

position, so that it may be bent on the side of the enemy. The warriors, before they go to sleep, with war-club in hand, pass one after the other in a dance before these pretended spirits, at the same time uttering the fiercest threats toward the side on which are their enemies.

When the war-party is considerable, as it enters the enemy's country, they march in five or six columns. They have many spies, who go out on scouting expeditions. If they perceive that their march is known, they ordinarily adopt the resolution of retracing their steps, leaving a small troop of from ten to twenty men who detach themselves, and endeavor to surprise some Hunters at a distance from the Villages; on their return they chant their songs with reference to the scalps they have taken. If they have taken any prisoners, they force them to sing and dance for some days before the Temple, after which they present them to the relatives of those who have been killed. These relatives are dissolved in tears during this ceremony, and drying their eyes with the scalps which have been taken, they contribute among themselves to recompense the warriors who have taken these captives, whose lot is to be burned.

The *Natches*, like all the other Nations of Louisiana, distinguish by particular names those who have killed a greater or less number of the enemy. The old war-Chiefs distribute these names according to the merit of the warriors. To deserve the title of a great man-slayer, it is necessary to have taken 10 slaves or to have carried off 20 scalps. When a person understands their language, the name itself of a warrior enables him to learn all his exploits.