they take him to their Castle they present him to some Woman that have lost her husband, some Maide that lost her father or brother in the Warr of some Neare Relation. If it be a Woman prisoner she is presented in the same Nature to some of their Men, to help strengthen the familie in lew of their deceased Freind; if accepted the party shall fare as well as the best of them, but if Refused Effects the most unparellel'd Tragidy imaginable; for the Whole Castle both Men Women and Childred with loude Screames & bitter Exclamations calling to minde their Lost friend, layes all hands on the poore Soule with all the spite and mallice to be thought of, and draggs & hawles him along upon the Ground untill Every one have the Satisfaction of a blow att him.

The next Scene they present is to strip him Stark Naked and Scalp him alive or if it be a Woman its all one and throwes hott ashes upon the bare scull & hunts him within their Castle (a square place adowed Round with their Wiggwams within the same) Every one after him (*ms. p. 12*) with Red hott barrs of Iron, or old barrells of Gunns and sticks of fire, Raceing along his bare sides. When downe they swing him up again.

The Next thing to be offer'd for their Recreation is to take this Wretched Mortall and tye him to a Stake prepared for that purpose, and plant his body as full of pine Wood (which will burne like any Candle) as Ever was seen prickles on a hedghogg and putts them all on fire and soe dances and sings Round him, till they quite Extinguish in his very flesh, and then renews the same again till he Dyes with the torment. Sometimes they dispatch him with a quicker device.

{Cannibalism follows law of sharing}

If this happens in a bad hunting Season & provisions be somewhat scarce, they then divid him Equally as far as the Carcas will reach; They are very Generous Just and faire in that way of dealing and likewise in drinking for if there be ten of them one tankard of beere shall goe about with them all but When drunke they forgett to be soe Complaisante.

I have seen Seaven or Eight of these fellowes sitt Round upon the Grounds (*ms. p. 13*) all drunke, and to maintaine fair Justice amoung them in drinking a young handsom Squa sate in the middle with a Cagg of Rum, & measur'd Each mans due proportion with her mouth into a dish and soe it went Round.

{Good and Evil Spritis: above and below}

Their Notion as to the Government of the Whole Earth & the Creatures thereon; Their opinion is a Good & an Evil Spirit that have dominion over all; There is a Good Man (as their saying is) that lives above the Cloudes and a very bad man that lives underneath their feet; They say then need noe Worship of application to the Man above because he is Kind & mercifull, but as for him below who is alwayes peevish they must submit to him and discimble, Else he will teare them all to peeces, or make them unsuccessfull in their warrs and in their hunting.

{ms. p. 14, in same hand:}



Observations on the 5
Nations of the Indians
at New Yorke
By Capt. Hide



Kouabagan

Atimék

Bateskoupan

erkan

Footnotes

1. The references to Capt. Wm. Hyde, or Hide are to the New York Colonial Manuscripts, which contain the "Council Minutes," for the years Aug. 15, 1695—to March 31, 1698, covering allusions to Capt. Wm. Hyde or Hide; these sources were consulted in the New York State Library, Albany. Published references are in O'Callaghan, *New York Colonial Documents*, IV: 162, 174, 175, 230, 234, 238, 241, 242. The background of these events is covered by Allen W. Trelease, *Indian Affairs in Colonial New York: the Seventeenth Century* (Ithaca, N. Y.: Cornell University Press, 1960).

2. Knotts—knotwork: intricate design or ornamental work. (Oxford English Dictionary)

3. This form of tattooing is illustrated in the Simon engraving of the Verelst painting of one of the Four Kings, especially the portrait of 'Disappearing Smoke,' the King of the Maquas (Mohawks).

4. The "Clubhamer" so-called is the familiar ball-headed war club, of which there is an especially fine specimen in the Ashmolean Museum at Oxford, very much like the one uplifted by the 'King of the River Nation.

5. A comment on the Albany traders of the day.

6. The use of the Algonquian term Wiggwam for lodge is interesting. Hyde must have been in touch and heard the term from 'River Indians' who were indeed Algonquian speaking Mohicans. Kanónhso:t is the Mohawk term for house.

7. This is an early description or mention of the cradle board.

8. Squa or Squaw is the Algonquian term for woman. That the woman retrieves the kill is confirmed by other observers. On *squaw*, see Roger Williams, *A Key into the Language of America* . . . (London, 1643). With the Iroquois this is considered a term of opprobrium. —W.N.F.

9. This detailed description of mulling corn between two stones makes no mention of the common wooden mortar and pestle.

10. The failure of Indian men to take unfair advantage of women in drink, on the warpath, or on other occasions when opportunity afforded, quite astounded English men of the day. Europeans were equally baffled by seeming ingratitude of Indians. The first paradox was compensated for by the accessibility of women when sober, particularly when men were honored guests in other villages, and the second paradox reflects the normal rules of expectancy in a society where hospitality was law. Why should a man thank anyone for something that he felt was his right?

11. *Conticoyer* presents further evidence that Capt. Hyde had Algonquian-speaking Mohican informants. It is reasonably certain that the word is related to the Delaware word that was adopted by the Dutch and apparently further corrupted in Hyde's usage. *kinte-kaying* is a form that was used by Dutch writers of the period in describing 'Devil Worship' that went on in the *Dans kammer* near Newburgh: "It was observed on the eve of engaging in expeditions or war or hunting. When taken prisoners and about to suffer torture, they asked permission to dance the *kinte-kaye*." E. M. Ruttenbur, *History of the Indian Tribes of Hudson's River*, (Albany, 1872), 28, 94, 115. This last reference is to a case of an Indian who on being captured and tortured during Kieft's war asked permission to sing his death song, an act which bears this name. E. B. O'Callaghan, *Documentary History of New-York*, IV, 105. This appears to be the word which Zeisberger spelled *Gentgeen*, and Anthony (in Minsi) *gintkaan*. A recent scholar, Voegelin writes *kantk-w* 'he is dancing' and *nkántka* 'I am dancing' from the Delawares of Oklahoma. In the opinion of Dr. Gordon M. Day of Dartmouth College, "it is not hard to imagine how the sematic drift to 'conjurer' took place." I am indebted to Dr. Day for these observations and the references to the linguistic sources. Day, p.c., 30 January 1964.

12. To *pow wow* is the Algonquian term for the act of conjuring that is described.

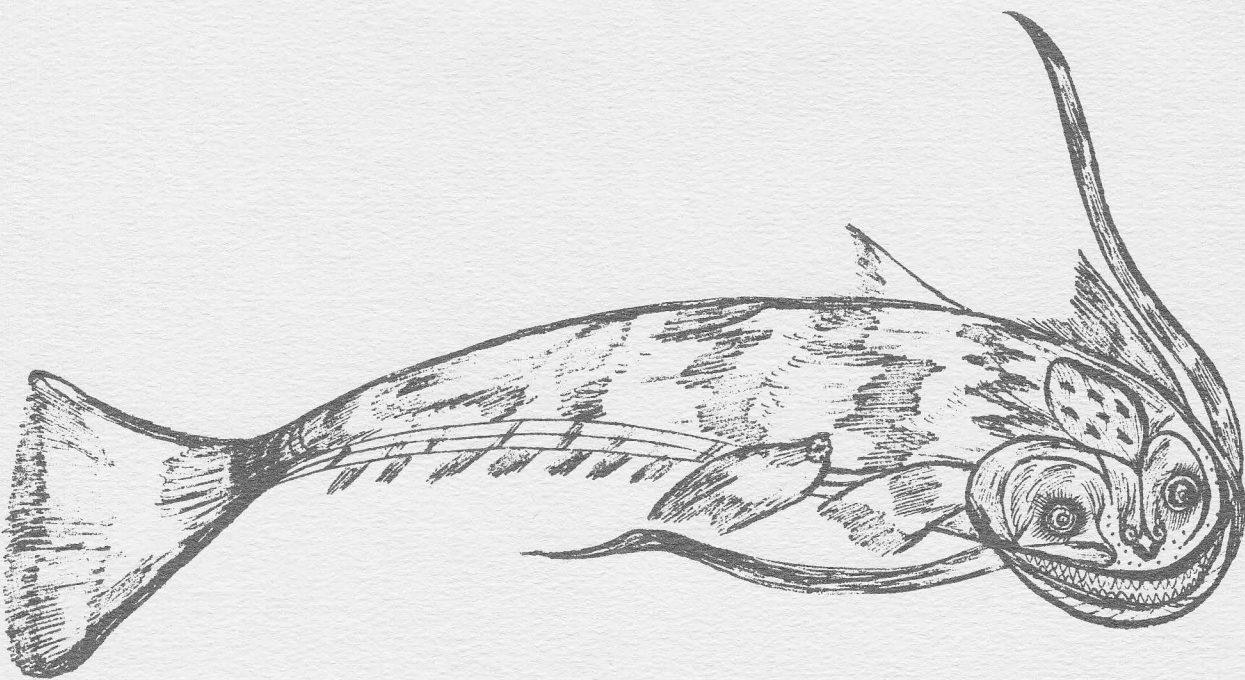
13. Chambly is on the Richelieu River, southeast of Montreal.

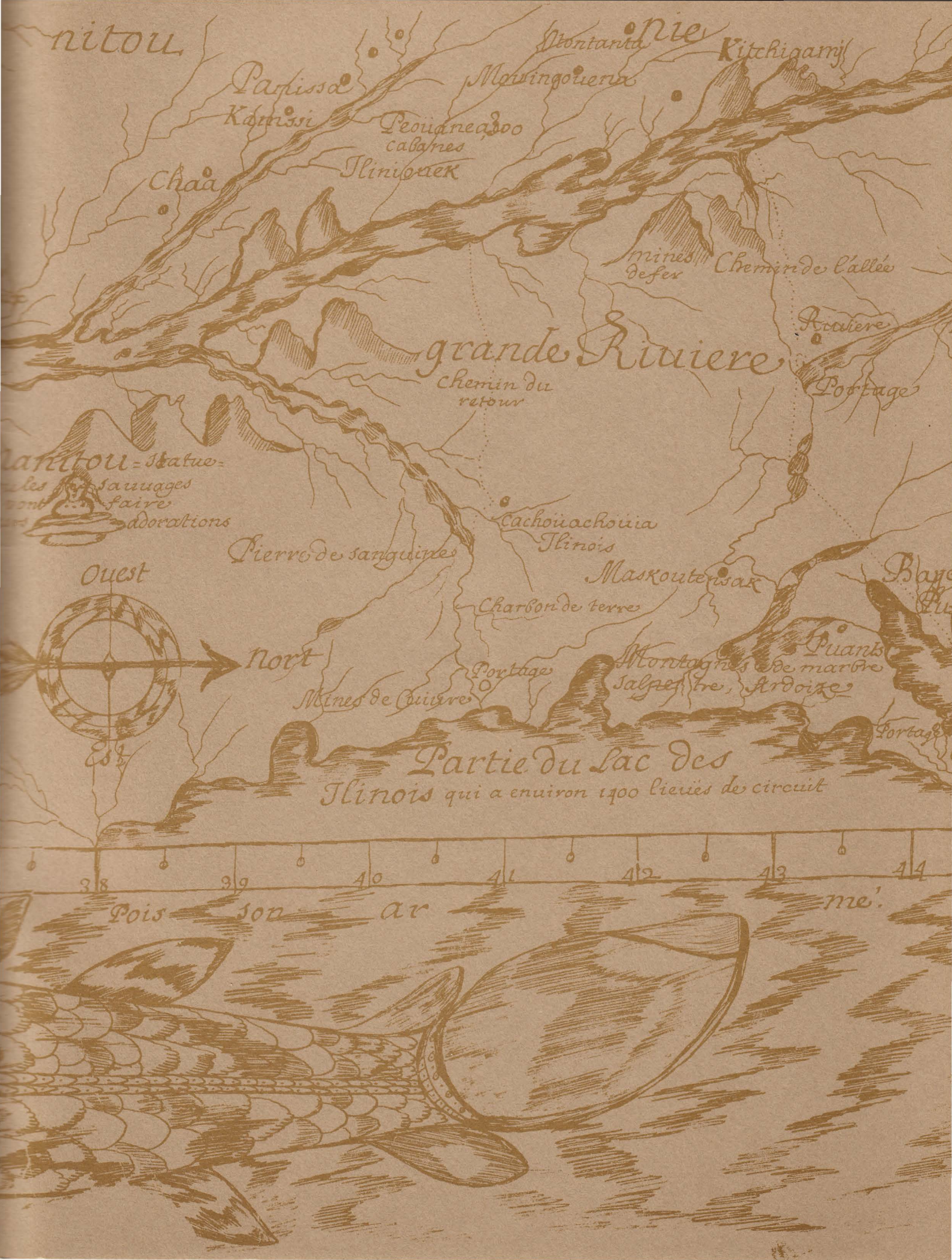
The sketches by Charles de Granville, which constitute the bulk of the illustrations accompanying the publication of this manuscript, are contained in his remarkable volume of original drawings of Indians, plants and animals of New France, entitled "Les Raretés des Indes," an unusually interesting series of drawings considered to be of importance in relation to the history of the French colonies in North America in the 17th Century. Apparently the work of a man who lived in those parts and was eager to record whatever struck his eyes as peculiar to the life and conditions of the country, this sketchbook presents a documentary account of details which seem to have escaped the attention of most contemporary, written accounts.

From the presence of two maps (reproduced in this issue on the inside covers and, in part, on page two of the text) which show either the Great

Lakes region and portions of New Jersey, New York and New England and most of Canada, or nearly the entire course of the Mississippi River, it can be inferred that de Granville traveled widely and can be regarded as a reliable eyewitness. At that time hardly anyone in Canada was able to draw an accurate map, as noted from a passage in the official correspondence between the French Colonial Government of Canada and the Ministry of the Marine in Paris, dated October 18, 1700, in which M. de Callieres, Governor of New France, recommends that "a young man called Charles Becard de Granville" should be awarded an annual pension "for drawing maps of New France."

Reproduced in facsimile and published in Paris in 1930 by Baron Marc de Villiers as "Codex Canadiensis," this sketchbook is one of the rarer treasures in the library collection of the Gilcrease Institute.





nitou

Parissia

Kamissi

Chaa

Ilinioiek

Peouianeadoo
cabanes

Mouwingoueria

Montanta

nie

Kitchigami

mines
de fer

Chemin de l'allée

Pocahere

Portage

grande Riviere

chemin du
retour

lanitou = statue -
les Indes Sauvages
ont fait
adorations

Pierre de sanguine

Cachouachouia
Ilinois

Maskoutensax

Charbon de terre

Ouest

Nort

Mines de Cuivre

Portage

Puant
Montagnes de marbre
Salpêtre, Ardoise

Blaye

Portage

Partie du Lac des
Illinois qui a environ 1400 lieues de circuit

38

39

40

41

42

43

44

Pois

son

ar

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