



portion of the Wyandotts, as well as some of the other nations, embraced the Roman Catholic religion. The former contributed liberally toward erecting the first church on the ground which they gave to the French for that purpose, in the vicinity of Sandwich ; reserving a small tract of land fronting on Detroit river, and adjoining the south side of the ground now called the " French Catholic Church property," for Indians to camp on, when coming from a distance to attend church.*

At that early period, the other three nations were not so tractable as the Wyandotts were in the cause of the white man's religion. But the former always looked upon the catholic priest as a holy man. "*Muc-ka-ta cog-ni-ac,*" as the Chippewas called him—*black man* in English—from his dark sacerdotal vestments. From this, also, did the Wyandotts name the priest, in their own tongue, "*Haw-tse-hen-staw-se.*" All Indians call preachers, of any denomination, the *black men*, or black habited men, from the black clothes generally worn by them.

The Indian outside of the church, reasoned within himself, in this wise : that he would not be tormented with fire by the evil spirit in the nether region, as the priest tells him, so long as he does not forget the Great and Good Spirit, who made the red man, as well as the white man.

*This church was named L'Assomption.

but the retreating *Foxes* were soon within rifle and arrow shot of their pursuers. On, on through the wide forest and across plains went the *Foxes*, who were decimated by the rifle and tomahawk in the hands of their pursuers before reaching the shores of Lake Michigan. Here the Wyandotts turned back and left the remnant of the savages fleeing towards the Mississippi.

Overcome by fatigue they were soon fast asleep. Next morning the party found themselves completely covered up by a deep snow-drift, hearing the cold winds whistling through the branches of the scrubby oaks over their heads, each one dreaded getting up out of his hidden couch, and now and then one would scratch a hole through the encrusted surface of the snow, peep out, and exclaim, "Whoo, noo-ten-de-waugh!" (it is terrible). The Chief of the party losing all patience in waiting for some of his men to get up and start a fire, got up himself and with a poking stick in his hand jumped on them, tramping and scattering the snow about their heads, exclaiming, "Get up out of this you sleepy-headed set!" and thus instantly roused up his men. Such was the Indian warriors regard for his brave leader, that no thought of insubordination ever prompted him to shew any resentment, be he ever so roughly handled for being slow to obey his Chief.

During this decade (between the years 1720 and 1731), the Wyandotts and Cherokees became hostile to each other, and their long protracted warfare has been supposed to have originated from kidnapping one another's women and children for adoption. If this was the main source of strife between them there was evidence enough from there being persons of Cherokee blood among the Wyandotts before and

ever since the two nations made peace with one another; but, whatever was the cause, a savage warfare was kept up between them for years through the forest to the Ohio river and beyond.

And such was the nature of the enmity then existing between the two nations, when a party of Wyandott warriors who had made an attack on the habitations of their enemies, were pursued by a party of Cherokees as they were making a hasty retreat. The evening shades overtook them as they came to a river, on the bluff of which they intended to encamp, "My friends, be on your guard, do not let sleep overcome you; our enemy is yet in pursuit of us; dangerous is our situation!" exclaimed Soo-daw-soo-wat, their leader, as his companions were pulling off their moccasins, seemingly preparing for a good night's sleep around a small fire; but they did not seem to heed his admonition more than the idle wind that moaned as it passed through the branches of the lofty oaks over their drowsy heads, unconscious of the awful fate that awaited them. They were about to give way to a sound sleep, when they were suddenly disturbed by the howling of a wolf, "Hark!" exclaimed Soo-daw-soo-wat, with an authoritative tone, "did I not tell you that our enemy was near? This howling sounds like the voice of a human being." Scarce had he uttered these words when the wolf, south of them, was answered by the barking of a fox in a westerly direction; in the north, the quacking of a drake; east, the hooting of an owl. "Now my friends," continued Soo-daw-soo-wat, "we are completely surrounded. I have heard it said by some of our old men that such as we have now heard is the signal used by the Cherokees when surrounding their enemy. The first division that approaches within

A gloomy silence had succeeded the shouts and yells of the assailants, who were now gathering around their camp-fires in the distance. The silence around the fort continued until the sharp screech of a night bird broke the monotony, as if giving the besieged party warning of the advancing enemy to the midnight attack. Presently the ill-fated scouting party heard the tramping of many feet on the frozen snow. The Wyandott war Chief, Ta-yaw-na-hoo-shra, now being conscious of the dreadful calamity that awaited them, started off two of his men to take the news home of what befell their friends in the west. The ropes around the fort having been observed by the Wyandotts at night-fall, the two messengers cautiously crept out from under them.

The rest of the party now began to talk of flight, except the war Chief, who declared that he would not leave his slain bosom friend; and on perceiving that his men were determined to leave the fort, he took hold of the rope and shook it defiantly, making a rattling sound of the gourd shells all round the fort. In an instant, the enemies were upon them; but the Wyandotts choosed rather being cut to pieces fighting than to be taken alive and tortured by the enemy. They fought and slayed all within reach, as they were cut down one by one.

Soon their war Chief was left alone, fighting over the body of his slain friend—finding himself alone—“Here!” he exclaimed, holding his head down, told the enemy to “strike!”—down came the tomahawk! and thus fell the Chief of the twelve scouts!

In this fallen Chief the French commandant at Detroit had always found a true friend and a faithful ally, and the news of his fate stirred up the ire of the commandant, who

years 1740 and 1751) the principal portion of the Wyandotts had taken permanent possession of the country between Fort Detroit, and the River Huron, in Michigan. Their main village was at the place now called Gibraltar, and about opposite Amherstburg, on the main land, where they erected their council house. In this village was kept their archives and international council fire.

At this time lived the last of the ancient line of head Chiefs, or King of pure Wyandott blood, named Suts-taw-ra-tse.

During this decade, the Delawares and Miamis began to make their appearance in this part of the country, from Western Pennsylvania and Eastern Ohio. They were, originally, inhabitants of what is now Maryland, Delaware, and New Jersey, and along the Atlantic sea-board, at different places, as far as the Gulf of St. Lawrence. At this period, also, some wayward bands of Senecas penetrated into North-eastern Ohio, from about Buffalo. Some Kickapoos, from the wilds of Illinois, began to show their broad faces. Eventually, some of the Shawnees found their way to Detroit. This place became the great thoroughfare between the North and South for Indians, and for European adventurers between the North-western regions and the East. Detroit was a central point of traffic at that period, and, during the 18th century, bands of different tribes of Indians were seen there, going and coming, the year round.

Some Miamis and other Indians inhabiting the Wabash river valley, and its tributaries in now Indiana, occasionally visited Detroit.

We have noticed the four nations about Detroit having formed an alliance for the protection against the hostile incursions of the Western savages.

His relatives in Virginia, after he had been married several years, endeavored to persuade him to return to his own people; he was offered a part of his father's estate to live on if he would return, but he preferred remaining with the Wyandotts. He was a Chief, and stood next to the Head Chief of the nation. He was adopted by a family of the Deer clan. The principal chieftanship belonged to the Big Turtle and Deer clans. This Adam Brown's Wyandott name was Ta-haw-na-haw-wie-te.

About the year 1775, a party of Senecas suddenly made their appearance, and came evidently on purpose to provoke the Wyandotts about Detroit, to a renewal of hostilities between them, by reminding the Wyandotts how a large portion of their nation were exterminated in former times, and telling them that they only knew how to kill beaver, and other animals. Upon this, the Wyandott Chief, sent for a member of their tribe, who was a little boy at the time of the battle on Lake Erie; he was in one of the canoes, and remembered seeing, from his concealment, under a large camp-kettle, the war Chief of the Seneca's slain near him. This Wyandott, now an old man, came into the council house, and stood leaning on his staff before a group of Senecas on the ground, and addressed them thus: "You say that we Wyandotts only know how to kill beavers, he-ee!" and with his staff struck one of the middle posts of the council house. "Listen!" said he to them, "I once witnessed a great number of Beavers killed (meaning Senecas) on the lake—indicating the direction with his staff—by the Wyandotts, long time ago." A party coloured bead belt with the figure of a Beaver animal on it, was shown them, which was given to the Wyandotts by their nation, a few years

off in parties to different hunting grounds ; and about three years after this a portion of the scattered bands met and located on the Sandusky river, at what is now Fremont (formerly called Lower Sandusky), in Ohio, while others of the band had located in and about what is now Upper Sandusky, and on the same stream. Those at the former place had lived there several years, when the smallpox* broke out among them, and scattered them to different parts ; some to Michigan ; some to Canada ; and the majority of them went southward to Upper Sandusky. From there some of their people had already migrated further south. Other bands of Wyandotts had migrated from Michigan and located in different parts, south and south-west from Upper Sandusky, during the last decade of the 18th century. Their neighbouring tribes were the Shawnees, Delawares and Muncies. At this time, some of the Ottawas and Potawatamies were inhabiting north-western Ohio.

At one time, while the Wyandotts were at Lower Sandusky, one of two Wyandott young women was taken prisoner near their village, whilst they were gathering strawberries, by a party of white scouts who were passing that way homeward. And where they encamped the second night a strange looking Indian appeared to the maiden prisoner in a vision, and spoke to her, thus, "I come to tell you, that to-morrow, about noon, these white men will meet a party of Indians, on the war-path, and have a fight with them. Then will be your chance to make your escape and return home. I am

*This malady was introduced among the Wyandotts by a member of the band, named Scoo-tush. To gratify his curiosity he obtained a viol from some white physician containing vaccine matter, and who, on perceiving himself infected with the smallpox, and whilst in a high fever, waded out into Lake Erie, imitating the screams of a loon. He lived but a short time after coming out of the water. (This was on the Canada side of Lake Erie.)

off with a military force for the purpose of "chastising the hostile Indians" in Ohio. This Colonel's known rule of warfare was an undistinguished destruction of sexes, whether Christians or heathens. About three miles north of Upper Sandusky, in an oak timber grove, on a plain, Crawford found the Indians, who had been retreating before him for several days, northward. He made a desperate effort to drive the Indians from this grove, at the point of the bayonet, when seeing the greater portion of his men killed and wounded in the conflict; but he was defeated and taken prisoner by the Delawares, who took vengeance on him for destroying some of their people with "fire," some years before, on the Muskingum. He was taken to where they encamped, on the banks of a tributary of the Sandusky river, called "Ty-o-mauh-te" (a Wyandott name, signifying a stream around a prairie, or partly bounded by the stream) some distance from the battle ground. His trial spun out through the night, and next morning's sun saw him led to the stake by his executioners, with blackened faces.

A Delaware Chief addressed the assembled Indians of the different tribes at the execution, telling them how Crawford once burnt a Church and congregation of Delawares on the Muskingum river, thus:—"with forked tongue he diverted suspicion from their minds his intention to destroy them; and he turned a deaf ear to their cries whilst declaring their innocence of the crime which he accused them of, when they saw he was going to destroy them. They begged for mercy, but that mercy was denied them at his hands, which he now begs of us to extend toward him. I, myself," continued the Chief, "was among those at the door of our church who had some misgivings as to the truth of his words when telling

Chapter VIII.

THERE were two leading Chiefs of the Wyandotts in Michigan, namely, Roundhead and Walk-in-water.* The former lived at the main Wyandott village, where a small town called Gibraltar now stands; and the latter at what is now Wyandott, 12 miles below Detroit City. These two Chiefs took opposite sides at the commencement of the war of 1812, or rather Walk-in-water stood on the neutral ground, while the other took an active part on the side of the British, as did Warrow, who was the leading Chief of the Wyandotts on the Canada side of the Detroit river.

The commanding officer then at Fort Amherstburg sent for Roundhead and his Chiefs to come over and meet him in council. On their arrival, Colonel Elliott, Superintendent of Indian affairs on this frontier, was requested to notify Tecumseh and all the other Chiefs then about Amherstburg to attend the Council.

The commandant told the Chiefs, through his interpreter, his object in calling them together was to know how many of them were for the British, and how many for the opposite side in this war. He censured the Wyandotts, of Michigan, for taking the neutral ground, and refusing to come over to the Canada side, and said that it was an indication of their disloyalty to the Government of England. "Chief Warrow here, whom we have appointed as a special messenger to you, tells us," continued the commandant, "that you Wyandotts over there are divided; some are for our side, but the greater

*Walk-in-water's name in Wyandott, was Mey-ye-ra. and that of Roundhead, Staw-yeh-tauh.

British subjects of the Anglo-Saxon race, was felt by the Indians throughout the Provinces, for they loved their "Mother," the Queen of England. Her son, the Prince, whilst on his tour through the Provinces, met with several different tribes of Indians, and held a "talk" with them.

Since the formation of the new Constitution of the Dominion of Canada, the Indian Office, at the seat of Government, has become a branch of the Office of the Secretary of State for the Provinces, now in charge of the Hon. Joseph Howe.

This year, (1869) many of the Indians in British North America had the pleasure of seeing another son of the great and good Queen of England. Prince Arthur was received by her subjects here with hearts overflowing with gladness, as when the Prince of Wales visited the country in 1860.

Chapter X.

A DESULTORY SKETCH OF THE LIFE OF SPLITLOG.

IN justice to Chief Splitlog* I will here give a brief sketch of his life. There being no register of his birth (unless it can be found among the records of the old French Catholic Church at Sandwich,) I will say he was born between the years 1755 and 1765. He was somewhat far advanced in years, when he died, in 1838.

* To-co-troon-too-ra was his Indian name. In English, Splitlog.

In stature he was fully six feet ; rather inclined to corpulency, after passing the age of forty ; features faultless, and full-faced, with a well formed Roman-shaped nose ; eyes, when in his calm and quiet mood, were of a light brown, but when excited, they assumed a darker hue, and were piercing. A more noble-looking red son of the forest, nor a braver warrior, never was seen in his day. Fierce in battle, but humane and merciful to a prisoner of war.

The god of the forest, or Nature, the Indians called in their own tongue, "Te-zhu-ska-hau," and their war god, "Sken-ri-a-tauh."

AN INDIAN'S IDEA OF THE FATE OF NATIONS IN OLDEN TIMES WHO FORGOT GOD.

The educated Indian who reads the Old Testament, perceives that among some of the remarkable events that has rolled on, through the successive ages of the world, since the *great flood*, was the fate of such tribes or nations as had entirely forgot God.

The children of Israel, whilst journeying through the wilderness, came into contact before reaching the "promised land," with a race of giants, before whom they were "as grasshoppers ;" and these heathen giants worshipped idols.

Their ancestors at some period, doubtless, worshipped the true, living God, until they became a rebellious and wayward people. God said to them : "If you forget me, I will forget you."

Instead of being the people of God, as in the past, they were, now, the followers of Belial, (an emissary of Satan.)

THE WHITE PANTHER—A LEGEND.

In a boggy spot on the margin of River Huron, in Michigan, and not many miles from its confluence with Lake Erie, was a sulphureous spring, in the form of a deep pool, that discharged its surplus waters by an outlet into the river. (The locality of this spring may not now be found, as it was nearly a century and a half ago, or the pool itself may have long since disappeared, and the bogs now entirely overgrown with marsh-grass and flags.)

Some of the Wyandotts then inhabiting the banks of the Huron river, who were inclined to be superstitious, concluded that a mysterious spirit, or some kind of monster lay hidden in this spring, from the strange action of the water. It had been noticed by the passer-by, to rise and fall, as if caused by the breathing of some animal beneath its surface. Sometimes the water was seen bubbling or spouting up about a foot and a half high—then suddenly the pool would become calm, and as smooth as the surface of a bowl of melted grease. Many of the Indians shunned it, as the abode or haunt of some evil spirit.

A Wyandott was known to describe what he and his companion once saw and heard there, whilst passing by, one dark and calm summer night, thus: Suddenly a great light flashed over the spring, looking like the phosphorescent lights of a great number of fire-flies close together, and all at once; then followed a rumbling, subterranean sound; feeling the earth trembling under their feet, "wee-se!"* they exclaimed, and started homeward with rapid strides, as if the evil spirit was at their heels.

*An utterance of alarm and horror.

A party of the superstitious Wyandotts belonging to the Prairie Turtle Clan,* met one day, and encamped at the haunted spring, fully determined to know its hidden mystery.

These devoted seekers after a strange god, like the sons of Belial in ancient days, dedicated their *heathen altar* to this mysterious spirit, and offered burnt offerings, and signified their sincere devotion, by casting valuable articles into the spring, which consisted of various kinds of ornamented silver works, such as are worn by Indians, and which were obtained from the French at that period. They also cast wampum belts, beads, and other articles into the pool, as sacrifice offerings to the strange god.

A leader, named Ce-zhaw-yen-hau was chosen among them, to call up the spirit or wizard,† in whatever shape it might be, and whilst he stood on the bogs by the spring, chanting a song made by one of their party for the occasion, his friends at the *altar* offered burnt offerings of tobacco, and medicinal substance of some kind to the strange god, at the same time chanting their devotional song.

The leader stood as if transfixed, where he posted himself, holding in one hand his bow, and with the other a bunch of arrows;‡ and with a firm mind, invoked the spirit beneath him. “Come forth !” he exclaimed, “you wizard

*This clan or tribe, like some of the wayward and refractory tribes of Israel of old, were always inclined to be rebellious against the Good Spirit, and who were led by their evil thoughts and superstitious notions, to seek after strange gods. The very substance they obtained from the evil spirit (as will be described) in the sulphureous spring, which they used in their witchcraft and evil practice on their fellow beings, seemed to have consumed themselves. Not one of this clan can now be found living.

†The term wizard, among Indians, was applied to any person known to be a seer, and who was sometimes accused of taking the life of his fellow beings, to gratify his revengeful feeling. *Hoo-ke* is the Wyandott name given to a wizard.

‡His arrows were of a species of the red willow, cut as they grew, to the common size of an arrow, and the sharpened end hardened with hot embers.