HANDBOOK
OF
AMERICAN INDIANS
NORTH OF MEXICO.

EDITED BY
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IN TWO PARTS
PART 1

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valleys, Cal. Their language is quite divergent from that of the Achomawi, from whom they regard themselves as distinct. Very few of them survive. (R. B. A. E., 1866.)


Hat Creek Indians.—Hanson in Ind. Aff. Rep., 1862, 311. 1868. Teunoyanna.—Dixon, in f.n., 1905 (Yana name).

Attacapa (Choctaw: hatak 'man,' apa 'eats.' Hence 'cannibal': a name applied because of the Choctaw and their congeners to dividing themselves into two or three seats, hence "cannibal" a name applied to that time the tribe numbered more than 300 persons; that they had a custom of the Last the buffaloes were on the prairie or in the forest the Attacapa camped near them "to accustom them to seeing us." Sibley (Hist. Sketches, 82, 1806) described their village as situated "about 20 m. of the Attacapa church, toward Quelque;" their men numbered about 50, but some Tonica and Huma who had intermarried with the Attacapa made them altogether about 80. Sibley adds: "They are peaceable and friendly to everybody; labor, occasionally for the white inhabitants; raise their own corn; have cattle and hogs. They were at or near where they now live, when that part of the country was first discovered by the French." In 1855 Gatschet visited the section formerly inhabited by the Attacapa, and after much search discovered one man and two women at Lake Charles, Calcasieu parish, La., and another woman living 10 m. to the s.; he also heard of 5 other women then scattered in w. Texas; these are thought to be the only survivors of the tribe.

ATTACAPA. [B. A. E.]

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villages and lodges a higher situation than those of other chiefs. Milfort (Mém., 92, 1802), who visited St Bernard bay in 1784, believed that the tribe came originally from Mexico. He was hospitably received by a band which he found buccaneering meat beside a lake, 4 days' march w. of the bay; and from the chief, who was not an Attacapa, but a Jesuit, speaking French, he learned that 180, nearly half the Attacapa tribe, were there, thus indicating that at that time the tribe numbered more than 400 persons; that they had a custom of dividing themselves into two or three bodies for the purpose of hunting buffalo, which in the spring went to the w. and in the autumn descended into these latitudes; that they killed them with bows and arrows, their youth being very skilful in this hunt; that these animals in great numbers and as tame as domestic cattle, for "we have great care not to frighten them;" that when the buffaloes were on the prairie or in the forest the Attacapa camped near them "to accustom them to seeing us." Sibley (Hist. Sketches, 82, 1806) described their village as situated "about 20 m. of the Attacapa church, toward Quelque;" their men numbered about 50, but some Tonica and Huma who had intermarried with the Attacapa made them altogether about 80. Sibley adds: "They are peaceable and friendly to everybody; labor, occasionally for the white inhabitants; raise their own corn; have cattle and hogs. They were at or near where they now live, when that part of the country was first discovered by the French." In 1855 Gatschet visited the section formerly inhabited by the Attacapa, and after much search discovered one man and two women at Lake Charles, Calcasieu parish, La., and another woman living 10 m. to the s.; he also heard of 5 other women then scattered in w. Texas; these are thought to be the only survivors of the tribe. (J. N. B. H.)

ATTACAPAN FAMILY—ATTIGNAWANTAN

1892 (Biloxi name). Yúk hiti isahak.—Gatschet, MS. B. A. E. (own name: 'our people').

Attacapan Family. A linguistic family consisting solely of the Attacapa tribe, although there is linguistic evidence of at least two dialects. Under this name were formerly comprised several bands settled in S. La. and N. E. Tex. Although this designation was given them by their Choctaw neighbors on the E., these bands, with one or two exceptions, do not appear in history under any other general name. Formerly the Karankawa and several other tribes were included with the Attacapa, but the vocabularies of Martin Durandal and of Gatschet show that the Attacapa language is distinct from all others. Investigations by Gatschet in Calcasieu parish, La., in 1885, show that there were at least two dialects of this family spoken at the beginning of the 19th century—an eastern dialect, represented in the vocabulary of Durandal, recorded in 1802, and a western dialect, spoken on the 3 lakes forming the outlet of Calcasieu r. See Powell in 7th Rep. B. A. E., 56, 1891.

Attakullaculla (Atu'-găł kalăł, from Atu- 'wood,' găł kalăł) a verb implying that something long is leaning, without sufficient support, against some other object; hence 'Leaningwood.'—(Mooney).

A noted Cherokee chief, born about 1700, known to the whites as Little Carpenter (Little Complanter, by mistake, in Haywood). The first notice of him is as one of the delegation taken to England by Sir Alexander Cumming in 1730. It is stated that he was made second in authority under Oconostota in 1738. He was present at the conference with Gov. Glenn, of South Carolina, in July, 1753, where he was the chief speaker in behalf of the Indians, but asserted that he had not supreme authority, the consent of Oconostota, the war chief, being necessary for final action. Through his influence a treaty of peace was arranged with Gov. Glenn in 1755, by which a large cession of territory was made to the King of England; and it was also through his instrumentality that Ft Dobbs was built, in the year following, about 20 m. w. of the present Salisbury, N. C. When Ft Loudon, on Little Tennessee r., Tenn., was captured by the Indians in 1760, and most of the garrison and refugees were massacred, Capt. Stuart, who had escaped the tomahawk, was escorted safely to Virginia by Attakullaculla, who purchased him from his Indian captor, giving to the latter, as ransom, his rifle, clothes, and everything he had with him. It was again through the influence of Attakullaculla that the treaty of Charleston was signed in 1761, and that Stuart, after peace had been restored, was received by the Cherokee as the British agent for the southern tribes; yet notwithstanding his friendship for Stuart, who remained a steadfast loyalist in the Revolution, and the fact that a large majority of the Cherokee espoused the British cause, Attakullaculla raised a force of 500 native warriors which he offered to the Americans. He is described by William Bartram (Travels, 482, 1792), who visited him in 1776, as "a man of remarkably small stature, slender and of a deliberate frame, the only instance I saw in the nation, but he is a man of superior abilities." Although he had become sedate, dignified, and somewhat taciturn in maturer years, Logan (Hist. Upper So. Car., i, 490, 515, 1859) says that in his younger days he was fond of the bottle and often inebriate. The date of his death has not been recorded, but it was probably about 1780. See Mooney in 19th Rep. B. A. E., 1900.

Attamack. A village of the Powhatan confederacy, in 1608, situated between the Chickahominy and Pamunkey rs., in New Kent co., Va.—Smith (1629), Virginia, t, map, repr. 1819.

Attomasco. See Atonasco.

Attaock. A Conestoga village existing in 1608 w. of Susquehanna r., probably in what is now York co., Pa.—Smith (1608), Virginia, t, map, repr. 1819.

Atapulgas (Creek: atap'halgi, 'dogwood grove'). A former Seminole town on a branch of Oklokonee or Yellowwater r., Fla. A town of the name is now in Decatur co., Ga.

Attamit. A division of the Malemni Eskimo whose chief village is Attin, near the source of Buckland r., Alaska.


Attenskiut.—11th Census, Alaska, 162, 1893.

Attignawantan (Huron: hati 'they,' anniöniün 'bear': 'bear people'). One of the largest tribes of the Huron confederacy, comprising about half the Huron population, formerly living on Nottawasaga bay, Ontario. In 1648 they were settled in 14 towns and villages (Jes. Rep. 1638, 38, 1858). The Jesuit missions of St Joseph and La Conception were established among them. (J. N. B. H.)

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THE INDIANS OF LOUISIANA

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THE ATTAKAPAS INDIANS

The Attakapas Indians were the earliest known inhabitants around Lafayette. At one time they were very powerful and made themselves feared by all the surrounding tribes. Finally, they became so aggressive that the three neighboring tribes of Choctaws, Alabamons, and Opelousas formed a league for the purpose of resisting their aggression. There followed a war of extermination. After a few preliminary fights, according to Indian tradition, the hosts of the two enemies met in a great battle on the hills about three miles west of the present town of St. Martinville. There the hated Attakapas were completely overwhelmed and nearly annihilated. The remnants of the once powerful tribe, now reduced to a harmless condition, were either incorporated into the victorious tribes or allowed to remain unmolested in the land of their former greatness. A few of their degenerate descendants still may be seen in the swamps around Franklin, near Grand Lake, and around Lake Charles.

This great event occurred a short time before the region was first visited by the white man. The conquered territory was divided among the three tribes.
That part of the territory which now forms St. Landry parish was given to the Opelousas tribe. To the Alabama was given the territory which lies between the Bayou Vermilion and the River Mermentau; and to the Choctaws was given the Teche Region. Although the victors planted two or three villages on the Teche River and Vermilion Bayou, the vast conquered region was reserved by common agreement as a hunting ground for the three allied tribes.

The term "Attakapas" or "Tuckapaw" is still in use. As a matter of fact, the word "Attakapas" is derived from the Choctaw "hatak", meaning man, and "apa", or eating. These Indians were regarded as cannibals. Such a reputation was largely undeserved, though the Attakapas were probably inferior in most respects to their neighbors and apparently did indulge in some ritualistic forms of cannibalism. They were, as a matter of fact, a settled, agricultural people inhabiting one general region.