

Transcription¹ from:

“An Historical Account of Colonel Bouquet's Expedition”, pp. 26-29

[*Note: the following text is taken from a booklet that was printed in the year 1765 by William Bradford [Press] located in Philadelphia. It was an historical accounting of the **Expedition Against the Ohio Indians** as recounted by Henry Bouquet, Esq., who was the Commander of Foot and Brigadier General in America at the time. This particular passage recounts a typical transaction with the Indians relative to the delivery of their prisoners during the “preliminaries of PEACE”. I have included it because it captures the spirit in which loved ones were reunited with their families and kin. It is probable that Joseph went through such a reunion with his family and son(s) – Daniel Hostetler*]

And here I am to enter on a scene, ... which language indeed can but weakly describe; and to which the Poet or Painter might have repaired to enrich their highest colorings of the variety of human passions; the Philosopher to find ample subject for his most serious reflections; and the Man to exercise all the tender and sympathetic feelings of the soul.

The scene I mean, was the arrival of the prisoners in the camp; where were to be seen fathers and mothers recognizing and clasping their once lost babes; husbands hanging round the necks of their newly recovered wives; sisters and brothers unexpectedly meeting together after long separation, scarce able to speak the same language, or, for some time, to be sure that they were children of the same parents! In all these interviews, joy and rapture inexpressible were seen, while feelings of a very different nature were painted on the looks of others; -- flying from place to place in eager enquiries after relatives not found! Trembling to receive an answer to their questions! Distracted with doubts, hopes and fears, on obtaining no account of those they sought for! Or stiffened into living monuments of horror and woe, on hearing their unhappy fate!

The Indians too, as if wholly forgetting their usual savageness, bore a capital part in heightening the most affecting scene. They delivered up their beloved captives with the utmost reluctance; shed torrents of tears over them, recommending them to the care and protection of the commanding officer. Their regard to them continued all the time they remained in camp. They visited them from day to day; and brought them what corn, skins, horses and other matters, they had bestowed on them, while in their families; accompanied with other presents, and all the marks of the most sincere and tender affection. Nay, they did not stop here, but, when the allay marched, some of the Indians

¹ This text was included in Beth Hostetler Mark's, "[Our Flesh and Blood](#)", which is "A Documentary History of the Jacob Hochstetler Family during the French and Indian War Period: 1757 – 1765", Second Edition, Second Printing; Copyrighted 2003 and printed by Franklin's Printing in Mechanicsburg, PA. Additional copies can be procured through the Jacob Hochstetler Family Association, Inc., P.O. Box 2085, Elkhart, IN 46515-2085

solicited and obtained leave to accompany their former captives all the way to Fort-Pitt, and employed themselves in hunting and bringing provisions for them on the road. A young Mingo carried this still further, and gave an instance of love which would make a figure even in romance. A young woman of Virginia was among the captives, to whom he had formed so strong an attachment, as to call her his wife. Against all remonstrances of the imminent danger to which he exposed himself by approaching to the frontiers, he persisted in following her, at the great risk of being killed by the surviving relations of many unfortunate persons, who had been captivated or scalped by those of his nation.

Those qualities in savages challenge our just esteem. They should make us charitably consider their barbarities as the effects of wrong education, and false notions of bravery and heroism, while we should look on their virtues as sure marks that nature has made them fit subjects of cultivation as well as us; and that we are called by our superior advantages to yield them all the help we can in this way. Cruel and unmerciful as they are, by habit and long example, in war, yet whenever they come to give way to the native dictates of humanity, they exercise virtues which Christians need not blush to imitate. When they once determine to give life, they give everything with it, which, in their apprehension, belongs to it. From every enquiry that has been made, it appears - that no woman thus saved is preserved from base motives, or need fear the violation of her honour. No child is otherwise treated by the persons adopting it than the children of their own body. The perpetual slavery of those captivated in war, is a notion which even their barbarity has not yet suggested to them. Every captive whom their affection, their caprice, or whatever else, leads them to save, is soon incorporated with Primary Sources them, and fares alike with themselves.

These instances of Indian tenderness and humanity were thought worthy of particular notice. The like instances among our own people will not seem strange; and therefore I shall only mention one, out of a multitude that might be given on this occasion.

Among the captives, a woman was brought into the camp at Muskingam, with a babe about three months old at her breast. One of the Virginia volunteers soon knew her to be his wife, who had been taken by the Indians about six months before. She was immediately delivered to her overjoyed husband. He flew with her to his tent, and clothed her and his child in proper apparel. But their joy, after the first transports, was soon damped by the reflection that another dear child of about two years old, captivated with the mother, and separated from her, was still missing, altho' many children had been brought in.

A few days afterwards, a number of other prisoners were brought to the camp, among whom were several more children. The woman was sent for, and one, supposed to be hers, was produced to her. At first sight she was uncertain, but viewing the child with great earnestness, she soon recollected its features; and she was so overcome with joy, that literally forgetting her suckling child she dropt it from her arms, and catching up the

new found child in ecstasy, pressed it to her breast, and bursting into tears carried it off, unable to speak for joy. The father seizing up the babe she had let fall, followed her in no less transport and affection.

Among the children who had been carried off young, and had long lived with the Indians, it is not to be expected that any marks of joy would appear on being restored to their parents or relatives. Having been accustomed to look upon the Indians as the only connections they had, having been tenderly treated by them, and speaking their language, it is no wonder that they considered their new state in the light of a captivity, and parted from the savages with tears.

But it must not be denied that there were even some grown persons who showed an unwillingness to return. The Shawanese were obliged to bind several of their prisoners and force them along to the camp; and some women, who had been delivered up, afterwards found means to escape and run back to the Indian towns. Some, who could not make their escape, clung to their savage acquaintance at parting, and continued many days in bitter lamentations, even refusing sustenance.

For the honour of humanity, we would suppose those persons to have been of the lowest rank, either bred up in ignorance and distressing penury, or who had lived so long with the Indians as to forget all their former connections. For, easy and unconstrained as the savage life is, certainly it could never be put in competition with the blessings of improved life and the light of religion, by any persons who have had the happiness of enjoying, and the capacity of discerning, them.

Custaloga

A Delaware chief, or headman, of the Wolf clan (or phratry) who was over Delawares in Venango and Custaloga's Town (from 1753 -1763). At the time of Pontiac's War, he and his people moved west to present-day Coshocton, Ohio. Around 1765 (some say 1769), he moved east to the Kuskuskies, a small cluster of villages abandoned by Iroquois and Wyandots, near present-day New Castle, PA.

Significance of Custaloga to the Hochstetler Family

We know that Jacob was kept at the Seneca town of Buckaloons (Irvine, PA), about sixty miles from Custaloga's Town (near Meadville, Crawford County), where one of Jacob's sons was kept. Both towns are in the northwest corner of Pennsylvania in what was known as "the Ohio Country." Delaware Indians moved seasonally (hunting and planting cycles) but generally had a primary home location, such as Custaloga's Town, for Custaloga. It is possible that the second son, who was not with Custaloga, was kept somewhere in northwestern Pennsylvania as well.