

and we are not such cowards as is reported. We are resolved, even if we are much more pressed with hunger, not to quit you, till your enemies are utterly destroyed." All the old men approved of these sentiments, and said, "Come on, come on, let us hasten to arm ourselves, and prove that those are liars, who have reported evil of us to our father." They then raised a great cry, and sung the war song, and danced the war dance, and a large party went to fight.

Every day some Sacs, who had lived some time with the Ottagamies, left their fort and came to join their people who were with me, who received them with much pleasure. They made known to us the condition of our enemies, assuring us that they were reduced to the last extremity; that from sixty to eighty women and children had died from hunger and thirst, and that their bodies, and the bodies of those who were killed every day, caused an infection in their camp, as they could not inter their dead, in consequence of the heavy fire that we continually kept up.

Under these circumstances, they demanded permission to speak to us, which was granted. Their messengers were their two great chiefs, one of peace, the other of war; the first named Allamima, and the other Pemoussa. With them, were two great Mascoutin chiefs, one Kuit, and the other Onabimanton. Pemoussa was at the head of the three others, having a crown of wampum upon his head and many belts of wampum on his body, and hung over his shoulders. He was painted with green earth, and supported by seven female slaves, who were also painted and covered with wampum. The three other chiefs had each a chichory¹ in their hands. All of them marched in order, singing and shouting with all their might, to the song of the Chichories, calling all the devils to their assistance, and to have pity on them. They had even figures of little devils hanging on their girdles. They entered my fort in this manner, when, being placed in the midst of the nations our allies, they spoke as follows:

¹ Evidently a misprint for "chichikoué," an Algonkin term adopted by the French of Canada and the West, which was given to the small drum used by the Indian medicine-men. Among many of the tribes, a chief was also often a medicine man or soothsayer.—Ed.