

**A descriptive catalogue of Catlin's Indian gallery : containing portraits, landscapes, costumes, &c.;, and representations of the manners and customs of the North American Indians. Collected and painted entirely by Mr. Catlin ... Exhibiting at the Egyptian Hall, Piccadilly, London.**

### **Contributors**

Catlin, George, 1796-1872.

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## TO THE READER.

I WISH to inform the visitors to my Gallery that, having some years since become fully convinced of the rapid decline and certain extinction of the numerous tribes of the North American Indians; and seeing also the vast importance and value which a full *pictorial history* of these interesting but dying people might be to future ages—I sat out alone, unaided and unadvised, resolved, (if my life should be spared), by the aid of my brush and my pen, to rescue from oblivion so much of their primitive looks and customs as the industry and ardent enthusiasm of one lifetime could accomplish, and set them up in a *Gallery unique and imperishable*, for the use and benefit of future ages.

I have already devoted more than seven years of my life exclusively to the accomplishment of my design, and that with more than expected success.

I have visited with great difficulty, and some hazard to life, forty-eight tribes, (residing within the United States, and British and Mexican Territories;) containing about 300,000 souls. I have seen them in their own villages, have carried my canvass and colours the whole way, and painted my portraits, &c. from the life, as they now stand and are seen in the Gallery.

The collection contains (besides an immense number of costumes and other manufactures) 310 *Portraits* of distinguished men and women of the different tribes, and 200 *other Paintings*, descriptive of *Indian Countries*, their *Villages*, *Games* and *Customs*; containing in all above 3000 figures.

As this immense collection has been gathered, and *every painting has been made from nature*, BY MY OWN HAND—and that too, when I have been paddling my canoe, or leading my pack-horse over and through trackless wilds, at the hazard of my life;—the world will surely be kind and indulgent enough to receive and estimate them, as they have been intended, as *true and fac-simile traces of individual and historical facts*; and forgive me for their present unfinished and unstudied condition, as works of art.

The entire collection is now arranged in the Egyptian Hall, Piccadilly, covering the walls of a room 106 feet in length.

GEO. CATLIN.

January, 1840.



## CERTIFICATES—INDIAN PORTRAITS.

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“I hereby certify, that the persons whose signatures are affixed to the certificates used below, by Mr. Catlin, are officers in the service of the United States, as herein set forth; and that their opinions of the accuracy of the likenesses, and correctness of the views, &c., exhibited by him in his ‘Indian Gallery,’ are entitled to full credit.

“J. R. POINSETT, *Secretary of War, Washington.*”

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“With regard to the gentlemen whose names are affixed to certificates below, I am fully warranted in saying, that no individuals have had better opportunities of acquiring a knowledge of the persons, habits, costumes, and sports of the Indian tribes, or possess stronger claims upon the public confidence in the statements they make, respecting the correctness of delineations, &c. of Mr. Catlin’s ‘Indian Gallery;’ and I may add my own testimony, with regard to many of those Indians whom I have seen, and whose likenesses are in the collection, and sketched with fidelity and correctness.

“C. A. HARRIS, *Commissioner of Indian Affairs, Washington.*”

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“I have seen Mr. Catlin’s collection of Portraits of Indians, east of the Rocky Mountains, many of which were familiar to me, and painted in my presence: and as far as they have included Indians of my acquaintance, the *likenesses* are easily recognized, bearing the most striking resemblance to the originals, as well as faithful representations of their costumes.

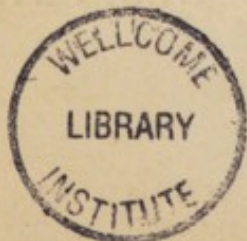
“W. CLARK, *Superintendent of Indian Affairs, St. Louis.*”

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“I have examined Mr. Catlin’s collection of the Upper Missouri Indians to the Rocky Mountains, all of which I am acquainted with, and indeed most of them were painted when I was present, and I do not hesitate to pronounce them correct likenesses, and readily to be recognized. And I consider the *costumes*, as painted by him, to be the *only correct representations* I have ever seen.

JOHN F. A. SANFORD,

“U. S. Indian Agent for Mandans, Rickarees, Minatarees, Crows, Knisteneaux, Assinmeboins, Blackfeet, &c.”





“Having examined Mr. Catlin’s collection of Portraits of Indians of the Missouri to the Rocky Mountains, I have no hesitation in pronouncing them, so far as I am acquainted with the individuals, to be the best I have ever seen, both as regards the expression of countenance and the exact and complete manner in which the costume has been painted by him.

“J. L. BEAN, *S. Agent for Indian Affairs.*”

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“I have been for many years past in familiar acquaintance with the Indian tribes of the Upper Missouri to the Rocky Mountains, and also with the landscape and other scenes represented in Mr. Catlin’s collection, and it gives me great pleasure to assure the world that on looking them over, I found the likenesses of my old friends easily to be recognized; and his sketches of Manners and Customs to be portrayed with singular truth and correctness.

“J. PILCHER, *Agent for Upper Missouri Indians.*”

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“It gives me great pleasure in being enabled to add my name to the list of those who have spontaneously expressed their approbation of Mr. Catlin’s collection of Indian Paintings. His collection of materials place it in his power to throw much light on the Indian character, and his portraits, so far as I have seen them, are drawn with great fidelity as to character and likeness.

“H. SCHOOLCRAFT, *Indian Agent for Wisconsin Territory.*”

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“Having lived and dealt with the Black Feet Indians for five years past, I was enabled to recognize *every one* of the Portraits of those people, and of the Crows, also, which Mr. Catlin has in his collection, from the faithful likenesses they bore to the originals.

“*St. Louis, 1835.*

J. E. BRAZEAU.”

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“Having spent sixteen years in the continual acquaintance with the Indians of the several tribes of the Missouri, represented in Mr. Catlin’s Gallery of Indian Paintings, I was enabled to judge of the correctness of the likenesses, and I *instantly recognized every one of them*, when I looked them over, from the striking resemblance they bore to the originals—so also, of the Landscapes on the Missouri.

“HONORE PICOTTE.”

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“The Portraits, in the possession of Mr. Catlin, of Pawnee Picts, Kioways, Camanches, Wecos, and Osages, were painted by him *from life*, when on a tour to their country, with the United States Dragoons. The *likenesses* are good, very easily to be recognized, and the *costumes* faithfully represented.

“HENRY DODGE, Col. of Drag.		D. PERKINS, Capt. of Drag.
R. H. MASON, Major of ditto.		M. DUNCAN, ditto.
D. HUNTER, Capt. ditto.		T. B. WHELLOCK, Lieut. Drag.”



"We have seen Mr. Catlin's Portraits of Indians east of the Rocky Mountains, many of which are familiar to us; the likenesses are easily recognized, bearing a strong resemblance to the originals, as well as a faithful representation of their costumes.

"J. DOUGHERTY, *Indian Agent.*  
J. GANTT."

"November 27th, 1837.

"We hereby certify, that the portraits of the Grand Pawnees, Republican Pawnees, Pawnee Loups, Tappage Pawnees, Otoes, Omahaws, and Missouries, which are in Mr. Catlin's Indian Gallery, were painted from life by Mr. Geo. Catlin, and that the individuals sat to him in the costumes precisely in which they are painted.

"J. DOUGHERTY, *I. A. for Pawnees, Omahaws, and Otoes.*  
J. GANTT."

"New York, 1837.

"I have seen Mr. Catlin's collection of Indian Portraits, many of which were familiar to me, and painted in my presence at their own villages. I have spent the greater part of my life amongst the tribes and individuals he has represented, and I do not hesitate to pronounce them correct likenesses, and easily recognized; also his sketches of their *manners* and *customs*, I think, are excellent; and the *landscape views* on the Missouri and Mississippi, are correct representations.

"K. M'KENZIE, *of the Am. Fur Co. Mouth of Yellow Stone.*"

"We hereby certify that the Portraits of Seminoles and Euchees, named in this catalogue, were painted by Geo. Catlin, from the life, at Fort Moultrie; that the Indians sat or stood in the costumes precisely in which they are painted, and that the likenesses are remarkably good.

"P MORRISON, Capt. 4th Inf.		H. WHARTON, 2d Lieut. 6th Inf.
J. S. HATHAWAY, 2d Lieut. 1st Art.		F. WEEDON, Assistant Surgeon.

*Fort Moultrie, Jan. 26, 1838.*"

In addition to the above certificates, nearly every Portrait has inseparably attached to its back, an *individual* certificate, signed by Indian Agents, Officers of the Army, or other persons who were present when the picture was painted. The form of these certificates is as follows:

No. 131, BLACKFOOT, PE-TOH-PE-KISS, (THE EAGLE RIBS.)

"I hereby certify that this Portrait was painted from the life, at Fort Union, mouth of Yellow Stone—in the year 1832, by Geo. Catlin, and that the Indian sat in the costume in which it is painted.

"JOHN F. A. SANFORD, *United States Indian Agent.*"



# CATLIN'S INDIAN GALLERY.

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## INDIAN PORTRAITS.

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### SACS (SA'U-KIES).

A TRIBE OF INDIANS residing on the Upper Mississippi and Desmoines rivers. Present number about 5,000. The smallpox carried off half the population a few years since; and a considerable number were destroyed in the "Black Hawk War" in 1832-3. This tribe shave the head, leaving only a small tuft on the top, which is called the "scalp-lock."

[The acute accent is used in the spelling of the Indian names merely to denote the emphasis.]

1. *Kee-o-kúk*, the Running Fox; present Chief of the Tribe. Shield on his arm and staff of office (sceptre) in his hand; necklace of grizzly bear's claws, over the skin of a white wolf, on his neck.

This man, during the Black Hawk War, kept two thirds of the warriors of the tribe neutral, and was therefore appointed Chief by General Scott, in treaty, with the consent of the nation.

2. *Múk-a-tah-mish-o-káh-kaik*, the Black Hawk; in his war dress and paint. Strings of wampum in his ears and on his neck, and his *medicine bag* (the skin of the black hawk) on his arm.

This is the man famed as the conductor of the Black Hawk War. Painted at the close of the war, while he was a prisoner at Jefferson Barracks, in 1832.

3. *Náh-se-ús-kuk*, the Whirling Thunder; eldest son of Black Hawk.

A very handsome man. He greatly distinguished himself in the Black Hawk War.

4. *Wa-sáv-me-saw*, the Roaring Thunder; youngest son of Black Hawk.

Painted while prisoner of war.

5. ( ), wife of *Kee-o-kúk* (No. 1); in a dress of civilized manufacture, but ornamented with silver broaches.

This woman is the eldest of seven wives whom I saw in his lodge; and, being the mother of his favorite son, the most valued one. To her alone would he allow the distinguished honour of being painted and hung up with the chiefs.

6. *Me-sóu-wahk*, the Deer's Hair; the favorite son of *Kee-o-kúk*, and by him designated to be his successor.



7. *Wah-pe-kée-suck*, White Cloud, called the "Prophet;" one of Black Hawk's principal warriors and advisers.

Was a prisoner of war with Black Hawk, and travelled with him through the Eastern States and Cities, in chains.

8. *Náh-pope*, the Soup; another of Black Hawk's principal advisers; and travelled with him, when he was a prisoner of war, to the Eastern Cities.

He desired to be painted with a white flag in his hand.

9. *Ah-móu-a*, the Whale, one of Ke-o-kúk's principal braves; holding a handsome war-club in his hand.

10. *Wa-quóth-e-qua*, the Buck's Wife, or Female Deer; the wife of Ah-móu-a.

11. *Pash-ee-pa-hó*, the Little Stabbing Chief; holding his staff of office in his hand, shield and pipe.

A very venerable old man, who has been for many years the first civil chief of the Sacs and Foxes.

12. *I-o-wáy*, the Ioway; one of Black Hawk's principal warriors; his body curiously ornamented with his "war paint."

13. *Pam-a-hó*, the Swimmer; one of Black Hawk's warriors.

14. *No-kúk-qua*, the Bear's Fat.

15. *Pash-ee-pa-hó*, the Little Stabbing Chief, (the younger); one of Black Hawk's braves.

16. *Wáh-pa-ko-lás-kuk*, the Bear's Track.

### FOXES.

On the Desmoines River; present number 1,500.

17. *Aih-no-wa*, the Fire; a doctor or "medicine" man; one half of his body painted red and the other yellow.

18. *Wée-sheet*, the Sturgeon's Head; one of Black Hawk's principal warriors; his body most singularly ornamented with his *war paint*.

This man held a spear in his hand, with which, he assured me, he killed four white men during the war.

- 19, 20, 21. Three in a group; names not known.

### KONZAS.

A tribe of 1,560 souls, residing on the Konza river, sixty or eighty miles west of the Missouri. Uncivilized remains of a powerful and warlike tribe. One half died with the smallpox a few years since. This tribe shave the head like the Osages, Sacs, and Foxes.

22. *Shó-me-kós-see*, the Wolf; one of the Chiefs; his head curiously ornamented, and numerous strings of wampum on his neck.



23. *Jee-hé-o-hó-shah*, He who cannot be Thrown Down.
24. *Wá-hón-ga-shee*, No Fool; a very great fop.  
Used half the day in painting his face, preparing to sit for his picture.
25. *Meach-o-shín-gaw*, Little White Bear; a spirited and distinguished brave, with a scalping-knife grasped in his hand.
26. *O-rón-gás-see*, the Bear Catcher.
27. *Chésh-oo-hong-ha*, the Man of Good Sense; a handsome young warrior; style of his head-dress like the Grecian helmet.
28. *Hón-je-a-pút-o*, a woman; wife of O-rón-gás-see.

### O-SA'GE, OR WA-SA'W-SEE.

A tribe in their primitive state, inhabiting the head waters of the Arkansas and Neosho or Grand Rivers, 700 miles west of the Mississippi. Present numbers of the tribe 5,200, residing in three villages; wigwams built of barks and flags, or reeds. The Osages are the tallest men on the continent; the most of them being over six feet in stature, and many of them seven. This tribe shave the head, leaving a small tuft on the top called the "scalp-lock."

29. *Cler-mónt*, ———; first Chief of the Tribe; with his war-club in his hand, and his leggins fringed with scalp-locks taken from his enemies' heads.

This man is the son of an old and celebrated chief of that name, who died a few years since.

30. *Wáh-chee-te*, ———; woman and child; wife of Cler-mónt.
31. *Tchong-tas-sáb-bee*, the Black Dog; second Chief of the Osages; with his pipe in one hand and tomahawk in the other; head shaved, and ornamented with a crest made of the deer's tail, coloured red.

This is the largest man in the Osage nation, and blind in his left eye.

32. *Tál-lee*, ———; an Osage warrior of distinction; with his shield, bow, and quiver.

33. *Wa-ho-béck-ee*, ———; a Brave; said to be the handsomest man in the nation; with a profusion of wampum on his neck, and a fan in his hand, made of the eagle's tail.

34. *Mun-ne-pús-kee*, He who is not afraid.

35. *Ko-ha-túnk-a*, the Big Crow.

36. *Nah-cóm-ee-shee*, Man of the Bed.

Three distinguished young warriors, who desired to be painted on one canvass.

37. *Moi-eén-e-shee*, the Constant Walker.



38. (*Wa-másh-ee-sheek*, He who Takes Away.)  
 39. (*Wa-chésh-uk*, War.)  
 40. (*Mink-chésk*, ————.)

Three distinguished young men, full length.

41. *Tcha-tó-ga*, Mad Buffalo; bow and quiver on his back.

This man was tried and convicted for the murder of two white men, under Mr. Adams's administration, and was afterwards pardoned, but is held in disgrace in his tribe since.

42. *Wash-ím-pe-shee*, the Madman; a distinguished Warrior; full-length.  
 43. *Pa-hú-sha*, White Hair; the younger; with lance and quiver. Chief of a Band, and rival of Cler-mónt.  
 44. *Shin-ga-wás-sa*, the Handsome Bird; a splendid-looking fellow, six feet eight inches high; with war-club and quiver.  
 45. *Cáh-he-ga-shín-ga*, the Little Chief; full-length, with bow and quiver.

### CA-MA'N-CHEES.

One of the most powerful and hostile tribes in North America, inhabiting the western parts of Texas and the Mexican provinces, and the south-western part of the territory of the United States, near the Rocky Mountains; entirely wild and predatory in their habits; the most expert and effective lancers and horsemen on the continent. Numbering some 25 or 30,000, living in skin lodges or wigwams; well mounted on wild horses, continually at war with the Mexicans, Texians, and Indian tribes of the north-west.

46. *Eé-shah-kó-nee*, the Bow and Quiver; first Chief of the Tribe. Boar's tusk on his breast, and rich shells in his ears.  
 47. *Ta-wáh-que-nah*, the Mountain of Rocks; second Chief of the Tribe, and largest man in the nation.

This man received the United States' Regiment of Dragoons with great kindness at his village, which was beautifully situated at the base of a huge spur of the Rocky Mountains: he has decidedly African features, and a beard of two inches in length on his chin.

48. *Ish-a-ró-yeh*, He who Carries a Wolf; a distinguished Brave; so called from the circumstance of his carrying a *medicine bag* made of the skin of a wolf: he holds a whip in his hand.

This man piloted the dragoons to the Camanchee village, and received a handsome rifle from Col. Dodge, for so doing.

49. *Kots-o-kó-ro-kó*, the Hair of the Bull's Neck; third grade Chief; shield on his arm and gun in his hand.



50. *Is-sa-wáh-tám-ah*, the Wolf tied with Hair; a Chief, third rate: pipe in his hand.

51. *His-oo-sán-chees*, the Little Spaniard; a Brave of the highest order in his tribe; armed as a warrior, with shield, bow and quiver, lance fourteen feet long, and war-knife.

This was the first of the Camanches who daringly left his own war party and came to the Regiment of Dragoons, and spoke with our interpreter, inviting us to go to their village. A man of low stature, but of the most remarkable strength and daring courage.—(See him approaching the dragoons on horseback, No. 489.)

52. *Háh-nee*, the Beaver; a Warrior of terrible aspect.

53-54. Two Camanchee Girls (sisters), showing the wigwam of the Chief, his dogs, and his five children.

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### PA'W-NEE PICTS (TO'W-EE-AHGE).

A wild and hostile tribe, numbering about 6,000, adjoining the Camanches on the north. This tribe and the Camanches are in league with each other, joining in war and in the chase.

55. *Wee-tá-ra-shá-ro*, ———; head Chief; an old and very venerable man.

This man embraced Col. Dodge, and others of the dragoon officers, in council, in his village, and otherwise treated them with great kindness, theirs being the first visit ever made to them by white people.

56. *Sky-se-ró-ka*, ———; second Chief of the Tribe.

A fine-looking and remarkably shrewd and intelligent man.

57. *Kid-á-day*, ———; a Brave of distinction.

58. (*Káh-kée-tsee*, the Thighs.)

59. (*Shé-de-ah*, Wild Sage.)

Both of these women were prisoners amongst the Osages; they were purchased by the Indian Commissioner, and sent home to the nation by the dragoons.

60. *Ah'-sho-cole*, Rotten Foot; a noted Warrior.

61. *Ah'-re-kah'-na-có-chee*, the Mad Elk.

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### KI'-O-WA.

Also a wild and predatory tribe of 5 or 6,000, living on the west of the Pawnee Picts, and Camanches, and also in alliance with those warlike and powerful tribes. They inhabit the base of, and extend their wars and hunts through, a great extent



of the Rocky Mountains; and, like the Camanchees, are expert and wonderful horsemen.

62. *Téh-tóot-sah*, ———, first Chief.

This man treated the dragoons with great kindness in his country, and came in with us to Fort Gibson: his hair was very long, extending down as low as his knees, and put up in clubs, and ornamented with silver broaches.

63. *Kotz-a-tó-ah*, the Smoked Shield; a distinguished Warrior; full-length.

64. *Bón-són-gee*, New Fire; Chief of a Band; boar's tusk and war-whistle on his breast.

65. *Quáy-hám-kay*, the Stone Shell; a Brave, and a good specimen of the wild untutored savage.

66. (*Túnk-aht-óh-ye*, the Thunderer, (boy).)

67. (*Wun-pán-to-mee*, the White Weasel, (girl).)

This boy and girl, who had been for several years prisoners amongst the Osages, were purchased by the Indian Commissioner; the girl was sent home to her nation by the dragoons, and the boy was killed by a ram the day before we started. They were brother and sister.

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### W E E - C O .

A small tribe, living near to, and under the protection of, the Pawnee Picts, speaking an unknown language; probably the remnant of a tribe conquered and enslaved by the Pawnee Picts.

68. *Ush-ee-kitz*, He who Fights with a Feather. Chief of the Tribe.

This man came into Fort Gibson with the dragoons; he was famous for a custom he observed after all his speeches, of *embracing* the officers and chiefs in council.

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### SIO'UX (DAH-CO'-TA).

This is one of the most numerous and powerful tribes at present existing on the continent, numbering, undoubtedly, some 40,000, occupying a vast tract of country on the upper waters of the Mississippi and Missouri rivers, and extending quite to the base of the Rocky Mountains. They live in skin lodges, and move them about the prairies, without any permanent residence. This tribe lost about 8,000 by smallpox a few years since.

69. *Ha-wón-je-tah*, the One Horn; first Chief of the Tribe; *Mee-ne-cow-e-gee* band, Upper Missouri; hair tied on his head in form of a turban, and filled with glue and red earth, or vermilion.

The Sioux have forty-one bands; every band has a chief, and this man was head of all: he has been recently killed by a buffalo bull.



70. *Wá-nah-de-túnk-ah*, the Big Eagle, or Black Dog ; at the Falls of St. Anthony. Chief of the *O-hah-kas-ka-toh-y-an-te*, or *Long Avenue Band*.

71. *Tchán-dee*, Tobacco ; second Chief of the Nation, of the *O-gla-la Band*, Upper Missouri.

72. *Wán-ee-ton*, ———. Chief of the *Sus-se-ton Band*, Upper Missouri ; full-length, in a splendid dress ; head-dress of war eagle's quills and ermine, and painted robe.

One of the most noted and dignified, as well as graceful chiefs of the Sioux tribe.

73. *Tóh-to-wah-kón-da-pee*, the Blue Medicine ; a noted " medicine man," or doctor, at the St. Peter's, of the *Ting-ta-to-ah Band* ; with his *medicine* or mystery drum and rattle in his hands, his looking-glass on his breast, his rattle of antelope's hoofs, and drum of deer skins.

These " *medicine men*" are conjurers as well as physicians, paying their dernier visits to the sick, with their *mysteries*, endeavouring and pretending to cure by a charm.

74. *Ah-nó-je-nahge*, He who Stands on Both Sides ; and

75. *We-chúsh-ta-dóo-ta*, the Red Man ; the two most distinguished ball-players of the Sioux tribe, in their ball-play dress, with their ball-sticks in their hands.

In this beautiful and favorite game, each player is adorned with an embroidered belt, and a tail of beautiful quills or horse-hair ; the arms, legs, and feet are always naked, and curiously painted. (See two paintings of Ball Plays, and further description of the game, under *Amusements*, Nos. 428, 429, 430, and the ball-sticks among the Manufactures.)

76. *Ka-pés-ka-da*, the Shell ; a Brave of the *O-gla-la band*.

77. *Táh-zee-keh-dá-cha*, the Torn Belly ; a very distinguished Brave of the *Yank-ton band*, Upper Missouri.

78. *Wúk-mi-ser*, Corn ; a Warrior of distinction, of the *Ne-cow-ee-gee band*.

79. *Chá-tee-wah-née-che*, No Heart ; a very noted Indian. Chief of the *Wah-ne-watch-to-nee-nah band*.

80. *Ee-áh-sá-pa*, the Black Rock. Chief of the *Nee-caw-wee-gee band* ; a very dignified chief, in a beautiful dress, full length, head-dress of eagles' quills and ermine, and horns of the buffalo ; lance in his hand, and battles of his life emblazoned on his robe.

81. *Wi-lóoh-tah-eeh-tcháh-ta-máh-nee*, the Red Thing that Touches in Marching ; a young girl ; and the daughter of *Black Rock* (No. 80), by her side—her dress of deer's skin, and ornamented with brass buttons and beads.



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70. *Wá-nah-de-túnk-ah*, the Big Eagle, or Black Dog ; at the Falls of St. Anthony. Chief of the *O-hah-kas-ka-toh-y-an-te*, or *Long Avenue Band*.

71. *Tchán-dee*, Tobacco ; second Chief of the Nation, of the *O-gla-la Band*, Upper Missouri.

72. *Wán-ee-ton*, ———. Chief of the *Sus-se-ton Band*, Upper Missouri ; full-length, in a splendid dress ; head-dress of war eagle's quills and ermine, and painted robe.

One of the most noted and dignified, as well as graceful chiefs of the Sioux tribe.

73. *Tóh-to-wah-kón-da-pee*, the Blue Medicine ; a noted "medicine man," or doctor, at the St. Peter's, of the *Ting-ta-to-ah Band* ; with his *medicine* or mystery drum and rattle in his hands, his looking-glass on his breast, his rattle of antelope's hoofs, and drum of deer skins.

These "medicine men" are conjurers as well as physicians, paying their dernier visits to the sick, with their *mysteries*, endeavouring and pretending to cure by a charm.

74. *Ah-nó-je-nahge*, He who Stands on Both Sides ; and

75. *We-chúsh-ta-dóo-ta*, the Red Man ; the two most distinguished ball-players of the Sioux tribe, in their ball-play dress, with their ball-sticks in their hands.

In this beautiful and favorite game, each player is adorned with an embroidered belt, and a tail of beautiful quills or horse-hair ; the arms, legs, and feet are always naked, and curiously painted. (See two paintings of Ball Plays, and further description of the game, under *Amusements*, Nos. 428, 429, 430, and the ball-sticks among the Manufactures.)

76. *Ka-pés-ka-da*, the Shell ; a Brave of the *O-gla-la band*.

77. *Táh-zee-keh-dá-cha*, the Torn Belly ; a very distinguished Brave of the *Yank-ton band*, Upper Missouri.

78. *Wúk-mi-ser*, Corn ; a Warrior of distinction, of the *Ne-cow-ee-gee band*.

79. *Chá-tee-wah-née-che*, No Heart ; a very noted Indian. Chief of the *Wah-ne-watch-to-nee-nah band*.

80. *Ee-áh-sá-pa*, the Black Rock. Chief of the *Nee-caw-wee-gee band* ; a very dignified chief, in a beautiful dress, full length, head-dress of eagles' quills and ermine, and horns of the buffalo ; lance in his hand, and battles of his life emblazoned on his robe.

81. *Wi-lóoh-tah-eeh-tcháh-ta-máh-nee*, the Red Thing that Touches in Marching ; a young girl ; and the daughter of *Black Rock* (No. 80), by her side—her dress of deer's skin, and ornamented with brass buttons and beads.



110. *La-wáh-he-coots-la-sháw-no*, the Brave Chief; impressions of hands painted on his breast.
111. *L'har-e-tar-rúshe*, the Ill-natured Man; a great warrior.

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### O-MA'-HAS.

The remains of a numerous tribe, nearly destroyed by the smallpox in 1823, now living under the protection of the Pawnees; their numbers, about 1500.

112. *Man-sha-qúi-ta*, the Little Soldier; a Brave.
113. *Ki-hó-ga-waw-shú-shee*, the Brave Chief. Chief of the Tribe.
114. *Om-pah-tón-ga*, the Big Elk; a famous warrior, his tomahawk in his hand, and face painted black, for war.
115. *Sháw-da-mon-nee*, There He Goes; a Brave.
116. *Nóm-ba-mon-nee*, the Double Walker; a Brave.

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### O'TE-TOES.

These are also the remains of a large tribe, two thirds of which were destroyed by smallpox in 1823; they are neighbours and friends of the Pawnees, numbering about 600.

117. *Wah-ro-née-sah*, the Surrounder. Chief of the Tribe, quite an old man; his shirt made of the skin of a grizzly bear, with the claws on.
118. *Nón-je-níng-a*, No Heart; a distinguished Brave.
119. *No-wáy-ke-súg-gah*, He who Strikes Two at Once. Sketch quite unfinished; beautiful dress, trimmed with a profusion of scalp-locks and eagles' quills; pipe in his hand, and necklace of grizzly bears' claws.
120. *Ráw-no-wáy-wóh-krah*, the Loose Pipe-stem; a Brave (full length); eagle head-dress, shirt of grizzly bear's skin.
121. *Wée-ke-rú-law*, He who Exchanges; beautiful pipe in his hand.

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### MIS-SO'U-RIES.

Once a very numerous and powerful nation, occupying the States of Illinois and Indiana. Reduced in wars with Sacs and Foxes, and lastly by the smallpox, in 1823; now merged into the Pawnee tribe. Numbers at present 400; twenty years ago, 18,000.

122. *Háw-che-ke-súg-ga*, He who Kills the Osages. Chief of the Tribe; an old man, necklace of grizzly bears' claws, and a handsome, carved pipe in his hand.



## RIC-CA-RE'ES.

A small but very hostile tribe of 2,500, on the west bank of the Missouri, 1600 miles above its junction with the Mississippi,—living in one village of earth-covered lodges.

123. *Stán-au-pat*, the Bloody Hand. Chief of the Tribe. His face painted red with vermilion, scalping-knife in his hand; wearing a beautiful dress.
124. *Kah-béck-a*, the Twin; wife of the Chief (No. 123).
125. *Pshán-shaw*, the Sweet-scented Grass; a girl of twelve years old, daughter of the Chief (No. 123), full length, in a beautiful dress of the mountain sheep skin, neatly garnished, and robe of the young buffalo.
126. *Páh-too-cá-ra*, He who Strikes; a distinguished Brave.

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 MAN-DANS,

(SEE-PO'HS-KA-NU-MA'H-KA'-KEE), PEOPLE OF THE PHEASANTS.

A small tribe of 2000 souls, living in two permanent villages on the Missouri, 1800 miles above its junction with the Mississippi. Earth-covered lodges, villages fortified by strong picquets, eighteen feet high, and a ditch. [*This friendly and interesting tribe all perished by the smallpox and suicide, in 1837, (three years after I lived amongst them,) excepting about forty, who have since been destroyed by their enemy, rendering the tribe entirely extinct, and their language lost, in the short space of a few months!* The disease was carried amongst them by the traders, which destroyed in six months, of different tribes, 25,000!] ]

127. *Ha-na-táh-nu-maúhk*, the Wolf Chief; head of the Tribe, in a splendid dress, head-dress of raven quills, and two *calumets* or pipes of peace in his hand.
128. *Máh-to-tóh-pa*, the Four Bears; second Chief, but the favorite and popular man of the nation; costume splendid, head-dress of war eagles' quills and ermine, extending quite to the ground, surmounted by the horns of the buffalo and skin of the magpie.
129. *Mah-tó-he-ha*, the Old Bear; a very distinguished Brave; but here represented in the character of a *Medicine Man* or Doctor, with his *medicine* or *mystery* pipes in his hands, and foxes' tails tied to his heels, prepared to make his last visit to his patient, to cure him, if possible, by *hocus pocus* and magic.
130. *Mah-táhp-ta-ha*, He who Rushes through the Middle; a Brave, son of the former Chief, called "the Four Men." Necklace of bears' claws.



131. *Máh-to-tóh-pa*, the Four Bears ; in *undress*, being in mourning, with a few locks of his hair cut off. His hair put up in plaits or slabs, with glue and red paint, a custom of the tribe.  
The scars on his breast, arms, and legs, show that he has several times in his life submitted to the propitiatory tortures represented in four paintings, Nos. 505, 506, 507, 508.
132. *Seehk-hée-da*, the Mouse-coloured Feather, or “*White Eyebrows* ;” a very noted Brave, with a beautiful pipe in his hand ; his hair quite yellow.  
This man was killed by the Sioux, and scalped, two years after I painted his portrait : his scalp lies on the table, No. 10.
133. *Mi-néek-ee-súnk-te-ka*, the Mink ; a beautiful Mandan Girl, in mountain sheep-skin dress, ornamented with porcupine quills, beads, and elk’s teeth.
134. *Sha-kó-ka*, Mint.  
A very pretty and modest girl, twelve years of age, with *grey hair ! peculiar to the Mandans*. This unaccountable peculiarity belongs to the Mandans alone, and about one in twelve, of both sexes, and of all ages, have the hair of a bright silvery grey, and exceedingly coarse and harsh, somewhat like a horse’s mane.
135. *U’n-ka-hah-hón-shee-kow*, the Long Finger Nails ; a Brave.
136. *Máh-tah-p-ta-hah*, the One who Rushes through the Middle.
- 137—138—139—140—141—142. *San-ja-ka-kó-kóh*, the Deceiving Wolf ; and five others, in a group ; names not preserved.

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### SH’I-EN’NE.

A small, but very valiant tribe of 3,000, neighbours of the Sioux, on the west, between the Black Hills and the Rocky Mountains : a very tall race of men, second in stature to the Osages.

143. *Né-hee-ó-ee-wóo-tis*, the Wolf on the Hill. Chief of the Tribe ; a noble and fine-looking fellow : this man has been known to own 100 horses at one time.
144. *Tís-se-wóo-na-tís*, She who Bathes her Knees ; Wife of the Chief (No. 143) ; her hair in braid.

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### FLAT HEADS, OR NEZ PERCÉS.

On the head waters of the Columbia, west of the Rocky Mountains.

145. *Hee-oh’ks-te-kin*, the Rabbit’s Skin Leggins ; a Brave, in a very beautiful dress.



146. *H'co-a-h'co-a-h'cotes-min*, No Horns on his Head; a Brave, a very handsome man, in a beautiful dress.
147. ( ) Woman and Child; showing the manner in which the heads of the children are flattened.

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### CH'IN-OOK.

On the lower parts of the Columbia, near the Pacific Ocean.

148. *Hee-doh'ge-ats*, ———; a young man, eighteen years of age.

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### BLACK FEET.

A very warlike and hostile tribe of 50,000, including the *Peagans*, *Cotonnés*, and *Gros-ventres des Prairies*, occupying the head waters of the Missouri, extending a great way into the British Territory on the north, and into the Rocky Mountains in the west. Rather low in stature, broad chested, square shouldered, richly clad and well armed, living in skin lodges. 12,000 of them destroyed by smallpox within the year 1838!

149. *Stu-mick-o-súcks*, the Buffalo's Back Fat. Chief of the Tribe, in a splendid costume, richly garnished with porcupine quills, and fringed with scalp-locks.
150. *Eeh-nís-kim*, the Crystal Stone; wife of the Chief (No. 149).
151. *In-ne-ó-cose*, the Buffalo's Child; a warrior, full-length, with *medicine bag* of otter skin.
152. *Peh-tó-pe-kiss*, the Eagle's Ribs. Chief of the "*Blood Band*," full-length, in splendid dress; head-dress of horns of the buffalo and ermines' tails; lance in his hand and two *medicine bags*.
153. *Mix-ke-móte-skin-na*, the Iron Horn; warrior, in a splendid dress.
154. *Peh-no-máh-kan*, He who Runs Down the Hill.
155. *Ah'-kay-ee-pix-en*, the Woman who Strikes Many; full-length; dress of mountain sheep-skin.
156. *Méh-tóom*, the Hill.
157. *Tcha-dés-sa-ko-máh-pee*, the Bear's Child; with war-club.
158. *Wún-nes-tou*, the White Buffalo; a *medicine man* or *doctor*, with his *medicine* or *mystery* shield.
159. *Tcha-aés-ka-ding*, ———; boy, four years old, wearing his robe made of the skin of a racoon: this boy is grandson of the Chief, and is expected to be his successor.



160. *Peh-tó-pe-kiss*, the Eagle's Ribs. Chief of the Blood Band ; splendid dress.

This man boasted to me that he had killed eight white men (trappers) in his country ; he said that they had repeatedly told the traders that they should not catch the beaver in their country, and if they continued to do it they would kill them.

161. ( ) —————, a *medicine man* or *doctor*, performing his *medicines* or *mysteries* over a dying man, with the skin of a yellow bear, and other curious articles of dress, thrown over him ; with his mystery rattle and mystery spear, which, he supposes, possess a supernatural power in the art of healing and curing the sick.

### CROWS (BEL-AN'T-SE-A).

A tribe of 7,000, on the head waters of the Yellow Stone River, extending their hunts and their wars into the Rocky Mountains—inveterate enemies of the Black Feet ; tall, fine-limbed men, graceful and gentlemanly in deportment, and the most richly and tastefully clad of any Indians on the continent. Skin lodges, many of which are tastefully ornamented and painted like the one standing in the room.

162. *Cháh-ee-chópes*, the Four Wolves ; a Chief, a fine-looking fellow ; his hair reaching the ground ; his *medicine* (mystery) *bag* of the skin of the ermine.

This man was in mourning, having some of his locks cut off.

163. *Eé-hée-a-duck-chée-a*, He who Ties his Hair Before ; a man of six feet stature, whose natural hair drags on the ground as he walks.

164. *Pa-ris-ka-róo-pa*, the Two Crows. Chief of a Band ; his hair sweeps the ground ; his head-dress made of the eagle's skin entire ; he holds in his hand his lance and two *medicine* bags, the one of his own instituting, the other taken from his enemy, whom he had killed in battle.

165. *Hó-ra-tó-ah*, ————— ; a Brave, wrapped in his robe, and his hair reaching to the ground ; his spear in his hand, and bow and quiver slung.

166. *Oó-je-en-á-he-ah*, the Woman who Lives in the Bear's Den ; her hair cut off, she being in mourning.

167. *Duhk-pits-o-hó-shee*, the Red Bear.

168. *Pa-ris-ka-róo-pa*, the Two Crows (the younger,) called the "Philosopher."

A young man distinguished as an orator and wise man, though the character of his face and head would almost appear like a deformity.

169. *Bi-éets-ee-cure*, the Very Sweet Man.



170. *Ba-da-ah-chón-du*, He who Jumps over Every One; on a wild horse, with war-eagle head-dress on his horse's and his own head; with shield, bow, quiver, and lance; his long hair floating in the wind.

### GROS-VENTRES

(MI'N-A-TAR-R'EES), PEOPLE OF THE WILLOWS.

A small tribe, near neighbours and friends of the Mandans, speaking the Crow language, and probably have, at a former period, strayed away from them; numbering about 1,100.

171. *Eh-toh'k-pah-she-pée-shah*, the Black Mocasín. Chief; over a hundred years old; sits in his lodge, smoking a handsome pipe; his arms and ornaments hanging on a post by the side of his bed. (Since dead.)
172. *E'e-a-chín-che-a*, the Red Thunder; the son of the Black Mocasín (No. 171), represented in the costume of a warrior.
173. *Pa-ris-ka-róo-pa*, the Two Crows; with a handsome shirt, ornamented with ermine, and necklace of grizzly bears' claws.  
This man is now the head Chief of the tribe.
174. ( ), —————; woman, the wife of the Two Crows (No. 173.)
175. *Seet-sé-be-a*, the Mid-day Sun; a pretty girl, in mountain sheep-skin dress, and fan of the eagle's tail in her hand.

### CREES (KN'IS-TE-NE'UX).

A small tribe of 4,000, in *Her Majesty's dominions*, neighbours of the Black Feet, and always at war with them; desperate warriors; small and light in stature. Half of them have recently died of the smallpox since I was amongst them.

176. *Eeh-tow-wées-ka-zéet*, He who has Eyes behind him; one of the foremost braves of the tribe, in a handsome dress.  
This man visited Washington with the Indian agent, Major Sanford, a few years since.
177. *Tsee-móúnt*, a Great Wonder; woman carrying her Infant in her robe.
178. *Tow-ée-ka-wet*, —————; woman.

### AS-S'N-NE-BOINS (STONE BOILERS).

A tribe of 8,000, occupying the country from the mouth of the Yellow Stone River to Lake Winnepeg, in her *British Majesty's dominions*, speaking the Sioux or Dahcota language, ranging about like them, in skin lodges, and no doubt a



severed band of that great nation. 4,000 of these people destroyed by the smallpox in 1838, since I was amongst them.

179. *Wi-jún-jon*, the Pigeon's Egg Head; one of the most distinguished young Warriors of the Tribe.

He was taken to Washington in 1832 by Major Sanford, the Indian agent; after he went home he was condemned as a liar, and killed, in consequence of the *incredible* stories which he told of the whites.—(See him on *his way to, and returning from, Washington*, No. 475.)

180. *Chin-cha-pee*, the Fire Bug that Creeps; Wife of *Wi-jún-jon* (No. 179); her face painted red, and in her hand a stick used by the women in those regions for digging the “*pomme blanche*,” or prairie turnip.
181. ( ): Woman and Child, in beautiful skin dresses.

### CHIP-PE-WAYS (OJIBBEWAYS).

A very numerous tribe, of some 15 or 20,000, inhabiting a vast tract of country on the southern shores of Lakes Superior, Lake of the Woods, and the Athabasca, extending a great way into the British territory; residing in skin and bark lodges.

182. *Sha-có-pay*, the Six. Chief of the Ojibbeways, living north of the mouth of Yellow Stone River; in a rich dress, with his battles emblazoned on it.
183. *Kay-a-gís-gis*, ———; a beautiful young woman pulling her hair out of braid.
184. *Háh-je-day-ah'-shee*, the Meeting Birds; a Brave, with his war-club in his hand.
185. *Kay-ée-qua-da-kúm-ee-gísh-kum*, He who Tries the Ground with his Foot.
186. *Jú-ah-kís-gaw*, ———; woman, with her Child in a cradle or “crib.”
187. *Cáh-be-múb-bee*, He who Sits Everywhere; a Brave.
188. *O-tá-wah*, the Ottaway; a distinguished Warrior.
189. *Kā-bés-kunk*, He who Travels Everywhere; a desperate Warrior; his war-club in his left hand and a handsome pipe in his right; strikes with his left hand; eight quills in his head stand for eight scalps he had taken from the heads of the Sioux, his enemies.
190. *Ohj-ká-tchee-kum*, He who Walks on the Sea.
191. *Gitch-ee-gáw-ga-osh*, the Point that Remains for Ever; a very old and respectable Chief. (Since dead.)



192. *Gaw-záw-que-dung*, He who Halloos. Civilized.
193. *O'n-daig*, the Crow ; a Beau or Dandy in full array, called by the Ojibbeways, *sha-wiz-zee shah-go-tay-a*, a harmless man.
194. *I-an-be-w'ah-dick*, the Male Carabou ; a Brave, with a war-club in his hand.
195. (            ), ——— ; woman.

### I-RO-QU'OIS.

A small remnant of a tribe who were once very numerous and warlike, inhabiting the northern part of New York ; only a few scattered individuals now living, who are merged in the neighbouring tribes.

196. *Nót-to-way*, a Chief, a temperate and excellent man, with a beautiful head-dress on.
197. *Chée-ah-ká-tchée*, ——— ; woman, wife of Nót-to-way, (No. 196.)

### O'T-TA-WAS.

A subdued and half-civilized tribe of 5,500, speaking the Ojibbeway language, on the eastern shore of Lake Michigan. Agricultural and dissipated.

198. *Shin-gós-se-moon*, the Big Sail ; a Chief, blind in one eye.  
The effects of whiskey and civilization are plainly discernible in this instance.

### WIN-NE-BA-GOES.

A very fierce and warlike tribe, on the western shores of Lake Michigan, greatly reduced of late years by repeated attacks of the smallpox and the dissipated vices of civilized neighbours ; number at this time 4,400.

- 199—200—201—202—203—204—205—206. *Du-cór-re-a*, ———. Chief of the Tribe, and his Family, a group of eight.
207. *Wah-chee-háhs-ka*, the Man who puts all out of Doors, called the "Boxer ;" the largest man of the Winnebagoes ; war-club in his hand, and rattle-snake skins on his arms.
208. *Won-de-tów-a*, the Wonder.
209. *Náw-káw*, Wood ; formerly the head Chief, with his war-club on his arm. (Dead.)
210. *Káw-kaw-ne-chóo-a*, ——— ; a Brave.
211. *Wa-kon-chásh-kaw*, He who comes on the Thunder.
212. *Naw-naw-páy-ee*, the Soldier.
213. *Wah-kón-ze-kaw*, the Snake.
214. *Span-e-o-née-kaw*, the Spaniard.



215. *Hoo-w'a-ne-kaw*, the Little Elk.  
 216. *No-ak-chóo-she-kaw*, He who Breaks the Bushes.  
 217. *Naugh-háigh-kee-kaw*, He who Moistens the Wood.

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### ME-NO'M-O-NIES.

Like the Winnebagoes, mostly destroyed by whiskey and smallpox, and now numbering about 3,500, and in a miserable state of dependence; on the western side of Lake Michigan.

218. *Mah-kée-mee-teuw*, the Grizzly Bear. Chief of the Nation, and chief of a delegation to Washington City in 1829, (since dead;) handsome pipe in his hand, and wampum on his neck.  
 219. *Mee-chéet-e-neuh*, the Wounded Bear's Shoulder; wife of the Chief (No. 218).  
 220. *Chee-me-náh-na-quet*, the Great Cloud; son of the Chief (No. 218), a great rascal.  
 221. *Ko-mán-i-kin-o-shaw*, the Little Whale; a Brave, with his *medicine wand*, his looking-glass, and scissors.  
 222. *Sha-wá-no*, the South; a noted warrior.  
 223. *Másh-kee-wet*, ———; a great beau, or dandy.  
 224. *Pah-shee-náu-shaw*, ———; a warrior.  
 225. *Tcha-káuks-o-ko-máugh*, the Great Chief, (boy).  
 226. *Aú-nah-kwet-to-hau-páy-o*, the One Sitting in the Clouds; a fine boy.  
 227. *Aúh-ka-nah-paw-wáh*, Earth Standing; an old and very valiant warrior.  
 228. *Ko-mán-i-kin*, the Big Wave, called the "Philosopher;" a very old and distinguished Chief.  
 229. *O-ho-páh-sha*, the Small Whoop; a hard-visaged warrior, of most remarkable distinction.  
 230. *Ah-yaw-ne-tah-cár-ron*, ———; a warrior.  
 231. *Au-wáh shew-kew*, the Female Bear; wife of the above (No. 230).  
 232. *Coo-coo-coo*, the Owl; a very old and emaciated Chief; sits smoking a handsome pipe.  
 233. *Wáh-chees*, ———; a brave.  
 234. *Chésh-ko-tong*, He who Sings the War Song.  
 235—236. Two in a group, names not known; one with his war-club, and the other with his lute at his mouth.



## POT-O-WA'T-O-MIE.

Once a numerous tribe, now numbering about 2,700, reduced by smallpox and whiskey,—recently removed from the state of Indiana to the western shores of the Missouri: semi-civilized.

237. *On-sáw-kie*, the Sac; in the act of praying; his prayer written in characters on a maple stick.
238. *Na-pów-sa*, the Bear Travelling in the Night; one of the most influential Chiefs of the Tribe.
239. *Kée-se*, ———; a woman.

## KI'CK-A-POO.

On the frontier settlements; semi-civilized; number about 600; greatly reduced by smallpox and whiskey.

240. *Kee-án-ne-kuk*, the Foremost Man, called the "*Prophet*." Chief of the Tribe, in the attitude of prayer.

This very shrewd fellow engraved on a maple stick, in characters, a prayer which was taught him by a methodist missionary; and by introducing it into the hands of every one of his tribe, who are enjoined to read it over every morning and evening as service, has acquired great celebrity and respect in his tribe, as well as a good store of their worldly goods, as he manufactures them all, and gets well paid for them.

241. *Ah-tón-we-tuck*, the Cock Turkey; repeating his prayer from the stick in his hand, described above.
242. *Ma-shée-na*, the Elk's Horns; a Sub-Chief, in the act of prayer, as above described.
243. *Ke-chím-qua*, the Big Bear; wampum on his neck, and red flag in his hand, the symbol of war or "blood."
244. *A'h-tee-wát-o-mee*, ———; woman, with wampum and silver broaches in profusion on her neck.
245. *Shee-náh-wee*, ———.

## KA'S-KA'S-KIA.

Once famed, numerous, and warlike, on the frontier, but now reduced to a few individuals by smallpox and whiskey.

246. *Kee-món-saw*, the Little Chief. Chief. Semi-civilized.
247. *Wah-pe-séh-see*, ———; a very aged woman, mother of the above.



## W E' E - A H.

Remnant of a tribe on the frontier; semi-civilized; reduced by whiskey and disease; present number 200.

248. *Go-to-ków-páh-ah*, He who Stands by Himself; a Brave of distinction, with his hatchet in his hand.
249. *Wah-pón-jee-a*, the Swan; a Warrior; fine-looking fellow, with an European countenance.
250. *Wáh-pe-say*, the White.

## P E - O' - R I - A.

Also a small remnant of a tribe on the frontier, reduced by the same causes as above; present number about 200.

251. *Pah-mee-ców-ee-tah*, the Man who Tracks; a Chief; remarkably fine head.  
This man would never drink whiskey.
252. *Wap-sha-ka-náh*, —————; a Brave.
253. *Kee-mo-rá-nia*, No English; a Beau; his face curiously painted, and looking-glass in his hand.

## P I - A' N - K E - S H A W.

A frontier tribe, reduced, as above; present number 170.

254. *Ni-a-có-mo*, to Fix with the Foot; a Brave.
255. *Men-són-se-ah*, the Left Hand; a fierce-looking Warrior, with a stone hatchet in his hand.

## I' - O - W A Y.

A small tribe on the frontier, reduced by smallpox and their enemies; living on the Missouri; number about 1400. Uncivilized, fine-looking men.

256. *Notch-ee-níng-a*, No Heart, called "White Cloud." Chief of the Tribe; necklace of grizzly bears' claws, and shield, bow and arrows in his hand.
257. *Pah-ta-cóo-chee*, the Shooting Cedar; a Brave, with war-club on his arm.
258. *No-o-mún-nee*, He who walks in the Rain; warrior, with his pipe and tobacco-pouch in his hand.



259. *W'y-ee-yogh*, the Man of Sense ; a Brave, with a handsome pipe in his hand, and bear's claw necklace on his neck.
260. *Wos-cóm-mun*, the Busy Man ; a Brave.
262. *Mún-ne-o-ye*, ——— ; woman.

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### SE'N-E-CAS.

Near Lake Erie, State of New York. 1,200, semicivilized and agricultural. One of the tribes composing the great compact, called the "Six Nations."

263. *Red Jacket*, Head Chief of the Tribe; full-length, life size, standing on the "Table Rock," Niagara Falls.

This man was chief for many years, and so remained until his death, in 1831. Perhaps no Indian Sachem has ever lived on our frontier, whose name and history are better known, or whose talents have been more generally admitted, than those of Red Jacket ; he was, as a savage, very great in *council* and in *war*.

264. (            ), Deep Lake ; an old Chief.
265. (            ), Round Island ; Warrior, half-blood.  
A very handsome fellow.
266. (            ), Hard Hickory ; a very ferocious-looking, but a mild and amiable man.
267. (            ), Good Hunter ; a Warrior.
268. (            ), ———<sup>d</sup> String ; a Warrior, renowned.
269. (            ), Seneca Steele ; a great libertine, hatchet in his hand.

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### O-NE'I-DA.

Remnant of a tribe, State of New York, one of the "Six Nations ;" present number 600.

270. (            ), Bread ; the Chief, half-blood, civilized.  
A fine-looking and an excellent man.

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### TUS-KA-RO'-RA.

New York, remnant of a numerous tribe, one of the confederacy of the "Six Nations ;" present number 500. Semicivilized.

271. *Cú-sick*, ——— ; son of the Chief. Civilized and Christianized.  
This man is a Baptist preacher, and quite an eloquent man.



**MO-HE'E-CON-NEU, OR "MO-HE-GAN," THE GOOD CANOEMEN.**

Now living near Green Bay; numbers 400 or 500, formerly of Massachusetts; a band of the famous tribe of Pequots. Now semicivilized.

272. *Ee-tów-o-kaum*, Both sides of the River. Chief of the Tribe, with a psalm book in one hand, and a cane in the other. *Christianized*.
273. *Waun-naw-con*, The Dish, (John W. Quinney;) Missionary Preacher. *Civilized*.

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**DE'L-A-WARES.**

Remains of a bold, daring, and numerous tribe, formerly of the States of Pennsylvania and Delaware, and the terror of all the Eastern Tribes. Gradually wasted away by wars, removals, smallpox and whiskey; now living on the western borders of Missouri, and number only 824; lost by smallpox at different times, 10,000.

274. *Bód-a-sin*, ———; the Chief; a distinguished man.
275. *Ni-có-man*, the Answer; the second Chief, with bow and arrows in his hand.
276. *Non-on-dá-gon*, ———; a Chief, with a ring in his nose.

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**SHA-WA'-NO (SHAW-NEE).**

Remains of a numerous tribe; formerly inhabited a part of Pennsylvania, afterwards Ohio, and recently removed west of the Mississippi River. Number at present about 1200; lost one half by smallpox at different times. Semicivilized, intemperate.

277. *Lay-láw-she-kaw*, He who goes up the River; a very aged man, Chief of the Tribe; his ears slit and elongated by wearing weights in them, according to the custom of the tribe, and his hair whitened with age.
278. *Ká-te-quaw*, the Female Eagle; a fine-looking girl, daughter of the above Chief.
279. *Ten-squíat-a-way*, the Open Door; called the "Shawnee Prophet," brother of Tecumsch; blind in one eye, holding his *medicine* or mystery fire in one hand, and his "*sacred string of beans*" in the other; a great *mystery man*.
280. *Pah-te-cóo-saw*, the Straight Man. Semicivilized.
281. *Lay-lóo-ah-pee-ái-shee-kaw*, Grass, Bush, and Blossom. Half civil, and *more than half drunk*.
282. *Cóo-pe-saw-quáy-te*, ———; woman (the Indescribable).



## CH'ER-O-KEES.

Formerly of the State of Georgia, recently removed west of the Mississippi, to the head waters of the Arkansas. This tribe are mostly civilized and agriculturists; number 22,000.

283. *John Ross*, a civilized and well-educated man, head Chief of the nation.
284. *Túch-ee*, called "Dutch;" first war Chief of the Cherokees; a fine-looking fellow, with a turban'd head.
- I travelled and hunted with this man some months, when he guided the Regiment of Dragoons to the Camanchee and Pawnee villages; he is a great warrior and a remarkable hunter.
285. *Jól-lee*, ———. Chief of a band of the Cherokees. (Since dead.)
286. *Téh-ke-néh-kee*, the Black Coat; a Chief, also of considerable standing.
287. *A'h-hee-te-wáh-chee*, ———; a very pretty woman, in civilized dress, her hair falling over her shoulders.

## MUS-KO'-GEE (CREEK).

Recently removed from Georgia and Alabama, to the Arkansas, 700 miles west of the Mississippi. Present number 21,000. Semicivilized and agricultural.

288. *Steeh-tcha-kó-me-co*, the Great King, called "Ben Perryman;" one of the Chiefs of the tribe.
289. *Hól-te-mál-te-téz-te-néehk-ee*, ———, "Sam Perryman;" brother of the Chief above, and a jolly companionable man.
290. *Wat-ál-le-go*, ———; a Brave.
291. *Hose-put-o-káw-gee*, ———; a Brave.
292. *Tchow-ee-pút-o-kaw*, ———; woman.
293. *Tel-maz-há-za*, ———; a Warrior of great distinction.

## CH'OC-TAW.

Recently removed by Government from the States of Georgia and Alabama, to the Arkansas, 700 miles W. of the Mississippi. Present number 15,000. Semicivilized.

294. *M'o-sho-la-túb-bee*, He who puts out and Kills; first Chief of the tribe.  
A gentlemanly looking man, (died recently of smallpox).
295. *Kút-tee-o-túb-bee*, How did he Kill? A noted Brave.
296. *Há-tchoo-túck-nee*, the Snapping Turtle; half-bred, and well-educated man.
297. ———, woman; hair in braid; remarkable expression.



298. *Tul-lock-ch'ish-ko*, He who Drinks the Juice of the Stone.
299. *Tul-lock-ch'ish-ko*. Full-length, in the dress and attitude of a ball player, with ball-sticks in his hand, and tail, made of white horse-hair, attached to his belt.

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SEM-I-NO'-LEE (RUNAWAY); 3000.

Occupying the peninsula of Florida, semicivilized, partly agricultural. The government have succeeded in removing about one half of them to the Arkansas, during the last four years, at the expense of 32,000,000 dollars, the lives of twenty-eight or thirty officers, and 600 soldiers.

300. *Mick-e-no-páh*, —————; first Chief of the Tribe; full-length, sitting crosslegged.  
This man owned 100 negroes when the war broke out, and was raising large and valuable crops of corn and cotton.
301. *Os-ce-o-lá*, the Black Drink; a warrior of very great distinction.  
Painted only five days before his death, while he was a prisoner of war at Fort Moultrie. This remarkable man, though not a chief, took the lead in the war, and was evidently (at the time he was captured), followed by the chiefs, and looked upon as the *master spirit* of the war.
302. *Ee-mat-lá*, King Philip; an old man, second Chief.  
Like Osceola, he died while a prisoner, soon after I painted him.
303. *Ye-hów-lo-gee*, the Cloud; a Chief who distinguished himself in the war.
304. *Co-ee-há-jo*, —————; a Chief, very conspicuous in the present war.
305. *L'ah-shee*, the Licker; a half-breed warrior, called "Creek Billey."
306. *How-ee-dá-hee*, —————, a Seminolee woman.
307. ( ) —————; a Seminolee woman.
308. *Os-ce-o-lá*, the Black Drink. Full-length, with his rifle in his hand, calico dress, and trinkets, exactly as he was dressed and stood to be painted five days before his death.

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E'U-CHEE.

Remnant of a powerful tribe who once occupied the southern part of the peninsula of Florida, were overrun by the Creeks and Seminolees, the remnant of them merging into the Seminolee tribe, and living with them now as a part of their nation. Present number 150.

309. *Etch-ée-fix-e-co*, the Deer without a Heart, called "*Euchee Jack*;" a Chief of considerable renown.
310. *Chee-a-ex-e-co*, —————; quite a modest and pretty girl, daughter of the above Chief.



## CERTIFICATES.

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### LANDSCAPES, SPORTING SCENES, MANNERS AND CUSTOMS.

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“THE Landscapes, Buffalo-Hunting Scenes, &c. above mentioned, I have seen, and although it has been thirty years since I travelled over that country, yet a considerable number of them I recognized as faithful representations, and the remainder of them are so much in the peculiar character of that country as to seem entirely familiar to me.

“WM. CLARK, *Superintendent of Indian Affairs.*”

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“The Landscape Views on the Missouri, Buffalo Hunts, and other scenes, taken by my friend Mr. Catlin, are correct delineations of the scenes they profess to represent, as I am perfectly well acquainted with the country, having passed through it more than a dozen times. And further, I know, that they were taken on the spot, from nature, as I was present when Mr. Catlin visited that country.

“JOHN F. A. SANFORD, *U. SS. Indian Agent.*”

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“It gives me great pleasure to be able to pronounce the Landscape Views, Views of Hunting, and other scenes, taken on the Upper Missouri, by Mr. Catlin, to be correct delineations of the scenery they profess to represent; and although I was not present when they were taken in the field, I was able to identify almost every one between St. Louis and the grand Bend of the Missouri.

“J. L. BEAN, *S. Agent of Indian Affairs.*”

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“I have seen Mr. Catlin's collection of *Indian Portraits*, many of which were familiar to me, and painted in my presence, in their villages. I have spent the greater part of my life amongst the tribes and individuals he has represented, and I do not hesitate to pronounce them correct likenesses and easily recognized; also, the sketches of their *Manners and Customs*, I think, are excellent, and the *Landscape Views* on the *Missouri* and *Mississippi* are correct representations.

“K. M'KENZIE, *of the Am. Fur Company, Mouth of Yellow Stone.*”

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“I have examined a series of paintings by Mr. Catlin, representing *Indian Buffalo Hunts, Landscapes, &c.*, and from an acquaintance of twenty-seven years with such scenes as are represented, I feel qualified to judge them, and do, unhesitatingly, pronounce them good and unexaggerated representations.

“JNO. DOUGHERTY, *Indian Agent for Pawnees, Omahas, and Otoes.*”



## LANDSCAPES.

311. St. Louis, (from the river below, in 1836,) a town on the Mississippi, with 25,000 inhabitants.
312. View on Upper Mississippi, beautiful Prairie Bluffs, everywhere covered with a green turf.
313. "Bad Axe" battle ground, where Black Hawk was defeated by General Atkinson, above Prairie du Chien. Indians making defence and swimming the river.
314. Chippeways gathering wild rice, near the source of St. Peter's; shelling their rice into their bark canoes, by bending it over, and whipping it with sticks.
315. View near "Prairie la Crosse," beautiful Prairie Bluffs, above Prairie du Chien—Upper Mississippi.
316. "Cap o'lail" (garlic cape), a bold and picturesque promontory on Upper Mississippi.
317. Picturesque Bluffs above Prairie du Chien, Upper Mississippi.
318. "Pike's Tent," the highest Bluff on the river, Upper Mississippi.
319. View of the "Cornice Rocks," and "Pike's Tent," in distance, 750 miles above St. Louis, on Upper Mississippi.
320. "Lover's Leap," on Lake Pepin, Upper Mississippi, a rock 500 feet high, where an Indian girl threw herself off a few years since, to avoid marrying the man to whom she was given by her father.
321. Falls of St. Anthony, 900 miles above St. Louis; perpendicular fall eighteen feet, Upper Mississippi.
322. Madame Ferrebault's Prairie from the river above; the author and his companion descending the river in a bark canoe, above Prairie du Chien, Upper Mississippi; beautiful grass covered bluffs.
323. "Little Falls," near the Falls of St. Anthony, on a small stream.
324. "La Montaigne que tremps l'Eau," Mississippi, above Prairie du Chien.
325. Cassville, below Prairie du Chien, Upper Mississippi; a small village just commenced, in 1835.
326. Dubuque, a town in the lead mining country.
327. Galena, a small town on Upper Mississippi.



328. Rock Island, United States Garrison, Upper Mississippi.

329. Beautiful Prairie Bluffs, ditto.

330. Dubuque's Grave, ditto.

Dubuque was the first miner in the lead mines under the Spanish grant. He built his own sepulchre, and raised a cross over it, on a beautiful bluff, overlooking the river, forty years ago, where it now stands.

331. River Bluffs, magnificent view, Upper Mississippi.

332. Fort Snelling, at the mouth of St. Peter's, U. S. Garrison, seven miles below the Falls of St. Anthony, Upper Mississippi.

333. Prairie du Chien, 500 miles above St. Louis, Upper Mississippi, United States Garrison.

334. Chippeway Village, and Dog Feast at the Falls of St. Anthony; lodges built with birch bark, Upper Mississippi.

335. Sioux Village, Lake Calhoun, near Fort Snelling; lodges built with poles.

336. "Coteau des Prairies," headwaters of St. Peter's. My companion, Indian guide, and myself encamping at sunset, cooking by our fire, made of buffalo dung.

337. "Pipestone Quarry," on the Coteau des Prairies, 300 miles N. W. from the Falls of St. Anthony, on the divide between the St. Peter's and Missouri.

The place where the Indians get the stone for all their red pipes. The mineral, *red steatite*, variety differing from any other known locality—wall of solid, compact quartz, grey and rose colour, highly polished as if vitrified; the wall is two miles in length and thirty feet high, with a beautiful cascade leaping from its top into a basin. On the Prairie, at the base of the wall, the pipeclay (steatite) is dug up at two and three feet depth. There are seen five immense granite boulders, under which there are two squaws, according to their tradition, who eternally dwell there—the guardian spirits of the place—and must be consulted, before the pipestone can be dug up.

338. Sault de St. Mary's—Indians catching white fish in the rapids, at the outlet of Lake Superior, by dipping their scoop nets.

339. Sault de St. Mary's from the Canadian Shore, Lake Superior, showing the United States Garrison in the distance.

340. View on the St. Peter's River, twenty miles above Fort Snelling.

341. View on the St. Peter's—Sioux Indians pursuing a Stag, in their canoes.



342. Salt Meadows on the Upper Missouri, and great herds of buffalo—incrustation of salt, which looks like snow.

Salt water flows over the prairie in the spring, and evaporating during the summer, leaves the ground covered with muriate, as white as snow.

343. Pawnee Village in Texas, at the base of a spur of the Rocky Mountains—lodges thatched with prairie grass.

344. View on the Canadian, in Texas.

345. View of the junction of Red River, with the False Washitta, in Texas.

346. Camanchee Village, in Texas, showing a spur of the Rocky Mountains in the distance—lodges made of buffalo skins. Women dressing robes and drying meat.

347. View on the Wisconsin—Winnebagoes shooting ducks, in bark canoe.

348. Lac du Cygne (Swan Lake), near the Coteau des Prairies.

A famous place, where myriads of white swans lay their eggs and hatch their young.

349. Beautiful Savannah in the pine woods of Florida.

One of thousands of small lakes which have been gradually filled in with vegetation.

350. View on Lake St. Croix, Upper Mississippi.

351. View on the Canadian—Dragoons crossing, 1834.

352. Ta-wa-que-nah, or Rocky Mountain, near the Camanchee Village, Texas.

353. Camanchee Village, and Dragoons approaching it, showing the hospitable manner in which they were received by the Camanchees. Camanchee warriors all riding out and forming in a line, with a white flag, to receive the Dragoons.

354. White Sand Bluffs, on Santa Rosa Island; and Seminoles drying fish, near Pensacola, on the Gulf of Florida.

355. View of the "Stone Man Medicine," Coteau des Prairies.

A human figure of some rods in length, made on the top of a high bluff, by laying flat stones on the grass. A great *mystery* or *medicine* place of the Sioux.

356. Fort Winnebago, on the head of Fox River, an United States outpost.

357. Fort Howard, Green Bay, an U. S. outpost.

358. Fort Gibson, Arkansas, an U. S. outpost, 700 miles west of the Mississippi river.

359. The "Shot Tower," Wisconsin.

360. Passing the "Grand Chute" with Bark Canoe, Fox River.



361. View of Mackinaw, Lake Michigan, an U. S. outpost.
362. View in the "Cross Timbers," where General Leavenworth died, on the Mexican Borders.
363. View on Lower Missouri—alluvial banks falling in, with their huge cotton woods, forming raft and snags, 600 miles above St. Louis.
364. View on Upper Missouri—the "Black Bird's Grave."  
Where "Black Bird," Chief of the Omahas, was buried on his favorite war horse which was alive; 1100 miles above St. Louis.
365. View on Upper Missouri—"Black Bird's Grave," a back view, prairies enamelled with wild flowers.
366. View on Upper Missouri—"Brick Kilns," volcanic remains, clay bluffs, 200 feet, supporting large masses of red pumice, 1900 miles above St. Louis.
367. View on Upper Missouri—Foot war party on the march, beautiful prairie—spies and scouts in advance.
368. View on Upper Missouri—Prairie Bluffs at sunrising, near Mouth of Yellow Stone.
369. View on Upper Missouri—Mouth of the Platte; its junction with the Missouri, 900 miles above St. Louis.
370. View on Upper Missouri—Magnificent Clay Bluffs, 1800 miles above St. Louis; stupendous domes and ramparts, resembling some ancient ruins—streak of coal near the water's edge, and my little canoe, with myself and two men, Bogard and Bâtiste, descending the river.
371. View on Upper Missouri—Cabane's trading house—Fur Company's Establishment, 930 miles above St. Louis, showing a great avalanche of the Bluffs.
372. View on Upper Missouri—View in the Grand Détour, 1900 miles above St. Louis. Magnificent clay Bluffs, with red pumice stone resting on their tops, and a party of Indians approaching Buffalo.
373. View on Upper Missouri—Beautiful Grassy Bluffs, 1100 miles above St. Louis.
374. View on Upper Missouri—Prairie Meadows burning, and a party of Indians running from it in grass eight or ten feet high.  
These scenes are terrific and hazardous in the extreme, when the wind is blowing a gale.
375. View on Upper Missouri—Prairie Bluffs burning.
376. View on Upper Missouri—"Floyd's Grave," where Lewis and Clarke



buried Serjeant Floyd, thirty-three years since; a cedar post standing over the grave.

377. View on Upper Missouri—Sioux encamped, dressing buffalo meat, and robes.
378. View on Upper Missouri—"The Tower," 1100 miles above St. Louis.
379. View on Upper Missouri—Distant view of the Mandan Village, 1800 miles above St. Louis.
380. View on Upper Missouri—Picturesque Clay Bluff, 1700 miles above St. Louis.
381. View on Upper Missouri—"Belle Vue"—Indian agency of Major Dougherty, 870 miles above St. Louis.
382. View on Upper Missouri—Beautiful Clay Bluffs, 1900 miles above St. Louis.
383. View on Upper Missouri—Minatarree Village, earth-covered lodges—on Knife river, 1810 miles above St. Louis. Bâstiste, Bogard, and myself ferried across the river by an Indian woman, in a skin canoe, and Indians bathing in the stream.
384. View on Upper Missouri—Fort Pierre—Mouth of Teton river—Fur Company's Trading Post, 1200 miles above St. Louis, with 600 lodges of Sioux Indians encamped about it, in skin lodges.
385. View on Upper Missouri—Nishnabottana Bluffs, 1070 miles above St. Louis.
386. View on Upper Missouri—Riccaree Village, with earth-covered lodges, 1600 miles above St. Louis.
387. View on Upper Missouri—South side of "Buffalo Island," showing the beautiful buffalo bush, with its blueleaves, and bending down with fruit.
388. View on Upper Missouri—Mouth of Yellow Stone—Fur Company's Fort—their principal post, 2000 miles above St. Louis, and a large party of Knisteneux encamped about it.
389. View on Upper Missouri The "Iron Bluff," 1200 miles above St. Louis, a beautiful subject for a landscape.
390. View on Upper Missouri—View in the "Big Bend," 1900 miles above St. Louis; showing the manner in which the conical bluffs on that river are formed; table lands in distance, rising several hundred feet above the summit level of the Prairie.
391. View on Upper Missouri—View in the Big Bend—magnificent Clay Bluffs, with high table land in the distance.



392. View on Upper Missouri—Back view of the Mandan Village, showing their mode of depositing their dead, on scaffolds, enveloped in skins, and of preserving and feeding the skulls; 1800 miles above St. Louis. Women feeding the skulls of their relatives with dishes of meat.
393. View on Upper Missouri—Prairie Bluffs, 1100 miles above St. Louis.
394. View on Upper Missouri—"The Three Domes," 15 miles above Mandans. A singular group of Clay Bluffs, like immense domes, with skylights.
395. View on Upper Missouri—The "Square Hills," 1200 miles above St. Louis.
396. View on Upper Missouri—river Bluffs and white Wolves in the foreground.
397. View on Upper Missouri—Beautiful Prairie Bluffs, above the Puncchs, 1050 miles above St. Louis.
398. View on Upper Missouri—Look from Floyd's' Grave, 1300 miles above St. Louis.
399. View on Upper Missouri—River Bluffs, 1320 miles above St. Louis.
400. View on Upper Missouri—Buffalo herds crossing the river. Bâtiste, Bogard, and I, passing them in our bark canoe, with some danger to our lives. A buffalo scene in their *running season*.
401. View on Upper Missouri—Clay Bluffs, 20 miles above the Mandans.
402. View on Upper Missouri—Nishnabottana Bluffs.
403. View on Upper Missouri—Indians encamping at sunset.

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## SPORTING SCENES.

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404. Buffalo Bull, grazing on the Prairie in his native state.
405. Buffalo Cow, grazing on the Prairie in her native state.
406. Wounded Buffalo, strewing his blood over the Prairies.
407. Dying Buffalo, shot with an arrow, sinking down on his haunches.
408. Buffalo Chase—single death; an Indian just drawing his arrow to its head.
409. Buffalo Chase—surround; where I saw 300 killed in a few minutes by the Minatarrees, with arrows and lances only.



410. Buffalo Chase—numerous group ; chasing with bows and lances.
411. Buffalo Chase—numerous group ; chasing with bows and lances.
412. Buffalo Chase—Cow and Calf ; the bull protecting by attacking the assailants.
413. Buffalo Chase —Bulls making battle with men and horses.
414. Buffalo Hunt under the Wolf-skin mask.
415. Buffalo Chase, Mouth of Yellow Stone ; animals dying on the ground passed over ; and my man Bâtiste swamped in crossing a creek.
416. Buffalo Chase in snow drift, with snow shoes.
417. Buffalo Chase in snow drift, with snow shoes ; killing them for their robes, in great numbers.
418. Attack of the Bear (Grizzly) ; Indians attacking with lances on horseback.
419. Antelope Shooting—decoyed up.
420. Sioux taking Musk-rats, near the St. Peter's ; killing them with spears. Women and dogs encamped.
421. Ba'tiste and I, running buffalo ; Mouth of Yellow Stone ; a frog's leap.
422. "My turn now ;" Bâtiste and I, and a buffalo bull, Upper Missouri.
423. Dying Bull in a snow drift.
424. Buffalo Bulls fighting, in *running season*, Upper Missouri.
425. Buffalo Bulls in their "*wallow* ;" origin of the "*fairie circles*" on the Prairie.
426. Grouse shooting—on the Missouri Prairies.

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## AMUSEMENTS AND CUSTOMS.

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427. Ball-play Dance, Choctaw—Men and women dance around their respective stakes, at intervals during the night preceding the play—four conjurors sit all night and smoke to the Great Spirit, at the point where the ball is to be started—and stakeholders guard the goods staked.
428. Ball-play of the Choctaws—*ball up*—one party painted white ; each has two sticks with a web at their ends, in which they catch the



ball and throw it—they all have tails of horse-hair or quills attached to their girdles or belts.

Each party has a limit or bye, beyond which it is their object to force the ball, which, if done, counts them one for game.

429. **Ball-play**—same as 428, excepting that the ball is *down*, which changes the scene.

430. **Ball-play of the women, Prairie du Chien**—calicoes and other presents are placed on a pole by the men—the women choose sides and play for them, to the great amusement of the men.

In this play there are two balls attached to the ends of a string, eighteen inches in length—the women have a stick in each hand, on which they catch the string and throw it.

431. **Game of “*Tchung-kee*” of the Mandans**, the principal and most valued game of that tribe.

A beautiful athletic exercise, and one on which they often bet and risk all their personal goods and chattels.

432. **Horse Racing, Mandan**, on a Race Course back of the Village, in use on every fair-day.

433. **Foot Race, Mandans**, on the same ground, and as often run.

434. **Canoe Race**—Chippeways in Bark Canoes, near the Sault de St. Mary's; an Indian *Regatta*, a thrilling scene.

435. **Archery of the Mandans.**

The strife is, to prove who can get the greatest number of arrows flying in the air at a time, before the first one reaches the ground. The most of these are *portraits* closely studied from nature; I have seen some of them get eight arrows in the air at one time.

436. **Dance of the Chiefs, Sioux.**

A very unusual thing, as the dancing is generally left to the young men; given to me expressly as a compliment, by the chiefs, that I might make a painting of it.

437. **Dog Dance, Sioux.**

The dog's liver and heart are taken raw and bleeding, and placed upon a crotch; and being cut into slips, each man dances up to it, bites off and swallows a piece of it, boasting, at the same time, that he has thus swallowed a piece of the heart of his enemy, whom he has slain in battle.

438. **Scalp Dance, Sioux**—women in the centre, holding the scalps on poles, and warriors dancing around, brandishing their war-weapons in the most frightful manner, and yelping as loud as they can scream.



439. **Begging Dance, Sacs and Foxes**, danced for the purpose of getting presents from the spectators.
440. **Buffalo Dance, Mandans, with the Mask of the Buffalo on.**  
Danced to make buffalo come, when they are like to starve for want of food. Song to the Great Spirit, imploring him to send them buffalo, and they will cook the best of it for him.
441. **Ball-play Dance, Choctaws.**
442. **Dance to the Berdash, Sac and Fox.**  
An unaccountable and ludicrous custom amongst the Sacs and Foxes, which admits not of an entire explanation.
443. **Beggar's Dance, (Sioux,) for presents.**
444. **Dance to the Medicine Bag of the Brave, Sacs and Foxes.**  
Warriors returned from battle, with scalps, dance in front of the widow's lodge, whose husband has been killed. They sing to his medicine-bag, which is hung on a bush, and throw presents to the widow.
445. **Brave's Dance, Boasting, &c. Sioux.**
446. **Green Corn Dance, Minnatarree—Sacrificing the First Kettle to the Great Spirit.**  
Four medicine men, whose bodies are painted with white clay, dance around the kettle until the corn is well boiled; and they then burn it to cinders, as an offering to the Great Spirit. The fire is then destroyed, and *new fire* created by rubbing two sticks together, with which the corn for their own feast is cooked.
447. **Bear Dance, Sioux—Preparing for a Bear Hunt—Song to the Great Spirit, praying for success.**
448. **Discovery Dance, Sacs and Foxes—A Pantomime; pretending to discover Game, or an Enemy.**  
A very picturesque and pleasing dance.
449. **Eagle Dance, Choctaw—holding the eagle's tail in the hand, and bodies painted white.**  
Given in honour of that valiant bird.
450. **Slave Dance, Sacs and Foxes.**  
A society of young men, who volunteer to be slaves for two years, and elect their chief or master; they are then exempt from slavish duties during the remainder of their lives, and are allowed to go on war parties.
451. **Snow-shoe Dance, Ojibbeway—danced at the first fall of snow, with snow shoes on the feet.**  
Song of thanks to the Great Spirit.



452. **Brave's Dance, Ojibbeway**—bragging and boasting.

453. **Pipe Dance, Assineboins.**

Each dancer is "*smoked*" by the chief, who sits smoking his pipe, and then *pulled* up into the dance.

454. **Straw Dance, Sioux.**

Children made to dance with burning straws tied to their bodies, to make them tough and brave.

455. **Sham Fight, Mandan Boys**—school of practice every morning at sunrise, back of the village—instructed in it by the chiefs and braves.

456. **Sham Scalp Dance, by the Mandan Boys**—danced in the village when they come in, in honour of a sham victory.

457. **War Dance of the Sioux.**

Each warrior, in turn, jumps through the fire, and then advances, shouting and boasting, and taking his oath, as he "*strikes the reddened post.*"

458. **Foot War Party in Council, Mandan.**

Stopping to rest and take a smoke; chief with a war-eagle head-dress on; their shields and weapons lying on the ground behind them.

459. **Camanchee War Party**—the Chief discovering the enemy and urging on his men, at sunrise.

460. **Religious Ceremony; a Sioux**, with splints through his flesh, and his body hanging to a pole, with his medicine bag in his hand, looks at the sun from its rising to its setting.

A voluntary cruel self-torture, which entitles him to great respect for the remainder of his life, as a *medicine* or *mystery* man.

461. **Dragoons on the March, and a Band of Buffalo breaking through their Ranks, in Texas, 1835.**

462. **Prairie Dog Village.**

Myriads of these curious little animals sometimes are found in one village, which will extend several miles. The animals are about twice the size of a rat, and not unlike it in appearance and many of their habits. They dig holes in the ground, and the dirt which is thrown up makes a little mound, on which they sit and bark, when danger approaches. They feed upon the grass, which is their only food.

463. **"Smoking Horses," a curious custom of the Sacs and Foxes.**

Foxes, going to war, come to the Sacs to beg for horses; they sit in a circle and smoke, and the young men ride around them, and cut their shoulders with their whips until the blood runs, then dismount and present a horse.



464. Mandans attacking a party of Riccarees, whom they had driven into a ravine, near the Mandan village, where they killed the whole number.
465. Chippeways making the portage around the Falls of St. Anthony, with two hundred bark canoes, in 1835.
466. Camanchees moving, and Dog Fight—dogs as well as horses drag the lodge poles with packs upon them.

These fights generally begin with the dogs, and end in desperate battles amongst the squaws, to the great amusement of the men.

467. White Wolves attacking a Buffalo Bull.

468. Ditto ditto a parley.

469. *My horse "Charley" and I*, at sunrise near the Neosho, on an extensive prairie, encamping on the grass; my saddle for a pillow, two buffalo skins for my bed, my gun in my arms; a coffee pot and tin cup, a fire made of buffalo dung, and Charley (a Camanchee clay-bank mustang) picketed near me.

With him alone, I crossed the prairie, from Fort Gibson, on the Arkansas, to St. Louis, 550 miles.

470. *Sioux, worshipping at the Red Boulders.* A large boulder and two small ones, bearing some resemblance to a buffalo cow and two calves, painted red by the Indians, and regarded by them with superstitious reverence, near the "Coteau des Prairies."

471. *Camanchee Warrior, lancing an Osage*, at full speed.

472. *Camanchees, giving the arrows to the Medicine Rock.*

A curious superstition of the Camanchees: going to war; they have no faith in their success, unless they pass a celebrated painted rock, where they appease the spirit of war (who resides there), by riding by it at full gallop, and sacrificing their best arrow by throwing it against the side of the ledge.

473. "*Bàtiste, Bogard, and I*," approaching Buffalo, on the Missouri.

474. *Wi-jun-jon, (an Assinnebon Chief,) going to and returning from Washington.*

This man was taken to that city in 1832, in a beautiful Indian dress, by Major Sanford, the Indian Agent, and returned to his country the next spring, in a Colonel's uniform. He lectured a while to his people on the customs of the whites, when he was denounced by them for telling lies, which he had learned of the whites, and was, by his own people, put to death, at the mouth of the Yellow Stone.

475. "*Butte de Mort*," Upper Missouri, a great burial place of the Sioux, called by the French "*Butte de Mort*," Hill of Death.

Regarded by the Indians with great dread, and superstition. There are several thousand buffalo and human skulls, perfectly bleached and curiously arranged about it.



476. "*Rain-making*," amongst the Mandans, a very curious custom. Medicine men performing their mysteries inside of the lodge, and young men volunteer to stand upon the lodge from sunrise until sundown, in turn, commanding it to rain.

Each one has to hazard the disgrace which attaches (when he descends at sundown,) to a fruitless attempt; and he who succeeds acquires a lasting reputation as a *Mystery or Medicine man*. *They never fail to make it rain!* as this ceremony continues from day to day, until rain comes.

477. "*Smoking the Shield*." A young warrior, making his shield, invites his friends to a carouse and a feast, who dance around his shield as it is smoking and hardening over a fire built in the ground.

478. "*The Thunder's Nest*," (Nid du Tonnerre) and a party of Indians cautiously approaching it, Coteau des Prairies.

Tradition of the Sioux is that in this little bunch of bushes, the thunders are hatched out by quite a small bird, about as large (say their *Medicine men*, who profess to have seen it,) as the end of a man's thumb. She sits on her eggs, and they hatch out in claps of thunder. No one approaches within several rods of the place.

479. *Sac and Fox Indians sailing in canoes*, by holding up their blankets.

480. *Grand Tournament of the Camanchees*, and a Sham Fight in a large encampment, on the borders of Texas.

481. *Bogard, Bâtiste, and I, travelling* through a Missouri bottom, grass ten feet high.

482. *Band of Sioux*, moving.

483. *Bogard, Bâtiste, and I, descending* the Missouri River.

484. *Bogard, Bâtiste, and I, eating our breakfast* on a pile of drift wood, Upper Missouri.

485. *Medicine Buffalo*, of the Sioux, the figure of a buffalo cut out of the turf on the prairie, and visited by the Indians going on a Buffalo hunt.

486. *Bogard, Bâtiste, and I, chasing* a herd of buffalo in high grass, on a Missouri bottom.

487. *Feats of Horsemanship*.

Camanchees throwing themselves on the side of their horses, while at full speed, to evade their enemies' arrows—a most wonderful feat.

488. *Camanchee War Party meeting the Dragoons*; and one of their bravest men advancing to shake hands with Col. Dodge, with a piece of white buffalo skin on the point of his lance. On the Mexican frontier, 1835.



489. An Indian Wedding, Assinneboin—young man making presents to the father of the girl.

490. Crow at his Toilette, oiling his long hair with bear's grease.

491. Crow Lodge, of twenty-five Buffalo Skins, beautifully ornamented.

This splendid lodge, with all its poles and furniture, was brought from the foot of the Rocky Mountains.

492. Pawnee Lodge, thatched with Prairie Grass, in form of a Straw Beehive.

493. Camanchee Lodge, of Buffalo Skins.

494. Dog Feast, Sioux, a Religious Feast.

Given to Mr. Sanford (Indian agent), Mr. Chouteau, Mr. M'Kenzie, and myself, in a Sioux village, 1,400 miles above St. Louis, 1833: the only food was dog's meat, and this is the highest honour they can confer on a stranger.

495. An Indian Council, Sioux—Chiefs in profound deliberation.

496. Camanchee War Party, mounted on Wild Horses, armed with shields, bows, and lances.

497. Scalping, Sioux, showing the mode of taking the scalp.

498. Scalping, Mandans—"Conqueror Conquered."

From a story of the Mandans—took place in front of the Mandan village.

499. Wild Horses at Play, Texas, of all colours, like a kennel of hounds.

500. Throwing the Laso, with a noose, which falls over the horse's neck.

501. Breaking down the Wild Horse, with hobbles on his fore feet, and the laso around his under jaw.

502. A *Bird's-Eye View* of the Mandan Village, 1800 miles above St. Louis, on the west bank of the Missouri River.

The lodges are covered with earth, and so compactly fixed by long use, that men, women, and children, recline and play upon their tops in pleasant weather.

These Lodges vary in size, from forty to fifty feet in diameter, and are all of a circular form. The village is protected in front by the river, with a bank forty feet high, and on the back part, by a piquet of timber set firmly in the ground. Back of the village, on the prairie, are seen the scaffolds on which their dead bodies are laid, to decay, being wrapped in several skins of buffalo, and tightly bandaged.

In the middle of the village is an open area of 150 feet in diameter, in which their public games and festivals are held. In the centre of that, is their "Big Canoe," a curb made of planks, which is an object of religious veneration. Over the Medicine (or mystery) Lodge, are seen hanging on the tops of poles several sacrifices to the Great Spirit of blue and black cloths, which have been bought at great prices, and there left to hang and decay.



503. *The Interior of a Mandan Lodge*, showing the manner in which it is constructed of poles, and covered with dirt. The Chief is seen smoking his pipe, and his family grouped around him.

At the head of each warrior's bed is seen a post, with his ornaments hanging on it, and also his *buffalo mask*, which every man *keeps to dance* the buffalo dance. Some of these Lodges contain thirty or forty persons, and the beds are seen extending around the side of the Lodge, all with *sacking bottoms*, made of a buffalo skin, and the frames of the beds covered with dressed skins.

☞ *Reader, the hospitable and friendly Mandans, who were about 2000 in number when I was amongst them and painted these pictures, have recently been destroyed by the smallpox. It is a melancholy fact, that only thirty-one were left of the number, and these have been destroyed by their enemy, so that their tribe is extinct, and they hold nowhere an existence on earth.*

*Nearly twenty of their portraits can be seen on the walls, and several other paintings of their games and amusements. I have also full Notes on their Manners and Customs, which will shortly be published.*

## MANDAN RELIGIOUS CEREMONIES.

FOUR PAINTINGS IN GILT FRAMES. (BEGIN WITH NO. 504, ON THE LEFT.)

### CERTIFICATE.

#### RELIGIOUS CEREMONIES OF THE MANDANS.

*"We hereby certify that we witnessed, in company with Mr. Catlin, in the Mandan Village, the ceremonies represented in the four paintings to which this certificate refers, and that he has therein faithfully represented those scenes as we saw them transacted, without any addition or exaggeration.*

*"J. KIP, Agent Amer. Fur Company.  
L. CRAWFORD, Clerk.  
ABRAHAM BOGARD."*

*"Mandan Village; July 20th, 1833.*

504. *Interior View of the Medicine (or Mystery) Lodge of Mandans, during the first three days of an Annual Ceremony.*

This ceremony continues four days and nights in succession, in commemoration of the subsiding of the *Flood*; and also for the purpose of conducting all the young men, as they arrive at manhood, through an ordeal of *voluntary torture*, which, when endured, entitles them to the respect of the chiefs, and also to the privileges of going on war parties, and gaining reputation in war. The floor and sides of the Lodge are ornamented with green willow boughs. The young men who are to do penance, by being tortured, are seen lying around the sides of the Lodge, their bodies covered with clay of different colours, and their respective shields



and weapons hanging over their heads. In the middle of the Lodge lies the old *medicine man*, who has charge of the Lodge; he cries to the Great Spirit all the time, and watches these young men who are here to fast and thirst for four days and nights, preparatory to the torture. Behind him, on the floor, is seen a scalping knife and a bunch of splints, which are to be passed through the flesh, and over their heads are seen also the cords let down from the top of the Lodge, with which they are to be hung up by the flesh.

On the ground, and in front of the picture, are four sacks (containing several gallons each, of water), made of the skin of the buffalo's neck, in form of a large tortoise, lying on its back. These are objects of veneration, and have the appearance of great antiquity.

By the side of them are two *she-she-quoi*, or rattles, which are used, as well as the others, as a part of the music for the dance in the next picture.

505. This picture, which is a continuation of the ceremonies, is a representation of the Buffalo Dance, which they call *Bel-lock-nah-pick* (the Bull Dance).

To the strict observance of which, they attribute the coming of Buffalo to supply them with food during the season. This scene is exceedingly grotesque, and takes place several times in each day, outside of the Lodge, and around the curb or "Big Canoe," whilst the young men still remain in the Lodge, as seen in the other picture: for this Dance, however, the four sacks of water are brought out and beat upon, and the old medicine man comes out and leans against the Big Canoe with his medicine pipe in his hand, and cries. The principal actors in this scene are eight men dancing the Buffalo Dance, with the skins of buffalo on them and a bunch of green willows on their backs. There are many other figures whose offices are very curious and interesting, but which must be left for my *lectures* or *notes* to describe. The black figure on the left, they call O-kee-hee-de (the Evil Spirit), who enters the village from the prairie, alarming the women, who cry for assistance, and are relieved by the old medicine man, and the Evil Spirit is at length disarmed of his lance, which is broken by the women, and he is driven by them, in disgrace, out of the village. The whole nation are present on this occasion, as spectators and actors in these strange scenes.

506. Represents what they call *Pohk-hong*, (the Cutting Scene.) It shows the inside of the Medicine Lodge, the same as is seen in the first picture (505).

This is on the fourth day of the ceremonies, in the afternoon. A number of the young men are seen reclining and fasting, as in the first picture; others of them have been operated upon by the tortures, and taken out of the Lodge, and others yet are seen in the midst of those horrid cruelties. One is seen smiling, whilst the knife and the splints are passing through his flesh. One is seen hanging by the splints run through the flesh on his shoulders, and drawn up by men on the top of the Lodge; another is seen hung up by the pectoral muscles, with four buffalo skulls attached to splints



through the flesh on his arms and legs, and each is turned round by another, with a pole, until he faints, and then he is let down. One is seen as he is lowered to the ground, and another who has been let down and got strength enough to crawl to the front part of the Lodge where he is offering to the Great Spirit the little finger of the left hand, by laying it on a buffalo skull, where another chops it off with a hatchet. In the right of the picture are all the chiefs and dignitaries of the tribe, looking on.

507. Represents what they call the "Last Race."

After they have all been tortured in the Lodge in the above manner, they are led out of it, with the weights, Buffalo skulls, &c., hanging to their flesh: around the "Big Canoe" is a circle of young men formed, who hold a wreath of willow boughs between them, and run around with all possible violence, yelling as loud as they can.

The young fellows who have been tortured are then led forward, and each one has two athletic and fresh young men, (their bodies singularly painted), who step up to him, one on each side, and take him by a leathern strap, tied around the wrist, and run around, outside of the other circle, with all possible speed, forcing him forward till he faints, and then drag him with his face in the dirt until the weights are all disengaged from him, by tearing the flesh out; when they drop him, and he lies (to all appearance a *corpse*), until the Great Spirit gives him strength to rise and walk home to his lodge.

In this scene also, the *medicine man* leans against the "Big Canoe" and cries, and all the nation are spectators. Many pages would be required to give to the world a just description of these strange scenes; and they require to be described minutely in all their parts, in order to be fully appreciated and understood. (A full account of these in my *Notes and Lectures*.)

## INDIAN CURIOSITIES AND MANUFACTURES.

Amongst a very great collection of them, a few of the most remarkable are,

### A CROW LODGE, OR WIGWAM.

A very splendid thing, brought from the foot of the Rocky Mountains,—twenty-five feet in height—made of Buffalo skins, garnished and painted. The poles (thirty in number) of pine, cut in the Rocky Mountains, have been long in use, were purchased with the Lodge, and brought the whole distance. This *Wigwam* stands in the middle of the Gallery, and will shelter 80 or more persons.

*Indian Cradles*, for carrying their papposes.—*Lances*, *Calumets* or *Pipes of Peace*—*Ordinary Pipes*, *Tomahawks*, *Scalping Knives*, and *Scalps*.

A very great and valuable collection of *Men and Women's Dresses* from the different tribes, garnished and fringed with scalp-locks from their enemies' heads, *Bows*, *Quivers*, *Spears*, *Shields*, *War-Eagle and Raven Head Dresses*, *Necklaces*, *Moccasins*, *Belts*, *Pouches*, *War Clubs*, *Robes*, *Mantles*, *Tobacco-Sacks*, *Wampums*, *Whistles*, *Rattles*, *Drums*, &c. &c.





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### INDIAN CURIOUSITIES AND MANUFACTURES

Amongst a very interesting list of items a few of the most remarkable are

#### A GROW LODGE ON WISCONSIN

A very splendid shrine, brought from the forest of the Rocky Mountains... (The following text is extremely faint and largely illegible due to the age and fading of the original document.)