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OBSERVATIONS ON THE INDIAN TRIBES IN TEXAS.

BY WM. BOLLAERT, F.R.G.S.

Read before the Society, 10th April 1850.

The State of Texas, formerly the Republic of the same name, is of great extent. Its boundary commences at the Sabine River, in Lat. $29^{\circ} 40'$ N., Long. $93^{\circ} 52'$ W., going up that stream to the meridian of 94° W.; thence along to Red River; thence along its course to 100° W.; thence along this meridian to the Arkansas river, along that stream to 42° N.; then down the Rio Grande del Norte to its mouth, where it enters the Gulf of Mexico, in $25^{\circ} 66'$ N., $97^{\circ} 11'$ W., thus bringing its most southern point within $2\frac{1}{2}^{\circ}$ of the Tropic.

It takes its name of Texas from an Apache or Comanche expression, "Teha-Lana," or land of beauty, but which has reference, however, to the west and north-western parts of the country. A few years since it was roamed over by the wild Indians, amounting to more than thirty-five tribes. American settlers were invited by the Mexicans into the country in 1821; the former not admiring Spanish laws and customs, and having the political sympathy of the Government and people of the United States, rebelled, were successful, and in 1836 declared their conquest an independent state, when it was found no difficult matter, about three years since, to annex it to the Union.

In 1849, its population was, Whites, 108,000; Slaves, 50,000; Indians, about 60,000. The two former will go on rapidly increasing, but as to the latter, namely, the Red Men, they stand a chance of being soon exterminated.

Texas presents every variety of surface, furrowed in some places in the interior by deep ravines, which form channels for the head waters of the numerous streams that intersect the country; these streams are bordered by dense woods, the intervening country of open and wooded prairie, the favourite hunting grounds of the Indian.

The coast of Texas partakes of much of the character of

Louisiana, except that from the Sabine to the Rio Grande, there is an elevation of land in its favour, but sustaining, amongst other vegetable productions, large tracks of "cane brake."

Having got through the jungle of cane, coarse grasses, a few shrubs and small trees, we come upon the live oak, magnolia, cedar, peccan, &c., and advancing in a NW. direction immense districts covered with pine, on interesting underwood, numberless plants and flowers in prairies of all magnitudes, covered with rich grasses, over which roam the wild horse, deer, antelope, puma, jagua, ocelot, bear (black), wolf, fox, and other animals.

The larger prairies are indeed monotonous, but some of those have been thus described by a friend of mine :—" It is impossible to imagine the beauty of the western prairies, when, in the vernal season, its rich luxuriant herbage is adorned with its thousand flowers of every size and hue. None but those who have witnessed can form an idea of its loveliness, and pen and pencil alike would almost fail in its delineation. The delicate, the gay, the gaudy are intermingled with delightful confusion, and those fanciful bouquets of fairy nature borrow tenfold charms from the smooth carpet of modest green which mantles around them. To say that admiration was excited in such a scene would be but a faint transcript of the feelings in

Those boundless unshorn fields, where lingers yet
The beauty of the earth."

About the hill and mountainous region, the cedar, cypress, and others of their class present themselves, and where the magnificent wild turkey is found in abundance, as also vast herds of buffalo, and occasionally a grisly bear.

In the western country, the soil produces rich grasses (the Musquit, &c.) for the food of the wild horse (Mustang), cattle, and sheep, and here we come upon the cactii, agavæ, acacias, and plants rather peculiar to Mexico, the northern boundary of which is the Rio Grande.

From the few foregoing remarks it has been shewn, in some measure, what is the general character of the country roamed over by the Red Man in Texas, and I will now pro-

ceed to enter into some details concerning this interesting race.

Truly sympathizing with the generous and indefatigable George Catlin, and others, in all that relates to the unfortunate position of the Indians of North America, I cannot help saying along with them, that the Red Men of the forests and prairies are of great interest to the civilized world; rendered particularly so, from their relative position to, and their rapid declension from amongst, the nations of the earth. A numerous collection of human beings, whose origin is as yet enveloped in obscurity—whose early history is lost—whose term of national existence is nearly expired—three-fourths of whose country has fallen into the hands of civilized man within 250 years—twelve millions of whose bodies have fattened the soil in the meantime—who have fallen victims to whisky, the small-pox, and the rifle; leaving at this time but a meagre proportion, less than 2,000,000, to exist a short period longer in certain apprehension of soon sharing a similar fate.

There can be no doubt, but that the Red Man in his native wilds is kind, friendly, and susceptible of mental improvement—but his friendship is now nearly lost, by the intruder having taken his hunting grounds from him. The Indian has little or no time now to become civilized, as that is taken up in protecting himself from other Red Men, as well as from the destructive arms of the Whites, in hunting for his subsistence, and in retiring farther towards the west for his personal safety.

Once it was supposed that the Rocky Mountains and its vallies would have sheltered them for a very long period; but, with the recent discovery of gold in California, as well as in the routes across the American continent to that region, with a most extensive white emigration by sea and land pouring on the shores of that rich part of the Pacific, are other potent causes for the more rapid extinction of the Indian.

List of Indian Tribes in Texas.

- | | |
|---|---|
| 1. Comanche or Ietans,
and divided into Lam-
paracks and Tenhuas,
including the Hoish
band. | 19. Texas Indians. |
| 2. Apaches, Mezcaleros,
and Apaches Farones. | 20. Adæs. |
| 3. Carisos. | 21. Xaramenes. |
| 4. Tahuaconi. | 22. Caicachés. |
| 5. Tonkeway's. | 23. Cherokees and their
associate Bands or
Tribes. |
| 6. Wecco's. | 24. Shawnees. |
| 7. Carancahuas or Ko-
ronks. | 25. Delawares. |
| 8. Cokés. | 26. Kickapoos. |
| 9. Lipans. | 27. Qwapaws. |
| 10. Bedies. | 28. Choctaws. |
| 11. Kiaways. | 29. Boluxies. |
| 12. Ketchies. | 30. Iwanies. |
| 13. Ouchitaws. | 31. Alabamas. |
| 14. Seratics. | 32. Coshattes. |
| 15. Arraphoes. | 33. Caddoes. |
| 16. Pawnees. | 34. Tahookatookies. |
| 17. Chickesaws. | 35. Unataquas. |
| 18. Creeks. | 36. Mus-koo-gees, and in all
probability there are
the remnants, and parts
of some other tribes. |

Comanche, called by the Mexicans *Los Mecos*, of Snake or Shoshone origin,* are divided into three great divisions, Comanche or Ietan, Lamparack, and Tenhuas. There is a party called the Hoish band federated with them.

These Indians form the largest tribe in Texas, roaming at times even to the shores of the Pacific, into Missouri, and down to the Mexican Gulf, in bands of 500 to 600; the whole of them are supposed to number from 30,000 to 35,000 souls, or about 7000 warriors. They are one of the few primitive

* The Comanches say that the Shoshones are descended from them.

nations of the New World who have preserved their independence.

Their oral tradition is very limited, and of their origin they know nothing. Careless of the future, they appear to be indifferent to the benefits that may accrue from the recollection of the past, and the revolving day embodies all their concerns. Their songs, which are few and of little variation, are rather didactic than historical, and are calculated to fire the warrior's zeal, or give solemnity to funeral lamentations.

The Comanche division ranges through a section of country watered by the Colorado, embracing both sides of the river from its headwaters to its confluence with the San Saba. This party can bring into the field 1500 warriors.

The Lamparack occupy a region west of the foregoing, extending their migrations to the tributaries of the Rio del Norte, and number 700 to 800 warriors.

The Tenuha may number about as many warriors as the Lamparack, and range through the mountainous district which separates the Rio del Norte from the rivers of Texas; they sometimes roam as far north as Red River, and carry on a small traffic with Santa Fé, procuring blankets, knives, and tobacco, in exchange for horses and mules stolen from other parts of the Mexican frontier.

The Comanche is rather low in stature, and oftentimes approaches corpulency. In his movements on foot he is heavy and ungraceful, but the moment he mounts his horse he seems changed, and the spectator is surprised at the elegance of his movements. The Comanche is a desperate horseman, using his arms, including the lasso, with great dexterity, and he is considered one of the best horsemen on the American continent.

His occupation is war and the chase; his amusements, sham-fights, horse-racing, ball-playing, and dancing, and fond of smoking.

His dress consists of leggings of deer-skin and moccasins, the flap or girdle of the same often ornamented with beads, and in summer this is his principal style of dress. In winter or cold weather, he may wear a buck-skin shirt, and wrap himself in a buffalo robe.

The squaw wears a deer or elk skin garment, reaching from the neck to the ankles, and ornamented in various ways, but more generally with long fringes of elk's teeth, festooned in rows.

On the outside of the buffalo robe is often delineated by scratching and painting in various colours, what is called picture-writing or "totems," otherwise recording their names and actions, as well as symbols, such as the sun, moon, stars, birds, beasts, or reptiles; but I do not remember to have seen anything approaching to hieroglyphs, and I am informed they are accustomed to practise this sort of picture-writing on rocks. The Comanche tribes subsist by hunting, not cultivating the soil; changing their encampment owing to exhaustion of pasture indispensable for the subsistence of their large herds of horses and mules. When about to abandon a position, they generally set fire to the grass to give intelligence of departure to absentees from their camps, and, moreover, after a "burn," the pastures grow better and quicker.

The several divisions of the Comanches acknowledge one head or great chief, his appointment being rather indefinite as to duration and extent of authority; the latter depending more on the force of his personal character than on the investments of office.

The chiefs have generally war squaws, who accompany them to battle, the others being left behind to take care of the children, &c. If one Indian wantonly kills another, the nearest relative revenges his death by taking life for life; but the price of blood may be commuted for articles of value or convenience.

Notwithstanding the laxity in their economy of government, and their exemption from legal restraint, they live together in comparative harmony.

They believe in a Supreme Power or Great Spirit, and in a future state of existence, and that, when a good Indian dies, he goes to a fertile and beautiful country, where game is in abundance. The reverse is the lot of the bad Indian—a lazy or cowardly one—who will be driven into rugged and sterile mountains, infested by noxious animals, and where

game is scarce, meagre, and unsavoury. Goodness, however, in their system of ethics is a qualified term, having reference to the taking of scalps, expert and successful hunting, and in dexterously plundering those whom they consider as their enemies.

They believe in good and evil spirits of either sex, but claim supremacy for the Great Power, whom they name Moonch Tave; the sun being his habitation, and who they represent as like unto themselves, but of gigantic stature, who will never die, and is the original parent of the Comanche race. They attribute a certain divinity to the sun, and suppose that febrile diseases result from its displeasure. There is some doubt as to their Medicine Men having much influence over them.

By some it is said they calculate their time by moons, by the hot and cold, or wet or dry seasons; and it would appear that Pachth is the name of the great council of the Comanches held about September.

In their interments they dig a round hole about 3 feet deep, in which the body is deposited, sitting on its haunches, the head being but a few inches from the surface of the earth.

Sometimes horses are killed and eaten, and even captives, at the funeral of a great chief.

Rather a humorous classification of the human species is attributed to the Comanches and some other Indians, namely, the red man, first; white man, second; horse, third; squaw next; and the black man last.

These Indians believe in witchcraft, and sacrifice to good and evil spirits, and impute to persons whom they believe to be possessed of the evil spirit, mischievous and diabolical propensities. Internal diseases they attribute to the *blasting breath* of some secret enemy.

They hold the Ketchies (a small tribe on the Trinity River) in peculiar detestation, on account of their supposed power of blasting or blowing; and charge them with having blown or poisoned the waters that intersect their route to the north, or to Natchitoches, which formerly rendered their visits to that post so destructive to their tribe. Whatever may be

the hidden disease attributed to the "blowing," it is said to cause a gradual dissolution of the victim, who pines away in langour and despondency. I expect this may be the ague or bilious fevers contracted by them coming from the high and healthy lands to the low and swampy ones of the coast.

The Comanche has faith in charms, wearing such about his person, believing also that the fat of the alligator or beaver, rubbed over the body, is a sufficient barrier to the ball from the Mexican carbine. They have no very fixed ceremonials of marriage—merely "joining buffalo robes."

A chief of some note, Carno-san-tua (the son of America), left ten widowed squaws; the most comely soon found new masters, whilst the less well-favoured retained the mantle of mourning, prolonging their lamentations under severe and sanguinary discipline for the departed chief.

As polygamy is allowed, one or more squaws are in attendance on the warrior in his war and hunting excursions, grazing and saddling his horses, carrying spare arms and hunting implements, skinning the game, drying and transporting the meat of the same, and attending to all the culinary operations.

The squaw, when old, is ill-featured, and said to be more cruel than the men, delighting in torturing the male prisoners, who are at times surrendered to their fiend-like propensities.

The well-known shout, "Come to the dance," resounds through the camp, with the yells of the infuriated women trooping to the scene of torment. The captive, bearing a staff, on which are pendent the scalps of his companions slain in the recent combat, is hurled into the shouting throng, when he is assailed with clubs, knives, thongs, and fire-brands, compelling him to unite his voice with the savage choir, until he sinks borne down with fatigue. He is then staked out on the earth, to await at times future sufferings.

If he survives he is made a slave of, and then fairly treated. When children are captured from the Spanish provinces, they are not ill-treated, and are retained in a kind of filial servitude.

Spanish female captives have had to live with the Comanches as their squaws.

The Comanche conducts his military operations on horseback; but, ere he starts, he parades about the tents, mounted, armed, painted, and makes certain sacrifices.*

They gallop in single file and have few evolutions, but give effect to their manœuvres by yells and violent gesticulations, which, combined with their savage costume, make them more terrible in appearance than in reality.

They seldom attack except at night, when they ride without saddles, and nearly naked,—armed with lances, bow and arrow, with sometimes a rifle. For defence they have a shield and helmet made of buffalo hide, hardened in the fire; some wearing feather caps, ornamented at times with the scalps of their enemies.

Strong attachment to kindred is a prominent feature of the Indian character; they mourn vehemently for their dead;

* Mr Catlin informs me of a curious superstition of the Comanches when going to war; they have no faith in their success unless they pass a celebrated painted rock, when they appease the spirit of war, who they believe resides there, by riding by it at full gallop, and sacrificing their best arrow by discharging it against the side of the ledge.

Some 25 leagues from San Antonio, N. 20 W., is situated a very favourite place of meeting of the Comanches, called the "Enchanted Rock." It is an isolated eminence on the bank of the Sandies creek, which runs into the Colorado river. It is 300 feet high from the prairie, and 1500 feet in circumference. Cedar bushes cover its base, and other species of bush are scattered over its sides. The base is of very hard rock (siliceous); towards the top the Enchanted Rock is traversed by numerous veins of a white crystallized transparent matter (quartz.) During the day the sun's rays are reflected from it, and at night occasionally a white meandrescent appearance is said to be observed on the summit. The late Colonel Karnes (a well-known Indian fighter) located his "head-right" about here, which took in the Enchanted Rock, with the idea that the light seen to emanate from it might be caused by rich metallic substances. Some minerals have been found about here which, it is said, gave indications of silver and lead. The celebrated Colonel Bowie (of Bowie knife celebrity) and others, during an exploring expedition, were attacked here by some Comanches in 1828, when 80 of the Indians fell. I was subsequently informed by Jack Hayes (another terrible Indian fighter and guardian of the frontier), that at times there was a pool of water on the summit of the rock, and that it (the rock) was of a yellowish colour generally.

the women, at times, shaving their heads and scarifying themselves with sharp flints and knives until they are covered with blood.

Sometimes the tent, arms, &c., of the deceased warrior are burnt, horses and mules slaughtered, in order, as they think, such will be transferred to the happy hunting-grounds for the future benefit of the dead.

In 1816, the small-pox committed great havoc among the Comanches; and eye-witnesses estimate that no less than 5000 valuable animals were immolated by them during the funeral solemnities.

As a nation they think themselves the most numerous on earth, and possess no small quantity of vanity, indulging in much Indian dandyism. They roast and boil their meat, and, independent of a great variety of fruits, have many nourishing vegetable productions, including nutritious roots, and much honey from the "Bee Trees." They barter occasionally with the Wacoes (who reside on the Brazos), horses and mules, for Indian corn, beans, pumpkins, melons, and metal pots.

They are subject to but few diseases, and exhibit instances of remarkable longevity. The salubrity of their climate, living in high lands far from the coast, has a large share in this prolongation of life, and being debarred by their remoteness from civilization from the use of spirituous liquors.

The Comanche goes upon the principle that the life of one of his party is worth more than the destruction of any number of his enemies, and they seldom attack unless they can do so with impunity. A Comanche is mighty in a route, but very cautious in an onset. They have entered into numberless treaties with the Mexicans, which has only been observed as long as they considered it convenient; and as "faithless as a Comanche treaty" has passed into a proverb amongst the Mexicans.

When Texas separated from Mexico, the latter country urged the Comanches to make war upon the Texans, which they did, cutting off many of the settlers. Treaties were made and as often broken by these Indians, when in 1840 recourse was had to another treaty, but orders had been

given to have two companies of troops to attend the "Talk." The Comanches had promised to deliver up all the American prisoners in their possession preparatory to making this treaty. Thus, on the 29th March, a party of sixty-five Comanches came into San Antonio de Bejar, bringing only one young American girl, who stated that there were several other prisoners at their principal camp, and that they brought her in to see if they could get a high ransom for her, if so, they intended to bring in the rest, one at a time.

The "Talk" commenced, when the Indians admitted they had been guilty of fraud; they were told that they would be detained as hostages until all the Texan captives were brought in. At this the Comanches made a rush at the door of the Council room, where a desperate fight commenced. Of the Comanches, out of 65, there remained 29 as prisoners, the rest were killed. Of the Texans, there were seven killed and eight wounded. This is known in Texas as the "sanguinary fight of the Court House." A friend of mine who was in this fight tells me that they are inclined to cannibal propensities, and that they will eat of the flesh at times of their prisoners; that they create or depose a chief at pleasure; grown-up children may rebel against their parents, who cannot punish them without a vote of the tribe; a mother may even forfeit her life if she strike her male child, because a warrior or brave must be bred up in all the savage ferocity of his nature.

After the affair of the "Court House," there were many terrible fights between the Texans and Comanches, when the latter sued for peace, and in 1843 said, "We have warred beyond the memory of our grandsires, we now desire peace, we want to learn the white man's method of planting corn." Thus during the second Presidency of General Sam Houston, in 1844, treaties of peace were concluded with nearly all the Comanches, which, up to the present time, have been faithfully kept.

Whilst in Texas, I met with a young Mexican who had been captured by the Comanches, near Santa Fé, whilst tending his father's flock. He was treated very badly at first, obliged to go naked, tethered like a horse at night, and warned

that if he attempted to escape he would be killed. Any money they may happen to plunder, they hoard up and bury it; they are very good horsemen, but cannot break that animal in well. At times they have many captives, sometimes negroes, captured from the Mexicans; these they employ to chop wood and load their horses. They make their white captives hunt and break in their horses. Sometimes they dye the skin of their white prisoners, so that they are with difficulty recognized. All the Comanches meet once in two years far in the west, near a great lake, when they give an account of their depredations, organize and arrange for future exploits; here they perform certain ceremonies, invoking the help of friendly spirits, and wash a *golden shield* in the said lake. The Mexican referred to was sold by them to the Choctaws for 200 dollars, from whom he made his escape: he describes the lands the Comanches roam over to be beautiful, and well adapted for settlements.

Names of some Comanche Chiefs, &c.

- Pa-ha-eu-ka. Principal chief of the Comanches.
 Poo-chan-ni-qua-he. Buffalo hump (Hoish.)
 Hownowayki. Yellow paint hunter.
 Eé-shah-kó-nee. Bow and quiver.
 Ta-wáh-que-nah. Mountain of rocks.
 Opisk-ka, Ta-oki. White raven.
 Ish-a-ró-yeh. He who carries a wolf.
 Háh-nee. The beaver.
 His-oo-sánchezés. The little Spaniard.
 Moonch-Tave. The sun.
 Pachth. Great council of Comanches, held in September.
 Cibolo. Buffalo, likewise Moshkotaj.
 Chihuahua. A circle.
 Teha-Lana. Land of beauty.
 Shakanath. (Englishman).
 Kishemoch Comanack. (A long knife)—an American—on account of their using the bowie-knife.
 Waikhaun. Wigwam lodge or tent.
 Kish-emor-comho-anac. The beast that gets drunk and tells lies.

Areskoni (one of the names of the Great Spirit.)

Moch-och-och-moch-ouch, a famous chief, was killed in fight with the Texans in 1840, in the Upper Colorado, under Colonel Moore and some Lipans.

Tum-ga-cosh. Buffalo belly, a chief.

The following are the Comanche Numerals.

- | | |
|----------------------|-----------------------------|
| 1. Simmutsum. | 12. Guahatimmatouch. |
| 2. Guah. | 13. Pahatimmatouch. |
| 3. Pah. | 14. Watchouchtimmatouch. |
| 4. Wotchouc. | 15. Mannuketimmatouch. |
| 5. Mannuke. | 16. Navitechouchtimmatouch. |
| 6. Navi. | 17. Tatschouchtimmatouch. |
| 7. Tatschouch. | 18. Nanaguatschouchtimma- |
| 8. Nannaguatschouch. | touch. |
| 9. Sammannagum. | 19. Guahamannaguam. |
| 10. Soaman. | 20. Wahaman. |
| 11. Simmemmatouch. | |

Apaches Mezcaleros and Apaches Farones,* appear to have separated from the Snake Indians. They may be about 4000 warriors strong, and are met with high up on the Rio Grande, in the Bolon de Mapimi, and the mountains of Los Organos and Chañate. They seldom visit the white settlements of Texas, but commit depredations on the Mexican frontier.

I offer the following as an instance of the origin of warfare on the frontier.

An American had gone to Chihuahua as a trader, when he married the daughter of an Haciendado or farmer, settling in the country. The Apaches, when they happened to steal any of his cattle, would, on application, send such back to him. On one occasion he claimed a young Mexican girl, as well as some cattle that belonged to his wife's father. The Apaches refused, saying they were friendly to the Americans, but not with the Mexicans.

* See a communication to the Ethnological Society, by G. F. Ruxton, "On the Migration of the Ancient Mexicans, and their Analogy to the existing Indian Tribes of Northern Mexico," and who supposes the Apaches to be of Ottoman descent.

The American waited some little time, so as not to create alarm, and had it notified to them, that he intended to go into their country to trade with them. He set out with some 30 companions and several mules, apparently laden with goods, carrying however with him, secreted, a small piece of artillery.

He arrived at the trading ground, and when he had got possession of the Mexican girl, he prepared for fight, the gun and rifle making great havoc amongst the Apaches, who were defeated, but the frontier suffered for a long period on account of this murderous inroad amongst them.

Carisos are a small branch of the Apaches.

Tahuacany.—This tribe takes its name from a Comanche chief of that name, who separated from his nation some 50 years since. They are but few in number, and inhabit the upper part of the Colorado.

Toncahuas appear to have descended from the Comanches. Their present chief is named Campos, having some 100 warriors under his command. They roam about the white settlements for protection, and have suffered much from the Comanches. They are very active in fight, and “to take to a bush like a Toncahua,” is a common expression. In 1840, they assisted the Texans against the Comanches in fight on Plum Creek, and in an account on this affair, it is stated, that 80 Comanches fell, and that after the affray the Toncahuas busied themselves in cutting up the Comanches, roasting and eating part of their flesh. In another account, headed “The question settled,” particulars are given of a Comanche having been killed by the Toncahuas on the Brushy River, his hands, arms, and thick parts of the thighs were cut off and carried off to their camp as a feast for the women and children. The Toncahuas say that all the wild Indian tribes will eat of the flesh of their enemies. The Lipan Indians call the Toncahuas “Man-eaters.”

Waco or *Weeco*.—Probably of Comanche origin. Met with above the Falls of the Brazos, numbering 100 warriors. They cultivate maize, and other vegetables, and have a village. They sometimes roam to the beautiful vallies of the Ouichita Mountains, in which much lead and some gold have been found. They are sometimes called “Gentlemen Indians.”

Carancahuas or *Koronks*,—In all probability separated from the Comanches at a very early period. This was formerly a powerful tribe, claiming as their hunting-grounds the lower part of Texas. About fifty years since they numbered 600 warriors, when there were terrible fights between them and the Comanches, in which the former suffered severely. In later times, in wars with the Mexicans, Texans, and Choctaws, they have been nearly exterminated. They do not number now more than twenty warriors, roaming about the shores of the Gulf, hunting in the prairies and fishing in the bays. They are a very fine looking set of men and women. They are looked upon as “man-eaters.” Mr Power, an old settler at Live Oak Point, informed me that a Koronk chief, called by the Mexicans Capitano Francisco, told him that he had eaten a white man’s heart, and that “it was the sweetest meat he had ever partaken of.” I do not think the Indians prefer human flesh to that of animals, but I do believe that they would eat of it if of an enemy. Now, as the Indians are generally at war with one another, they have many opportunities of indulging in cannibalism.

Cokés,—A branch of the Koronks ; very few, if any, of these exist.

Lipans or *Lapanas*.—Formerly the Apaches, Mezcaleros, and Farones, Navahoes and Lipans,* formed one great tribe, but, from a scarcity of game in their country, they agreed to separate ; and tradition mentions that a solemn council was held, when, after due deliberation, the head chief drew from his quiver four arrows, directing one towards the north, which course was taken by the Navahoes ; another to the east, taken by the Farones ; the Mezcaleros went west, and the Lipans journeyed south. They have not been so long separated but that they understand each other, although there is much difference in the language.

The Apaches and Navaosos understand a little Spanish, in consequence of their mixing with and marauding upon the

* According to Ruxton, there are other branches, such as the Apache Coyoteras or Wolf-eaters, Moquis, Tubessias, Maricopas, Chemiguabos, Tumayas, and Nigoras.

Mexican frontier, whilst the Lipans, from their intercourse with the Texans, have learned a little English. A conversation in Lipan-Hispano-English is rather curious, as "Bobachelo, Bueno, Very good" (My friend you are good, very good.) The Lipans are considered the most intelligent and the best of all the Indian tribes in Texas, and have assisted the Texans against both Comanches and Mexicans. They hunt all over the western country, camping about from the Guadalupe to the Rio Grande. They do not number above 200 warriors. The Lipan is brave and generous; but from the white man he has learnt to drink whisky and gamble. There have been cases when the Lipan has been under the influence of whisky (fire-water) of their killing themselves. Not long since, old Castro, a chief, being at Houston, drank so much, to use the common version of the affair, namely, that he died, having "burst his boiler with rot-gut" (bad whisky.) After the death of Castro, a disaffected chief named Ouansykes separated from the Lipans, and with a few followers went to the Rio Grande, when, being discovered by the Mexicans, they "used him and his party up" (killed them all.)

Polygamy is permitted amongst the Lipans, but few have more than one squaw, who, with the children, are taken great care of. The Lipan women are noted for their prettiness and good figures; on this account the Comanches have often made war upon the Lipans so as to become possessors of their women. As with all Indian tribes, the men consider that war and hunting are the only occupations required of them: all the domestic concerns fall upon the squaws. They are Horse Indians, and their dress and arms nearly similar to those of the Comanches. Their marriages are celebrated with great rejoicings, the couple receiving at such time suitable presents for furnishing their tent.

On the death of a warrior there is great lamentation; he is wrapt in his buffalo robe, some of his arms and other property are broken up and buried with him, and at times his favourite horses are killed. They are eligible to the rank of warrior at eighteen years of age. Each family has its collection of medicinal herbs, and they are skilful in bone-setting.

They have a war chief and a civil chief. When a man and his wife quarrel, the civil chief takes her under his protection; when matters are made up, the squaw is rendered to her lord. When young children are disobedient they are doused in water, but seldom beaten, fearing it might break their warlike spirit. When attacked with agues, they administer diuretics and infusion of the bark of the wild cherry tree. They paint themselves with vermilion, red and yellow ochre, white and black, according to circumstances. They have little or no beard, and some of the men pluck their eye-brows and eye-lashes. They believe in a Supreme Power, calling him the Great Captain. When they wound a deer, they approach standing round it in silence until it dies, when they cut it up, eating the kidney raw. They know nothing of evil spirits, trusting all to the Great Captain, believing that when they die they will go and live for ever in happy hunting-grounds, where no Mexican or Comanche can be admitted. At present they are only hunters, whilst formerly they cultivated maize and other vegetables.

The Lipans have names for the principal celestial subjects, and when travelling at night have recourse to the north star.

Tobacco is called Dartatoc and Subiack, and when the leaves of the sumach is mixed with it, it is then known as kin-i-ki-nik.

The Bear. Chus.

My Friend. Chicone.

Old Man. Dartage.

Ne-co-neski. A Stranger.

Knock-anacko-buk; an expression of reproach, meaning a Castrati.

Boba-chela. Comrade or friend.

Names of some of the Chiefs:—

Old Flaco, Juan or Young Flaco, Ramon Flaco, and Ouan-sykes.

Bedies.—These do not number above twenty-five warriors, residing about the waters of the San Jacinto, having a small village some twelve miles from Montgomery, cultivating a little land. They are faithful allies of the Texans. The

women make cane baskets of curious design and great variety, and occasionally pick cotton for the settlers.

Ki-o-wa.—A wild and predatory tribe of 1000 warriors, in alliance with the Pawnee Picts and Comanches, and are to be met with in the Ki-o-way and Rocky Mountains. They are a fine-looking race, brave, eloquent, and good horsemen.

Kiowa names :—

Teh-toot-sah. First Chief.

Kotz-a-tó-ah. The smoked shield.

Wim-pán-to-mee. The White Weazel, a Squaw.

Ketchies.—They have their wigwams on the Neches and Angelina rivers, and are but few in number. The *Ionies* associate with this tribe.

Ouichitaws, roam about the head waters of the Brazos, but reside in the valleys of the Onichitaw Mountains.

Seratics.—Their hunting-grounds are about the sources of the Rio Frio.

Aráphoes or *Aráphas*.—Their principal haunts are between the Kansas and Platte rivers, hunting at times in Texas and to the west of Santa Fé for buffalo.

They number about 6000 souls, and are in alliance with the Touashes or To-w-ee-ahges, and are supposed to be of the Algonkin race.

A friend of mine who fell in with a large party of these Indians, gives me the following from his journal :—“ Our camp was thrown into great alarm, the mountain side was black with Indians : they poured in from every quarter, and ere we could act, they got between us and our horses. We at one time thought the object was to drive our horses off, but seeing a chief boldly advance with some six to eight other Indians, he was shewn to our commanding officer. These Indians were the *Arrapahoes*, 3000 in number ; they had been to a great council with the Comanches and Kiaways, to decide whether they should go to war with the Pawnee-mohaws.

The Arraphoe chief told us that he had but one heart, that he had never been at war with Texas, nor had the Texans been at war with him ; but, he said, there were some Kiaways among his people at this time, who would kill the

Texans wherever they found them straggling, and that we must keep a sharp look-out for them as well as for the Comanches.

The Arraphoes were very fine-looking fellows, tall and commanding, richly dressed, and well mounted; some had guns, the others armed with bows and arrows.

After the "talk," they roamed through the camp and traded with us. In the afternoon they departed, but a Kiaway managed to wound with an arrow one of our picket guards.

Pawnee-Picts or *Towashes*.—These are said to be of the Algonkin race, and roam about the head waters of Red River. The number who make Texas their home is about 100 warriors. The Algonkin race of Indians may number in all some 50,000 souls.

Wee-ta-ra-sha-ro. Head Chief.

Kah-kée-tsee. The Thighs, a Squaw.

Shé-de-ah. Wild Sage, a Squaw.

Pawnee Mo-haws.—A wild and hostile tribe, numbering about 6000 souls, adjoining the Comanches on the north, and allied with them. They attend somewhat to agriculture. They are like the Comanches in appearance, and are famous horsemen, and their women are well-looking.

Shón-ka-ki-he-ga. The horse chief.

Chickisaw.—Some few hunt in Texas, but reside principally in Arkansas. In all they amount to 4000 souls.

Creeks.—A small party of these have settled in Texas. The whole tribe is said to amount to 20,000 souls.

Texas, Tehas or *Taigas* Indians.—This tribe appears to have had the lower part of Texas as their home. These were subdued by the Spaniards, and the Spanish missionaries tried to civilize the remainder, but at the present day I doubt very much if any of them exist.

Adaes or *Adaissees*.—They formerly resided on the banks of the Sabine. They have shared the same fate as the above.

Xaramenes.—All that is left of this tribe is the mere name.

Caicachcs.—These roamed at a very early date on the shores of Texas. At present none exist. The above four-mentioned lost tribes, as well as others, may have been of

Natchez origin, and formed after the dispersion of the greater part of that nation in 1528 by Narvaez, one of the lieutenants of Fernando Cortez, who, after crossing the Rio Grande, marched easterly through a part of the Natchez country, (Eastern Texas and found it under cultivation) to the banks of the Mississippi.

The Cherokees and their associate bands.—The Cherokees were originally from the state of Georgia. Many removed to the head waters of the Arkansas, others came into Texas from 1822 to 1824. This party have had many severe fights with both Mexicans and Texans; the latter, however, have become their conquerors. A part of this once great tribe—for they still number 20,000 to 30,000 souls—may be called civilized, and have a regular form of government, cultivating the ground, rearing cattle, having schools for the young, a newspaper established by them, and books printed in their language. A celebrated chief, John Ross, did much for his nation in rescuing them from their previous wild life.

John Ross, a civilized and well educated man.

Tuchee, called Dutch. First war chief.

A'-h-hee-te-wáh-chiee. A female name.

(1.) *Shawnees* are met with in N.W. Texas; in all about 1200 souls.

Lay-law-she-kaw. Chief of the Tribe.

Ten-squíat-a-way. The open door, called also the Shawnee "Prophet," brother of the celebrated Tecumsch.

Kat-e-qua. The Female Eagle.

(2.) *Delawares* roam about the Sulphur Fork of Red River—about 400 warriors. They once numbered 20,000 souls. They are the remains of a bold and daring tribe, formerly occupying the states of Delaware and Pennsylvania, and the terror of the eastern tribes, but gradually wasted away by wars, removals, small-pox, and whisky.

Bod-a-sin. Chief.

Nicomán. do.

(3.) *Kickapoos* hunt between the Sabine and Red Rivers. 200 warriors strong.

Kee-án-ne-kuk. The prophet and chief of the tribe.

A'-h-tee-wát-o-mee. A squaw.

(4.) *Quapaws* or *Oquapasos*—100 warriors. In alliance with the above.

(5.) *Choctaws*.—There are very few in Texas. This tribe was removed by the United States Government from Georgia and Alabama, to the Upper Arkansas; they once numbered 15,000 warriors, and some of them now are semi-civilized.

Mó-sho-la-túb-bee. He who puts out and kills. First chief of the tribe.

Kút-tee-o-tub-bee. How did he kill?

(6.) *Boluxies*—200 warriors.

(7.) *Iwanies* reside on the Angelina. 100 warriors.

(8.) *Alabamas*, so called as originally coming from the state of that name. They only number 125 warriors, residing near to the Coshattes.

(9.) *Coshattes*, probably of Natchez origin, and some 500 warriors. This tribe dwells on the lower part of the Trinity River, in villages, Colête and Batista being the principal ones, and trading with the white settlements. They are fond of agriculture and the breeding of horses and cattle, and a very clean-looking race,—the women being very fond of ornaments of silver. When they visit the settlements they oftentimes indulge in whisky.

Uzlim. A chief.*

* On one occasion a party of Coshatees had come on a trading trip to Houston, during which they danced about the town, drinking largely of whisky; this led to much quarrelling and fighting amongst them. After one of these "drinkings" I visited the camp, beautifully situated in a rich grove of live oak, cedar, magolia, &c. Many of the men and boys were drunk, and some of the women had tasted of the abominable "fire water." Uzlim, the principal chief, was squatted in his tent, grumbling out hideous songs of defiance against his enemies, his face blackened, a sign he was in no peaceful mood, and too drunk to rise.

In another tent, also under the effects of whisky, was another Indian, one side of his face painted red, the other black, thus denoting he was for peace or war.

The squaws were most attentive to their drunken mates, filling their pipes and making cigars for them.

A fine boy stepped up to me, quite naked, his eyes rolling about strangely, the effects of liquor,—“Ah! boba-shee-la (friend) me am little drunk,” said he, “Uzlim much drunk, he drink heap—whisky make Indian bad, very mad, he want to fight.”

(10.) *Caddoes* are met with on the head waters of the Colorado. There have been some fights between these and the Texans, the latter under General Rusk, burning and destroying their villages in 1830. They are now at peace with the Texans.

(11.) *Tahookatookies* are about 1000 warriors strong.

(12.) *Unataquas* or *Anadarcos* are about 600 warriors, and reside with the Cherokees.

(13.) *Muscogees* removed from Georgia and Alabama. There are only a few in Texas, but they are said to number 20,000 souls. They are of Creek origin.

Steeh-tcha-co-meco. The great king, commonly called Ben Perryman.

Hol-te-mal-te-toz-te-neek-ee, known as Sam Perryman, brother to the above.

Tchow-ee-pút-o-kaw. A Squaw.