

the siege, he had exposed himself to the greatest dangers, and everywhere braved death.²¹

Before the *Tchactas* had determined to fall upon the *Natchez*, they had gone to them to carry the calumet, and were received in a very novel manner. They found them and their horses adorned with chasubles and drapery of the altars, many wore patens about their necks, and drank and gave to drink of brandy in the chalices and the ciboria. And the *Tchactas* themselves, when they had gained these articles by pillaging our enemies, renewed this profane sacrilege, by making the same use of our ornaments and sacred vessels in their dances and sports. We were never able to recover more than a small portion of them. The greater part of their chiefs have come here to receive payment for the scalps they have taken, and for the French and Negroes whom they have freed. It is necessary for us to buy very dearly their smallest services, and we have scarcely any desire to employ them again, particularly as they have appeared much less brave than the small Tribes, who have not made themselves feared by their great number. Every year disease diminishes this Nation, which is now reduced to three or four thousand warriors. Since these Savages have betrayed their disposition here, we have not been able to endure them longer. They are insolent, ferocious, disgusting, importunate, and insatiable. We compassionate, and at the same time, we admire our Missionaries, that they should renounce all society, to have only that of these Barbarians.

I have renewed my acquaintance with *Paatlako*, one of the chiefs, and with a great number of other *Tchactas*. They have made me many interesting