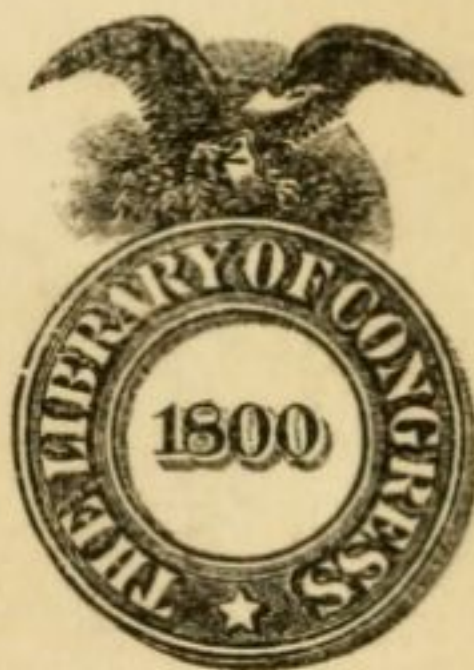


F

334

.T9 M4





Class F 334

Book T9 M4

OB
-
56

1

8896
4951 8

TUSKALOOSA;
THE ORIGIN OF ITS NAME,
ITS HISTORY, ETC.,

~~~~~

A PAPER READ BEFORE THE  
**ALABAMA HISTORICAL SOCIETY,**  
*BY THOMAS MAXWELL,*  
**JULY 1, 1876.**

---







Bind in

Tuscaloosa Ala. Oct. 20/76

Librarian of Congress.

Dear Sir,

Washington D. C.

In compliance with the request of  
the President of the United States, I have  
this <sup>day</sup> mailed to your address, a copy of  
"Tuscaloosa, the origin of its name, its history &c."

Said request being in a Proclamation issued  
May 25/76, and I write this Note to  
request an acknowledgement of its  
reception, and being filed.

Probably a glance through  
its pages would repay you personally  
Yrs Maxwell

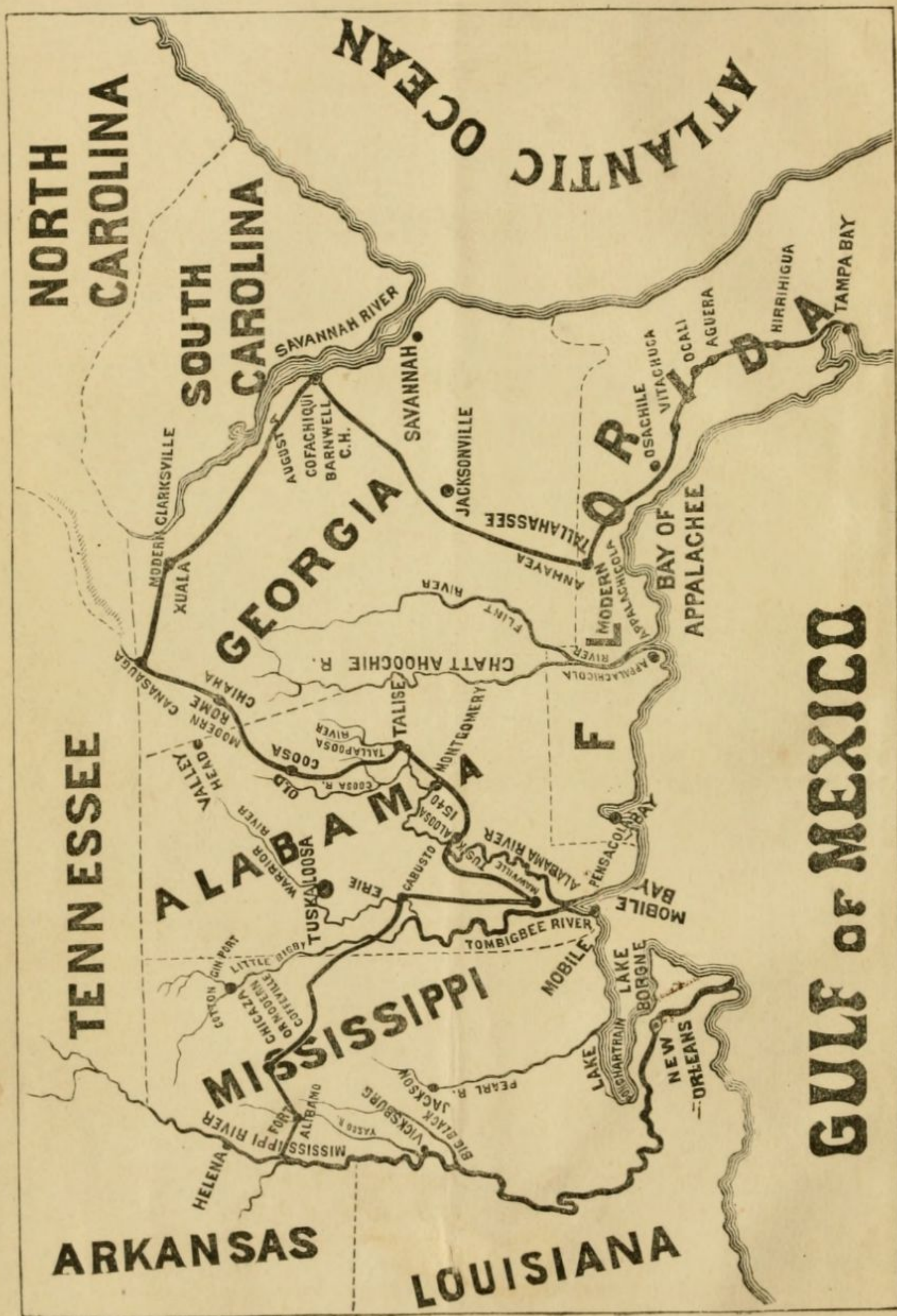












DeSoto's Route from Tampa Bay to the Mississippi River.



P

INDEX

PART FIRST

# TUSKALOOSA,

THE ORIGIN OF ITS NAME,

ITS HISTORY, ETC.

---

4  
3314

## A PAPER

READ BEFORE THE

ALABAMA HISTORICAL SOCIETY,

—BY—

✓  
*THOMAS MAXWELL,*

JULY 1, 1876.

---

PRINTED AT THE OFFICE OF THE TUSKALOOSA GAZETTE.

284



# INDEX.

## PART FIRST.

|                                                                                                    |         |
|----------------------------------------------------------------------------------------------------|---------|
| Introductory remarks.....                                                                          | 3 to 4  |
| Expedition of DeSoto from Tampa Bay to his cantonment for the winter at Anhayea (Tallahassee)..... | 4 - 10  |
| Tidings of gold at Cofachiqui (Barnwell C. H.).—His march thither.—Cannon left on the way.....     | 10 - 12 |
| Indian Princess and exchange of courtesies.—Robbing of sepulchres of their pearls.....             | 13 - 16 |
| March to Xualla (Clarksville, Ga.)—Relics of visit seen by Mr. Hudgins.                            | 16 - 17 |
| Sojourn at Chiaha (Rome, Ga.)—Pearls extracted from shells in the Coosa                            | 17 - 18 |
| Valley Head Fort.—The Cherokees.—Their modern Chief, John Ross, and daughters.....                 | 18 - 19 |
| Coosa, Tallise, and Tuskaloosa—the latter on the Alabama river in 1540.                            | 19 - 21 |
| The Cacique Tuskaloosa in state.—Three days march to Mauville (Mobile)                             | 21 - 24 |
| Battle of Mauville.—Self-destruction of the last warrior.....                                      | 24 - 28 |
| Cabusto (Erie).—Crossing the Black Warrior and Tombeckbee rivers.—Chicaza (Coffeville, Miss.)..... | 28 - 30 |
| Fort Alibamo, on the Yazoo.—The Mississippi.—Death of DeSoto.—Muscozo                              | 30 - 31 |
| DeSoto viewed as an avant-courier of civilization.—Speculations on modern Tuskaloosa.....          | 31 - 33 |
| The French on Dauphin Island.—War with the Chickasaws, or Chickazas                                | 33 - 34 |
| Traditions from Chula-tarla-Emaltha.—His account of the origin of the Seminoles.....               | 34 - 35 |

## PART SECOND.

|                                                                                                                                   |         |
|-----------------------------------------------------------------------------------------------------------------------------------|---------|
| Modern Tuskaloosa.—A United States Lieutenant sold.—Black Warrior Town.—Oce-oche-Motla.....                                       | 37 - 44 |
| The two dreams.—Lady prisoner at Black Warrior Town.—Her rescue.—First white person in Tuskaloosa.....                            | 44 - 48 |
| Crocket's two visits to Tuskaloosa.—Jones' Valley.—First settlers there and at Tuskaloosa.....                                    | 48 - 53 |
| Historic facts.—Endowment of the University of Alabama by the U. S.—State acts in relation thereto.—Trustees in default.....      | 53 - 57 |
| Congressional grant to Tuskaloosa.—Longevity.—Hospitality rejected, but horses impressed.....                                     | 57 - 59 |
| Masonic and Odd Fellows Lodges established.—A tribute to Africa.....                                                              | 59 - 61 |
| Killing Indians upon a false rumor, and an Amazon who would not be impressed.....                                                 | 61 - 62 |
| Removal of capitol to Tuskaloosa.—State Bank, etc.—Dr. Guild and the panther.....                                                 | 63 - 64 |
| Removal of Creek Indians through Tuskaloosa.—Removal of the capitol from Tuskaloosa.—Value of good hotels.—Log cabin convention.. | 65 - 67 |
| Insane Hospital.—University of Alabama.—Vandalism of its destruction.—Ladies' Seminaries.—Improvements needed.....                | 67 - 69 |
| Indian relics.—Mounds at Carthage.—A giant skeleton.—The mound-builders.....                                                      | 69 - 73 |
| Aztec man in stone.—A panther.—Lion couchant.—A burial vase.—Indian Idol.—Indian graves.....                                      | 73 - 77 |
| The Alabama Stone.—How Tuskaloosa became the City of Oaks.....                                                                    | 78 - 82 |
| The pedagogue.—Eight reasons why Tuskaloosa should be spelled with a k.—Other reasons.....                                        | 82 - 85 |
| Beautiful Tuskaloosa (a poem).....                                                                                                | 85 - 86 |

F 334

T 9 M.4



## TUSKALOOSA.

*The origin of its Name, its History, etc.*

---

LADIES AND GENTLEMEN :

The responsibility of my appearing before this audience must rest upon my fellow-members of the Alabama Historical Society, who, by vote of their body in July last, requested that I would prepare a paper, to be read at their next annual meeting, on *Tuskaloosa, the origin of its name, its history, etc.*

The theme furnished is one which I should have selected had it been left to my choice, as being the one most agreeable to my wishes and feelings; not simply because it will be read before a Tuskaloosa audience, but because, in discussing it, we shall be compelled to open up the avenues of history, within our own boundaries as a State, through centuries that are past, so as to awaken in the heart of every citizen of Alabama the liveliest emotions of interest in the history of the land he inhabits.

Before entering this inviting field, however, I would make one preliminary remark, which seems to be called for by the actual status of things, viz: that if there should seem to be any novelty in the historic reminiscences which follow in the reading of this paper, it should be set down as an evidence of dereliction of duty on the part of the literary men of our State in days that are past, who, had they not been utterly engrossed in paying court at the two shrines of Kings Cotton and Politics, would have seen to it that every child in Alabama should have been familiar with the history of his country.

What a contrast exists between ourselves in this respect and the people of the New England States, where every child is taught from his cradle that he must go



annually (in idea at least) on a pilgrimage to the blarney-stone of Plymouth Rock, and lick it, in order to imbibe new and fresh historic inspiration about the greatness and glory of his forefathers!

Without wishing to detract in the least degree from the importance of that event to mankind at large, and admitting that the landing of the Pilgrims was a great event, having its place in the history of the early settlement of North America by the whites, I must be permitted to say that, in point of time, their landing must occupy a subordinate place on the score of antiquity, when compared with other great events which took place within a few miles of where we now stand—events anterior by nearly a century of time; for when the Pilgrims were first planting their Puritan feet on the now almost idolized rock, white men of the Cavalier stock might consistently have been preparing to celebrate their first centennial in the great province of Tuskaloosa.

With these preliminary remarks, indicating what may be the general scope of this paper, we will proceed to discover what connection they have with the subject given us for discussion, viz: *Tuskaloosa, the origin of its name, its history, etc.* With this intent, we will take a brief review of the wonderful expedition of Hernando DeSoto, through the wilderness of Georgia, Florida and Alabama, in 1539 and '40, viewed as an entering wedge, or preparatory step in the South-West, to reduce this immense territory to the uses of our present civilization.

#### EXPEDITION OF DE SOTO.

For the facts and dates introduced, I am indebted to a Portuguese gentleman who accompanied DeSoto throughout his entire expedition. The work was first issued in 1557, and the first English edition was published by Hackluyt in 1609. Also to a Spanish work by the Inca Garcilasco de la Vega, published in 1605, which the author wrote down from the lips of three cavaliers, of worth and respectability, who accompanied De



Soto, translated by Theodore Irving in 1835 ; and, also, to a third work, by Luis Hernandez de Biedma, another Spaniard who accompanied DeSoto. Mr. Irving having carefully compared the Spanish and Portuguese authors, and where slight differences seemed to exist having brought them into harmony when practicable, I have mainly relied on his authority. For other collateral information, I am indebted to the letters of *Chula-tarla-Emaltha*, or Gen. Thomas S. Woodward, an authority of partially Indian extraction, and to the sketches of our distinguished poet and scholar, Alexander B. Meek, and to the Life of Col. David Crocket, as written by himself, and also to the Rev. H. F. Buckner, missionary in the Creek Nation, Indian Territory, and author of the Maskoke, or Creek Grammar, published in 1860.

In his opening chapter on the Conquest of Florida, Theodore Irving appropriately says: "Never was the spirit of wild adventure more universally diffused than at the dawn of the 16th century. The wondrous discoveries of Columbus and his hardy companions and followers—the descriptions of the beautiful isles of the West—and the tales of unexplored regions—of wealth locked up in unbounded wildernesses—had an effect upon the imaginations of the young and adventurous not unlike the preaching of the chivalric crusades for the recovery of the Holy Sepulchre. The gallant knight, the servile retainer, the soldier of fortune, the hooded friar, the painstaking mechanic, the toilful husbandman, the low profligate, and the hardy mariner—all were touched with the pervading passion, all left home, country, friends, wives, children, loves, to seek some imaginary Eldorado, confidently expecting to return with countless treasure.

Of all the enterprises undertaken in this spirit of daring adventure, none has surpassed for hardihood and variety of incident, that of the renowned Hernando de Soto and his band of Cavaliers. It was poetry put in action: it was knight-errantry of the Old World carried



into the depth of the American wilderness. Indeed the personal adventures, the feats of individual prowess, the picturesque descriptions of steel-clad Cavaliers, with lance and helm and prancing steed, glittering through the wilderness of Florida, Georgia, and Alabama, and the prairies of the far west would be to us mere fictions of romance, did they not come to us recorded in matter of fact narratives of contemporaries, and corroborated by minute and daily memoranda of eye-witnesses.

Those conversant with the history of the Spanish discoveries, will remember the Chimerical cruise of the brave old governor of Porto Rico, Ponce de Leon, in search of the Fountain of Youth. This fabled fountain, according to Indian tradition, existed in one of the Bahama Islands. Ponce de Leon sought for it in vain ; but, in the course of his cruising, he discovered a country of vast and unknown extent, and from the abundance of flowers along its coast, and its being first seen on Palm Sunday (*Pascua Florida*) he named it Florida, or the land of flowers. Obtaining permission from the Spanish government to subjugate and govern the country, in the year 1512 he made a second voyage to its shores, but in a conflict with the natives, he was mortally wounded, and his expedition was a failure.—Several other expeditions were fitted out, who landed at different points, but because of their barbarous treatment of the natives they were all equally unsuccessful. One under Pamphilo de Narvaes was of considerable proportions, consisting of four hundred men and forty-five horses, who landed April 12, 1528, but, after incredible hardships, this also was destroyed, and only five survivors made their way across the country to Mexico.

#### LANDING AT TAMPA BAY.

On May 25th, 1539, the largest and best appointed expedition arrived on the coast of Florida, opposite Tampa Bay, under command of Hernando de Soto.—According to Garcilaso de la Vega, this expedition con-



sisted of one hundred men and three hundred and fifty horses. The Portuguese author and Biedma both place the numbers at about one-third less. They had scarcely arrived in view of the coast, when fire signals appeared all along the coast, showing that the natives had taken the alarm, and were summoning their warriors to assemble. Several days were required to sound the harbor, and great caution was used about landing. At length, on May 31st, a detachment of 300 men were landed, and took formal possession in the name of Charles V. of Spain. Not a single Indian was in sight, and the troops remained all night on shore in careless security. Towards dawn, however, an immense number of savages broke upon them with deafening yells, and in panic the Spaniards retreated to the edge of the sea. After a furious charge of the cavalry, however, the Indians fled.

Next day the remainder of the troops were disembarked, and the Spaniards took possession of the first deserted village they had seen. The houses were built of wood, and thatched with palm leaves. At one end of the village stood a temple, with the image of a bird on top, made of wood, with gilded eyes. Within the temple were found strings of pearls, of small value, however, being injured by fire, in boring them for necklaces and bracelets.

DISCOVERY OF JUAN ORTIZ, IN FLORIDA, THE ONLY SURVIVOR  
OF THE NARVAES EXPEDITION.

DeSoto at length succeeded in capturing a few straggling Indians, from whom he learned that the Narvaes expedition had been there, and had treated the natives with the grossest barbarity, and that there was one man belonging to the Narvaes expedition still living in the country, under the protection of a neighboring chief named *Mucozo*, and whose life had been spared by the principal chief, *Hirrihigua*, at the intercession of his daughter, yet, notwithstanding this act of grace to his daughter's importunity, *Hirrihigua*, burning with resent-



ment at the conduct of the men who had been with Narvaes, would permit no intercourse between his people and DeSoto.

It was all important that DeSoto should, by some means, secure the services of this white man, who had been twelve years in the country, in order to have him act as interpreter in his future intercourse with the Indians, and means were found at last to open communication with Mucozo, the result of which was, that Juan Ortiz, the son of a noble family in Seville, was redeemed, and became attached to DeSoto's expedition and fortunes as interpreter, after he had been twelve years in servitude, as the last surviving member in Florida of the unfortunate Narvaes expedition.

DeSoto now learned how barbarously Narvaes and his men had treated Hirrihigua. That after being hospitably received by the chief and his family, for some unknown reason he had ordered the chief's nose to be cut off, and his mother to be torn to pieces by dogs. Of course, it is no wonder, that when Hirrihigua found another invasion of the same Christian race upon his shores, he should repel every effort of DeSoto at reconciliation with a scorn which demanded no intercourse but that of war with extermination for its basis, and this policy he succeeded in inducing all the neighboring chiefs to adopt, except Mucozo, with whom DeSoto was on amicable terms by reason of his kindness in protecting Juan Ortiz from sacrifice during his twelve years' captivity, so that, at every step, as he advanced into the interior of the country, he was met by the most determined resistance and opposition, not only by Hirrihigua, but by the allied chiefs of the adjoining provinces of Urribarracaxi, Acuera, Ocali, Vitachuco, Osachile and of Anhayea, the latter being the principal town of the great province of Apalachee.

It will of course be impossible within the limits of this paper to give anything like a narrative in detail, of the wonderful journey of DeSoto through this hostile



region, where every river, swamp and morass, from Tampa Bay to Anhayea, (the latter is believed to have been about the present site of Tallahassee) afforded a never ending means of attack and defense to the Indians, and the Spaniards met with the same difficulties that 300 years later fell to the lot of the United States army, in dealing with the Indians in the everglades of Florida. Suffice it to say that never in the history of knight-errantry, not even by the redoubted Don Quixote himself, was there such a display of reckless bravery as for six months was the daily life of this wonderful expedition.

CANTONMENT FOR WINTER AT ANHAYEA.

As Anhayea contained 250 large and commodious houses, DeSoto determined to pass the winter there, the Indians having deserted it on the approach of the Spaniards, and while there he sent thirty lances, well mounted, back to Hirrihigua, ordering that the garrison at that point be broken up and abandoned, and its forces to follow immediately and join his encampment at Anhayea; and with marvellous intrepidity these lances performed their mission, and the garrison of 120 men fought their way over the same ground, though utterly decimated and exhausted by conflicts with the savages, on their arrival. From this place also he dispatched an expedition of 40 horse and 50 foot, under Juan de Anasco, in search of the ocean which was said to be less than thirty leagues distant from Anhayea, and this expedition was also successful, and returned, having discovered the spacious Bay of St. Marks, or Apalachee, and found means of establishing signals for his fleet. On receipt of this information, he dispatched another competent officer to the coast, who surveyed its windings for 70 leagues, and discovered the beautiful harbor of *Achusi*, or the present Bay of Pensacola, and established communication also with Cuba. DeSoto was not allowed to rest in his winter quarters at Anhayea, but he and his army were kept constantly on the alert, both day and



night, for five months, eternal vigilance being required to keep his forces from being decimated by the Indians, who never missed an opportunity to take advantage of any want of caution. The Apalachians were a race of large stature, and amazing vigor of arm and intrepidity of spirit; and if small parties of Spaniards repaired to the forest to cut wood, the sound of their axes was the signal for a host of concealed savages to surround and slay them, break off the chains of the Indian prisoners who had been brought to carry wood for fuel, and bear off the scalps of the slain as trophies. In going out foraging for maize, the same result was of frequent occurrence. Such was the fertility of the province of Apalachee, however, and the quantity of maize, beans, pumpkins, and other grain and fruits, so abundant, that there was no need of foraging more than a league and a half around the encampment or town, which was well fortified, to obtain food in abundance for 1500 persons, including Indians, and above 300 horses.

#### TIDINGS OF A GOLD REGION—MARCH TO COFACHIQUI.

During the winter DeSoto made diligent enquiries about the interior of the country so as to regulate his march in the spring. During these enquiries two Indian lads were brought to him, about sixteen years of age, natives of distant provinces, who had traveled with Indian traders. They offered to guide him to those provinces; and one in particular spoke of a remote province towards the east, called Cofachiqui, governed by a female cacique, whose town was of great size, and who received tribute from all her neighbors. The Spaniards showed him jewels of gold, pieces of silver, and rings set with pearls and precious stones, and asked if any of these were in Cofachiqui. He gave them no doubt a vague and blundering reply, which they interpreted according to their wishes. They understood him that the chief traffic in that province was in these yellow and white metals, and that pearls were to be



found in abundance. It was, therefore, determined that the army should march in search of Cofachiqui.

Accordingly, in the month of March (1540) DeSoto broke up his winter cantonment, and proceeded to the North-east. Being apprised that they must travel many leagues through an unpeopled wilderness, the men were ordered to provide themselves with provisions.—The Indians they had captured and made servants, being exposed naked, and in irons, during the severe cold weather, had nearly all perished, so that each soldier would be obliged to carry his supply on his back.

After a toilsome march, they arrived on the third day at a small village called Capachiqui. It was surrounded by a miry marsh, more than a hundred paces broad, traversed in various directions by wooden bridges. The village itself was on high ground, and commanded an extensive view over a beautiful valley sprinkled with small hamlets. Here the troops remained quartered for three days.

About noon on the second day, seven soldiers sallied forth without orders, in a heedless manner, merely to amuse themselves by taking a look at the neighboring hamlets. They had crossed the bog, and a strip of thicket about twenty paces wide, beyond which was an open country with corn fields. When scarcely advanced two hundred paces, the ever watchful Indians sprang from their lurking places, and six of them were transfixed each with ten or a dozen arrows, before any help could reach them; but one who survived declared that although there were fifty warriors in sight, all but seven (their own number) stood aside disdaining to take advantage of their inequality, such instances of magnanimity being common among the Apalachee Indians, who considered themselves the equals of the Spaniards man for man, when the latter were not mounted upon horses and clad in mail.

Leaving this village, in two days they crossed the frontier of *Apalachee* and entered the province of *Ata-*



*paha*, and on the third day came in sight of the village of *Achese*. The Indians fled to the forests with their wives, children and effects. The horsemen, dashing into the village, made six prisoners, two of whom were warriors that had remained behind to remove the infirm.—They came into DeSoto's presence with a fearless and lofty demeanor, and demanded: "What seek ye in our land, peace or war?" DeSoto replied through his interpreter: "We seek not war but peace. We are in search of a distant province, and all we ask is food by the road." The warriors offered at once to supply the wants of the army, and sent two of their number to the Cacique to inform him of the peaceful arrangement, and DeSoto ordered the others to be at once set free, whom he treated and regaled as friends.

After reposing three days, the army resumed its march northeast, ascending for ten days the banks of a river, skirted by groves of mulberry trees, and winding through luxuriantly fertile valleys, which is supposed to have been Flint River, and these Indians never broke the peace thus established.

#### DE SOTO'S CANNON LEFT WITH THE CACIQUE OF COFA.

On the eleventh day they crossed the boundaries of *Atapaha*, and entered the province of *Cofa*. The Cacique of *Cofa* received the Spaniards with a generous welcome, giving up his own mansion to DeSoto and providing quarters for the army. The province over which he ruled was very fertile, plentiful, and populous. The natives were peaceful and domestic in their habits, and extremely affable. They treated the army with much kindness, and detained them five days with their hospitality. DeSoto had brought with him thus far a piece of ordnance, but finding it burthensome to carry through the wilderness, and of but little use, he determined to leave it with the Cacique of *Cofa* until he should return or send for it, and to show its power he had it loaded and fired at a tree, and in two shots the tree was laid prostrate, to the amazement of the Caci-



que and his subjects. The Cacique and his warriors were deeply impressed with this mark of confidence, and promised that it should be guarded with vigilant care.

UNEXPECTED AND LIVING TESTIMONY IN TUSKALOOSA THAT  
SUCH A CANNON WAS LEFT BY DE SOTO.

That such a piece of ordnance was left in the country by DeSoto, I am able to establish by the testimony of Gen. T. S. Woodward, in his letters and reminiscences (pp. 14, 23 and 111), who says that the Tuckabatachee Indians have now (1858) in their possession a number of copper plates in various shapes, which their traditions say were used by DeSoto's men as a kind of shield to protect themselves from the arrows of the Indians, and that he himself has seen pieces of this small cannon, which was left by DeSoto, before it was melted and worked into bells for the neighbors by a blacksmith named Tooley, at the Indian settlement of *Thlea Walla*, or Rolling Bullet, where a battle was fought with DeSoto, and which was named *Thlea Walla* from a spent bullet rolling on the ground from one of the Spanish guns.

In addition to the above I am more than gratified in being able to produce in our own city a living witness, as to the leaving of this cannon in 1540 by DeSoto, and of its being found and seen in 1845 by our esteemed fellow-citizen Mr. T. L. Hudgins, before it was worked up into bells by the blacksmith Tooley. Mr. Hudgins told me to-day that in 1845 he saw this cannon after it had been bursted by firing it off near Rockford, in Coosa county. It was found between the mouth of Hatchet Creek and Wetumpka (or sounding water) on the Coosa river. He describes it as being of brass, about four and a half feet long, and four inches in the bore; so that we have two witnesses, one of them living and known to all of this audience, of such a cannon having been left in the country by DeSoto, and of its being found nearly three hundred years after the event.



After resting five days in Cofa, on the sixth day the army resumed their march in quest of the adjoining province of Cofaqui, whose Cacique was an elder brother of Cofa's, and was much more opulent and powerful. The Cacique took an affectionate leave of the Spaniards, and ordered his people to accompany the strangers, and do all in their power to serve them. At the same time he directed a chief to go before, and warn his brother Cofaqui of the approach of the Spaniards, and beseech him to receive them kindly. Their march was through a luxuriant country, fertilized by many rivers, inhabited by a more docile race than any yet seen. At the end of six days, he bade adieu to the territory of Cofa.

Cofaqui met DeSoto on the confines of his territory, with a retinue of warriors, richly decorated, carrying their bows and arrows in their hands, with tall plumes upon their heads, and over their shoulders rich martin skins, finely dressed. The Cacique conducted DeSoto to his own house, and retired to a neighboring hamlet. Early next morning he visited DeSoto, and imparted all the information he could of his territory, and spoke of a plentiful province, called Cosa, which lay to the northwest. As to the province of Cofachiqui, he said it lay contiguous to his dominions, but that a vast wilderness of seven days' journey intervened. If, however, DeSoto was bent upon going to Cofachiqui, he offered to render every assistance in his power; and DeSoto was astonished to find four thousand warriors were furnished as an escort and guide, and four thousand retainers to carry their baggage. The mystery was explained just before starting, when DeSoto found that this large force was intended to accompany him for the purpose of war against the province of Cofachiqui, against whom Cofaqui had an ancient feud. After incredible hardships suffered in attempting a passage through the wilderness, and parting with the Indians who had been their escort thus far, the Spaniards arrived at Cofachiqui, on the banks of a beautiful river (supposed to be about the present site of

*Samwell not  
on River*

*no, on  
Covand*



Barnwell Court-House, on the borders of South Carolina).

Here DeSoto was met in a friendly spirit by the then ruler of the province, an Indian Princess of great dignity and grace. She crossed the river in a grand canoe containing six ambassadors, herself under a canopy supported by a lance, reclining on cushions in the stern.— On landing and being seated in state, she made obeisance to DeSoto, and told him her land had recently been ravaged by pestilence, but that she would share with the strangers the maize which had been collected for the village, and would put them in the way of getting similar supplies from other villages. She then took from her neck a string of large pearls, which encircled it three times and descended to her waist, and placed it about the neck of DeSoto, as an earnest of the kind intentions of her people. DeSoto, in token of a mutual compact, took from his finger a ring of gold set with a ruby, and presented it, which she placed upon her finger and retired, telling him that on the morrow a fleet of canoes should conduct his army across the river, all of which was faithfully done on the following day.—

The yellow metal for which such sacrifices had been made in reaching Cofachiqui, turned out to be only a species of copper, and the white metal, supposed to be silver, turned out to be only a species of quartz, or probably mica ; and thus vanished in disappointment the golden treasures of Cofachiqui. As a compensation, however, as several towns had been depopulated by pestilence, and the custom had been to bury their dead with all their jewels in the tomb, by robbing the sepulchres of these towns and of Cofachiqui itself, it is said they found 400 pounds of pearls. The people at Cofachiqui were better clothed and housed than any Indians they had yet seen, and were hospitable and generous, and it is lamentable to relate, that notwithstanding all this, DeSoto, on leaving the place, carried away the princess captive to the confines of her territory, near *Xualla*, where, becoming alarmed lest she should be



taken beyond her own dominions, she stealthily alighted from her litter, and fled through the depths of the forest, successfully eluding pursuit. While at Cofachiqui the Spaniards found a dagger and several coats of mail of European workmanship, in one of their temples which was 100 paces in length and 40 in breadth, where was also stored away statues of wood carved with considerable skill, and an immense profusion of conchs, and different kinds of sea and river shells. On being questioned, it was evident that the European relics had been obtained from the unfortunate Lucas Vasquez de Ayllon and his ill-fated followers, and had been transported from the coast about the mouth of Savannah river, or St. Helena, by the savages as trophies to Cofachiqui.

#### TERRITORY OF THE CHEROKEES.

On the third of May, 1540, DeSoto set forward again, and as stated, on leaving took with him the beautiful princess of Cofachiqui. His route lay towards the north, or north-west, in the direction of the province of Cosa, which was said to be about the distance of twelve days' journey. After much trouble for want of sufficient food for man and beast, they reached the province of Xualla, (Clarksville, Ga.) In his march from Cofachiqui, DeSoto passed through the province of *Achalaque*—by the Portuguese narrator spelled Chalaque, (without doubt the land of our modern Cherokees), and said by him to be the most wretched country in all Florida. The inhabitants were a feeble, peaceful race, and nearly naked.—At Xualla no doubt prospecting parties were sent out searching for gold, as our friend Mr. Hudgins has seen the fortifications of earth-work built by the Spaniards ten miles from Nacouchee Old Town, in Habersham county (which is Xualla, or Clarksville), and also seven cabins, built by DeSoto's men underground, containing the crucibles, tongs and other articles used by them in extracting gold from the earth.

On leaving Xualla, he had inclined his route to the westward, in search of a province called Quaxale, where



the territories of the princess, or rather her tributary Caciques, ended. For five days they traversed a chain of easy mountains. These mountains were twelve leagues across and quite uninhabited, and in two days more they reached the small town of *Canasauga*, among the rugged spurs of what we know as Lookout Mountains. Continuing forward for five days, through a desert country, on the 5th of June they came in sight of Ichiaha, or Chiaha (supposed to be the present site of Rome, Ga). The village of Chiaha (reported as an island in the Coosa 15 miles long) was, according to A. B. Meek, but a short distance above the junction of the Coosa and Chattooga rivers. Here they found great store of butter, of bear's fat melted into gourds, and walnut oil and honey, all good to the taste, and here DeSoto was encamped for several days to rest his horses, during which time he made constant enquiries for the precious metals, of which he had heard much at Cofachiqui.

During the stay of the army of Chiaha, the Cacique presented DeSoto with a string of pearls two arms in length. The pearls were as large of filberts, and had they not been burned by fire would have been of immense value. They had been extracted from shells found in the Coosa river, and to gratify DeSoto's curiosity, the Cacique sent off forty canoes in the night to have a supply next morning, and show him their method of obtaining the pearls from the shells. An immense quantity of shells were brought by the canoes, which, being placed on glowing coals, produced ten or twelve pearls in his presence as large as peas, but injured and discolored by the fire. One, however, was found without the aid of fire, which was estimated to be worth four hundred ducats in Spain. All the authorities mention that large quantities of pearls were then to be found in the country, and it is stated that while at Xualla a foot-soldier had filched from the sepulchres six pounds, worth six thousand ducats, and which, from sheer fatigue afterwards, during the journey from Xualla to Canasauga, he had to throw away in the woods. Other sol-



diers sought and recovered about thirty of these, which, not being bored or injured by fire, were of great value. The Portuguese narrator says that fourteen bushels of pearls were taken from the sepulchres of Cofachiqui alone, and the details given of extracting them from the shells at Chiaha, in DeSoto's presence, would seem to indicate that at that day there were great quantities in our rivers, that are not found in these latter days.

#### FORT NEAR VALLEY HEAD.

While at Chiaha, DeSoto was informed that there were metals of a yellow color to be found about thirty miles to the northward, but that the country was so broken and mountainous that horsemen could not travel through it. Parties were sent out on foot, under Juan de Villalabos and Francisco de Silveres, to traverse the region and report. This was among the spurs of Lookout, in Cherokee and DeKalb counties, Alabama, along the line of the Alabama & Chattanooga Railroad, where, near Valley Head (158 miles from Tuskaloosa by rail) I visited a fortification that was evidently the work of the Spaniards, on a point of land, part of the broken range of Lookout, immediately below the falls of Little river, on an eminence 75 feet high, overhanging the basin into which the falls are precipitated, and where the fort could be supplied with water by dropping a bucket from above on one side, unapproachable by an enemy, the other side being protected by a breast-work of stone, thrown up so as to form a perfect defense.—Within the enclosure, and facing the gulf below the falls, are two stone caves of natural formation, which, doubtless, induced the selection of this spot by the Spaniards as a secure harbor of protection; and Mr. Winston, who lived at Valley Head, told me that but recently a portion of the point of a sword had been found sticking in a fissure of the rock in one of the caves, that had evidently been broken off ages ago, by hanging something on it, which had caused the breaking of the point. To strengthen the conjecture as to the Span-



iards having built this fort for protection while prospecting for gold, Mr. Hudgins says that in 1836 an old Spanish dollar was plowed up by Mr. Wm. K. Davis, bearing the date 1114, on the south side of Pigeon Mountain, one of the spurs of Lookout, at what is known as McLemore's Cove, which is only a few miles from the fort at Valley Head, having been lost by the Spaniards, doubtless, under DeSoto. He had this dollar in his keeping for many years, and refused to take any price for it, but finally lost it, to his great grief.

That the people whom DeSoto met in this region, calling themselves *Chellakees*, were the ancestors of our modern Cherokees, hardly admits of a doubt. Some of them to-day (like the Northumbrians in England) never pronounce the letter "r" but call themselves *Chellakees*, instead of *Cherokees*; and there is as little doubt that they occupied the country about Valley Head. Mr. Brandon, at Brandon's Station, on the Alabama and Chattanooga Railroad, just 15 miles from Valley Head, told me last summer, that he had lived there for fifty years, and that for the first ten years of the time the Cherokees were his neighbors and friends; and, pointing his finger across the valley from where he stood, he said: "*Look there, you can see from the train, in that tuft of trees, the identical house of John Ross, the Cherokee chief, my next neighbor and friend for years, before he removed to Chickamauga.*" I was really glad to have it pointed out to me, especially as it recalled a pleasant introduction I had in 1842 to the celebrated chieftain, his wife, and two daughters, through the politeness of Mr. Reves, of Virginia, at the President's Mansion in Washington; but it also recalled one of the well-remembered mortifications of my life, when from mere bashfulness I permitted President Tyler, who was introduced a few minutes later to the young ladies, to offer his arm and walk off with both of them, just as we were getting into a pleasant conversation; and I have felt ever since, that notwithstanding he was President of the United States, it was my duty to have offer-



ed at least to apply the maxim of "divide and conquer."

COOSA, TALLISE AND TUSKALOOSA.

On July 2nd, 1540 (just 336 years ago to-morrow), DeSoto entered Alabama, and arrived at the village of Acoste, built on the extreme point of an island. He was met by a Cacique with 1500 warriors, decorated with war plumes and equipped with arms. By perfidy, he succeeded in capturing the Cacique and a number of his chief warriors, and holding them as prisoners he forced them to accompany him on his journey. For twenty-four days the army slowly pursued its course through a populous and fertile province called Cosa, which embraced the present counties of Benton, Talladega, Coosa and Tallapoosa. The inhabitants were friendly and hospitable. On the approach of DeSoto to the principle town, called also Cosa, he was met by a Cacique borne in a litter by four servants, and followed by a train of one thousand warriors gorgeously arrayed, accompanied by several Indians singing and playing upon instruments. He was a young man of fine person and noble countenance. Upon his head he wore a diadem of brilliant feathers, and from his shoulders hung a mantle of martin skins, decorated with large pearls.—This village was situated upon the east bank of a noble river, and contained 500 spacious houses. It was well stored with provisions, such as maize, pumpkins, beans, plums and grapes. This, Mr. McCollough says, was Old Coosa, so-called upon the maps, and in latitude 33, 30. At this point the army passed nearly due east of, and within 50 or 60 miles of the present city of Tuskaloosa. DeSoto remained there until the 20th of August, and then departed, taking the Cacique with him, and a large number of his warriors to bear his baggage, and on leaving they lost a common soldier by desertion, and had to leave a negro behind who was sick—the first darkey, I suppose, who was ever settled in Alabama. They passed through villages called by the natives Tallimuchassee, Ullibali, and Toasi, and arrived at a



town called Tallise, on the 18th of September. Without doubt this was Tallassee, in Tallapoosa county, where a tribe of Creeks had the same name. At Tallise, which was the southern boundary of Coosa, DeSoto was met by an ambassador from the Cacique of the neighboring province, called *Tuskaloosa*. This is a pure Choctaw compound word, according to Meek, from *Tuska* (Warrior) and *Loosa*, or *Luza* (black), which would of course be Warrior Black, but by inversion into English, *Black Warrior*; and here we have the first mention in any history of the name Tuskaloosa, as it is, also, the first name of any note or prominence that can appear in any history of the United States.

This was the name of the chieftain, as well as of his kingdom. He was represented as the most powerful of all the Caciques of the country. His fame reached DeSoto long before he approached his dominions, which included immense regions west and south of Coosa. The ambassador was the son of the Cacique, and came attended by a large train of warriors. He was of noble and imposing appearance, taller than any Spaniard or Indian in the army, as symmetrical and graceful as Apollo, and of proud and princely demeanor. His mission was one of peace, and he invited DeSoto, in the name of his father, to visit his residence—an invitation which DeSoto cheerfully accepted. Accordingly he crossed the river on rafts, and on the second night his army encamped in the woods, about two leagues from the village in which the Cacique Tuskaloosa was quartered; which, however, was not the capital of his province.—At an early hour next morning, accompanied by several of his cavaliers, DeSoto set out to meet this powerful chieftain, whose territory embraced, not only the country through which the river that bears his name meanders to the gulf, by our doors, but a great part of what are now the great States of Alabama and Mississippi.

THE CACIQUE TUSKALOOSA SEATED IN STATE.

DeSoto found the Cacique Tuskaloosa prepared to re-



ceive him in state. He was posted on the crest of a hill, which commanded a wide view over a rich and beautiful valley. He was seated on a kind of stool, made of wood, somewhat concave, but without back or arms—such was the simple throne used by the Caciques of the country. Around him stood a hundred of his principal men, dressed in rich mantles and plumes. Beside him was his standard-bearer, who bore on the end of a lance a dressed deer skin, stretched out to the size of a buckler. It was of a yellow color, traversed by three blue stripes. This was the great banner of this warrior chieftain, and the only military standard that the Spaniards met with throughout the whole of their expedition.

† Tuskaloosa, like his son, was of noble appearance and gigantic proportions, being a foot and a half taller than any of his warriors. He was about 40 years of age, and was said to possess herculean strength, was broad across the shoulders, small at the waist, and so admirably formed that the Spaniards declared him altogether the finest looking Indian they had yet beheld.—He was a perfect impersonation of the stoic of the woods ; and, paying but little attention to the Spanish Cavaliers as they curvetted on their steeds around him, he retained the most imperturbable gravity, until DeSoto himself appeared, when, with much dignity and grace, he arose and advanced fifteen paces to receive him. DeSoto alighted from his horse and embraced him, and they remained conversing, through an interpreter, while the troops were allotted quarters in the village. After this they walked, hand in hand to the quarters prepared for DeSoto, which was near the house occupied by Tuskaloosa himself.

PIACHE, OR THE ANCIENT TOWN OF TUSKALOOSA, ON THE  
ALABAMA RIVER.

After reposing two days in the village, DeSoto continued his march, accompanied by Tuskaloosa, whom he kept with him for his own security. DeSoto ordered,



as usual, that a horse should be provided for the Cacique, but for some time they sought in vain for a steed of sufficient size and strength to bear so gigantic a rider. At length they found a stout hackney, which, from its powerful frame was used as a pack-horse, and when the Cacique bestrode him, his feet nearly touched the ground. None of the writers give the exact inches of this giant chief, but as they all agree that he was a foot and a half taller than any Spaniard or Indian in the army, we are led to believe that he must have been about  $7\frac{1}{2}$  to 8 feet in height. DeSoto had given Tuskaloosa a dress of scarlet cloth, and a flowing mantle of the same, which, with his towering plumes, added to the grandeur of his appearance, made him most conspicuous amongst the steel-clad warriors around him.

At the end of three days' march of four leagues each, they arrived at the principal village, called Tuskaloosa, from which the province and the Cacique himself derived their name. (This town is called *Piache*, by the Portuguese narrator, and *Tazalaza* by Biedma). It was a strong place, situated, like Tallise, upon a peninsula formed by the windings of the same river, which had here grown wider and more powerful. This was the Alabama, and it is believed that the first town that ever bore the name of our oak-embowered city was situated, 336 years ago, near Evans' Landing, in Wilcox county, on the Alabama river. Mr. McCulloch says (page 525) there is a ford about sixty leagues above its confluence with the Tombeckbee, which the Choctaws called *Taskalousas* (spelled with a k), and here it is supposed this army crossed. At Tuskaloosa, two soldiers were missing, and, suspecting they might have been killed by the Indians, DeSoto enquired after them of those who accompanied Tuskaloosa, and receiving an insolent reply, he threatened to retain their chief as a hostage until the Spaniards were produced. This was of no avail, and owing to the difficulties which beset him, DeSoto was obliged to dissemble for the present, and they continued



their journey on apparently amicable terms, yet from that hour secretly distrustful of each other.

MAVILLE, OR MAUVILLE (MOBILE).

During their march, the Cacique, under pretext of ordering a supply of provisions for his guests, sent forward one of his people to a town called *Mauville*.—Doubtless this is the source of the name of our Commercial Emporium, as the Spaniards are said to have used the letters *v* and *b* indifferently in place of each other, and which are articulated in nearly the same manner. The Portuguese author spells it Maville. The town being on the frontier of the province was strongly fortified, and DeSoto took the precaution of sending two trusty men in advance, to report the appearance of things before he should arrive there.

It was on the morning of the 18th of October, 1540, when DeSoto arrived at the town of *Mauville*. This was a strong-hold where the Cacique and his principal men resided. It was the capital of the kingdom of Tuskaloosa, and was situated on the north bank of a magnificent river. It was completely encircled by a high wall, formed of huge trunks of trees, placed in the ground side by side, and fastened together by large vines. There were but two entrances to the town, one at the east and the other at the west. The wall was surmounted by numerous towers, and pierced at close intervals with port-holes, from which arrows might be discharged at an enemy. There were but 80 houses, but these were of immense size, capable of containing one thousand persons each. They were built in the modern style of Indian council-houses, and were erected around a square in the centre of the village.

DeSoto had no sooner arrived in the village than he was informed by his spies that the Indians had collected in immense numbers, and with very hostile appearance. The spies computed the number of warriors in the village at more than ten thousand, all well armed. The women and children were nearly all removed. These facts con-



vinced DeSoto that the Indians entertained hostile and treacherous intentions. He secretly ordered his men to hold themselves in readiness, and dispatched a messenger to one of his aids, *Mucozo*, who was behind with some forces, to hurry on with the residue of his army. Tuskaloosa had, in the meantime, entered one of the houses. He was sent for by DeSoto, but refused to return. An altercation took place between the messenger and an Indian chieftain. The Indian warrior was slain by the messenger, and this inaugurated

THE BATTLE OF MAUVILLE.

The Indians became frantic. The war-whoop rang through the village. From every house immense hordes of savages poured forth, and rushed upon the Spaniards with the fury of demons. DeSoto rallied his forces, and through terrible carnage cut his way out of the city. He was pursued by the Indians, who seized and slew most of his horses, that had been tethered just outside the walls. Fortunately, at this moment, the main body of forces under *Mucozo* came up, and the savages were repulsed and driven into the city. They had seized, however, the baggage and effects of the army and carried them with them in their retreat. The Spaniards made a desperate effort to storm the walls, but were assailed with such showers of arrows and stones, from the towers and loop-holes, as to be compelled to retreat.

The Indians again sallied from the ramparts, and fought like maddened tigers. Nothing but the superior armor of the Spaniards saved them from total annihilation. At length, by the aid of their battle-axes, they hewed open the gates, and forced their way into the village. The battle now became more desperate and bloody. Hand to hand the steel-clad footmen fought with the naked savages. The war-club and the bow were feeble weapons in comparison with the heavy claymore and the tried battle-axe. At the same time the sturdy cavaliers made frightful lanes through the ranks of the natives. Upon their trained horses they charged



upon the confused hordes, trampling and hewing them down, and pursuing them from street to street. The Indians at length took refuge in their houses, but their hoped for security proved their entire destruction. In a moment their dwellings were wrapped in flames. Many of them continued to fight from the summits of their houses till they fell in and perished in the fire. The others rushed forth with dreadful yells, only to meet a yet more certain doom from the infuriated Spaniards. Not one of them asked or would accept of quarter. De Soto fought at the head of his troops, and was everywhere in the thickest of the fight. The chief, Tuskaloosa, perished in the flames of his dwelling, dying like a warrior, and leaving a name which deserves to be held in perpetual reverence, as that of a hero and a patriot.

The battle lasted nine hours. As the sun went down his yellow rays fell upon the smoking ruins of the village—its houses all consumed, its walls nearly leveled with the ground. The streets and the adjacent plains were covered with the corpses of the dead. More than ten thousand Indians were slain, including those who had perished in the flames. The Spanish loss was 82 killed. Nearly every soldier in the army was wounded, many of them severely. They also lost 42 horses, and all their baggage and effects. Their victory was one of ruin, sweeping away every species of spoil obtained so mercilessly during the expedition. Thus terminated the most desperate and bloody Indian battle that ever occurred on the soil of the United States.

Scores of daring and heroic incidents are detailed by the Inca de Garcilaso, but time will not permit their rehearsal. I have merely skimmed over all the authorities, and condensed the result for this occasion. Even the women fought until they nearly all perished. The last scene of all was a fitting climax to so brave and desperate a struggle, and not only throws into the shade the Spartan grandeur at Thermopylæ, but furnishes an illustration of patriotism in the wilds of Alabama, for the



benefit of her sons, the grandest upon record, and we close the account of this desperate battle by repeating it, for the last warrior died by his own hand, rather than surrender to the invaders of his country. He was the last of the ten thousand.

SELF DESTRUCTION OF THE LAST WARRIOR.

When the battle was about ended, DeSoto, fired with intense admiration for the few who remained struggling when all hope was fled, tried to induce the remnant to surrender, and thus save their lives, but to the last man as well as nearly to the last women, they stubbornly refused to lay down their arms, and fought until the last man but one was slain. This last Indian who wielded a weapon, was one of those fighting in the village. So blinded was he by fury, that he was unconscious of the fate of his comrades, until glancing his eye around, he saw them all lying dead. Then, seeing that all further contest was hopeless, he turned to fly, and reaching the wall he sprang lightly to the top, thinking to escape to the fields. Here, however, to his dismay, he beheld squadrons of horse and foot below him, and the field covered all over with his slaughtered countrymen. Escape was impossible; death or slavery only awaited him from the hands of the enemy. In his despair, he snatched the string from his bow, passed it around his neck, and fastening the other end to a branch of one of the trees that grew out of the rampart, he threw himself off from the wall, in full view of DeSoto's army, and was strangled before the Spaniards could prevent it.

So perished, my friends (in 1540), the mighty chief, and the last of his heroic army, for whom your city has been named. Is it not a record of the most thrilling interest? and should it not awaken our sympathy for the remnant, of a noble race, who have thus illustrated the virtue of patriotism and resistance to wrong. Such legacies left in a country, no matter by whom, are of infinitely more value than gold or pearls of great price, for the emulation of mankind. This history of Tuskaloosa and his



warriors (first published in 1557) stands first in any written history of our country, and first in comparison with heroism anywhere in Grecian, Roman or English annals, and should it not be engraved, on the first pages of every school-book in the land, as the heroic dawn of North American history? This will never be done, my friends, while we remain content to be fed during childhood and youth on the literary pabulum that flows from Northern and New England pens.

I think I have shown, that not only is Tuskaloosa the first name that appears with prominence in North American history, but that it stands forth unrivaled in the associations it can be made to yield, to illustrate in all its grandeur, the virtue of patriotism, and that love of father-land which should be instilled, as the seed of all other virtues, almost with the mother's milk, into the souls of our children; and, further, I think I have shown that Southern school-books should be written by Southern men, from which every child in Alabama should be made familiar with the history of his State.—Another thought also occurs in this connection. Why is it that in a land literally overflowing with the most romantic and thrilling incidents in its history, appealing to the deepest sympathies of the human heart, and to the keenest emotions of the human soul; with the grandest profusion of materials at hand, such as Scott and Burns have utilized, and with which, in story and in song, they have made their land classic before the world—I say why is it that with all these our literary men have neglected this field so long, or cultivated it so sparsely? I pause for an answer. Echo only answers, why?

CABUSTO, OR ERIE—CROSSING THE WARRIOR RIVER.

Having thus accompanied DeSoto far enough to establish the claim of Tuskaloosa to the most heroic and ancient name in the history of the United States, it does not fall within the limits of this paper to pursue his further career with the same detail. We can therefore only follow his course in a general and cursory manner.



After the battle of Mauville, (also spelled Maubila by the Inca Garcilaso), the condition of the Spaniards was most deplorable. So great was their sufferings that they became heartily sick of their enterprise, for their golden dreams had all faded away, and they desired to be led only to the Bay of Ochuse (Pensacola), which they supposed was only about 100 miles distant. They had been induced into the enterprise to gather gold and renown, and to carry the blessings of the cross to the heathen, and they had reaped only thorns, toil and dishonor, and the rank and file murmured to return. DeSoto, however, would yield to no entreaty while the objects of the campaign were unaccomplished, and instead of proceeding to Pensacola, ordered his army to march due north, back into the interior. Accordingly, on the 18th of November, the army, reduced to less than half its original number, and exhausted in supplies, wended its way northward for five days, traveling 18 miles each day through a fertile but uninhabited country, when they arrived at a village called *Cabusto*, in the province of *Pafallaya*. This is supposed to have been at or near the present site of Erie, on the Black Warrior river and about forty miles from our present city of Tuscaloosa. It was situated on a wide and deep river with high banks. Here they were twelve days constructing boats to cross the stream, which they finally accomplished, notwithstanding they were annoyed constantly by the Indians. On landing on the opposite bank, the Indians, after severe skirmishing, fled, and the army proceeded on its way.

#### CROSSING OF THE TOMBECKBEE.

After five days' march through a level and fertile country, interspersed with small hamlets, in which quantities of maize and dried pulse were found, they arrived at another river (evidently the Tombeckbee—other evidence shows a fair description of the country between the two rivers), where the Indians were collected to dispute the passage. Their courage however



evaporated, and the army crossed without opposition.

CHICAZA, CHICACILLA, AND FORT ALIBAMO.

The Spaniards were now in the province called *Chicaza*, and in a few days arrived at the principal town of the same name. On each side of the town flowed a small stream, bordered by groves of walnut and oak trees. It being now the middle of December, DeSoto determined to spend the winter there, and took possession of the village. The Indians were enraged, but kept quiet—"nursing their wrath to keep it warm."—At length, one dark and windy night, when the encampment was shrouded in sleep, they deceived the sentinels and set fire to the village, and then ensued a conflict and conflagration second only to that of Mauville. Many of the Spaniards were burnt to death; others were slain. They succeeded at length in repulsing the savages, after a desperate battle of several hours. The loss of their dwellings caused them to remove in a few days to a more favorable position, which was called *Chicacilla*. On April 1st, the army proceeded on its way. They soon came to a powerful fortress called *Alibamo*, upon the bank of a small but rapid river, which, after hard fighting, they stormed and took. This Fort *Alibamo* is doubtless the original of the word *Alabama*, a Muscogee name signifying "*here we rest*." The river is supposed to have been the *Yazoo*.

THE MISSISSIPPI, THE FATHER OF WATERS, FIRST SEEN BY  
WHITE MEN.

Marching north-west for several days, they came to the largest and most magnificent river they had ever seen. They called it the Rio Grande. Its Indian name was *Chicagua*. It was the Mississippi river, and the Spaniards were the first white men that beheld the mighty monarch of rivers. They crossed near the lowest Chickasaw bluff, not far from the 34th parallel of latitude.

DE SOTO'S DEATH—HIS SUCCESSOR MUSCOZO—END OF EXPE-  
DITION.

Beyond this point it does not fall within our province



to trace the nomadic march of DeSoto. Suffice it to say, that for twelve months he continued his wanderings as far west as to the foot of the Rocky Mountains, and at length, worn out by fatigue and almost broken-hearted, he returned to the Mississippi, and while making preparations to leave the country, he was seized with malignant fever, and died on the 21st of May, 1542, universally lamented by his followers, and was buried in the channel of the Mississippi river.

After DeSoto's death, the Spaniards, under Muscozo, (whom DeSoto had named as his successor in command), made an attempt to reach Mexico by land. They were foiled in all their efforts, and were forced to return to the Mississippi river. Upon it they embarked in seven rudely constructed brigantines, descended to its mouth, and proceeded along the coast. After numerous perils and sufferings, they reached the Spanish settlements at Panuco, in Mexico, on the 10th of September, 1543, just four years and two months after their landing at Tampa Bay. Their number was reduced to 311 men, in an almost naked and famished condition. Their horses were all lost, and as for wealth and fame they retained not even its shadow.

#### DE SOTO VIEWED AS AN AVANT-COURIER OF CIVILIZATION.

The wild and romantic expedition of DeSoto, which I have rehearsed in your hearing, was without doubt the mere offspring of a sordid lust for gold, and an unholy ambition for glory, and in its inception and execution there was equally a total disregard of the rights of others, and we cannot but feel that it was a most righteous retribution, that, thanks to Tuskaloosa and his warriors at the Indian Thermopylæ of Mauville, and to that love of liberty which has distinguished the "stoics of the woods" everywhere, not one of the gains sought after by DeSoto and his followers fell to the lot of a solitary man in the expedition. Still, who that looks back with a philosophic eye, over the three and a third centuries that have rolled between, can fail to discover that



God sometimes permits even the wickedness of man to work out His plans, while punishing the perpetrator of wrong with an unsparing hand? Who can deny that the opening of this continent to the populations of the old world has been a blessing to mankind at large? An unprogressive race had for ages occupied a continent of His vineyard, who buried His talent in a napkin, and engaged incessantly in tribal wars, produced nothing for the general advancement of His creatures; and who can fail to see that Hernando DeSoto has been used as a factor to break down the barriers of barbarism, that the civilization of these latter days might come?

If we have faith in the story of the cross, it is upon record that He even permitted the sacrifice of His own Son, that a world might be redeemed. Nor is this example confined to the moral world. In physical nature we find the same law of general compensations. Evidence of great convulsions in the earth's surface, ages upon ages past, according to the computations of geologists, which in these latter days are innuring to the happiness of man. Our own continent and position upon it is an illustration of this.

Who that will look upon the map, and see from Pennsylvania to Tuskaloosa the mountains and valleys all tending from north-east to south-west, in one continuous chain, having been thrown up and hollowed out thousands of ages ago, in some grand convulsion of nature, apparently not only to render it possible, but imperative, that the young empire of which we form a part should construct a highway for the nation along these valleys, from New England to New Orleans; from the frigid regions of her north-eastern boundary to the waters which connect the spicey Islands of the Caribbean Sea; from the great lakes to the gulf—and remain oblivious to the evident design of the Architect Supreme?

Though improved intercommunication has, as yet, given us but few of its promised blessings, and our immediate commerce has been lessened by what has been



done in this direction, I yet believe the day will come when these gulf States, along the great through lines of transportation, will literally be the garden-spots of the Union, supplying the tables of the great centres of population with their daily food, and furnishing every species of vegetable from two to three months earlier than their own territory can supply ; and that, before another centennial, it will be looked upon as one of the unaccountable marvels of the past, that cotton was ever king to the people along these lines, who had imported even their own provisions. When that day comes (if we can only survive the period of parturition), then the Union will have reached its maximum of perfection, and Puck may rejoice that the earth has been literally girdled with an iron band of peace, and in that rejoicing Tuskaloosa will heartily unite.

Judging, then, by analogy and by results, we assume that for wise purposes the barbaric power of the great chief Tuskaloosa, was permitted to be broken down and destroyed by DeSoto, at the battle of Mauville, in order that it should become a mere question of time when a Christianized and a civilized race should occupy and beautify these dominions.

For nearly two centuries afterwards, these territories became the theatre of action for French, Spanish and English adventurers ; all seeking the supremacy of their country, at the expense of the divided and demoralized Indian tribes, and no matter what branch of the pale faces has been, at different times and places, in the ascendancy, the Indian, in the land of his fathers, has been the mere foot-ball of destiny, driven from spot to spot, as the tidal wave of so-called civilization has advanced,

“Until there seems no resting place  
For Hiawatha’s scattered race.”

#### FRENCH SETTLEMENT ON DAUPHIN ISLAND.

In 1699, Iberville, an officer of the King of France, brought from that country a colony of 300 persons and



settled them on Dauphin Island, in Mobile Bay. Thence he commenced (according to A. B. Meek) an intercourse with the interior tribes, calling themselves *Alibamons*, *Choctaws*, *Mobiles*, *Creeks* and *Chickasaws*. For many years the Colonists were engaged in violent wars with these tribes, particularly with the *Alibamons*, and finally with the English from the Carolinas—the parent countries being at that time at war, and both parties engaged the Indians to fight for them. In 1714 the French made a military settlement at the junction of the Coosa and Tallapoosa; another upon the Tombeckbee, another on the Yazoo, and a fourth on the Tennessee, then called the Cherokee.

In 1732, there was great increase of population from Europe. New Orleans was founded. There was a violent war in Florida. Pensacola was captured. Dauphin Island was attacked.

In 1736, Bienville, with 1500 troops, assisted by 1200 Choctaws, ascended the Tombeckbee 250 miles, to make war upon the Chickasaws, and landed his troops at what is now Cotton Gin Port, where, finding he could not transport his artillery, he left it, and marched 20 miles to attack their stronghold. He found the English flag floating over a strong palisaded fort—evidence that they were headed by traders from the Carolinas. After desperate assaults being made for a whole day by his forces, the fort was found to be impregnable, and on the night of May 12th he retreated to his fortifications on the Tombeckbee. His allies, the Choctaws, abandoned him. He threw his cannon into the river, and, crest-fallen, floated his army back to Mobile. In 1740, however, he returned with a more powerful army, and brought the Chickasaws to terms.

TRADITIONS FROM CHULA-TARLA-EMALTA—HIS ACCOUNT OF  
THE ORIGIN OF THE SEMINOLES.

From 1740 to the beginning of the 19th century, the history of the south and south-west, presents one continued struggle for ascendancy, principally by the French



and Spaniards, though the English also attempted some settlements. In all these struggles the Indians, who were the descendants of the men who fought and died with Tuskaloosa at the battle of Mauville, took part, the Tuckabatchees, Choctaws, Muscogees, Mobiles, Creeks, Alabamas, etc., who, though disorganized by that terrible battle, have retained their war-like character through all adversities. If Gen. Woodward (or Chulatarla-Emaltha, his Indian name) and Rev. H. F. Buckner are correct, then Col. Pickett is in error in supposing that the Creeks were not inhabiting Alabama when DeSoto passed through it, for Gen. Woodward says the Creeks themselves have specific traditions that they were there and fought him, and that they once had a giant chief named *Tustenuk Luste* in their language, or Black Warrior, which is the equivalent of Tuskaloosa in Choctaw ; and Mr. Buckner says, in a letter to myself (and he is high authority), that Col. Pickett, in mentioning that DeSoto passed through *Tullmuchassee*, unconsciously furnishes testimony that the Creeks were there, that being the Creek name for Newtown, and asserts that no other tribe could have such a name.

The Reminiscences of Gen. Woodward are most interesting, abounding in traditions. I will, however, only give his account of the origin of the Seminoles, and leave this branch of the theme furnished me. He says that a people known as Yemassee occupied middle Florida, before the Creeks migrated from the Rio del Norte to the east of the Mississippi ; that they had dark skins, coarse hair, thick lips, and flat feet, and in implements of war were very inferior to the Creeks. A war of extermination was waged against them by the Creeks, and finally at Tallahassee the last of the males and warriors were slain ; but about a thousand of the young Creek warriors took sweethearts among the Yemassee girls, and saved them from death. According to Creek law these were required to remain out of the nation a year for purification. Before the year was out the young



warriors concluded to make wives of them, and set up as a nation for themselves. The Creeks called them *Seminoles*, which means *outlaws, wild-men, mad-men, etc.* This was the origin of the Seminoles. They were afterwards joined by other outlaws, and run-aways from other tribes, and soon became a formidable people, as (he says) Uncle Sam found out during the Florida war.



## PART SECOND.

### MODERN TUSKALOOSA.

Having in the preceding pages shown that ancient Tuskaloosa was upon the Alabama river, in 1540, and that the heroic deeds of its giant chief and his warriors at the battle of Mauville had been recorded and published as early as 1557, it now becomes our duty to review in brief the history of this, our Modern Tuskaloosa, or the Tuskaloosa of the 19th century.

The first mention of *Tuskaloosa Falls* that I find in any history, is that by Col. A. J. Pickett, in his history of Alabama, (vol. 2, page 47), where he shows that in 1781 a party of more than one hundred persons, including women and children, fleeing from Natchez, crossed the Warrior at these falls, by alternately wading and swimming from to rock to rock. This was 34 years before any settlement was made by Americans at the falls of the Warrior.

The first mention of any settlement that I have been able to find, is that of *Black Warrior Town*, about half a mile below our wharf, on the left bank of the river ; and myself and the Alabama Historical Society are indebted to copies of the manuscript notes of the Hon. Geo. S. Gaines for this record, recently received from his son H. S. Gaines, and it is from these notes I cull the following interesting particulars :

In 1803, Louisiana passed into the possession of the United States, and the generous policy inaugurated by Washington, of establishing United States trading posts throughout the Indian territory, where goods should be furnished to the Indians, at cost, in exchange for their peltries and furs, was continued in the purest spirit, throughout the then so-called Mississippi territory, which embraced all the present domain of Alabama and Mississippi.

In those days only the best and purest men were selected for such agencies. There were no Belknaps who



sold such privileges, and a man of the most inflexible integrity, the honored Geo. S. Gaines (recently deceased at the ripe age of 89 years), was appointed in 1805 as agent for the United States, at St. Stephens, on the Tombeckbee river.

Mr. Gaines was a genial as well as an honest man, deeply imbued with a full recognition of the justice and humanity of Washington's policy, and in all his dealings with the Indians he won their highest regard, so that his personal character was of great service to the United States in making treaties and arranging terms for the cession of territory. These treaties were made at his house, and at such times he would entertain at his table all the chief men of the tribes interested. In June, 1805, the Indians met the U. S. Commissioners at St. Stephen's by appointment. The object was to purchase the Indian claim, so as to connect the Tombeckbee settlement with that of Natchez, and the Indians assembled in large numbers. The chiefs and their captains were invited every day to dine with the commissioners at the factor's house, and therefore he saw much of them during their stay at St. Stephen's, which he says, caused both surprise and admiration. That he found them not such savages as he had imagined, and that they had a vein of humor and pleasantry, with which they were not usually credited. Mr. G. then relates an incident which took place at his table, to illustrate this, where about 25 U. S. officials, and an equal number of chiefs and captains were at dinner, the Indians enjoying the wine (which flowed freely) fully equal to the whites.

#### INDIAN HUMOR—AN IMPERTINENT U. S. LIEUTENANT SOLD.

There were three great medal-chiefs present—*Mingo-homo-stubbee*, *Mingo-Puck-Shennubbee*, and *Push-matta-ha*—and they all seemed to enjoy the wit and humor which the wine brought forth, interpreters being interspersed at the table to facilitate conversation.

A young Lieutenant made himself troublesome to the old chief *Mingo-homo-Stubbee*, by asking a great many



questions. Finally he asked, who among them was considered their greatest warrior. The chief answered, "I was considered the greatest warrior, until on returning from a visit to President Washington, at Philadelphia, I found out it was not the case." "Ah! indeed, how did you make the discovery, enquired the Lieutenant?" "Well (replied the chief), the President sent us back home in a ship to New Orleans, and when we were out at sea, entirely out of sight of land, a storm came upon us. The waves were so high, they seemed almost to kiss the clouds, and the ship rolled about among them, until I thought that we would never again see the beautiful hills and valleys, forests and streams, of our beloved country, and that our bones would lie scattered on the bottom of the strange waters, instead of resting peacefully with our departed relations. All this alarmed me, and I found that I had not the firmness in danger and the utter fearlessness of death of a great warrior, and concluded to go down into the cabin, to see how my friend over there, *Puck-Shennubbee* was affected by this (to our party) new and strange danger; and what do you think he was doing?" This description of the storm had attracted the attention of every one at the table—all were listening when the Lieutenant eagerly asked: "Well, what was he doing?" "Why, (said the old chief, with a grave face, but a humorous twinkle of the eyes) he was making love to an old squaw we took along to cook for us, and he seemed to be as unconcerned about the danger as if he was at home in his own cabin, sitting by the fire and listening to the songs of the winds among the trees."

*Puck-Shennubbee* (who was as remarkable for his modesty as *Homo-Stubbee* was for his wit) indignantly denied it, but his denial was drowned, amid the roars of laughter which followed this denouement. But the Lieutenant asked no further questions of *Mingo-Homo-Stubbee*.

#### COURTSHIP OF THE CHOCTAWS.

In 1806, Mr. Gaines says: "By this time I became



pretty well acquainted with the manners and customs of the Choctaw Indians. Poligamy was not forbidden. In some instances a very active hunter would have two wives, but one wife was generally the rule. Courtship was conducted in this way: A young man becoming pleased with a maiden, proposed for her to her maternal uncle (*i. e.* her mother's brother), and often accompanied his proposal with presents before he could obtain the uncle's consent. When this was obtained the maiden was soon won. Such was the chastity and modesty of the females, that jealousy on the part of husbands was rarely or never heard of.

#### BURIAL OF CHOCTAW DEAD.

"Instead of burying their dead, the corpse was wrapped in a blanket and placed on a scaffold in the yard of the family. The scaffold was 10 or 12 feet high. The body remained on the scaffold until the flesh became so much decayed as to separate easily from the bones.— Then a professional bone-picker was sent for to perform the undertaker's duty, viz: to take down the body, separate the bones from the flesh, wash them clean, and lastly lay them in a small box made for the purpose, after which the box was deposited in the bone-house of the village. Every day while the corpse was lying upon the scaffold, the relatives, near at hand, seated themselves around, and, covering their heads with a blanket or other garment, would weep and lament for half an hour. If any of the relatives were traveling, they would seat themselves by the path-side, cover their heads and weep at the same hour agreed upon with the mourners at home; and this continued till the season of grief had expired. After this, the relatives and friends enjoyed a feast, prepared to mark the period."

This gathering of the bones into a box, and depositing it in a place set apart for the purpose, as described above by Mr. Gaines, may seem to us a strange and offensive custom, but is it only so because it is not our custom. The cremation of the ancients, reducing the



body to a cup-full of ashes, and depositing the same in costly vases in the tomb of their ancestors, was neither more nor less than a recognition of the same sentiment found here in the wilderness, among a people who, as far as known, had no connection with the more cultivated heathen of ancient times. The identity at least is remarkable.

AMUSEMENTS, MANNERS, ETC.

Under this head Mr. Gaines says : "Their amusements were ball-plays, a few games of chance, and dances. The ball-plays by the men were enjoyed by both sexes. The dances were much enjoyed by the young people. Their rules of propriety were generally strictly observed. The eldest brother of a family was considered governor of his sister's children—the fathers having but little to do with their management. The mothers managed them and appeared to take great pleasure in their well doing. The girls assisted their mothers in their various duties. The boys amused themselves with blow-guns, and bows and arrows, rarely ever being required to do any work. The mothers and daughters cultivated their '*truck-patches*,' performed all the duties pertaining to household or camp, etc. The men were all hunters—that seemed to be considered their whole duty. They built the cabins, and besides that in which they lived, another, '*the hot house*,' was built, to sleep in during cold weather. The walls of this were made of poles and mud, and the whole structure made as air-tight as possible, leaving one small door. The fire was built in the middle of the dirt-floor, and a small aperture was left in the roof for the escape of the smoke. A small scaffolding to sleep on was fixed to the walls all around. Everything that I have said of the Choctaws will apply as well to the Chickasaws. There was a mildness and civility in these tribes which distinguished them from their neighbors, the Creeks and Cherokees. Whether this was natural, or was owing to their former intercourse with the French



people of Louisiana, I am unable to determine."

BLACK WARRIOR TOWN.

I have culled these interesting extracts from the notes of Mr. Gaines because in chronological order we thus arrive at the first mention by any writer, as far as I know, of the first settlement at the falls of the Black Warrior, near where now stands our modern Tuskaloosa, the deeply embowered and beautiful "*City of Oaks*."

Mr. Gaines says, that : "In 1807, the business of the trading house at St. Stephens had so much increased in popularity, that it brought hunters from all parts of the nation. Hunters from the Creek settlement, at the *falls* of the *Black Warrior*, came frequently to trade ; and I had occasional visits from Creeks residing beyond the Alabama river. My instructions from the 'Superintendent of Indian trade,' made it my duty to be careful, *not to sell the Indians a damaged article of goods*, without pointing out the damage and reducing the price to what I considered its actual value. When blankets, shawls, or cotton and linen goods, appeared to me to be lighter or more flimsy and less durable than they purported to be, *to point out the defect and reduce the price also*."

(What a contrast this with the malfeasance in office, and the frauds upon the Indians in these latter days, nor is it any wonder we have Indian wars as the result.)

Mr. Gaines continues, and says : "From 1807 to 1810, settlements were being extended higher up the river on both sides, and westward on *Chickasawhatchee*. Wayne, Greene and Perry counties were organized, the emigrants being principally from South Carolina and Georgia.

"In October, 1810, I received instructions from the War Department to proceed to the Chickasaw Nation, and endeavor to obtain permission of the Indians to open a wagon-road from Colbert's Ferry (through their country) to Cotton Gin Port, on the Tombeckbee, and to make arrangements to transport goods thence to St.



Stephens. I set out at once in obedience to my instructions. I had an interview with the leading chiefs of the Chickasaws, who objected to opening a wagon-road, but promised facilities and safety for the transportation of the goods for the Choctaw trading-house, on pack-horses, at a very moderate expense. This was done, and the goods were all received at St. Stephens in good order, without the loss of an article.

"In 1811, the quiet reigning in the Tombigbee (or Tombeckbee) settlements began to be somewhat disturbed, by rumors of difficulties with England. Col. Jas. Caller created some excitement about a better organization of the militia, and about the same time we received rumors of restlessness among the Creek Indians ; indeed it was apparent in the parties of Creeks who came to the trading-house."

O-CE-OCHE-MOTLA.

Prior to this, for a long time, the country along the Black Warrior river, and for a large area, by agreement between the Creeks and Choctaws, had been considered as neutral territory, and as hunting ground for both tribes ; neither without the consent of the other could have a settlement therein. When afterwards a settlement was permitted at Black Warrior Town, about a mile from here, and war was declared between Great Britain and the United States, this settlement became a danger and a menace to the whites and their allies, the friendly Choctaws, as Mr. Gaines proceeds to show.— He says : "A cunning Creek chief named *O-ce-oche-motla* obtained permission of the Choctaws to make a settlement at the falls of the Black Warrior, so that the hunters of each tribe might have a resting place when visiting each other. This settlement had increased to many families, before I took charge of the trading-house at St. Stephens, and traded largely with us. I was in the habit of extending a credit to the old chief of about \$100, which he always paid off at his next visit, but expected the same indulgence after he finished



bartering. He was in the habit of paying me a visit spring and fall, coming down the river in a fleet of canoes. He came down as usual in the fall of 1811 with a large fleet of Canoes, and 30 to 40 warriors, bringing cargoes of peltries, furs, etc. There was a Mr. Tandy Walker residing in the neighborhood of St. Stephens, who had lived many years before in the Creek Nation, as a public blacksmith. Walker had acquired their language, and was a great favorite with the Creek Indians. My Black Warrior friend always sent for Tandy Walker to act as interpreter, when he came to trade with me. On the present occasion, I noticed that the old chief was extremely desirous to make me believe he was very much attached to me. He stated that he had '*took my talk*,' and built a snug store-house at Black Warrior Town, and had now brought down in his canoes several hundred dollars' worth of furs, etc., to purchase goods for his new store. I had several times offered him credit to the amount of four or five hundred dollars, but he would never until now exceed one hundred dollars of debt. We spent the first day in receiving and taking account of his articles, which being entered on my books, the chief renewed his friendly conversation about his new store-house, and the advice I had given him. He said that next morning he would pay off his old debt, and barter out the balance of his products for blankets, etc., and then he would make his new debt, '*an old hundred*' this time (meaning a thousand dollars). I answered that the times had changed. That the President had a misunderstanding with the British Government, which might end in war, and it would be unwise in me to permit him to contract so large a debt, and very imprudent in him to do so. He remarked that his friend Tandy Walker was a man of property, and would be his security for '*one or two old hundreds*.'

#### THE TWO DREAMS.

"I noticed that Walker was greatly troubled, and was



endeavoring to appear calm. I reiterated that I could only let him have \$100 worth of credit under existing circumstances. But he was not to be put off so readily, and entered into an argument to overcome my scruples. The sun went down, and the store-house being crowded, I told the chief it was time to prepare for sleep, and we would tell each other our dreams in the morning. Bidding me good night he led his party off. In a short time Walker returned. Leaning over the counter, he whispered to me saying : 'I told the chief I had left my knife on your counter, as an excuse to return, and speak to you privately. Meet me at the Hanging Rock at midnight. Let no one know, for both our lives will be in danger.'

"At midnight I went to the 'Hanging Rock,' so-called because it projected over the bluff of the river, near the old Spanish Fort. Walker then told me in a whisper, that the Creeks had determined to join the British in the war soon to break out. That the chief of the Black Warrior settlement of Creek Indians had proposed to him to unite with him in obtaining from me all the goods they could possibly obtain ; take his family and go with him to Black Warrior Town, and have half interest in the store, saying, by the time for payment, there will be no one to demand it, as the trading-house will be one of the first objects of capture, when the war begins.

"Walker said he had been obliged to agree to the proposition, but had taken care to impress *O-ce-oche-molta* with the danger of offending me, as my brother was a great war chief, very much beloved by the President. We separated in the thicket, and I returned home, and went quietly to bed, passing the night without sleep. There were no troops at St. Stephens at the time, and but few men, not more than six or seven white men, all told.

"Next morning the chief and his warriors, and interpreter, all came smiling in the store. The chief asked



me what I dreamed. I said I dreamed there was war. That the English came over in their ships, and engaged some of the northern tribes of Indians to help them fight, but they were soon whipped by the President's warriors, and the English were driven back over the 'Big Water,' and that the northern tribes suffered terribly in the conflict. What did you dream? O-ce-oche-motla replied: 'I dreamed that my good friend sold me all the goods I wanted for my new store, and I returned to the falls of the Warrior, with my canoes all loaded. I placed the goods in my store, and all admired them, and all said Mr. Gaines is a great man, is a man of his word, and our chief is a man of but one talk.'

"I told the chief I was obliged to believe my own dream, and that we would waste no more time in idle words. I gave him credit for a hundred dollars as usual, and he departed next day with his fleet, and that was the last I ever saw of him."

#### LADY PRISONER AT BLACK WARRIOR TOWN.

"Soon after these events, Gen. Wilkinson captured the Spanish Forts at Mobile, and thus added the country south of Ellicott's line to the United States. This portion of country was claimed by our government as part of Louisiana purchase from the French. Rumors of the growing bad feeling of the Creek Indians rendered the settlers on the Mobile and Tombigbee rivers, and adjacent new settlements, a good deal uneasy, during the year 1812, checking immigration to a great extent.

"In the fall of 1812, Tandy Walker called at my house and told me that he had just learned from a Creek Indian, that a white woman had been brought from Tennessee as a prisoner to Tuskaloosa Falls (spelled with a k) by a party of Creek Indians, returning from a visit to the Shawnees on the northern lakes. Mrs. Gaines, who was present, suggested to Walker to go and attempt her rescue. Walker said he could do so, but it



would be at the risk of his life. He said he could walk up there on the pretense of paying a visit to his old friend *O-ce-oche-motla*, and whilst there could obtain a canoe, and buy or steal her, and bring her down. Mrs. Gaines urged him to undertake the enterprise, and Tandy Walker, being a brave and generous-hearted man, consented. He departed on his mission of mercy, returning in about two weeks, with the woman in a canoe."

Mr. Gaines gives these further particulars about the captured lady. He says: "She was in bad health. Her mind a good deal impaired by suffering. Her limbs in a wounded condition, caused by the brush and briars she was forced to walk through after her capture by the Indians. Mrs. Gaines took charge of her, ordered a tepid bath, furnished comfortable clothing, etc. After a week's tender nursing, her mind appeared to be restored. She then related her story. Her name was Crawley. She resided in a new settlement near the mouth of the Tennessee river. One day, during the absence of her husband, a party of Creek Indians came to her house, murdered two of her children who were playing in the yard, and she had barely time to shut and bolt the door, hastily raise a puncheon over a small potato cellar, and place her two youngest children there, before the Indians broke down the door, dragged her out of the house, and compelled her to keep up with them in their retreat. They compelled her to cook for them on the march, but offered her no other violence.— She thought she would die after reaching Black Warrior Town, and doubtless would have died but for Mr. Walker's kindness and humanity, in rescuing her and bringing her to St. Stephens. It was several weeks before she was able to undertake the journey home. A party of gentlemen, friends of mine, were going through the wilderness to Tennessee, and consented to take her with them. Col. Haynes and Mr. Malone aided me in purchasing saddle and bridle for her, and Mrs. Gaines made her comfortable in suitable clothing for the jour-



ney. When she reached home, she was delighted to find her husband and the two children she had hid in the potato cellar, alive. The legislature of Tennessee voted money to Tandy Walker for his noble agency in the affair."

I crave the forbearance of the audience for having lengthened this paper by transcribing these details ; but it appeared to me these were pertinent to my theme, as part of the history of Tuskaloosa, and that I would not be justified in leaving them out.

Here is the first white person of whom we have any knowledge, who ever lived in Tuskaloosa, and the name of her rescuer from the savages should be handed down to posterity, as a hero deserving of our greatest praise. There is not a doubt about the truthfulness of the record.

In 1844 the writer had a brief but pleasant interview with Mr. Gaines at his home in Mobile. He was even then a white-headed venerable gentleman, of placid and courtly demeanor, whose face impressed you as the very index of truth itself, and we should feel grateful that in his latter days he has given us the legacy of these notes.

We have also to feel grateful, that, thanks to his influence with the Choctaws, and other friendly tribes, and to his foresight in sending a swift and trusty messenger through the wilderness to Gov. Blount, at Nashville, informing him of the intended alliance of the Creeks with the British, and his timely suggestion that Gen. Jackson (with whom he was personally acquainted) should bring his brigade of mounted volunteers at once to subdue them, the Creek war was ended in a remarkably short time, and the probable extermination of the new settlements of whites in Alabama was prevented.

#### COL. CROCKET'S TWO VISITS TO TUSKALOOSA.

The next historical event, is the destruction of Black Warrior Town, as recorded by Col. David Crocket, in his life as written by himself, in October, 1813.

Speaking of Col. Coffee's command, he says : "We pushed on till we got to what was called Black Warrior



Town, which stood near the very spot where Tuskaloo-sa now stands. This Indian town was a large one, but when we arrived we found the Indians had all left it.—There was a large field of corn standing out, and a pretty good supply in some cribs. There was also a quantity of dried beans, which were very acceptable to us, and without delay we secured them, as well as the corn, and then burned the town to ashes, after which we left the place.” (Crocket’s Life, p. 83.)

After peace, in 1815, Crocket again visited Tuskaloo-sa (page 128). He says: “We passed through a large rich valley, where several other families had settled, and continued our course till we came near the place where Tuskaloo-sa now stands. Here we camped, as there were no inhabitants, and hobbled out our horses for the night. About two hours before day we heard the bells of our horses going back the way we had come ; they had started to leave us. At daylight I started in pursuit of them on foot, carrying my rifle, which was a very heavy one.

I went ahead all day, wading through creeks and swamps, and climbing mountains, but could not overtake the horses. I gave up the pursuit at last, and, from the best calculation I could make, had walked over 50 miles. Next day I returned on my track till near mid-day, when I became sick, and could go no further, and laid down in the wilderness. Some Indians came along.—They signed to me that I would die and be buried—a thing I was confoundedly afraid of myself. I asked how far to any house. They made me understand it was a mile and a half. I got up to go, but when I rose I realed like a cow with the *blind-staggers*, or a fellow who had taken too many horns. One Indian proposed to carry my gun. I gave him half a dollar, and accepted his offer. We got to the house, by which time I was pretty far gone. I was kindly received and put to bed. I knew but little that was going on for about two weeks, when I began to mend from the treatment of the



woman. She was the wife of Jesse Jones, and she thought I would die anyhow, if she didn't do something, so she gave me a whole bottle of 'Bateman's Draps,' and it threw me into a sweat, and I absolutely got well."

SIMULTANEOUS SETTLEMENT OF JONES' VALLEY AND TUSKALOOSA.

From 1812 to 1816, peace being established, the country settled up with remarkable rapidity. Population from all parts of the Union poured in, in a continuous stream, to the beautiful plains and valleys of the new land of promise, truthfully so-called; for, according to the oldest settlers, there never was a more lovely country on the face of the earth than this section of Alabama presented, before it was scarified for tribute to lay at the foot of King Cotton's throne.

A large part of this immigration (according to Powell) came through the county of Blount, and through Jones' Valley, in Jefferson county. Indeed it may be said that Jones' Valley and the country about Tuskaloosa were settled simultaneously.

On the 21st of April last, I paid a visit to Mr. John Smith, in Jones' Valley (the original John, as far as this section is concerned), in order to have my dates correct for this occasion. He said he was within a month of his 80th year. That he came to the Valley in 1816, and made his first crop in 1817. That others had come in 1815, and made their first crop in 1816.—Others went below and settled at Tuskaloosa. The names of those who first settled in Jones' Valley, were John Jones (from whom the valley was named), Andrew M. Laughlin, Wm. Prude, Willaimson Hawkins, Jas. Thompson, Jas. Nations, and Wm. Roupe, from whom the lower valley nearest to Tuskaloosa was named Roupe's Valley.

There was another Jones who settled in the valley in 1816 and made a crop, but he was not the Jones after whom the valley was named. His name was Jeremiah



Jones, commonly called Jerry, not Jesse as stated by Crocket. It was at his house where Col. Crocket was sick in 1815, and where he was so miraculously cured by swallowing a whole bottle of "Bateman's Draps."—Col. Crocket, (who wrote of it later in life) had simply confounded their names, from their similarity.

Mr. Smith states that all the parties named by him settled in the valley before the land sale, which was at Huntsville in 1819, when the land was put up at auction on credit at the minimum price of \$2 per acre, and the sale resulted in some of it bringing as high as \$40 per acre. Some years later another sale was held in Huntsville, when most of Rouse's Valley nearest to Tuscaloosa was sold. After Mr. Smith's settlement, there was no trouble with the Indians; only such as was the result of the cruelty of the whites towards them, which he says was very great, several being killed without much investigation—so great, indeed, that he has always been astonished that the Indians had not killed the whole of the settlers. This was very much the case in the vicinity of Tuscaloosa, also, as will be seen in due time.

#### INCIDENTS—1815—ETC.

The first settlement of whites at Tuscaloosa falls, seems to have been about 1815. Mr. Evans, of the mercantile firm of Evans & Carman, New York, says that when a boy, in that year, he marked and shipped goods to a U. S. trading post, at the Black Warrior falls. The first settlers in Tuscaloosa proper, in 1816, seem to have been Wm. Wilson, Jonathan York, Patrick Scott, Josiah Tilly, Pleasant H. Dearing, John Barton, John Click, Mathew Click and Levin Powell. The first log house was built by Wm. Wilson, near where the old capitol building now stands, where he also raised his first crop of corn. Jonathan York is said to have built the first board-shanty ever erected in the county (see Nelson F. Smith's History of Pickens county, page 75), and it must be borne in mind that originally Tuskaloo-



sa county embraced that which is now Pickens county. Hiram P. Cochrane arrived in Tuskaloosa on Christmas day, 1816. He found here most of the persons named above, and it is most likely (though he was not born in what is now the city) that the first infantile vocal music that was ever heard upon the plain of Tuskaloosa, from Anglo-Saxon lips, was from the lips of our respected fellow-citizen (the son of Hiram), Dr. Wm. A. Cochrane, as he was born by the way-side during transit, in the wilderness, on the way hither, but was not brought to town until early in 1817.

I have been unable to find out who was the first child actually born on the plain of Tuskaloosa, as the registration of such small events was not attended to in those days, but I find a record in Smith's History of Pickens county of the first marriage, in 1816. It is there recorded that Jonathan York and Josiah Tilly, in 1816, married the two daughters of Patrick Scott, in Tuskaloosa, and with their young brides removed to Pickens county in 1817, and that the blacksmith, John Barton, like his prototype at Gretna Green, performed the ceremony.

It is not a very important event to chronicle, but as King Alcohol has ruled here with considerable sway, I feel bound to record his advent. The first barrel of ardent spirits came to the settlement in 1816, in the shape of a barrel of Taffey Rum, over which there was great rejoicing; and the first egg-nog ever made in Tuskaloosa was to celebrate his arrival, in a log tavern which had been built on the corner of what is now, Mr. McLester's lot, just opposite the present Methodist Church. On the same site, afterwards, was erected by Col. Holbert the first frame-tavern, which was afterwards used as a school-house, until its removal by Mr. James Hogan, when he bought the property. The first frame residence was built on the margin of what is now the great ravine, on Pine street, so long the residence of Mrs. Constantine Perkins. It was built by Wm. R. Colgin, who sawed the planks, out of the pine-trees, cut down



within the present corporate limits. The first brick house was built by Dr. Jas. Guild, and is still part of the old residence on Broad street. The first sheriff, after State organization, was John Smith, in 1819. The second was Wm. Y. Glover, in 1822. The third was Hiram P. Cochran, in 1825, who, as before stated, in all probability, in the early part of 1817, introduced the first Anglo-Saxon baby to the plain of Tuskaloosa. — The second named sheriff, in 1822, had a much more unpleasant duty to perform, in subtracting from the population, by executing, for counterfeiting money, *Davis*, who had the honor of being the first man hung in Tuskaloosa. The first child born in the county, as far as known, was Thos. Clements, son of Jacob Clements, born on Rum Creek, Nov., 1816. The second was James Madison Watkins, born near Findley's Mill, Nov. 12th, 1817.

HISTORIC FACTS—ENDOWMENT OF UNIVERSITY BY THE  
UNITED STATES.

The Congress of the United States having passed an act (March 2d, 1819) to enable the people of Alabama Territory to form a constitution and State government, in convention at Huntsville, and authorized the election of two Representatives from Tuskaloosa county, to meet in said convention, Marmaduke Williams and John L. Tindall were elected and served in said convention.

Section 6, Article 4, of said act endows munificently the University of Alabama. It enacts, that "*thirty-six sections, or one entire township, to be designated by the Secretary of the Treasury, under the direction of the President of the United States, together with the one heretofore reserved for that purpose, shall be reserved for the use of a seminary of learning, and vested in the Legislature of the said State, to be appropriated solely to the use of such seminary by the said Legislature. And the Secretary of the Treasury, under the direction as aforesaid, may reserve the seventy-two sections, or two townships, hereby set apart for the*



support of a *seminary of learning*, in small tracts. *Provided*, that no tract shall consist of less than two sections."---[See *Toulmin's Digest, Cahawba, Gin & Curtis*. 1823, p. 912.]

ACTS IN RELATION TO SAME, BY LEGISLATURE OF ALABAMA.

An act to repeal in part, and amend an act, entitled "An act supplementary to an act to establish a State University," passed Dec. 24th, 1822.

Sec. 1st enacts, That the present board of trustees of the University of Alabama shall continue in office for the term of three years from the time of their election, and until their successors are elected and qualified.

Sec. 7th, That the head of said University shall be styled the President ; and the instructors the Professors ; and the President and Professors, while they remain such, shall not be capable of holding the office of trustee ; and the President and Professors, or a majority of them, shall be styled "the Faculty of the University," etc.

Sec. 8th, That the title of the lands which this State has received as a donation from the Congress of the United States, for a seminary of learning, be, and the same is hereby, vested in the said trustees and their successors in office, to be appropriated in the manner hereinafter directed, to wit : The said lands shall be sold at public auction, at such times and places as the said trustees shall direct, or have by ordinance heretofore directed, at a price not less than seventeen dollars per acre ; one-fourth part of the purchase money shall be paid down at the time of sale ; one-eighth part in one year thereafter, with interest, at the rate of six per cent. per annum ; one-eighth part in two years after said sale, with interest as aforesaid ; and the residue of the purchase money shall be paid at the expiration of eight years after said sale, with interest as aforesaid, payable annually, to commence at the day on which the third payment shall become due. *Provided*, that the said trustees shall have power to lay off town lots at



any place they shall deem expedient, and to dispose of the same, on such terms, and under such regulations, as they shall prescribe. *Provided*, that the said lots, when so laid off, shall not sell for a less sum than the minimum price herein expressed. And each and every purchaser, moreover, at the time of said purchase, shall execute his bonds, payable to the said trustees and their successors in office, conditioned for the true and punctual payment of the purchase money and interest thereon, according to the terms of said sale.

Sec. 9th, That the said trustees, upon receiving from the purchaser the one-fourth part of the purchase money so required, and the bonds conditioned as aforesaid, duly executed, shall issue to said purchaser, a certificate under the seal of the trustees, that the purchase of such tract of land has been made by the purchaser, that he has paid one-fourth part of the purchase money, and that he has given bonds, according to law, and declaring that upon the punctual payment of each and every one of the remaining instalments, with the interest thereon, they will convey such tract of land to such purchaser, his heirs or assigns, etc.

Sec. 10th, That should any purchaser of any tract of land as aforesaid, the heirs or the assigns of such purchaser, fail to make punctual payment of the amount of principal and interest, or of interest which may become due on said tract of land, the said tract of land shall be absolutely forfeited to the said trustees, with the money paid thereon; and the said trustees may, and they are hereby authorized, after the expiration from the time of said forfeiture, to dispossess any person or persons who may be in possession of such tract of land by the writ of unlawful detainer, saving in every case of a forfeiture the growing crop to the occupant, etc.

Sec. 11th, That at the expiration of the credit, or within three months thereafter, herein before prescribed upon the sales of said lands, the purchaser, his heirs or assigns, shall have the right, upon the payment of all



interest then due upon said purchase, to convert said purchase into a lease for ninety-nine years, renewable forever, upon condition that the lessee, his heir, executors, administrators, or assigns, shall pay to the said trustees interest at six per cent. per annum, upon the amount of the original purchase money, due at the time of converting said sale into a lease.

Sec. 13th, That the said trustees shall forever have the right to distrain any personal estate belonging to the lessee, his heirs, assigns, or the tenant in possession of any tract of land so leased, for the payment of the interest as it shall become due, on said lease, in such manner as shall be prescribed by law ; and the personal estate of the lessee, his heirs and assigns and the tenant in possession, shall always be liable in preference of other debts, for the interest due on said lease, and upon a failure of payment of the whole, or any part of the interest due on said lease, upon a *distringas*, for that purpose to be issued, the lessee, his heirs, or assigns, shall forfeit all right and interest in and to the land so leased, together with all sums of money which may have been paid for the purchase and lease of the same ; and all lands thus forfeited shall be sold by the trustees to the highest bidder, at public auction, for ready money, two months' public notice being first given of the time and place of such sale, and after paying the amount due on original purchase, and interest due at time of sale, with all costs and expenses of sale, the remainder, if any, shall be paid to the lessee, his heirs, executors, administrators, or assigns, who may be entitled to receive the same. *Provided*, that all land forfeited by a failure of the payment of either the purchase money or interest, shall never be sold for a less sum than is due and unpaid on said land, agreeable to the terms of the original sale or lease (as the case may be), and all forfeited lands which may be offered for sale, and shall not bring the amount due on account of the purchase money and interest, shall forever remain the property of the trustees,



and their successors in office, subject to the same rules and regulations as other lands belonging to the State University.—[*Toulmin's Digest*, pp. 561, 2, 3, 4 and 5.]

I have condensed and copied the above in order to place in the hands of the friends of the University of Alabama, and of honesty and fair dealing anywhere, the fact that this institution is not an eleemosynary body, living on the bounty of the State. That she was endowed with a magnificent inheritance by the Government of the United States, ample for all purposes, when she and her twin sister "*the State*" came into existence, and to assert also the fact that the latter, by being a trifle the oldest, became the *Guardian* and *Trustee* of her younger sister, and by means of riotous living, and improper disposition of the effects of her said younger sister's estate, and neglect of the trust, has squandered and in violation of law has allowed others to waste the inheritance. It is estimated that nine-tenths of this grand endowment, has been illegally squandered by the trustee, or lost by his permitting the "wooden-horse," of culpable *inertia* and *risk*, to enter what should have been his sacred Troy, through the portals of sections 8th and 11th of the above quoted acts of his State.—The bonds referred to having been in but few cases complied with, and illegal extensions granted, the right of the University to these lands to-day can hardly be questioned, *or reclamation on the trustee for an equivalent.*

CONGRESSIONAL GRANT TO TUSKALOOSA (SPELLED WITH A K),  
MAY 26TH, 1824.

Sec. 1, That the right and title of the United States to the public streets, and to certain lots in the town of Tuskalooosa set apart for public uses, and designated in the plan of said town by the name of the "Court-Square," the "Market-Square," the "Jail Lot," the "Spring," the "Church," and the "Burial-Ground," be, and the same is hereby vested in the corporation of said town forever; and also all the right of the United States to the



tract between the lots and the river Tuskaloosa, called the "River-margin," and that called the "Pond," and also that called the "Common," on condition, however, that the corporation shall not lease or sell any portion of the last mentioned tracts, but that the same shall be appropriated to the purposes for which they were designated and set apart, as well to the inhabitants of said town as that of those resorting to or visiting the same, and, in case the same or any part thereof be applied to any other purpose, that it shall revert to the United States.

Territorial Act, Feb. 7th, 1818, fixes lines and bounds of county, and decrees it shall be known as Tuskaloosa County. (Digest, p. 86).

State Act, Dec. 13th, 1819, incorporates town of Tuskaloosa, (changed afterwards to city). (Digest, p. 803).

State Act, Nov. 27th, 1821, appoints commissioners to fix site for public buildings for county, and makes Tuskaloosa the seat of justice *pro tem*.

State Act, Dec. 31st, 1822, authorizes road laid off from Lime Creek to Tuskaloosa. (Digest, p. 423).

State Act, Jan. 1st, 1823, authorizes opening road from south end of Market Street, Tuskaloosa. (Digest, p. 423).

State Act, Dec. 11th, 1820, authorizes lottery for benefit of Rising Virtue Lodge, Tuskaloosa. (Digest, p. 581.)

#### LONGEVITY AND PEACEFULNESS.

There are now living in Tuskaloosa and its vicinity, over 50 persons who have lived here more than half a century, most of whom removed to this place in early life. This, in a population of less than two thousand, shows that our climate is favorable to longevity. It would be improper to mention names, as many are robust men who may wish to marry again. To show that men can live here in peace who try, I will record as follows:

In 1818 Mr. Wm. M. Crump settled 20 miles from



here on North river. His son, Wm. M. Crump, Jr., told the writer, May 6th, 1876, that he was born in Elbert county, Georgia, and removed with his father to Tuskaloosa county in 1818. That he has now lived 55 years at the same place, and is in his 67th year. He never had a law-suit in the State or county courts; never struck a man in anger, and never ran off from a man who was angry with him; never contracted a debt without paying it; had acquired a good property before the civil war, but, like others, lost it; never studied politics, but always voted the Democratic ticket.

#### HOSPITALITY REJECTED—BUT HORSES IMPRESSED.

In 1818 or '19, as Gen. Jackson was returning from Florida, with a large force, it is said that they encamped at Carthage (17 miles from here), and that this incident took place: A number of the settlers at Tuskaloosa thought it was their duty to pay the old hero some attention; and they mustered all the horses they could and rode down to Carthage, and tendered the hospitality of Tuskaloosa. The General asked how many could be entertained. They answered that they thought they could entertain himself and staff. He replied, with an old hickory oath: "*By the Eternal*, gentlemen, neither I nor my staff ever go where all my men cannot be entertained." They felt cut, and prepared to return, but found, to their dismay, that all their horses had been impressed. They returned to "Old Hickory" to get their horses released, but were struck dumb when he told them that his "impressing officer" knew his duty, and had done it; that it was much easier for them to walk back to Tuskaloosa, on an established trail, than for his men to walk bare-footed and bleeding through the wilderness to Tennessee. They had to walk back to Tuskaloosa without their horses, many of which had been borrowed for the occasion.

#### MASONIC AND ODD FELLOWS LODGES ESTABLISHED.

In 1819, Rising Virtue Lodge No. 30, of Free and Accepted Masons, was established in Tuskaloosa, under



a dispensation granted by the Grand Master of Tennessee, on August 2d, in the year of Masonry 5819, and of our Lord 1819 this being at that time Mississippi Territory, and therefore had no Grand Lodge within it. On July 2d, 1821, however, the Lodge held its first session, as Rising Virtue Lodge No. 4, under a charter from the Grand Lodge of Alabama, the organization of the State government resulting, also, in a Grand Lodge being organized. The charter members were John J. Inge, John M. Shelman, Constantine Perkins, and others. John J. Inge was appointed Master, John M. Shelman Senior Warden, and Constantine Perkins Junior Warden. Tuskaloosa Lodge No. 7, I. O. O. F., was organized under charter of the Grand Lodge of Alabama, February 21st, 1845. The charter was granted to John McCormick, Thos. Maxwell, Thos. Cummins, Sr., Geo. D. Purcell, and Wm. Miller.

It is impossible to foresee when and how a simple record like this may be of service. As an instance, I would mention that the seeking up of the date of the organization of the Masonic Lodge for this occasion has led to the finding of an old record-book, which had been lost for years, and within a week has enabled the lodge to answer, in a satisfactory manner, questions which had been asked by a lodge in Missouri, so as to relieve an ancient brother in distress. The Missouri Lodge stated that an old man over 80 years of age, and his wife, also of great age, in indigent circumstances and needing help, were in their vicinity. That the old man claimed to have been made a Mason in Tuskaloosa, Ala., in 1825, and that his name was Boucher—and if they could be satisfied his statements were correct, they were ready to render the aid due to a brother in distress. The finding of this old record (which had been lost during the war), settled the question satisfactorily, so that the parties will be relieved. It enabled Dr. Guild, also, to recall him to mind perfectly, as a Methodist circuit rider of that early day, who was initiated in 1825.



A TRIBUTE TO AFRICA.

Believing with Alexander Pope that

“Honor and shame from no condition rise,  
Act well your part, there all the honor lies,”

I think it right to mention, with due meed of praise, George Shortridge, an old negro man, who was one of the first settlers of Tuskaloosa. I knew him well as one of the most trust-worthy and honest men I ever knew, and I had him employed for years, where he was entrusted with thousands. He was brought to Tuskaloosa as a slave by Mr. James Penn, early in 1818, and he used to tell me that while I was a child in England just learning to talk, he was busily employed preparing a home for me in Tuskaloosa. That he cut down the timber and cleared the ground on the identical spot where my house now stands.

KILLING INDIANS UPON A FALSE RUMOR—AND AN AMAZON  
WHO WOULD NOT BE IMPRESSED.

I am indebted to Mr. John C. Foster for the following: In September, 1818, a rumor was spread through the country, and in Tuskaloosa, that a band of Indians passing through had murdered a family named Hall, in the southern part of this county, or in the upper edge of Greene. The citizens, in terrible excitement, gathered from every direction to organize for pursuit. Pressing officer Bacon (a brother to Mr. Spotswood Bacon) seized the horses of citizens who came to town, and Col. Penn went to the tavern of Col. Chas. Lewin (a hewed log-house then newly built) to seize the horses (20 or 25) of travelers and others. Mrs. Lewin met him at the door, and, having learned his business, forbade his entrance at the peril of his life. He persisted, and she struck him with a chair, broke his collar-bone, knocked him down, and seizing a pistol took her stand at the horse-lot gate, and said she would kill the first man that entered.

Horses and arms being procured, the party proceeded down the St. Stephens road (now called the Greensboro'



road) in pursuit. They went down nearly to Big Sandy Creek, and there heard that the Indians had gone in towards the river, at what is now the writer's plantation. Still pursuing, they heard that the Indians had crossed the river, at what is called the gun-chute. They also crossed the river, and followed the trail to the Indians' camp, about two and a half miles beyond. On approaching the camp, they saw smoke, and slipped up cautiously and fired a volley into the camp, killing and wounding two or three sleeping squaws and children. The Indian men were all out hunting on beech ridge, and when they returned were surprised to find their women and children had been attacked, as they were only peacefully passing through the country. The Indian hunters, hearing the firing of guns, hurried back to camp, where they and the white men exchanged two or three rounds without effect, when both parties retired rapidly in opposite directions. Next day the whites returned to look after the missing, and found one man dead, whom they buried on the spot, and another badly wounded, whom they brought to Tuskaloosa, where he died in a few days. These had been shot by their own party, in firing, during the excitement of the attack on the camp, in irregular line.

I have written it here to show what sort of amazonian women the frontiers-women were, and also how little mercy was shown to the red men, whose country the white race was appropriating.

I may mention, also, that the recollection of what was said afterwards of that event in 1821, by the Hon. Washington Moody (whose father brought him to this town as a boy, New Year's Day, 1821) is, that these Indians were still pursued by other parties, to Sipey Swamp, and that their principal man *Spotted Chief*, was killed. Mr. Foster does not mention this in his notes.

#### STRUGGLE FOR SUPREMACY BETWEEN NEWTOWN AND TUSKALOOSA.

In about 1819 or '20, Col. Elyton (from whom the



town of Elyton, Jefferson county, was named) located, as agent of the "Hartford Deaf and Dumb Asylum," a portion of the grant to that institution by the United States, on the plain on which Newtown stands. This plain was afterwards purchased from the Asylum by a company of gentlemen, consisting of Major Marr, Major H. Perkins, Charles Lewin and others, and laid out into town lots, and alternate lots were sold on condition that the purchaser should build thereon within a limited time. The conditions were considered so onerous as to induce a petition to the government to lay off into lots the present site of Tuskaloosa, and sell without conditions, at the regular land sale. This was done in 1821, and as soon as the lots were sold buildings began to be rapidly erected, and settlers to pour in ; and thus Tuskaloosa, in her corporate capacity, swallowed up her rival Newtown, and took the lead in every contest for supremacy ; and finally even the Court-House was removed from Newtown to Tuskaloosa, in 1827, by vote of the people.

#### REMOVAL OF CAPITAL TO TUSKALOOSA, STATE BANK, ETC.

In 1826, the seat of government was removed from Cahawba to Tuskaloosa, and with it the State Bank, the legislature of 1825 having permanently located the seat of government at Tuskaloosa, as was then believed. At first the Bank was situated, and transacted its business, in what is now the "Bee Hive Store," where the writer, several years ago, dug up its vaults. Afterwards it was in what is now the residence of Mr. J. H. Fitts. The first session of the legislature held in Tuskaloosa was in the fall of 1826, in a house (now burnt down) then known as the Davis' house, on the corner west of what is now Mrs. Lynch's Broadway Hotel, the capitol not yet being built. When the corner-stone of the capitol was laid a cannon was fired, and the man who fired it off wanted to sit astride of it, but was prevented. This saved his life, for the gun burst into hundreds of pieces. These pieces were afterwards walled into the building.



## DR. GUILD AND THE PANTHER.

I am indebted to Dr. James Guild for the following statement, and I insert it here because it shows precisely what was the general character of the country at the time of this adventure. Dr. Guild came to Tuskaloosa in 1821. At that time there was a dense cane-brake surrounding the place clear up to the limits of the town. This was filled with game, so that a man had hardly to go a few hundred yards from home to get all the game he wanted. In 1821, he remembers distinctly, that they hunted for bear close to the town, and that on one occasion an old he-bear was hunted until he came into town, and was killed precisely on the spot where the market-house now stands. In July, 1821, Dr. Guild was called to see a negro woman who was sick, at the place of Mr. John S. Bealle, beyond what is now called Foster's Ferry (but there was not much of a ferry there then), and he had to return by moon-light.—When he had got on this side of the river, coming on towards town on an Indian trail, (for there were no roads at the time) his horse became unmanageable, and would not advance. In the moon-light he saw in the centre of the trail what he took to be a large white dog, seated right in his track. He whipped his horse but he would not advance. After many efforts, the horse still refusing to advance, he hallooed at what he supposed to be the dog, but he did not move. At last he put spurs and whip to the horse, and passed the brute on the trail, who, by that time, had mounted a log which lay along the track, and as he passed it he saw it was a large panther, which glared at him with eyes of fire, seated upon the log, with his long tail beating angrily on the log as he passed. The doctor says he made the fastest time to Tuskaloosa, after that, that he ever made in his life.

On another occasion, he went out hunting near town, with Rev. Mr. Cannon, the minister of the Methodist Church, who was fond of it for recreation, and had the luck to shoot and kill two deer at one shot, though he



only saw and fired at one. They happened both to be within range of his U. S. musket, and though he saw but one he found, to his astonishment, that he had killed two large deer at one shot, and this was close to town, in what is known as "Bear Heaven."

Mr. John C. Foster told the writer, also, that his father killed a panther on Grant's Creek, that measured 9 feet from the point of its nose to the tip of its tail.

#### REMOVAL OF THE CREEK INDIANS.

In 1835-6, the last of the Indian tribes were removed from Alabama. In 1835, a large portion of the Creeks, from beyond the Coosa river, removed through Tuskalooosa, on their way to their new reservation in Arkansas, and were encamped here for some time, accompanied by Apoth-le-oholo, a chief of great distinction, being both prophet and chief, and who is said to have been a man of great eloquence. Apoth-le-oholo, while here, never pretended to be satisfied with the removal of his people, but admitted that he only removed from imperative necessity, and before leaving Tuskalooosa, he declared that he felt that he was no longer chief, and he tore off his wampum war-belt, as a bauble for which he had no further use. The writer bought it in 1838, for twenty-five dollars, and in 1848 gave it to a friend in England, who now has it in his cabinet of curiosities.

#### REMOVAL OF THE CAPITOL TO AND FROM TUSKALOOSA.

The capitol, as we have seen, was removed to Tuskalooosa in 1826. It was removed to Montgomery in 1846, having been here for twenty years, and was said to have been removed from here mainly because of the inferior quality of our hotel accommodations at the time.

#### LOG CABIN CONVENTION IN TUSKALOOSA.

In June, 1840, when Gen. Harrison had been nominated for the Presidency, and Tuskalooosa had been selected by the Whig party of Alabama as the place for holding the State convention, an enormous log cabin was erected, on the lot on the east side of Market Street,



directly opposite what is now Mr. McLester's residence, capable of holding several thousand people.

Judge A. F. Hopkins was President of the convention. The whole Whig party throughout the State had been aroused to the highest hope of success and excitement, by the use of political catch-words, attractive to the masses of the people, in imitation of the Democrats, who had succeeded by the use of similar means.

These words had been paraded in campaign documents, and spread broadcast over the land. They set forth that Gen. Harrison was the poor man's candidate, who lived in a log cabin, and kept constantly just inside his door a barrel of hard cider for his friends—and the string of whose latch was never pulled in. That he was the hero of the battle of Tippecanoe, and the political rhymsters of the day rang the refrain on every breeze—“*Tippecanoe and Tyler too*,” until the whole country was wild with enthusiasm, and his election secured.

Never was there such a gathering in Tuskaloosa before or since. It was estimated that ten thousand visitors came to the city from all parts of Alabama. When the delegation from North Alabama approached the city, they were met at the University grounds by the entire population and visitors on foot, who, in procession, escorted them into the city, accompanied by bands of music and banners covered with the devices of the party. At the head of the Huntsville delegation came (in a large canoe on wheels) as many young virgins as represented each State then in the Union, each robed in white, and each with sash and rosette, wearing the name and emblem of the State she represented. The entire community vied with each other, without regard to party, in entertaining the guests. One firm, where the partners stood on opposite sides politically, contributed to refresh the procession in its march, twenty-five barrels of hard cider, converted into stone-fence by having two gallons of best brandy and one of molasses put into each barrel, besides half a wagon-load of choice



Tennessee hams. This is recorded to show the spirit of liberality that prevailed.

ALABAMA INSANE HOSPITAL.

The Alabama Insane Hospital (thanks to the exertions of that benefactress of her race, the honored Miss Dix) was called into existence, and located at Tuscaloosa by an act of the Legislature of 1852, and notwithstanding the war cut off all appropriations for its support, the institution managed to make itself self-supporting during the war from 1861 to 1865, under the control of the "right man in the right place"—Dr. Peter Bryce, the Superintendent. It now contains 375 patients, receiving the beneficent care of the State, and is nearly the only monument we have left which should excite the just pride of every citizen of Alabama.

UNIVERSITY OF ALABAMA.

In 1831, the University of Alabama was located at Tuscaloosa, in pursuance of an act of the Legislature passed some years before, and it was opened for students April 16th, 1831. It was endowed as a seminary of learning by the government of the United States, with certain grants of lands, the State of Alabama, through its Legislators, being made trustee, for the faithful performance of the trust. Fidelity to this engagement or trust, would make this institution one of the best endowed in the United States, as it would now amount to the neighborhood of a million and a half of dollars.—In 1865, its buildings and library were burnt by the raiders of Gen. Croxton, in the civil war, who declared that they acted under orders from higher authority, though for what object, in a strategic or other point of view, it is impossible to conceive. The library contained thirty thousand volumes, some of them the rarest books in the world—many of them the gift of foreign governments and colleges, that can never be replaced. Such works, except by vandals, are considered the property of mankind at large, and not of a State or even a league of States, and even in war are held to be sacred,



for the benefit of the whole race of man, and to contemplate this destruction should make every American blush with shame, until it is replaced, as far as possible by the Federal government.

#### FEMALE SEMINARIES IN TUSKALOOSA.

Besides the University for young men, since 1831 Tuskaloosa, on account of its healthfulness, has been the centre of education for the softer sex for a very large area of country, especially during the exciting period when the lands were fresh and cotton was king. Most of the large planters during this period, whose plantations were in South Alabama, Louisiana and Mississippi, had their daughters educated in some one of the seminaries then justly in great repute ; either at the Methodist, Presbyterian, Baptist, or Episcopal establishments. These have all stood deservedly high, and have had a refining influence on the society of the city, so that Tuskaloosa has been known throughout the country as the "Athens of the South."

#### GENERAL REMARKS ON POPULATION AND IMPROVEMENTS.

The population of Tuskaloosa, in numbers, has not materially changed in 30 or 40 years. The removal of the seat of government to Montgomery detracted some from its prosperity, which has been partially offsetted by new manufacturing enterprises. Had Tuskaloosa been even as accessible in 1846 as it is to-day by rail, doubtless the capitol would never have been removed. Should the original design of the projectors of the "North-East and South-West Alabama Railroad" ever be completed by air line from Meridian to New Orleans—a design indicated by the baptismal name of their road, and which she appropriately wore until those unholy bonds which gave her the name of the "Alabama and Chattanooga Railroad"—then uniting as she would the commercial emporiums of the North and South with "iron nerves," she would place Tuskaloosa on the most direct through line of a nation's progress, and our commercial and manufacturing redemption might begin.



If the citizens of Tuscaloosa will see to it that all obstructions are removed from the meandering curves of the classic stream which murmurs by their door, lulling their aged ones to rest by its never-ending song, and washing, with its limpid wave, the feet of the beloved Alma Mater of so many of Alabama's sons, then their beautiful "City of Oaks" may become what nature intended her to be—the gate-way of a mighty commerce, and the work-shop of an iron world.

INDIAN RELICS IN OUR MIDST—THE CARTHAGE MOUNDS, ETC.

It may be permitted, as being cognate to our subject, to give some account of the monuments left here by the race which preceded us. These are scattered all over the face of the country, in the shape of mounds, and some of them are in our immediate vicinity. Some are at Carthage, 17 miles south of us. These I visited for the first time 36 years ago. They were then about 15 in number. Since then some have been plowed down, so as to be scarcely visible. The larger ones are still there, and objects of great interest. The largest one is about 80 feet high on the side next to the Warrior river, and on its summit are some of the largest trees of the forest. In 1840 I measured some of the oaks upon it that were over 9 feet in circumference. At that time I spent several days digging into the surface of this mound, until the neighbors thought I was demented. I found a large mass of broken pottery, arrow-heads of flint, hatchets of flint, and burnt clay mixed with pebbles and charcoal. Some pieces of pottery resembled the soup-plates now in common use, only much larger, being about 18 inches in diameter. Some were oblong. One of these had a rim as broad as my hand, upon which were various characters, which, not having the ability of Champollion, I could not decipher. The burnt clay and other evidence of fire, for several feet in depth, naturally led me to infer that the surface had been used in ages past as a place of sacrifice, and probably of human beings, as Cortez found the Mexicans



doing in the days of Montezuma, but I found no bones mixed with the material, though large quantities were about the base of the pyramid.

At length, after many days of toil, my perseverance was rewarded. A lady of the neighborhood who heard of the infatuation, sent me a beautiful vase which some time before had been found on or about the largest mound, and when found it was filled with human bones. This was a prize indeed, and I have never parted with it to this day. I was a young man then, and it was a young lady who presented it.

#### A GIANT FOUND.

Not far from this mound, only 10 years ago, in 1866, the skeleton of a giant was found, the particulars of which were given me only ten days ago by the gentleman who found it, as follows :

Mr. Hezekiah K. Powell, says that in December, 1866, he was in Carthage on sheriff's duty, and found, just south of the large mound, on the plantation of Mrs. Prince, the skeleton of a man that measured 9 feet from head to heel as he lay in the ground—several physicians being present who arranged and examined the bones. Around the skeleton's neck, were three strands of beads, made of shells. Not the muscle or other shells of our rivers, but sea-shells, which were perforated so as to be strung together, and were re-strung, a yard in length, after finding them, by the little son of Mr. Theoren Brown. Two circular stones, 8 inches in diameter, were found beneath the head of the skeleton, and on the top of these, as a pillow for his head, another stone about 20 inches long and 10 inches wide. These circular stones were ornamented with notches cut around the circle, and a mark within it, done with great precision ; the flat rock the same. The kind of stone was such as is found along North river, but of which there is none in the vicinity of Carthage. Along side the giant were other skeletons not more than five feet in length, but the one having the stones beneath his



head was a giant, and his thigh bones were equal to those of a horse. The Carthage mounds have been surrounded with an earth-work embankment or fortification, running irregularly so as to enclose all the mounds, except on the side next the Warrior river, which seemed as though the river on that side was considered a sufficient defense; or else similar breast-works, which are on the other side of the river, accomplished the defense on that side, and left the river free for use from both sides of it, in the centre of the position, so to speak.—One remarkable fact he noticed, that all the skeletons who had been buried on the inside of the breast-works were small men, with the one exception, and were buried with the head towards the embankment; while those on the outside (with their feet towards the earth-work) were large men, indicating as he thought the relative position in which they fell, or that the attacking party were of a larger race than those who fell within the enclosure.

I copied the above from the lips of Mr. Powell, and last week went down to Carthage, in the hope that I might get this giant skeleton to produce on this occasion, but found that I was too late; that another antiquarian gentleman had obtained the skeleton, (Mr. Force), and had taken it to the Smithsonian Institute at Washington, some 3 or 4 years since.

My conviction is, that the high grade of military engineering skill displayed by the mound-builders at Carthage attests a knowledge of the necessities of attack and defense unknown to the mode of warfare practiced by the tribes found here by DeSoto. The mounds also which I have seen in Ohio, and the recent discovery by Dr. Foster of woven cloth found therein, showing that the art of spinning and weaving was known to the builders, proves beyond a doubt that a more civilized race than the Indians found here by the Spaniards have occupied this continent in the ages that are gone.

#### THE MOUND-BUILDERS.

Who were the mound-builders it is impossible posi-



tively to determine. They were not built by the ancestors of the tribes found here by DeSoto, as they pretended to no knowledge of their construction traditional or otherwise. The only tradition they had or have, is that their fore-fathers found the mounds here when they emigrated from the Mexican Empire to the east of the Mississippi river, exterminated the ancient inhabitants and appropriated the country, so that we are compelled to go back to remote ages for the only reasonable solution.

Prescott says (vol. 2, pp. 388 and 391) that "the ancient Aztecs, long before the days of Montezuma, had a tradition, that when they entered the Mexican valley they found similar mounds," containing just the same kind of materials as I found in those at Carthage, and that "two of the largest had been dedicated to the worship of the sun and moon, while the smaller ones (which, like those at Carthage, were in close proximity) were dedicated to the worship of the stars, and served as sepulchres for the great men of the nation besides; and that the plain on which they stood was called 'Micoatl' or 'The path of the Dead,'" and he adds that "now, when the laborer turns up the ground, he still finds numerous arrow-heads and blades of obsidian, which attest the war-like character of its primitive population,"

It is remarkable that this description of ancient mounds in the heart of the Mexican Empire should be almost a fac-simile description of the mounds at Carthage in every particular, as well in their position to each other as in their being literally "the path of the dead," and in the items found in and around them.—Some of these give great force to the idea that the mound-builders were intimately connected (in very remote ages) with the Aztec races of Mexico, as these sculptured specimens in stone, found about the mounds at Carthage, will show. Some of them prove, indeed, that with the mound-builders the "art spirit" had ad-











vanced beyond the first lisplings of nature, and all of them have combined the culture of that spirit with that of utility in a remarkable degree.

AN AZTEC MAN IN STONE.

Here is a specimen, cut in stone, of a man possessing clearly the form of the Aztec head, and the Aztec type of face—the retreating fore-head, the elongated and protruding nose and mouth, peculiar to that race, all clearly defined. He is in a kneeling attitude, and holds between his knees, supported by his hands, the bowl of a pipe for smoking. The aperture for the stem is between his knees. It is easily seen that the artist was depicting a man of a different type entirely from the Indians found in the country. This image, kneeling as he is, measures 6 inches high by 4 inches across.

A PANTHER CROUCHING FOR A SPRING.

Here is another specimen of sculpture found at Carthage, of a tiger or panther crouching in the attitude ready for a spring upon its prey. The lines are all admirably drawn, and the body of the animal is tastefully ornamented with stripes. The attitude is perfect, and the lineaments of form and face are perfect. The expression of the animal's face, with its mouth and teeth perfectly represented, are as good as any artist could represent at the present day. This also has been utilized as a pipe for smoking, the body of the animal holding the bowl of the pipe, and its tail used as the stem. It is 4 and a half inches by 3 inches.

THE LION COUCHANT.

Here is the American lion couchant, an animal without a mane, as accurately defined as any found by Stephens in South America, or as seen on any plate of heraldry in Europe, the only difference being that the mound-builders utilized it as a pipe for smoking, as I suppose on great state occasions—the back of the animal being used as the bowl of the pipe, and its caudal appendage as the stem. This specimen is 7 inches by  $3\frac{1}{2}$ .



All these three specimens of ancient sculpture were found at the mounds of Carthage, on the plantation of Mrs. Prince, to whom I am indebted for their exhibition to-night.

#### OTHER MOUNDS, PIPES, ETC.

There are other mounds in the vicinity of Tuskaloosa. There is one on the writer's plantation, 9 miles from here, from which stone skillets and pipes have been obtained, but evidently of modern construction, and the work of the recent Indians.

There was one such mound within the city limits, until removed by the city authorities about 50 years ago. It stood on the vacant ground opposite the present residence of Mrs. L. V. B. Martin. Without doubt the Indians used these mounds both as sepulchres and for war purposes. This is evident from the quantities of bones and arrow-heads found about them.

#### THE INDIAN VASE.

We have already noticed the similarity of custom of the Choctaws and Chickasaws, as related by Mr. Gaines, in gathering the bones of their dead into a box, and depositing it in their ancestral burial place, and that of the Greeks, who put only the ashes of their friends (after cremation) into costly vases. These mounds at Carthage furnish a still more striking co-incidence, as we shall now proceed to show.

Here is a so-called Indian vase, from the large mound at Carthage, obtained, as stated, in 1840. It is in perfect preservation, and is as graceful in form as any work of the present day, even that which is done at the Staffordshire potteries, or that of the ancients who have furnished even Staffordshire with all the most elegant patterns. It very much resembles the water ewers now in use, and when first made must have been quite beautiful, as it has been ornamented with a variety of colors, artistically burnt into the clay, and when found it was filled with human bones—thus making the Grecian co-incidence complete.



Some remarks of Mr. Sam'l Osgood on vases, on presenting a beautiful vase to the venerable poet, Wm. C. Bryant, on his 80th birth-day, are so appropriate that I venture to quote them. He says :

“A very good history of mankind might be made by the study of vases ; since these vessels, perhaps more than other works of art, show the utilities, tastes and fancies of the various ages of the human race. In their simplest and rudest forms, they seem to have been the first lisplings of the art spirit among men ; and while the hollowed hand, the egg shell, the nut, and the gourd, may have suggested the form, the plastic clay, which unbidden takes the shape of the foot, and hardens it in the sunshine, furnished the material of the primitive pottery, which is found among the remains of aboriginal tribes. The great nations that have won such name, and left such monuments in sculpture and architecture, have not despised these lesser forms of art ; and the vases of Egypt, Greece, Rome and Italy, seem to have been a kind of compend of all artistic work, and to have abridged into a microcosm the talents and the lessons that were presented only on a grander scale in statues and temples, bass-reliefs and paintings. The household life of nations is illustrated with special fullness and minuteness by vases ; and as they are seen to best effect by a near view, so do they express truly the near aspects of society, and perpetuate family traditions and affections.” Subscribing fully to the truth of these remarks of Mr. Osgood, what an interesting object does this beautiful vase become ! Bearing in mind that when found it was filled with human bones, how it stands before us as the treasure-house of family affections, of tenderness long extinguished, as the cherished receptacle of all that remained of some loved wife, husband, father, mother, sister, brother or child, ages upon ages ago ; and how it compels our sympathy for a race, the last scion of which has, in all probability, disappeared from the face of the earth. Bearing in mind that this vase may have lain in the ground for more than a thousand



years, and yet stands before us as perfect as the day it was made, with its three colors in the ornamental work distinctly visible of red, yellow and purple, all worked into the clay, and that these have not faded a particle during the 36 years the vase has been in my possession, nor has the material crumbled away, we are compelled to see that this is a higher work of art than has been produced by any of the Indian tribes of which we have any knowledge. Looking, then, at the scientific skill displayed by the mound-builders, in the breast-works visible at Carthage ; that there is a distinct ancient roadway perceptible, through the woods from Carthage by air-line to the Alabama river in the direction of Cahawba, and looking at this vase, and the other works of art which I have described, I have come to the conclusion that at some remote age in the past this country was inhabited by a people considerably advanced in civilization, long before its discovery by Europeans, and that they doubtless had some connection with the South American races. Prescott (vol. 1, p. 143) says : "The ancient Mexicans made utensils of earthenware, for the ordinary purposes of domestic life, that were beautiful ; also cups and vases of laquered or painted wood, impervious to wet and gaudily colored. Their dyes were obtained from both mineral and vegetable substances, among them the rich crimson of the cochineal, the modern rival of the famed Tyrian purple ;" and this vase represents these colors distinctly to be seen.

#### INDIAN IDOL OR IMAGE.

Here, also, is another specimen of sculpture. It is the image of a man in a kneeling attitude, which very much resembles those found by Stephens in Central America. It is a kind of iron sand-stone. The arms, legs, eyes, nose, and mouth are all distinctiy visible, but it lacks the artistic skill manifest in those described above. On the head are five marks or gashes. The carving is rude, and I am inclined to think it is the work of the Indians found here in these latter days. It



was plowed up on the plantation of Mr. Jas. Dodds (about 35 years ago), about 6 miles from town, near the mouth of Big Creek. Whether this was an idol, or was chiseled out in memory of some chief, who died in such an attitude, receiving five cuts on the head, of course we can only conjecture.

INDIAN GRAVES AT BLACK WARRIOR TOWN.

One of the Indian relics, nearest the city, is the site of Black Warrior Town itself, something less than a mile below our wharf, on the left bank of the river.— On the first of May last, I walked all over it with a gentleman, who, in childhood, had used it as a playground, not many years after the Indians had left it— Mr. Marcus P. Brown, then on a visit from Grand Rapids, Michigan. Mr. Brown pointed out where he had gathered immense quantities of Indian arrow-heads, and hatchets made of flint, and where he used to play at “Indian grinding corn,” as a boy, with the rude stones then still upon the ground, with which the Indians had done their grinding. Here a great battle was fought by the Creeks and Choctaws, about 1812 or 1813. The latter tribe being friendly with the United States, by strategy attracted the Creeks from the shelter of their fort to dispute the passage of the river, while another party of Choctaws, who had stealthily already crossed the river, got possession of the fort, and utterly destroyed the settlement, killing all except those who fled to the swamps below the town. Thus Mrs. Crawley was avenged, and when Col. Crocket, in 1813, as part of Col. Coffee’s command, came to destroy the town, it was found to be entirely deserted by the Indians. There are still some small mounds visible where Black Warrior Town stood, but whether one of them may be the grave of the old chief O-ce-oche-motla, whom Mr. Gaines saw last in 1811 (when he wanted credit for one or two “old hundreds”) at the opening of the war, of course cannot be told, but I find no record that he was heard of after his visit to Mr. Gaines with his fleet of canoes.



## THE ALABAMA STONE.

Until 69 years ago, there was no reason to suppose, from history or tradition, that DeSoto or any of his followers had visited the falls of Tuskaloosa. At that time, however, a relic was discovered (evidently left here by the Spaniards) which presumptively connects this locality with his expedition, and which excited and interested the new settlement to a considerable degree. This was the finding of the so-called "Alabama Stone," six miles down the river, and in the vicinity of the place where the stone idol, or image, was found. This stone has now been for over 50 years in possession of the "American Antiquarian Society," in their Museum at Worcester, Massachusetts. I am indebted to Prof. Wyman, of the University of Alabama, for a history of this relic, who, after much labor and research, has recently obtained a truthful account of its discovery, and of its present place of deposit, and it is from his memoranda that I make the following condensed statement:

He says that when he was a youth at college, 25 years ago, he remembers Prof. F. A. P. Barnard (now Dr. Barnard, President of Columbia College, New York), speak of this stone as having been found near Tuskaloosa, and that it had excited the interest of American antiquarians, as being possibly a singular memorial of DeSoto's march through the wilderness. Being young at the time, he took no special interest in the statement, but in the last few years he has made diligent enquiry, and found, from the memory of the Hon. Washington Moody and others, that such a stone had been discovered, and that it had been sent to some museum in the United States, many years ago, and all trace of it seemed to be lost. At a venture, however, he wrote to the Secretary of the American Antiquarian Society, at Worcester, (Mass.,) and in reply, found it had been in their museum over fifty years, and that a brief account in writing had accompanied it, stating that it had been found somewhere on the banks of the Warrior river, and the Secretary, Mr. Haven, was kind



enough to send the following description of it: "The Alabama stone is a wedge-shaped slab of sandstone, about three feet in length, two feet wide at one end, and 18 inches at the other. Cut into its face is the following inscription: HISP-ET-IND-REX—1232. An abbreviation of the ancient title, in Latin, of the sovereigns of Spain. *Hispaniæ et India Rex*—or 'King of Spain and the Indies'—found on Spanish and old Spanish American dollars. Mr. Haven is inclined to think (and he is good authority among the most eminent of American antiquarians) that this stone is a genuine relic of Spanish occupancy, at some time in the remote past of our territory. Prof. Wyman having thus found the where-about of the stone, and its description, by constant and diligent enquiry, next set about, among the oldest settlers of the county, to learn something of its original discovery, and fortunately (not long before the death of one of the parties who found it) was entirely and satisfactorily successful, as I will now proceed to show. In 1817, Mr. Thos. Scales, a worthy citizen of the neighborhood, when a boy, removed with his father from North Alabama to the new settlement at Tuskaloosa falls. The first work they did was to clear a piece of ground, on the north bank of the river, six miles from our wharf, just below the mouth of Big Creek. In clearing away the timber, they found an earth-work or embankment, in the nature of a fortification, which ran across the peninsula formed by the junction of the creek and the river. This embankment was about four feet high, and on the top of it, all the way across from river to creek, were growing the largest trees of the forest. At the foot of one of these (a large tulip tree, which stood on the very top of the embankment) they found a stone set up against the tree, with the lower end of the stone half buried in the soil. On the stone they discovered some curious letters, which being in Latin, they could not understand; and this, Mr. Scales said, induced his father to take the stone up



to the settlement at the falls, now the town of Tuskalooosa, where it stood for a long time near to 'Squire Powell's office, a subject of constant speculation for the curious. He remembered particularly (as he stood around it when a boy) to have heard the people say that the inscription upon the stone was precisely the same as that upon the old Spanish dollar.

The above account of its discovery was taken directly from the lips of Mr. Scales by Prof. Wyman, not long before the old gentleman's death, and there are scores of us in the community who knew him well, and believe every word he said about it to be the truth. He also knew that the stone disappeared from Tuskalooosa about half a century ago, and he understood some antiquarian gentleman had sent it North, but he never knew precisely to what point it had been sent. As to the date upon the stone (1252), if it is a date, the theory of the writer is, that the whole of the inscription had been copied from an old Spanish dollar, by a portion of DeSoto's men, who had been sent out in various directions searching for gold, as all the authorities mention was done, and one party doubtless had found their way along the head waters of the Warrior river, and that they had found it necessary to fortify themselves against the savages at this point, and before leaving, had copied from an old dollar in their possession the inscription upon it, as a memorial of their visit. That they had such old coins with them is evident, from the statement of Mr. Hudgins, who had one in possession found not far from Valley Head, bearing the date of 1114.

#### HOW TUSKALOOSA BECAME THE CITY OF OAKS.

And now, gentlemen of the Alabama Historical Society, I have obeyed your behests to the best of my ability, and have feebly but faithfully chronicled all the events that I thought would give interest to this occasion. I can think of but one thing omitted, which I have hesitated to name because of its small importance to the world at large. It was, however, of some im-



portance to the writer, and is to this audience on this occasion, since without the happening of that event (at sometime) we could not have been here to-night discussing these histories of the past.

On New Year's Day, 1837, the writer made his advent here from across the "big water." He found here a live settlement, that, like himself, was just 21 years of age. A bright, youthful city, full of life and activity, who met him with her arms wide open, inviting him to cast his lot with her for life. Her smiles being seductive, her blandishments complete, the union was consummated, and he soon had obtained a settled home in your midst. Around that home occurred a small event, which gives him the only claim he pretends to have even to Tuscaloosa immortality, and for which he thinks posterity should thank him. It was around that home where the unsightly china trees scattered annually their unwholesome fruit, that the thought occurred to him to supplant them by the beautiful water-oaks of the forest, which some of his neighbors (E. Cooper, Jas. Hogan and W. H. Price) had successfully transplanted. He not only did this, but for the length of a block, planted the first central row of trees in the streets, and induced the authorities to plant three such rows in every street of the city. The result is, that now (after 34 years of growth), when they have embowered our daily walk with an ever-green parasol, the "*Druid City*," or "*The City of Oaks*," has attained a fairly-won reputation as the most beautiful in the land.

#### THE PEDAGOGUE.

I have now given the history of *Tuscaloosa* as far as I know it, *the origin of its name*, and the authorities therefor. It only now remains that I should (in some sense) assume the office of Pedagogue, and give my views as to the proper method of spelling it, about which there is a diversity of custom. In doing this, I do not know that I have much to add to what I had the temerity to say through the public papers some two



years ago. In June, 1874, some gentleman having published a card, giving *eight reasons*, why every body should come to Tuskaloosa and nobody leave it, the thought occurred to me to give also eight reasons why Tuskaloosa should be universally spelled with a *k*. The article and reasons were as follows :

EIGHT REASONS WHY TUSKALOOSA SHOULD BE SPELLED  
WITH A K.

In these latter days, it has become customary for some parties to spell Tuskaloosa with a *c* instead of with a *k*. The latter being the legal method, I venture to give some reasons why it is only strictly right to use that method :

1st—Tuskaloosa is an Indian name, derived from a people who had no written language, and the reason seems conclusive, that we should spell it as they pronounced it. The Indians always use a guttural sound. They would say *Tuska Loosa*, or *Luza*, the hard sound of *k* fully expressing it, and not the soft sound of *c*.

2d—It is the legal way of spelling it. The act of Congress, “to enable the people of Alabama Territory to form a State government, and for the admission of such State into the Union on an equal footing with the original States, spelled it with a *k*.”

3d—The constitution of the State spelled it with a *k*.

4th—The acts of the Legislature apportioning Senators and Representatives spell it with a *k*.

5th—The original charter of the city of Tuskaloosa spells it with a *k*.

6th—The charter establishing the old Bank of the State spelled it with a *k*. Its notes the same.

7th—The first indictment in the county for a felony spelled it with a *c*, and objection was raised by the defense that the indictment was not good, inasmuch as there was no such county in Alabama as Tuskaloosa spelled with a *c*; that this was Tuskaloosa county, spelled with a *k*. This objection was only overruled finally on the ground of “*idom sonans*”—*i. e.* because the sound was the same.

8th—It is important that custom should conform to what has been fixed by law.

T. M.

The above eight reasons were published in June, 1874.



and if I were called upon to add a ninth thereto, it would simply be to say—9th, The King Bee's Dream spells it with a *k*; and 10th, the Tuskaloosa *Gazette* spells it with a *k*; and 11th, the First National Bank of Tuskaloosa spells it with a *k*; and 12th, the most distinguished geologist that ever had his home in our midst, the lamented Professor Tuomey, spelled it with a *k*.

We have already noted that the "Red Man's friend" at St. Stephens, the official representative of the United States, who from 1805 was specially appointed to carry out the humane policy of Washington, of justice and fair dealing with the Indian tribes, and whose long residence, and intercourse with their great chiefs *Mingo-homo-Stubbee*, the wit, *Mingo-Puck-Shennubbee*, the modest, and *Push-matta-ha*, the statesman; Indians of power and distinction, who had not only been the guests of, but had been honored with the friendship of Washington—this grand old gentleman, who had these opportunities, a quarter of a century before the University of Alabama had an existence, together with his own peculiar fitness as a chaste and accurate linguist to guide him—the honored Geo. S. Gaines, spelled Tuskaloosa with a *k*.

That honored and distinguished Divine, also—the Rev. Basil Manly, for a quarter of a century President of the University of Alabama—by precept and example did his utmost to prevent this modern encroachment of the *c*. He not only spelled Tuskaloosa with a *k*, but enjoined it on his children to do the same, and all who knew him, knew also that he was the last man to be without a reason for any faith that was in him. We have also seen that, but for the "*idom sonans*" decision, of one of the earliest judges of the county, a culprit would have escaped. We can hardly conceive of the confusion that might have resulted from this modern inundation of the *C* into legal documents but for this timely decision.

Since writing the above, I am in receipt of a letter



from Rev. H. F. Buckner, who for a large portion of his life has been living a missionary among the Creek Indians, author of the *Maskoke*, or *Creek Grammar*, who sustains the position assumed that *Tuskaloosa* should be spelled with a *k*, saying "that *Tuskaloosa* is the Choctaw for Black Warrior, and that there should be no *c* in the orthography."

Some 38 years ago, this whole matter was thoroughly discussed in the Ciceronian club of *Tuskaloosa*, at a time when there was a galaxy of talent in its membership, such as but few towns of its size could boast.—Among its members were enrolled the gifted Alex. B. Meek, Wm. R. Smith, F. A. P. Barnard, Alex. M. Robinson, Philander LaVergy, Parker, Cone, Conway, Huntington, N. L. Whitfield, and others—names that would be distinguished, and deservedly so, in any country and around any college, for their varied abilities and acquirements.

Mr. Meek took ground in favor of spelling with a *c*, as he admitted to the writer, mainly because it was more easily and flowingly written with the pen, but the club was largely in favor of spelling it with a *k*.

Much stress has been laid on the fact that the Spanish writers who first mention *Tuskaloosa* spell it with a *c*. This argument might be conclusive, if it could not be shown that they did so under compulsion, and our distinguished law professor, Prof. Somerville, will tell you that in law no man is held accountable for what he cannot help. The argument falls to the ground at once when it is stated that the Spaniards were compelled to use the letter *c*, as the nearest approach to the sound of *k* their language would permit, which has not the letter *k* in it. But for us, an English-speaking people, with the University, and the colossus of English literature in our midst, who have this letter *k* in our alphabet, which so fully represents the guttural sound *Tuska* of the Indian, to ignore its use because of the poverty of another's alphabet would be (it seems to me) to abandon



the rich patrimony of our ancestors, in our mother tongue, and uselessly to follow Garcilaso in his poverty, by permitting to be introduced into the very centre of our beautiful *Tuskaloosa*, a wide and open *C*, where certainly no such *C* belongs.

And now, gentlemen of the Alabama Historical Society, if this paper, written at your instance, should prove the means of rescuing from approaching oblivion any event of interest or importance in the history of *Tuskaloosa*, (notwithstanding he may have wearied you), the writer will be amply repaid. In retiring from before this audience, however, he admits that his latter days would be more serene if he could be assured that by his efforts on this occasion our oak-embowered *Tuskaloosa*, like another glorious Venice, had been redeemed from the *C*.

Then he might depart in peace, and as the last shadows of the "Druid City," the adopted home of his early manhood, whose classic stream and groves he has loved so well, shall peacefully fade away from his vision, then with expiring breath he would sing—

#### BEAUTIFUL TUSKALOOSA.

She sits, like a bride in her youthful dream,  
With her feet submerged in the Warrior's stream,  
Where the rippling spray and the Mock-bird's song,  
Unite in a chorus the whole night long,  
And the moon-lit Falls, with an endless roar,  
Cast silver pearls in her lap on the shore.

She stands on a hill, like a beacon bright,  
With her classic halls, and her cultured light,  
Inviting the youth and the daughters fair,  
To come from the plains to a purer air,  
And drink at the fount of Knowledge and Truth,  
The lessons and lore which enoble youth.

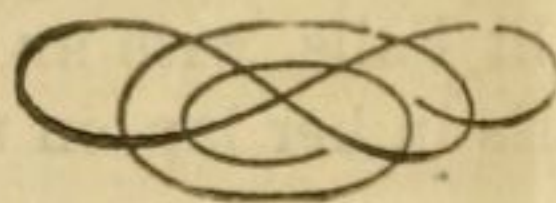
She sleeps on the plain, where the Oak and Pine,  
With arms interlock'd, their branches combine



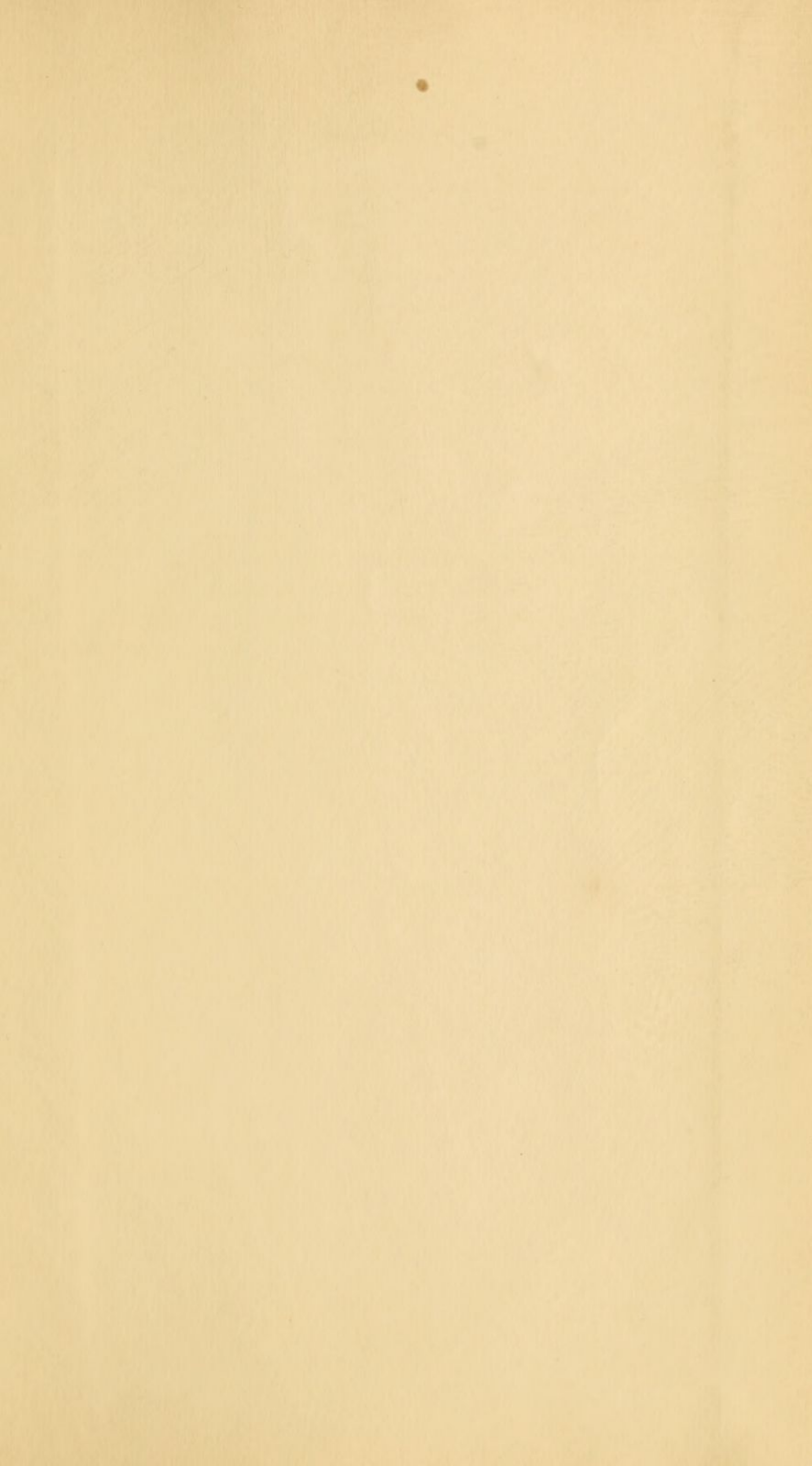
To symbol the worth of that trustful love,  
Which, cherished aright, descends from above ;  
And she breathes pure air, from breezes which blow  
From mountains above to the prairies below.

She boasts of a name of euphous sound,  
Which reminds her sons of that sacred ground,  
Thermopylæ's shrine—the Red Man's pride !  
Where the black-plumed chief like a hero died,  
To teach her youth that a patriot's strife  
In honor but ends with a nation's life.

On ebony-bed, with an iron band,  
She waits but the touch of the magic wand  
Of labor, to bring her resources forth,  
And spread rich blessings over South and North ;  
When these shall have birth, her treasures unfurled,  
Her mission complete, *is to warm a world.*









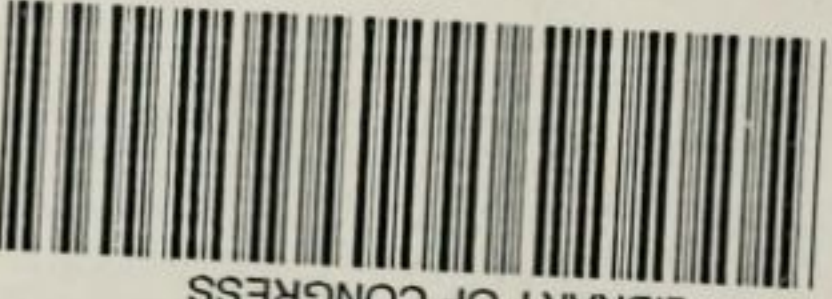








LIBRARY OF CONGRESS



0 003 449 741 2

LIBRARY OF CONGRESS



0 003 449 741 2