

“Manuscript Found” by Solomon Spalding

The controversy between “Manuscript Found” and the “Book of Mormon” goes all the back to E. D. Howe’s book “Mormonism Unveiled.” That was the first time that it was suggested that the “Book of Mormon” had in part at least, some inspiration that originated from the work published here. Mormon apologists today think that this issue was settled when the manuscript was found in 1884 by Pres. James H. Fairchild and later published in 1910. At the time of publication this is what was said:

“For the last fifty years the ‘Manuscript Found’ has been the staple stock in trade of almost every objector to the genuineness of the Book of Mormon. When every other imaginable theory and hypothesis were overthrown, this reputed romance was the unfailing refuge to which they fled. It could not be found, so their baseless assertions could not be disproved by an appeal to itself. But unfortunately for all such who make lies their refuge, this long lost treasure has, at last, most unexpectedly to all parties, been brought to light, and is now given to the world with all its inanities, absurdities and inaccuracies. After carefully perusing both books, we believe we can truthfully assert that there is not one sentence, one incident, or one proper name common to both, and that the oft boasted similarity in matter and nomenclature is utterly false. No two books could be more unlike; in fact Mr. Spaulding’s (sic) ‘Manuscript Story’ no more resembles the Book of Mormon than ‘Gulliver’s Travels’ is like the Gospel of St. Matthew.

“The history of the discovery of the Manuscript can be told in a few words. D. P. Hurlbut, an apostate, the originator of the fabrication that the Book of Mormon originated in Mr. Spaulding’s (sic) tale, wrote a bitter assault on the Latter-day Saints in 1836, entitled ‘Mormonism Unveiled,’ which was published in the name of, and by E. D. Howe, of Painesville, Ohio. During the time Hurlbut was gathering material for this work, he obtained from the family of the then deceased clergyman the original of the ‘Manuscript Story,’ but discovering that it would, if published, prove fatal to his assumptions, he suppressed it: and from that time it was entirely lost sight of until about two years ago, when a Mr. L. L. Rice, residing at Honolulu, Sandwich Islands, found it among a numerous collection of miscellaneous papers which he had received from Mr. Howe, the publisher of Hurlbut's ‘Mormonism Unveiled,’ when in 1839-40, he, with his partner, purchased from that gentleman the business, etc., of the Painesville *Telegraph*.

In 1884 President James H. Fairchild, of Oberlin College, Ohio, was paying a visit to Mr. Rice, and he suggested that the latter look through his numerous papers, in the hope of finding amongst them some antislavery documents of value. In his search he discovered a packet marked in pencil on the outside, ‘Manuscript Story — Conneaut Creek,’ which, to their surprise, on perusal, proved to be the veritable, long-lost romance of Dr. Spaulding, to which so much undeserved importance had been ignorantly or maliciously given. After retaining the manuscript some time Mr. Rice presented it to Oberlin College, but before doing so, made an exact copy, with all its peculiarities of style, errors of grammar and orthography, alterations, erasures, etc., which copy he placed in our hands with the distinct understanding that it should be printed and published exactly as he had copied it.”

Many in the LDS Church consider this the end of the controversy, but not so. In 1977, authors Wayne Cowdrey, Howard A. Davis, & Donald Scales renewed the controversy when they published their book, "Who Really Wrote the Book of Mormon?" Among other things, they state that the manuscript published in 1910 was only one of the stories told by Spalding. In 2000, they updated this work when they published "The Spalding Enigma" showing what they believe to be even more evidence.

There are 2 editions I'm reprinting here. The first one is an exact copy of the original manuscript. The second is an "cleaned up" edition with corrections of spelling and punctuation errors, this makes it easier to read than the original. Even with these corrections this is a hard story to read. When you start, you'll understand why. I've also included a list of similarities between this story and the "Book of Mormon," to let you decide for yourself if there is any validity to this theory. If you would to see more research on this, a good place to start is located at "www.solomonspalding.com/index.html". Just copy and paste this address in your browser window.

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The Oberlin College Ms. Edition Of
Solomon Spalding's
"Manuscript Found."
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The following is a complete copy of the 1910 edition of Solomon Spalding's "Manuscript Story," published at the Millennial Star office, Liverpool, England: "Printed from a Verbatim Copy, made (expressly for this edition) from the Original, now in the possession of President James H. Fairchild, of Oberlin College, Ohio."

I have provided two page numbering systems. Page numbers from the printed copy have been inserted in the text in brackets, e.g., [10]. Page numbers from Spalding's manuscript are preceded by an S, e.g., [S10].

Those portions of the work altered or erased by Mr. Spalding have, in the following pages, been printed in italics and between brackets.

MANUSCRIPT STORY

[S1]

Introduction

Near the west Bank of the Coneaught River there are the remains of an ancient fort. As I was walking and forming various conjectures respecting the character situation and numbers of those people who far exceeded the present race of Indians in works of art & ingenuity I hapned to tread on a flat Stone. This was at a small distance from the fort: & it lay on the top of a small mound of Earth exactly horizontal — The face of it had a singular appearance I discovered a number of characters which appeared to me to be letters — but so much effaced by the ravages of time, that I could not read the inscription. With the assistance of a leaver I raised the Stone — But you may easily conjecture my astonishment when I discovered that its ends and sides rested on Stones & that it was designed as a cover to an artificial cave. — I found on examining that its Sides were lined with * * * built in a connical form with * * * down — & that it was about [S2] eight feet deep — Determined to in vestigate the design of this extraordinary work of antiquity — I prepared myself with necessary requisites for that purpose and decended to the Bottom of the cave — Observing one side to be perpendicular nearly three feet from the [2] bottom, I began to inspect that part with accuracy; Here I noticed a big flat Stone fixed in the form of a doar. I immediately tore it down & Lo a cavity within the wall presented itself — it being about three feet in diameter from side to side and about two feet high. Within this cavity I found an earthan Box with a cover which shut it perfectly tite — The Box was two feet in length one & half in breadth & one and three inches in diameter. My mind filled with awful sensations which

crowded fast upon me would hardly permit my hands to remove this venerable deposit but curiosity soon gained the ascendancy & the box was taken & raised to open * * * When I had removed the cover I found that it contained twenty eight sheets of parchment. & that when * * * * * [S3] appeared to be manuscripts written in an elegant hand with Roman Letters & in the Latin Language

They were written on a variety of Subjects. But the Roll which principally attracted my attention contained a history of the authors life & that part of America which extends along the great Lakes & the waters of the Mississippi.

Extracts of the most interesting and important matters contained in this Roll I take the liberty to publish — —

[Gentle Reader tread lightly on the ashes of the venerable dead — Thou must know that this country was once inhabited by great & powerful nations considerably civilized & skilled in the arts of war, and that on ground where thou now treadest many [an hard fou] a bloody [S4] Battle hath been fought — & heroes by the thousand [have been] made to bite the dust.

In the history given of these nations by my Author you will find nothing but what will correspond with the natural sentiments we should form on viewing the innumerable remains of Antiquity which are scattered over an extensive Country. This is an evidence of the authors impartiality and veracity. But if any should pretend that the whole story is fictitious or fabulous.]

To publish a translation of every particular circumstance [3] mentioned by our author would produce a volume too expensive for the general class of readers. But should this attempt to throw off the veil which has secluded our view from the transactions of nations who, for ages have been extinct, meet the approbation of the public, I shall then be happy to gratify the more inquisitive & learned part of my readers by a more minute publication.

Apprehensive that sceptical, illiberal or superstitious minds may censure this performance with great accrimony I have only to remark that they will be deprived of a great fund of entertainment which those [S5] of a contrary disposition will obtain. My compassion will be excited more than my resentment and there the contest will end.

Now Gentle Reader the Translator who wishes well to thy present & thy future existence entreats thee to peruse this volume with a clear head a pure heart & a candid mind — If thou shalt that thy head & thy heart are both improved it will afford him more satisfaction than the approbation of ten thousand who have received no benefit. — —

[And now permit me to admonish thee that if thou shouldst reside in or travel thro' any part of the Country]

CHAPTER I

An Epitomy of the Authors life & of his arival in America

As it is possible that in some future age this part of the Earth will be inhabited by Europeans & a history of its present inhabitants will be a valuable acquisition I propose to write one & deposit it in a box secured * * * * so that the ravages of time will have [S6] effect upon it. That you may know the Author I will give a [4] succint account of his life & of the cause of his arival — which I have extracted from a manuscript which will be deposited with this history:

[*My name was [is] Fabious*] The family name I sustain is Fabius, being decended from the illustrius General of that name — I was born at Rome and received my [*tuition*] education under the tuition of a very learned Master — At the time that Constantine arived at that city & had overcome his enimies & was firmly seated on the throne of the Roman empire I was introduced to him as a young Gentleman [*litera*] genius & learning and as being worthy of the favourable notice of his imperial majesty — He gave me the appointment of one of his Secritaries, and such were the gracious intimations which he frequently gave me of his high approbation of my conduct that I was happy in my stations. One day he says to me — Fabius you must go to Brittain and carry an important * * * to the general of our army there * * * * [S7] sail in a vessel and return when she returns. Preparation was made instantly and we sailed — The vessel laden with provisions for the army — cloat hing, knives and other impliments for their use had now arived near the coasts of Britan when a tremendous storm arose & drove us into the midst of the boundless Ocean. Soon the whole crew became lost & bewildered — They knew not the direction to the rising Sun or polar Star — for the heavens were covered with clouds: & darkness had spread her sable mantle over the face of the raging deep. Their minds were filled with consternation & dispair — [*and unaimously agreed that*] What could we do? How be extrecated from the insatiable jaws of a watry tomb. Then it was that we felt our absolute dependence on that Almighty & gracious Being who holds the winds and storms in his hands — From him alone could we expect deliverance. To him our most fervent desires ascended — prostrate & on [S8] bended nees we poured forth incessant supplications. & even Old Ocean appeared to sympathize in our distress by returning the [5] echo of our vociforos cries and lamentations. After being driven five days with incriidable velocity before the furious wind, the storm abated in its violance — but still the wind blew strong in the same direction — Doubt whether the wind had not changed her point we gave the ship full sail & let her drive — On the sixth day after, the storm wholly subsided, the sun rose clear & the heavens once more appeared to smile — Inexpressible was the consternation of all the crew. they found themselves in the midst of a vast Ocean No prospect of returning — all was lost — The wind blowing westwardly & the presumption was that it had been blowing in that direction during the whole of the storm. No pen can paint the dolorious cries & lamentations of the poor mariners — for the loss of friends for the loss of every thing they held most dear. At length a Mariner stept forward in [S9] the midst and proclaimed. Attend O friends & listen to my words — A voice from on high hath penetrated my soul & the inspiration of the Almighty hath bid me proc laim — Let your sails be wide spread and the gentle winds will soon waft you into a safe harbor — A country where you will find hospitality. — Quick as the lightnings flash joy sparkled in every countenance — A Hymn of Thanksgiving spontaneously bust forth from their lips — In full confidence that the divine prediction would be accomplished they extoled the

loving-kindness and tender mercies of their God & promised, by the assistance of his grace to make ample returns of gratitude. On the fifth day after this we came in sight of Land — we entered a spacious River — & continued sailing up the same many leagues until we came [S10] in view of a Town — Every heart now palpitated with joy — & loud shouts of gladness expressed the enthusiastic transports of our souls. We anchored within a small distance from shore — Immediately the natives ran with apparent signs of surprise & astonishment, to the bank of the River — After viewing us for some time, and receiving signs of Friends hip — they appeared to hold a counsel for a few a few [6] minutes — Their King then stepped forward to the edge of the bank — & proffered us the hand of friendship — & by significant gestures invited us to Land promising us protection & hospitality. We now found ourselves once more on terra firma — & were conducted by the King & four chiefs into the town whilst the multitude followed after, shouting and performing many odd jesticulations — The King ordered an entertainment to be prepared for his new friends which consisted of * * * * meat fish, boiled beans & samp * * * * * [S11] The whole was placed under a wide spreading Oak in wooden dishes — A large clam shell & a stone Knife were provided for each one The King then came forward with about twenty of his principal subjects — & seated us, (being twenty in number) by the side of our repast — He and his company then took seats in front. After waving his hand & bowing all fell to eating and a more delicious repast we never enjoyed — The repast being finished our attention was called to a collection of about One thousand men and women who had formed a ring and invited our company to come forward into the midst — after gazing upon us for some time with surprize we were permitted to withdraw and to take our stand in the Ring — About forty in number then walked into the middle of the Ring & began a song with such discordant and hedious modifications of sounds and such frantic jesticulations of body, that it seemed that chaos had bro't [S12] her furies to set the world in an uproar — And an uproar it was in a short time for the whole company fell to shouting, & screaming, whooping, & screaming [*at intervals*] — then dancing, jumping & tumbling with many indisdiscrible distortions in their countenance & indelicate jestures — In fact they appeared more like a company of devils than human Beings. This lasted about one hour — They then took their places in a circle & at a signal given gave three most tremendous whoops; they then instantly dispersed, playing many antike capers — & making such a confused medly of sound by skreaming, whooping screaching like owls, [7] Barking like dogs & wolvs & croaking like Bull frogs, that my brains seemed to be turned topse turvy — & for some time could scarce believe that they belonged to the human species.

[S13]

CHAPT. II

An account of the settlement of the Ships Company [*and many particulars respecting the natives*]

As no alternative now remained, but either to make the desparate attempt to return across the wide boistrous ocean or to take up our residence in a country inhabited by savages & wild ferocious beasts we did not long hesitate. We held a solem treaty with the king & all

the chiefs of his nation. — They agreed to cede to us a tract of excellent Land on the north part of the town on which was six wigwams, & engaged perpetual amity & hospitality & the protection of our lives & property. — In consideration of this grant we gave them fifty yards of scarlet cloth & fifty knives; with this present they were highly pleased. —

Arrangements must now be made for our settlement. Vessel & cargo had suffered no material damage, & by [S14] stripping the vessel of its plank we could erect a house in which we could deposite the whole cargo safely — All hands were immediatly employed some in procuring timber, which was hued on two sides & then locked together, some in procuring shingles & some in striping the vessel of its plank; & having a large quantity of nails on board, in ten days we finished a very convenient storehouse, sufficiently spacious to receive the whole cargo. We also built a [*small*] house adjoining which was to be the habitation of the Captain and myself — Having [8] secured all our property we then found it necessary to establish some regulations for the government of our little society. — The Captain whose name was Luian and myself were appointed judges in all matters of controversy & manages of the public property, to make bargains with [S15] the natives & barter such articles as we did not need for necessaries. — As we all professed to believe in the religion of Jesus Christ we unanimously chose Trojanus the mate of the Ship, a pious good man, to be our minister. to lead our devotions morning & evening & on the Lords day. —

But now a most singular & delicate subject presented itself for consideration. Seven young women we had on board, as passengers, to visit certain friends they had in Britain — Three of them were ladies of rank, and the rest were healthy bucksom Lasses. — Whilst deliberating on this subject a mariner arose whom we called droll Tom — Hark ye shipmates says he, Whilst tossed on the foming billows what brave son of neptune had any more regard for a woman than a sturgeon, but now we are all safely anchored on Terra firma — our sails furled & ship keeled up, I have a huge longing for some of those rosy dames — But willing to take [S16] my chance with my shipmates — I propose that they should make their choise of husbands. The plan was instantly adopted. As the choie fell on the young women they held a consultation on the subject, & in a short time made known the result — Droll Tom was rewarded for his benevolent proposal with one of the most sprightly rosy dames in the company . — Three other of the most cheerful resolute mariners were chosen by the other three buxhum Lasses — The three young Ladies [*of rank*] fixed their choise on the Captain the mate & myself. [*Happy indeed in my partner I had formed an high esteem for the excellent qualities of her mind*] The young Lady who chose me for a partner was possessed of every attractive charm both of body & mind — We united heart & hand with the fairest prospects of enjoying every delight & satisfaction which are [9] attendant on the connubial State. Thus ended the affair. [S17] You may well conceive our singular situation. The six poor fellows who were doomed to live in a state of Cebicy or accept of savage dames, discovered a little chagrine & anxeity — However they consoled themselves with the idea of living in families where they could enjoy the company of the fair sex & be releived from the work which belongs to the department of Women. Our community might be said to be one family tho we lived in separate houses, situate near each other. The property was common stock — what was produced by our labor was likewise to be common, all subject to the distribution of the judges who were to attend to each family & see that proper industry and eonomy were practised by all. —

The Capt. & myself, attended with our fair Partners & two mariners repaired to a new habitation which consisted of [S18] two convenient apartments. After having partook of an elegant Dinner & drank a bottle of excellent wine our spirits were exhilarated & the deep gloom which beclouded our minds evaporated. The Capt. assuming his wonted cheerfulness made the following address My sweet good soald fellows we have now commenced a new voige — Not such as brot us over mountain billows to this butt end of the world — No, no, our voyge is on dry land — & now we must take care that we have sufficient ballast for the riging — every hand on board this ship must clasp hands & condecend to each others humour, this will pro-good cheer and smooth the raging billows of life. Surrounded by innumerable hords of human beings, who resemble in manners the Ourang Outang — let us keep aloof from them & not embark in the same matrimonial ship [*with them*] — At the same time we will treat them with good cheer — & inlighten their dark souls with good instruction — By continuing a distinct people & preserving our customs manners, religion & arts and sciences another [S19] Italy will grow up in this wilderness & we shall be celebrated as the fathers [10] of a great & happy nation. — May God bless your soul, says one of our mariners, what would you have us do who have had the woful luck not to get mates to cheer our poor souls & warm our bodies, methinks I could pick out a healthy plum Lass from the copper coulered tribe that by washing and scrubing her fore & aft & upon the labbord & stabbord sides she would become a wholsome bedfellow — & I think may it please your honour I could gradually pump my notions into her head & make her a good shipmat for the cupboard & as good hearted a christian as any of your white damsels. — & upon my soul — I warrant you if we have children. by feeding them with good fare & keeping them clean they will be as plump & as fair & nearly as white as your honors children. — Upon this I filled the bottle with wine & observing to honest Crito that he was at liberty to make the experiment if he could find a fair * * * * to his liking — I then expressed the [S20] great pleasure I received from the addresses of the speakers. & drank success to the new voige — All drank plentifully & the exhilaration produced the greatest cheerfulness & hilarity. — By this time the sun had hid his head below the horizon & darkness invited all the animal creation to sleep & rest. We retired two & two hand in hand — Ladies heads little awri — blushing like the morn & — But I forgot to mention that our society passed a resolution to build a church in the midst of our village.

CHAP. III

Many particulars respecting the Natives

Intrest as well as curiosity invited an acquaintance with our new neighbours — They were called in their language Deliwares. They were tall — bodies well [11] proportioned, strait limbs, complexions of a brownish hue — broad cheek bones, black wild roling eyes, — & hair black & course. To strangers they were hospitable [S21] — true to their engagements, ardent in their friendship, but to enemies implacable cruel & barbarous in the extreme. — Innumerable hords of this discription of people were scattered over an extensive country, who gained their living by hunting the elk, the dear & a great variety of other wild animals — by fishing & fowling & by raising corn, beans & squashes. — Shooting the arrow

slinging stones, wrestling, jumping, hoping & runing were their principal amusements — & prizes would often be staked as a reward to the conqueror. — Their cloathing consisted of skins dressed with the hair on — but in warm weather, only the middle part of their bodies were incumbered with any covering — The one half of the head of the men was shaved & painted with red — & the one half of the face was painted with black. The head was adorned with feathers of various kinds — & their ears & noses were ornamented with rings, formed from the sinues of certain animals, on which were suspended smooth stones of different coulars. Thus cloathed, thus painted, thus ornamented the Deliwares made a most terrefic appearance — [S22] They held festivals at stated times, which varied in the manner of conducting them, according to the object they had in view — At one of their annual festivals their cerimonies were peculiarly singular & different from any that were ever practised by any nation — Here a description would give us some idea of their religion & would gratify the curiosity of an ingenious mind.

When the time arives — which is in September, the whole tribe assemble — They are dressed & ornamented in the highest fashion — The women in particular have their garments & heads so adorned with feathers shells & wampum that they make a very brilliant & grotesque appearance. — They form a circle — their countinances are solemn. A Speaker mounts a stage in the midst. At [12] this moment two Black Dogs led by two Boys & two White Dogs led by two young damsels enter the circle and are tied together [S23] The Speaker then extended his hands & spoke Hail ye favorite children of the great & good Spirit, who resides in the Sun, who is the father of all living creatures & whose arms incircle us all around — who defends us from the malicious designs of that great malignant Spirit that pours upon us all the evils we endure he gives us all our meat & our fish — & causes the corn & the fruits to spring up & makes us to rejoice in his goodness. He hath prepared a delightful country to receive us — if we are valiant in battle or are benevolent & good — There we can pick all kinds of delicious fruit & have game & fish in abundance & our women being improved in beuty & sprighliness will cause our hearts to dance with delight — But wo unto you wicked malicious, mischevous mortals — your lot will be cast in a dark mirey swamp — where the malignant Spirit will torment you with musquetoës & serpents & will give you nothing to eat but toads, frogs & snails. — [S24] But O my dear friends — all hail — here is a custom which is sanctioned by time immemorial — Look steadfastly on the black dogs & let not your eyes be turned away — when they are thrown on the sacred pile & the flames are furiously consuming their bodies — then let your earnest prayers assend for pardon & your transgressions will flee away like shadows & your sins will be carried by the smoke into the shadows of oblivion — When this solemn expatory sacrifice is ended then prepare your souls to parta ke of the holy festival — Each one will receive a precious morsel from these immaculate snow coulered Dogs in token that your offences have all evaporated in the smoke of the holy sacrifice, & that you are thankful to the benevolent Spirit for the abundance of good things that you enjoy — & that you humbly anticipate the continuance of his blessings & that he will defend you against the evil designs of that malignant Spirit, who gives gawl & wormwood, & fills our bosoms with pain & our eyes with [13] tears. [S25] He then proclaimed, let the sacred pile be erected & the solemn sacrifice performed. Instantly about one hundred men came forward with small dry wood & bundles of dry sticks & having thrown them in one pile within the circle — they sat the pile on fire — The black dogs were knocked on the head & thrown on the top — in a moment all was in a blaze & the

flame assended in curls to heaven. The whole company assumed the most devout attitude & muttered in sounds almost inarticulate their humble confessions & earnest requests —

When the dogs were consumed & the fire nearly extinguished, the ceremonies of their sacred festival began — the white dogs which were very plump & fat, were knocked on the head & their throats cut. Their hair was then singed off, having first their entrails taken out — & being suspended by the nose before a hot fire they were soon roasted — thrown upon a long Table & desected into as many pieces as there were persons to swallow them. The company immediately formed a procession, one rank of men, the other of women — the men marching to the left & the women to the right of the Table each one took a piece & devoured it with as good a * * * * as if it had been the most delicious morsel. [S26] Having completed these sacred ceremonies with great solemnity — the whole company formed themselves into a compact circle round the stage — ten musicians immediately mounted & at once, the multitude on every side sang a song — The tune & the musical voices of the singers pleased the ear, whilst the imagination was delighted with the poetic ingenuity of the composition — The multitude all joined in the chorus, with voices so loud & multifarious that the atmosphere quaked with terror — & the neighboring hills [*sent back*] by way of mockery — sent back the sound of their voices improved by tenfold confusions. Perhaps, reader, you have the curiosity to hear the song — I can give you only the last stanza & the chorus. —
—[14]

For us the sun emits his rays
The moon shines forth for our delight
The stars extol our heroes' praise
And warriors flee before our fight.

Chorus

Delawan to chakee poloo
Manegango farwah teloo
Chanepauh, lawango chapah
Quinebogan hamboo gowah.

The solemnities are ended & in their opinion their poor souls are completely whitewashed — & every stain entirely effaced. A little diversion [S27] will now dissipate the solemnity & inspire them with cheerfulness & merriment.

The whole tribe repair to the top of an hill, at one place there is a gradual slope a small distance & then it descends about twenty five feet in an almost perpendicular direction, at the bottom of which is a quagmire, which is about ten feet in length & the soft mud is about three feet deep — at each end the ground is soft but not miry — Down this declivity twenty pair of very supple & sprightly young men & women are to descend, if by their agility & dexterity they escape the quagmire — a piece of wampum will be the reward of each fortunate champion — but if they plunge in, their recompense will be the ridicule & laughter of the multitude.

In making this descent, six young women & five young men by a surprising dexterity in whirling their bodies as they descended cleared themselves from the quagmire — The rest as

their turns came plunged in & came out most wofully muded to the great diversion of the spectators. The incident which excited the most merriment hapned when the last party decended. by an unlucky spring to [S28] clear himself from the quagmire he bro't his body along side of the declevity & roled his whole length into the midst of the quagmire where he lay [*his whole length in an horizontal position on his back*] — neither [15] heels up or head up, but horizontally — soft & easy — but alas when one unlucky event happens another follows close on the heels. — the fair, [*plump*] corpulent Damsel, his affectionate sweetheart came instantly, sliding with great velocity — She saw the woful position of her beloved — She wished him no harm — She raised her feet this bro't the center of gravity directly over the center of his head — here she rested a moment — his head sunk — she sunk after him his heels kicked against the wind like Ieshuran waked fat — but not a word from his lips — but his ideas came in quick succession — tho't he, what a disgrace to die here in the mud under the pressure of my sweet heart — however his time for such reflections, were short — the tender hearted maid collecting all her agility in one effort dismounted and found herself on dry land in an [S29] instant — not a moment to be lost; she seized her lover by one leg & dragged him from the mud — a curious figure, extending about six feet six inches on the ground, — all bismearred from head to foot, spiting, — puffing, panting & strugling for breath — Poor man, the whole multitude laughing at thy calamity, shouting, rediculing — none to give thee consolation but thy loving & simpithetec partner [*in misfortune — Upon my soul, exclaims droll Tom — stem fermost — that bouncing Lass ou ght to have the highest prize for draging her ship from the mud*] — She was cleaning the filth from his face.

CHAP IV.

A journey to the N W. & [*removal.*]

Gracious God! how deplorable our situation! are we doomed to dwell among hords of savages — & be deprived of all social intercourse with friends & the civilized world? & what will be the situation of our offspring? will they preserve our customs & manners, cultivate the arts & sciences & maintain our holy religion or [*rather*] [16] will they not rather degenerate into savages & by mingling with them become the most * * * * * race of beings in existence — [S30] Who can endure such reflections, such heart-rending anticipations? — they pour upon my soul like a flood and bear me down with the weight of a milstone. O that my head were waters & my eyes a fountain of tears — then my intolerable burthen should be poured forth in a torrent & my soul set at liberty. But behold the light springs up & beams upon my soul. She brings in her train Hope — that celestial Godes, that sure & strong anchor — that dispencer of comfort & pleasing anticipation — & that dispeller of corodi ng grief & black dispair — She bids me review the exploded reasning of a great philosopher & compair it with my own observations — perhaps the result will point out a safe road to the land of our nativity.

Thus I reasoned respecting the solar system, of which the earth is a part. Provided the earth is stationary, according to the present system of philosophy — then the sun, the moon & the plannets, being at an immense distance from the earth — must perform their revolutions

round her with inceivable velocity — whereas, if according to the Platonic system, the earth is a globe — & the sun is stationary then the earth by a moderate velocity can [S31] perform her revolutions — This scheme will represent the solar system as displaying the transcendent wisdom of its almighty Architect — for in this, we behold the Sun suspended by omnipotence & all the planents moving round him as their common center in exact order & harmony — In this we can easily account for days & nights & the different seasons of the year, — When the earth presents one part of her face to the sun it is day — When that part is turned from his beams it is night — When she varies to the south the sun shines upon us in a more perpendicular direction — the suns beams become more dence & the heat increases — as she returns back the heat decreases in proportion as this part of earth looses its perpendicular direction to the sun & the cold [17] becomes more intence in the same proportion. — This accounts for the various seasons of the year, appears correct and consistent & highly honorable to the divine perfections

[But behold the other system — The Earth firmly fixed on a firm foundation — perhaps as some on a giants back who stands on a prodigious Rock — Its surfice widely extended nearly horizontal — [& its cut down] [S32] & its sides cut down strait or perpendicular to the very bottom below which is a bottomless abiss Pray Mr. Philosopher what man was ever there and looked down? & what prevents the Ocean, unless it is damd with earth & rocks from pouring down & loosing itself in this horrible abiss? But how extensive is this teraque-surface? Indeed I am of opinion, if this sistem is true I am nearly at one end of it. But the hipothises is too absurd & inconsistent. The earth must be of a sperical form & a westerly course will lead us to the land of our nativity — Perhaps this is a part of the eastern Continent, or perhaps only a narrow strip of the Ocean intervenes? On no other principle can we account for the emigration of the ancestors of those innumerable hords of human beings that possess this continent — Their tradition is that their ancestors came form the west — & they agree in their information that at the distance of fifteen days journey in a westerly direction, there are nations vastly more numerous, powerful & civilized than themselves.]

[S33] The earth therefore must be a globe and a westerly course will lead us to the land of our nativity. On what principle can we account for the emigration of the ancestors of these innumerable hords of human beings that possess this Continent? Their tradition tells them that they emigrated from the westward — From this I draw the conclusion — that the sea if any, which intervenes between the two Continents at the westward is not so extensive, but that it may be safely navigated. *[I have also learnt from some of the]* we are also informed by some of the natives, that at the distance of there is a great River which runs in a *[south]* westerly [18] about fifteen days journey in a northwesterly course direction. *[they cannot tell how far]* — & that along the banks of this river there are great towns & mighty kings & a people who live in a state of civilization — From all these considerations I am determined to remove — pursue a westerly course & seek th e delightful country of my ancestors. — Immediately I communicated my determination & the reasons on which it was founded to our little Society, who joyfully acquiesed — It was tho't to be the most prudential to find out the disposition & character of the inhabitants, who were [S34] settled along the great River lest we should fall into the hands of Robbers — For this purpose my man crito & myself & a Delawan for an interpreter set off. We passed thro' a a country interspersed with

vilages, inhabited by the same kind of people as the Delawans until we came to a great mountain. Having passed over this we had not traveled far before we came to the confluence of two great Rivers which in conjunction produced a river which was called Owaho deep enough, for the navigation of Ships. — Here was a large town or city inhabited by a distinct race of people from any we had seen before. We were immediately conducted to the King & were received very graciously — & having asked a number of very pertinent questions & received answers to his satisfaction — I then made known to him our business & had all my requests granted — As we proposed to move into his territory he offered to furnish us for our convenience with four Mammoons & four men to manage them. These were an animal of prodigious magnitude, even bigger than the eliphant, which the natives had tamed & domesticated — They were very segacious & docile & were employed in carying burthens and in drawing timber — [*& in ploughing their land*] — Their hair at the spring season was about seven inches in length [S35] & was of a fine wooly consistence — & being sheared off at the proper season was manufactured into course Cloth — and the milk of the females, which they produced in [19] abundance, afforded a very wholesome nutriment. Having thus succeeded beyond our expectation we made as much expedition to return as possible — We arrived in safety without any material accidents — The Little Society I had left were greatly rejoised on our returne — & highly pleased with the account we gave of the country we had visited — & at the sight of those [*extraordinary & prodigious animals*] mammoons which we had bro't to convey our baggage. — No time was lost to make preparation for the journey — The Captain, Mate & myself went to the King & held a conference with him & the chiefs & obtained leave to depart, tho with apparent regret & reluctance. [S36] Sacks were provided from Course Cloth to receive the most valuable part of our goods & furniture — These were thrown across three of the Mammoons — The other was caparisoned, in a manner too tedious to discribe for the accomidation of our women & children — They were all mounted upon him & road with great convenience & safety. [*Being thus prepared & ready*] Thus having resided among the Delivans two years — & being prepared to take our departure The King and his chiefs & many of his principal subjects came forward to ta ke an affectionate farewell. This was done on both sides, with mutual expressions of the most ardent and sincere Friendship & the most earnest wishes and prayers for future prosperity and happiness [S37] Having taken our final adieu I observed honest Crito sheding tears very plentifully — You seem to be affected said I — God bless your honour said, he, when I think how kind & generous these poor Delawans have been to us I cannot help feeling an affection & friendship for them — We were obliged to anchor amongst them — we were strangers — & helpless and they were ignorant Savages — yet they held out the hand of kindness & treated us as brothers & sisters. — Have they not fulfilled the law of Christian charity — O that they were good Christians — may God forgive their ignorance & unbeleife — and reward them for their kindness & gerosity. We passed on — No obsticles impeded [20] our journey until we came to the great River Suscowah — which runs between the Deliwah River an d the great [S38] mountain — The water being too deep for fording, we built a small boat and with this, at several times we conveyed the whole of the baggage & Company across, except the manager of the Mammoons, who mounted them & swam them across — We then proceeded on by slow marches, — but in crossing the great mountain we had some difficulties to encounter [*but hower met with received no material damage*] — but finally arived safely at the great city Owahon on the twenty fifth day after our departure from the Deliwan.

Fatigued with a long and difficult journey, great joy and gladness were visible in every Countenance, and all were disposed to establish our residence here until further information could be obtained & further measures concerted to prosecute our journey to Europe [S39] The King and his principal officers proffered us every assistance necessary to make our situation agreeable. They assigned us in [*conformity to our wishes*] compliance with our request, a number of houses on the bank of the river at a little distance from the City — We made him some valuable presents in return, which he received as a token of friendship but not as a compensation — For such was the high sence of honour which this prince sustained, that when he made a present, he would take it as an insult to offer him any thing as a compensation.

[The 1910 edition omits this sentence: Having now once more become settled our little community continued the same regulations which they had established at Deliwan — & all things proceeded in peace & our affairs prospered.]

[S40]

CHAP V

A discription of the Ohons, [*& manner of procuring a living.*]

I am now to discribe a [*species of*] nation who have but little resemblance to those [*innumerable tribes of*] Savages, who live along the coasts of the Atlantic — Their complexion, the form and construction of their bodies, their customs manners, Laws, government & religion [21] all demonstrate that they must have originated from some other nation & have but a very distant affinity with their Savage neighbours. — As to their persons, they were taller on an average than I had ever seen in any nation — their bones wer large, limbs strait & shoulders broad — Their eyes rather small & sunck deep in the head Their forheads were prominent — & the face below tapering in such a manner that the chin was formed nearly to a point. [S41] As to their complexion, it was bording on an olive tho of a lighter shade — Their eyes were generally of a dark brown or black Their hair of the same colour, tho I have sometimes seen persons, whose hair was of a redish hue. —

They cloathed themselves in cloth which was manufactured [*among themselves*] from the hair of Mammoons & from Cotton which was transported from the South west westward. The men wore shoes and long stockings, — wide trouses — a waistcoat & a garment with wide short sleeves which came down to their nees & in cold weather a Cloak over the whole The covering for the head was generally a kind of a Cap which ran up high and tapered to a point — This was generally made of fur skins & was ornimented with feathers. It had a small brim in the shape of an half moon to project over the forehead —

[S42] The women beside a stockings & shoes wore a short petecoat a shirt of cotton a loose garment with sleeves which they girted round them with belts — & a cloak — They had various ornaments such as ribbons made from cotton & coulored with different coulars — the most beautiful feathers that could be obtained and shels of various kinds — Indeed the higher class of women were extreemly fond of ornament — & placed a large share of their

happiness in the bliancy & gaudy appearance of their garments. The people obtained their living generally by the cultivation of the land — & [*the manage*] by tending and managing certain animals which had been so long domesticated that they have lost their wild nature & become tame [22]

Corn, wheat, beans squashes & carrots they raised in great abundance — The ground was plowed [S43] by horses & generally made very mellow for the reception of the seed. —

It was the occupation of a certain part of the men to tend upon the tame animals to drive them to pasture & keep them from straying and feed them when the snow was on the ground. — Two men would tend twenty Mammouth, which were indifferent whether they fed on grass or cropt the bushes — when these animals were fat, their flesh was highly esteemed — They had droves of Elk, which they had so tamed and tutored that they could manage them as they pleased — and they would follow them like a flock of sheep — & it was but seldom that any would leave their companions. — The elk constituted a considerable part of their animal food — The horses were managed in the same way — & the people tho't their meat to be a savory dish.

[S44] They had large numbers of turkeys and gees — which tho originally wild yet by treating them with great familiarity by cropping their wings and feeding them frequently they discovered no disposition to ramble off but propagated their species & laid eggs in abundance. —

Hunting & fishing were the employments of some — others followed mechanical business — others carried on a bartering trade to the southwestward — in order to furnish the people with cotton & other articles whose production was not conginal to the their climate. By pursuing these various employments they generally had a plenty of provisons at all seasons & were comfortably cloathed. — And here I would remark as one striking characteristic of this people — that they observed great neatness in their dress — in their cookery and in their houses.

[S45] The manufacturing of Iron & lead was understood but was not carried on to that extent & perfection as in Europe. A small quantity of Iron in proportion to the number of inhabitants served to supply them with all [23] the impliments which custom had made necessary for their use — By hamering & hardening their Iron they would convert it nearly into the consistence of steal & fit it for the purpose of edge tools.

The potery Business was conducted with great ingenuity, & great quantites of stone and earthan ware consisting of [*every kind*] of vessels of every construction which were needed for family use, were manufactured in every part of this extensive country. These vessels [S46] they ornimented with [*pictures with*] the likenesses of various kinds of animals & trees & impressed upon them such coulors as would strike the fancy with delight. — The females of the [*higher Class*] most wealthy class would often have a large and superfluous quantity of this brittle furniture to decorate one apartment of the house — The vessels they arranged in such order as to make a display of taste and impress the mind with the agreeable sensation of beauty. —

In architecture there can be no comparison with the civilized nations of Europe — In their

most welthy & popolous Cities their houses and public buildings, exhibit no eligance — no appearans of wealth & grandure — all is plain — & [S47] nothing superfluous — but convenience appears to be the whole object they had in view in the construction of their buildings of every kind.

Their houses were generally but one story high — built of wood, being framed & covered with split clapboards or shingles & in the inside the walls were formed of clay, which was plastered over with a thin coat of lime — Their houses seldom consisted of more than three apartments As to their chimnies, they construt a wall of stone about five feet high [*for the fire to be*] against which they build their fire — from the top of this wall they construct their chimney with thin pieces of split timber on the inside [*with wet dirt or clay*] of which they plaister wet, dirt or clay — which compleatly covers & adheres to the timber & prevents the [S48] fire form having any operation upon it. The inside of their houses, as the [24] women generally practiss neetness makes a much better appearance than the outside.

It is my opinion, says Trojanus that this people display a taste in building which is formed upon the true principles of Reason — Their houses are sufficiently spacious for convenience No expence or labour are thrown away in building useless apartments — or in the erecting their houses higher than what convenience requires — The whole catalogue of ornimental trumpery is neglected — This in Room produces more than half the labor & expence in buildings — [*Yes says Lucian & without this, these laboring people must starve for the want of employment, & the citizens of the Roman empire would be deprived of the honour [S49] of possessing a splendid Capital & of the exquisite pleasure of beholding the greatest exhibition of human ingenuity in the eligance, [the] splendore [the] simitry & beauty of their houses, [their,] palices & public edifices — True indeed, replies Trojanus, men may be dazled & delighted with such objects for a moment — But could not wealth be better b estowed [upon] to promote the intrest of the community & for charitable purposes — & these artists better employ their strength & ingenuity in producing some substantial benefits to themselves & others. — Rejoins Lucian, the course reason dictates is to avoid extremes. — A slab coloured world would tire the senses by its uniformity & too much orniment & splendor would cease to please by its frequency.*] — Besides — lofty houses can more easily be overthrown by tornadoes or tumbled [S50] down upon our heads by earthquakes. — The course says Lucian, that reason dictates is to avoid extremes. A slab coloured, [*would*] by its uniformity would tire the senses — & by its possessing too much orniment & splendor it would cease to please. [25]

CHAP. VI

Discription of the Learning [*Religion & customs of the Ohons*]

Learning appears to be so consonant to the nature of man & [*a good*] convenient share of it so easy to obtain, that some may wonder why it is not universally defused thro the world:* [*But*] If we can place any reliance on the dark annals of antient history, it is a certain fact

that Letters are indebted for their existence to the inventive genius of certain extraordinary characters — Egypt & Chaldea contended for the honour [S51] of being the first+ who invented letters — Perhaps they were invented in each nation nearly at the same time — [But] let this be as it may — could no other other nation in the world produce as great geniuses as Egypt or Chaldea? Is there any natural obstacle to prevent their production in America as well as in Asia? Whatever may be the reasonings of some on this subject, the fact is, that I found [*Letters or*] some share of learning, tho' in a very imperfect state, among this people — At present I shall wave the account of its introduction & shall merely discribe the state of learning as it existed among the Ohons They had characters which represent words — & all compound words had each part represented by its aproppriate character. The variation of cases moods & tenses was designated by certain marks placed under the character. They generally wrote on parchment — & beginning at the right wrote from the top to the botton, placing [S52] each character directly under the preceding one — & having finished one colum or line they [*begin the*] wrote the next on the left of that & so continue on until they cover the parchment if the subject require it. in a work

*But the wonder would cease when it is considered that mankind with but few execptions to walk in the tracts of their fathers & pursue the road marked out by their education.

+Tho the most probable conjecture is that they were communicated from one nation to the other.

[26] of considerable Labour & time to obtain such a knowledge of their characters & and the application as to be able to read with fluency & to write with ease & accuracy —

In their principal Cities & towns the Government appoint learned men to instruct the sons of the higher class of citizens & in the course of four or five years they will make such proficiency as to become tolerable schollars.

The works of the learned are not very voluminous. Records are kept of the transactions of their government. Their constitution & laws are committed to writing — [*A sacred Roll in in manuscript is preserved among the Records [S53] of their Emperors & kings*] & are dispersed thro the impire — & much pains is taken to defuse the knowledge of them among the people — In all their large towns & cities they have deposited under the care of a priest a sacred Roll, which contains the tenets of their Theology & a discription of their religious cerimonies. This order of men publish comments upon these sacred writings — they publish some tracks on moral philosophy — & some containing a collection of proverbs & the wise sayings of their sages. —

But the kind of composition in which they most excel is poetry — In poetic numbers they describe the great events, which take place — & the exploits and mighty atcheivments of their heroes — In soft eligies they paint the amours of Lovers & in pathetic strains they delineate the calamimities & sorrows of the unfortunate. In their assemblies it is very common for a certain class of the Learned to entertain the company with a repetiton [S54] of poetic peices describing the battle and exploits of their warriors — Or to sing some amarous or witty ballad — As for Theators they have none — but as a kind of substitute — there are

actors, who entertain the people by pronouncing dialogues or plays, in which they display all the arts of mimicry — & [*act out the*] express in their countenance their gesture & the tone of their voices different [27] passions of the human mind As only a small proportion of the people are instructed in the arts of reading & writing, of consequence the great mass, must possess a large share of ignorance — but not so great a share as savages who have no learning among them — They head the conversation & the lectures of their sages — [*They are entertained with*] Their poetic orators entertain them with the productions of their poets, containing the history of great events & mighty achievements — Their actors divert and please them by exciting the various passions — [*at the same time communicating instruction & correcting the natural savageness* [S55] *of manners by.*] & as the pieces they rehearse contain many ideas & sentiments tending to expose the deformity of vice, the folly of superstition & the disgustfulness of rude & clownish manners, the people of consequence are improved & considerably refined — add to this their living in compact towns or cities in which there is a constant and reciprocal communication of ideas — which of course would have no small effect to inform their minds — To all these causes combined the [*Ohons*] the great mass of the people are indebted for possessing a considerable share of knowledge and civilization.

RELION. VII.

In every nation there is some kind of Religion. & in every religion, however adulterated & corrupted there are some things which are commendable — some things which serve to improve the morals — & influence mankind to conduct better than what they would do, provided they pursued the natural dictates of their depraved minds, [*without any restraint*] As this sentiment is an established maxim, which has been believed in every nation from the earliest ages [*of time* [S56] *in every nation.*] hence it has been the policy of all [28] governments to encourage & protect some kind of Religion and precepts In examining the religious sentiments which are believed and practised thro'out this extensive empire & which are encouraged & protected by the government. — I found some things which are common to the various systems of Theology in Europe & Asia & some things which have no resemblance to either. From the sacred Roll as it is denominated I shall extract the tenets of their Theology & a description of their religious ceremonies. It expresses them to this effect. “There is an intelligent omnipotent Being, who is self-existent & infinitely good & benevolent — Matter eternally existed — He put forth his hand & formed it into such bodies as he pleased — He presides over the universe & has a perfect knowledge of all things — From his own spiritual substance he formed seven sons — These are his principal agents to manage the affairs of his empire — He formed the bodies of men from matter Into each body he infused a particle of his own spiritual substance, in consequence of which man in his first formation was inclined to benevolence & goodness. There is also another great intelligent [S57] Being who is self-existent & possessed of great power but not of Omnipotence — He is filled with infinite malice against the good Being & exerts all his subtlety & power to ruin his works — Seeing the happy situation of man he approached so near as to touch his soul with his deliterious hand — The poison was immediately defused & contaminated his passions & appetites — His reason and understanding received no

injury — The good being looking upon his unhappy offspring with infinite love and compassion made a decree that if mankind would reduce their passions & appetites under the government of reason he should enjoy blessings in this world & be compleatly happy after his soul quits his body. Death desolves the connection — Etherial Bodies are prepared for the souls of the righteous — These bodies can pass thro' any part of the universe & are invisable to mortal eyes. Their place of residence is on a vast plain which [29] is beautified with magnificent Buildings — with Trees, fruits & flowers. [*Here they enjoy every delight which*] No immagination can paint the delights, the felicity of the Righteous. But the wicked are denied etherial bodies — Their souls naked and incapable of seeing light, dwel in darkness & are tormen ted with the keenest anguish — Ages roll away & the good being has compassion upon [S58] them — He permits them to take possession of etherial bodies and they arise quick to the abodes of delight & glory: Now O man attend to thy duty & thou shalt escape the portion of the wicked & enjoy the delights of the righteous Avoid all acts of cruelty to man and beast* defraud not thy neighbour, nor suffer thy hands secretly to convey his property from him — Preserve thy body from the contamination of lust — & remember the seduction of thy neighbors wife would be a great Crime — [*Let thy citizens be numbered once in two years — & if the young women, who are fit for marriage are more numerous than the young men — then wealthy men, who are young & who have but one wife, shall have the priviledge, [with the permission of the King] to marry another until the numbers of the single young men & the single young women are made equal But he that hath two wives shall have a house provided for each — & he shall spend his time equally with each one*] — Be grateful for all favours & forsake not thy friend in adversity. Treat with kindness & reverence thy Parents — Forsake them not in old age, nor let their cheeks be furrowed with tears for the want of bread. — Bow down thy head before the aged, treat thy superiors [S59] with respect — & place thy rulers & thy teachers in the most honorable seats. Let rulers consult the welfare of the people and not agrandige themselves by oppression & base bribes — Let Religious Teachers walk in the Road which leads to celestial happiness & lead the people after them — Let Parents restrain the vices of their children & instruct

*No crime is so horrid as maliciously to destroy the life of man.

[30] their minds in useful knowledge — Contention and strife is the Bane of Families & the destruction of domestic happiness — being yoked together the husband and wife ought to draw in the same direction — their countenances will then [*appear beautiful*] shine with the effulgent Beams of Friendship & love — peace & harmony will attend their habitation & their affairs will prosper.

Hold out the hand of kindness and friendship to thy neighbour — consider him when reduced to indigence & distress — he is as dear to the great and good being as what thou art [*& now thou hast an opportunity to manifest the disposition of thy heart*] To afford him relief will be pleasing to thy maker & an expression of thy gratituge Envious & malicious souls are almost incurably contaminated with that hellish poison which first disordered the soul of man — [S60] partake not of their guilt by joining them in the malignant work of slander & detraction. Their intended mischief returns upon their own heads & the slandered character of the innocent & just shines forth with increasing lusture. Let the stranger find a[n

hospitable] resting place under thy Roof — give him to eat from thy portion, that when he departs he may bless thee & go on his way rejoicing. —

Say not to thyself I will indulge in inactivity & idleness & lie upon the bed of sloth & slumber away the precious moments of time — for in this thou art unwise — for disease will attend thee, hunger will torment thee — & Rags will be thy clothing — Let industry & economy fill up the measure of thy waking moments, so shall thy countenance display health and sprightliness plenty shall supply the wants of thy family & thy reputation shall be respectable.

[But I behold a being in human form, from whom I turn away with disgust and abhorrance He is covered with so much dirt & filth, that no ethereal body is provided for him nor can he be received into the abodes of the blessed.]

[S61] Suffer not thy bodies or thy garments to remain bismersed with dirt & filth — Cleanliness prevents many [31] deceases & is pleasant to the sight But from a dirty filthy mortal we turn with disgust & abhorrance As the great author of our existence is benevolent to all his offspring so it becomes us to be benevolent to our fellow beings around us — Our country is one Body & we are part of its members — We are therefore bound to maintain the rights & priviledges & the honour and dignity of our country at the Risk of our lives — Great rewards attend the Brave — & their exploits & atchivements in contending against tyrants & in defending the Rights of their country will be celebrated on the plains of story. —

[S62] But the vision now expands & directs our comtemplation to fix on his attributes, whose spiritual substance is commensurate with infinity — As only a single particle from his substance constitutes our souls, how small, how diminitive must we appear in the view of Onniciency — We must therefore contemplate his attributes thro the medium of his works — & admire with profound reverance & adoration his wisdom goodness and power which are visible in the formation & arrangement of all materiall bodies & spiritual beings. He requires us to suplicate his favours — & when received to express our gratitude — As our passions & appetites often get the assendence of reason — we are [S63] therefore bound to confess our faults & implore forgiveness —

Now that you know & keep all these things which were made known by divine inspiration, it is ordained that on every eighth day ye lay asside all unnecessary labour — that ye meet in covenant numbers & form assemblies That in each assembly a learned holy man shall preside, who shall lead your devotion, & explain this sacred Roll & give you such instruction as shall promote your happiness in this life & in the life to come Once in three months — ye shall hold a great festival in every city & towns & your priests shall sacrifice an Elk as a token that your sins deserve punishment — but that the divine mercy has banished them into shades of forgetfulness. [32] Be attentive O man to the words of truth which have been recorded [S64] & pay respect to all the commandments which have been written for your observance — Your maker will then be pleased to see you rejoice in the participation of his favours & to behold your faces brighten with the benign beams of cheerfulness. —

AN ACCOUNT OF BASKA. [CHAP] VIII

Among the great & illustrious characters who have appeared in the world in different ages as instructors & reformers of mankind Baska is entitled to a conspicuous place — The place of his nativity is not recorded. But the first notice which is given of him is — his appearance at the great city of Tolanga, which is situate on the Banks of the Siota River. He was attended by his wife & two little sons. The fashion of their garments were different from the natives — Their complexion likewise was a little whiter — Baska was grave solemn and sedate — reserved in his conversation — but when he spoke wisdom proceeded from his lips — & all were astonished at his eloquence — His fame spread [S65] rapidly thro, city & country — & he was celebrated as a man of the most brilliant & extraordinary Talents. — He was conducted to the King & introduced to him — The King asked him from what country he came — His reply was at a great distance from the westward He then asked him induced hi m to come into his country — He replied

CAPT VIII

Perhaps Reader before we describe the government of the Ohons it might be proper to relax our minds with a few sceches of Biography — The character which will best connect with the history of the learning, rereigion & government of the Ohons is that of the great & illustrious Lobaska — He is the man, who first introduced [33] their present method of writing, who first presented them the sacred Roll which contains the tenets & precepts of their religion — & who formed their political Constitution as it respects the connection of various kingdoms or tribes under one government [S66] There are many anecdotes, which tradition has handed down respecting this extraordinary man which have the complexion of [the miraculous & hence I conclude they must be fabulous] fables — [*Such as*] as for instance he is represented as forming a curious machine & having seated himself upon it he mounted into the atmosphere & assended a great hieght — & having sailed a considerable distance t thro the air he decended slowly & received no damage — that multitudes of astonished spectators had, a number of times seen him perform this miraculous exploit — & that he declared that when he took these excursions his extraordinary wisdom & knowledge was communicated to him — If he did in fact perform such exploits no wonder that he managed an ignorant people as he pleased — But as it is not my intention to amuse my readers by a splendid relation of fables I shall confine myself to facts which cannot be contested — The place of his nativity is not recorded — The first account given of him was his appearance in the great city of Tolanga which is situate on the Banks of the Siota River. When he entered that city he was attended by his wife & four sons, the [S67] eldest of which was about eighteen years of age — He himself appeared to be about forty. His personal appearance was commanding, being of midling stature — of a bold frank countenance & eyes livly and penetrating, In his general deportment he was chearful, yet displayed much sedateness & gravity. — He was affable and familliar in conversation but not loquacious — He never would converse long on trifling subjects — had a wonderfull facility to intermix some wise sayings & remarks [*that should improve*] & of turning with dignity & gracefulness the attention of the company to subjects that were important & interesting —

None could [34] then withstand the energy of his reasoning — & all were astonished at the ingenuity of his arguments & the great knowledge & wisdom which he displayed — His fame spread thro the city and country & multitudes frequently assembled & importuned him to give them instruction — Always cheerful to gratify the curiosity & comply with reasonable requests of the multitude he entertained them by conversing with them familiarly — & by exhibiting public Discourses — All were charmed with his wisdom & eloquence — & all united in pronouncing him to be the [S68] most extraordinary man in existence & generally believed that he held conversation with celestial beings — & always acted under the influence of divine inspiration. — The people were very liberal in their donations, which enabled him to support his family in affluence — Having thus in a short time established a character superior with respect to wisdom & eloquence to any man who had ever appeared before him in the nation, he then, at an interview which he held with the King & the chiefs, told them that he had invented the art of expressing ideas by certain marks or characters — & having explained the nature of the subject to their full satisfaction he then proposed to establish a school for the instruction of the sons of the principal subjects of the King. — The proposal was received & accepted with much gratitude & cheerfulness — A house was immediately prepared for the accommodation of scholars & in a short time the numbers amounted to near two hundred. — But here it must be observed that the art of making & applying the characters to the words which they represented — was taught principally by his sons — they had all received an education from their father — & even the youngest, who was but about eleven years old could read and write with great correctness & facility — He superintended their instruction & very frequently gave them lectures on scientific & [S69] moral subjects — his scholars made great progress in learning — & delighted their parents with the improvements [35] they had made in literature civilization & refinement. — He still continued to associate among the people & was indefatigable in his labours to dispel their ignorance, correct their superstition & vices to excite their industry & to diffuse a more accurate knowledge of the mechanical arts — The manufacture of Iron in particular was not known: this he taught a number by showing them how to build a small furnace & to cast iron ware — & then how to build a small forge & refine pigs and convert them into Iron — He had resided among the Sciotans about three years & the happy effects of his Labors were visible to all observers — A great reformation had taken place in the morals & manners of the people — industry had increased — agriculture & the mechanical arts had received great [S70] improvement — & houses were built on a more commodious & elegant construction — But not willing to stop here the benevolent mind of the great Lobaska meditated a more important revolution — now the propitious era had arrived & the way was prepared for the introduction of that system of Theology which is comprised in the Sacred Roll — In the first place he read & explained the whole system to the king & the chiefs of the nation, who cordially gave it their approbation & gave permission to propagate it among the people — Under a pretence that this system was revealed to him in several interviews which he had been permitted to have with the second son of the great & good Being — the people did not long hesitate, but received as sacred & divine truth every word which he taught them They forsook their old religion which was a confused [& *absurd*] medley of Idolatry & superstitious nonsense & embraced a religion more sublime & consistent — & more fraught with sentiments [S71] which would promote the happiness of mankind in this world.

Whilst the Sciotans were thus rapidly progressing in their improvements they were unhappily

disturbed by the certain prospect of war. Bombal the king of the Kentucks — a nation which lived on the south side of the [36] great River Ohio, had taken great umbrage against Hadokam the King of Siota — This Bombal was the most haughty & powerful prince, who reigned in this part of the western Continent — It had been the custom for several ages for the king & chiefs of the Kentucks to have the exclusive right to wear, in their Caps a bunch of blue feathers, which designated their pre-eminence over every nation — The Siotan princes envying them this distinguished [S72] honor & considering themselves as being at least their equals assumed the liberty to place bunches of Blue feathers upon their Caps. — This in the opinion of the Kentucks, was an unpardonable offence, if persisted in, & a most daring insult upon their super-eminent dignity — [*A messenger was immedi.*] After a solem council was held with his chiefs, Bombal, with their unanimous consent dispatched a messenger to Hadoram — who thus proclaimed — Thus saith Bombal the king of kings & the most mighty prince on earth — ye have insulted our honour & dignity in assuming blue feathers, which was the badge of our preeminence — know ye that unless ye tear them from your Caps, ye shall feel the weight of of our [S73] vengeance. Hadoram replied, tell your Master that a great company of Wolves made an attack upon a city to rob the citizens of their dear & elk. & they let forth their dogs upon them, which attacked them with such fury & courage, that they fled, mangled, & torn, to a most dreary swamp — here by the most plaintive howling, they lamented their sad disaster & disgrace.

An answer so shrewd & insulting, it was expected would soon be followed by an invasion. Measures must immediately be taken for the defence of the kingdom — Lobaska was invited to set in Council — all were unanimously of opinion that to comply with the haughty demand of Bombal, by tearing the blue feathers from their caps would be degrading the honour of the nation and a relinquishment of their natural right — they were likewise sensible that the most vigorous exertions were [37] necessary to save the country from ruin. The opinion and advice of Lobaska, was requested, It is my opinion says he, that by using a little stratagem this war might be bro't to a conclusion [S74] which will be honourable to this kingdom. We will pursue, says the King, your advice & directions. I shall be happy, says Lobaska to assist you with my best advice — Call immediately into the field an army of Three thousand men — provide two thousand shovels, five hundred mathooks, & one thousand wheelbarrows — & one hundred axes; I will give directions how to make them — Not a moment was lost, the army was assembled and impliments provided with the utmost expedition — & they marched down the river to a certain place where the army of the enemy must pass, in order to arrive at the City of Tolanga At this place the hill or mountain came within less than a mile of the River & flat or level Land intervened — Here Lobaska directed that a Canal should be dug from the River [*to the River,*] to the Hill — That it should be eight feet wide & eight deep & that the dirt which they dug should be thrown into the River — [*that the canal*] except what should be wanting to lay over thin pieces of split timber, which should be extended across the Canal & so weak and slender that the weight of a man would break them down. This novel invention was soon carried into effect — & the work completely finished — Every [S75] precaution was used to prevent, any intelligence of these transactions from getting to the enemy. — In the meantime Hadokam bro't into the field seven thousand and more of his warriors, men of brave hearts and valiant for the Battle — The indignant King of the Kentucks by this time had assembled an army of thirty thousand men who were ready at the risk of their lives to vindicate the pre-eminence of their

nation and the transcendent dignity of their king & his chiefs — [*Had of this*] At the head of this army Bombal began his march to execut his threatned vengance on the Siotans — As he entered their country he found the viliges deserted & all the movable property [38] conveyed away — Not a man, [*or wom*] to be seen until he came in view of the army of Hadokam, who was encamped within a small distance of the Canal. — Bombal halted and formed his men in two Ranks extending from the river to the hill — He had a reserved core, who were placed in the rear of the main body — Having thus arranged them for battle, he went from one wing to the other — proclaiming aloud, we have been insulted, brave soldiers, by these cowardly Siotans — They [S76] have assumed the blue Feather, the badge of our preeminance & exalted dignity — Behold it flying in their Caps — will your high born souls submit to behold such Dastards place themselves on equal ground with you — No my valiant warriors, let us reveng the insult by the destruction of their puny army & the conflagration of their City — Make a furious charge upon them — & the victory is ours — Let your motto be the blue Feather & you will fight like wolvs robed of their puppies. Hadoram had by this time formed his army in order of Battle close to the edge of the Canal & extended them only in one rank from the River to the Hill — As the Kentucks approached within a small distance, the Sciotans gave back & began a retreat with apparent confusion, notwithstanding the pretended exertions of the King & his officers to prevent their retreating — Bombal observing thi s commanded to rush forward on the full run but to keep their Ranks in order — This they instantly obeyed as one man & as soon [S77] their feet stept on the slender covering of the canal it gave way & they fell to the bottom, some in one position and some in another — A disaster so novel & unexpected must have appalled the stoutest heart & filled their minds with amasement & terror. — Nor did this complete the misfortune of the army of Bombal — an ambush of of the Sciotans, who lay on the side of the hill opposite to the reserved Corps of the Kentucks, rushed down upon them in an instant — Surprise & terror prevented resistance — they threw down their arms & surrendered — The retreating army of Hadoram immediately returned [39] with shouting to the edge of the Canal — Their enimies, who but a moment before, tho't themselves invincible & certain of victory were now defenceless & wholly in their power — Lobaska was present & saw the success of his stratigem his great soul disdi aned revenge on an [S78] helpless & prostrate Enemy — he conjured the Siotans not to shed one drop of Blood — but to be generaous & merciful — Bombal had now recovered from his surprise & seeing the deplorable situation of his army, his haughty soul felt the keenest anguish — Where says he is the King of the Siotans? Here I am says Hadoram — what is your request my Brother? Reduced says he by a Stratagim the most ingenious & artful, to a situation which subjects us wholly under your power, & in which you can take ample revenge — I now emlore your generosity & compassion for my army — Spare their lives — & then name your terms & if I can comply with them, without degrading the honor of my Crown, it shall be done. Your request says Hadoram is granted — Surrender your arms & let your army return in peace — As for your majesty, & the chiefs of your nation, who are present, you will give us the pleasure of your company in our return to the city of Tolanga, & there we will exc ute a treaty of peace & amity that shall be advantageous & honourable to both nations. — These terms were accepted [S79] & the Kentucks returned in peace to their own country, not to describe exploit, & bloody victories, but the curious Stratigim of Lobaska — The two Kings & their splendid Retinue of princes, having arived at Tolanga — [*every attention was paid by Hodaram and his chiefs to their honorable visitors.*] Hodaram made a sumptuous

entertainment at which all were present — The next day both parties met for the purpose of agreeing to terms of peace & perpetual amity — What are your terms says Bombal — Lobaska says Hodaram shall be our Arbitrator — He shall name the terms — his wisdom will dictate nothing which will be dishonorable to either party. Your proposal, says Bombal is generous Lobaska shall be our [40] Arbitrator — Lobaska then rose — Attend says he, to my words ye princes of Siota & Kentuck. You have all derived your existence from the great father of Spirits — You are his children & belong to his great family — Why then have you thirsted for each others Blood for the Blood of Brethren — & [what has] [S80] what has produced this mighty war — A blue feather, a badge of preeminence. It is pride, it is cursed ambition & avarice which devastate the world & produce rivers of human Blood — & the wars which take place among nations generally originate from as trifling causes as the blue feathers.

Let this be [*the first article of*] your treaty that any person may wear a blue feather in his Cap — or any other feather that he pleases. — [*Let this be second,*] that the individuals of each nation may carry on a commerce with each other — & that they shall be protected in their persons and property. [*Let this be the third,*] that I shall be at liberty to establish [*a school or*] schools in any part of the domains of Kentuck & furnish them [*such*] instructors [*as I please*] — That none shall be restrained from hearing our instructions — & that we shall be patronized & protected by the King & his chiefs — [*Let this be the fourth*] — that perpetual peace & amity shall remain between both nations — [S81] And as a pledge for the fulfilment of these articles, on the part of the princes of Kentuck — that the eldest son of the King & four sons of the principal Chiefs shall be left as hostages in this City for [*the term of*] Term of three years. These terms met the cordial approbation of both parties & were ratified in the most solemn manner —

Thus happy, was the termination of the war, about the blue feather, [having taken place] Lobaska proceeded with indefatigable industry & perseverance in his benevolent scheme of enlightening & reforming mankind. —

And how happy would it be for mankind, if all wars about as trifling causes as this, might terminate in the same way The benevolent mind of Lobaska soared [41] above trifles — viewing all mankind as brothers & sisters he wished the happiness of all. — Hence he made provision in the Treaty with the Kentucks for the introduction of Schools [*in Kentuck*] among them This was the first step, which [S82] he foresaw would introduce improvements in agriculture & the mechanical arts — produce a reformation in their morals & religious principals & a happy revolution in some part of their political institutions.

Bombal had become so captivated with Lobaska that he solicited him to bear him company to his own dominions — He consented & when he had arrived at the royal City of Gamba, which is situate on the River Kentuck — he there pursued the same course which he had done at Tolanga & his success answered his most sanguine expectations: The people were now prepared for the introduction of a school — He returned back [*to Tolanga*] & sent his second son & three of the most forward scollars of the Sciotans to establish a school at Gamba [*In the mean time his intention was to make some amendments in the government of Sciota. But as there were several Cities and a great number of viliges, that acknowledged the jurisdiction of the Sciotan King, which still were ignorant of the*] [S83] principles &

doctrines which he taught — he found it necessary to visit them & to introduce instructors amongst them. In this work he was engaged about two years — & the happy effect of his labours were now visible in various kinds of improvements & in the reformation of manners, morals & religion. The way was now prepared to introduce his system of government — The chiefs of the nation were invited to attend a grand council at Tolanga — When they were met — Lobaska rose — & presented them with the following constitution of government —

[The king of Siota shall be stiled the Emperor of Ohson & the King of Siota — His crown shall be hereditary in the oldest male hier of his family — The cities & vilages who now acknowledged his jurisdiction or who may hereafter do it shall be entitled to protection from the emperor — If [42] invaded by an enimy he shall defend them with the force of the empire — once every year the chiefs shall meet at Tolanga to make laws for the good of the nation.—]

[S84] These young men having imbibed the spirit & principles of the great preceptor, spared no exertions to instruct the scholars & to defuse useful knowledge among the people — The happy effects of their labors were visible in a short time. The people embraced the religion of Lobaska & became more industrious & civilized. In their various improvements in agriculture, the mechanical arts and literature they even exsaled the Sciotans & appeared to be as prosperous & flourishing — Even Bombal himself declared that the termination of the war about the blue feather — which at first appeared unfortunate yet as it occationed such happy effects among his people it gave him more satisfaction & pleasure than [*the reputation of being a great Conqueror*] what he could have received from the reputation of being a great conqueror.

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[S85]

CHAP. IX

Government & money

The people who were denominated Ohians. were settled on both sides of the River Ohio — & along the various branches of the River — The settlements extended a great distance in the time of Lobaska — but how far it is not mentioned They lived in compact viliges or towns — [*We might except the Cities Tolanga on the river Sciota & Gamba on the River Kentuck — These various viliges or towns formed independant Soveranties — & were governed by their respective chiefs —*]

Excepting the Cities of Tolanga & Gamba — whose Kings claimed jurisdiction over an extent of country about one hundred & fifty miles along the River Ohio & about the same distance back from the river, the remaining [43] part of this extensive country was settled in compact viliges or towns. These formed independent sovereigties & were governed by their respective Chiefs. Frequent bickerings, contentions and wars took place among these Chiefs, which were often attended with pernicious consequencies. To remidy these evils & to facilitate & accomplish the great & benevolent plan [S86] of reforming & civilizing the Ohians, Lobaska had formed a system of Government, with a design of establing two great empires — one on each side of the River Ohio. — Their [*different*] constitutions were on the same plan — & were presented by the hand of Lobaska to the respective Kings of Sciota & Kentuck —

The Sciotan Constitution was comprised in the words. The country east of the great River Ohio shall form the Empire of Sciota — At the head of this empire shall be placed with the title of Emperor Labarmock the oldest son of Lobaska — The office shall be hereditary in the eldest male of his family — He and his sons successively shall mary natives of the kingdom of Sciota: — & all their daughters shall mary within their own dominions. He shall have four counsellors — He with the advice of his Councillors shall have the exclusive right of making war & peace & of forming treaties with other nations — He shall be commander in chief of all the forces — & the King of Sciota shall be next to him — All controversies between the Rulers of chiefs of the different tribes shall be refered to the descicion of him & his Counsellors — & he is authorised to compel a compliance — He shall hold his settings annually in four different parts of the empire. The King of Sciota & the chiefs of the different tribes shall hold their offices & exercise the same authority in civil matters that

they have done — They shall [S87] be amenable to the emperor & his councilors, whose duty it shall be to enquire into all complaints against them from their subjects, & to redress grievances & punish for oppression & injustice by fines. — He and his councillors shall have the exclusive privilege of coining money — They may [44] likewise lay taxes for the support of government & for the defence of the nation. — They shall coin no more money than what is necessary for the convenience of the people & in such quantity only that the value shall not depreciate — he shall appoint the officers of his army — except where the chiefs chuse to command their own subjects — in that case they shall be subject to the command of the Emperor The people in every city, town or village shall respectively chuse one or more Censors — whose duty it shall be to enquire into all mal-conduct of Rulers - - & all vicious & improper conduct of the preists & the people — & they shall pursue such measures to obtain justice & to produce a reformation of morals in the offenders as the laws shall direct.

In order that the priests & instructors of learning may know and perform their duty for the benefit of civilization, morality & religion, Lambon the third son of Lobaska shall preside over them & shall have the title of high Priest — & the office shall be hereditary in the eldest males of his family successively — There shall be associated with him four priests as his assistants — they shall exercise a jurisdiction over all the priests of the empire & shall see that they faithfully perform the duties of their office — They shall attend to the instructors of Learning — & shall direct that a suitable number are provided thro'out the empire — It shall likewise be their duty at all suitable times & places to instruct Rulers & people in the duties of their respective [S88] stations —& to labor incessantly to persuade mankind to subject their passions & appetites under the government of Reason — that they may secure happiness to themselves in this life — & imortal happiness beyond the grave. — The people shall make contributions, in proportion to their wealth for the support of their priests — If any refuse, they shall be denied the privilege of their instructions — & shall be subjected to the ridecule & contempt of the people. — For the convenience of the people & for the easy support of the goverment, it is necessary that [45] there should be something which shall represent property — & which is of small weight. It is therefore provided that certain small pieces of iron — stamped in a peculiar manner, shall be this circulating medium, to represent property — Each peice according to its particular stamp shall have a certain value fixed upon it. — It shall be the peculiar prerogative of the Emperor & his councillors to direct the coining of these peices — which shall be denominated money — No more money shall be coined than what will be for the benefit of the empire — Nor shall the Emperor or hi Counsellors receive any more of it, than an adequate compensation for their services. — They shall keep an account of the amount of money coined annually & the [S89] manner in which it has been distributed & expended. This amount shall be submitted to the examination of the King of Siota & the chiefs of the empire. The Emperor shall always be ready to receive the petitions & complaints of his subjects — He shall consult the welfare of his people & save them from oppression & tyranny — & by his beneficent acts shall gain their affection & obtain the apalation of a just, a good & gracious Prince. —

When Hadoram king of Sciota had received this plan of government, he immediately assembled all the Chiefs or princes within his kingdom Lobaska pointed out the defects of the existing government, & the excellences of that form which he presented for their

acceptance — His reasons could not be resisted — they unanimously agreed to establish it as their constitution of Government. Labamack accepted the office of Emperor, & his four counsellors were appointed — Lambdon was ordained High priest & his four assistance chosen — The new government was now put in operation — The various tribes living contiguous to the empire seeing its prosperity [S90] solicited the privilege of being received as parts of the empire — Their requests were granted. Improvement & prosperity attended them — This induced other contiguous [46] Tribes to request the same privilege — & others still adjoining them came forward with their petitions, all were granted & the same regulations established in every part — Within about three years from the first establishment of the empire Lobaska had the pleasure of seeing his son reign over a territory of more than four hundred miles in length along the River Ohio — & of beholding a nation rapidly progressing from a state of barbarism, ignorance & wretchedness to a state of civilization knowledge & prosperity —

Having now beheld the happy success of his experiment at Sciota, Lobaska made a second visit to Banbo king of Kentuck. His second son whose name was Hamback was present at the City of Gamba. [S91] His youngest son Kato attended him — He made known his plan of revolution to Bambo who cordially acquiesced — & calling together his princes — they unimously agreed to place Hamback on the throne of the empire south of the Ohio River — & to ordain Kato as their high priest — With the exception of names and places the Constitution of government was the same as that which the Sciotans adopted — The same measures were pursued to ensure its success — A great & flourishing empire arose — & barbarous tribes connecting themselves with the empire & under the fostering care of the government became civilized wealthy & prosperous. —

Thus within the term of twelve years from the arrival of Lobaska at Tolanga, he had the satisfaction of beholding the great & benevolent objects which he had in view accomplished — He still continued his useful Labors — & was the great Oracle of both empires — His advice & sentiments were taken upon all important subjects — & no one ventured to controvert his opinions — He lived to behold the successful experiment of his institutions — & to see them acquire that strength & firmness as not easily to be overthrown. [S92] Having acquired that renown & glory which are beyond the reach of envy & which aspiring ambition would despair of attaining — at the age [47] of Eighty he bade an affectionate adieu to two empires & left them to lament in tears his exit.

These two empires continued to progress in their improvements & population & to rival each other in prosperity during the reign of Ten successive Emperors on the Throne of Sciota — Peace & harmony & a friendly intercourse existed between them — No wars took place to disturb their tranquility except what arose from the surrounding Savages, who sometimes disturbed the frontiers in a hostile manner for the sake of gaining plunder. But these attacks were generally repelled & defeated without much loss of blood — They were in fact of such trifling consequence as to make no perceptible impediment to prevent the population, improvement or prosperity of both Empires — & happy thrice happy would it have been for them, if they had still continued to have pursued the amiable & benevolent principles which first marked the commencement & progress of their institutions

[S93]

CHAT—X

Military arrangements. Amusements. Customs. Extent of the Empire. Forts.

The Customs and amusements of a Nation evince the state of Society which exists among the people — When the two Empires of Sciota & Kentuck had commenced their new career on the plan which was formed by Lobaska — they adopted this as a true maxim, that to avoid war it was necessary to be in constant preparation for it. — It was the wise policy of the two governments to make such military arrangements as never to be surprized by an enemy unprepared. In every city, town & vilage the people were required to provide military impliments & to deposit them in a secure place. These magazines were to contain a sufficient quantity of arms [48] to furnish every man who should be destitute — [*In order that every man might have sufficient skill to use them to advantage, great pains was taken to prepare him by teaching him the art of war.*] The knowledge of military tackticks as it was then attainable, was likewise defused among the people. — Young men from sixteen to twenty years o ld, were required to take the field four times in each year, & to spend sixteen days during each time in learning the military art & in building fortifications — And every able bodied man was required to spend eight days in each year in the same employment. — [S94] In consequence of these regulations a revalship existed among the different sexions of the empires to exceed each other in skill & dexterity in miletery manoevers — Hence it was a general custom in every part of the country for different bodies of men to meet — [*to engage in feigned Battles*] once every year, in order to make a display of their improvements in the art of war — Primeums were given to those who were the most expert in shooting the arrow or in managing the spear & the sword.

Their Amusements were generally of the athletick kind — calculated to improve their agility & strength — & prepare them for warriors. Wrestling, slinging & throwing stones at marks — leaping ditches & fences & climbing trees and pricipices were some of their most favorite diversions — And as they took great pains to perfect themselves in these exercises it would astonish spectators of other nations to observe the improvement they had made in the extraordinary feats of agility & strength which they exhibited. —

Other diversions, which had no tendency to fit them for war, they seldom practised, except when in the company of women — Being taught by their religion the social virtues they manifested a great regard for the rights of the other sex & always treated them with attention, civility & tenderness — Hence it was curious to observe that [*when in the company of women*] they easily exchanged the [*warriors*] rugged [*& bold*] attitude of the bold warrior for the complasant [*& tender*] deportment of the affectionate galant — The amusements which were pleasing to [S95] the female mind were equally pleasing to the men whenever they held their social meetings for recreation. — These meetings were frequent among the younger class of Citizens, whether married or single — Various kinds of amusements would frequently be introduced at such times for their mutual entertainment — but that which held the most conspicuous place was dancing — But their manner of danci ng was different from that of the polished Europeans. — Gracefulness and easy attitude were

not so much studied in their movements as sprightliness & agility — those tunes which admitted the greatest display of activity and sprightliness were generally the most [*pleasing* &] fashionable — Hence those Bodies were formed for the quickest, if they kept time with the music were the most admired. —

In small assemblies it was fashionable to amuse themselves [*with*] at playing with pieces of parchment — This they denominated the Bird Play. Each piece was of an oval form & of convenient length & width — & on each is portraied the likeness of a Bird — All the birds of Prey that came within their knowledge, have the honour of being represented on these pieces of Parchment — On the other pieces are portraied other Birds of different kinds — The whole number of the pieces amount to about sixty — These are promiscuously placed in a pack & dealt of to the company of Players [S96] whose number does not exceed six — The person then who has the greatest number of carnivorous Birds — by a dextrous management, may catch the greatest number of the other birds & thus obtain the victory. —

During these interviews of the different sexes — & even in their common intercourse with each other they are always very cheerful & sociable & often display that fondness & familiarity, which in Europe, would be considered indicative of a lascivious character — but in this country are considered as harmless, as what good [50] manners required. Nothing rude, nothing indecent or immodest according to their ideas of the meaning of these terms, are admissible in company — & absolute lasciviousness would meet the most severe reprehension. —

When a young man wishes to settle himself in a family state, he proclaims it by wearing a red feather in his Cap. This is considered as an admonition to the young women, who would not receive him for a husband to avoid his company — whereas those whose inclinations towards him are more favourable admit his attention — from this number he selects one as the object of his addresses — He obtains an interview & proposes a courtship — If the proposition accords with her wishes, they then agree on a time, when he shall make known the affair to her parents — whose approbation being obtained he is then permitted to visit her ten times in sixty days. At the expiration of this time, the bargain for matrimony must be finished. Otherwise there must be a final termination or a postponment of the courtship for the term of one year: [*The parties are* [S97] *at liberty, during the postponment to*] But if the parties are pleased with each other, the contract is made & the time for the performance of the nuptial ceremonies is appointed — An entertainment is provided — friends are invited — & the Bridegroom and Bride present themselves in their best apparal — The company form a circle & they take their stand in the center — The father of the Bride speaks, For what purpose do you present yourselves — They answer, to join hands in wedlock. Our hearts are already joined & we have made a solem covenant to be true and faithful to each other — The company then all exclaim — “Blessings will attend you, if ye fulfil — but curses if ye transgress. — They are then conducted to a log round which, a Rope is tied — The Bridegroom takes hold of one end of the rope & the Bride the other — & being commanded to draw the Log into the house, they pull in opposite directions with all their might. Having worried themselves for some time to no purpose, to the great [51] diversion of the company, the parents of both parties step forward — & giving them a severe reprimand command them to draw in the same direction — They instantly obey — & the Log is easily drawn to its destined place. The rest of the time is spent with with great chearfulness

& merriment, — They partake of the entertainment & conclude with customary amusements. —

[S98] The Bridegroom & Bride are now desirous to form a family by themselves — If there parents are of sufficient ability they furnish them with a convenient house and such furniture as will be required for family use & such other property as they need, to enable them to obtain a comfortable living. But if their parents are poor they receive assistance and contributions from relations & neighbours & are placed in such a situation that with proper industry & economy, they can live above indigence & enjoy life agreeably. At the time they enter their new habitation, they are attended by a Priest & by their relation & friends — They kneel in the center of the Room — & the priest places his right hand on the head of the Bridegroom & his left on the head of the Bride — After explaining and enjoining in the most solemn manner, the various duties of the marriage state he concludes his injunctions with these words — My dear children. I conjure you. [*as you regard your own peace & felicity — as you would wish to acquire wealth and respectability — & set an example worthy of imitation, that as you are now yoked together*] to draw in the same direction. They then rise and he presents each with a piece of Parchment on which is written — Draw in the same direction. All the duties of the conjugal state, in their opinion, are comprized in this [*injunction*] Command.

[*As the Priests & the Censors were [vigilant & careful] to see that parents restrained the vices of their children & instructed them in the knowledge of their religious principles — the effects were very conspicuous Parents*] —

Having been early taught to [*restrain the*] govern their passions & to regard the practice of virtue as their [52] greatest good, it was generally the case, that love, friendship & [S99] harmony existed in families, [*& when parents were treated by their children with great tenderness & respect —*] Parents manifested an anxious sollicitude for the future welfare & respectability of their Children. & in their turn children treated their parents with respect & reverence. — Nor did they forsake them in old age — but provided liberally for their support — But we are not to suppose that in the most virtuous age of the nation, all were virtuous — Far from this. But with such punctual exactness were the laws executed, in the most prosperous state of the nation, that vice & impiety had but few advocates & the wicked were ashamed of their own characters. — Tho' every vice was prohibited by Law, yet the penalties were not severe — Murder alone was punished with death — with respect to other Laws, they were calculated to wound the pride of & ambition of the transgressor, & produce shame & regret —

Adultery is punished by obliging the culprit to wear a pair of Elk-horns on his shoulders six days & to walk thro' the city or vilage once each day, at which times the boys are at liberty to pelt him with rotten eggs. — The thief is compelled to make ample restitution — For the third offence he is covered with tar & feathers & exhibited as a spectacle for laughter & ridicule. Pugilists or boxers, if they are equally to blame for fighting are yoked together at least one day — & in this situation are presented to the view of the multitude. They must wear the yoke until the quarrel is settled. [S100] Such being the nature of their penal Laws & such the punctuality of executing the penalties on offenders, that crimes were far less frequent in this country than in Europe where the Laws are more severe — & offenders

more often escape punishment. Tho' learning, civilization & refinement had not arrived to that state of perfection in which they exist in a great part of the Roman Empire — yet the two Empires of Sciota & Kentuck during their [53] long period of peace & prosperity were not less happy. As luxury & extravagance were scarcely known to exist, especially among the common people, [*an happy equality was*] hence there was a great similarity in their manner of living, their dress, their habits & manners. — Pride was not bloated & puffed up with enormous wealth — Nor had envy fewel to inflame her hatred & malice — As the two empires were not displeased with each others prosperity & happiness — [*& the two goverments had no thirst*] nor jealous of each others power — & as the goverments were not infected with thirst for conquest peace of consequence waved her olive branch & the malignant passions lay dormant — As avarice & corruption did not contaminate the ruling powers nor bribery infect the seats of justice the people felt secure in the enjoyment of their rights, & desirous to raise up families to partake of the same blessings which they enjoyed.

We can now trace the causes of their increase & prosperity. [S101] To a religion, which presented powerful motives to restrain vice & impiety, & encourage virtue — To the diffusion of a competent share of learning & knowledge to enable the people to understand their rights & enjoy the pleasures of social intercourse — To the establishment of political institutions, which guarded property & life against oppression injustice & tyranny — to the knowledge which the people obtained of agriculture & the mechanical arts & their habits of industry & economy — To the mild nature of their laws & the certainty of executing the penalties upon transgressors — and to such an equality of property as to prevent the pride of wealth & the extravagance of luxury — To such causes may be ascribed the rapid increase of population & the contentment & felicity which extended thro' every part of the country. — We might add likewise the long peace that continued & the friendly intercourse that existed between the two rival Empires — A peace which had no interruption for the term of near five hundred years — During this time their vilages & cities were greatly enlarged — new settlements [54] were formed in every part of the country which had not been inhabited — & a vast number of towns were built — which rivaled as to number of inhabitants, those which existed at the time their imperial governments were founded — Their settlements extended the whole length of the great River Ohio to its confluence with the Mississippi, & over the whole country on both sides of the Ohio River, which are watered by streams which empty into it. — And also along the great Lakes of Eri & Mishigan [S102] & even some settlements were formed in some part of the country which borders on Lake Ontario. — Such was the vast extent of the country which they inhabited — & such the fertility of the soil that many millions were easily fed & supported with such a plenty & competence of provision, as was necessary for their comfort and happiness —

During the time of their rising greatness & tranquility their policy led them to fortify their country in every part, the interior as well as the frontiers — this they did partly for their own safety, provided a war should take place & they should be invaded by an enemy — & partly to keep alive [*a military*] & improve a warlike spirit & the knowlege of military Tacticks. Near every vilage or city they constructed forts or fortifications. Those were generally of an oval form & of different dimentions according to the number of inhabitants who lived in the town, — The Ramparts or walls, were formed of dirt which was taken in front of the fort. A

deep canal or trench would likewise be formed — This would still increase the difficulty of surmounting the walls in front. — In addition to this they inserted a piece of Timber on the top of the Ramparts — These pieces were about seven feet in length from the ground to top which was sharpened — The distance between each piece was about six inches — thro. which they could shoot their arrows against an Enemy Some of their fortifications [S103] have two Ramparts, which run parallel with each other built in the same manner, with a distance between of about [55] two or three perches — Their Gates are strong & well constructed for defence — Within these forts are likewise a number of small houses — for the accomodation of the army & inhabitants in case of an invasion — & likewise a storehouse for the reception of provision & arms, A country thus fortified — containing so many milion of inhabitants, hardy & robust & with habits formed for war — might well be supposed as able to defend themselves against an invading Enemy — If they were beat from the frontier, they could still retreat back to the fortifications in the interior & their make a successful stand — But what avails all the wisdom, the art & the works of men — what avails their valour, their strength & numbers when the Almighty is provoked t o chastise them & to execute his vengeance in their overthrow & destruction —

CHAT. XI —

As the Sciotans & Kentucks had maintained with each other an uninterrupted peace and friendly intercourse for the space of four hundred & eighty years, it seems almost incredible, that a cause, which was of no great importance to either nation, should excite their resentment against each other & produce all the horrors of war. — But such were the unhappy effects of an affair, which had no regard to a single person, except the imperial families of the two empires & the King of Sciota. —

[S104] As these families were descended from the great Lobaska, they had, during the reigns of all their Emperors been in the habit of visiting each other, but as each Emperor & his children were required not to marry out of their respective dominions, no intermarriages had taken place. They however claimed relationship & still continued to each other, the appellation of our dearest & best beloved Cousen. — A Cousen of this description, who was the eldest son of Hamboon [56] the Emperor of Kentuck arived at the City of Talanga with a small but splendid Retinue of Friends. — At that time Rambock, who was the fourteenth Emperor, was siting on the throne of Siota — He received the young Prince with apparent sensations of the highest pleasure & spared no pains to manifest towards him by his treatment the greatest esteem and friendship. The Emperor had an only son, whose name was Moonrod — He ordered him to attend the young Prince & to treat him with every to — of affection & honou r. They spent their time in receiving visets from the officers of the goverment — in viewing curiosities, & in the assemblies of the first class of young citizens who met for recreation. — Elseon, for this was the name of the young Prince, was, soon after his arival, introduced to Lamesa, the eldest daughter of the Emperor — She was a young Lady of a very fair and beautiful countenance. Her features & the construction of her person, were formed to please the fancy, whilst the ease, the gracefulness & modesty of her deportment were very pleasing to all her acquaintance — Her mind was replenished with the

principles of knowledge & virtue — & such was her vivacity & the ease with which she expressed her ideas, that all were delighted with her conversation. — [S105] No wonder that this fair imperial damsel attracted the attention of Elsion — & at their first interview, enkindled a spark in his boosom — which he could hardly prevent from being discovered thro his blushing countenance & the embarishment he felt in conversation. He strove to erase those tender impressions which she had made on his heart — but in vain — every renewed interview only served to fix her image deeper in his mind, & to make the flame of Love more difficult to extinguish. He reasoned on the obstacles in the way of obtaining this young Lady for his partner — but instead of cooling it only increased the ardor of his passion & produced a resolution, that with the consent of Lamesa, nothing should prevent the attainment of his wishes. — To a mind thus ardent, which possessed the native courage [57] resolution & perseverance of Elsion, the most gigantic obstacles would vanish into vapour, — Nor was it long before he found that a correspondent passion was existed in her breast. The moment she first saw him her heart palpitated — her face was covered with crimson. — She turned her eyes & attempted to speak — her tongue stopt its motion in the middle of a period — She hamed — sat down & observed that she was not well. — A discription of this scene is painted by a Sciotan Bard in poetic numbers — he represents the young Lady as recovering in a short time from this state of agitation & confusion & as being afterwards composed, & of having a better command of her passions. To follow this Poet in the description which he gives of Elsion, to whom he attaches a countenance & figure, superior to other mortals — & qualities which produced universal esteem & admiration, would not comport with the faithful page of history. Suffice it to say that Lamesa was captivated with his person, & was impressed with those ideas & sentiments, that her happiness fled, except when she either enjoyed or antisipated [S106] his company. After Elsion had firmly determined to marry Lamesa he was impatient for a private interview with her to disclose his sentiments — This occurred in a short time. They were together in one of apartments of the Emperors palace — the company had all retired. — I have said he in a low voice to Lamesa — conceived that opinion of you, that I hope you will not be displeased if I express my feelings with frankness & sincerity. — You must, she replied be the best judge of what is proper for you to express — I am always pleased with sincerity. As the sun, says he my dear Lamesa, when he rises with his radiant beams dispels the clouds of anxiety which rest upon my soul — The Crown of Kentuck will be like a Rock upon my head, unless you will condesend to share with me the glory & felicity of my reign. Will you consent to be my dearest friend & companion for life? There is [58] nothing she replies would give me more pleasure than a compliance with your request, provided it shall meet the approbation of my Father — But how can he consent, when our Constitution requires that his daughters should marry in his own dominions? Besides my father intends that I shall receive the King of Sciota for my husband. By performing says he, the cerimonies of Mariage at Tolanga we shall literally comply with the imperial constitution, as Talanga is within the dominions of your Father — But as for this King of Sciota do you sincerely wish to have him for a husband? No, she quickly speaks, anger sparkled in her eyes — No! The King of Sciota for my husband! his pride, his haughtiness — the pomposity of all his movements, excite my perfect disgust. I should as leave be yoked to a porcupine. —

These Lovers, as you may well conjecture, said many things too tender & endearing to please the taste of the common class of Lovers — In this interview, which [S107] lasted

about four hours, they exchanged the most transporting expressions of Love — made the most solemn vows of sincerity & perpetual friendship — & finally agreed that Elseon should make known to the Emperor their mutual desire to be joined in wedlock. The next day he wrote to the Emperor as follows —

May it please your most excellent Majesty. Permit me to express my most sincere gratitude for the high favours & honour which thro' the beneficence of your majesty, I have enjoyed in your dominions — I am likewise impelled to request a favour which to me would be the most precious gift that is in the power of your majesty to bestow — Having contracted an acquaintance with your most amiable daughter Lamesa & finding that a correspondent affection and esteem exist in our hearts towards each other & a mutual desire to be united by the solemn covenant of marriage, I would therefore solicit your majesty's permission, that such a connection [59] may be formed. — Such a connection, I conceive, may in its effects be very salutary & beneficial to both Empires — It will unite the two imperial families nearer in the bond of consanguinity & fix upon them an additional obligation to cultivate friendship, peace & amiable intercourse — It will strengthen the sinues of both governments & promote an happy interchange of friendly offices. — As to the objection which might arise from the constitution requiring, that the Emperors daughters should marry in his own dominions — This according to its literal meaning can have no respect only to the place where the Emperors Daughters shall marry — If by your Majesties permission I should marry your daughter Lamesa, in your dominions [S108] it will be a literal fulfillment of the constitution. From this ground therefore I conceive no objection of any weight can arise — Will your majesty please to vouchsafe an answer to my request.

Signed. Elseon, Prince of Kentuck.

This letter was presented to the Emperor by Helicon an intimate friend of Elseon. — The Emperor read it — assumed the aspect of deep consideration — walked the room a few moments, then took a seat & told Helicon that he might inform the young prince — that he should receive an answer within Ten days. —

But why Ten days — a long time for two ardent Lovers to remain in suspense — But the Emperor must consult his Counsellors, his priests — & the last & most fatal councillor of all the King of Sciota, who presumed to claim the hand of the fair Lamesa — The affair became public — The popular sentiment at first favoured the connection — The Emperors Councillors & his priests were at first inclined to recommend an affirmative answer. But the interest of the Sciotan King soon prevailed — This produced a different view of the subject — The Councillors perceived that such a connection would be a most flagrant violation of the true meaning & spirit of the constitution & the Priests considered that it would be [60] an act of the greatest impiety, as it would transgress an explicit injunction of the great founder of their goverment & religion. This opinion had vast weight on the minds of a great majority of the people. The more liberal sort vindicated the cause of Elseon — This produced a great debate, altercation & confusion thro' the City — All were anxious to know the Emperors descision —

[S109] On the tenth day the Emperor transmitted to the prince the following answer to his letter —

To our best beloved Cousen Elseon, Prince of Kentuck. The letter we received from your Highness has impressed our hearts with a deep sense of the honour & benefits which you intended our family & impire — At first we were inclined to accept of the alliance you proposed — But having considered the subject with great seriousness & attention we find that to admit your Highness, who is not a citizen of our Empire, to marry into our family, would be a most flagrant violation of the true meaning and spirit of our Constitution & an impious outrage on the sacred memory of its Founder — For these reasons we must solicit your Highness, not to insist on our compliance with your request.

Signed Hambock Emperor of Sciota.

As Elseon had been informed of the complexion which his affairs had assumed in the court & thro' the City he was prepared for the answer which he received. — Without manifesting the least chagrine or Resentment, he appeared to acquiesce in the decision of the Emperor. He displayed in his countenance, his conversation & deportment his usual cheerfulness & vivacity. He continued his amusements, & associated with company with the same ease, gracefulness and dignified conduct which he had done before. — At the same time his determination was fixed to transport the fair Lamesa into his fathers dominions. — The first interview which he had with her after he received the Emperors Letter, he [61] informed her [S110] of its contents. — She trembled, paleness began to cover her face & had not Elseon received her into his arms, perhaps she would have falen from her seat — However by a few soothing words & caresses, she was restored to her former composure & recollection — Believe me, qu oth he — my dearest Lamesa — you shall be mine — This heart shall be taken from my bosom & these limbs from my Body, nothing else shall prevent our union & compleat enjoyment of happiness. — Can the ancient scribbling of a great Sage or the decree of an Emperor prevent the Streams from uniting with the Ocean — with the same ease & propriety can they prevent the union of our hands since our hearts are united. — with your consent, you shall be mine! Is it possible, she replies, is it possible O Elseon, to disregard the authority of an indulgent & beloved Parent & disobey his command — This I never did — What if he should command you says Elseon to marry the King of Siota, would you obey. — He might she replies, with more regard to my happiness command me to plunge a dagger into my heart — I cannot endure that supercilious bundle of pride & affectation.

At this moment her maid entered the room & gave her a Letter. I received this Letter she says, from your Brother, who told me it was from the Emperor. Lamesa opened the letter & read —

My dearest & best beloved Daughter — Having the most tender & affectionate regard for your future welfare & felicity we have concluded a treaty of marriage between you and Sambal the King of Sciota — This aliance will be honourable to our family — & be productive of many benefits to the Empire. On the tenth nay from this time the nuptial ceremonies will be consummated in our Palace — You will be in readiness & yield a cheerful compliance with our will. —

Signed, Rambock, Em. of Sciota,

Had the Lightning flashed from the clouds & pierced [62] her heart, it could not have

produced a more instantaneous effect — She fell into the arms of Elseon — the maid ran for a cordial — Elseon rubed her temples & hands & loosned the girdle about her waist. Within about [S111] an hour the blood began to circulate. Elseon to his inexpressible joy felt her pulse beginning to beat & perceived flashes of colour in her face — With a plaintive groan she opened her eyes once more to the beams of day — & in a kind of wild distraction exclaimed — Ah cruel cruel Father — why have you doomed your daughter to a situation the most odious & disgusting — As well might you have thrown her into a den of porcupines, opossums & serpents — With such animals I could enjoy life with less disgust & torment, than with this mighty King of Sciota. — An aliance with him an honour to our family — an honour to the decendents of the great Lobasca! — What wicked councillors have deceived my father & induced him to thro' me into the arms of this hateful monster — Ah whether shall I fly & escape my barberous destiny. — I am your protector, says Elseon — I am your friend & will conduct you beyond the loving & gigantic grasp of Sambal. — His loathsome arms shall never incircle my dear Lamesa — Consent to my request & we will be within ten days at the City of Gamba — Their you will be esteemed as the brightest ornament of my Fathers Empire. —

No longer she replies, O Elseon can I refuse my consent to your proposal. When a compliance with my fathers command will entail wrechedness & misery thro' life, Heaven will pardon my disobedience — Yes Elseon I will go with you — & place my happiness in your power — I would share with you the worst of fortune, rather than fall into the hands of this haughty Sambal. [*What could she say more, to express the feelings of a heart struggling under the operation of different passions & opposite motives — She has taken her resolution — Love has gained the preeminence over every obsticle.*]

[*At this resolution Elseon was transported with joy — [63] he now proceeds to form his plans for their flight. On the fourth day after he called upon the Emperor & requested his permission to depart to his own country — The Emperor importuned him to tarry & be one of the guests at Lamesa's weding — But he declined by urging as his apoligy the anxiety & impatience of his father for his return. — Permission was granted & the Emperor added that he should do himself the honour to furnish the Prince with an escort when he left the City — Elseon replied that he was not fond of much parade, he would wish the escort might consist of the Emperor's Children [S112] only with each of them a friend. These says he are my dearest & best beloved cousens, for whom I shall ever retain the most sincere friendship — Nothing can afford me more pleasure says the Emperor than to comply with your request. — Elseon took an affectionate leave of the Emperor & on the second day a fter, being prepared for his journey, he sat off with his three friends and their servants — Moonrod prince of the empire & Lamesa, with her two sisters — With each of them a friend attended him on the journey about twenty miles — They all tarryed at a viliage over night —*]

Imagination alone can paint the pleasant & happy scene — Elseon was transported with joy — He prest her to his bosom with all the ardor of inthusiasm & she yielded to all his tender & innocent embraces, with a grateful sensibility & modest resignation.

The invention & ingenuity of Elseon must now be employed in forming a plan of their flight to his fathers dominions — As he appeared to acquiesse in the decision of the emperor & had maintained the same cheerful deportment none were suspicious of his designs — The

Emperor & the whole Court, still manifested toward him every token of high respect & sincere friendship. Without any hesitatiion the Emperor cheerfully complied with his request, that his dear Cousens — the son and the three daughters of the Emperor, with each of them a friend, should accompany him about twenty miles, on his return to Kentuck — The ritenue of the young Prince [64] consisted of four of his most intimate friends & other servants — He took care to send their baggage on by two servants one day before they set out — The morning arived — the sun shone with radiant splendor — not a cloud intervened or was seen to float in the atmosphere — It was the fourth day after Lamesa [S113] had received the Letter which doomed her to the embraces of Sambal — The Emperor, his Counsellors, his priests & principal officers assembled — & having invited the young prince & his friends to meet them, they entered the circle with great cerimony. The Emperor then addressed the Young Prince, thanked him for the honor of his viset & expressed his firm determination to maintain a sincere friendship & an inviolable peace with the goverment of Kentuck. Elseon replied — that these sentiments would meet the cordial approbation of his Father — who retained the same sentiments of friendship & peace toards the goverment of Siota — He then thanked the Emperor & whole assembly for the high respect they had shewn him — This was done with that frankness & apparent sencerity that the whole assembly were highly pleased. — The Emperor then embraced him & gave him his blessing — Customary cerrimonies were mutually exchanged by the whole company — & even tears were seen to drop from every eye.

As the whole of this parade indicates no flight of Elseon & Lamesa, we might now view them, with their select company of friends seting out on a short journey. All mounted on horses, they rode about twenty miles to a vilage were they halted. An eligant supper was provided — they were cheerful & socible — none appeared more so than Elseon & Lamesa. — The next day Elseon requested the company of his dear cousens a short distance on his journey — When they had rode about two miles they halted & proposed to take their lave of each other. Lamesa & her friend without being perceived by the company rode on. — It was a place where the road turned & by riding one rod they could not be seen. The [65] rest of the company entered into a short conversation & passed invitations for reciprocal visits & friendly office — They then clasped each others hands, & bowing very low took an affectionate farewell — But where are [S114] Lamesa & her friend — During these cerimonies their horses mo ved with uncommon swiftness — her heart palpitates with an apprehension that she might be overtaken by her Brother — But now a friend more dear, her beloved Elseon, with his companions, outstrip the wind in their speed — & within one hour & half they overtake these fearful Damsels. They all precipitate their course casting their eyes back every moment to her pursuors. But pursuors had not sufficient time to overtake them — They safely arive on the Bank of the great River — Elseon & Lamesa were the first that entered the Boat — the Rest follow — & such was Elseon's engagedness & anxiety to secure his fair prize, that he even seized an oar, & used it with great strength & dexterity — As their feet stepped on the opposite shore — Elseon clasped his hands & spoke aloud — Lamesa is mine; She is now beyond the grasp of a pompous Tyrant — & the controul of a father, whose mind is blinded by the sorded advice of a menial junto of Councillors & priests. — She is mine — & shall so on be the princis of Kentuck. Their movement is slow thro' the remaining part of the journey. — They at length arive at the great City of Gamba. We may now contemplate them as having new scenes to pass trough. Not to delineate the

parade which was made at the court of Hamboon, for the reception of his Son, Lamesa & their friends — nor to describe the joy that was exhibited in every part of the City on their arrival — & the universal surprise occasioned by the story of the flight of these two Lovers — suffice it to say that those who beheld Lamesa did not blame Elseon. —

As Hamboon was not very punctilious in his regard to the Constitution, being possessed of very liberal sentiments, Elseon found no difficulty in obtaining his consent to marry Lamesa — On the fourth day after their arrival, [66] Elseon & Lamesa with each of them a friend — appeared on a stage which was erected on the public square of the City — The Emperor & empress with his councillors, his priests, his officers [S115] & all his relations with the principal Ladies of the city formed a procession & surrounded the stage — The common citizens being a great multitude took their stand as they pleased — The Emperor & Empress then mounted the stage & united Elseon & Lamesa in the bond of wedlock according to custom — And as pulling the Log was an indispensable ceremony, one was provided with a rope round it on the stage — The Bridegroom & bride played their parts in pulling the Rope with such dexterity & gracefulness — that the whole assembly were most pleasingly entertained. When all was ended — the whole assembly clapped their hands & cried, long live Elseon & Lamesa — & giving three huzzas the common citizens dispersed — The rest repaired to a sumptuous entertainment & spent the remaining part of the day & evening in conversation, singing & recreation. —

CHAP. XII —

The Reader will recollect that Elseon & his friends left Moonrod & his friends in a very pleasant mood without the least suspicion that Lamesa & her friend had deserted them. When they had arrived at the village, what was their surprise when they found Lamesa & her friend were not in company — nor had any one any recollections of her being in company — after they had stopped to take their leave of Elseon. Moonrod & the other Gentlemen immediately rode back with the greatest speed to the place where they had halted, & not finding any traces of Lamesa, the conclusion was then certain that she had preferred the company of the young Prince & was on her way to Kentuck — [S116] Pursuit would be in vain, their only [67] alternative was, to hasten back & carry the doleful intelligence to the Emperor. Their speed was nearly equal to that of Elseon. Without waiting to perform the customary ceremony of entering the palace Moonrod immediately rushed into the Emperor's presence & exclaimed, your daughter Lamesa has been seduced by Elseon to leave our company unperceived & has gone with him to Kentuck. — Nothing but the pencil of the Limner could paint the astonishment of the Emperor — He rose, stood motionless for a moment, then staring fiercely on Moonrod he spoke — is it possible, is it possible — are you not mistaken my son. — I am not says he, my most excellent father, I am not mistaken — This morning we attended Elseon a small distance from the village where we lodged — when we halted to take our leave, & our attention was all engaged, She & her friend rode off unperceived by any of our company — nor did we miss her until we arrived again at the village — We have made full search & enquiry & find that she has absolutely gone with the young prince to Kentuck. What an ingrate says the Emperor, what a monster of hypocrisy —

Did the honourable attention we have shown him demand such treatment? How has he insulted the dignity of our family & outraged the high authority of our government. — This affair will demand the most serious consideration. — O Lamesa — Lamesa my darling, my best beloved Child was it possible for you to be so deceived by that artful prince, was it possible to disobey the command of your indulgent father [S117] [The 1910 edition omits the following material, which appears at this point in the manuscript, but is crossed out: *as they stepped on the covering top of the canal, the thin peices of timber broke & they all plunged in, & found themselvs in an instant at the bottom of the Canal. — Surprised & terrified they soon found themselvs in no situation to vindicate their exclusive right to wear blue feathers in their caps — They were compleatly in the power of their enimies, who retuned quick upon them — They demanded quarter & & surrendered themselvs prisoners of war. And giving up their arms, their demand was granted — In the meantime, a party of the Sciotans who lay in ambush on the side of the Hill rushed down upon th e reserved Corps, of the Kentucks who being filled with consternation at the direful disaster of their companions surrendered themselvs prisoners of war without a struggle — Thus in a few moments by persuing the stratigim or plan of Lobaska an army of thirty thousand men were captured — & the pride & hauginess of a mighty Prince was humbled. — Not a drop of blood was shed to accomplish the whole —*] & bring upon our family such wretchedness & dishonour.

[S118] Fame with her thousand tongues commenced her pleasing employment — & as swift as the wings of time she wafted the intelgence thro the City with many distorted & exagerated particulars — all was astonishment confusion & uproar. Resentment enkindled her indignant sparks into a flame — & the general cry was revenge & war. The Sciotan King was walking in his parlour feeding his imagination with the pleasing prospect of [68] his future glory & felicity. I am quoth he to himself. honoured above all the other princes of the empire — & even above the heir apparent to the imperial crown of Kentuck. Who could be admited except myself to marry the fair Lamesa, the eldest daughter of the Emperor, the most amiable, the most accomplished & the most honourable Lady in the universe. This is a distinction which will place me on equal ground with the Emperor himself — & command from all my subjects the homage of their highest respect & reverence — Besides I have a soul that can reli sh the charms of the beautiful Maid — She will adore me as her Lord & think herself highly honoured & exceeding happy to submit to my most endearing and affectionate embraces. — But ah mighty Sambal you little thought how soon this delightful prospect would be reversed — & that your soul would be filled with chagrene, indignation & revenge. — A messenger burst into his parlour & announced the astonishing tidings of Lamesa's elopement. — She has absolutely gone says he to become the wife of Elseon & the empress of Kentuck. — Not the tremendous roar of ten thousand thunders [*spontaneously thro' the atmosphere*] — could have produced greater surprise — His countenance was all amazement — It was for a moment covered with paleness his lips quivered — his kneas smote together & his gigantic body trembled like the shaking of a tower under the effects of an earthquake — But soon [*after a little silent*] his reflections — & cogitations caused the blood to return wit h a tenfold velocity into his face — [*it assumed the coulour of redness & clinghing*] He assumed the attitude of terrific majesty & poured forth his feelings in a voice more terrible than the roaring of a volcano — How have I been insulted, abused, dishonoured & outraged. [S119] How have my prospects of glory been

instantaneously blasted & my character [*become utter*] become the ridicule of a laughing world — What felicities of enjoying the imperial maid in my arms adoring me for her husband are now vanished — And by whom am I thus disgraced, insulted & injured? [69] By the mock prince of Kentuck — an effeminate stripling — a cringing & plausible Upstart. He has robbed me of the fairest ornament of my kingdom Lamesa, who was mine by solemn contract — & must he now revel in her charms, which are mine, & pride himself in those deceitful arts by which he has seduced her & stolen her from my enjoyment. No ungrateful & insidious monster — your triumph shall be of short duration, & this arm shall visit your crimes upon your head with a tenfold vengeance — Having poured forth a torrent of the most dreadful imprecations & menaces, he left his parlor, & walked forth to consult his principal officers on the best plan to obtain revenge —

In the meantime, the Emperor less haughty & indignant, & possessed of sentiments more humane & benevolent, sent an invitation to his Councillors to attend him — They were unanimous in the opinion that the offence of Elseon required reparation — But should war be the consequence if he refused to return Lamesa? On this question, two of the Councillors contended that a humble recantation would repair the injury done to the honour of the imperial family & the authority of the government. The other two insisted — [*that would not be sufficient*] that they should demand in addition ten Mammoth which would be an adequate compensation — But they all deprecated the horrors of war. In the midst of their debates which were managed with great coolness & impartiality Sambal presented himself. I have come forward says he, may it please your most excellent majesty, to demand the fulfillment of that solemn Contract which you made to deliver me your oldest daughter in marriage — She has been surreptitiously carried off by the young prince of Kentuck — She is mine by contract & your majesty is bound to deliver her to me — [*I demand*] Let her be immediately demanded, & if the Emperor, the father of the young prince shall refuse to return her — this will [S120] implicate him in the same crime & be a sufficient cause of war. In that case war will be [70] indispensable to vindicate the honour of our respective Crowns — & the rights of the Empire. I should then give my voice for war & would never sheath my sword until torrents of blood had made an expiation for the ingratitude baseness & perfedy of the young prince — An humble recantation or the delivery of ten mammoth — would this be a sufficient reparation for an offence so flagitious — so enormous. — No the very proposal would be an insult on the dignity of our goverment — Can anything short of the repossession of the fair object stolen — of the invaluable prize feloniously taken from us be an ad equate compensation — Nothing short of this can heal our bleeding honour — appease the indignation of our subjects, & reinstate friendship & an amicable intercourse between both Empires — Let a refusal be followed by an immediate declaration of war — Let the resources & energies of the nation be called forth — assemble your armies & pour destruction upon all who shall oppose the execution of our revenge. — I myself will lead the van & mingle my arm with those who fight the most bloody battles — Heroes shall fall before us — their towns shall be laid in ruins, & carnage shall glut our indignant swords. —

When further deliberation had taken place, the Emperor & two of his Counsellors adopted the advice of Sambal [*to demand Lamesa*] — & an Envoy was immediately despatched to the emperor of Kentuck with the following Letter.

May it please your most gracious Majesty.

Nothing could have given us more pleasure than the disposition you manifested in sending, Elseon the heir apparent to your Crown to visit our family. We treated him as our dearest Cousen & as our most intimate Friend — He was invited to associate with our children & to consider himself whilst he tarried as a member of our family — Such being the confidence we [S121] placed in his rectitude & honour, that he assumed the liberty to contract the most intimate acquaintance with Lamesa [71] our eldest daughter — This produced an agreement between them that with our consent they would be united in marriage. — Nothing would have been more pleasing than such a connection. But we found that it would be a most flagrant violation of the true meaning & spirit of our Consitution & an impious outrage on the memory of its great founder. — For these reasons we signified our pleasure that Elseon would not insist on our compliance with his request. — He appeared to acquiese in our descision — & we afterwards contracted with Sambal, king of Sciota to give her in marriage to him. — But the after conduct of your Son, may it please your most gracious majesty, did not correspond with the high confidence we placed in him. — With deep regret & the most painful sensations we are compelled to declare that he has committed a crime, which has disturbed our peace & happiness, dishonored our family, & outraged the authority of our goverment & the rights of our empire. — He [*has*] formed a plan to transport Lamesa into your dominions — To accomplish this [*he made use of the most insidus arts*] — He took advantage of our clemency & condescention & the high respect we manifested towards him — & without our consent & contrary to our will. he has succeeded [*in transporting to the City of Gamba*] — in his perfiduous design. — Lamesa is doubtless with you in the City of Gamba. A crime of such malignity — committed against the honour & interest of our family, goverment & empire. demands reparation — Your majesty will perceive that the only adequate reparation which can be made — will be, the return of Lamesa to our dominions. — We therefore demand that she be conveyed back with all possible expedition. [S122] No other alternative can prevent the interruption of that confidence, friendship & peace which have long continued between both empires — & save them from the horrors & calamities of war. —

Signed. Rambock, Emperor of Sciota.

When Hamboon had received this letter, he immediately [72] invited his Councillors to attend him & laid it before them, & as it was a subject of vast importance to the empire he likewise invited his priests & principal offercers to join them in council. The various passions appeared to operate in the course of their consultations. To avoid Hostilities with all its attendant callamities was what they most ardently desired — & some concluded that if no other alternative could be agreed upon it would be for the interest of the Empire & the best policy to return the princess — but others reprobated this measure as pusilanimous & cowardly, & advised, if no other reparation could be received — to retain the princis & maintain the conflict with a manly & heroic firmness. — What say they, do not honor & justice require, that we should defend the rights of the imperial Family — If the Sciotan government should demand, that we should send them our Emperor or Empress, would not honor i mpel us to spurn at the demand & reject it with indignation — Their present demand is preposterous, & as insulting. — No satisfaction will they receive for the supposed injury — except that we should seize the princis of the Empire tare her from the bosom of her consort & transport her to Sciota — Are we capable of an act so unjust & inhuman — so

base & disgraceful? As the debates were proceeding, Elseon rose — May I says he claim your attention a moment. — Undaunted by the cruel demand & haughty menace of the Sciotan government, I am willing to abide your decision — If transporting Lamesa into our dominions, [S123] when she has been most unjustly & inhumanly demanded for a companion, is a crime [*so perfiduous & flagicious as*] of such mighty magnitude, then inflict a punishment that shall be adequate to the offence — But if the Almighty whose benevolence is infinite, has designed the union of hands where hearts are united — I have then transgressed no divine law, but have obeyed the divine will — I am therefore innocent of any crime. I have an undoubted right to retain Lamesa for my wife — & no goverment on [73] earth have any authority from heaven to tear her from my bosom. — Nor will I submit to such an event — so long as the life blood circulates thro' my heart & warms my limbs — If war must be the consequence of my proceedings, [*which transgressed no principles of honour justice or humanity, we are both innocent & honourable, it will give me the most perfect feelings.*]

I shall deplore it certainly, but will never shrink like a Dastard from the conflict. — The Sciotan King, who is at the bottom of all the mischief shall never behold me fleeing before his gigantic sword or sculking to avoid a single combat with him. — You have therefore no other alternative but either first to slay your prince & then like cowards to send back your princes to Sciota — or else to make immediate preparatioin to meet their threatened vengences with fortitude and courage. This speach of the young prince united the whole council & they unanimously agreed to reject the demand of the Sciotan goverment. A letter was written & an Envoy dispatched with instructions to attempt a reconciliation. He precipitated his journey to the court of Rambock & when he arrived he delivered him the following Letter.

[S124] May it please your most excellent Majesty. —

Next to the welfare and prosperity of our Empire we should rejoice in the welfare and prosperity of yours. It is therefore with extreme regret that we view the unhappy difference which has arisen, & which threatens to involve the two empires in the calamities of war — Had you demanded a reparation for the supposed injury which would consist with the principles of justice & the honour of our crown & goverment, it should be given you with the utmost cheerfulness — But to return you Lamesa — who has now become the princis of Kentuck, would be tearing her from the arms of an affectionate Husband & breaking the bond of solemn wedlock — And compliance with your demand will subject us to the commission of such injustice & cruelty, it must therefore be our duty [74] to declare, that we will not return the young princes — And as such an event would destroy her happiness as well as that of her affectionate Consort, we shall permit her to tarry in our dominions and grant her protection — We are however desirous that an honourable reconciliation may take place — and a good understanding be restored — To effect this most important and very desirable object, we have given full authority to Labanko our beloved Brother, the Bearer of this Letter, to negotiate a settlement of our difference, provided you will receive any thing as a substitute for what you have demanded. —

Signed Hamboon Emperor of Kentuck.

The mind of Rambock was not formed for the perpetual exercise of Resentment & malice. — And having conversed [S125] a considerable time with Labanco, who appologised for the conduct of the young prince with great ingenuity — his anger abated & he felt a disposition for the restoration of friendship — but the indignation & malice of Sambol increased with time — his dark soul thirsted more ardently for revenge & nothing would satisfy but blood & carnage. He employed instruments to assist in fanning the sparks of resentment & blowing them into the flames of war. Not content to represent facts as they existed — & in their true colours — monstrous stories were fabricated & put into circulation — calculated to excite prejudice & rouse the resentment of the people against Elseon & the whole empire of Kentuck. He had recourse to a class of men who were denominated prophets & conjurors to favour his disign. — They had for many ages a commanding influence over the minds of a great majority of the people — As they pretended to have art of investigating the councils & designs of the heavenly Hierachy & to have a knowledge of future events, the people with pleasure listened to their predictions [*with vast pleasure*] — & thought it impious to question or or doubt their fulfilment. A small company of the necromancers or jugglers assembled on the [75] great square of the City & mounted a stage which was provided for them. — The Citizens attended. It was a prodigious concourse of all classes, of all descriptions, both wise and simple, both male & female. — They surrounded the stage and were all attention, all anxious to learn the hidden decrees of Heaven, & the future destinies of the empire. Drafolick their chief prophet extended his arms & cast up his eyes towards Heaven. Quoth he — Heaven unfolds her massy gates & opens to my view a prospect, wide & vast — The seven sons of the great Spirit seize their glittering swords & swear they shall not be s heathed till blood in torrents run & deluge the fair land of Kentuck I behold enemies martialing on the celestial plain — & hear warriors & heroes cry — avenge the crime of Elseon — I hear a thundering [S126] voice proceeding from the great Throne of him who rules the world — proclaiming thus — corn shall not grow on Sciotan fields, nor mamouth yield their milk — nor fish be taken in the snare but pestilence shall roam — unless Sciota shall avenge the crime of Elseon. Drafolick ended his prophesy — Hamack then arose & in his hand he held a stone which he pronounced transparent — tho' it was not transparent to common eyes. — Thro' this he could view things present & things to come — could behold the dark intrigues & cabals of foreign courts — & discover hidden treasures, secluded from the eyes of other mortals. He could behold the galant & his mistress in their bed chamber & count all their moles warts & pimples. Such was the clearness of his sight when this transparent stone was placed before his eyes. He looked fiercely & steadfastly on the stone and raised his prophetick voice. — I behold Hamboon with all his priests & great officers assembled around him — with what contempt he declares he dispises all the Sciotans — they are says he cowards & paltroons — they dare not face my brave warriors — Here I see four men coming forward bearing an immagine formed with all the fetures of ugliness and deformity — This they call Sambal — the King of Sciota — The whole company [76] break forth into boisterous laughing — Ah see & they are cutting off his head with their swords yes — and are now kicking it about the palace — Here is a pole it is stuck upon that and carried thro' the City. — O my loving sparks Elseon & Lamesa — what makes you so merry — why Elseon says he has outwitted the Sciotans — he has got the prize & he little regards their resentment. — Hamack was proceeding with such nonsensical visions when the multitude interrupted him with a cry — Revenge Revenge — We will convince the Kentuckans that we are not cowards or poltroons

— Their heads shall pay for their sport in kicking about the pretended head of our beloved King. — We will avenge the crime of Elseon — The great and good Being is on our side, & threatens us with famine & pestilence unless we avenge the crime of Elseon.

The arts of these Conjurers were the consummation of Sambal's plan, to produce in the minds of the multitude an inthusiasim & rage for war. — He now repairs to the Emperor & solicits him to assemble his councillors immediately proclaim war & concert measures for its prosecution. The Emperor replies, that they should soon be assembled — But as to war it was a subject which required great consideration. —

[S127] Early on the next day his councillors, priests & principal officers all meet him in the council Room — He laid before them the letter of Hamboon — & observed, that tho' the goverment of Kentuck had refused to return Lamesa — yet they had offered to make to our goverment a recantation of Elseon's crime & to pay us almost any sum as a reparation for our injury. — The council sat silent for some time — at length the venerable Boakim arose, — I must beg, says he, the indulgence of your Majesty & this honourable council a few moments — Never did I rise with such impressions of the high importance of our deliberations as what I now feel — The great question to be decided is peace or war — If peace can be preserved with honour — then let us maintain peace — but if not, then let us meet war with fortitude & courage. — As to the great crime of [77] Elseon, no one presumes to present an apology — Even their own goverment by offering to make reparation implicitly aknowledge that he has been guilty of a crime. — But is it of such malignity as to require the conflagration of towns & cities & the lives of millions to make an expiation. — [*Can no other reparation consistent with justice & humanity be received*] — Or must we [*compel*] in order to have an atonement made for the crime of Elseon, compel the goverment of Kentuck to commit another crime, to separate, to tear from each other's embraces the husband & wife. — Such a reparation as this we cannot in justice expect. — Shall we then accept of no other? — Cannot our bleeding honour be healed without shedding blood — without laying a whole empire in ruins. — Such refined notions of honour may prove our own ruin, as well as the ruin of those on whom we attempt to execute vengeance — The calamities of war have a reciprocal action on the parties, each must expect to endure a portion of evils — how large a portion would fall to our share, in case of war, it is not for us to determin e — While thirsting for revenge, we contemplate with infinite pleasure, their armies routed & their [S128] warriors bleeding under our swords — their helpless women and children expiring by thousands & their country in flames — But reverse the scene — suppose the enemy have as much wit as much stratagem courage strength & inhumanity as what we possess, & such may be our situation, when the flood gate is once opened, who can stop the torrent & prevent devastation & ruin — [*We ought therefore*] It was never designed by the great & good Being that his children should contend & destroy that existence which he gave them — They all have equal rights — & ought to strive to maintain peace & friendship — This has been the maxim of our fathers & this the doctrine taught by the great founder of our goverment & religion — Under the influence of this maxim our nation has grown to an emence multitude — & contentment & happiness have been universal. — But why can we [78] not enjo y peace with honour? — what insurmountable obsticles are then to prevent. — [*Why truely, a recantation & property are no compensation for the injury? For other offences these are accepted — & why must the*

offence of Elseon be singular —]

The Emperor's daughter we presume is happy — nor can it be a disgrace to the imperial family that she has married the son of an Emperor, the heir apparent to his crown — [*But she was to have been the wife of Sambol the King of Sciota?*] We can therefore with honour to our government accept the reparation offered — & thus preserve the blessings of peace. But if we suffer resentment, pride & ambition to plunge us into a war — where will its mischief — where will its miseries end — As both empires are nearly equal as to number & resources I will venture to predict their eventual overthrow & destruction.

[S129] Boakim would have proceeded, — but Hamkol rose & interrupted — It was impudence in the extreme — but he had much brass & strong lungs — & would be heard further than Boakim. — Such sentiments says he may comport with the infirmities of age — but they are too degrading & cowardly for the vigor and youth of manhood — If we suffer insult, perfidy & outrage to pass of with impunity — we may afterwards bend our necks to be troden upon by every puny upstart & finical coxcomb — No — let us march with our brave warriors into the dominion of Hamboon. His effeminate & luxurious Court will tremble at our presence & yield the fair Lamesa into our possession — But if they should still have the temerity to refuse — we will then display our valour by inflicting upon them a punishment which their crimes deserve — Yes our valiant warriors shall gain immortal renown by their heroic exploits. [*& by the destruction of all shall who.*] Sciota will ever after have preeminence over Kentuck — & compel her haughty sons to bow in our presence — Let war be proclaimed — & every kingdom & tribe from the River to the Lakes will pour forth their warriors anxious to [79] revenge our country's wrongs. — Scarce had he done speaking — And Lakoon the High Priest arose — [*He was in the interest of Sambal & had married his sister. He had taken great umbrage at Elseon for saying that the priesthood had too great an assendence of the court of Rambock.*] — And lifting up his sanctamoneous eyes slowly towards heaven & extending his [right] reverend hand a little above an horizontal position he spoke — When the Laws which are contained in our holy religion are transgressed, it is my duty as high Priest of the empire to give my testimony [S130] against transgression — Elseon, the heir apparent to the imperial throne of Kentuck has been guilty of Robbery & impiety within our dominions — He has robed this empire of an invaluable treasure & as this crime is a most flagitious transgression of our divine Law — it must have been committed in defiance of the high authority of Heaven — & therefore it is an act of the greatest impiety. The injury, the insult & outrage has not been committed against us alone — if this was the case perhaps we might accept of reparation — but it committed against the throne of omnipotence & in defiance of his authority. — No reparation can of consequence be received except it be a return of the stolen treasure — or the Blood of the Transgressor — nothing else can satisfy the righteous demand of the Great & good Being — He therefore calls upon the civil power to execute his vengeance — to inflict an exemplary punishment — and as it is his cause — & you are employed as his instruments you may be assured that his almighty arm will add strength to your exertions & give you a glorious victory over your enemies — The mighty achievements of your warriors shall immortalize their names — & their heads shall be crowned with never fading laurels — & as for those who shall die, gloriously fighting in the cause of their country & their God, they shall immediately receive ethereal Bodies — & shall arise quickly to the abodes of increasing delight and glory — He

said no more — he hath discharged some part of his malice again Elseon for saing, that the priesthood [80] had too much influence in the court of Rambock —

The door was opened & it was seen that Sambal, at the head of a great multitude of citizens had taken their stand in front of the house — all crying with a loud voice — Revenge & war — Long live the Emperor & King — We will avenge their wrongs: This uproar, & the harang of the High Priest determined the wavring mind of the Emperor. — [*But the venerable Boakim & Bithawan opposed the torrent [& stood as stood firm.] They boldly affirmed that a war was impolitic & unjustifiable — But [they] [S131] Their opposition however was vain — The popular voice was against them — & the other two councillors — Hamkol & Gamasko [gave their vote for war] — urged with great vehemence that war should be declared. —*]

In vain were all the reasonings of the venerable Boakim & Bithawan — The other two councillors Hamkol, & Gamasko joining the Emperor they proceeded to make out a declaration of War — It was in these words —

War is declared by the government & empire of Sciota against the goverment & empire of Kentuck — The Sciotans are required to exterminate, without distinction of age or sex all the inhabitants of the empire of Kentuck — they are required to burn their houses, & either to destroy, or to take possession of their property for their own use & benefit. This destruction is commanded by the great benevolent Spirit & by the goverment of Sciota.

Signed Rambock Emperor of Sciota.

A copy of this declaration was given to Labano the brother & evoy of Hamboon — He demanded a guard to defend him against the rage of the common people — who discovered a disposition to plunge their swords into the heart of every man, whose fortune it was to be born on the opposite side of the River — Labanco was garded as far as the River & conveyed across in safety — He repaired to Gamba [*& there he proclaimed the intelligence of this [81] declaration of War.*] & there made known all the proceedings of the Sciotan government.

Here one leaf of the manuscript, pages 133 and 134, appear to be missing. Page 135 proceeds as follows:

[S135] Habelon, King of Chiango was the next proud chief who appeared at Galanga with a chosen band of warriors. He had fifteen thousand who boasted of superior strenth & agility — Their countenances were fierce & bold, being true indications of their hearth which feared no danger — They were always obedient to the order of their king who always sought the most conspicuous place for the display of his valour — Possessed of gigantic strength & of astonishing agility he was capable of performing the most brilliant acheivments which would almost exceed belief — His mind was uncultivated by science & his passions were subject to no restraint — His resentment was quick & firy & his anger knew no bounds [*for expression*] — Nothing was concealed in his heart — whether friendship or enmity — but always exhibited by expressions strong & extravagant. — He had a soul formed for war — In the bustle of campaigns, in the sanguine field where heroes fell beneath his conquering swo rd, his ambition was gratafied & he acquired the highest martial glory.

Ulipoon King of Michegan received the orders of the Emperor with great joy — War suited his niggardly & avaricious soul — as he was in hopes to obtain great riches from the spoils of the Enemy — Little did he regard the miseries & destruction of others if by this means he could obtain wealth & aggrandize himself — A mind so contracted & selfish was not capable of imbibing one sentiment of generosity or humanity — or even of honour — None however were more boisterous than he for war — None proclaimed their own valour with so loud a voice — yet none were more destitute of courage & more capable of treachery, baseness & cruelty — Yet with the sounding epithets of patriotism, honour & valour — he proceeded [82] with great expedition to collect a chosen band of *[dauntless warriors — they consisted of]* Eighteen thousand warriors. — Their martial appearance intitled them to a commander of more generosity & valour, than the niggardly & treacherous Ulipoon.

Numapon, the King of Colorangus *[made no]* was prompt to comply with the imperial Requisition. Tho' he preferred the scenes of peace — & Being very fond of study & of the mechanical arts his mind was replenished with knowledge & he took great [S136] pleasure in promoting works of ingenuity. He was famed for *[great]* wisdom & *[subtlety]* penetration of mind, was capable of forming great plans & of prosecuting them with vigor & perseverance — He was deliberate & circumspect in all his movements *[but was always quick, on any sudden emergence, to concert plans & to determine]* — had the full command of his mental powers in every situation — & even when dangers surrounded him would instantly determine the best measures to be pursued. He preferred the scenes of peace — but could meet war with courage & firmness. — At the head of a select band of sixteen thousand men, all completely armed & anxious to meet the foe he marched to join the grand army. Not far behind appeared Ramuck the King of Genesco — *[With]* Furious & resolute, he had made the utmost expedition to collect his forces — Nor did he delay a moment, when his men were collected & prepared to move — At the head of ten thousand bold & robust warriors he appeared at the place of general rendezvous within one day after the King of Colorangus had arrived. — He boasted of the rapidity of his movements & tho' he commanded the smallest division of the grand army, yet he anticipated distinguished laurels of glory — not less than what would be obtained by their first commander.

When these Kings with their forces had all arrived at Talanga. the Emper Rambock ordered them to parade on a great plain. They obeyed and were formed in solid columns. The Emperor, then, attended by his son [83] Moonrod, his Councillors & the high Priest, presented himself before them — His garments glittered with ornaments — & a bunch of long feathers of various colours were placed on the front of his Cap. His sword he held in his right hand, and being tall and strait in his person, & having a countenance grave & bold, when he walked his appearance was majestic. He was the commander in chief — & such was the high esteem & reverence with which the whole army viewed him, that none were considered as being so worthy of that station. Taking a stand in front of the army, he brandished his sword — All fixed their eyes upon him & gave profound attention. — He thus made [S137] an address. — Brave warriors. It is with the greatest satisfaction & joy that I now behold you assembled to avenge the most flagitious crimes, of which man was ever guilty. — Ingratitude & perfidy, seduction, Robbery & the most daring impiety against heaven have been perpetrated within our dominions — The young prince of Kentuck is the monster, whose has been guilty of these Crimes — Our most amiable daughter Lamesa he

has seduced & contrary to our will has transported her into his own country — wishing to avoid the effusion of human blood we offered to withhold our revenge if the Emperor of Kentuck would restore our daughter. But he has refused — He has implicated himself & all his subjects in the horrid crimes of his son — Their whole land is now guilty — & every man woman & child are the proper objects of severe chastisement. — The great & good Being is indignant towards them, [*& views them with the utmost detestation & abhorrance*] — As we have received our power from him he requires, that we should not only avenge our own wrongs, but likewise execute his vengeance on those perfidious ingrates & monsters. [*of wickedness & impiety*] — That this is his divine will has been clearly investigated by our holy prophets & priests — who have given us the most [*indubital*] positive assurance that success shall attend our arms — that we shall be enriched with the plunder of our [84] enemies — that laurels of immortal fame will crown the achievements of our warriors — & that they shall be [*gloriously*] distinguished on the plains of glory like Suns & Stars in the firmament of heaven — Our cause is just — the celestial powers above are on our side — they have brandished their swords & sworn — that blood shall deluge the fair Land of Kentuck. You have done well my brave warriors, that you have assembled around the standard of your Emperor — I will conduct you to the field of Battle & direct your movements — My son Moonrod, whose arm like mine is not enfebled by age, will mingle with the boldest combatants & lead you on to victory. — By the most valorous exploits [S138] by blood & slaughter we will convince our enemies that we are not cowards & poltroons — Their ridicule and derision shall be turned into mourning & lamentation — & we will teach their effeminate & luxurious Government not to dispise the hardy & brave sons of Sciota. In full confidence that we shall gloriously triumph — & add immortal lustre to our names, we will now march forward — [*we will*] & avenge the injuries done to the honour of our imperial government & the rights of our empire — & all the celestial beings above shall rejoice in the execution of divine vengeance. He said no more — the whole army with one voice proclaimed — Long live the Emperor — We swear that he shall never find us cowards and poltroons. The Emperor then ordered them to march by divisions & each king to lead on his own subjects. They began their march towards the land of Kentuck — Their provisions & baggage were born on the backs of Mammouth — Each man had a sword by his side & a spear in his hand — & and on their breasts down to their hips & on their thighs they wore pieces of mamouth skins to guard them from arrows & the weapons of death — & on their Caps they wore bunches of long feathers. Their garments were short, so as not to encumber them in battle. — Thus equipt & ornamented they moved on in exact order until they arrived at the great River — Here they halted to provide [85] boats to transport them across — Their baggage & provisions were carried on the backs of their mammoth which carried prodigious loads. — And here we will leave them for the present & take a view of the proceedings at Kentuck. —

When Labanco had presented to Hamboon the Emperor of Kentuck the declaration of war & related the proceedings of the Sciotan government, he immediately assembled his Councillors, who unianimously agreed to make the most active & vigorous preparation for war. — The Emperor sent forth his mandates to all the princes of his empire requiring them [S139] to assemble the most courageous warriors in their respective kingdoms, & to march to the City of Gambo. — All the princes of the empire were quick to obey the requisition of their Sovereign. The army assembled and paraded on a great plain before the City —

Hamboon attended by his two sons, Elseon & Hanock & by his councillors & three of his principal Priests walked out of the City & presented himself before his army. — His garments were of various colours & his cap was adorned with a bunch of beautiful Feathers, which waved high in the wind — In his left hand he held a spear & in his right a sword — His countenance was bold & resolute — & such was his gracefulness & elocution, when He spoke, that all eyes were fixed upon him & all ears were attention.

My brave Sons says he, I extremely regretted the necessity of calling you from your peaceable employments to engage in the bloody scenes of war — But such is the violence the malice & ambition of the Sciotan government that nothing will satisfy them but hostilities between the empires — They have proclaimed war, even a war of extermination against our dominions — Nor was it in our power to prevent this most dreadful calamity unless we tore asunder the bond of wedlock between the prince and the princess of the Empire & transported her like a culprit into their dominions. This was the only alternative which they offered to accept to prevent this [86] terrible crisis — & why the vigor of this demand — Was it because the young prince had violated any Law either human or divine — No — it was because the King of Sciota had fallen in love with the princess — & wished to have her for his wife — But as she viewed him with the utmost hatred & disgust, he has been disappointed — To gratify his malice & revenge he has roused the Sciotans to take arms & threatens to deluge our cities with the blood of our citizens & to lay our country in ruins. It is a war on their [S140] part to gratify malice & revenge — & nothing will satisfy their malignant passions but our complete extermination — On our part it is a war of self defence — or self preservation — a defence which will extend to our wives & our children & to all the blessings & endearments of life. We must either submit to behold [our dearest friends expiring in agonies,] our property torn from us, our houses in flames — & our dearest friends expiring in agonies, & like cowards suffer them without resistance to cut our own throats, — or we must meet them like men determined to vindicate our rights — & to retaliate all their intended mischief. Nor need we fear the event of the contest — Infinite benevolence will regard our situation, & grant us that assistance which will give success to our efforts — You my brave sons will be inspired with courage — Your hands will be strong for the Battle & their warriors will fall before you like corn before the reapers sickle — With all their mighty boasting, & high confidence in superior cunning & prowess — Our swords will find a passage to their hearts — & the vital blood gushing forth, they will fall prostrate at our feet. Let us march then with courage to meet the implacable foe — determined either to die gloriously fighting — or to obtain victory. —

Having thus spoken — The whole army, with a loud voice, replied — Victory or death — Lead us on to victory. At the head of this army, which consisted of one hundred & fifty thousand men, he marched towards the great [87] River — They arrived on the Bank & beheld the Sciotans, all busily employed in making preparation to cross the River.

The Empress — the princess Lamesa, & the Emperors daughters attended by a few friends & their servants; arrived at the place where the army was encamped — As soon as Elseon heard the news of their [S141] arrival, he hastened to the place, & found the company had alighted [at an house] & that Lamesa & her friend Holiza were in a room by themselves — As soon as he entered Lamesa arose — The gloom & anxiety which for a number of days were visible in her countenance, at his appearance were dispelled — He received her into his

arms with an affectionate embrace — & expressed the greatest pleasure at seeing her once more. The tears ran down his cheeks — for a moment she was silent — She raised her head & replied — O Elseon were it not for you I should be the most wretched being in existence & yet my love for you has been the cause of all my present affliction. — If I never had seen you, those horrid prospects which now present themselves to my view, would never have been — But you are innocent — nor am I guilty of any crime. But how can I endure to behold the calamities which must fall upon both nations in consequence of our connection? — Two empires at war, spreading carnage & ruin — warriors bleeding on the field of battle — innocent women & children screaming in the agonies of death — & towns & cities in flames — Ah horrid prospect — Have you & I my dear Elseon produced these dreadful calamities? [*Is our conduct the cause which must.*] We are not, says he my dear Lamesa, responsible for the horrid effects of malice & revenge, which may be occasioned by our innocent conduct. If men will be so indignant towards each other, because we do right as, to massacre & do all the mischief they can, we may deplore their weakness & depravity — but have no more reason, to make ourselves unhappy on the account, than if these effects were [word omitted: produced] by some other cause — They alone are responsible for their crimes — & have reason for unhappy reflections. — [88]

But how can I endure says she, to behold my dearest friends, become each others implacable enemy? To see them mutually engaged to destroy each others life? — My Father, for whom I ever had the greatest affection — & my only Brother are now at the head of one hostile army — And your Father and you my dearest husband are at the head of the other — When these armies meet would you not plunge your sword into the heart of my father & my brother — & would they not do the same by you if in their power? When such scenes present themselves to my view [S142] they pierce my soul like daggers — & produce the keenest anguish — O that I could fly to my Father, & on my bended knees implore forgiveness. Yes says Elseon, & when you have done that, he will give you to the mighty Sambol for his wife —

No never, says she, never would I submit — I abhor the monster more than ever — He is the most malignant scoundrel in existence — To gratify his revenge whole empires must be laid in ruins. What punishment more just than that he himself should fall in battle, & endure the agonies which his vengful soul is bringing on others, — But as for my father and my brother, they have, by his artifices been deceived — I conjure, you if you have any regard for my happiness, not to take their lives if in your power.

Their lives says he are safe from my sword — Rather that my hands should be stained with the blood of your dearest friends I will present my bosom to their swords — But hark — there is an alarm — An express arrived & informed him, that the Sciotan army had found means to get their Boats down the River in the night unperceived — & had landed, without opposition, about three miles below the Kentuckian encampment. — Elseon then embraced his wife & said, when your protection & my honour call, I must obey. — He left her in tears imploring heaven to protect him — & running swiftly to the army he took his station.

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CHAP XIV

[89] Hamboon mounted on an elegant Horse richly caparosed, rode thro' the encampment — proclaiming aloud every man to his station, seize your arms & prepare for battle — All his princes quick to obey their commander, instantly repaired to their respective divisions — & gave orders to form the men into solid columns — When this was done — they marched a small distance & paraded on the great plain of Geheno — They were now prepared for the hostile engagement — Their officers of the highest Ranks marched along in front of the divisions — & by their speeches inspired the men with boldness & courage — They ardently wished to behold their enemies — & to have an opportunity of displaying their valour in their destruction. Hamboon then commanded his principal officers to assemble around him — When they were collected, which was in front of the army, he then addressed them. — I wish for your opinion, my brave

Here a leaf (pages 143 & 144) of the Manuscript is missing. Page 145 proceeds as follows:

[S145] & heroic Commanders, had each a chosen band of warriors, who were ordered as soon as the battle should begin, to march between the divisions, & charge the enemy, [*in order to break their order & throw them into confusion*] — The design of this arrangement was to break the Ranks and throw them into confusion. The command of these bands were given to Elseon, Labanko, Hanock, and two counsellors of the Emperor Hamul & Taboon. — The momentous period had arrived — Each grand army were now ready — were anxious for the combat, & sanguine in their expectations of obtaining a glorious victory. — Musicians with instruments of various kinds, were now playing thro' every division [90] of both armies — They blew horns, pipes & a kind of Trumpet — & beat with sticks on little tubs whose heads were formed of parchment. — The melody was truly martial & calculated to inspire warriors with an ardent desire for battle & the most daring heroism — All was hushed — The musicians fell back in the rear — There was perfect silence thro' both armies. — Each Emperor with their swords brandishing were in front & facing their respective armies. Near three hundred thousand spears were glittering with the reflection of sun beams — Not a cloud to be seen in east — The sun shone with his usual brightness — In the west a dark cloud began to arise & distant thunder was heard to rumble. — Rambock proclaimed with a voice which was heard from the right to the left — March — march, my brave warriors — & fight like [S146] heroes. — Hamboon saw them beginning to move — but not changing his countenance which was placid & bold — he proclaimed — Stand firm, my brave sons — Let your arrows fly thick against your enemies as they advance — & finish with your spears & your swords their destruction. — The music again played & both

armies gave a tremendous shout — [*Spears & swords*] When the Sciotans had advanced, with a firm and moderate step, within a small distance of Hamboons army, both armies discharged arrows with such unerring aim & celerity, that many brave warriors on both sides fell prostrate — others were sorely wounded & retired back in the rear — Their places were immediately supplied & the second Rank closed & took their stations in the fight — Each man fixing his spear horizontally & about as high as his breast, the Sciotans rushed forward with hideous yells & horrible shouting & made a most tremendous, & furious charge upon the Kentucks — They received them with firmness & courage — Spears met spears — many were bent and broken — & others were thrust, on both sides into bodies of Heroes, whose blood gushing forth, they fell with horrid groans, pale and lifeless on the sanguine plain. Neither army gave back but being nearly equal [91] as to strength & numbers they poured forth upon each other with a lavish hand the implements of death & destruction. —

[S147] Determined to conquer or die, it was impossible to conjecture which Emperor would have gained the victory had the divisions or bands in the rear of each army remained inactive. But anxious to engage with the boldest warriors, the Kentuck-Bands, led on by their heroic princes, rushed between the division of the grand army & made a most furious charge upon the Sciotans — They broke thro' their Ranks — piercing with deadly wounds their indignant foes — heroes fell before them — & many of the Sciotans being struck with surprise & terror began to retire back — But the bands in the rear of their army instantly rushed forward & met their furious combatants — The battle was now spread in every direction. Many valiant chiefs who commanded under their respective Kings were overthrown — & many [word omitted: thousand] robust & brave warriors, whose names were not distinguished by office, were compelled to receive deadly wounds & to bite the dust. — It was Elseon's fortune to attack the division led by the valiant Ramoff — He broke his ranks & killed many warriors — while driving them furiously before him — he met Hamkol at the head of many thousand Sciotans — Hamkol beheld the young Prince & knew him & being fired with the greatest rage & thirst for revenge, he urged on the combat with the most daring violence [S148] Now he thought, was a favorable chance to gain immortal renown — Elseon says he shall feel the effects of my conquering sword — The warriors on both sides charged each other with incredible fury — & Elseon & Hamkol met in the center of their divisions — I have found you says Hamkol perfidious monster — I will teach you to rob our empire of its most valuable treasure — He spoke & Elseon replied — Art thou Hamkol the Counsellor of Rambock Your advice has produced this blood & slaughter — Hamkol raised his sword & had not Elseon defended himself from the blow, he never would have spoken again — [92] But quick as the lightning Elseon darted his sword thro' his heart — [*Hamkol*] knashed his teeth together & [*with a groan*] tumbling headlong with a groan expired. —

The battle raged — Labanko attacked the division of Sambal — His conquering sword had killed two daring chiefs — & his Band performed the most brilliant exploits — Sambal met him & like an indignant panther, he sprang upon him, & while Labanko was engaged in combat with another chief, Sambal thrust his sword into his side — Thus Labanko fell lamented & beloved by the subjects of the empire of Kentuck — [*Hancock*] His learning, wisdom & penetration of mind — his integrity, firmness & courage had gained him universal respect & given him a commanding influence over the Emperor and his other

Councillors — He was viewed with such respect & reverence, that the death of no man could have proproduced more grief and lamentation — & excited in the minds of the Kentucks a more ardent thirst for revenge. — The officers of his phalanx exclaimed revenge the death of Labanko — Even lightning could not have produced a more instantaneous effect. — With tenfold [S149] rage and fury h is warriors maintained the conflict & redubled their efforts in spreading death & carnage — The mighty Sambol trembled at the slaughter of his [*subjects*] warriors and began to dispair of victory — [*he began to*] fearing that his intended revenge was turning upon his own head. — During this slaughter of Sambols forces Hanock was engaged in battle with Habelon King of Chianga — No part of the war raged with more a equal balance — Warriors met warriors with such equal strength and courage that it was impossible to determine on which side was the greatest slaughter — even their heroic chiefs prudently avoided a combat with each other and emploid their swords in overthrowing those of less distinction, the field was covered with the bodies of heroes, besmeared with blood, which was spread thick on every side. — In the mean time Hamul and Taboon who led on the other reserved bands of the Kentucks were fiercely engaged [93] in spreading the war thro' the ranks of the S ciotans — Hamul compelled the division commanded by Sabamah to fall back — but still they fought, as they slowly retreated — & being reinforced by a body of troops in their rear they continued the conflict & maintained their position — The slaughter was emence & each party boasted of the most brilliant atchievments. —

Taboon made his attack on the division of Ulipoon commanded by Hamelick — The Sciotan ranks were broken & they must have fled in confusion had not Rameck supported them with this warlike band — The contest now became [*bloody*] furious — & equal feats of valour were displaid by contending heroes. The thirsty earth was overspread with the dead & dying bodies of thousands & sated its thirsts by copious draughts of human blood — Hamelick himself was slain — But not, until after his sword was crimsoned with the blood of his enimies.

The dubious war appeared at last determined — Hambock beheld his army giving ground on every part — He rode [S150] through their divisions & endeavored to inspire them with persevering courage — But in vain they could not withstand the impetuosity, the numbers and strength of their Enemies — aided by the advantage they had obtained by the arangement [*they had made*] to manage the conflict — The Sciotans began to retreat — & such was the situation of both armies that [*they*] the Sciotans must [*have*] principally have been overthrow & destroyed if the Kentucks had been permitted to continue the havock & slaughter they had begun. But how often are the most sanguine expectations disappointed by the decrees of Heaven? — At this awful period — whilst the atmosphere was replete with the multifarious sounds of the clashing of swords & spears — the melody of [*the*] martial musick — the shouts of the conquerors & the shrieks & groans of the dying, eve n then the heavens were overspread with clouds of the most sable hue, which had blown from the west — The thunders roared [94] tremendously — & the flashes of hightning were incessant. The wind began to blow from the west with great violence — the hail poured down from the clouds & was carried with great velocity full in the faces of the Kentucks — They were unable to see their enemy or continue the pursuit. — Rambock & his princes [word omitted: immediately] rallied their retreating forces, & facing round encouraged them to fight

courageously since the great & good Being had miraculously interposed in their behalf. The Kentuck army were unable to continue the conflict. — They were obliged in their turn, to retreat. But such was the violence of the storm that the Sciotans could not take any great advantage of the confusion of their armies — They however pursued them to the hill which had been in the rear of the Kentucks — overthrowing & killing some in the pursuit. — But as the hill was overspread with trees which broke the violence of the wind, Hamboon commanded his men to face their pursuers — The Sciotans finding that their enemies had the advantage of the ground [*& being intolerably fatigued with a battle which had lasted near four hours,*] retired a small distance back — & as soon as the storm abated they marched beyond the ground which [S151] was strewn thick with the slain. — [*Thus ended the great battle on the plains of Geheno.*] — There they encamped — and as the storm had now subsided both armies proceeded to make provision to refresh themselves, being nearly exhausted by the fatigues of a most bloody contest which had lasted nearly five hours. That day afforded them no time to bury their dead — The Sun did not tarry in his course but hid himself below the Horizon & darkness spread itself over the face of the earth — The warriors with their spears in their hands extended themselves upon the earth, & spent the night in rest and sleep — Next morning they arose with renovated vigor. Their thro'ts were immediately turned to the sanguine field — Many warriors say they lie there, pierced with mortal wounds & covered with blood — Their spirits have assumed ethereal bodies & they are now [95] receiving the rewards assigned to the brave on the plains of glory — but they demand of us that we should secure their remains from the voracious jaws of carnivorous Beasts, by interring them in the earth. But how can this be done unless both armies will mutually agree to lay down their arms during the interment of the remains of their respective warriors. Hamboon dispatched a Messenger to Rambock, who agreed to an armistice for the term of two days & that ten thousand men might be employed from each army in burying the dead. —

It was indeed a melancholly day. — The contest was not decided — Neither army had gained a victory or had reason to boast of any superior advantages obtained or any heroic achievements, which were not matched by contending warriors. An immense slaughter was made. Near one hundred thousand were extended breathless [S152] on the field — This was only the beginning of the war — & what must be its dreadful calamities if it should continue to rage — if a few more battles should be fought & the infuriated Conqueror should turn his vengful sword, against defenceless women & children & mingle their blood with the blood of heroes, who had fallen bravely fighting in their defence. When both armies viewed the immense slaughter that had been made of their respective friends — instead of cooling their ardor for the war, it only served to increase their malice & their thirst for revenge. —

[Ten thousand men from each army, without arms, marched to the field where the battle was fought — & having selected the dead bodies of their respective warriors — they carried [them] as many of them together as what could be done with convenience — & then digging into the ground about three feet deep & throwing the dirt around in a circular form upon the edge of the grave — they then deposited the bodies in it, covering the ground over which they had dug with the bodies — & then placing others upon them until the whole were deposited — they then proceeded to throw dirt upon them to raise over them a high mound — In this [96] manner they proceeded until they had finished the interment. The bodies of the

Chiefs that were slain, were carried to their respective armies — & performing many customary solemnities of woe, they were interred & prodigious mounds of earth were raised over them. — After the funeral rites were finished & the armistice had expired, the hostile Emperors must now determine on their further plans of operations]

[S153] The field was widely strewn, & in many places thickly covered with human bodies — extended in various positions — on their sides their backs and faces — [*some with their arms & legs widely spread some with their mouths open & eyes staring*] — mangled with swords spears & arrows & besmeared with blood and dirt — Most heinous forms & dreadful to behold! Such objects excited horror & all the sympathetic & compassionate feelings of the human heart. —

As both Emperors had agreed to the suspension of arms for the purpose of burying the Remains of those [*of the*] heroic warriors ten thousand men from each army entered the field & began the mournful employment — They dug holes about three feet deep & in a circular form & about twenty or thirty feet diameter. In these they deposited the bodies of their deceased heroes & then raised over them large mounds of earth — The bodies of the chiefs who had fallen were carried to their respective armies & buried, with all the solemnities of woe — over them they raised prodigious mounds of earth — which will remain for ages, as monuments to commemorate the valiant feats of these heroes of the great Battle of Geheno. — After the funeral Rites were finished — & the armistice had expired, the hostile Emperors must determine on further plans of operation

Rambock requested the advice of his principal officers, who were unanimous in opinion, that it was their best policy to retire back [*to retire back*] to the hill which was opposite to the place where they landed — & their wait for reinforcements. This they effected the [97] next night without being perceived by their Enemy. — Hamboon on the next day marched towards them — but not thinking it good policy to attack them at the present, took possession of a hill in plain view of the sciotans & there encamped with his whole army.

As the Sciotans sallied out in parties to plunder & to ravage the country, these were pursued, overtaken or met by parties of the Kentucks — Many bloody skirmishes ensued with various success & many feats of heroism were displayed on both sides. Wherever the Sciotans marched devastation attended their steps — & all classes of [S154] people without distinction of age or sex, who fell into their hands became the victims of their infuriated malice — The extermination of the Kentucks appeared to be their object, not considering that it might soon be their turn to have such horrid cruelties retaliated upon them with a three-fold vengeance. They likewise had a further object in view, which was to provoke Hamboon to attack the main army, while posted in an advantageous situation. — But it was Hamboon's policy by placing garrison in different stations & by patrolling parties to prevent the Sciotans from plundering & destroying his town & from getting provisions from his country — & in this way to compel them to cross the River or to attack his army in the position he had taken. While the two Emperors were thus manoeuvring — & seeking by various arts & stratagems to gain advantage over each other. a very extraordinary [*instance of heroism & the display of the most sincere & ardent friendship transpired which is worthy a place on the historic page.*] — instance transpired of heroism and friendship — In the dominions of Hamboon there lived two young men who were bred in the same vilage —

Having minds formed for the exercise of the noblest principles & possessed of congenial tempers they early contracted the greatest intimacy, & formed toward each other the strongest attachment. — They joined the standard of Hamboon & in the great battle of Geheno they fought side by side & performed exploits [98] equally bold and heroic. — They eat at the same board & drank of the same cup — & in all their excursions they attended each other & walked hand in hand. — As these two friends were sitting in their tent one evening — Thelford who was the oldest says to Hamkien something whispers me; that this night we can perform a most brilliant exploit — The Sciotans have held a great festival & until midnight they will be employed in music & dancing & in various diversions — Being greatly fatigued, when they lie down to rest, their sleep will be sound — We may then enter their camp [*by slyly getting round their by their centinel*] unperceived & make a most dreadful slaughter. — Your plan, replied Hamkien, is excellent, it is worthy the character of an hero. — I will join you — & will either triumph with you in the success of the enterprise or perish in the attempt. Perhaps we may achieve a glorious deliverance to our country, by destroying our cruel enemies. [S155] They both taking their swords and tomehawks repaired towards the camp of the Sciotans in order to reconnoiter & find where they could enter & not be perceived by the centinels — The Moon shone bright but would set about three O'clock in the Morning — this was the time they had fixed upon to begin the massacre of their enemies — At length all became silent — the Moon disappeared & these young heroes had accomplished their plan in getting into the camp of the Sciotans unperceived. They found them lying in a profound sleep — for the fatigues of the day & the revels of the night had bro't weariness upon them — & considering, when they lay down that the vigilance of their guards would secure them from surprise, they slept with unusual soundness — but their vigilance could not prevent an unsuspected destruction. The Tomehawks and swords of these daring youth, soon caused hundreds to sleep in eternal slumbers — & so anxious were they to finish the destruction of their enemies, that the day began to dawn before they had cleared themselves from their camp [*of their enemies*] — Scarce however had [99] they past the last centinel, & the alarm was given — The Sciotans beheld a most terrible slaughter. of their warriors & being fired with indignation sallied forth in parties in every direction — Kelsock & Hamkoo had nearly gained the encampment of the Kentucks & Haboon with a party of Sciotans had overtaken Hamko — Kelsock was so far in advance, that he was now safe from all danger — but turning his eyes round he beheld Hakoon seize his friend, who was attempting to defend himself against the party — Kelsock turned instantly, and running furiously back cried, Spare O spare the youth, he is innocent — I alone contrived the slaughter of the Sciotans — too much love to his friend induced him to join me in the enterprise — Here is my bosom — here take your revenge — Scarce had he spoken & Haboon plunged his sword into the Heart of Hamko. — The young hero fell — & with a groan expired — Kelsock instantly rushed upon Haboon & darted his sword thro' his heart — prostrate he tumbled at the feet of Hamkoo — but Kelsock could not long survive — a spear pierced him in the side — he cast his eyes on the lifeless Body of his friend and fell upon [*his lifeless body*] it — he embraced it & never breathed again — Ah heroic youths. — in friendship ye lived — & in life & death you were joined. —

[S156] Forty days had now expired since the two armies had taken their different positions — Each received large reinforcements which supplied the places of the slain. Experience had taught them to use stratagem instead of attacking under great disadvantages, & yet to

remain long in their present situation could not possibly terminate the war successfully on the part of the Sciotans — Rambock considering the obstacles, which attended the prosecution of every plan, at last, by the advice of Sambal & Ulipoon, determined on a most rash & desperate enterprise — an enterprise which would in a measure satiate their revenge, provided that it should even produce the annihilation of their army. — As soon as darkness had overspread the earth at night — Rambock marched his [100] whole army towards the City of Gamba — & such was the stillness of their movements that they were not perceived — nor was it known by Hamboon that they had marched until the morning light. — As soon as the Kentucks perceived that the Sciotans had abandoned the place of their encampment & found the direction they had gone, they immediately pursued them with the utmost expedition. — But too late to prevent the intended slaughter & devastation. The Sciotans without delaying their march by attacking any forts in their way, merely entered the vilages, killing the inhabitants who had not made their escape & burning their houses — They arrived before the City of Gamba — Great indeed was the surprise, the consternation & terror of the Citizens — Many fled to the fort — A band of about three thousand resolute warriors seized their arms, determined to risk their lives in the defence of the City. The leader of this band was Lamock the eldest son of Labanko — He inherited the virtues of his excellent Father, and even thirsted to avenge his death by sacrificing to his manes the blood of his cruel enemies. He posted his warriors in a narrow passage which led to the City. — The Sciotan Emper or immediately formed his plan of attack. — A large host selected from all the grand divisions of his army marched [S157] against them — They were commanded by Moonrod — He led them against this gallant & desperate band of Kentucks, & made a most furious & violent charge upon them. But they were resisted with a boldness, which will forever do honour to their immortal valour. — Many hundreds of their Enemies they pierced with their deadly weapons & caused heaps of them to lie prostrate in the narrow passage. — Such prodigious havock was made on the Sciotans by this small band of valiant Citizens, who were driven to desperation & whose only object was to sell their lives dear to their enemies, that even Moonrod began to despair of forcing his march into the City, thro' this narrow passage — Being informed by a treacherous Kentuck of another passage, he immediately [101] dispatched a party of about four thousand from his band to enter the City thro' that passage & to fall upon the rear of the Kentucks. — This plan succeeded — These heroes now found the war to rage both in front & rear & part facing their new assailants they attacked them [*new assailants*] with incredible fury — What could they do? resistance was now in vain. They could no longer maintain the bloody contest against such a mighty host. Lamock then commanded the survivors of his little Band to break thro' the ranks of his last assailants & to retreat, [*to the fort.*] It was impossible to withstand the violence of their charge — they broke thro' the ranks of their enemies & made a passage over the bodies of heroes, thro' which they retreated & marched to the fort — About seven hundred with their valiant leader thus made their escape, [*and arrived safe in the fort*] — The remainder of the three thousand sold their lives in defence of their friends & their country — This Battle checked the progress of the enemy which prevented an immense slaughter of citizens — as the greatest part by this means the opportunity to gain the fort.

[S158] As soon as all resistance was overcome & had subsided, the Sciotans lost no time — but marched into the City and commenced a general plunder of all articles which could conveniently be transported. Ulipoon, tho' careful not to expose his person to the deadly

weapons of an enemy — was however very industrious in this part of the war — None discovered so much engagedness as himself to grasp the most valuable property in the city. — But expecting the Kentuck army to arrive soon they must accomplish their mischief with the utmost expedition — The City they sat on fire in various places — & then retired back and encamped near the fort, intending on the next day, unless prevented by the arrival of Hamboon with his army, to storm the fort & massacre the whole multitude of citizens which were there collected. — Behold the conflagration of the City, — the flames [102] in curls ascend towards heaven — & as the darkness of the Night had now commenced — this added to the horror of the scene — The illumination spread far & wide & distant villages beheld the redning light ascend — as a certain pioneer of their own conflagration, should the war continue to rage. But mark the sorrow & lamentation of the poor Citizens now incircled by the walls of a fort — Happy that they had escaped the intended massacre of a barbarous unrelenting Enemy — but indignant & sorrowful at beholding the ruins of all their property. — & even filled with the greatest anxiety lest Hamboon should not arrive in season to prevent the storming of the fort. — But their anxiety soon vanished. When the shades of evening began to overspread the earth, Hamboon & his army had arrived within five miles of the City. They beheld the flames beginning to ascend. The idea was instantly realized that an indiscriminate slaughter had taken place. — [*What were the distracted outcries of the dwellers of the City. — Fathers & mothers — Brothers & sisters, wives & children.*] [S159] In addition to the destruction of all their property, they now had a realizing anticipation of the massacre of the dearest friends & relation. Such was their anxiety to precipitate their march that it was scarcely in the power of their commander to retard their steps, so as to prevent them from breaking the order of their ranks. They made however the utmost expedition — determined if they found their enemy to take ample vengeance But when they arrived & found that the greatest part of the citizens were [word omitted: safe] in the fort this afforded no small alleviation to their anxiety & grief — But their thirst for revenge & their ardent desire to engage the enemy in battle did not in the least abate.

Determined that the Sciotans should have no chance to improve the darkness of the ensuing night to make their escape — every preparation was made to attack them the next morning. — This was expected by the Sciotans, who were wishing for another opportunity to measure swords [103] with the Kentucks. & as soon as the morning light appeared they marched a small distance to a hill & [*there*] the army paraded in proper order for battle. — Scarce had they finished their arrangements when they beheld Hamboon's Army marching towards them — He halted within about half a mile of the Sciotans — & sent out a small party to reconnoiter & discover their situation — In the mean time he ordered Hanock [*his son*] to march with twelve thousand men round the Sciotan Army & lie in ambush in their rear in order to surprise them with an attack after the battle should commence.

As the two armies were paraded in fair view of each other the expectation was that a most bloody engagement would take place immediately. — The cowardly mind of Ulipoon was not a little terrified when he beheld the number & martial appearance of the Enemy — But his inventive genius was not long at a loss for an expedient, which he imagined would extricate himself from all danger. — He repairs to Hambock & addressed him to this effect. May it please [S160] your majesty. During the first battle it was my misfortune to be prevented by sickness from being at the head of my brave warriors & displaying my valour. It

is my wish now to perform feats of heroism which shall place me on equal ground with the most valiant princes of your empire. — With your permission I will lead on my division & storm the fort of the Kentucks — This will fill their warriors with consternation & terror — You may then obtain an easy victory — & destroy them with as much facility as you would so many porcupines. — Besides by attacking the fort at this time when they are not expecting such a manoeuvre — the imperial family will be prevented from making their escape & I shall then be able to restore to your majesty your daughter Lamesa. — The Emperor being pleased with the plan granted to Ulipoon his permission to carry it into effect. — Ulipoon did not wait a moment — But immediately returned back and commanded his forces, which consisted of about seventeen thousand to march — He was [104] careful at the same time see that they carried with them all the plunder they had taken in the City of Gamba — & particularly that portion which had been set apart for himself. — But nothing was farther from the heart of Ulipoon than to fulfil his promise — He had no intention to risk his person in the hazardous attempt to storm the fort — but his determination was to march with the utmost expedition to his own dominions & to carry with him his rich plunder. — Having marched towards the fort until they had got beyond the view of the Sciotan army — he then ordered them to turn their course towards the great River — to the place where they left their boats. — [S161] In this direction they had not proceeded far when they were seen by a number of pioneers, whom Hanock had sent forward to make discoveries. — As his band were not far distant they soon gave him the intelligence — He immediately dispatched an express to Hamboon — informing him that he should pursue them as their object probably was to ravage the country — & recommending not to attack the Sciotans until further information from him. — Hanock's division were not discovered by Ulipoon — & of consequence he proceeded in his march without suspecting any annoyance from the Enemy, happy in the reflection that he had greatly enriched himself by a prodigious mass of plunder, & not in the least troubled about his fellow warriors, whom he had deserted on the eve of a most hazardous engagement. — Hanock pursued him, but was careful not to be discovered — When the sun was nearly down Ulipoon halted & encamped. — During the Night Hanock made his arrangements — he formed his men into four Divisions & surrounded the Enemy. Their orders were as soon as the morning light began to appear, to rush into Ulipoon's encampment & to massacre his warriors without discrimination. — The fatal moment had arrived, & punctual at the very instant of time the attack was begun on every part. & such was the surprize & terror which it produced that the Sciotans were thrown into the utmost confusion & [105] it was impossible for their officers to form them into any order to make defence — Every man at last attempted to make his escape — but wherever they rushed forward in any direction they met the deadly spears of the Kentucks — It is impossible to describe the horror of the bloody [S162] scene [*& even humanity recoils at beholding*] Humanity — sympathy & compassion must drop a tear at beholding the uproar & confusion, the distress & anguish, the blood & carnage of so many thousand brave warriors [*who was great misfortune was to have a coward for their commander*] — who were reduced to their dreadful situation by the cowardise [*& niggardly*] & avaricious disposition of their Commander. But only three thousand made their escape. As for Ulipoon he was mortally wounded & laid prostrate on the field — After the slaughter was ended in passing over the [*field of*] the slain, Hanock beheld the illfated prince — an object truly pitiable to behold — In the agonies of death & wreathing under the most acute pain, he exclaimed. Alas my wretched situation — It was avarice, cursed avarice which

induced me to engage in this horrid war & now [*my*] the mischief and cruelties intended as the means to acquire wealth & agrandizement, are justly turned upon my own head — He spoke & deeply groaning, he breathed no more The galant Hanock droped a tear — & feeling no enmity towards the lifeless remains of those, who had been his enimies, he ordered three hundred men to [*bury*] remain on the ground & commit their bodies to the Dust — This says he is the will of him whose compassion is infinite. He then directed Como his chief Captain to pursue the survivors of Ulipoon's army & to destroy them if possible. — With the remainder of his troops, he returned, back to carry into effect the order of Hamboon. Como overtook & killed about a thousand of the wretched fugitives — the remainder escaped to their own land. — except about fifty who fled to the army of Rambock — & gave him the dreadful intelligence of Ulipoon's distruction. —[106]

Great were the amazement and consternation of Rambock [S163] & his whole army. They now beheld their situation to be extremely critical & dangerous & saw the necessity of the most vigorous & heroic exertions. What says Rambock to his princes, is our wisest course to pursue? Sabamah, Rancoff & Nunapon advised him to retreat without losing a moment, for say they, we have taken ample revenge for the crime Elseon. — To effect this we have thrown ourselves into the heart of their country — have lost a large division of our army — & are so weakened by our losses that we are in the utmost danger of being defeated & even annihilated. — It must therefore be the height of folly & madness to prossecute the war any farther in this country. — But Sambal & the other princes condemned this plan as pusilanimous & disgraceful & proposed to steal a march on the Kentucks & to storm their fort before they should be apprised of their designs. — This last advice met the approbation of the Emperor. Nothing says he can save our army from destruction but the most daring atcheivements. That they might gain the fort without being perceived by the Kentucks. It was necessary that they should march some distance in the direction, where Hanock had emcamped, in order to co-operate with Hamboon, when he should commence the engagement — When the night had far advanced Rambock's forces were all in readiness & began their march for the fort. They proceeded about two miles — & a small party in advance, discovered Hanocks warriors — This discovery produced an alteration in Rambock's plan — He directed Sambal to proceed against the fort — whilst he, as soon as the light should appear, would attack Hanock — Sambal was highly pleased with this command — as a victory would ensure him the capture of Lamesa — & afford him an opportunity to obtain revenge. He arived at the fort just as the blushing morn began to appear. — [*Great indeed was the surprize which his arrival produced M>*] — [S164] *On three sides he stationed small parties who were ordered to massacre [107] all the citizens who should attempt to make their escape — With the main body of his army he made an assault upon the fort. — Amazement & terror seized the minds of the whole multitude of citizens; [in the fort This enterprize of the Sciotans was unexpected — as they were] were unprepared to defend the fort against such a formidable force. Lamock however placed himself at the head of about one thousand warriors & attempted to beat them back from the walls & prevent their making a breach. But it was imposible with his small band to withstand the strength of such a mighty army — They broke down part of the palasadoes & entered the fort thro' the break — & immediately began the massacre of the defenceless multitude without regard to age or sex — Sambal being anxious to find Lamesa rushed forward with a small band & surrounded a [small] block house — He then broke down th e*

door & entered — Here he beheld all the Ladies of the imperial family & many other Ladies of distinction — He instantly sprang towards Lamesa in order to seize her — but was prevented by Heliza who stepped between them & falling upon her knees implored him to spare the life of Lamesa — Scarce had she spoken when the cruel monster buried his sword in her bosom & she fell lifeless before the eyes of her dearest friend — Lamesa gave a scream, & looking fiercely on Sambal she exclaimed. Thou monster of [S165] vilany and cruelty, could nothing sate your revenge but the death of my dear friend, — the amiable, the innocent Heliza Here is my heart — I am prepared for your next victim. Ah no, says Sambal, your life is safe from my sword. I shall conduct you to my palace & you shall be honored with me for your partner. Insult me not, says she, thou malicious bloody villain — either kill me or begone from my sight — my eyes can never indure the man who is guilty of such monstrous crimes. — Set your heart at rest says he my dear Lamesa — I will convince you that I am a better man than your beloved Elseon — his head shall soon sate my revenge & then you shall be the Queen of Sciota — At [108] this Instant a loud voice was heard — The Kentucks are marching with a prodigious army towards the fort. — Sambal turning to his warriors present ordered them to guard the women in that house & not permit any of them to escape — for says he I must go and destroy that army of Kentucks. Great already had been the slaughter which the Sciotans had made of the citizens in the fort — Those who had attempted to escape thro' a gate which was thrown open were met & massacred by the Sciotan warriors on the outside — But their progress was arrested by the appearance of Elseon at the head of thirty thousand warriors — They had marched with the greatest speed — for they were informed by an express that the Sciotans had invested the Fort. When Sambal beheld them he instantly concluded to draw his army out of the fort & try a battle with them in the open field. — His orders were immediately spread thro' every part of the fort where his men were employed in killing the [S166] defenceless, & in fighting Hemocks little band of desperate heroes [whom Hanock commanded]. The Sciotans were soon formed & marched out of the fort & paraded in proper order for battle. — Elseon observing this, commanded his men to halt, & made his arrangements to rush forward and commence the attack — Having brandished his sword as a token for silence he thus spok. My brave warriors. “The glorious period has arrived for us to display our valor in the destruction of our enemies. — What monstrous cruelties have they perpetrated — Behold your City in ruins — listen to the cries of your murdered friends whose innocent blood calls for vengeance — consider the situation of those who are surrounded by the walls of yonder fort — How many thousands are massacred — & how many must share their fate unless you fight like heroes — By our valour we can effect their deliverance & rid our country from the most ferocious band of murderers that ever disgraced humanity — [Their standard is that of the Sciotan King — whose malice and vengeful disposition have produced this horrid war. Urged [109] on by his malignant passions he has [engaged] undertaken a most dangerous & mad enterprise — He has thrown himself & his army into a most critical & dangerous situation] — Fight as you did at the great Battle of Geheno & your enemies will be prostrate in the dust & your names shall be illustrious. Rush forward my brave warriors — & let your motto be victory or death. Not a moment, when his warriors were stimulated for the Combat did Elseon tarry — but marched with precipitation prepared to make a most furious charge. Sambal was ready to meet him — & marched forward with equal boldness & celerity. The charge was tremendous. Not the dashing against each other of two mighty ships, in a hurricane upon the [boisterous] ocean, could have been more terrible. Each warrior,

fearless of danger, met his antagonist determined to destroy his life or loose his own in the contest — [S167] The battle extended thro' every part of both armies — As warriors fell in the front ranks, their places were supplied from the rear — & reserved Bands rushing between the divisions were met by others of equal strength & valour. — Helicon the intimate friend of Elseon beheld Sambal — who was encouraging his warriors to fight bravely, as no other alternative remained for them but victory or death. — When Helicon beheld him his youthful mind felt the impulse of ambition — he sprang towards Sambal & changeled him to the Combat. Sambal gave him no time to repeat the challenge, but rushed upon him, with more fury than a tiger & with his sword he struck Helicon's head from his body — Thus fell the brave, the amiable youth whose thirst for glory impeled him to attempt an exploit too rash & daring — Warriors fell on every side & the field was covered with dead & dying heroes — A messenger ran & told Elseon of the fate of Helion who commanded the left wing of his army & that Sambal had broken their ranks & was making indisribable havock of his warriors — What intelligence could have been more shocking? Elseon could not refrain from tears for a moment — Ah Helicon says he, thou hast been [110] more dear to me than a brother — Heaven demands that I should revenge thy cruel death. He instantly selected a small band & marched with the utmost speed to the left wing of his army — He rallied his retreating warriors & engaged in the conflict with tenfold fury — Soon he beheld the mighty Sambal, whose sword was crimsoned with the blood of his friend, and Sambal cast his eyes upon him & as he beheld him his malice instantly inkindled into such a furious flame, that [his reason fled for a moment &] he raved like a madman. — Both heroes [S168] sprang towards each other — Their warriors beheld them & being mutually inspired with the same sentiments the respective bands retired back & left the two indignant Champions in the space between. — Ah exclaimed Sambal Robber & perfiduous scoundrel, after seducing the Emperor daughter who was my wife & transporting her from our dominions, have you the temerity to meet my conquering sword. This sword which has pierced Labano, & cut off the head of Helicon & which has destroyed hundreds more mighty than yourself — shall be plunged into your cowardly heart — & your head shall be carried in triumph into the city of Talanga — & there it shall be preserved as a trophy of my superior strength & valour.

Vain Boaster — says Elseon — I rejoice to meet you. The Benevolent Being will now terminate your carere of bloody crimes — This sword shall pierce your malignant heart & cut of that head, which has ploted the ruin of my country — Sambal eager for revenge, could hear no more. He sprang forward & aimed a thrust of his sword at Elseon's Heart but Elseon turned the point of his sword from him with his own — & then darted his sword into his left arm which caused the blood to gush forth — Sambal was now more indignant than ever — & raising his sword he threw his whole strength into one mighty effort, with an intention to divide his body in twain. But Elseon. quick as the Lightning sprang back & Sambals sword struck the ground with a prodigious force which broke in the middle — He himself had nearly tumbled [111] his whole length — but recovering & beholding his defenceless situation, he ran a small distance, & seizing a stone sufficiently big for a common man to lift he threw i t at Elseon — It flew with great velocity & had not Elseon bowed his head his brains must have quited their habitation — his Cap however was not so [S169] fortunate: haveng met the stone as he bowed it was carried some distance from him & lodged on the ground. Elseon regardless of his cap, ran swiftly upon Sambal. whose feet having sliped when he threw the stone had fallen upon his back & had not recovered —

Terror now seized his mind — Spare. O spare my life says he & I will restore peace to Kentuck & you may enjoy Lamesa. — No peace sais Elseon do I desire with a man, whose sword is red with the blood of my friends He spoke & plunged his sword into Sambals heart.

The Sciotans beheld the heage body of their King pale & lifeless — Consternation & terror seized their minds They fled in dismay & confusion — Elseon pursued them with his warriors & overthrew & killed thousands in the pursuit — About two thousand made good their escape & carried the doleful tidings of Sambals death & the emence slaughter of his army to their own Land. And indeed their escape was owing to the great anxiety of Elseon & his warriors to visit their friends in the fort & to ascertain the extent of the massacre that Sambal & his army had made. — After pursuing the Sciotans about six miles Elseon & his army returned in great haste & entered the fort. — Great, inexpressably great was the joy of the Citizens when they beheld them returning with the laurels of victory & when they were informed of the destruction of so many thousand of their enimies. — But as great was their grief and lamentation, when they beheld & reflected on the vast number of citizens & of Elseon' s warriors, who had fallen by the sword of the Sciotans. No death produced such universal regret and sorrow as those of Helicon & Heliza. The one was the intimate friend of Elseon & [112] the other of Lamesa. — They both possessed hearts which were [S170] formed for the most ardent friendship & love. — Their acquaintance produced the most sincere attachment — They exchanged vows of perpetual fidelity & love to each other — & only waited for the termination of the war to fulfill their mutual engagement to unite their hands in wedlock — But this pleasant anticipation of conjugal felicity was destroyed by the cruel sword of Sambal — Naught availed the innocence & the amiable accomplishments of the fair Heliza? She must fall a victim to satiate the revenge of a barbarous Tyrant — Had Helicon known when he attacked the savage monster that he had assassinated his beloved Heliza, it would have inspired him with the most ardent desire for revenge & added vigor to his arm & keenness to his sword. — [*Ah said*] A Kentucky Bard represented the erial form of Heliza as ariving on the celestial plain — & being told that she must wait a short time — & Helicon would ascend to conduct her as his partner to a delightful Bower which was surrounded by the most beautiful flowers & delicious fruits — & where the singing of musical birds would charm them with their melody. — When Elseon had entered the fort, he found that Lamock with the survivors of his little band of warriors had made prisoners, of the Sciotans whom Sambal had left to guard the imperial Ladies — & that these Sciotans had done them no injury nor even insulted them with words — Says Elseon for this honourable treatment of my friends I will shew these enimies compassion — Go says he to them, return in peace to your own land — & tell your friends that Elseon will not hurt an Enemy, who has done him a favour.

The time of Elseon was precious — He spent but a few moments with Lamesa, in which they exchanged mutual congratulations — & expressions of the most tender [S171] & sincere affection. — She conjured him to spare the life of her father & brother & not to expose his own life any farther than his honour & the interest of his country required. I shall cheerfully says he comply with every [113] request, which will promote your happiness. He embraced her & bid her adue. —

As the situation of Hamboon's army might require his immediate return, he lost no time to

regulate matters in the fort — but leaving five thousand men to bury the dead, & defend the citizens, he marched with the remainder, which consisted of about twenty thousand, towards Hamboons encampment.

When Sambal marched his division against the fort it was Rambock's intention to have attacked Hanock the next morning — but perceiving that Hamboon had been apprised of his movement, & was then within a small distance ready to co operate with Hanocks division, Rambock altered his plan & determined to wait for the return of Sambal. As for Hamboon he concluded to wait until Elseon's return. — These determinations of the hostile Emperors, prevented, in this interval of time, any engagement between the two grand armies. — But when the fate of Sambal's division was decided — & Elseon had returned with the joyful news of his victory, the Kentucks were all anxious for an immediate Battle.

The end of Solomon's Manuscript. Copied by L. L. Rice, 1884 and 1885.

[114] The Writings of Sollomon Spalding

Proved by Aron Wright Oliver Smith John Miller and others

The testimonies of the above Gentelmen are now in my possession

D P Hurlbut

[115] Annexed to the foregoing are three pages of manuscript, in the same hand writing, apparently unconnected, and expressing the writer's sentiments as to revealed religion. The following is a literal copy:

But having evry reason to place the highest confidence in your friendship & prudence I have no reluctance in complying with your request in giving you my sentiments of the christian Religion — & so far from considering the freedom you took in making the request, impertinence, I view it as a mark of your [*high esteem for me*] affectionate solicitude for my happiness. In giving you my sentiments of the christian religion you will perceive [*that I am not tramelled with traditionary & vulgar prejudice*] That I do not believe certain facts [*& certain facts*] & certain propositions to be true merely because that my ancestors believed them — & because they are popular. — In forming my creed I bring everything to the standard of reason — [*that intellectua*] This is an uerring & sure guide in all matters of faith & practice. Having divested myself therefore of traditionary & vulgar prejudice & submitting to the guidance of reason it is impossible for me to have the same sentiments of the christian religion which its advocates consider as orthodoxy — It is in my view a mass of contradictions & an heterogeneous mixture of wisdom & folly — nor can I find any clear & incontrovertable evidence of its being a revelation from an infinite benevolent & wise God. It is true that I never have had the leisure nor patience to read [*the elaborate & learned productions of divines in its vindication*] evry part of it with very critical attention or to study the metaphissical jargon of divines in its vindication — It is enough for me to know that propositions which are in contradiction to each other cannot both be true & that doctrines & facts which represent the Supreme Being as a barbarous & cruel tyrant can never be dictated by infinite wisdom. Whatever the clergy say to the contrary can have no [116] effect in altering my sentiments. — I know as well as they that two & two make four & that three angles of a triangle are equal to tw o right ones. — But notwithstanding I disavow any belief in the divinity of the Bible & consider it a mere human production

designed to enrich & agrandize its authors & to enable them to manage the multitude — yet casting aside a considerable mass of rubbish & fanatical rant, I find that it contains a system of ethicks or morals which cannot be excelled on account of their tendency to ameliorate the condition of man, & to promote individual social & public happiness, & that in various instances it represents the Almighty as possessing attributes worthy his transcendent character. Having a view therefore to those parts of the Bible which are truly good & excellent I sometimes speak of it in terms of high commendation — & indeed I am inclined to believe that notwithstanding the mischiefs & miseries miseries which have been produced by the bigoted zeal of fanaticks & interested priests yet that such evils are more than counterbalanced in a christian land, by the benefits which result to the great mass of the people by their believing that the bible is of divine origin & that it contains a revelation from God. — Such being my view of the subject I suffer my candle to remain under to remain under, nor make no exertions to dissipate their happy delusions. As

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An Easier To Read Edition Of Solomon Spalding's "Manuscript Found." Part 1

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Introduction Near the west bank of the Coneaught River there are the remains of an ancient fort. As I was walking and forming various conjectures respecting the character, situation, and numbers of those people who far exceeded the present race of Indians in works of art and ingenuity, I happened to tread on a flat stone. This was at a small distance from the fort; and it lay on the top of a small mound of earth exactly horizontal. The face of it had a singular appearance. I discovered a number of characters which appeared to me to be letters, but so much effaced by the ravages of time that I could not read the inscription. With the assistance of a lever I raised the stone. But you may easily conjecture my astonishment when I discovered that its ends and sides rested on stones and that it was designed ((as)) a cover to an artificial cave. I found ((by)) examining that its sides were lined with ((stones)) built in a conical form with ((the point)) down — and that it was about

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eight feet deep. Determined to investigate ((the)) design of this extraordinary work of antiquity, I prepared myself with necessary requisites for that purpose and descended to the bottom of the cave. Observing one side to be perpendicular nearly three feet from the bottom, I began to inspect that part with accuracy. Here I noticed a big, flat stone fixed in the form of a door. I immediately tore it down and lo, a cavity within the wall presented itself; it being about three feet in diameter from side to side and about two feet high. Within this cavity I found an earthen box with a cover which shut it perfectly tight. The box was two feet in length one and half in breadth and one and three inches in diameter. My mind filled with awful sensations which crowded fast upon me ((and)) would hardly permit my hands to remove this venerable deposit, but curiosity soon gained the ascendancy ((and)) the box was taken and raised to open ((its cover.)) When I had removed the cover I found that it contained twenty-eight ((rolls)) of parchment; and that when ((examined))

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appeared to be manuscripts written in elegant hand with ROMAN letters and in the Latin Language. They were written on a variety of subjects. But the roll which principally attracted my attention contained a history of the author's life and that part of America which extends along the Great Lakes and the waters of the Mississippi. Extracts of the most interesting and important matters contained in this roll I take the liberty to publish. Gentle Reader, tread lightly on the ashes of the venerable dead. Thou must know that this country was once inhabited by great and powerful nations, considerably civilized and skilled in the arts of war; and that on ground where thou ((now)) treadest many a bloody

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battle hath been fought, and heroes by thousands have been made to bite the dust. In the

history given of these nations by my author you will find nothing but what will correspond with the natural sentiments we should form on viewing the innumerable remains of antiquity which are scattered over an extensive country. This is an evidence of the author's impartiality and veracity. But if any should pretend that the whole story is fictitious or fabulous. . . To publish a translation of every particular circumstance mentioned by our author would produce a volume too expensive for the general class of readers. But should this attempt to throw off the veil which has secluded our view from the transactions of nations who, for ages have been extinct, meet the approbation of the public, I shall then be happy to gratify the more inquisitive and learned part of my readers by a more minute publication. Apprehensive, that skeptical, illiberal, or superstitious minds may censure this performance with great acrimony, I have only to remark that they will be deprived of a great fund of entertainment ((which those))

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of a contrary disposition will obtain. My compassion will be excited more than my resentment and there the contest will end. Now, Gentle Reader, the Translator who wishes well to thy present and thy future existence entreats thee to peruse this volume with a clear head, a pure heart, and a candid mind. If thou shalt then find that thy head and thy heart are both improved it will afford him more satisfaction than the approbation of ten thousand who have received no benefit. And now permit me to admonish thee, that if thou shouldst reside in or travel through any part of the country.

Chapter I

An Epitome of Some Part of the Author's Life and of His Arrival in America.

As it is possible that in some future age this part of the Earth will be inhabited by Europeans and a history of its present inhabitants would be a valuable acquisition, I ((proceed)) to write one and deposit it in a box secured so that the ravages of time will have ((no))

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effect upon it. That you may know the author I will give a succinct account of his life and of the cause of his arrival, which I have extracted from a manuscript which will be deposited with this history. The family name I sustain is Fabius, being descended from the illustrious general of that name. I was born at Rome and received my education under the tuition of a very learned Master. At the time that Constantine arrived at that city and had overcome his enemies and was firmly seated on the throne of the Roman Empire, I was introduced to him as a young gentleman of genius and learning and as being worthy of the favorable notice of his Imperial Majesty. He gave me the appointment of one of his secretaries, and such were the gracious intimations which he frequently gave me of his high approbation of my conduct that I was happy in my stations. One day he says to me, "Fabius, you must go to Britain and carry an important ((letter)) to the general of our army there.

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Sail in a vessel and return when she returns." Preparation was made instantly and we sailed. The vessel, laden with provisions for the army, clothing, knives and other implements for their use, had now arrived near the coasts of Britain when a tremendous storm arose and

drove us into the midst of the boundless ocean. Soon the whole crew became lost and bewildered. They knew not the direction to the rising sun or polar star; for the heavens were covered with clouds and darkness had spread her sable mantle over the face of the raging deep. Their minds were filled with consternation and despair. What could we do? How ((to)) be extricated from the insatiable jaws of a watery tomb? Then it was that we felt our absolute dependence on that Almighty and Gracious Being who holds the winds and storms in His hands. From Him alone could we expect deliverance. To Him our most fervent desires ascended. Prostrate and on

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bended knees we poured forth incessant supplication; and even Old Ocean appeared to sympathize in our distress by returning the echo of our vociferous cries and lamentations. After being driven five days with incredible velocity before the furious wind, the storm abated in its violence; but still the wind blew strong in the same direction. Doubtful whether the wind had not changed her point we gave the ship full sail and let her drive. On the sixth day after, the storm wholly subsided, the sun rose clear and the heavens once more appeared to smile. Inexpressible was the consternation of all the crew. They found themselves in the midst of a vast ocean. No prospect of returning. All was lost. The wind blowing westwardly and the presumption was that it had been blowing in that direction during the whole of the storm. No pen can paint the dolorous cries and lamentations of the poor mariners; for the loss of friends; for the loss of every thing they held most ((dear.)) At length a mariner stepped forward ((into))

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the midst and proclaimed: "Attend O friends and listen to my words. A voice from on high hath penetrated my soul and the inspiration of The Almighty hath bid me proclaim, 'Let your sails be wide-spread and the gentle winds will soon waft you into a safe harbor. A country where you will find hospitality.' " Quick as the lightning's flash joy sparkled in every countenance. A hymn of thanksgiving spontaneously burst forth from their lips. In full confidence that the divine prediction would be accomplished, they extolled the loving-kindness and tender mercies of their God and promised, by the assistance of his grace, to make ample return of gratitude. On the fifth day after this we came in sight of land. We entered a spacious river and continued sailing up the ((river)) many leagues until we came

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in view of a town. Every heart now palpitated with joy and loud shouts of gladness expressed the enthusiastic transports of our souls. We anchored within a small distance from shore. Immediately the natives ran with apparent signs of surprise and astonishment to the bank of the river. After viewing us for some time, and receiving signs of friendship, they appeared to hold a council for a few minutes. Their king then stepped forward to the edge of the bank and proffered us the hand of friendship. And by significant gestures invited us to land, promising us protection and hospitality. We now found ourselves once more on terra firma and were conducted by the King and four chiefs into the town whilst the multitude followed after, shouting and performing many odd gesticulations. The King ordered an

entertainment to be prepared for his new friends which consisted of fish, boiled beans and sap.

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The whole was placed under a wide-spreading oak in wooden dishes. A large clam shell and a stone knife were provided for each one. The King then came forward with about twenty of his principal subjects and seated us — being twenty in number — by the side of our repast. He and his company then took seats in front. After waving his hand and bowing all fell to eating, and a more delicious repast we never enjoyed. The repast being finished, our attention was called to a collection of about one thousand men and women who had formed a ring and invited our company to come forward into the midst. After gazing upon us for some time with surprise, we were permitted to withdraw and to take our stand in the ring . About forty in number then walked into the middle of the ring and began a song with such a discordant and hideous modifications of sounds and such frantic gesticulations of body, that it seemed that Chaos had brought

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her Furies to set the world in an uproar. And an uproar it was, in a short time. For the whole company fell to shouting, whooping, and screaming; then dancing, jumping, and tumbling with many indescribable distortions in their countenance and indelicate gestures. In fact they appeared more like a company of devils than human beings. This lasted about one hour. They then took their places in a circle and, at a signal given, gave three most tremendous whoops; they then instantly dispersed, playing many antic capers and making such a confused medley of sound by screaming, whooping screeching like owls, barking like dogs and wolves, and croaking like bull-frogs, that my brains seemed to be turned topsy-turvy. And for some time I could scarce believe that they belonged to the human species.

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Chapter II

An Account of the Settlement of the Ship's Company and Many Particulars Respecting the Natives.

As no alternative now remained, but either to make the desperate attempt to return across the wide, boisterous ocean or to take up our residence in a country inhabited by savages and wild, ferocious beasts, we did not long hesitate. We held a solemn treaty with the King and all the chiefs of his nation. They agreed to cede to us a tract of excellent land on the north part of the town on which was six wigwams, and engaged perpetual amity and hospitality and the protection of our lives and property. In consideration of this grant we gave them fifty yards of scarlet cloth and fifty knives; with this present they were highly pleased. Arrangements must now be made for our settlement. Vessel and cargo had suffered no material damage, and by

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stripping the vessel of its plank we could erect a house in which we could deposit the whole cargo in safety. All hands were immediately employed; some in procuring timber, which

was hewed on two sides and then locked together; some in procuring shingles; and some in striping the vessel of its plank. And having a large quantity of nails on board, in ten days we finished a very convenient storehouse, sufficiently spacious to receive the whole cargo. We also built a small house adjoining which was to be the habitation of the Captain and myself. Having secured all our property, we then found it necessary to establish some regulations for the government of our little society. The Captain, whose name was Lucian, and myself were appointed judges in all matters of controversy and managers of the public property, to make bargains with

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the natives, and barter such articles as we did not need for necessaries. As we all professed to believe in the religion of Jesus Christ, we unanimously chose Trojanus, the Mate of the ship, a pious good man, to be our minister to lead our devotions every morning and evening and on the Lord's day. But now a most singular and delicate subject presented itself for consideration. Seven young women we had on board, as passengers, to visit certain friends they had in Britain. Three of them were ladies of rank and the rest were healthy, buxom lasses. Whilst deliberating on this subject a mariner arose whom we called droll Tom. "Hark, ye shipmates." says he, "Whilst tossed on the foaming billows what brave son of Neptune had any more regard for a woman than a sturgeon? But now we are all safely anchored on terra firma, our sails furled, and ship keeled up, I have a huge longing for some of those rosy dames. But willing to take

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my chance with my shipmates, I propose that they should make their choice of husbands." The plan was instantly adopted. As the choice fell on the young women, they held a consultation on the subject, and in a short time made known the result. Droll Tom was rewarded for his benevolent proposal with one of the most sprightly rosy dames in the company. Three other of the most cheerful, resolute mariners were chosen by the other three buxom lasses. The three young ladies of rank fixed their choice on the Captain, the Mate, and myself. Happy indeed in my partner I had formed an high esteem for the excellent qualities of her mind. The young lady who chose me for a partner was possessed of every attractive charm both of body and mind. We united heart and hand with the fairest prospect of enjoying every delight and satisfaction which are attendant on the connubial state. Thus ended the affair.

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You may well conceive our singular situation. The six poor fellows who were doomed to live in a state of celibacy or accept of savage dames, discovered a little chagrin and anxiety. However they consoled themselves with the idea of living in families where they could enjoy the company of the fair sex and be relieved from the work which belongs to the department of women. Our community might be said to be one family, though we lived in separate houses, situated near each other. The property was common stock. What was produced by our labor was likewise to be common. All subject to the distribution of the judges; who were to attend to each family and see that proper industry and economy were practiced by all. The Captain and myself, attended with our fair partners and two mariners,

repaired to our new habitation which consisted of

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two convenient apartments. After having partaken of an elegant dinner and drunk a bottle of excellent wine, our spirits were exhilarated and the deep gloom which beclouded our minds evaporated. The Captain, assuming his wonted cheerfulness, made the following address: "My sweet good, soul'd fellows, we have now commenced a new voyage. Not such as brought us over mountain billows to this butt end of the world. No, no, our voyage is on dry land and now we must take care that we have sufficient ballast for the rigging. Every hand on board this ship must clasp hands and condescend to each other's humor; this will promote good cheer and smooth the raging billows of life. Surrounded by innumerable hordes of human beings, who resemble in manners the orangutan, let us keep aloof from them and not embark in the same matrimonial ship. At the same time we will treat them with good cheer and enlighten their dark souls with good instruction. By continuing a distinct people and preserving our customs, manners, religion, arts, and sciences another

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Italy will grow up in this wilderness and we shall be celebrated as the fathers of a great and happy nation." "May God bless your soul," says one of our mariners, "what would you have us do who have had the woeful luck not to get mates to cheer our poor souls and warm our bodies? Me thinks I could pick out a healthy, plum lass from the copper colored tribe, ((and)) that by washing and scrubbing her fore and aft and upon the larboard and starboard sides, she would become a wholesome bedfellow. And I think, may it please Your Honor, I could gradually pump my notions into her head and make her a good shipmate for the cupboard and as good-hearted a Christian as any of your white damsels. And upon my soul, I warrant you, if we have children, by feeding them with good fare and keeping them clean, they will be as plump and as fair and nearly as white as Your Honor's children." Upon this I filled the bottle with wine, and observing to honest Crito that he was at liberty to make the experiment if he could find a fair ((lass)) to his liking, I then expressed the

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great pleasure I received from the addresses of the speakers and drank success to the new voyage. All drank plentifully and the exhilaration produced the greatest cheerfulness and hilarity. By this time the Sun had hid his head below the horizon and darkness invited all the animal creation to sleep and rest. We retired two and two, hand-in-hand, ladies' heads ((a)) little awry, blushing like the morn and — But I forgot to mention that our society passed a resolution to build a church in the midst of our village.

Chapter III Many Particulars Respecting the Natives.

Interest as well as curiosity invited an acquaintance with our new neighbors. They were called in their language Deliwans. They were tall: bodies well proportioned, straight limbs, complexions of a brownish hue, broad cheek bones, black wild rolling eyes, and hair black and course. To strangers they were hospitable;

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true to their engagements; ardent in their friendship. But to enemies, implacable, cruel, and barbarous in the extreme. Innumerable hordes of this description of people were scattered over an extensive country, who gained their living by hunting the elk, the deer, and a great variety of other wild animals; by fishing and fowling, and by raising corn, beans, and squashes. Shooting the arrow, slinging stones, wrestling, jumping, hopping, and running were their principal amusements; and prizes would often be staked as a reward to the conqueror. Their clothing consisted of skins dressed with the hair on; but in warm weather, only the middle part of their bodies were encumbered with any covering. The one half of the head of the men was shaved and painted with red and the one half of the face was painted with black. The head was adorned with feathers of various kinds and their ears and noses were ornamented with rings formed from the sinews of certain animals, on which were suspended smooth stones of different colors. Thus clothed, thus painted, thus ornamented a Deliwian made a most terrific appearance.

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They held festivals at stated times, which varied in the manner of conducting them, according ((to)) the object they had in view. At one of their annual festivals their ceremonies were peculiarly singular and different from any that were ever practiced by any nation. Here a description would give us some idea of their religion and would gratify the curiosity of an ingenious mind. When the time arrives, which is in September, the whole tribe assemble. They are dressed and ornamented in the highest fashion. The women in particular have their garments and heads so adorned with feathers, shells, and wampum that they make a very brilliant and grotesque appearance. They form a circle; their countenances are solemn. A speaker mounts a stage in the midst. At this moment two black dogs led by two boys, and two white dogs led by two young damsels enter the circle and are tied ((with ropes.))

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The speaker then extended his hands and spoke. "Hail ye favorite children of the Great and Good Spirit, Who resides in the Sun, Who is the Father of all living creatures, and Whose arms encircle us all around, Who defends us from the malicious designs of that Great Malignant Spirit that pours upon us all the evils we endure. He gives us all our meat and our fish, and causes the corn and the fruits to spring up, and makes us to rejoice in His goodness. He hath prepared a delightful country to receive us, if we are valiant in battle or are benevolent and good. There we can pick all kinds of delicious fruit and have game and fish in abundance and our women, being improved in beauty and sprightliness, will cause our hearts to dance with delight. But woe unto you wicked, malicious, mischievous mortals; your lot will be cast in a dark, miry swamp, where the Malignant Spirit will torment you with mosquitoes and serpents and will give you nothing to eat but toads, frogs, and snails.

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But O my dear friends, all hail. Here is a custom which is sanctioned by time immemorial. Look steadfastly on the black dogs and let not your eyes be turned away when they are

thrown on the sacred pile and the flames are furiously consuming their bodies. Then let your earnest prayers ascend for pardon and your transgressions will flee away like shadows and your sins will be carried by the smoke into the shades of oblivion. When this solemn expiatory sacrifice is ended then prepare your souls to partake of the holy festival. Each one will receive a precious morsel from these immaculate, snow colored dogs in token that your offenses have all evaporated in the smoke of the holy sacrifice, and that you are thankful to the Benevolent Spirit for the abundance of good things that you enjoy, and that you humbly anticipate the continuance of His blessings and that He will defend you against the evil designs of that Malignant Spirit, who gives us gall and wormwood, and fills our bosoms with pain and our eyes with tears.”

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He then proclaimed, “Let the sacred pile be erected and the solemn sacrifice performed.” Instantly about one hundred men came forward with small dry wood and bundles of dry sticks and having thrown them in one pile within the circle they sat the pile on fire. The black dogs were knocked on the head and thrown on the top. In a moment all was in ablaze and the flame ascended in curls to heaven. The whole company assumed the most devout attitude and muttered in sounds almost inarticulate their humble confessions and earnest requests. When the dogs were consumed and the fire nearly extinguished, the ceremonies of their sacred festival began. The white dogs, which were very plump and fat, were knocked on the head and their throats cut. Their hair was then singed off, having first their entrails taken out, and being suspended by the nose before a hot fire, they were soon roasted, thrown upon a long table, and dissected into as many pieces as there were persons to swallow them. The company immediately formed a procession, one rank of men, the other of women. The men marching to the left and the women to the right of the table, each one took a piece and devoured it with as good a ((relish)) as if it had been the most delicious morsel.

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Having completed these sacred ceremonies with great solemnity, the whole company formed themselves into a compact circle 'round the stage. Ten musicians immediately mounted and facing the multitude on every side sang a song. The tune and the musical voices of the singers pleased the ear, whilst the imagination was delighted with the poetic ingenuity of the composition. The multitude all joined in the chorus, with voice so loud and multifarious that the atmosphere quaked with terror and the woods and neighboring hills, by way of mockery, sent back the sound of their voices improved by tenfold confusion. Perhaps, Reader, you have the curiosity to hear the song. I can give you only the last stanza and the chorus. For us the Sun emits his rays, The Moon shines forth for our delight. The stars extol our heroes praise, And warriors flee before our sight. Chorus Deliwan to chaheepoloo, Manegango farwah teloo. Chanepanh, lawango chapah, Quinebogan hamboo gowah. The solemnities are ended and in their opinion their poor souls are completely whitewashed and every stain entirely effaced. A little diversion

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will now dissipate the solemnity and inspire them with cheerfulness and merriment. The whole tribe repair to the top of an hill. At one place there is a gradual slope a small distance

and then it descends about twenty-five feet in an almost perpendicular direction, at the bottom of which is a quagmire, which is about ten feet in length and the soft mud is about three feet deep. At each end the ground is soft but not miry. Down this declivity twenty pair of very supple and sprightly young men and women are to descend. If by their agility and dexterity they escape the quagmire, a piece of wampum will be the reward of each fortunate champion; but if they plunge in, their recompense will be the ridicule and laughter of the multitude. In making this decent, six young women and five young men by a surprising dexterity in whirling their bodies as they descended, cleared themselves from the quagmire. The rest as their turns came plunged in and came out most woefully muddied, to the great diversion of the spectators. The incident which excited the most merriment happened when the last pair descended. By an unlucky spring ((he failed)) to

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clear himself from the quagmire. He brought his body along side of the declivity and rolled his whole length into the midst of the quagmire where he lay, neither heels up or head up, but horizontally, soft and easy. But alas, when one unlucky event happens another follows close on the heel. The fair, plump, corpulent damsel, his affectionate sweetheart, came instantly, sliding with great velocity. She saw the woeful position of her beloved. She wished him no harm; she raised her feet ((and)) this brought the center of gravity directly over the center of his head. Here she rested a moment. His head sunk; she sunk after him. His heels kicked against the wind like Jeshuran waxed fat, but not a word from his lips. But his ideas came in quick succession. Thought he, "What a disgrace to die here in the mud under the pressure of my sweetheart." However his time for such reflections ((was)) short. The tender-hearted maid, collecting all her agility in one effort, dismounted and found herself on dry land in an instant.

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Not a moment to be lost; she seized her lover by one leg and dragged him from the mud; a curious figure, extending about six feet six inches, on the ground, all besmeared from head to foot, spitting, puffing, panting, and struggling for breath. Poor man, the whole multitude laughing at thy calamity, shouting, ridiculing. None to give thee consolation but thy loving and sympathetic partner in misfortune. "Upon my soul!" exclaims Droll Tom. "Stern foremost! That bouncing lass ought to have the highest prize for dragging her ship from the mud." She was cleaning the filth from his face.

Chapter IV

A Journey to the Northwestward and Removal.

Gracious God! How deplorable our situation! Are we doomed to dwell among hoards of savages and be deprived of all social intercourse with friends and the civilized world? And what will be the situation of our offspring? Will they preserve our customs and manners, cultivate the arts and sciences, and maintain our holy religion; or will they not rather degenerate into savages, and by mingling with them become the most awful race of beings in existence?

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Who can endure such reflections, such heart-rending anticipations? They pour upon my soul like a flood and bear me down with the weight of a millstone. O that my head were waters and my eyes a fountain of tears; then my intolerable burden should be poured forth in a torrent and my soul set at liberty. But behold, the Light springs up and beams upon my soul. She brings in her train Hope, that celestial goddess; that sure and strong anchor; that dispenser of comfort and pleasing anticipation; and that dispeller of corroding grief and black despair. She bids me review the exploded reasoning of a great philosopher and compare it with my own observations. Perhaps the result will point out a safe road to the land of our nativity. Thus I reasoned respecting the solar system of which the Earth is a part. Provided the Earth is stationary, according to the present system of philosophy, then the Sun, the Moon, and the planets, being at an immense distance from the Earth, must perform their revolutions 'round her with inconceivable velocity. Whereas, if according to the Platonic System, the Earth is a globe and the Sun is stationary, then the Earth by a moderate velocity can

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perform her revolutions. This scheme will represent the solar system as displaying the transcendent wisdom of its Almighty Architect. For in this, we behold the sun suspended by Omnipotence and all the planets moving 'round him as their common center in exact order and harmony. In this we can easily account for days and nights and the different seasons of the year. When the Earth presents one part of her face to the Sun it is day; when that part is turned from his beams it is night. When she varies to the south, the Sun shines upon us in a more perpendicular direction. The Sun beams become more dense and the heat increases. As she returns back the heat decreases in proportion as this part of Earth loses its perpendicular direction to the Sun and the cold becomes more intense in the same proportion. This accounts for the various seasons of the year; appears correct and consistent; and highly honorable to the divine perfections. But behold the other system. The Earth firmly fixed on a firm foundation; perhaps as some say, on a giant's back who stands on a prodigious rock. Its surface widely extended, nearly horizontal,

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and its sides cut down straight or perpendicular to the very bottom; below which is a fathomless abyss. Pray, Mr. Philosopher, what man was ever there and looked down? And what prevents the ocean, unless it is dammed with earth and rocks, from pouring down and losing itself in this horrible abyss? But how extensive is this terra-aqueous surface? Indeed I am of opinion, if this system is true, I am nearly at one end of it. But the hypothesis is too absurd and inconsistent. The earth must be of a spherical form and a westerly course will lead us to the land of our nativity. Perhaps this is a part of the eastern continent, or perhaps only a narrow strip of the ocean intervenes? On no other principle can we account for the emigration of the ancestors of those innumerable hoards of human beings that possess this continent. Their tradition is that their ancestors came from the west; and they agree in their information that at the distance of fifteen days' journey in a westerly direction, there are nations vastly more numerous, powerful and civilized than themselves.

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The Earth therefore must be of a spherical form, a globe, and a westerly course will lead us to the land of our nativity. On what principle can we account for the emigration of the ancestors of those innumerable hordes of human beings that possess this continent? Their tradition tells them that they emigrated from the westward. From this I draw the conclusion that the sea, if any, which intervenes between the two continents at the westward is not so extensive, but that it may be safely navigated. We are also informed by some of the natives, that at the distance of about fifteen days' journey in a northwesterly course, there is a great river which runs in a westerly direction, they cannot tell how far, and that along the banks of this river there are great towns and mighty kings and a people who live in a state of civilization. From all these considerations I am determined to remove; pursue a westerly course; and seek the delightful country of my ancestors. I immediately communicated my determination and the reasons on which it was founded to our little society, who joyfully acquiesced. It was thought to be the most prudential to find out the disposition and character of the inhabitants who were

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settled along the Great River, lest we should fall into the hands of robbers. For this purpose my man Crito, and myself, and a Deliwian for an interpreter, set off. We passed through a country interspersed with villages, inhabited by the same kind of people as the Deliwians, until we came to a great mountain. Having passed over this, we had not traveled far before we came to the confluence of two great rivers, which in conjunction produced a river which was called OHIO, deep enough for the navigation of ships. Here was a large town or city inhabited by a distinct race of people from any we had seen before. We were immediately conducted to the king and were received very graciously. And having asked a number of very pertinent questions and received answers to his satisfaction, I then made known to him our business and had all my requests granted. As we proposed to move into his territory he offered to furnish us, for our

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convenience, with four mammoons and four men to manage them. These were an animal of prodigious magnitude, even bigger than the elephant, which the natives had tamed and domesticated. They were very sagacious and docile and were employed in carrying burdens, and in drawing timber, and in plowing their land. Their hair at the Spring season was about seven inches in length and was of a fine woolly consistence. And being sheared off at the proper season, was manufactured into coarse cloth. And the milk of the females, which they produced in abundance, afforded a very wholesome nutriment. Having thus succeeded beyond our expectation, we made as much expedition to return as possible. We arrived in safety without any material accidents. The little society I had left were greatly rejoiced on our return and highly pleased with the account we gave of the country we had visited and at the sight of the

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extraordinary and prodigious mammoons which we had brought to convey our baggage. No time was lost to make preparation for the journey. The Captain, Mate, and myself went to the King and held a conference with him and the chiefs and obtained leave to depart, though

with apparent regret and reluctance. Sacks were provided from coarse cloth to receive the most valuable part of our goods and furniture. These were thrown across three of the mammoons. The other was caparisoned, in a manner too tedious to describe, for the accommodation of our women and children. They were all mounted upon him and rode with great convenience and safety. Being thus prepared and ready; thus having resided among the Deliwans two years; and being prepared to take our departure, the king and his chiefs and many of his principal subjects came forward to take an affectionate farewell. This was done on both sides, with mutual expressions of the most ardent and sincere friendship and the most earnest wishes and prayers for future prosperity and happiness.

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Having taken our final adieu, I observed honest Crito shedding tears very plentifully. "You seem to be affected," said I. "God bless Your Honor," said he, "when I think how kind and generous these poor Deliwans have been to us, I cannot help feeling an affection and friendship for them. We were obliged to anchor amongst them. We were strangers and helpless and they were ignorant savages; yet they held out the hand of kindness and treated us as brothers and sisters. Have they not fulfilled the law of Christian charity? O that they were good Christians. May God forgive their ignorance and unbelief and reward them for their kindness and generosity. We passed on. No obstacles impeded our journey until we came to the Great River Suscowah, which runs between the Deliwah River and the Great

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Mountain. The water being too deep for fording, we built a small boat and with this at several times we conveyed the whole of the baggage and company across, except the manager of the mammoons, who mounted them and forded and swam them across. We then proceeded on by slow marches. But in crossing the Great Mountain we had some difficulties to encounter. ((We)) received no material damage, but finally arrived safely at the great city Owhahon on the twenty-fifth day after our departure from Deliwan. Fatigued with a long and difficult journey, great joy and gladness were visible in every countenance, and all were disposed to establish our residence here until further information could be obtained and further measures concerted to prosecute our journey to Europe.

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The King and his principal officers proffered us every assistance necessary to make our situation agreeable. They assigned us, in compliance with our request, a number of houses on the bank of the river at a little distance from the city. We made him some valuable presents in return, which he received as a token of friendship but not as a compensation. For such was the high sense of honor which this prince sustained, that when he made a present, he would take it as an insult to offer him anything as a compensation. Having now once more become settled, our little community continued the same regulations which they had established at Deliwan and all things proceeded in peace and our affairs prospered.

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Chapter V A Description of the Ohians and Manner of Procuring a Living

I am now to describe a nation who have but little resemblance to those innumerable tribes of savages who live along the coasts of the Atlantic. Their complexion, the form and construction of their bodies, their customs, manners, laws, government and religion all demonstrate that they must have originated from some other nation and have but a very distant affinity with their savage neighbors. As to their persons, they were taller on an average than I had ever seen in any nation. Their bones were large, limbs straight, and shoulders broad; their eyes rather small and sunk deep in the head. Their foreheads were prominent and the face below tapering in such a manner that the chin was formed nearly to a point.

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As to their complexion, it was bordering on an olive, though of a lighter shade. Their eyes were generally of a dark brown or black. Their hair of the same color, though I have sometimes seen persons whose hair was of a reddish hue. They clothed themselves in cloth which was manufactured among themselves from the hair of the mammoons and from cotton which was transported from the southwestward. The men wore shoes and long stockings, wide trousers, a waistcoat, and a garment with wide short sleeves which came down to their knees, and in cold weather a cloak over the whole. The covering for the head was generally a kind of a cap which ran up high and tapered to a point. This was generally made of fur skins and was ornamented with feathers. It had a small brim in the shape of an half moon to project over the forehead.

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The women, besides stockings and shoes, wore a short petticoat, a shirt of cotton, a loose garment with sleeves which they girded 'round them with belts, and a cloak. They had various ornaments such as ribbons made from cotton and colored with different colors, the most beautiful feathers that could be obtained, and shells of various kinds. Indeed the higher class of women were extremely fond of ornament and placed a large share of their happiness in the brilliancy and gaudy appearance of their garments. The people obtained their living generally by the cultivation of the land and by tending and managing certain animals which had been so long domesticated that they had lost their wild nature and become tame. Corn, wheat, beans, and squashes and carrots they raised in great abundance. The ground was plowed

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by horses and generally made very mellow for the reception of the seed. It was the occupation of a certain part of the men to tend upon the tame animals, to drive them to pasture, and keep them from straying, and feed them when the snow was on the ground. Two men would tend twenty mammoth, which were indifferent whether they fed on grass or cropped the bushes. When these animals were fat, their flesh was highly esteemed. They had droves of elk, which they had so tamed and tutored that they could manage them as they pleased. Tenders would ((lead)) and they would follow them like a flock of sheep. And it was but seldom that any left their companions. The elk constituted a considerable part of their animal food. The horses were managed in the same way and the people thought their meat to be a savory dish.

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They had large numbers of turkeys and geese, which though originally wild; yet, by treating them with great familiarity, by cropping their wings, and feeding them frequently, they discovered no disposition to ramble off, but propagated their species and laid eggs in abundance. Hunting and fishing were the employments of some; others followed mechanical business; and others carried on a bartering trade to the southwestward, in order to furnish the people with cotton and other articles whose production was not congenial to their climate. By pursuing these various employments they generally had a plenty of provision at all seasons and were comfortably clothed. And here I would remark as one striking characteristic of this people, that they observed great neatness in their dress, in their cookery, and in their houses.

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The manufacture of iron and lead was understood but was not carried on to that extent and perfection as in Europe. A small quantity of iron in proportion to the number of inhabitants served to supply them with all the implements which custom had made necessary for their use. By hammering and hardening their iron they would convert it nearly into the consistency of steel and fit it for the purpose of edged tools. The pottery business was conducted with great ingenuity, and great quantities of stone and earthen-ware consisting of vessels of every construction which were needed for family use, were manufactured in every part of this extensive country. These vessels they

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ornamented with pictures with the likenesses of various kinds of animals and trees and impressed upon them such colors as would strike the fancy with delight. The females of the most wealthy class would often have a large and superfluous quantity of this brittle furniture to decorate one apartment of the house. The vessels they arranged in such order as to make a display of taste and impress the mind with the agreeable sensation of beauty. In architecture there can be no comparison with the civilized nations of Europe. In their most wealthy and populous cities their houses and public buildings exhibit no elegance, no appearance of wealth and grandeur; all is plain and

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nothing superfluous. But convenience appears to be the whole object they had in view in the construction of their buildings of every kind. Their houses were generally but one story high, built of wood, being framed and covered with split clapboards or shingles and in the inside the walls were formed of clay, which was plastered over with a thin coat of lime. Their houses seldom consisted of more than three apartments. As to their chimneys, they construct a wall of stone about five feet high against which they build their fires. From the top of this wall they construct their chimney with thin pieces of split timber, on the inside of which they plaster wet dirt or clay which completely covers and adheres to the timber and prevents the

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fire from having any operation upon it. The inside of their houses, as the women generally practice neatness, makes a much better appearance than the outside. "It is my opinion," says Trojanus, "that this people display a taste in building which is formed upon the true principles of reason. Their houses are sufficiently spacious for convenience. No expense or labor ((is)) thrown away in building useless apartments or in erecting their houses higher than what convenience requires. The whole catalogue of ornamental trumpery is neglected. This in Rome produces more than half the labor and expense in building." "Yes," says Lucian, "and without this, these laboring people must starve for the want of employment and the citizens of the Roman Empire would be deprived of the honor

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of possessing a splendid capital and of the exquisite pleasure of beholding the greatest exhibition of human ingenuity in the elegance, the splendor, the symmetry and beauty of their houses, their palaces and public edifices." "True indeed," replies Trojanus, "men may be dazzled and delighted with such objects for a moment. But could not wealth be better bestowed upon to promote the interest of the community and for charitable purposes, and these artists better employ their strength and ingenuity in producing some substantial benefits to themselves and others?" Rejoins Lucian, "The course reason dictates is to avoid extremes. A slab-colored world would tire the senses by its uniformity and too much ornament and splendor would cease to please by its frequency. Besides, lofty houses can more easily be overthrown by tornadoes or tumbled

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down upon our heads by earthquakes." "The course" says Lucian, "that reason dictates is to avoid extremes. A slab-colored world by its uniformity would tire the senses and by its possessing too much ornament and splendor cease to please."

Chapter VI

Description of the Learning, Customs ((and)) Religion of the Ohians

Learning appears to be so consonant to the nature of man and a convenient share of it so easy to obtain, that some may wonder why it is not universally defused through the world. But the wonder would cease when it is considered that mankind with but few exceptions ((are taught)) to walk in the track of their fathers and to pursue the road marked out by their education. If we can place any reliance on the dark annals of ancient history, it is a certain fact that letters are indebted for their existence to the inventive genius of certain extraordinary characters. Egypt and Chaldea contended for the honor

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of being the first who invented letters. Perhaps they were invented in each nation nearly at the same time. Though the most probable conjecture is that they were communicated from one nation to the other. Let this be as it may — could no other nation in the world produce as great geniuses as Egypt or Chaldea? Is there any natural obstacle to prevent their production in America as well as in Asia? Whatever may be the reasonings of some on this subject, the fact is that I found some share of learning, though in a very imperfect state,

among this people. At present I shall wave the account of its introduction and shall merely describe the state of learning as it existed among the Ohians. They had characters which represent words, and all compound words had each part represented by its appropriate character. The variation of cases, moods, and tenses was designated by certain marks placed under the character. They generally wrote on parchment; and beginning at the right, wrote from the top to the bottom, placing

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each character directly under the preceding one. And having finished one column or line, they write the next on the left of that and so continue on until they cover the parchment if the subject requires it. It is of considerable labor and time to obtain such a knowledge of their characters and the application as to be able to read with fluency and to write with ease and accuracy . In their principal cities and towns the government appoints learned men to instruct the sons of the higher class of citizens, and in the course of four or five years, they will make such proficiency as to become tolerable scholars. The works of the learned are not very voluminous. Records are kept of the transactions of their governments. Their constitutions and laws are committed to writing . . . (A Sacred Roll in manuscript is preserved among the records

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of their emperors and kings.) . . . and are dispersed through the empire. And much pains is taken to defuse the knowledge of them among the people. In all their large towns and cities they have deposited under the care of a priest a Sacred Roll which contains the tenets of their theology and a description of their religious ceremonies. This order of men publish comments upon these sacred writings; they publish some tracts on moral philosophy and some containing a collection of proverbs and the wise sayings of their sages. But the kind of composition in which they most excel is poetry. In poetic numbers they describe the great events which take place and the exploits and mighty achievements of their heroes. In soft elegies they paint the amours of lovers, and in pathetic strains they delineate the calamities and sorrows of the unfortunate. In their assemblies it is very common for a certain class of the learned to entertain the company with a repertoire

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of poetic pieces describing the battles and exploits of their warriors; or to sing some amorous or witty ballad. As for theaters they have none. But as a kind of substitute there are actors, who entertain the people by pronouncing dialogues or plays, in which they display all the arts of mimicry and express in their countenance, their gesture, and the tone of their voices, the different passions of the human mind. As only a small proportion of the people are instructed in the arts of reading and writing, of consequence the great mass must possess a large share of ignorance, but not so great a share as savages who have no learning among them. They hear the conversation and the lectures of their sages. They are entertained with. . . . Their poetic orators entertain them with the productions of their poets, containing the history of great events and mighty achievements. Their actors divert and please them by exciting the various passions. . . . At the same time communicating instruction and correcting the natural savageness of manners by. . . and as the epics they rehearse contain many ideas

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sentiments tending to expose the deformity of vice, the folly of superstition, and the disgustfulness of rude and clownish manners, the people of consequence are improved and considerably refined. Add to this their living in compact towns or cities in which there is a constant and reciprocal communication of ideas; which of course would have no small effect to inform their minds. To all these causes combined the great mass of the people are indebted for possessing a considerable share of knowledge and civilization.

((Chapter)) VII Religion

In every nation there is some kind of religion. And in every religion, however adulterated and corrupted there are some things which are commendable, some things which serve to improve the morals and influence mankind to conduct better than what they would do, provided they pursued the natural dictates of their depraved minds without any restraint. As this sentiment is an established maxim, which has been believed in every nation, from the earliest ages of time,

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hence it has been the policy of all governments to encourage and protect some kind of religion. In examining the religious system, sentiments, and precepts which are believed and practiced throughout this extensive empire and which are encouraged and protected by the government, I found some things which are common to the various systems of theology in Europe and Asia and some things which have no resemblance to either. From the Sacred Roll, as it is denominated, I shall extract the tenets of their theology and a description of their religious ceremonies. It expresses them to this effect: "There is an Intelligent Omnipotent Being, who is self-existent and infinitely good and benevolent. Matter eternally existed. He put forth his hand and formed it into such bodies as he pleased. He presides over the universe and has a perfect knowledge of all things. From his own spiritual substance he formed seven sons. These are his principal agents to manage the affairs of his empire. He formed the bodies of men from matter. Into each body he infused a particle of his own spiritual substance, in consequence of which man in his first formation was inclined to benevolence and goodness. There is also another great, intelligent

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Being who is self-existent and possessed of great power but not of omnipotence. He is filled with infinite malice against the Good Being and exerts all his subtlety and power to ruin His works. Seeing the happy situation of man, he approached so near as to touch his soul with his deleterious hand. The poison was immediately defused and contaminated his passions and appetites. His reason and understanding received no injury. The Good Being, looking upon his unhappy offspring with infinite love and compassion, made a decree that if mankind would reduce their passions and appetites under the government of reason he should enjoy blessings in this world and be completely happy after his soul quits his body. Death dissolves the connection. Ethereal bodies are prepared for the souls of the righteous.

These bodies can pass through any part of the universe and are invisible to mortal eyes. Their place of residence is on a vast plain which is beautified with magnificent buildings, with trees, fruits, and flowers. Here they enjoy every delight which. . . No imagination can paint the delights, the felicity of the righteous. But the wicked are denied ethereal bodies. Their souls naked and incapable of seeing light, dwell in darkness and are tormented with the keenest anguish. Ages roll away and the Good Being has compassion upon

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them. He permits them to take possession of ethereal bodies and they arise quick to the abodes of delight and glory. Now, O man, attend to thy duty and thou shalt escape the portion of the wicked and enjoy the delights of the righteous. Avoid all acts of cruelty to man and beast. No crime is so horrid as maliciously to destroy the life of man. Defraud not thy neighbor, nor suffer thy hands secretly to convey his property from him. Preserve thy body from the contamination of lust. And remember that the seduction of thy neighbor's wife would be a great crime. Let thy citizens be numbered once in two years and if the young women, who are fit for marriage are more numerous than the young men, then wealthy men, who are young and who have but one wife, shall have the privilege, with the permission of the King, to marry another until the numbers of the single young men and the single young women are made equal. But he that hath two wives shall have a house provided for each and he shall spend his time equally with each one. Be grateful for all favors and forsake not thy friend in adversity. Treat with kindness and reverence thy parents. Forsake them not in old age, nor let their cheeks be furrowed with tears for the want of bread. Bow down thy head before the aged, treat thy superiors

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with respect, and place thy rulers and thy teachers in the most honorable seat. Let rulers consult the welfare of the people and not aggrandize themselves by oppression and base bribes. Let religious teachers walk in the road which leads to celestial happiness and lead the people after them. Let parents restrain the vices of their children and instruct their minds in useful knowledge. Contention and strife is the bane of families and the destruction of domestic happiness. Being yoked together the husband and wife ought to draw in the same direction. Their countenances will then appear beautiful — shine with the effulgent beams of friendship and love. Peace and harmony will attend their habitation and their affairs will prosper. Hold out the hand of kindness and friendship to thy neighbor; consider him when reduced to indigence and distress. He is as dear to the Great and Good Being as what thou art. To afford him relief will be pleasing to thy Maker and an expression of thy gratitude. Envious and malicious souls are almost incurably contaminated with that hellish poison which first disordered the soul of man.

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Partake not of their guilt by joining them in the malignant work of slander and detraction. Their intended mischief returns upon their own heads and the slandered character of the innocent and just shines forth with increasing luster. Let the stranger find an hospitable resting place under thy roof. Give him to eat from thy portion, that when he departs he may bless thee and go on his way rejoicing. Say not to thyself, 'I will indulge in inactivity and

idleness and lie upon the bed of sloth and slumber away the precious moments of time.' For in this thou art unwise. For disease will attend thee, hunger will torment thee, and rags will be thy clothing . Let industry and economy fill up the measure of thy waking moments; so shall thy countenance display health and sprightliness. Plenty shall supply the wants of thy family and thy reputation shall be respectable. But I behold a being in human form, from whom I turn away with disgust and abhorrence. He is covered with so much dirt and filth, that no ethereal body is provided for him nor can he be received into the abodes of the blessed.

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Suffer not thy bodies or thy garments to remain long besmeared with dirt and filth. Cleanliness prevents many diseases and is pleasant to the sight. But from a dirty, filthy mortal we turn with disgust and abhorrence. As the Great Author of our existence is benevolent to all his offspring, so it becomes us to be benevolent to our fellow beings around us. Our country is one body and we are part of its members. We are therefore bound to maintain the rights and privileges and the honor and dignity of our country at the risk of our lives. Great rewards attend the brave and their exploits and achievements in contending against tyrants and in defending the rights of their country will be celebrated on the plains of glory.

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But the vision now expands and directs our contemplation to fix on His attributes, Whose spiritual substance is commensurate with infinity. As only a single particle from His substance constitutes our souls, how small, how diminutive, must we appear in the view of Omniscience. We must therefore contemplate His attributes through the medium of His works and admire with profound reverence and adoration His wisdom, goodness, and power which are visible in the formation and arrangement of all material bodies and spiritual beings. He requires us to supplicate His favors and when received, to express our gratitude. As our passions and appetites often get the ascendant of reason, we are

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therefore bound to confess our faults and implore forgiveness. Now that you may know and keep all these things which were made known by divine inspiration, it is ordained that on every eighth day ye lay aside all unnecessary labor; that ye meet in convenient numbers and form assemblies. That in each assembly a learned holy man shall preside, who shall lead your devotions and explain this Sacred Roll and give you such instruction as shall promote your happiness in this life and in the life to come. Once in three months ye shall hold a great festival in every city and town and your priests shall sacrifice an elk as a token that your sins deserve punishment, but that the Divine Mercy has banished them into shades of forgetfulness. Be attentive, O man, to the words of truth which have been recorded and

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pay respect to all the commandments which have been written for your observance. Your Maker will then be pleased to see you rejoice in the participation of his favors and to behold your faces brighten with the benign beams of cheerfulness.”

Chapter VIII An Account of Baska:

Among the great and illustrious characters who have appeared in the world in different ages as instructors and reformers of mankind, Baska is entitled to a conspicuous place. The place of his nativity is not recorded, but the first notice which is given of him is his appearance at the great city of Tolanga, which is situated on the banks of the Sciota River. He was attended by his wife and two little sons. The fashion of their garments was different from the natives. Their complexion likewise was a little whiter. Baska was grave, solemn, and sedate; reserved in his conversation, But when he spoke wisdom proceeded from his lips and all were astonished at his eloquence. His fame spread

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rapidly through city and country and he was celebrated as a man of the most brilliant and extraordinary talents. He was conducted to the King and introduced to him. The King asked him from what country he came. His reply was at a great distance from the westward. He then asked him induced him to come into his country. He replied. . .

Chapter VIII

Perhaps, Reader, before we describe the government of the Ohians, it might be proper to relax our minds with a few sketches of biography. The character which will best connect with the history of the learning, religion, and government of the Ohians is that of the great and illustrious Lobaska. He is the man who first introduced their present method of writing; who first presented them the Sacred Roll which contains the tenets and precepts of their religion; and who formed their political constitution as it respects the connection of various kingdoms or tribes under one government.

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There are many anecdotes, which tradition has handed down respecting this extraordinary man, which have the complexion of fables. . . the miraculous and hence I conclude they must be fabulous. As for instance, he is represented as forming a curious machine and having seated himself upon it, he mounted into the atmosphere and ascended a great height. And having sailed a considerable distance through the air, he descended slowly and received no damage. That multitudes of astonished spectators had a number of times seen him perform this miraculous exploit. And that he declared that when he took these excursions his extraordinary wisdom and knowledge was communicated to him. If he did in fact perform such exploits, no wonder that he managed an ignorant people as he pleased. But as it is not my intention to amuse my readers by a splendid relation of fables I shall confine myself to facts which cannot be contested. The place of his nativity is not recorded. The first account given of him was his appearance in the great city of Tolanga which is situated on the banks of the Sciota River. When he entered that city he was attended by his wife and four sons, the

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eldest of whom was about eighteen years of age. He himself appeared to be about forty. His personal appearance was commanding, being of middling stature, of a bold frank

countenance, and eyes lively and penetrating. In his general deportment he was cheerful, yet displayed much sedateness and gravity. He was affable and familiar in conversation but not loquacious. He never would converse long on trifling subjects, had a wonderful facility to intermix some wise sayings and remarks, and of turning with dignity and gracefulness the attention of the company to subjects that were important and interesting. None could then withstand the energy of his reasoning and all were astonished at the ingenuity of his arguments and the great knowledge and wisdom which he displayed. His fame spread through the city and country and multitudes frequently assembled and importuned him to give them instruction. Always cheerful to gratify the curiosity and comply with the reasonable requests of the multitude he entertained them by conversing with them familiarly and by exhibiting public discourses. All were charmed with his wisdom and eloquence and all united in pronouncing him to be the

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most extraordinary man in existence and generally believed that he held conversation with celestial beings, and always acted under the influence of divine inspiration. The people were very liberal in their donations, which enabled him to support his family in affluence. Having thus in a short time established a character superior with respect to wisdom and eloquence to any man who had ever appeared before him in the nation, he then, at an interview which he held with the King and the chiefs, told them that he had invented the art of expressing ideas by certain marks or characters. And having explained the nature of the subject to their full satisfaction, he then proposed to establish a school, for the instruction of the sons of the principal subjects of the King. The proposal was received and accepted with much gratitude and cheerfulness. A house was immediately prepared for the accommodation of scholars; and in a short time the numbers amounted to nearly two hundred. But here it must be observed that the art of making and applying the characters to the words which they represented was taught principally by his sons. They had all received an education from their father and even the youngest, who was but about eleven years old, could read and write with great correctness and facility. He superintended their instruction and very frequently gave them lectures on scientific and moral

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subjects. His scholars made great progress in learning and delighted their parents with the improvements they had made in literature, civilization, and refinement. He still continued to associate among the people and was indefatigable in his labors to dispel their ignorance; correct their superstition and vices; to excite their industry; and to defuse a more accurate knowledge of the mechanical arts. The manufacture of iron in particular was not known; this he taught a number by showing them how to build a small furnace and to cast iron-ware; and then how to build a small forge and refine pigs and convert them into iron . He had resided among the Sciotans about three years and the happy effects of his labors were visible to all observers. A great reformation had taken place in the morals and manners of the people. Industry had increased; agriculture and the mechanical arts had received great improvement;

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and houses were built on a more commodious and elegant construction. But not willing to

stop here, the benevolent mind of the great Lobaska meditated a more important revolution. Now the propitious era had arrived and the way was prepared for the introduction of that system of theology which is comprised in the Sacred Roll. In the first place he read and explained the whole system to the King and the chiefs of the nation, who cordially gave it their approbation and gave permission to propagate it among the people. Under a pretense that this system was revealed to him in several interviews which he had been permitted to have with the second son of the Great and Good Being, the people did not long hesitate, but received as sacred and divine truth every word which he taught them. They forsook their old religion which was a confused and absurd medley of idolatry and superstitious nonsense and embraced a religion more sublime and consistent, and more fraught with sentiments

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which would promote the happiness of mankind in this world. Whilst the Sciotans were thus rapidly progressing in their improvements they were unhappily disturbed by the certain prospect of war. Bombal, the King of the Kentucks, a nation which lived on the south side of the Great River Ohio, had taken great umbrage against Hadokam the King of Sciota. This Bombal was the most haughty and powerful prince, who reigned in this part of the western continent. It had been the custom for several ages for the King and chiefs of the Kentucks to have the exclusive right to wear, in their caps, a bunch of blue feathers, which designated their preeminence over every nation. The Sciotan princes, envying them this distinguished

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honor and considering themselves as being at least their equals, assumed the liberty to place bunches of blue feathers upon their caps. This in the opinion of the Kentucks, was an unpardonable offense, if persisted in, and a most daring insult upon their super-eminent dignity. After a solemn council was held with his chiefs, Bombal, with their unanimous consent, dispatched a messenger to Hadokam, who thus proclaimed: "Thus saith Bombal, the King of Kings and the most mighty prince on Earth: 'Ye have insulted our honor and dignity in assuming blue feathers, which was the badge of our preeminence. Know ye that unless ye tear them from your caps, ye shall feel the weight of our vengeance.' "

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Hadokam replied, "Tell your master that a great company of wolves made an attack upon a city to rob the citizens of their deer and elk; and they let forth their dogs upon them, which attacked them with such fury and courage that they fled, mangled and torn, to a most dreary swamp. Here by the most plaintive howling, they lamented their sad disaster and disgrace." An answer so shrewd and insulting, it was expected, would soon be followed by an invasion. Measures must immediately be taken for the defence of the kingdom. Lobaska was invited to sit in council. All were unanimously of ((the)) opinion that to comply with the haughty demand of Bombal, by tearing the blue feathers from their caps, would be degrading the honor of the nation and a relinquishment of their natural right. They were likewise sensible that the most vigorous exertions were necessary to save the country from ruin. The opinion and advice of Lobaska was requested. "It is my opinion," says he, "that by using a little stratagem this war might be brought to a conclusion

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which will be honorable to this kingdom." "We will pursue," says the king, "your advice and directions." "I shall be happy," says Lobaska, "to assist you with my best advice. Call immediately into the field an army of three thousand men. Provide two thousand shovels, five hundred mattocks, one thousand wheelbarrows, and one hundred axes. I will give directions how to make them." Not a moment was lost; the army was assembled and implements ((were)) provided with the utmost expedition. And they marched down the river to a certain place where the army of the enemy must pass in order to arrive at the city of Tolanga. At this place the hill or mountain came within less than a mile of the river and flat or level land intervened. Here Lobaska directed that a canal should be dug from the river to the hill. That it should be eight feet wide and eight deep and that the dirt which they dug should be thrown into the river, except what should be wanting to lay over thin pieces of split timber, which should be extended across the canal, and so weak and slender that the weight of a man would break them down. This novel invention was soon carried into effect and the work completely finished. Every precaution

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was used to prevent any intelligence of these transactions from getting to the enemy. In the meantime Hadokam brought into the field seven thousand more of his warriors, men of brave hearts and valiant for the battle. The indignant King of the Kentucks by this time, had assembled an army of thirty thousand men who were ready, at the risk of their lives, to vindicate the preeminence of their nation and the transcendent dignity of their King and his chiefs. At the head of this army, Bombal began his march to execute his threatened vengeance on the Sciotans. As he entered their country he found the villages deserted and all the movable property conveyed away. Not a man to be seen until he came in view of the army of Hadokam, who was encamped within a small distance of the canal. Bombal halted and formed his men in two ranks extending from the river to the hill. He had a reserved corps, who were placed in the rear of the main body. Having thus arranged them for battle, he went from one wing to the other proclaiming aloud, "We have been insulted, brave soldiers, by these cowardly Sciotans. They

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have assumed the blue feather, the badge of our preeminence and exalted dignity. Behold it flying in their caps. Will your high-born souls submit to behold such dastards place themselves on equal ground with you? No, my valiant warriors, let us revenge the insult by the destruction of their puny army and the conflagration of their city. Make a furious charge upon them and the victory is ours. Let your motto be 'The Blue Feather' and you will fight like wolves robbed of their puppies." Hadokam had by this time, formed his army in order of battle close to the edge of the canal and extended them only in one rank from the river to the hill. As the Kentucks approached within a small distance, the Sciotans gave back and began a retreat with apparent confusion, notwithstanding the pretended exertions of the King and his officers to prevent their retreating. Bombal, observing this, commanded ((his men)) to rush forward on the full run, but to keep their ranks in order. This they instantly obeyed as one man; and as soon

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as their feet stepped on the slender covering of the canal, it gave way and they fell to the bottom, some in one position and some in another. A disaster so novel and unexpected must have appalled the stoutest heart and filled their minds with amazement and terror. Nor did this complete the misfortune of the army of Bombal. An ambush of the Sciotans, who lay on the side of the hill opposite to the reserved corps of the Kentucks, rushed down upon them in an instant. Surprise and terror prevented resistance; they threw down their arms and surrendered. The retreating army of Hadokam immediately returned with shouting to the edge of the canal. Their enemies, who but a moment before thought themselves invincible and certain of victory, were now defenseless and wholly in their power. Lobaska was present and saw the success of his stratagem. His great soul disdained revenge on an

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helpless and prostrate enemy. He conjured the Sciotans not to shed one drop of blood, but to be generous and merciful. Bombal had now recovered from his surprise and seeing the deplorable situation of his army, his haughty soul felt the keenest anguish. "Where" says he, "is the King of the Sciotans?" "Here I am." says Hadokam. "What is your request, my brother?" "Reduced" says he, "by a stratagem, the most ingenious and artful, to a situation which subjects us wholly under your power, and in which you can take ample revenge, I now implore your generosity and compassion for my army. Spare their lives and then name your terms; and if I can comply with them, without degrading the honor of my crown, it shall be done." "Your request" says Hadokam, "is granted. Surrender your arms and let your army return in peace. As for Your Majesty and the chiefs of your nation who are present, you will give us the pleasure of your company in our return to the city of Tolanga, and there we will execute a treaty of peace and amity that shall be advantageous and honorable to both nations." These terms were accepted

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and the Kentucks returned in peace to their own country, not to describe exploits and bloody victories but the curious stratagem of Lobaska. The two kings and their splendid retinue of princes, having arrived at Tolanga. . . every attention was paid by Hadokam and his chiefs to their honorable visitors. Hadokam made a sumptuous entertainment at which all were present. The next day both parties met for the purpose of agreeing to terms of peace and perpetual amity. "What are your terms?" says Bombal. "Lobaska" says Hadokam, "shall be our arbitrator. He shall name the terms. His wisdom will dictate nothing which will be dishonorable for either party." "Your proposal," says Bombal, "is generous. Lobaska shall be our arbitrator." Lobaska then rose. "Attend" says he, "to my words, ye Princes of Sciota and Kentuck. You have all derived your existence from the Great Father of Spirits; you are His children and belong to his great family. Why then have you thirsted for each other's blood, for the blood of brothers?"

[Part 2 of Manuscript.](#)

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Part 2

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And what has produced this mighty war? A blue feather, may it please Your Majesties, a blue feather, a badge of preeminence. It is pride; it is cursed ambition and avarice which devastate the world and produce rivers of human blood. And the wars which take place among nations generally originate from as trifling causes as the blue feather. Let this be the first article of your treaty: that any person may wear a blue feather in his cap, or any other feather that he pleases. Let this be the second: that the individuals of each nation may carry on a commerce with each other and that they shall be protected in their persons and property. Let this be the third: that I shall be at liberty to establish schools in any part of the dominions of Kentuck and furnish them with instructors as I please; that none shall be restrained from hearing our instructions; and that we shall be patronized and protected by the King and his chiefs. Let this be the fourth: that perpetual peace and amity shall remain between both nations.

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And as a pledge for the fulfillment of these articles, on the part of the princes of Kentuck, that the eldest son of the King and four sons of the principal chiefs shall be left as hostages in this city for the term of three years." These terms met the cordial approbation of both parties and were ratified in the most solemn manner. Thus happy was the termination of the war about the blue feather! ((It)) having taken place, Lobaska proceeded with indefatigable industry and perseverance in his benevolent schemes of enlightening and reforming mankind. and how happy would it be for mankind, if all wars about as trifling causes as this, might terminate in the same way. The benevolent mind of Lobaska soared above trifles. Viewing all mankind as brothers and sisters he wished the happiness of all. Hence he made provision in the treaty with the Kentucks for the introduction of schools among them. This was the first step, which

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he foresaw would introduce improvements in agriculture and the mechanical arts; produce a reformation in their morals and religious principals; and a happy revolution in some part of their political institutions. Bombal had become so captivated with Lobaska that he solicited him to bear him company to his own dominions. He consented, and when he had arrived at the royal city of Gamba, which is situated on the River Kentuck, he there pursued the same course which he had done at Tolanga and his success answered his most sanguine expectations. The people were now prepared for the introduction of a school. He returned back to Tolanga and sent his second son and three of the most forward scholars of the Sciotans to establish a school at Gamba. In the meantime his intention was to make some amendments in the government of Sciota. But as there were several cities and a great number of villages that acknowledged the jurisdiction of the Sciotan King, which still were

ignorant of the principles

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and doctrines which he taught, he found it necessary to visit them and to introduce instructors amongst them. In this work he was engaged about two years. And the happy effect of his labors were now visible in various kinds of improvements and in the reformation of manners, morals, and religion. The way was now prepared to introduce his system of government. The chiefs of the nation were invited to attend a grand council at Tolanga. When they were met, Lobaska rose and presented them with the following constitution of government: "The king of Sciota shall be styled the Emperor of Ohian and the King of Sciota. His crown shall be hereditary in the oldest male heir of his family. The cities and villages which now acknowledge his jurisdiction, or who may hereafter do it, shall be entitled to protection from the Emperor. If invaded by an enemy he shall defend them with the force of the Empire. Once every year the chiefs shall meet at Tolanga to make laws for the good of the nation."

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These young men, having imbibed the spirit and principles of their great preceptor, spared no exertions to instruct their scholars and to defuse useful knowledge among the people. The happy effects of their labors were visible in a short time. The people embraced the religion of Lobaska and became more industrious and civilized. In their various improvements in agriculture, the mechanical arts, and literature they even rivaled the Sciotans and appeared to be as prosperous and flourishing. Even Bombal himself declared that the termination of the war about the blue feather, which at first appeared unfortunate; yet, as it occasioned such happy effects among his people, it gave him more satisfaction and pleasure than what he could have received from the reputation of being a great conqueror.

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Chapter IX Government and Money.

The people who were denominated Ohians were settled on both sides of the River Ohio and along the various branches of the river. The settlements extended a great distance in the time of Lobaska, but how far it is not mentioned. They lived in compact villages or towns. We might except the cities, Tolanga on the River Sciota and Gamba on the River Kentuck. These various villages or towns formed independent sovereignties and were governed by their respective chiefs. Excepting the cities of Tolanga and Gamba, whose kings claimed jurisdiction over an extent of country about one hundred and fifty miles along the River Ohio and about the same distance back from the river, the remaining part of this extensive country was settled in compact villages or towns. These formed independent sovereignties and were governed by their respective chiefs. Frequent bickerings, contentions and wars took place among these chiefs, which were often attended with pernicious consequences. To remedy these evils and to facilitate and accomplish the great and benevolent plan

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of reforming and civilizing the Ohians, Lobaska had formed a system of government, with a design of establishing two great empires, one on each side of the River Ohio. Their constitutions were on the same plan and were presented by the hand of Lobaska to the respective kings of Sciota and Kentuck. The Sciotan constitution was comprised in ((these)) words: "The country east of the Great River Ohio shall form the Empire of Sciota. At the head of this empire shall be placed, with the title of Emperor, Labamack, the oldest son of Lobaska. The office shall be hereditary in the eldest male of his family. He and his sons successively shall marry natives of the Kingdom of Sciota: and all their daughters shall marry within their own dominions. He shall have four councilors. He, with the advice of his councilors, shall have the exclusive right of making war and peace and of forming treaties with other nations. He shall be the commander-in-chief of all the forces. And the King of Sciota shall be next to him. All controversies between the rulers or chiefs of the different tribes shall be referred to the decision of him and his councilors and he is authorized to compel a compliance. He shall hold his settings annually in four different parts of the Empire. The King of Sciota and the chiefs of the different tribes shall hold their offices and exercise the same authority in civil matters that they have done. They shall

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be amenable to the Emperor and his councilors, whose duty it shall be to inquire into all complaints against them from their subjects and to redress grievances and punish for oppressions and injustice by fines. He and his councilors shall have the exclusive privilege of coining money. They may likewise lay taxes for the support of government and for the defence of the nation. They shall coin no more money than what is necessary for the convenience of the people and in such quantity only that the value shall not depreciate. In time of war he shall appoint the officers of his army, except where the chiefs choose to command their own subjects; in that case they shall be subject to the command of the Emperor. The people in every city, town, or village shall respectively choose one or more censors, whose duty it shall be to inquire into all malconduct of rulers and all vicious and improper conduct of the priests and the people. And they shall pursue such measures to obtain justice and to produce a reformation of morals in the offenders as the laws shall direct. In order that the priests and instructors of learning may know and perform their duty for the benefit of civilization, morality, and religion, Lambon, the third son of Lobaska, shall preside over them and shall have the title of High Priest. And the office shall be hereditary in the eldest males of his family successively. There shall be associated with him four priests as his assistants. They shall exercise a jurisdiction over all the priests of the Empire and shall see that they faithfully perform the duties of their office. They shall attend to the instructors of learning and shall direct that a suitable number are provided throughout the Empire. It shall likewise be their duty at all suitable times and places to instruct rulers and people in the duties of their respective

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stations and to labor incessantly to persuade mankind to subject their passions and appetites under the government of reason, that they may secure happiness to themselves in this life and immortal happiness beyond the grave. The people shall make contributions, in proportion to their wealth, for the support of their priests. If any refuse, they shall be denied

the privilege of their instructions and shall be subjected to the ridicule and contempt of the people. For the convenience of the people and for the easy support of the government, it is necessary that there should be something which shall represent property and which is of small weight. It is therefore provided that certain small pieces of iron, stamped in a peculiar manner, shall be this circulating medium, to represent property. Each piece according to its particular stamp shall have a certain value fixed upon it. It shall be the peculiar prerogative of the Emperor and his councilors to direct the coining of these pieces, which shall be denominated money. No more money shall be coined than what will be for the benefit of the Empire. Nor shall the Emperor or his councilors receive any more of it than ((is)) an adequate compensation for their services. They shall keep an account of the amount of money coined annually and the

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manner in which it has been distributed and expended. This account shall be submitted to the examination of the King of Sciota and the chiefs of the Empire. The Emperor shall always be ready to receive the petitions and complaints of his subjects. He shall consult the welfare of his people and save them from oppression and tyranny; and by his beneficent acts shall gain their affection and obtain the appellation of a just, a good, and gracious prince.” When Hadokam, King of Sciota, had received this plan of government, he immediately assembled all the chiefs or princes within his kingdom. Lobaska pointed out the defects of the existing governments and the excellencies of that form which he presented for their acceptance. His reasons could not be resisted; they unanimously agreed to establish it as their constitution of government. Labamack accepted the office of Emperor and his four councilors were appointed. Lambon was ordained High Priest and his four assistants chosen. The new government was now put in operation. The various tribes living contiguous to the Empire, seeing its prosperity,

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solicited the privilege of being received as parts of the Empire. Their requests were granted. Improvement and prosperity attended them. This induced other contiguous tribes to request the same privilege; and others still adjoining them came forward with their petitions. All were granted and the same regulations established in every part. Within about three years from the first establishment of the Empire Lobaska had the pleasure of seeing his son reign over a territory of more than four hundred miles in length along the River Ohio; and of beholding a nation rapidly progressing from a state of barbarism, ignorance, and wretchedness to a state of civilization, knowledge, and prosperity. Having now beheld the happy success of his experiment at Sciota, Lobaska made a second visit to Bombal, King of Kentuck. His second son, whose name was Hamback, was present at the city of Gamba.

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His youngest son, Kalo, attended him. he made known his plan of revolution to Bombal who cordially acquiesced. And, calling together his princes, they unanimously agreed to place Hamback on the throne of the Empire south of the Ohio River and to ordain Kalo as their High Priest. With the exception of names and places, the constitution of government was the same as that which the Sciotans adopted. The same measures were pursued to ensure it

success. A great and flourishing empire arose and barbarous tribes connecting themselves with the empire and under the fostering care of the government became civilized, wealthy, and prosperous. Thus, within the term of twelve years from the arrival of Lobaska at Tolanga, he had the satisfaction of beholding the great and benevolent objects which he had in view accomplished. He still continued his useful labors and was the Great Oracle of both empires. His advise and sentiments were taken upon all important subjects and no one ventured to controvert his opinions. He lived to behold the successful experiment of his institutions and to see them acquire that strength and firmness as not easily to be overthrown.

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Having acquired that renown and glory which are beyond the reach of envy and which aspiring ambition would despair of attaining, at the age of eighty, he bid an affectionate adieu to two empires and left them to lament in tears his exit. These two empires continued to progress in their improvements and population and to rival each other in prosperity during the reign of ten successive Emperors on the throne of Sciota. Peace and harmony and a friendly intercourse existed between them. No wars took place to disturb their tranquillity except what arose from the surrounding savages, who sometimes disturbed the frontiers in a hostile manner for the sake of gaining plunder. But these attacks were generally repelled and defeated without much loss of blood. They were in fact of such trifling consequence as to make no perceptible impediment to prevent the population, improvements, and prosperity of both empires. And happy, thrice happy, would it have been for them if they had still continued to have pursued the amicable and benevolent principles which first marked the commencement and progress of their institutions.

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Chapter X

Military, Forts, Arrangement, Amusements, Customs, Extent of the Empires.

The customs and amusements of a nation evince the state of society which exists among the people. When the two Empires of Sciota and Kentuck had commenced their new career on the plan which was formed by Lobaska, they adopted this as a true maxim: 'That to avoid war it was necessary to be in constant preparation for it.' It was the wise policy of the two governments to make such military arrangements as ((to)) never to be surprised by an enemy unprepared. In every city, town, and village the people were required to provide military implements and to deposit them in a secure place. These magazines were to contain a sufficient quantity of arms, of warlike implements, to furnish every man who should be destitute ((but)) was able to bear arms. In order that every man might have sufficient skill to use them to advantage, great pains were taken to prepare him by teaching him the art of war. The knowledge of military tactics, as it was then attainable, was likewise defused among the people. Young men from sixteen to twenty years old were required to take the field four times in each year and to spend sixteen days during each time in learning the military art and in building fortifications. And every able-bodied man was required to spend eight days in each year in the same employment.

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In consequence of these regulations, a rivalry existed among the different sections of the empires to exceed each other in skill and dexterity in military maneuvers. Hence it was a general custom in every part of the country for different bodies of men to meet, once every year, in order to make a display of their improvements in the art of war. . . to engage in feigned battles. Premiums were given to those who were the most expert in shooting the arrow or in managing the spear and the sword. Their amusements were generally of the athletic kind, calculated to improve their agility and strength, and prepare them for warriors. Wrestling, slinging and throwing stones at marks, leaping ditches and fences, and climbing trees and precipices were some of their most favorite diversions. And, as they took great pains to perfect themselves in these exercises, it would astonish spectators of other nations to observe the improvement they had made and the extraordinary feats of agility and strength which they exhibited. Other diversions, which had not ((a)) tendency to fit them for war, they seldom practiced, except when in the company of women. Being taught by their religion the social virtues, they manifested a great regard for the rights of the other sex and always treated them with attention, civility, and tenderness. Hence, when in company of the fair sex, it was curious to observe that they easily exchanged the rugged attitude of the bold warrior for the complacent and tender deportment of the affectionate gallant. The amusements which were pleasing to

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the female mind were equally pleasing to the men whenever they held their social meetings for recreation. These meetings were frequent among the younger class of citizens, whether married or single. Various kinds of amusements would frequently be introduced at such times for their mutual entertainment. but that which held the most conspicuous place was dancing . But their manner of dancing was different from that of the polished Europeans. Gracefulness and easy attitude were not so much studied in their movements as sprightliness and agility and those tunes which admitted the greatest display of activity and sprightliness were generally the most fashionable. Hence, those whose bodies were formed for the quickest movements, if they kept time with the music, were the most admired. In small assemblies it was fashionable to amuse themselves at playing with pieces of parchment. This they denominated the 'bird play.' Each piece is of an oval form and of convenient length and width, and on each is portrayed the likeness of a bird. All the birds of prey that came within their knowledge have the honor of being represented on these pieces of parchment. On the other pieces are portrayed other birds of different kinds. The whole number of the pieces amount to about sixty. These are promiscuously placed in a pack and dealt of to the company of players

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whose number does not exceed six. The person then, who has the greatest number of carnivorous birds, by a dexterous management, may catch the greatest number of the other birds and thus obtain the victory. During these interviews of the different sexes, and even in their common intercourse with each other, they are always very cheerful and sociable and often display that fondness and familiarity which in Europe would be considered as indicative of a lascivious character, but in this country are considered as harmless, as what good manners required. Nothing rude, nothing indecent, or immodest, according to their

ideas of the meaning of these terms, is admissible in company and absolute lasciviousness would meet the most severe reprehension. When a young man wishes to settle himself in a family state he proclaims it by wearing a red feather in his cap. This is considered as an admonition to the young women, who would not receive him for a husband, to avoid his company, whereas those whose inclinations towards him are more favorable admit his attention. From this number he selects one as the object of his addresses. He obtains an interview and proposes a courtship. If the proposition accords with her wishes, they then agree on a time when he shall make known the affair to her parents, whose approbation being obtained, he is then permitted to visit her ten times in sixty days. At the expiration of this time, the bargain for matrimony must be finished. Otherwise there must be a final termination or a postponement of the courtship for the term of one year. . . The parties are

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at liberty during the postponement to. . . But if the parties are pleased with each other, the contract is made and the time for the performance of the nuptial ceremonies is appointed. An entertainment is provided; friends are invited; and the bridegroom and bride present themselves in their best apparel. The company form a circle and they take their stand in the center. The father of the bride speaks. "For what purpose do you present yourselves?" They answer, "To join hands in wedlock. Our hearts are already joined and we have made a solemn covenant to be true and faithful to each other." The company then all exclaim: "Blessings will attend you, if ye fulfill; but curses, if ye transgress." They are then conducted to a log 'round which a rope is tied. The bridegroom takes hold of one end of the rope and the bride the other; and being commanded to draw the log into the house, they pull in opposite directions with all their might. Having worried themselves for some time to no purpose, to the great diversion of the company, the parents of both parties step forward; and giving them a severe reprimand, command them to draw in the same direction. They instantly obey and the log is easily drawn to its destined place. The rest of the time is spent with great cheerfulness and merriment. They partake of the entertainment and conclude with customary amusements.

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The bridegroom and bride are now desirous to form a family by themselves. If their parents are of sufficient ability they furnish them with a convenient house and such furniture as will be required for family use and such other property as they need to enable them to obtain a comfortable living. But if their parents are poor they receive assistance and contributions from relation and neighbors and are placed in such a situation that with proper industry and economy, they can live above indigence and enjoy life agreeably. At the time they enter their new habitation they are attended by a priest and by their relation and friends. They kneel in the center of the room and the priest places his right hand on the head of the bridegroom and his left on the head of the bride. After explaining and enjoining, in the most solemn manner, the various duties of the marriage state, he concludes his injunctions with these words: "My dear children, I conjure you, as you regard your own peace and felicity, as you would wish to acquire wealth and respectability, and set an example worthy of imitation, that as you are now yoked together, to draw in the same direction. They then rise and he presents each with a piece of parchment on which is written: 'Draw in the same

direction.' All the duties of the conjugal state, in their opinion, are comprised in this injunction ((or)) command. As the priests and the censors were vigilant and careful to require that parents restrained the vices of their children and instructed them in the knowledge of their religious principles, the effects were very conspicuous. Having been early taught to govern their passions and to regard the practice of virtue as their greatest good, it was generally the case that love, friendship and

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harmony existed in families. . . . and when parents were treated by their children with great tenderness and respect. . . Parents manifested an anxious solicitude for the future welfare and respectability of their children. And, in their turn, children treated their parents with respect and reverence. Nor did they forsake them in old age, but provided liberally for their support. But we are not to suppose that in the most virtuous age of the nation, all were virtuous. Far from this. But with such punctual exactness were the laws executed, in the most prosperous state of the nation, that vice and impiety had but few advocates and the wicked were ashamed of their own characters. Though every vice was prohibited by law, yet the penalties were not severe. Murder alone was punished with death. With respect to other laws, they were calculated to wound the pride and ambition of the transgressor, and produce shame and regret. Adultery is punished by obliging the culprit to wear a pair of elk horns on his shoulders six days and to walk through the city or village once each day, at which times the boys are at liberty to pelt him with rotten eggs. The thief is compelled to make ample restitution. For the third offense he is covered with tar and feathers and exhibited as a spectacle for laughter and ridicule. Pugilists or boxers, if they are equally to blame for fighting, are yoked together at least one day. And in this situation are presented to the view of the multitude. They must wear the yoke until the quarrel is settled.

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Such being the nature of their penal laws and such the punctuality of executing the penalties on offenders, that crimes were far less frequent in this country, than in Europe where the laws are more severe and offenders more often escape punishment. Though learning, civilization, and refinement had not arrived to that state of perfection in which they exist in a great part of the Roman Empire, yet the two Empires of Sciota and Kentuck, during their long period of peace and prosperity, were not less happy. As luxury and extravagance were scarcely known to exist, especially among the common people, hence, there was a great similarity in their manner of living, their dress, their habits and manners. Pride was not bloated and puffed up with enormous wealth; nor had Envy fuel to inflame her hatred and malice. As the two empires were not displeased with each other's prosperity and happiness, nor jealous of each other's power; and, as the governments were not infected with thirst for conquest, Peace of consequence waved her olive branch and the malignant passions lay dormant. As avarice and corruption did not contaminate the ruling powers nor bribery infect the seats of justice, the people felt secure in the enjoyment of their rights, and desirous to raise up families to partake of the same blessings which they enjoyed. We can now trace the causes of their increase and prosperity:

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To a religion which presented powerful motives to restrain vice and impiety and encourage virtue. To the diffusion of a competent share of learning and knowledge to enable the people to understand their rights and enjoy the pleasures of social intercourse. To the establishment of political institutions which guarded property and life against oppression injustice and tyranny. to the knowledge which the people obtained of agriculture and the mechanical arts and their habits of industry and economy, to the mild nature of their laws, and the certainty of executing the penalties upon transgressors. And to such an equality of property as to prevent the pride of wealth and the extravagance of luxury. To such causes may be ascribed the rapid increase of population and the apparent contentment and felicity which extended through every part of the country. We might add likewise the long peace that continued and the friendly intercourse that existed between the two rival empires. A peace which had no interruption for the term of near five hundred years. During this time their villages and cities were greatly enlarged; new settlements were formed in every part of the country which had not been inhabited; and a vast number of towns were built which rivaled as to number of inhabitants, those which existed at the time their imperial governments were founded. Their settlements extended the whole length of the Great River Ohio to its confluence with the Mississippi and over the whole country on both sides of the Ohio River, which are watered by streams which empty into it, and also along the Great Lakes of Erie and Michigan

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and even some settlements were formed in some part of the country which borders on Lake Ontario. Such was the vast extent of the country which they inhabited, and such the fertility of the soil, that many millions were easily fed and supported with such a plenty and competence of provision, as was necessary for their comfort and happiness. During the time of their rising greatness and tranquillity, their policy led them to fortify their country in every part, the interior as well as the frontiers. This they did partly for their own safety, provided a war should take place and they should be invaded by an enemy, and partly to keep alive and improve a warlike spirit and the knowledge of military tactics. Near every village or city they constructed forts or fortifications. These were generally of an oval form and of different dimensions according to the number of inhabitants who lived in the town. The ramparts or walls were formed of dirt which was taken in front of the fort. A deep canal or trench would likewise be formed. This would still increase the difficulty of surmounting the walls in front. In addition to this they inserted pieces of timber on the top of the ramparts. These pieces were about seven feet in length from the ground to top which was sharpened. The distance between each piece was about six inches, through which they could shoot their arrows against an enemy. Some of their fortifications

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have two ramparts which run parallel with each other; built in the same manner, with a distance between of about two or three perches. Their gates are strong and well constructed for defence. Within these forts are likewise a number of small houses for the accommodation of the army and inhabitants in case of an invasion, and likewise a storehouse for the reception of provision and arms. A country thus fortified, containing so many million of inhabitants, hardy and robust and with habits formed for war, might well be supposed as able to defend themselves against an invading enemy. If they were beat from

the frontier, they could still retreat back to the fortifications in the interior and there make a successful stand. But what avails all the wisdom, the art, and the works of men; what avails their valor, their strength, and numbers, when the Almighty is provoked to chastise them and to execute His vengeance in their overthrow and destruction?

Chapter XI

As the SCIOTANS and Kentucks had maintained with each other an uninterrupted peace and friendly intercourse, for the space of four hundred and eighty years, it seems almost incredible that a cause, which was of no great importance to either nation should excite their resentment against each other and produce all the horrors of war. But such were the unhappy effects of an affair which had no regard to a single person, except the imperial families of the two empires and the King of Sciota.

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As these families were descended from the great Lobaska, they had, during the reigns of all their Emperors, been in the habit of visiting each other; but as each Emperor and his children were required not to marry out of their respective dominions, no intermarriages had taken place. They however claimed relationship and still continued to each other the appellation of 'our dearest and best beloved cousin.' A cousin of this description, who was the eldest son of Hamboon, the Emperor of Kentuck, arrived at the city of Tolanga with a small but splendid retinue of friends. At that time RAMBOCK, who was the fourteenth Emperor, was sitting on the throne of Sciota. He received the young Prince with apparent sensations of the highest pleasure and spared no pains to manifest towards him by his treatment, the greatest esteem and friendship. The Emperor had an only son, whose name was Moonrod. He ordered him to attend the young Prince and to treat him with every token of affection and honor. They spent their time in receiving visits from the officers of the government; in viewing curiosities; and in the assemblies of the first class of young citizens who met for recreation. Elseon, for this was the name of the young Prince, was, soon after his arrival, introduced to Lamesa, the eldest daughter of the Emperor. She was a young lady of a very fair and beautiful countenance. Her features and the construction of her person were formed to please the fancy, whilst the ease, the gracefulness, and modesty of her deportment were very pleasing to all her acquaintance. Her mind was replenished with the principles of knowledge and virtue. And such was her vivacity and the ease with which she expressed her ideas that all were delighted with her conversation.

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No wonder that this fair imperial damsel attracted the attention of Elseon; and at their first interview enkindled a spark in his bosom which he could hardly prevent from being discovered through his blushing countenance and the embarrassment he felt in conversation. He strove to erase those tender impressions which she had made on his heart, but in vain. Every renewed interview only served to fix her image deeper in his mind and to make the flame of love more difficult to extinguish. He reasoned on the obstacles in the way of obtaining this young lady for his partner. But instead of cooling, it only increased the ardor of his passion and produced a resolution that with the consent of Lamesa, nothing should prevent the attainment of his wishes. To a mind thus ardent, which possessed the native

courage, resolution, and perseverance of Elseon, the most gigantic obstacles would vanish into vapor. Nor was it long before he found that a correspondent passion was excited in her breast. The moment she first saw him her heart palpitated; her face was covered with crimson. She turned her eyes and attempted to speak; her tongue stopped its motion in the middle of a period. She hemmed, sat down, and observed that she was not well. A description of this scene is painted by a Sciotan bard in poetic numbers. He represents the young lady as recovering in a short time from this state of agitation and confusion and as being afterwards composed, and of having a better command of her passions. To follow this poet in the description which he gives of Elseon, to whom he attaches a countenance and figure superior to other mortals and qualities which produced universal esteem and admiration, would not comport with the faithful page of history. Suffice it say that Lamesa was captivated with his person, and was impressed with those ideas and sentiments that her happiness fled, except when she either enjoyed or anticipated

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his company. After Elseon had firmly determined to marry Lamesa he was impatient for a private interview with her to disclose his sentiments. This occurred in a short time. They were together in one of ((the)) apartments of the Emperor's palace; the company had all retired. "I have" said he in a low voice to Lamesa, "conceived that opinion of you, that I hope you will not be displeased if I express my feelings with frankness and sincerity." "You must" she replied, "be the best judge of what is proper for you to express. I am always pleased with sincerity." "As the sun," says he "my dear Lamesa, when he rises with his radiant beams, dispels the darkness of night; so it is in your power to dispel the clouds of anxiety which rest upon my soul. The crown of Kentuck will be like a rock on my head, unless you will condescend to share with me the glory and felicity of my reign. Will you consent to be my dearest friend and companion for life?" "There is nothing" she replies, "would give me more pleasure than a compliance with your request, provided it shall meet the approbation of my father. But how can he consent, when our constitution requires that his daughters should marry in his own dominions? Besides, my father intends that I shall receive the King of Sciota for my husband." "By performing" says he, "the ceremonies of marriage at Tolanga, we shall literally comply with the imperial constitution, as Tolanga is within the dominions of your father. But as for this King of Sciota, do you sincerely wish to have him for a husband?" "No." she quickly speaks. Anger sparkled in her eyes. "No! The King of Sciota for my husband! His pride, his haughtiness, the pomposity of all his movements, excite my perfect disgust. I should as leave be yoked to a porcupine." These lovers, as you may well conjecture, said many things too tender and endearing to please the taste of the common class of lovers. in this interview, which

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lasted about four hours, they exchanged the most transporting expressions of love; made the most solemn vows of sincerity and perpetual friendship; and finally agreed that Elseon should make known to the Emperor their mutual desire to be joined in wedlock. The next day he wrote to the Emperor as follows: "May it please Your Most Excellent Majesty: Permit me to express my most sincere gratitude for the high favors and honor which, through the beneficence of Your Majesty, I have enjoyed in your dominions. I am likewise

impelled to request a favor, which to me would be the most precious gift that is in the power of Your Majesty to bestow. Having contracted an acquaintance with your most amiable daughter Lamesa, and finding that a correspondent affection and esteem exist in our hearts towards each other, and a mutual desire to be united by the solemn covenant of marriage, I would therefore solicit Your Majesty's

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permission, that such a connection may be formed. Such a connection, I conceive, may in its effects be very salutary and beneficial to both empires. It will unite the two imperial families nearer in the bond of consanguinity and fix upon them an additional obligation to cultivate friendship, peace and amicable intercourse. It will strengthen the sinews of both governments and promote an happy interchange of friendly offices. As to the objection which might arise from the constitution requiring that the Emperor's daughters should marry in his own dominions: this, according to its literal meaning, can have respect only to the place where the Emperor's daughters shall marry. If by Your Majesty's permission, I should marry your daughter Lamesa, in your dominions, it will be a literal fulfillment of the constitution. From this ground therefore I conceive no objection of any weight can arise. Will Your Majesty please to vouchsafe an answer to my request. Signed, Elseon, Prince of Kentuck." This letter was presented to the Emperor by Helicon, an intimate friend of Elseon. The Emperor read it, assumed the aspect of deep consideration, walked the room a few moments; then took a seat and told Helicon that he might inform the young Prince that he should receive an answer within ten days. But why ten days, a long time for two ardent lovers to remain in suspense? But the Emperor must consult his councilors, his priests, and the last and most fatal councilor of all, this King of Sciota, who presumed to claim the hand of the fair Lamesa. The affair became public. The popular sentiment at first favored the connection. The Emperor's councilors and his priests were at first inclined to recommend an affirmative answer. But the interest of the Sciotan King soon prevailed. This produced a different view of the subject. The councilors perceived that such a connection would be a most flagrant violation of the true meaning and spirit of the constitution and the priests considered that it would be an act of the greatest impiety, as it would transgress an explicit injunction of the great founder of their government and religion. This opinion had vast weight on the minds of a great majority of the people. The more liberal sort vindicated the cause of Elseon. This produced great debate, altercation and confusion through the city. All were anxious to know the Emperor's decision.

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On the tenth day the Emperor transmitted to the Prince the following answer to his letter: "To our Best Beloved Cousin Elseon, Prince of Kentuck: The letter we received from Your Highness has impressed our hearts with a deep sense of the honor and benefits which you intended our family and Empire. At first we were inclined to accept of the alliance you proposed. But, having considered the subject with great seriousness and attention, we find that to admit Your Highness, who is not a citizen of our Empire, to marry into our family would be a most flagrant violation of the true meaning and spirit of our constitution and an impious outrage on the sacred memory of its founder. For these reasons we must solicit Your Highness not to insist on our compliance with your request. Signed, Rambock,

Emperor of Sciota” As Elseon had been informed of the complexion which his affair had assumed in the court and through the city he was prepared for the answer which he received. Without manifesting the least chagrin or resentment, he appeared to acquiesce in the decision of the Emperor. He displayed in his countenance, his conversation, and deportment his usual cheerfulness and vivacity. He continued his amusements and associated with company with the same ease, gracefulness, and dignified conduct which he had done before. At the same time his determination was fixed to transport the fair Lamesa into his father’s dominions. ((In)) the first interview which he had with her after he received the Emperor’s letter, he informed her

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of its contents. She trembled; paleness began to cover her face; and had not Elseon received her into his arms, perhaps she would have fallen from her seat. However, by a few soothing words and caresses, she was restored to her former composure and recollection. “Believe me,” quote he, “ my dearest Lamesa, you shall be mine. This heart shall be torn from my bosom and these limbs from my body; nothing else shall prevent our union and complete enjoyment of happiness. Can the ancient scribbling of a great sage or the decree of an Emperor prevent the streams from uniting with the ocean? with the same ease and propriety can they prevent the union of our hands, since our hearts are united? With your consent, you shall be mine!” “Is it possible,” she replies, “is it possible, O Elseon, to disregard the authority of an indulgent and beloved parent and disobey his command? This I never did.” “What if he should command you” says Elseon, “to marry the King of Sciota; would you obey?” “He might” she replies, “with more regard to my happiness, command me to plunge a dagger into my heart. I cannot endure that supercilious bundle of pride and affectation.” At this moment her maid entered the room and gave her a letter. “I received this letter” she says, “from your brother, who told me it was from the Emperor.” Lamesa opened the letter and read: “My Dearest and Best Beloved Daughter: Having the most tender and affectionate regard for your future welfare and felicity we have concluded a treaty of marriage between you and Sambal, the King of Sciota. This alliance will be honorable to our family, and ((will)) be productive of many benefits to the Empire. On the tenth day from this time the nuptial ceremonies will be consummated in our palace. You will be in readiness and yield a cheerful compliance with our will. Signed, RAMBOCK, Emperor of Sciota.” Had the lightning flashed from the clouds and pierced her heart, it could not have produced a more instantaneous effect. She fell into the arms of Elseon; the maid ran for a cordial. Elseon rubbed her temples and hands and loosened the girdle about her waist. Within about

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an hour the blood began to circulate. Elseon to his inexpressible joy, felt her pulse beginning to beat and perceived flashes of color in her face. With a plaintive groan she opened her eyes once more to the beams of day and in a kind of wild distraction exclaimed: “Ah, cruel, cruel Father, why have you doomed your daughter to a situation the most odious and disgusting? As well might you have thrown her into a den of porcupines, opossums and serpents. With such animals I could enjoy life with less disgust and torment than with this mighty King of Sciota. An alliance with him an honor to our family; an honor to the descendants of the great Lobaska! What wicked councilors have deceived my father and

induced him to throw me into the arms of this hateful monster? Ah whither shall I fly and escape my barbarous destiny?" "I am your protector." says Elseon. "I am your friend and will conduct you beyond the loving and gigantic grasp of Sambal. His loathsome arms shall never encircle my dear Lamesa. Consent to my request and we will be within ten days at the city of Gamba. There you will be esteemed as the brightest ornament of my father's empire." "No longer," she replies, "O Elseon, can I refuse my consent to your proposal. When a compliance with my father's command will entail wretchedness and misery through life, Heaven will pardon my disobedience. Yes, Elseon, I will go with you and place my happiness in your power. I would share with you the worst of fortune rather than fall into the hands of this haughty Sambal." What could she say more to express the feelings of a heart struggling under the operation of different passions and opposite motives? She has taken her resolution. Love has gained the preeminence over every obstacle. At this resolution Elseon was transported with joy. He now proceeds to form his plans for their flight. On the fourth day after, he called upon the Emperor and requested his permission to depart to his own country. The Emperor importuned him to tarry and be one of the guests at Lamesa's wedding. But he declined by urging as his apology the anxiety and impatience of his father for his return. Permission was granted and the Emperor added that he should do himself the honor to furnish the Prince with an escort when he left the city. Elseon replied that he was not fond of much parade; he would wish the escort might consist of the Emperor's children.

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his only friend and his daughter, and with each of them a friend. "These" says he, "are my dearest and best beloved cousins, for whom I shall ever retain the most sincere friendship." "Nothing can afford me more pleasure" says the Emperor, "than to comply with your request." Elseon took an affectionate leave of the Emperor and on the second day after, being prepared for his journey, he set off with his three friends and their servants. Moonrod, Prince of the Empire and Lamesa, with her two sisters, with each of them a friend attended him on his journey about twenty miles. They all tarried at a village over-night. Imagination alone can paint the pleasant and happy scene. Elseon was transported with joy. He pressed her to his bosom with all the ardor of enthusiasm and she yielded to all his tender and innocent embraces with a grateful sensibility and modest resignation. The invention and ingenuity of Elseon must now be employed in forming a plan of their flight to his father's dominions. As he appeared to acquiesce in the decision of the Emperor and had maintained the same cheerful deportment, none were suspicious of his design. The Emperor and the whole court still manifested towards him every token of high respect and sincere friendship. Without any hesitation the Emperor cheerfully complied with his request, that his dear cousins, the son and the three daughters of the Emperor, with each of them a friend, should accompany him about twenty miles, on his return to Kentuck. The retinue of the young Prince consisted of four of his most intimate friends and their servants. He took care to send their baggage on by two servants one day before they set out. The morning arrived; the Sun shone with radiant splendor. Not a cloud intervened or was seen to float in the atmosphere. It was the fourth day after Lamesa

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had received the letter which doomed her to the embraces of Sambal. The Emperor, his

councilors, his priests and principal officers assembled; and, having invited the young prince and his friends to meet them, they entered the circle with great ceremony. The Emperor then addressed the young Prince, thanked him for the honor of his visit, and expressed his firm determination to maintain a sincere friendship and an inviolable peace with the Government of Kentuck. Elseon replied that those sentiments would meet the cordial approbation of his father, who retained the same sentiments of friendship and peace towards the Government of Sciota. He then thanked the Emperor and whole assembly for the high respect they had shown him. This was done with that frankness and apparent sincerity that the whole assembly were highly pleased. The Emperor then embraced him and gave him his blessing. Customary ceremonies were mutually exchanged by the whole company, and even tears were seen to drop from every eye. As the whole of this parade indicates no flight of Elseon and Lamesa, we must now view them, with their select company of friends, setting out on a short journey. All mounted on horses, they rode about twenty miles to a village where they halted. An elegant supper was provided. They were cheerful and sociable; none appeared more so than Elseon and Lamesa. The next day Elseon requested the company of his dear cousins a short distance on his journey. When they had ridden about two miles they halted and proposed to take their leave of each other. Lamesa and her friend, without being perceived by the company, rode on. It was a place where the road turned and by riding one rod they could not be seen. The rest of the company entered into a short conversation and passed invitations for reciprocal visits and friendly offices. They then clasped each other's hands, and bowing very low, took an affectionate farewell. But where are

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Lamesa and her friend? During these ceremonies their horses move with uncommon swiftness. Her heart palpitates with an apprehension that she might be overtaken by her brother. But now a friend more dear, her beloved Elseon, with his companions, outstrip the wind in their speed. And within one hour and half they overtake these fearful damsels. They all precipitate their course, casting their eyes back every moment to her pursuers. But ((the)) pursuers had not sufficient time to overtake them. They safely arrive on the bank of the Great River. Elseon and Lamesa were the first that entered the boat; the rest follow. And such was Elseon's engagedness and anxiety to secure his fair prize, that he even seized an oar and used it with great strength and dexterity. As their feet stepped on the opposite shore, Elseon clapped his hands and spoke aloud. "Lamesa is mine; she is now beyond the grasp of a pompous tyrant and the control of a father, whose mind is blinded by the sordid advice of a menial junta of councilors and priests. She is mine and shall soon be the Princess of Kentuck. Their movement is slow through the remaining part of the journey. They at length arrive at the great city of Gamba. We may now contemplate them as having new scenes to pass through. Not to delineate the parade which was made at the court of Hamboon, for the reception of his son, Lamesa, and their friends, nor to describe the joy that was exhibited in every part of the city on their arrival, and the universal surprise occasioned by the story of the flight of these two lovers. Suffice it to say that those who beheld Lamesa did not blame Elseon. As Hamboon was not very punctilious in his regard to the constitution, being possessed of very liberal sentiments, Elseon found no difficulty in obtaining his consent to marry Lamesa. On the fourth day after their arrival, Elseon and Lamesa with each of them a friend appeared on a stage which was erected on the public square of the city. The Emperor

and Empress, with his councilors, his priests, his officers

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and all his relation, with the principal ladies of the city, formed a procession and surrounded the stage. The common citizens being a great multitude took their stand as they pleased. The Emperor and Empress then mounted the stage and united Elseon and Lamesa in the bond of wedlock according to custom. And, as pulling the log was an indispensable ceremony, one was provided with a rope 'round it on the stage. The bridegroom and bride played their parts in pulling the rope with such dexterity and gracefulness that the whole assembly were most pleasingly entertained. When all was ended the whole assembly clapped their hands and cried, "Long live Elseon and Lamesa!" And, giving three hurrahs, the common citizens dispersed. The rest repaired to a sumptuous entertainment and spent the remaining part of the day and evening in conversation, singing and recreation.

Chapter XII

The Reader will recollect that Elseon and his friends left Moonrod and his friends in a very pleasant mood without the least suspicion that Lamesa and her friend had deserted them. When they had arrived at the village, what was their surprise when they found Lamesa and her friend were not in company; nor had any one any recollection of her being in company after they had stopped to take their leave of Elseon. Moonrod and the other gentlemen immediately rode back with the greatest speed to the place where they had halted, and not finding any traces of Lamesa, the conclusion was then certain, that she had preferred the company of the young Prince and was on her way to Kentuck.

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Pursuit would be in vain; their only alternative was to hasten back and carry the doleful intelligence to the Emperor. Their speed was nearly equal to that of Elseon. Without waiting to perform the customary ceremony of entering the palace, Moonrod immediately rushed into the Emperor's presence and exclaimed, "Your daughter Lamesa has been seduced by Elseon to leave our company unperceived and has gone with him to Kentuck." Nothing but the pencil of the Limner could paint the astonishment of the Emperor. He rose, stood motionless for a moment, then staring fiercely on Moonrod he spoke. "Is it possible, is it possible? Are you not mistaken my son?" "I am not," says he, "my most excellent father. I am not mistaken. This morning we attended Elseon a small distance from the village where we lodged. When we halted to take our leave, and our attention was all engaged, she and her friend rode off unperceived by any of our company. Nor did we miss her until we arrived again at the village. We have made ((a)) full search and inquiry and find that she has absolutely gone with the young Prince to Kentuck." "What an ingrate." says the Emperor. "What a monster of hypocrisy. Did the honorable attention we have shown him demand such treatment? How has he insulted the dignity of our family and outraged the high authority of our government. This affair will demand the most serious consideration. O, Lamesa, Lamesa, my darling, my best beloved child, was it possible for you to be so deceived by that artful prince? Was it possible to disobey the command of your indulgent father?"

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As they stepped on the covering ((on)) top of the canal the thin pieces of timber broke and they all plunged in and found themselves in an instant at the bottom of the canal. Surprised and terrified, they soon found themselves in no situation to vindicate their exclusive right to wear blue feathers in their caps. They were completely in the power of their enemies, who returned quick upon them. They demanded quarter and surrendered themselves prisoners of war. And giving up their arms, their demand was granted. In the meantime a party of the Sciotans, who lay in ambush on the side of the hill, rushed down upon the reserved corps of the Kentucks who, being filled with consternation at the direful disaster of their companions, surrendered themselves prisoners of war without a struggle. Thus in a few moments, by pursuing the stratagem or plan of Lobaska, an army of thirty thousand men were captured and the pride and haughtiness of a mighty prince was humbled. Not a drop of blood was she d to accomplish the whole ((stratagem)).

and bring upon
our family such wretchedness and dishonor.

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Fame with her thousand tongues commenced her pleasing employment. And as swift as the wings of Time, she wafted the intelligence through the city with many distorted and exaggerated particulars; all was astonishment, confusion, and uproar. Resentment enkindled her indignant sparks into a flame and the general cry was 'revenge and war.' The Sciotan King was walking in his parlor, feeding his imagination with the pleasing prospect of his future glory and felicity. "I am" quote he to himself, "honored above all the other Princes of the Empire; and even above the heir-apparent to the imperial crown of Kentuck. Who could be admitted except myself to marry the fair Lamesa, the eldest daughter of the Emperor, the most amiable, the most accomplished, and the most honorable lady in the universe.? This is a distinction which will place me on equal ground with the Emperor himself; and command from all my subjects the homage of their highest respect and reverence. Besides, I have a soul that can relish the charms of the beautiful maid. She will adore me as her lord and think herself highly honored and exceeding happy to submit to my most endearing and affectionate embraces." But ah, mighty Sambal, you little thought how soon this delightful prospect would be reversed; and that your soul would be filled with chagrin, indignation, and revenge. A messenger burst into his parlor and announced the astonishing tidings of Lamesa's elopement. "She has absolutely gone" says he, "to become the wife of Elseon and the Empress of Kentuck." Not the tremendous and instantaneous roar of ten thousand thunders

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instantaneously through the atmosphere could have produced greater surprise. His countenance was all amazement. It was for a moment covered with paleness, his lips quivered, his knees smote together, and his gigantic body trembled like the shaking of a tower under the effects of an earthquake. But soon his reflections and cogitations caused the blood to return with a tenfold velocity into his face. It assumed the color of redness. He assumed the attitude of terrific majesty and poured forth his feelings in a voice more terrible

than the roaring of a volcano. "How have I been insulted, abused, dishonored and outraged. How have my prospects of glory been instantaneously blasted and my character become the utter ridicule of a laughing world. What felicities of enjoying the imperial maid in my arms adoring me for her husband are now vanished. And by whom am I thus disgraced, insulted, and injured? By the mock Prince of Kentuck, an effeminate stripling, a cringing and plausible upstart. He has robbed me of the fairest ornament of my kingdom, Lamesa, who was mine by solemn contract. And must he now revel in her charms, which are mine, and pride himself in those deceitful arts by which he has seduced her and stolen her from my enjoyment? No, ungrateful and insidious monster, your triumph shall be of short duration and this arm shall visit your crimes upon your head with a tenfold vengeance." Having poured forth a torrent of the most dreadful imprecations and menaces, he left his parlor, and walked forth to consult his principal officers on the best plan to obtain revenge. In the meantime, the Emperor, less haughty and indignant, and possessed of sentiments more humane and benevolent, sent an invitation to his councilors to attend him. They were unanimous in the opinion that the offense of Elseon required reparation. But should war be the consequence, if he refused to return Lamesa? On this question, two of the councilors contended that an humble recantation would repair the injury done to the honor of the imperial family and the authority of the government. The other two insisted that they should demand in addition ten mammoth which would be an adequate compensation. But they all deprecated the horrors of war. In the midst of their debates, which were managed with great coolness and impartiality, Sambal presented himself. "I have come forward," says he, "may it please Your Most Excellent Majesty, to demand the fulfillment of that solemn contract which you made to deliver me your eldest daughter in marriage. She has been surreptitiously carried off by the young Prince of Kentuck. She is mine by contract and Your Majesty is bound to deliver her to me. Let her be immediately demanded; and if the Emperor, the father of the young prince shall refuse to return her, this will

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implicate him in the same crime and be a sufficient cause of war. In that case war will be indispensable to vindicate the honor of our respective crowns and the rights of the Empire. I should then give my voice for war and would never sheath my sword until torrents of blood had made an expiation for the ingratitude, baseness, and perfidy of the young Prince. An humble recantation or the delivery of ten mammoth, would this be a sufficient reparation for an offense so flagitious, so enormous? No, the very proposal would be an insult on the dignity of our government. Can anything short of the repossession of the fair object stolen, of the invaluable prize feloniously taken from us, be an adequate compensation? Nothing short of this can heal our bleeding honor, appease the indignation of our subjects, and reinstate friendship and an amicable intercourse between both Empires. Let this then be your demand, that Lamesa shall be returned. Let a refusal be followed by an immediate declaration of war. Let the resources and energies of the nation be called forth. Assemble your armies and pour destruction upon all who shall oppose the execution of our revenge. I myself will lead the van and mingle my arm with those who fight the most bloody battles. Heroes shall fall before us; their towns shall be laid in ruins; and carnage shall glut our indignant swords. When further deliberation had taken place, the Emperor and two of his councilors adopted the advice of Sambal to demand Lamesa and an envoy was immediately

despatched to the Emperor of Kentuck with the following letter: "May it please Your Most Gracious Majesty: Nothing could have given us more pleasure than the disposition you manifested in sending Elseon, the heir-apparent to your crown, to visit our family. We treated him as our dearest cousin and as our most intimate friend. He was invited to associate with our children and to consider himself whilst he tarried as a member of our family. Such being the confidence we

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placed in his rectitude and honor, that he assumed the liberty to contract the most intimate acquaintance with Lamesa, our eldest daughter. This produced an agreement between them that with our consent they would be united in marriage. Nothing would have been more pleasing than such a connection. But we found that it would be a most flagrant violation of the true meaning and spirit of our constitution and an impious outrage on the memory of its great founder. For these reasons we signified our pleasure that Elseon would not insist on our compliance with his request. He appeared to acquiesce in our decision, and we afterwards contracted with Sambal, King of Sciota to give her in marriage to him. But the after conduct of your son, may it please Your Most Gracious Majesty, did not correspond with the high confidence we placed in him. With deep regret and the most painful sensations we are compelled to declare that he has committed a crime which has disturbed our peace and happiness, dishonored our family, and outraged the authority of our government and the rights of our Empire. He has formed a plan to transport Lamesa into your dominions. To accomplish this he made use of the most insidious arts. He took advantage of our clemency and condescension and the high respect we manifested towards him; and, without our consent and contrary to our will, he has succeeded in his perfidious design in transporting ((her)) to the city of Gamba. Lamesa is doubtless with you in the city of Gamba. A crime of such malignity, committed against the honor and interest of our family, government, and empire, demands reparation. Your Majesty will perceive that the only adequate reparation which can be made will be the return of Lamesa to our dominions. We therefore demand that she be conveyed back with all possible expedition.

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No other alternative can prevent the interruption of that confidence, friendship, and peace which have long continued between both empires, and save them from the horrors and calamities of war. Signed, RAMBOCK, Emperor of Sciota." When Hamboon had received this letter, he immediately invited his councilors to attend him, and laid it before them. And, as it was a subject of vast importance to the Empire, he likewise invited his priests and principal officers to join them in council. The various passions appeared to operate in the course of their consultations. To avoid hostilities with all its attendant calamities was what they most ardently desired, and some contended that, if no other alternative could be agreed upon, it would be for the interest of the Empire and the best policy to return the Princess. But others reprobated this measure as pusillanimous and cowardly, and advised, if no other reparation could be received, to retain the Princess and maintain the conflict with a manly and heroic firmness. "What?" say they. "Do not honor and justice require that we should defend the rights of the imperial family? If the Sciotan Government should demand that we should send them our Emperor or Empress, would not honor impel us to spurn at the

demand and reject it with indignation? Their present demand is as preposterous, and as insulting. No satisfaction will they receive for the supposed injury, except that we should seize the Princess of the Empire, tear her from the bosom of her consort, and transport her to Sciota. Are we capable of an act so unjust and inhuman, so base and disgraceful? As the debates were proceeding, Elseon rose. "May I" says he, "claim your attention a moment? Undaunted by the cruel demand and haughty menace of the Sciotan Government, I am willing to abide your decision. If transporting Lamesa into our dominions,

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when she has been most unjustly and inhumanely denied me for a companion, is a crime of such mighty magnitude, then inflict a punishment that shall be adequate to the offense. But if the Almighty, whose benevolence is infinite, has designed the union of hands where hearts are united, I have then transgressed no divine law, but have obeyed the divine will. I am therefore innocent of any crime. I have an undoubted right to retain Lamesa for my wife, and no government on Earth have any authority from heaven to tear her from my bosom. Nor will I submit to such an event, so long as the life-blood circulates through my heart and warms my limbs. If war must be the consequence of my proceedings, which transgressed no principles of honor, justice, or humanity, it will give me the most painful feelings. I shall deplore its calamities but will never shrink like a dastard from the conflict. The Sciotan King, who is at the bottom of all the mischief, shall never behold me fleeing before his gigantic sword or skulking to avoid a single combat with him. You have therefore no other alternative but either, first to slay your Prince and then like cowards to send back your Princess to Sciota, or else to make immediate preparation to meet their threatened vengeance with fortitude and courage." This speech of the young Prince united the whole council and they unanimously agreed to reject the demand of the Sciotan Government. A Letter was written and an envoy dispatched with instructions to attempt a reconciliation. He precipitated his journey to the court of RAMBOCK and when he arrived he delivered him the following letter:

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"May it please Your Most Excellent Majesty: Next to the welfare and prosperity of our Empire we should rejoice in the welfare and prosperity of yours. It is therefore with extreme regret that we view the unhappy difference which has arisen, and which threatens to involve the two empires in the calamities of war. Had you demanded a reparation for the supposed injury which would consist with the principles of justice and the honor of our crown and government, it should be given you with the utmost cheerfulness. But to return you Lamesa, who has now become the Princess of Kentuck, would be tearing her from the arms of an affectionate husband and breaking the bond of solemn wedlock. As a compliance with your demand will subject us to the commission of such injustice and cruelty, it must therefore be our duty to declare that we will not return the young Princess. And, as such an event would destroy her happiness as well as that of her affectionate consort, we shall permit her to tarry in our dominions and grant her protection. We are, however, desirous that an honorable reconciliation may take place and a good understanding be restored. To effect this most important and very desirable object, we have given full authority to Labanco, our beloved brother, the bearer of this letter, to negotiate a settlement of our difference, provided you

will receive anything as a substitute for what you have demanded. Signed, Hamboon, Emperor of Kentuck." The mind of RAMBOCK was not formed for the perpetual exercise of resentment and malice. And having conversed

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a considerable time with Labanco, who apologized for the conduct of the young Prince with great ingenuity, his anger abated and he felt a disposition for the restoration of friendship. But the indignation and malice of Sambal increased with time. His dark soul thirsted more ardently for revenge and nothing would satisfy but blood and carnage. He employed instruments to assist in fanning the sparks of resentment and blowing them into the flames of war. Not content to represent facts as they existed, and in their true colors, monstrous stories were fabricated and put into circulation, calculated to excite prejudice and rouse the resentment of the people against Elseon and the whole Empire of Kentuck. He had recourse to a class of men who were denominated prophets and conjurers to favor his design. They had for many ages a commanding influence over the minds of a great majority of the people. As they pretended to have art of investigating the councils and designs of the Heavenly Hierarchy and to have a knowledge of future events, the people with pleasure listened to their predictions and thought it impious to question or doubt their fulfillment. A small company of these necromancers or jugglers assembled on the great square of the city and mounted a stage which was provided for them. The citizens attended. It was a prodigious concourse of all classes, of all descriptions, both wise and simple, both male and female. They surrounded the stage and were all attention, all anxious to learn the hidden decrees of Heaven and the future destinies of the Empire. Drofalick, their chief prophet, extended his arms and cast up his eyes towards Heaven. Quote he: "Heaven unfolds her massive gates and opens to my view a prospect wide and vast. The seven sons of the Great Spirit seize their glittering swords and swear these shall not be sheathed till blood in torrents run and deluge the fair Land of Kentuck. I behold enemies marshaling on the celestial plain and hear warriors and heroes cry, 'Avenge the crime of Elseon.' I hear a thundering

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voice proceeding from the great throne of Him Who Rules the World, proclaiming thus: 'Corn shall not grow on Sciotan fields, nor mammoth yield their milk, nor fish be taken in the snare; but pestilence shall roam unless Sciota shall avenge the crime of Elseon.' "

Drofalick ended his prophesy. Hamack then arose and in his hand he held a stone which he pronounced transparent, though it was not transparent to common eyes. Through this he could view things present and things to come; could behold the dark intrigues and cabals of foreign courts; and discover hidden treasures, secluded from the eyes of other mortals. He could behold the gallant and his mistress in their bed chamber and count all their moles, warts, and pimples. Such was the clearness of his sight when this transparent stone was placed before his eyes. He looked fiercely and steadfastly on the stone and raised his prophetic voice. "I behold Hamboon with all his priests and great officers assembled around him. With what contempt he declares he despises all the Sciotans. 'They are' says he, 'cowards and poltroons; they dare not face my brave warriors.' Here I see four men coming forward bearing an image, formed with all the features of ugliness and deformity. This they call 'Sambal, the King of Sciota.' The whole company break forth into boisterous laughing.

Ah see, and they are cutting off his head with their swords; yes, and are now kicking it about the palace. Here is a pole; it is stuck upon that and carried through the city. ‘O my loving sparks, Elseon and Lamesa, what makes you so merry?’ ‘Why, Elseon says he has outwitted the Sciotans; he has got the prize and he little regards their resentment.’ ” Hamack was proceeding with such nonsensical visions when the whole multitude interrupted him with a cry: “Revenge! Revenge! We will convince the Kentuckans, that we are not cowards or poltroons. Their heads shall pay for their sport in kicking about the pretended head of our beloved King. We will avenge th e crime of Elseon. The Great and Good Being is on our side, and threatens us with famine and pestilence unless we avenge the crime of Elseon. The arts of these conjurers were the consummation of Sambal’s plan to produce in the minds of the multitude an enthusiasm and rage for war. He now repairs to the Emperor and solicits him to assemble his councilors, immediately proclaim war, and concert measures for its prosecution. The Emperor replies that they should soon be assembled. But as to war, it was a subject which required great consideration.

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Early on the next day his councilors, priests, and principal officers all meet him in the council room. He laid before them the letter of Hamboon and observed that, "Though the Government of Kentuck had refused to return Lamesa, yet they had offered to make to our Government a recantation for Elseon's crime and to pay us almost any sum as a reparation for our injury." The council sat silent for some time. At length the venerable Boakin arose. "I must beg" says he, "the indulgence of Your Majesty and this honorable council a few moments. Never did I rise with such impressions of the high importance of our deliberations as what I now feel. The great question to be decided is peace or war. If peace can be preserved with honor, then let us maintain peace; but if not, then let us meet war with fortitude and courage. As to the great crime of Elseon, no one presumes to present an apology. Even their own Government, by offering to make reparation, implicitly acknowledge that he has been guilty of a crime. But is it of such malignity as to require the conflagration of towns and cities and the lives of millions to make an expiation? Can no other reparation consistent with justice and humanity be received? Or must we, in order to have an atonement made for the crime of Elseon, compel the Government of Kentuck to commit another crime, to separate, to tear from each other's embraces, the husband and wife? Such a reparation as this we cannot in justice expect. Shall we then accept of no other? Cannot our bleeding honor be healed without shedding blood, without laying a whole empire in ruins? Such refined notions of honor may prove our own ruin, as well as the ruin of those on whom we attempt to execute vengeance. The calamities of war have a reciprocal action on the parties. Each must expect to endure a portion of evils. How large a portion would fall to our share, in case of war, it is not for us to determine. While thirsting for revenge, we contemplate, with infinite pleasure, their armies routed and their

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warriors bleeding under our swords, their helpless women and children expiring by thousands, and their country in flames. But reverse the scene; suppose the enemy have as much wit, as much stratagem, courage, strength, and inhumanity as what we possess, and such may be our situation. When the flood-gate is once opened, who can stop the torrent and prevent devastation and ruin? It was never designed by the Great and Good Being that his children should contend and destroy that existence which he gave them. They all have equal rights and ought to strive to maintain peace and friendship. This has been the maxim of our fathers and this the doctrine taught by the great founder of our government and religion. Under the influence of this maxim our nation has grown to an immense multitude, and contentment and happiness have been universal. But why can we not enjoy peace with honor? What insurmountable obstacles are there to prevent ((it))? Why truly, are a recantation and property no compensation for the injury? For other offenses these are accepted. And why must the offense of Elseon be singular? The Emperor's daughter, we

presume is happy, nor can it be a disgrace to the imperial family that she has married the son of an emperor, the heir-apparent to his crown. But she was to have been the wife of Sambal, the King of Sciota? We can therefore with honor to our government accept of the reparation offered, and thus preserve the blessings of peace. But if we suffer resentment, pride, and ambition to plunge us into a war, where will its mischiefs, where will its miseries end? As both empires are nearly equal as to numbers and resources, I will venture to predict their eventual overthrow and destruction.”

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Boakin would have proceeded, but Hamkol rose and interrupted. It was impudence in the extreme but he had much brass and strong lungs and would be heard further than Boakin. “Such sentiments” says he, “may comport with the infirmities of age, but they are too degrading and cowardly for the vigor of youth and manhood. If we suffer insult, perfidy, and outrage to pass off with impunity — we may afterwards bend our necks to be trodden upon by every puny upstart and finical coxcomb. No, let us march with our brave warriors into the dominions of Hamboon. His effeminate and luxurious court will tremble at our presence and yield the fair Lamesa into our possession. But if they should still have the temerity to refuse, we will then display our valor by inflicting upon them a punishment, which their crimes deserve. Yes, our valiant ((men)) shall gain immortal renown by their heroic exploits. Sciota will ever after have the preeminence over Kentuck, and compel her haughty sons to bow in our presence. Let war be proclaimed, and every kingdom and tribe from the River to the Lakes will pour forth their warriors, anxious to revenge our country’s wrongs.” Scarce had he done speaking, and Lakoonrod, the High Priest, arose. He was in the interest of Sambal and had married his sister. He had taken great umbrage at Elseon for saying that the priesthood had too great an ascendance ((in)) the court of RAMBOCK. And lifting up his sanctimonious eyes slowly towards Heaven and, extending his reverend hand a little above an horizontal position, he spoke. “When the laws which are contained in our holy religion are transgressed, it is my duty as High Priest of the Empire to give my testimony

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against the transgression. Elseon, the heir-apparent to the imperial throne of Kentuck, has been guilty of robbery and impiety within our dominions. He has robbed this empire of an invaluable treasure and as this crime is a most fallacious transgression of our divine law. It must have been committed in defiance of the High Authority of Heaven; therefore it is an act of the greatest impiety. The injury, the insult, and outrage has not been committed against us alone. If this was the case perhaps we might accept of reparation. But it ((is)) committed against the Throne of Omnipotence and in defiance of his authority. No reparation can, of consequence, be received except it be a return of the stolen treasure or the blood of the transgressor. Nothing else can satisfy the righteous demand of the Great and Good Being. He therefore calls upon the civil power to execute his vengeance, to inflict an exemplary punishment. And, as it is his cause, and you are employed as his instruments, you may be assured that His Almighty Arm will add strength to your exertions and give you a glorious victory over your enemies. The mighty achievements of your warriors shall immortalize their names, and their heads shall be crowned with never-fading laurels. And as

for those who shall die, gloriously fighting in the cause of their country and their God, they shall immediately receive ethereal bodies and shall arise quickly to the abodes of increasing delight and glory." He said no more. He had discharged some part of his malice against Elseon for saying that the priesthood had too much influence in the court of RAMBOCK. The door now opened and it was seen that Sambal, at the head of a great multitude of citizens, had taken their stand in front of the house; all crying with a loud voice: "Revenge and war! Long live the Emperor and King! We will avenge their wrongs!" This uproar and the harangue of the High Priest determined the wavering mind of the Emperor. But the venerable Boakin and Bithawan opposed the torrent, and stood firm. They boldly affirmed that a war was impolitic and unjustifiable.

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Their opposition however was in vain. The popular voice was against them and the other two councilors Hamkol, and Gamanko gave their vote for war, ((and)) urged, with great vehemence, that war should be declared. In vain were all the reasoning of the venerable Boakin and Bithawan. The other two councilors, Hamkol and Gamanko, joining the Emperor, they proceeded to make out a Declaration of War. It was in these words: "War is declared by the Government and Empire of Sciota against the Government and Empire of Kentuck. The Sciotans are required to exterminate, without distinction of age or sex, all the inhabitants of the Empire of Kentuck. They are required to burn their houses and either to destroy or to take possession of their property for their own use and benefit. This destruction is commanded by the Great Benevolent Spirit and by the Government of Sciota. Signed, RAMBOCK, Emperor of Sciota." A copy of this declaration was given to Labanco the brother and envoy of Hamboon. He demanded a guard to defend him against the rage of the common people who discovered a disposition to plunge their swords into the heart of every man, whose fortune it was to be born on the opposite side of the River. Labanco was guarded as far as the river and conveyed across in safety. He repaired to Gamba and there made known all the proceedings of the Sciotan Government.

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((Chapter XIII . . .))

Habolan, King of Chiauga, was the next proud chief who appeared at Tolanga with a chosen band of warriors. He had fifteen thousand who boasted of superior strength and agility. Their countenances were fierce and bold, being true indications of their hearts which feared no danger. They were always obedient to the orders of their king who always sought the most conspicuous place for the display of his valor. Possessed of gigantic strength and of astonishing agility, he was capable of performing the most brilliant achievements which would almost exceed belief. His mind was uncultivated by science and his passions were subject to no restraint. His resentment was quick and fiery and his anger knew no bounds. Nothing was concealed in his heart — whether friendship or enmity — but always exhibited by expressions strong and extravagant. He had a soul formed for war. In the bustle of campaigns, in the sanguine field where heroes fell beneath his conquering sword, his ambition was gratified and he acquired the highest martial glory. Ulipoon, King of Michigan, received the orders of the Emperor with great joy. War suited his niggardly and

avaricious soul, as he was in hopes to obtain great riches from the spoils of the enemy. Little did he regard the miseries and destruction of others if by this means he could obtain wealth and aggrandize himself. A mind so contracted and selfish was not capable of imbibing one sentiment of generosity, or humanity, or even of honor. None, however, were more boisterous than he for war. None proclaimed their own valor with so loud a voice. Yet none were more destitute of courage and more capable of treachery, baseness, and cruelty. Yet, with the sounding epithets of patriotism, honor and valor, he proceeded, with great expedition, to collect a chosen band. . . ((that)) consisted of eighteen thousand dauntless warriors. . . Their martial appearance entitled them to a commander of more generosity and valor than the niggardly and treacherous Ulipoon. Nunapon, the King of Catarangus, was prompt to comply with the imperial requisition. Being very fond of study and of the mechanical arts. His mind was replenished with knowledge and he took great

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pleasure in promoting works of ingenuity. He was famed for great wisdom . . . subtlety, and penetration of mind; was capable of forming great plans; and of prosecuting them with vigor and perseverance. He was deliberate and circumspect in all his movements . . . but was always quick, on any sudden emergency, to concert plans and to determine ((measures. He)) had the full command of his mental powers in every situation. And, even when dangers surrounded him, could instantly determine the best measures to be pursued. He preferred the scenes of peace but could meet war with courage and firmness. At the head of a select band of sixteen thousand men, all completely armed and anxious to meet the foe, he marched to join the grand army. Not far behind appeared Ramack, the King of Geneseo. Furious and resolute, he had made the utmost expedition to collect his forces. Nor did he delay a moment when his men were collected and prepared to move. At the head of ten thousand bold and robust warriors he appeared at the place of general rendezvous within one day after the King of Catarangus had arrived. He boasted of the rapidity of his movements and, though he commanded the smallest division of the grand army, yet he anticipated distinguished laurels of glory, not less than what would be obtained by their first commanders. When these kings with their forces had all arrived at Tolanga, the Emperor RAMBOCK ordered them to parade on a great plain. They obeyed and were formed in solid columns. The Emperor then, attended by ((his)) son Moonrod, his councilors, and the High Priest, presented himself before them. His garments glittered with ornaments and a bunch of long feathers of various colors were placed on the front of his cap. His sword he held in his right hand, and being tall and straight in his person, and having a countenance grave and bold, when he walked his appearance was majestic. He was the commander-in-chief, and such was the high esteem and reverence with which the whole army viewed him, that none were considered as being so worthy of that station. Taking a stand in front of the army, he brandished his sword. All fixed their eyes upon him and gave profound attention. He thus made

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an address: "Brave warriors. It is with the greatest satisfaction and joy that I now behold you assembled to avenge ((one of)) the most flagitious crimes of which man was ever guilty. Ingratitude and perfidy, seduction, robbery, and the most daring impiety against Heaven have been perpetrated within our dominions. The young Prince of Kentuck is the monster

who has been guilty of these crimes. Our most amiable daughter Lamesa he has seduced and contrary to our will has transported her into his own country. Wishing to avoid the effusion of human blood, we offered to withhold our revenge if the Emperor of Kentuck would restore our daughter. But he has refused. He has implicated himself and all his subjects in the horrid crimes of his son. Their whole land is now guilty and every man, woman, and child are the proper objects of severe chastisement. The Great and Good Being is indignant towards them and views them with the utmost detestation and abhorrence. As we have received our power from Him, He requires that we should not only avenge our own wrongs, but likewise execute his vengeance on those perfidious ingrates and monsters of wickedness and impiety. That this is his divine will has been clearly investigated by our holy prophets and priests, who have given us the most indubitable, positive assurance that success shall attend our arms; that we shall be enriched with the plunder of our enemies; that laurels of immortal fame will crown the achievements of our warriors; and that they shall be gloriously distinguished on the plains of glory, like suns and stars in the firmament of Heaven. Our cause is just. The celestial powers above are on our side; they have brandished their swords and sworn that blood shall deluge the fair Land of Kentuck. You have done well my brave warriors, that you have assembled around the standard of your Emperor. I will conduct you to the field of battle and direct your movements. My son Moonrod, whose arm like mine is not enfeebled by age, will mingle with the boldest combatants and lead you on to victory. By the most valorous exploits,

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by blood and slaughter, we will convince our enemies, that we are not cowards and poltroons. Their ridicule and derision shall be turned into mourning and lamentation. And we will teach their effeminate and luxurious government not to despise the hardy and brave sons of Sciota. In full confidence that we shall gloriously triumph and add immortal luster to our names, we will now march forward and avenge the injuries done to the honor of our Imperial Government and the rights of our Empire; and all the celestial beings above shall rejoice in the execution of divine vengeance." He said no more. The whole army with one voice proclaimed: "Long live the Emperor! We swear that he shall never find us cowards and poltroons." The Emperor then ordered them to march by divisions and each king to lead on his own subjects. They began their march towards the Land of Kentuck. Their provisions and baggage were born on the backs of mammoth. Each man had a sword by his side and a spear in his hand; and on their breasts down to their hips and on their thighs they wore pieces of mammoth skins to guard them from arrows and the weapons of death; and on their caps they wore bunches of long feathers. Their garments were short, so as not to encumber them in battle. Thus equipped and ornamented, they moved on in exact order until they arrived at the Great River. Here they halted to provide boats to transport them across. Their baggage and provisions were borne on the backs of their mammoth, which carried prodigious loads. And here we will leave them for the present and take a view of the proceedings in Kentuck. When Labanco had presented to Hamboon, the Emperor of Kentuck, the declaration of war and related the proceedings of the Sciotan Government, he immediately assembled his councilors, who unanimously agreed to make the most active and vigorous preparation for war. The Emperor sent forth his mandates to all the Princes of his Empire requiring them

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to assemble the most courageous warriors in their respective kingdoms, and to march to the city of Gamba. All the princes of the Empire were quick to obey the requisition of their sovereign. The army assembled and paraded on a great plain before the city. Hamboon, attended by his two sons, Elseon and Hanock, and by his councilors, and three of his principal priests, walked out of the city and presented himself before his army. His garments were of various colors and his cap was adorned with a bunch of beautiful feathers which waved high in the wind. In his left hand he held a spear and in his right a sword. His countenance was bold and resolute and such was his gracefulness and elocution, when he spoke, that all eyes were fixed upon him and all ears were attention. "My brave sons," says he, "I extremely regretted the necessity of calling you from your peaceable employments to engage in the bloody scenes of war. But such is the violence, the malice, and ambition of the Sciotan Government, that nothing will satisfy them but hostilities between the empires. They have proclaimed war, even a war of extermination, against our dominions. Nor was it in our power to prevent this most dreadful calamity unless we tore asunder the bond of wedlock between the Prince and the Princess of the Empire and transported her like a culprit into their dominions. This was the only alternative which they offered to accept to prevent this terrible crisis. And why the rigor of this demand? Was it because the young Prince had violated any law either human or divine? No, it was because the King of Sciota had fallen in love with the Princess and wished to have her for his wife. But as she viewed him with the utmost hatred and disgust, he has been disappointed. To gratify his malice and revenge he has roused the Sciotans to take arms and threatens to deluge our land with the blood of our citizens and to lay our country in ruins. It is a war on their

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part to gratify malice and revenge. And nothing will satisfy their malignant passions but our complete extermination. On our part it is a war of self-defence, of self-preservation, a defence which will extend to our wives and our children, and to all the blessings and endearments of life. We must either submit to behold our property torn from us, our houses in flames, and our dearest friends expiring in agonies, and like cowards, suffer them, without resistance, to cut our own throats; or we must meet them like men determined to vindicate our rights and to retaliate all their intended mischiefs. Nor need we fear the event of the contest. Infinite Benevolence will regard our situation and grant us that assistance which will give success to our efforts. You, my brave sons, will be inspired with courage. Your hands will be strong for the battle and their warriors will fall before you, like corn before the reaper's sickle. With all their mighty boasting, and high confidence in their superior cunning and prowess, they are men formed of the same materials which we possess. Our swords will find a passage to their hearts and, the vital blood gushing forth, they will fall prostrate at our feet. Let us march then with courage to meet the implacable foe; determined either to die gloriously fighting or to obtain victory." Having thus spoken, the whole army, with a loud voice replied: "Victory or death! Lead us on to victory." At the head of this army, which consisted of one hundred and fifty thousand men, he marched towards the Great River. They arrived on the bank and beheld the Sciotans, all busily employed in making preparation to cross the river. The Empress, the Princess Lamesa, and the Emperor's daughters, attended by a few friends and their servants; arrived at the place

where the army was encamped. As soon as Elseon heard the news of their

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arrival, he hastened to the place, and found the company had alighted, and that Lamesa and her friend Heliza were in a room by themselves. As soon as he entered Lamesa arose. The gloom and anxiety which for a number of days were visible in her countenance, at his appearance, were dispelled. He received her into his arms with an affectionate embrace and expressed the greatest pleasure at seeing her once more. The tears ran down her cheeks. For a moment she was silent. She raised her head and replied: "O Elseon, were it not for you I should be the most wretched being in existence and yet my love for you has been the cause of all my present affliction. If I never had seen you, those horrid prospects, which now present themselves to my view, would never have been. But you are innocent; nor am I guilty of any crime. But how can I endure to behold the calamities which must fall upon both nations in consequence of our connection? Two empires at war, spreading carnage and ruin; warriors bleeding on the field of battle; helpless, innocent women and children screeching in the agonies of death; and towns and cities in flames. Ah, horrid prospect! Have you and I, my dear Elseon, produced these dreadful calamities? Is our conduct the cause?" "We are not," says he, "my dear Lamesa, responsible for the horrid effects of malice and revenge which may be occasioned by our innocent conduct. If men will be so indignant towards each other, because we do right, as to massacre and do all the mischief they can, we may deplore their weakness and depravity; but have no more reason, to make ourselves unhappy on the account, than if these effects were produced by some other cause. They alone are responsible for their crimes and have reason for unhappy reflections." "But how can I endure" says she, "to behold my dearest friends become each other's implacable enemy? To see them mutually engaged to destroy each other's life? My father, for whom I ever had the greatest affection, and my only brother are now at the head of one hostile army. And your father and you, my dearest husband, are at the head of the other. When these armies meet would you not plunge your sword into the heart of my father and my brother; and would they not do the same by you if in their power? When such scenes present themselves to my view

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they pierce my soul like daggers and produce the keenest anguish. O that I could fly to my father and on my bended knees implore forgiveness." "Yes," says Elseon, "and when you have done that, he will give you to the mighty Sambal for his wife." "No, never!" says she, "Never would I submit ; I abhor the monster more than ever. He is the most malignant scoundrel in existence. To gratify his revenge whole empires must be laid in ruins. What punishment more just than that he himself should fall in battle and endure the agonies which his vengeful soul is bringing on others. But as for my father and my brother, they have, by his artifices been deceived. I conjure you, if you have any regard for my happiness, not to take their lives if in your power. Rather that my hands should be stained with the blood of your dearest friends I will present my bosom to their swords." "Their lives" says he, "are safe from my sword. But hark, there is an alarm." An express arrived and informed him, that the Sciotan Army had found means to get their boats down the river in the night unperceived and had landed, without opposition, about three miles below the Kentuckan encampment.

Elseon then, embracing his wife, said: "When your protection and my honor call, I must obey." He left her in tears, imploring Heaven to protect him. And, running swiftly to the army, he took his station. Chapter XIV Hamboon, mounted on an elegant horse, richly caparisoned, rode through the encampment, proclaiming aloud, "Every man to his station! Seize your arms and prepare for battle!" All his princes, quick to obey their commander, instantly repaired to their respective divisions and gave orders to form the men into solid columns. When this was done they marched a small distance to the ((place)) and paraded on the great plain of Geheno. They were now prepared for the hostile engagement. Their officers of the highest ranks marched along in front of their divisions and, by their speeches, inspired the men with boldness and courage. They ardently wished to behold their enemies and to have an opportunity of displaying their valor in their destruction. Hamboon then commanded his principal officers to assemble around him. When they were collected, which was in front of the army, he then addressed them. "I wish for your opinions, my brave . . .

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. . . and heroic commanders, had each a chosen band of warriors, who were ordered, as soon as the battle should begin, to march between the divisions, and charge the enemy. The design of this arrangement was to break their ranks and throw them into confusion. The command of these bands were given to Elseon, Labanco, Hanock, and two councilors of the Emperor, Hamul and Taboon. The momentous period had arrived. Each grand army were now ready, were anxious for the combat, and sanguine in their expectations of obtaining a glorious victory. Musicians with instruments of various kinds were now playing through every division of both armies. They blew horns, pipes, and a kind of trumpet and beat with sticks on little tubs whose heads were formed of parchment. The melody was truly martial and calculated to inspire each warrior with an ardent desire for battle and the most daring heroisms. All was hushed. The musicians fell back in the rear. There was a perfect silence through both armies. Each emperor, with their swords brandishing, were in front and facing their respective armies. Near three hundred thousand spears were glittering with the reflection of sun beams. Not a cloud to be seen in the east. The Sun shone with his usual brightness. In the west a dark cloud began to arise and distant thunder was heard to rumble. Rambock proclaimed with a voice which was heard from the right to the left: "March! March, my brave warriors, and fight like

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heroes." Hamboon saw them beginning to move but not changing his countenance which was placid and bold, he proclaimed: "Stand firm, my brave sons. Let your arrows fly thick against your enemies as they advance and finish with your spears and your swords their destruction." The music again played and both armies gave a tremendous shout. When the Sciotans had advanced, with a firm and moderate step, within a small distance of Hamboon's army, both armies discharged arrows with such unerring aim and celerity that many brave warriors on both sides fell prostrate. Others were sorely wounded and retired back in the rear. Their places were immediately supplied and the second rank closed and took their stations in the front. Each man fixing his spear horizontally and about as high as his breast, the Sciotans rushed forward with hideous yells and horrible shouting and made a most tremendous and furious charge upon the Kentucks. They received them with firmness

and courage. Spears met spears; many were bent or broken and others were thrust, on both sides, into bodies of heroes, whose blood gushing forth, they fell with horrid groans, pale and lifeless on the sanguine plain. Neither army gave back; but, being nearly equal as to strength and numbers, they poured forth upon each other with a lavish hand, the implements ((and)) the weapons ((of)) death and destruction. [147] Determined to conquer or die, it was impossible to conjecture which emperor would have gained the victory, had the divisions or bands in the rear of each army remained inactive. But, anxious to engage with the boldest warriors, the Kentuck bands, led on by their heroic princes, rushed between the divisions of the grand army and made a most furious charge upon the Sciotans. They broke through their ranks, piercing with deadly wounds their indignant foes. Heroes fell before them and many of the Sciotans being struck with surprise and terror began to retire back. But the bands in the rear of their army instantly rushed forward and met their furious combatants. The battle was now spread in every direction. Many valiant chiefs who commanded under their respective kings were overthrown and many thousand robust and brave warriors, whose names were not distinguished by office, were compelled to receive deadly wounds and to bite the dust. It was Elseon's fortune to attack the division led by the valiant Rankoff. He broke his ranks and killed many warriors, while driving them furiously before him. He met Hamkol at the head of many thousand Sciotans. Hamkol beheld the young Prince, and knowing him and being fired with the greatest rage and thirst for revenge, he urged on the combat with the most daring violence.

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Now, he thought, was a favorable chance to gain immortal renown. Elseon says, "He shall feel the effects of my conquering sword." The warriors on both sides charged each other with incredible fury and Elseon and Hamkol met in the center of their divisions. "I have found you." says Hamkol, "perfidious monster. I will teach you to rob our empire of its most valuable treasure." He spoke and Elseon replied. "Art thou Hamkol, the councilor of Rambock? Your advice has produced this blood and slaughter." Hamkol raised his sword and, had not Elseon defended himself from the blow, he never would have spoken again. But quick as the lightning Elseon darted his sword through his heart. Hamkol gnashed his teeth together and tumbling headlong, with a groan, expired. The battle raged. Labanco attacked the division of Sambal. His conquering sword had killed two daring chiefs and his band performed the most brilliant exploits. Sambal met him and, like an indignant panther, he sprang upon him; and while Labanco was engaged in combat with another chief, Sambal thrust his sword into his side. Thus Labanco fell, lamented and beloved by the subjects of the Empire of Kentuck. His learning, wisdom, and penetration of mind; his integrity, firmness, and courage had gained him universal respect and given him a commanding influence over the Emperor and his other councilors. He was viewed with such respect and reverence, that the death of no man could have produced more grief and lamentation and excited in the minds of the Kentucks a more ardent thirst for revenge. The officers of his phalanx exclaimed: "Revenge the death of Labanco!" Even lightning could not have produced a more instantaneous effect. With tenfold

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rage and fury his warriors maintained the conflict and redoubled their efforts in spreading

death and carnage. Even the mighty Sambal trembled at the slaughter of his warriors and began to despair of victory, fearing that his intended revenge was turning upon his own head. During this slaughter of Sambal's forces Hanock was engaged in battle with Habolan, King of Chiauga. No part of the war raged with a more equal balance. Warriors met warriors with such equal strength and courage that it was impossible to determine on which side was the greatest slaughter. Even their heroic chiefs prudently avoided a combat with each other and employed their swords in overthrowing those of less distinction. The field was covered with the bodies of heroes, besmeared with blood, which was spread thick on every side. In the meantime, Hamul and Taboon, who led on the other reserved bands of the Kentucks, were fiercely engaged in spreading the war through the ranks of the Sciotans. Hamul compelled the division commanded by Sabamah to fall back, but still they fought as they slowly retreated; and, being reinforced by a body of troops in their rear, they continued the conflict and maintained their position. The slaughter was immense and each party boasted of the most brilliant achievements. Taboon made his attack on the division of Ulipoon commanded by Hamelick. The Sciotan ranks were broken and they must have fled in confusion had not Rameck supported them with his warlike band. The contest now became bloody ((and)) furious, and equal feats of valor were displayed by contending heroes. The thirsty earth was overspread with the dead and dying bodies of thousands and satiated its thirst by copious draughts of human blood. Hamelick himself was slain. But not until after his sword was crimsoned with the blood of enemies. The dubious war appeared at last determined. Rambock beheld his army giving ground on every part. He rode

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throughout their divisions and endeavored to inspire them with persevering courage. But in vain, they could not withstand the impetuosity, the numbers and strength of their enemies aided by the advantage they had obtained by the arrangement they had made to manage the conflict. The Sciotans began to retreat. And such was the situation of both armies that the Sciotans must principally have been overthrown and destroyed if the Kentucks had been permitted to continue the havoc and slaughter they had begun. But how often are the most sanguine expectations disappointed by the decrees of Heaven? At this awful period, whilst the atmosphere was replete with the multifarious sounds of the clashing of swords and spears, the melody of martial music, the shouts of the conquerors, and the shrieks and groans of the dying, even then the heavens were overspread with clouds of the most sable hue, which had blown from the west. The thunders roared tremendously and the flashes of lightning were incessant. The wind began to blow from the west with great violence; the hail poured down from the clouds and was carried with great velocity full in the faces of the Kentucks. They were unable to see their enemy or continue the pursuit. Rambock and his princes immediately rallied their retreating forces and, facing 'round, encouraged them to fight courageously, since the Great and Good Being had miraculously interposed in their behalf. The Kentuck army were unable to continue the conflict. They were obliged, in their turn, to retreat. But such was the violence of the storm that the Sciotans could not take any great advantage of the confusion of their enemies. They, however, pursued them to the hill, which had been in the rear of the Kentucks, overthrowing and killing some in the pursuit. But as the hill was overspread with trees which broke the violence of the wind. Hamboon commanded his men to face their pursuers. The Sciotans, finding that their enemies had the

advantage of the ground and, being intolerably fatigued with a battle which had lasted near four hours, retired a small distance back; and, as soon as the storm abated they marched beyond the ground which

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was strewn thick with the slain. Thus ended the great battle on the Plains of Geheno. There they encamped. And, as the storm had now subsided, both armies proceeded to make provision to refresh themselves, being nearly exhausted by the fatigues of a most bloody contest which had lasted nearly five hours. That day afforded them no time to bury their dead. The sun did not tarry in his course but hid himself below the horizon and darkness spread itself over the face of the Earth. The warriors, with their spears in their hands, extended themselves upon the earth and spent the night in rest and sleep. Next morning they arose with renovated vigor. Their thoughts were immediately turned to the sanguine field. Many warriors, say they, lie there, pierced with mortal wounds and covered with blood. Their spirits have assumed ethereal bodies and they are now receiving the rewards assigned to the brave on the plains of glory. But they demand of us that we should secure their remains from the voracious jaws of carnivorous beasts by interring them in the earth. But how can this be done, unless both armies will mutually agree to lay down their arms during the interment of the remains of their respective warriors? Hamboon dispatched a messenger to Rambock, who agreed to an armistice for the term of two days and that ten thousand men might be employed from each army in burying the dead. It was indeed a melancholy day. The contest was not decided. Neither army had gained a victory or had reason to boast of any superior advantages obtained or any heroic achievements, which were not matched by contending warriors. An immense slaughter was made. Near one hundred thousand were extended breathless

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on the field. This was only the beginning of the war; and what must be its dreadful calamities if it should continue to rage? If a few more battles should be fought and the infuriated conqueror should turn his vengeful sword against defenseless women and children and mingle their blood with the blood of heroes, who had fallen bravely fighting in their defence? When both armies viewed the immense slaughter that had been made of their respective friends, instead of cooling their ardor for the war, it only served to increase their malice and their thirst for revenge. Ten thousand men from each army, without arms, marched to the field where the battle was fought; and, having selected the dead bodies of their respective warriors, they carried as many of them together as what could be done with convenience. And then, digging into the ground about three feet deep and throwing the dirt around in a circular form upon the edge of the grave, they then deposited the bodies in it, covering the ground over which they had dug with the bodies. And then, placing others upon them until the whole were deposited, they then proceeded to throw dirt upon them and to raise over them a high mound. In this manner they proceeded until they had finished the interment. the bodies of the chiefs that were slain were carried to their respective armies; and, performing many customary solemnities of woe, they were interred and prodigious mounds of earth were raised over them. After the funeral rites were finished and the armistice had expired, the hostile emperors must now determine on their further plans of

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The field was widely strewed and, in many places, thickly covered with human bodies extended in various positions: on their sides, their backs, and faces, some with their arms and legs widely spread, some with their mouths open and eyes staring, mangled with swords spears and arrows and besmeared with blood and dirt. Most hideous forms and dreadful to behold! Such objects excited horror and all the sympathetic and compassionate feelings of the human heart. As both emperors had agreed to the suspension of arms for the purpose of burying the remains of those heroic warriors, ten thousand men from each army entered the field and began the mournful employment. They dug holes about three feet deep and in a circular form and of about twenty or thirty feet diameter. In these they deposited the bodies of their deceased heroes and then raised over them large mounds of earth. The bodies of the chiefs who had fallen were carried to their respective armies and buried, with all the solemnities of woe. Over them they raised prodigious mounds of earth which will remain for ages, as monuments to commemorate the valiant feats of these heroes and the great Battle of Geheno. After the funeral rites were finished and the armistice had expired, the hostile emperors must now determine on further plans of operation. Rambock requested the advice of his principal officers, who were unanimous in opinion that it was their best policy to retire back to the hill which was opposite to the place where they landed and there wait for reinforcements. This they effected the next night without being perceived by their enemy. Hamboon on the next day marched towards them but, not thinking it good policy to attack them at the present, took possession of a hill in plain view of the Sciotans and there encamped with his whole army. As the Sciotans sallied out in parties to plunder and to ravage the country, these were pursued, overtaken, or met by parties of the Kentucks. Many bloody skirmishes ensued with various success and many feats of heroism were displayed on both sides. Wherever the Sciotans marched devastation attended their steps and all classes of

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people without distinction of age or sex, who fell into their hands became the victims of their infuriated malice. The extermination of the Kentucks appeared to be their object; not considering that it might soon be their turn to have such horrid cruelties retaliated upon themselves with a threefold vengeance. They likewise had a further object in view, which was to provoke Hamboon to attack the main army, whilst posted in an advantageous situation. But it was Hamboon's policy by placing garrisons in different stations and by patrolling parties to prevent the Sciotans from plundering and destroying his towns, and from getting provisions from his country, and in this way to compel them to cross the river or to attack his army in the position he had taken. While the two emperors were thus maneuvering and seeking by various arts and stratagems to gain advantage over each other, a very extraordinary instance transpired of heroism and friendship . . . which is worthy a place on the historic page. In the dominions of Hamboon there lived two young men who were bred in the same village. Having minds formed for the exercise of the noblest principles and possessed of congenial tempers they early contracted the greatest intimacy, and formed toward each other the strongest attachment. They joined the standard of

Hamboon and in the great battle of Geheno they fought side by side and performed exploits equally bold and heroic. They ate at the same board and drank of the same cup, and in all their excursions they attended each other and walked hand-in-hand. As these two friends were sitting in their tent one evening, Kelsock, who was the oldest, says to Hamko: "Something whispers me that this night we can perform a most brilliant exploit. The Sciotans have held a great festival and until midnight they will be employed in music and dancing and in various diversions. Being greatly fatigued, when they lie down to rest, their sleep will be sound. We may then enter their camp by slyly getting by their sentinels unperceived and make a most dreadful slaughter." "Your plan" replied Hamko, is excellent; it is worthy the character of an hero. I will join you and will either triumph with you in the success of the enterprise or perish in the attempt. Perhaps we may achieve a glorious deliverance to our country, by destroying our cruel enemies."

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They both, taking their swords and tomahawks, repaired towards the camp of the Sciotans in order to reconnoiter and find where they could enter and not be perceived by the sentinels. The Moon shone bright but would set about three o'clock in the morning; this was the time they had fixed upon to begin the massacre of their enemies. At length all became silent, the Moon disappeared, and these young heroes had accomplished their plan in getting into the camp of the Sciotans unperceived. They found them lying in a profound sleep, for the fatigues of the day and the revels of the night had brought weariness upon them; and considering when they lay down that the vigilance of their guards would secure them from surprise, they slept with unusual soundness. But their vigilance could not prevent an unsuspected destruction. The tomahawks and swords of these daring youth soon caused hundreds to sleep in eternal slumbers; and so anxious were they to finish the destruction of their enemies, that the day began to dawn before they had cleared themselves from the camp of their enemies. Scarce however, had they past the last sentinel, and the alarm was given. The Sciotans beheld a most terrible slaughter of their warriors and being fired with indignation, sallied forth in parties in every direction. Kelsock and Hamko had nearly gained the encampment of the Kentucks and Haloon with a party of Sciotans had overtaken Hamko. Kelsock was so far in advance that he was now safe from all danger; but, turning his eyes 'round, he beheld Haloon seize his friend, who was attempting to defend himself against the party. Kelsock turned instantly, and running furiously back cried: "Spare, O spare the youth! He is innocent; I alone contrived the slaughter of the Sciotans. Too much love to his friend induced him to join me in the enterprise. Here is my bosom; here take your revenge. Scarce had he spoken and Haloon plunged his sword into the heart of Hamko. The young hero fell and, with a groan, expired. Kelsock instantly rushed upon Haloon and darted his sword through his heart; prostrate he tumbled at the feet of Hamko. But Kelsock could not long survive. A spear pierced him in the side. He cast his eyes on the lifeless body of his friend and fell upon it. He embraced it and never breathed again. Ah, heroic youths! In friendship ye lived and in life and death ye were joined.

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Forty days had now expired since the two armies had taken their different positions. Each received large reinforcements which supplied the places of the slain. Experience had taught

them to use stratagem instead of attacking under great disadvantages, and yet to remain long in their present situation could not possibly terminate the war successfully on the part of the Sciotans. Rambock, considering the obstacles which attended the prosecution of every plan, at last, by the advice of Sambal and Ulipoon, determined on a most rash and desperate enterprise, an enterprise which would in a measure satiate their revenge, provided that it should even produce the annihilation of their army. As soon as darkness had overspread the Earth at night, Rambock marched his whole army towards the city of Gamba; and such was the stillness of their movements that they were not perceived, nor was it known by Hamboon they had marched until the morning light. As soon as the Kentucks perceived that the Sciotans had abandoned the place of their encampment and found the direction they had gone, they immediately pursued them with the utmost expedition. But too late to prevent the intended slaughter and devastation. The Sciotans, without delaying their march by attacking any forts in their way, merely entered the villages, killing the inhabitants who had not made their escape and burning their houses. They arrived before the city of Gamba. Great indeed was the surprise, the consternation, and terror of the citizens. Many fled to the fort. A band of about three thousand resolute warriors seized their arms, determined to risk their lives in the defence of the city. The leader of this band was Lamoch the eldest son of Labanco. He inherited the virtues of his excellent father and even thirsted to revenge his death by sacrificing to his manes the blood of his cruel enemies. He posted his warriors in a narrow passage which led to the city. The Sciotan Emperor immediately formed his plan of attack. A large host selected from all the grand divisions of his army marched

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against them. They were commanded by Moonrod. He led them against this gallant and desperate band of Kentucks and made a most furious and violent charge upon them. But they were resisted with a boldness which will forever do honor to their immortal valor. Many hundreds of their enemies they pierced with their deadly weapons and caused heaps of them to lie prostrate in the narrow passage. Such prodigious havoc was made on the Sciotans by this small band of valiant citizens, who were driven to desperation and whose only object was to sell their lives dear to their enemies, that even Moonrod began to despair of forcing his march into the city through this narrow passage. Being informed by a treacherous Kentuck of another passage, he immediately dispatched a party of about four thousand from his band to enter the city through that passage and to fall upon the rear of the Kentucks. This plan succeeded. These heroes now found the war to rage both in front and rear and part facing their new assailants. They attacked them with incredible fury. What could they do? Resistance was now in vain. They could no longer maintain the bloody contest against such a mighty host. Lamoch then commanded the survivors of his little band to break through the ranks of his last assailants and to retreat. It was impossible to withstand the violence of their charge; they broke through the ranks of their enemies and made a passage over the bodies of heroes, through which they retreated and marched to the fort. About seven hundred with their valiant leader thus made their escape and arrived safe in the fort. The remainder of the three thousand sold their lives in defence of their friends and their country. This battle checked the progress of the enemy, which prevented an immense slaughter of citizens, as the greatest part had opportunity by this means to gain the fort.

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As soon as all resistance was overcome and had subsided, the Sciotans lost no time, but marched into the city and commenced a general plunder of all articles which could conveniently be transported. Ulipoon, though careful not to expose his person to the deadly weapons of an enemy, was however, very industrious in this part of the war. None discovered so much engagedness as himself to grasp the most valuable property in the city. But expecting the Kentuck army to arrive soon, they must accomplish their mischief with the utmost expedition. The city they set on fire in various places and then retired back and encamped near the fort, intending on the next day, unless prevented by the arrival of Hamboon with his army, to storm the fort and massacre the whole multitude of citizens which were there collected. Behold the conflagration of the city! The flames in curls ascend towards Heaven and, as the darkness of the night had now commenced, this added to the horror of the scene. The illumination spread far and wide and distant villages beheld the reddening light ascend as a certain pioneer of their own conflagration, should the war continue to rage. But mark the sorrow and lamentation of the poor citizens now encircled by the walls of a fort. Happy that they had escaped the intended massacre of a barbarous unrelenting enemy, but indignant and sorrowful at beholding the ruins of all their property; and even filled with the greatest anxiety, lest Hamboon should not arrive in season to prevent the storming of the fort. But their anxiety soon vanished. When the shades of evening began to overspread the Earth, Hamboon and his army had arrived within five miles of the city. They beheld the flames beginning to ascend. The idea was instantly realized that an indiscriminate slaughter had taken place. What were the distracted outcries of the dwellers of the city? Fathers and mothers; brothers and sisters; wives and children.

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In addition to the destruction of all their property, they now had a realizing anticipation of the massacre of the dearest friends and relation. Such was their anxiety to precipitate their march that it was scarcely in the power of their commanders to retard their steps, so as to prevent them from breaking the order of their ranks. They made however the utmost expedition, determined, if they found their enemy, to take ample vengeance. But when they arrived and found that the greatest part of the citizens were safe in the fort, this afforded no small alleviation to their anxiety and grief. But their thirst for revenge and their ardent desire to engage the enemy in battle did not in the least abate. Determined that the Sciotans should have no chance to improve the darkness of the ensuing night to make their escape, every preparation was made to attack them the next morning. This was expected by the Sciotans, who were wishing for another opportunity to measure swords with the Kentucks. And as soon as the morning light appeared they marched a small distance to a hill and there they paraded in proper order for battle. Scarce had they finished their arrangements when they beheld Hamboon's army marching towards them. He halted within about half a mile of the Sciotans and sent out a small party to reconnoiter and discover their situation. In the meantime he ordered Hanock, his son, to march with twelve thousand men 'round the Sciotan army and lie in ambush in their rear in order to surprise them with an attack after the battle should commence. As the two armies were paraded in fair view of each other the expectation was that a most bloody engagement would take place immediately. The cowardly mind of Ulipoon was not a little terrified when he beheld the number and the martial appearance of the enemy. But his inventive genius was not long at a loss for an

expedient, which he imagined would extricate himself from all danger. He repairs to Rambock and addressed him to this effect: "May it please

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Your Majesty. During the first battle it was my misfortune to be prevented by sickness from being at the head of my brave warriors and displaying my valor. It is my wish now to perform feats of heroism which shall place me on equal ground with the most valiant Princes of your Empire. With your permission I will lead on my division and storm the fort of the Kentucks. This will fill their warriors with consternation and terror. You may then obtain an easy victory and destroy them with as much facility as you would so many porcupines. Besides, by attacking the fort at this time when they are not suspecting such a maneuver, the imperial family will be prevented from making their escape and I shall then be able to restore to Your Majesty your daughter Lamesa." The Emperor, being pleased with the plan, granted to Ulipoon his permission to carry it into effect. Ulipoon did not wait a moment; but immediately returned back and commanded his forces, which consisted of about seventeen thousand, to march. He was careful at the same time to see that they carried with them all the plunder they had taken in the city of Gamba, and particularly that portion which had been set apart for himself. But nothing was farther from the heart of Ulipoon than to fulfill his promise. He had no intention to risk his person in the hazardous attempt to storm the fort, but his determination was to march with the utmost expedition to his own dominions and to carry with him his rich plunder. Having marched towards the fort until they had got beyond the view of the Sciotan army, he then ordered them to turn their course towards the Great River, to the place where they left their boats.

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In this direction they had not proceeded far when they were seen by a number of pioneers, whom Hanock had sent forward to make discoveries. As his band were not far distant they soon gave him the intelligence. He immediately dispatched an express to Hamboon, informing him that he should pursue them as their object probably was to ravage the country, and recommending not to attack the Sciotans until further information from him. Hanock's division were not discovered by Ulipoon and, of consequence, he proceeded in his march without suspecting any annoyance from the enemy, happy in the reflection that he had greatly enriched himself by a prodigious mass of plunder, and not in the least troubled about his fellow warriors, whom he had deserted on the eve of a most hazardous engagement. Hanock pursued him, but was careful not to be discovered. When the sun was nearly down Ulipoon halted and encamped. During the night Hanock made his arrangements. He formed his men into four divisions and surrounded the enemy. Their orders were as soon as the morning light began to appear, to rush into Ulipoon's encampment and to massacre his warriors without discrimination. The fatal moment had arrived, and punctual at the very instant of time, the attack was begun on every part. And such was the surprise and terror which it produced that the Sciotans were thrown into the utmost confusion; and it was impossible for their officers to form them into any order to make defence. Every man at last attempted to make his escape; but wherever they rushed forward in any direction they met the deadly spears of the Kentucks. It is impossible to describe the horror of the bloody

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scene for even humanity recoils at beholding ((it)). Humanity, sympathy, and compassion must drop a tear at beholding the uproar and confusion, the distress and anguish, the blood and carnage of so many thousand brave warriors ((whose)) great misfortune was to have a coward for their commander. . . . who were reduced to this dreadful situation by the cowardice and niggardly and avaricious disposition of their commander. But only three thousand made their escape. As for Ulipoon, he was mortally wounded and laid prostrate on the field. After the slaughter was ended, in passing over the field of the slain, Hanock beheld this ill-fated prince, an object truly pitiable to behold. In the agonies of death and wreathing under the most acute pain, he exclaimed: "Alas my wretched situation. It was avarice, cursed avarice, which induced me to engage in this horrid war and now the mischief and cruelties, intended as the means to acquire wealth and aggrandizement, are justly turned upon my own head." He spoke and deeply groaning, he breathed no more. The gallant Hanock dropped a tear and feeling no enmity towards the lifeless remains of those who had been his enemies, he ordered three hundred men to remain on the ground and commit their bodies to the dust. "This" says he, "is the will of Him Whose Compassion is Infinite." He then directed Conco, his chief captain, to pursue the survivors of Ulipoon's army and to destroy them if possible. With the remainder of his own troops, he returned back to carry into effect the order of Hamboon. Conco overtook and killed about a thousand of the wretched fugitives. The remainder escaped to their own land, except about fifty who fled to the army of Rambock and gave him the dreadful intelligence of Ulipoon's destruction. Great were the amazement and consternation of Rambock and

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his whole army. They now beheld their situation to be extremely critical and dangerous and saw the necessity of the most vigorous and heroic exertions. "What" says Rambock to his princes, "is our wisest course to pursue?" Sabamah, Rankoff, and Nunapon advised him to retreat without losing a moment. "For" say they, "we have taken ample revenge for the crime ((of)) Elseon. To effect this we have thrown ourselves into the heart of their country, have lost a large division of our army, and are so weakened by our losses that we are in the utmost danger of being defeated and even annihilated. It must therefore be the height of folly and madness to prosecute the war any further in this country. But Sambal and the other princes condemned this plan as pusillanimous and disgraceful and proposed to steal a march on the Kentucks and to storm their fort before they should be apprised of their design. This last advice met the approbation of the Emperor. "Nothing" says he "can save our army from destruction, but the most daring achievements." That they might gain the fort without being perceived by the Kentucks, it was necessary that they should march some distance in the direction, where Hanock had encamped, in order to cooperate with Hamboon, when he should commence the engagement. When the night had far advanced Rambock's forces were all in readiness and began their march for the fort. They proceeded about two miles and a small party in advance discovered Hanock's warriors. This discovery produced an alteration in Rambock's plan. He directed Sambal to proceed against the fort, whilst he, as soon as the light should appear, would attack Hanock. Sambal was highly pleased with this command, as a victory would ensure him the capture of Lamesa and afford him an

opportunity to obtain revenge. He arrived at the fort just as the blushing morn began to appear. . . Great indeed was the surprise which his arrival produced . . .

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On three sides he stationed small parties who were ordered to massacre all the citizens who should attempt to make their escape. With the main body of his army he made an assault upon the fort. Amazement and terror seized the minds of the whole multitude of citizens in the fort. This enterprise of the Sciotans was unexpected, as the Kentucks were unprepared to defend the fort against such a formidable force. Lamoch however placed himself at the head of about one thousand warriors and attempted to beat them back from the walls and prevent their making a breach. But it was impossible with his small band to withstand the strength of such a mighty army. They broke down part of the palisades and entered the fort through the breach; and immediately began the massacre of the defenseless multitude without regard to age or sex. Sambal, being anxious to find Lamesa, rushed forward with a small band and surrounded a small block-house. He then broke down the door and entered. Here he beheld all the ladies of the imperial family and many other ladies of distinction. He instantly sprang towards Lamesa in order to seize her but was prevented by Heliza, who stepped between them and, falling upon her knees, implored him to spare the life of Lamesa. Scarce had she spoken when the cruel monster buried his sword in her bosom and she fell lifeless before the eyes of her dearest friend. Lamesa gave a scream, and looking fiercely on Sambal, she exclaimed. "Thou monster of

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villainy and cruelty, could nothing satiate your revenge but the death of my dear friend, the amiable, the innocent Heliza? Here is my heart; I am prepared for your next victim." "Ah, no." says Sambal, "Your life is safe from my sword. I shall conduct you to my palace and you shall be honored with me for your partner." "Insult me not," says she, "thou malicious, bloody villain. Either kill me or be gone from my sight; my eyes can never endure the man who is guilty of such monstrous crimes." "Set your heart at rest," says he, "my dear Lamesa. I will convince you that I am a better man than your beloved Elseon; his head shall soon satiate my revenge and then you shall be the Queen of Sciota." At this instant a loud voice was heard: "The Kentucks are marching with a prodigious army towards the fort!" Sambal, turning to his warriors present, ordered them to guard the women in that house and not permit any of them to escape. "For" says he, "I must go and destroy that army of Kentucks." Great already had been the slaughter which the Sciotans had made of the citizens in the fort. Those who had attempted to escape through a gate which was thrown open were met and massacred by the Sciotan warriors on the outside. But their progress was arrested by the appearance of Elseon at the head of thirty thousand warriors. They had marched with the greatest speed, for they were informed by an express that the Sciotans had invested the fort. When Sambal beheld them he instantly concluded to draw his army out of the fort and to try a battle with them in the open field. His orders were immediately spread through every part of the fort where his men were employed in killing the defenseless

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and in fighting Lamoch and the little band of desperate heroes whom ((he)) commanded.

The Sciotans were soon formed and marched out of the fort and paraded in proper order for battle. Elseon, observing this, commanded his men to halt and made his arrangements to rush forward and commence the attack. Having brandished his sword as a token for silence, he then spoke. "My brave warriors. The glorious period has arrived to display our valor in the destruction of our enemies. What monstrous cruelties have they perpetrated. Behold your city in ruins; listen to the cries of your murdered friends whose innocent blood calls for vengeance; consider the situation of those who are surrounded by the walls of yonder fort. How many thousands are massacred and how many must share their fate unless you fight like heroes? By our valor we can effect their deliverance and rid our country from the most ferocious band of murderers that ever disgraced humanity. Their standard is that of the Sciotan King, whose malice and vengeful disposition have produced this horrid war. Urged on by his malignant passions he has engaged ((and)) undertaken a most dangerous and mad enterprise. He has thrown himself and his army into a most critical and dangerous situation. Fight as you did at the great Battle of Geheno and your enemies will be prostrate in the dust; and your names shall be illustrious. Rush forward my brave warriors and let your motto be 'victory or death.' " Not a moment, when his warriors were stimulated for the combat, did Elseon tarry, but marched with precipitation, prepared to make a most furious charge. Sambal was ready to meet him, and marched forward with equal boldness and celerity. The charge was tremendous. Not the dashing against each other of two mighty ships in a hurricane upon the boisterous ocean could have been more terrible. Each warrior, fearless of danger, met his antagonist, determined to destroy his life or lose his own in the contest.

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The battle extended through every part of both armies. As warriors fell in the front ranks, their places were supplied from the rear, and reserved bands rushing between the divisions were met by others of equal strength and valor. Helicon, the intimate friend of Elseon, beheld Sambal, who was encouraging his warriors to fight bravely, as no other alternative remained for them but victory or death. When Helicon beheld him his youthful mind felt the impulse of ambition; he sprang towards Sambal and challenged him to the combat. Sambal gave him no time to repeat the challenge, but rushed upon him with more fury than a tiger, and with his sword he struck Helicon's head from his body. Thus fell the brave, the amiable youth whose thirst for glory impelled him to attempt an exploit too rash and daring. Warriors fell on every side and the field was covered with dead and dying heroes. A messenger ran and told Elseon of the fate of Helicon, who commanded the left wing of his army, and that Sambal had broken their ranks and was making indescribable havoc of his warriors. What intelligence could have been more shocking? Elseon could not refrain from tears for a moment. "Ah, Helicon," says he, "thou hast been more dear to me than a brother. Heaven demands that I should revenge thy cruel death." He instantly selected a small band and marched, with the utmost speed, to the left wing of his army. He rallied his retreating warriors and engaged in the conflict with tenfold fury. Soon he beheld the mighty Sambal, whose sword was crimsoned with the blood of his friend, and Sambal cast his eyes upon him; and, as he beheld him, his malice instantly enkindled into such a furious flame, that his reason fled for a moment, and he raved like a madman. Both heroes

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sprang towards each other. Their warriors beheld them and, being mutually inspired with the same sentiments, the respective bands retired back and left the two indignant champions in the space between. "Ah!" exclaimed Sambal, "Ingrate, robber, and perfidious scoundrel, after seducing the Emperor's daughter who was my wife and transporting her from our dominions, have you the temerity to meet my conquering sword? This sword which pierced Labanco and cut off the head of Helicon, and which has destroyed hundreds of warriors more mighty than yourself, shall be plunged into your cowardly heart and your head shall be carried in triumph into the city of Tolanga; and there it shall be preserved as a trophy of my superior strength and valor." "Vain booster," says Elseon, "I rejoice to meet you. The Benevolent Being will now terminate your career of bloody crimes. This sword shall pierce your malignant heart and cut off that head, which has plotted the ruin of my country." Sambal eager for revenge, could hear no more. He sprang forward and aimed a thrust of his sword at Elseon's heart, but Elseon turned the point of his sword from him with his own, and then darted his sword into his left arm, which caused the blood to gush forth. Sambal was now more indignant than ever and, raising his sword, he threw his whole strength into one mighty effort, with an intention to divide his body in twain. But Elseon, quick as the lightning, sprang back and Sambal's sword struck the ground with a prodigious force which broke in the middle. He himself had nearly tumbled his whole length but, recovering and beholding his defenseless situation, he ran a small distance and, seizing a stone sufficiently big for a common man to lift, he threw it at Elseon. It flew with great velocity and had not Elseon bowed his head, his brains must have quitted their habitation. His cap however was not so fortunate.

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Having met the stone as he bowed; it was carried some distance from him and lodged in the ground. Elseon, regardless of his cap, ran swiftly upon Sambal, whose feet having slipped when he threw the stone, had fallen upon his back and had not recovered. Terror now seized his mind. "Spare, O spare my life!" says he. "And I will restore peace to Kentuck and you may enjoy Lamesa." "No peace" says Elseon, "do I desire with a man whose sword is red with the blood of my friends." He spoke and plunged his sword into Sambal's heart. The Sciotans beheld the huge body of their King, pale and lifeless. Consternation and terror seized their minds. They fled in dismay and confusion. Elseon pursued them with his warriors and overthrew and killed thousands in the pursuit. About two thousand made good their escape and carried the doleful tidings of Sambal's death and the immense slaughter of his army to their own land. And indeed their escape was owing to the great anxiety of Elseon and his warriors to visit their friends in the fort and to ascertain the extent of the massacre that Sambal and his army had made. After pursuing the Sciotans about six miles, Elseon and his army returned in great haste and entered the fort. Great, inexpressibly great, was the joy of the citizens when they beheld them returning with the laurels of victory and when they were informed of the destruction of so many thousand of their enemies. But as great was their grief and lamentation, when they beheld and reflected on the vast number of citizens and of Elseon's warriors who had fallen by the sword of the Sciotans. But no deaths produced such universal regret and sorrow as those of Helicon and Heliza. The one was the intimate friend of Elseon and the other of Lamesa. They both possessed hearts which were

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formed for the most ardent friendship and love. Their acquaintance produced the most sincere attachment. They exchanged vows of perpetual fidelity and love to each other and only waited for the termination of the war to fulfill their mutual engagement to unite their hands in wedlock. But their pleasing anticipation of conjugal felicity was destroyed by the cruel sword of Sambal. Naught availed the innocence and the amiable accomplishments of the fair Heliza? She must fall a victim to satiate the revenge of a barbarous tyrant. Had Helicon known when he attacked the savage monster, that he had assassinated his beloved Heliza, it would have inspired him with the most ardent desire for revenge and added vigor to his arm and keenness to his sword. A Kentuck bard represented the aerial form of Heliza as arriving on the celestial plain and being told that she must wait a short time, and Helicon would ascend and conduct her as his partner to a delightful bower which was surrounded by the most beautiful flowers and delicious fruits, and where the singing of musical birds would charm them with their melody. When Elseon had entered the fort, he found that Lamoch, with the survivors of his little band of warriors, had made prisoners of the Sciotans whom Sambal had left to guard the imperial ladies and that these Sciotans had done them no injury nor even insulted them with words. Says Elseon: "For this honorable treatment of my friends I will show these enemies compassion. Go!" says he to them, "Return in peace to your own land and tell your friends that Elseon will not hurt an enemy who has done him a favor. The time of Elseon was precious. He spent but a few moments with Lamesa, in which they exchanged mutual congratulations and expressions of the most tender both possessed hearts which were

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and sincere affection. She conjured him to spare the life of her father and brother and not to expose his own life any farther than his honor and the interest of his country required. "I shall cheerfully" says he, "comply with every request which will promote your happiness." He embraced her and bid her adieu. As the situation of Hamboon's army might require his immediate return, he lost no time to regulate matters in the fort; but, leaving five thousand men to bury the dead and defend the citizens, he marched with the remainder, which consisted of about twenty thousand, towards Hamboon's encampment. When Sambal marched his division against the fort it was Rambock's intention to have attacked Hanock the next morning; but, perceiving that Hamboon had been apprised of his movement and was then within a small distance ready to cooperate with Hanock's division, Rambock altered his plan and determined to wait for the return of Sambal. As for Hamboon, he concluded to wait until Elseon's return. These determinations of the hostile emperors prevented in this interval of time, any engagement between the two grand armies. But when the fate of Sambal's division was decided and Elseon had returned with the joyful news of his victory, the Kentucks were all anxious for an immediate battle. . . (This is were the story on the manuscript ends.)

=====on back of final MS page:=====

The Writings of Sollomon Spalding Proved by Aron Wright Oliver Smith John Miller and others The testimonies of the above Gentlemen are now in my possession D P Hurlbut

=====draft letter with MS:=====

. . . But having every reason to place the highest confidence in your friendship and prudence I have no reluctance in complying with your request in giving you my sentiments of the Christian Religion — and so far from considering the freedom you took in making the request, impertinence, I view it as a mark of your high esteem for me affectionate solicitude for my happiness. In giving you my sentiments of the Christian religion you will perceive that I am not tramelled with traditionary and vulgar prejudice that I do not believe certain facts and certain propositions to be true merely because that my ancestors believed them — and because they are popular. In forming my creed I bring everything to the standard of reason — that intellectual — This is an unerring and sure guide in all matters of faith and practice. Having divested myself therefore of traditionary and vulgar prejudice and submitting to the guidance of reason it is impossible for me to have the same sentiments of the Christian religion which its advocates consider as orthodoxy — It is in my view a mass of contradictions and an heterogeneous mixture of wisdom and folly — nor can I find any clear and incontrovertible evidence of its being a revelation from an infinite benevolent and wise God. It is true that I never have had the leisure nor patience to read the elaborate and learned productions of divines in its vindication every part of it with very critical attention or to study the metaphysical jargon of divines in its vindication — It is enough for me to know that propositions which are in contradiction to each other cannot both be true and that doctrines and facts which represent the Supreme Being as a barbarous and cruel tyrant can never be dictated by infinite wisdom. Whatever the clergy say to the contrary can have no effect in altering my sentiments. I know as well as they that two and two make four and that three angles of a triangle are equal to two right ones. But notwithstanding I disavow any belief in the divinity of the Bible and consider it a mere human production designed to enrich and aggrandize its authors and to enable them to manage the multitude; yet, casting aside a considerable mass of rubbish and fanatical rant, I find that it contains a system of ethics or morals which cannot be excelled on account of their tendency to ameliorate the condition of man, and to promote individual social and public happiness, and that in various instances it represents The Almighty as possessing attributes worthy his transcendent character. Having a view therefore to those parts of the Bible which are truly good and excellent I sometimes speak of it in terms of high commendation — and indeed I am inclined to believe that notwithstanding the mischiefs and miseries which have been produced by the bigoted zeal of fanatics and interested priests yet that such evils are more than counterbalanced in a Christian land, by the benefits which result to the great mass of the people by their believing that the Bible is of divine origin and that it contains a revelation from God. — Such being my view of the subject I suffer my candle to remain under, nor make no exertions to dissipate their happy delusions.

As=====on reverse of draft letter:===== [Jonathan] Joyner privilege to erect mill and the privilege of water. Wright has preference, — and he next. To fix and take out water for himself and to be at 1/4 expense of keeping dam in repair — If wishing to sell to [g——] privilege of buying — if don't buy to sell to another his works but not privilege of water. [——] [J.] Joyner and W. Brigham agree to build house for their use. Said Brigham to six feet on the water below the width of the house and Joyner to have for six feet and Brigham to twelve feet on the same side in the rear bank and twelve feet of the garret. To be at equal expense in the water works — To be at equal expense in the partitions of the rooms.

[Spalding Contents](#)
[Similarities Between This Story and The Book of Mormon.](#)

Points of Similarity Between the Oberlin College Manuscript and the Book of Mormon

The page references which do not have the name of the book by them are references to the Manuscript Story.

- (1) Both found under a stone. (11-12; F. W. Kirkham, A New Witness For Christ In America, 58).
- (2) Both stones had to be lifted with a lever. (II; Kirkham, 58).
- (3) Both found in a box. (12; Kirkham, 58).
- (4) Both represent some of the inhabitants of this country as coming to it from across the waters. (14).
- (5) Both represent these inhabitants as great, powerful, civilized peoples. (14:50).
- (6) Both represent them as engaging in bloody battles, (12:100).
- (7) Both claim to be a record of some of these peoples. (13).
- (8) Both were written in a foreign language which had to be translated. (12-13).
- (9) Both had a "translator." (13).
- (10) Both set forth "history of lost tribes."
- (11) Both mention "church." (22, 1 Nephi 14:12, etc.)
- (12) Both mention Jesus Christ. (19).
- (13) Both had people who believe in the religion of Jesus Christ. (19).
- (14) Both mentioned "ministers," (19).
- (15) The Manuscript Story mentioned the the Lord's day and devotional services on that day. The Book of Mormon implies Lord's day services, for it maintained that there were Christians on this continent then; and Christians meet upon the first day of the week, the Lord's day. (19).
- (16) Both represent the people, who came across the ocean to this country, as encountering a great storm at sea. (15; Nephi 18:13).
- (17) Both indicate that the storm subsided after prayer. (15, I Nephi 18:21).
- (18) Both refer to written records which were hidden so that future generations might discover them and thus learn of these people. (14).
- (19) Both referred to a people who believed in an omnipotent, self existent, good and great Spirit. (42, 23: Alma 19:25; 18:2; 11, 5).
- (20) Both believed in an evil spirit. (24).
- (21) Both referred to the revolutions of the earth. (29).
- (22) Both mention large animals which the people worked. (31; Ether 9:18-19).
- (23) Both mentioned the use of cotton cloth. (34).
- (24) Both mentioned the horse. (35, 85).
- (25) Both mentioned earthquakes. (38).
- (26) Both taught an eternal life with rewards and punishments. (61:43).
- (27) Both recognized the Great Spirit as the Maker of Man. (23).
- (28) Both spoke of white people. (47).
- (29) Both referred to great cities. (30, 49).
- (30) Both spoke of a great teacher who wrought wonders. (47, 48, 51).
- (31) Both spoke of people who were able to write. (39).
- (32) Both represented them as having some scientific knowledge.

- (33) Both knew something of mechanical arts.
- (34) Both used iron. (36, 51).
- (35) Both used coins. (61, 63).
- (36) Both constructed fortifications. (66, 73, 74).
- (37) Both had seer-stones, by means of which they could see many amazing things, (Smith used a seer-stone, Whitmer's Address, p. 12, Shook, op. cit., p. 52, 164, footnote) (98).
- (38) Both referred to a war of extermination. (104, 109, 110, 111, 123).
- (39) Both believed in providence. (114, 120).
- (40) Both speak of indescribable horrors as the result of war. (118, 119, 120, 121, 123, 132, 135).
- (41) some people in both held property in common. (20; 3 Nephi 26:19).
- (42) Both indicated that burnt offerings were made for sins.
- (43) Both referred to judges over the people.
- (44) Both indicated that there were at least three different peoples in this country.
- (45) Both said that "characters" were used to represent words. (39, 50; Mormon 9:32).
- (46) Both kept sacred writings separate from the other records. (40; 1 Nephu 9).
- (47) Both spoke of the people as receiving words of a certain man as divine. (46, 50, 51, 48).
- (48) Both taught that some sinners would be saved after death. (43). At least modern Mormonism teaches it.
- (49) Both had counselors. (63).
- (50) Both purport to be the record of "people who far exceeded the present Indians in works of art and ingenuity."
- (51) Both present only a part of the total records.
- (52) The Book of Mormon promises that more records will come forth and the Manuscript Story promised an additional publication contingent on the reception of this one.
- (53) The Book of Mormon presents an "abridgement" of records and the Manuscript Story presents "extracts" and not a "translation of every particular mentioned by our author" of the particular record from which translations were made.
- (54) Both attempt to get the reader to consider them in a certain frame of mind. (Moroni 10:4; MS 13).
- (55) Both have authors in them who announced their intentions to write and deposit records concerning their people. (Mormon 8:4; MS 14).
- (56) Both have authors who present extracts from other records. (Ether 1:2; MS 14).
- (57) Both mention the number of days which the storm at sea lasted. (1 Nephi 18:14, 15, 21; MS 15).
- (58) Both represent people on the ship as being in despair. (1 Nephi 18:14, 15, 21; MS 15).
- (59) Both have an individual who seems to be in special favor with the Deity. (1 Nephi 19:21; MS 16).
- (60) Both mention "Christians." (21; Alma 46:13).
- (61) Both have a number of occasions when men arise and make addresses.
- (62) Both teach that prosperity of a people depends on obedience and goodness. (24; 73, 74).
- (63) Both pronounce woe unto the wicked mortals. (24).
- (64) Both have solemn sacred expiatory sacrifices and burnt offerings of animals. (24;

Mosiah 2:3).

(65) Both had people whose ancestors migrated from the west. (30).

(66) Both use the term “elephant.” (31; Ether 9:18).

(67) Both mention milk. (31; 2 Nephi 26:25).

(68) The Latter-day Saints and the Manuscript Story both teach that matter existed eternally. (42).

(69) Latter-day Saints and the Manuscript Story teach restorationism with reference to the wicked.

(70) Latter-day Saints and the Manuscript Story taught polygamy for when there was a larger number of women than men, those men who were able to support more than one wife were to have more than one wife at the permission of the king. The man was to spend his time equally with each one. (44).

(71) Adultery however, was a great crime (44).

(72) Both taught immortality of man or life beyond the grave. (62).

(73) Dancing, a leading form of amusement with both Latter-day Saints and Manuscript Story (66).

(74) Both represent this hemisphere as once supporting large populations. (73).

(75) Both speak of bands of robbers (31).

Unique Textual Parallels

from the Oberlin Spalding Ms.
and the *Book of Mormon*

Listing by Dale R. Broadhurst
From Data Compiled by
Bill A. Williams, jr.

The following 37 words are found in the *Book of Mormon* and the Oberlin Spalding Ms., but do not appear in the KJV Old Testament, Apocrypha, or New Testament. Neither can they be found in the writings of Josephus nor in Ethan Smith’s *View of the Hebrews*. For this reason they are considered as being “relatively unique” to Spalding and the “Nephite Record.”

01: abyss

(01:01) . . . to the very bottom, below which is a fathomless **abyss** . . .
[ObMs 032:01-03]

(01:02) . . . prevents the ocean . . . from pouring down and losing itself **in this** horrible **abyss**?
[ObMs 032:04-07]

(01:03) I was **in the** darkest **abyss**; but now I behold the marvelous light of God.
[Mosiah 27:29 LDS]

(01:04) . . . the Lamanites, were in darkness, yea, even **in the** darkest **abyss** . . .
[Alma 26:03 LDS]

02: attitude

(02:01) The whole company assumed **the** most devout **attitude** and muttered . . .
[ObMs 025:10-11]

(02:02) . . . exchanged **the attitude of** the bold warrior for the . . . affectionate gallant --
[ObMs 094:27-29]

(02:03) . . . easy **attitude** were not so much studied in their movements as sprightliness . . .
[ObMs 095:09-10]

(02:04) He assumed **the attitude of** terrific majesty . . . more terrible than the roaring . . .
[ObMs 118:33-35]

(02:05) . . . he saw . . . concourses of angels in **the attitude of** singing and praising . . .
[1 Nephi 1:08 LDS]

(02:06) . . . they were in **the attitude of** mocking and pointing their fingers . . .
[1 Nephi 8: 27 LDS]

(02:07) . . . they were in this **attitude** when the Lamanites began to fall upon them . . .
[Alma 24:21 LDS]

(02:08) . . . numberless concourses of angels, in **the attitude of** singing and praising . . .
[Alma 36:22 LDS]

(02:09) . . . they were in **the attitude** as if talking or lifting their voices . . .
[Helaman 5:36 LDS]

03: burthen

(03:01) . . . then my intolerable **burthen** should be poured forth in a torrent . . .
[ObMs 030:05-06]

(03:02) . . . thus were the Nephites relieved from a great **burthen** . . .
[Alma 62:29 LDS - 1830 ed. p. 403]

04: burthens

(homophonic match)

(04:01) They were very sagacious and docile and were employed in carying **burthens** . . .
[ObMs 034:24-25]

(04:02) But the word of God **burthens** me because of your grosser crimes.
[Jacob 2:23 LDS - 1830 ed. p. 126]

05: clasped

(05:01) They then **clasped** each others **hands**, and . . . took an affectionate farewell --
[ObMs 113:31-32]

(05:02) . . . she **clasped** her **hands**, being filled with joy, speaking many words . . .
[Alma 19:30 LDS]

(05:03) . . . they might have been **clasped** in the arms of Jesus.
[Mormon 5:11 LDS]

06: crisis

(06:01) . . . to prevent this terrible **crisis**
[ObMs 139:24-25]

(06:02) Ye cannot say, when ye are brought to that awful **crisis**, that I will repent . . .
[Alma 34:34 LDS]

07: crossing

(07:01) But in **crossing the** great mountain we had some difficulties to encounter . . .
[ObMs 038:09-10]

(07:02) . . . and they were also wronged while **crossing the** sea;
[Mosiah 10:12 LDS]

(07:03) . . . as they were **crossing the** river Sidon, the Lamanites . . . came upon them . . .
[Alma 2:27 LDS]

08: defiance

(08:01) . . . it must have been committed in **defiance** of the High Authority of Heaven --
[ObMs 130:06-07]

(08:02) . . . committed against the Throne of Omnipotence and in **defiance** of His authority.
[ObMs 130:10-11]

(08:03) . . . that ye have set at **defiance** the commandments of God?
[Alma 5:18 LDS]

(08:04) . . . those who have risen up in rebellion against us are set at **defiance** . . .
[Alma 61:07 LDS]

(08:05) And they did set at **defiance** the law and the rights of their country . . .
[3 Nephi 6:30 LDS]

09: depravity

(09:01) . . . we may deplore their weakness and **depravity** --
[ObMs 141:23]

(09:02) O the **depravity** of my people! They are without order . . .
[Moroni 9:18 LDS]

10: dispelled

(10:01) The gloom and anxiety . . . visible in her countenance . . . were **dispelled** --
[ObMs 141:03-05]

see also:

. . . to **dispel the clouds of** anxiety which rest upon my soul . . .
[ObMs 106:12-13]

(10:02) . . . the cloud of darkness having been **dispelled** and that the light . . .
[Alma 19:06 LDS]

11: dormant

(11:01) . . . the malignant passions lay **dormant** --
[ObMs 100:21]

(11:02) . . . your knowledge is perfect in that thing, and your faith is **dormant**
[Alma 32:34 LDS]

12: dragged

(12:01) . . . she seized her lover by one leg and **dragged** him from the mud --
[ObMs 029:01-03]

(12:02) . . . he **dragged** the people down to an entire destruction . . .
[Helaman 6:28 LDS]

13: encircle

(13:01) the Father of all living creatures and whose **arms encircle** us all **around**--
[ObMs 023:04-05]

(13:02) His loathsome **arms** shall never **encircle** my dear Lamesa --
[ObMs 111:15-16]

(13:03) O Lord, wilt thou **encircle** me **around** in the robe of thy righteousness!
[2 Nephi 4:33 LDS]

(13:04) . . . bring you into subjection unto him, that he might **encircle** you about . . .
[Alma 12:06 LDS]

(13:05) . . . Ammon said unto his brethren: **encircle** the flocks **round** about . . .
[Alma 17:33 LDS]

(13:06) . . . walls of stone to **encircle** them about, **round** about their cities and the borders . . .
.
[Alma 48:08 LDS]

(13:07) Many time did the Lamanites attempt to **encircle** them about by night . . .
[Alma 55:29 LDS]

see also:

. . . and **encircles** them in the **arms** of safety . . .
[Alma 34:16 LDS]

14: encircled

(14:01) . . . lamentation of the poor citizens now **encircled by the walls of** a fort --
[ObMs 158:20-21]

(14:02) . . . I am **encircled** about eternally in **the arms of** his love . . .
[2 Nephi 1:15 LDS]

(14:03) . . . they were **encircled** about **by the** bands of death . . .
[Alma 5:07 LDS]

(14:04) . . . the chains of hell which **encircled** them about, were they loosed?
[Alma 5:09 LDS]

(14:05) . . . he began to be **encircled** about **by the** pains of hell.
[Alma 14:06 LDS]

(14:06) Yea, they were **encircled** about with everlasting darkness and destruction. . .
they are **encircled** about with the matchless bounty of his love;
Alma 26:15 LDS]

(14:07) . . . and am **encircled** about **by the** everlasting chains of death.
[Alma 36:18 LDS]

(14:08) . . . he led his army forth and **encircled** the Lamanites about on the east . . .
[Alma 43:35 LDS]

(14:09) . . . Moroni **encircled** them about, yea, even on both sides of the river . . .
[Alma 43:52 LDS]

(14:10) . . . Zerahemnah saw . . . that they were **encircled** about **by the** Nephites . . .
[Alma 43:53 LDS]

(14:11) . . . they had **encircled** the city of Bountiful round about with a strong **wall** of
timbers . . .
[Alma 53:04 LDS]

(14:12) . . . the Lamanites were **encircled** about in the borders . . .
[Alma 62:34 LDS]

(14:13) . . . Nephi and Lehi were **encircled** about as if by fire . . .

[Helaman 5:23 LDS]

(14:14) . . . they were **encircled** about with a pillar of fire, and that it burned them not . . .

[Helaman 5:24 LDS]

(14:15) . . . they saw that they were **encircled** about, yea every soul, by a pillar of fire.

[Helaman 5:43 LDS]

(14:16) . . . they were **encircled** about; yea, they were as if in the midst of a flaming fire . . .

[Helaman 5:44 LDS]

(14:17) . . . we are **encircled** about **by the** angels of him who hath sought to destroy our souls.

[Helaman 13:37 LDS]

(14:18) . . . they came down and **encircled** those little ones about, and they were **encircled** about with fire . . .

[3 Nephi 17:24 LDS]

(14:19) And behold, they were **encircled** about as if it were by fire . . .

[3 Nephi 19:14 LDS]

15: energies

(15:01) Let **the** resources and **energies of** the nation be called forth . . .

[ObMs 120:17-18]

(15:02) . . . I, Nephi . . . did exhort them with all **the energies of** my soul . . .

[1 Nephi 15:25 LDS]

16: explaining

(16:01) After **explaining** and enjoining in the most solemn manner . . .

[ObMs 098:14-15]

(16:02) . . . they traveled . . . **explaining** the prophecies and the scriptures . . .

[Mosiah 27:35 LDS]

17: ferocious

(17:01) . . . a country inhabited **by** savages and **wild, ferocious beasts** . . .

[ObMs 13:08-09]

(17:02) . . . the most **ferocious** band of murderers that ever disgraced humanity --

[ObMs 166:16-17]

(17:03) . . . they became **wild**, and **ferocious**, and a bloodthirsty people, full of idolatry . . .
[Enos 1:20 LDS]

(17:04) They were a **wild**, and **ferocious**, and a blood-thirsty people . . .
[Mosiah 10:12 LDS]

(17:05) . . . scattered to and fro, even as a wild flock is driven **by wild** and **ferocious** beasts.
[Mosiah 17:17 LDS]

(17:06) . . . they . . . preach the word of God to a **wild** and a hardened and a **ferocious**
people . . .
[Alma 17:14 LDS]

(17:07) . . . they became more . . . **wild**, wicked and **ferocious** than the Lamanites --
[Alma 47:36 LDS]

(17:08) . . . they are no more called the Nephites, becoming wicked, and **wild**, and **ferocious**
. . .
[Helaman 3:16 LDS]

18: *glut*

(18:01) . . . carnage shall **glut our** indignant swords. --
[ObMs 120:22-23]

(18:02) . . . they were desirous to bring us into bondage, that they might **glut** themselves . . .
[Mosiah 9:12 LDS]

(18:03) . . . that ye may **glut** yourselves with the labors of their hands . . .
[Alma 30:27 LDS]

(18:04) . . . we do not **glut ourselves** upon the labors of this people . . .
[Alma 30:32 LDS]

see also:

. . . leading away the people . . . for the sake of **glutting** on the labors of the people.
[Alma 30:31 LDS]

19: *gushing*

(19:01) . . . the vital blood **gushing** forth . . .
[ObMs 140:20]

(19:02) . . . heroes, whose blood **gushing** forth, they fell . . .
[ObMs 146:22-23]

see also:

. . . which caused the blood to **gush** forth --
[ObMs 168:22]

(19:03) And their hearts were swollen with joy, unto the **gushing** out of many tears . . .
[3 Nephi 4:33 LDS]

20: hemmed

(homophonic match)

(20:01) She **hemmed** -- sat down and observed that she was not well.
[ObMs 105:20-21]

(20:02) . . . their armies had **hemmed** in the Lamanites on the south . . .
[Alma 22:33 LDS]

21: impeded

(21:01) No obstacles **impeded** our journey **until** we came to the great river . . .
[ObMs 037:20]

(21:02) . . . their march . . . could not be **impeded until** they had gone forth . . .
[3 Nephi 7:13 LDS]

22: listened

(22:01) . . . the people with pleasure **listened to** their predictions . . .
[ObMs 125:18]

(22:02) . . . thou hast hitherto **listened to** my words . . . and they have been of service . . .
[Mosiah 22:04]

23: manifesting

(23:01) Without **manifesting** the least chagrin . . .
[ObMs 109:21]

(23:02) . . . Jesus is the Christ, the Eternal God, **manifesting** himself unto all nations --
[Title Page]

(23:03) . . . he could not restrain, **manifesting** boldly concerning your iniquities.
[2 Nephi 1:26 LDS]

24: massacred

(24:01) Those who had attempted to escape . . . were met and **massacred by the** Sciotan . . .
[ObMs 165:21-23]

(24:02) How many thousands are **massacred** . . .
[ObMs 166:13-14]

(24:03) . . . their children should be **massacred by the** barbarous cruelty of those . . .
[Alma 48:24 LDS]

25: monster

(25:01) . . . induced him to throw me into **the arms of this** hateful **monster** --
[ObMs 111:11-12]

(25:02) . . . what **a monster of** hypocrisy . . .
[ObMs 116:23]

(25:03) . . . insidious **monster** -- your triumph shall be of short duration . . .
[ObMs 119:11-12]

(25:04) . . . the **monster** who has been guilty of these crimes . . .
[ObMs 137:06-07]

(25:05) I abhor the **monster** more than ever --
[ObMs 142:05-06]

(25:06) . . . perfidious **monster** -- I will teach you . . .
[ObMs 148:06]

(25:07) . . . the cruel **monster** buried his sword in her bosom . . .
[ObMs 164:25-26]

(25:08) Thou **monster** of villainy and cruelty . . .
[ObMs 164:28]

(25:09) he attacked the savage **monster** . . .

[ObMs 170:10]

(25:10) . . . our escape from **the grasp of this awful monster**;
yea, that **monster**, death and hell . . .

[2 Nephi 9:10 LDS]

(25:11) . . . he delivereth his saints from that awful **monster** the devil . . .

[2 Nephi 9:19 LDS]

(25:12) . . . they are delivered from that awful **monster**, death and hell, and the devil . . .

[2 Nephi 9:26 LDS]

(25:13) . . . he was a **monster**, who had been sent from the Nephites to torment them.

[Alma 19:26 LDS]

(25:14) . . . no **monster** of the sea could break them, neither whale that could mar them . . .

[Ether 6:10 LDS]

26: movements

(26:01) . . . attitude were not so much studied in their **movements** as sprightliness . . .

[ObMs 095:09-10]

(26:02). . . bodies were formed for **the** quickest **movements** . . . were the most admired. --

[ObMs 095:14-16]

(26:03) . . . the pomposity of all his **movements** excite my perfect disgust.

[ObMs 106:28-29]

(26:04) He was deliberate and circumspect in all his **movements** . . .

[ObMs 136:04]

(26:05) He bosted of the rapidity of his **movements** . . .

[ObMs 136:18]

(26:06) I will conduct you to the field of battle and direct your **movements** --

[ObMs 137:31-32]

(26:07) such was the stillness of their **movements** that they were not perceived --

[ObMs 156:14-15]

(26:08) . . . we kept spies out round about, to watch **the movements** of the Lamanites . . .

[Alma 56:22 LDS]

27: plans

(27:01) -- he now proceeds to form his **plans** for their flight.

[ObMs 111:28-29]

(27:02) He was . . . capable of forming great **plans** . . .

[ObMs 136:01-03]

(27:03) He was . . . always quick, on any sudden immergence, to concert **plans** . . .

[ObMs 136:04-05]

(27:04) . . . the hostile emperors must now determine on **their plans of** operation.

[ObMs 152:29-30]

(27:05) . . . the hostile emperors must now determine on further **plans of** operation.

[ObMs 153:21-22]

(27:06) And Alma sent spies . . . that he might know of **their plans** and their plots . . .

[Alma 2:21 LDS]

(27:07) . . . laying **plans** to pervert the ways of the righteous, and to bring down the wrath . . .

[Alma 10:18 LDS]

(27:08) . . . the power of the devil, which comes by the cunning **plans** which he hath devised

[Alma 28:13 LDS]

(27:09) . . . keep these secret **plans of** their oaths and their covenants from this people . . .

[Alma 37:29 LDS]

(27:10) . . . trust not those secret **plans** unto this people, but teach them . . .

[Alma 37:32 LDS]

(27:11) . . . servants of Helaman . . . obtained, through disguise, a knowledge of those **plans**

[Helaman 2:06 LDS]

(27:12) . . . he doth carry on his works of darkness and . . . **their plans of** awful wickedness

[Helaman 6:30]

(27:13) . . . they have concealed **their** secret **plans** in the earth.

[Helaman 11:10 LDS]

(27:14) . . . they did search out all the secret **plans** of Gadianton; and thus they became robbers. . .

[Helaman 11:26 LDS]

(27:15) . . . is there not an account . . . that they by **their** secret **plans** did obtain kingdoms . . .

[Ether 8:09 LDS]

(27:16) . . . Heth began to embrace the secret **plans** again of old, to destroy his father.

[Ether 9:26 LDS]

(27:17) . . . robbers . . . adopted the old **plans** . . . after the manner of the ancients . . .

[Ether 10:33 LDS]

(27:18) . . . many . . . sought to destroy Coriantumr by **their** secret **plans** of wickedness . . .

[Ether 13:15 LDS]

28: *pleasingly*

(28:01) . . . the whole assembly were **most pleasingly** entertained.

[ObMs 115:08-09]

(28:02) . . . providence hath smiled upon you **most pleasingly** . . .

[Jacob 2:13 LDS]

29: *puffing*

(29:01) . . . all bismeread from head to foot, spiting -- **puffing**, panting . . .

[ObMs 029:04-05]

see also:

Pride was not bloated and **puffed up** . . .

[ObMs 100:14]

(29:02) . . . Satan had great power, unto . . . the **puffing** them up with pride . . .

[3 Nephi 6:15 LDS]

30: *regulations*

(30:01) . . . we then found it necessary to establish some **regulations for the goverment** . . .

[ObMs 014:16-18]

(30:02) our little community continued the same **regulations** which they had established . . .

039:15-17

(30:03). . . their petitions, all were granted and the same **regulations** established in every

part --
[ObMs 090:06-08]

(30:04) In consequence of **these regulations** a revalship existed among the different sections . . .
[ObMs 094:01-02]

(30:05) . . . when Alma had made **these regulations** he departed from them . . .
[Alma 6:07 LDS]

(30:06) . . . Moroni was . . . making **regulations** to prepare **for** war against the Lamanites . . .
[Alma 51:22 LDS]

(30:07) Yea, and **regulations** were made concerning the law.
[Alma 62:47 LDS]

(30:08) . . . the **regulations of the government** were destroyed . . .
[3 Nephi 7:06 LDS]

31: shrink

(31:01) I shall deplore its calamities but will **never shrink** like a dastard **from the** conflict . . .
fleeing before his gigantic sword . . .
[ObMs 123:17-20]

(31:02) Prepare your souls . . . that ye may **not shrink** with awful fear . . .
[2 Nephi 9:46 LDS]

(31:03) . . . it grieveth my soul and causeth me to **shrink** with shame before . . . my Maker. . .
[Jacob 2:06 LDS]

(31:04) . . . his own guilt, which doth cause him to **shrink from the** presence of the Lord . . .
[Mosiah 2:38 LDS]

(31:05) . . . abominations, which doth cause them to **shrink from the** presence of the Lord . . .
[Mosiah 3:25 LDS]

(31:06) . . . they shall . . . **shrink** beneath the glance of his all-searching eye.
[Mosiah 27:31 LDS]

(31:07) . . . they were about to **shrink** and **flee** from them.
[Alma 43:48 LDS]

32: *spurn*

(32:01) . . . would not honour impel us to **spurn at the** demand and reject it . . .
[ObMs 122:21-22]

(32:02) . . . ye need not any longer **spurn at the** doings of the Lord . . .
if ye shall **spurn at** his doings he will cause that it shall soon overtake you.
[3 Nephi 29:04 LDS]

(32:03) Yea, and ye need not any longer hiss, nor **spurn**, nor make game of the Jews . . .
[3 Nephi 29:08 LDS]

see also:

Wo unto him that **spurneth at the** doings of the Lord;
[3 Nephi 29:05 LDS]

33: *steadfastly*

(33:01) **Look steadfastly on** the black dogs and let not your eyes be turned away --
[ObMs 024:03-05]

(33:02) He **looked** fiercely and **steadfastly on** the stone and raised his prophetic voice. --
[ObMs 126:12-13]

(33:03) . . . calling on the name of the Lord daily, and standing **steadfastly** in the faith . . .
[Mosiah 4:11 LDS]

(33:04). . . he that cometh to take away the sins . . . of every man who **steadfastly** believeth .
. .
[Alma 5:48 LDS]

(33:05) But behold, they did watch **steadfastly** for that day and that night . . .
[3 Nephi 1:08 LDS]

(33:06). . . they did look **steadfastly** towards heaven, from whence the sound came.
[3 Nephi 11:05 LDS]

(33:07). . . they . . . did look **steadfastly upon** him as if they would ask him to tarry . . .
[3 Nephi 17:05 LDS]

(33:08). . . they did pray **steadfastly**, without ceasing, unto him; and he did smile . . .
[3 Nephi 19:30 LDS]

34: *tumbling*

(34:01) the whole company fell to dancing . . . jumping, and **tumbling**. . .
[ObMs 012:03-05]

(34:02) . . . he gnashed his teeth together, and **tumbling** headlong, with a groan expired. --
[ObMs 148:13-14]

(34:03) . . . and I saw mountains **tumbling** into pieces; and I saw the plains . . . broken
[1 Nephi 12:04 LDS]

35: waving

(35:01) After **waving his** hand & bowing all fell to eating . . .
[ObMs 011:09-10]

(35:02) . . . Moroni . . . went forth among the people, **waving** the rent part of **his** garment . . .
.
[Alma 46:19 LDS]

36: worried

(36:01) Having **worried** themselves for some time to no purpose . . .
[ObMs 097:19-20]

(36:02) . . . I perceive that thy mind is **worried** concerning the resurrection of the dead.
[Alma 40:1 LDS]

(36:03) . . . I perceive that thy mind has been **worried** also concerning this thing.
[Alma 41:01 LDS]

(36:04) . . . I was somewhat **worried** concerning what we should do . . .
[Alma 61:19 LDS]

37: wrestling

(37:01) . . . **wrestling**, jumping, hoping and runing were their principal amusements
[ObMs 021:09-10]

(37:02) **Wrestling**. . . and throwing stones . . . were some of their most favorite diversions
--
[ObMs 094:13-16]

(37:03) . . . Alma labored much in the spirit, **wrestling** with God in mighty prayer . . .