



An account of the Manners and Customs of the Sauk and Fox Nations of Indians Tradition

The original and present name of the Sauk Indians, proceeds from the compound word Sakie alias, A-saw-we-kee literally Yellow Earth.

The Fox Indians call themselves Mefs-qua-kee alias Mefs-qua-we-kee literally Red Earth, thus it is natural to suppose, that those two nations of Indians were once one people, or part of some great nation of Indians, and were called after some place or places where they then resided, as yellow banks, and red banks, etc. Both the Sauk and Fox Indians acknowledge, that they were once Chipeways, but intestine quarrels, and wars which ensued separated one band or party from another, and all became different in manners, customs and language. The Sauk Indians, are more immediately related to the Fox Indians than any other nation of Indians, whose language bears an affinity to theirs, such as the Kicapooos and Shawanoes to whom they (the Sauks and Foxes) claim a relationship by adoption. The Kicapooos and Shawanoes call the Sauk and Fox Indians their Younger Brothers, the Sauks call the Foxes (and the Foxes call them) their kindred.

The earliest tradition of a particular nature among them, is the landing of the whites on the shores of the Atlantic, somewheres about the Gulf of St. Lawrence. The Sauk and Fox Indians have been at war formerly

with the Iroquois, and Wyandotts,⁴⁸ who drove the Sauks up the St. Lawrence to the lakes, and the Foxes up the Grand River, and at Green Bay they formed a coalition and renewed their former relations to each other, since then (in alliance with the Chipeways, Ottawas, and Pottawatimies), they have been engaged in a war with the Illinois Indians, which ended in their final extermination: afterwards the Sauks and Foxes in alliance with other nations of Indians, made war against the Ojage Indians, and on settlement of their differences they allied themselves to the Ojage Indians, against the Pawnee Indians, with whom in alliance with the Ojages they had a severe fight in 1814 on the head waters of the Arkansas River, where the Sauks lost the Blue Chief who was then celebrated among them. Thro the interference of the government that war was quashed.

The Sauk and Fox Indians repeatedly told me that from depredations continually committed on them by the Sioux Indians of the interriour (the Yanktons and Scisfitons [i.e., Sisseton] bands) they (the Sauk and Fox Indians) thro the solicitations of their young men, they commenced a war against the above mentioned Sioux Indians in the Spring of the year 1822, but the General Council held at Pirarie du Chiens in August 1825 put a final stop to that war, otherwise, not a Sioux Indian would have been seen south of St. Peters River,

⁴⁸ Up to 1650 the tribe called *Tionontati* (or by the French, *Nation du Petun*, "Tobacco Nation," from their cultivation of and trade in tobacco) were living in the mountains south of Nottawasaga Bay, on the eastern coast of Lake Huron; but they were then forced to abandon their country, by a sudden murderous incursion of the Iroquois, and they fled to the region southwest of Lake Superior. Eight years later they were with the Potawatomi near Green Bay; soon afterward they joined the Hurons who also had been driven westward by the Iroquois, and about 1670 both tribes were at Mackinaw, and later in the vicinity of Detroit. From that time they were practically the same people, and, thus blended, became known by the modernized name of Wyandot. — JAMES MOONEY, in *Handbook Amer. Indians*.

in twelve months after the termination of that council.

Belts, Alliances, etc.

The wampum belts are woven together by thread made of the deer's sinews, "the thread is passed through each grain of wampum and the grains lay in the belt parallel to each other, the Belts are of various sizes, some more than two y^d in length, if for peace or friendship the Belts are composed solely of white grained wampum, if for war, they are made of the blue grained wampum painted red with vermilion, the greater the size of the Belt, the more force of expression is meant by it to convey. In forming alliances other Belts are made of white wampum interspersed with diamond like figures of blue wampum, representing the various nations with whom they are in alliance or friendship."

"Sinew is the popular term for the tendinous animal fiber used by the Indians as thread for sewing purposes"—not, as is commonly supposed, the tendon from the legs, but the large tendon, about two feet in length, lying along each side of the backbone of the buffalo, etc., just back of the neck joint. "The tendons were stripped out and dried, and when thread was needed were hammered to soften them and then shredded with an awl or a piece of flint. Sometimes the tendon was stripped of long fibers as needed, and often the tendons were shredded fine and twisted. . . . Practically all the sewing of skins for costume, bags, pouches, tents, boats, etc., was done with sinew, as was embroidery with beads and quills." It was also used for bowstrings, and to render the bow itself more elastic; also in feathering and pointing arrows, and in making fishing lines, cords, etc. — WALTER HOUGH, in *Handbook Amer. Indians*.

"The early white explorers found everywhere among the natives shells, or beads made from them, in use as currency, and for personal adornment; and the English colonists adopted the name for this article that was current among the New England Indians, "wampum." This term was afterward extended to the glass or porcelain beads brought from Europe by traders. The beads were strung upon cords or sinews, and when woven into plaits about as broad as the hand formed "wampum belts;" these constituted practically the official form of presents sent by one tribe or one village to another, and were used in negotiating and in recording treaties. Wampum also was the mark of a chief's authority, and was sent with an envoy as his credentials. See Holmes's account of beads, wampum, etc., in *Report of Bureau of Amer. Ethnology*, 1880-1881, 230-254; R. E. C. Stearns's "Ethno-Conchology," in *Report*

Government

The Sauk and Fox nations of Indians are governed by hereditary chiefs, their power descending to the oldest male of the family, which on refusal extends to the brothers or nephews of the chief and so on thro the male relations of the family. They have no war chiefs, any individual of their nations may lead a party to war, if he has influence to raise a party to redress any real or supposed grievance.

The chiefs interfere and have the sole management in all their national affairs, but they are influenced in a great measure by their braves or principal men in matters of peace or war. The province of the chief is to direct, the braves or warriors to act. The authority of the chiefs is always supreme in peace or war. There are no female chiefs among the Sauk and Fox nations of Indians, a boy (if a chief) is introduced into the councils of the nation, accompanied by some older branch of the family capable of giving him instructions. When the chiefs direct the head or principal brave of the nation to plant centinels for any particular purpose, if they neglect their duty or fail to effect the purpose, they are flogged with rods by the women publicly. There is no such thing as a summary mode of coercing the payment of debts, all contracts are made on honor, for redress of civil injuries an appeal is made to the old people of both parties and their determination is generally acceded to. In case of murder, it is determined by the relations of the deceased, they say, that by killing the murderer, it will not bring the dead to life, and it is better to receive the presents offered by the relations of the murderer than want them. Horses, merchandise

of U.S. Natl. Museum, 1887, 297-334; Ingersoll's "Wampum and its History," in *Amer. Naturalist*, vol. xvii (1883), 467-479; *Jesuit Relations*, vol. viii, 312-314. — Ed.

and silver works sometimes to a very large amount are given to the relations of a murdered person, and indeed in some instances the murderer will marry or take to wife the widow of the person whom he has killed.

Sometimes it may happen, that the relations of the deceased will refuse to receive any thing for the loss of a murdered relation, the chiefs then interfere, who never fail to settle the business. There is nothing that I know of that an Indian may be guilty what is considered a national offence, except aiding and assisting their enemies, such a person if taken in war is cut to pieces, such things rarely happen.

The Sauk and Fox Indians are not thievish, they seldom steal any thing from their traders, they sometimes steal a few horses from a neighboring nation of Indians, and formerly they used to steal many from the white settlements and their excuse is always that they were in want of a horse, and did not take all they seen. Stealing horses from their enemies is accounted honorable, the women will sometimes steal trifling articles of dress or ornament, the men very seldom. The traders feel perfectly safe among them, so much so, that they seldom or ever close their doors at night, but give them free access to come in and go out at all hours day and night. All questions relating to the nations are settled in council by the Chiefs, and when it is necessary that the council must be a secret one, the chiefs apply to the principal brave for sentinels, who must do their duty, or they are punished by the women by stripes on their bare backs. In all Indian Councils that I have seen and heard of, the whole number of chiefs present must be of the same opinion otherwise nothing is done.

¹⁶ "I never was at more than one secret council all the time I were among the Indians, and it was strictly a secret council to all intents and purposes."

Council Fire at Brownstown in Michigan Territory

It is hard for me to say at this late day where and when the council fire originated, but I believe it to have originated immediately after the reduction of Canada by the British. A similar one is supposed to have existed on the Mohawk River at Sir William Johnston's place of residence previous to our Revolution. The first knowledge I have of it, is when it existed at old Chillicothe in the State of Ohio, and from the Indian war that took place subsequently to the peace of 1783 the council fire was by unanimous consent removed to Fort Wayne thence afterwards to the foot of the rapids of the Miami River of the Lakes, where it remained until 1796 when it was removed to Brownstown where it now is. The British in confederacy with the Shawanoes, Delawars, Mingoes, Wyandots, Miamies, Chipeways, Ottawas and Pottawatimies offensive and defensive are the members of the council fire. The first nation of Indians who joined were the Shawanoes and Delawars and the other nations fell in or joined afterwards.

The British as head of the confederacy have a large belt of white wampum of about six or eight inches wide at the head of which is wrought in with blue grains of a diamond shape, which means the British Nation: the next diamond in the belt is the first Indian Nation who joined in alliance with the British by drawing the belt thro their hands at the council fire and so on, each nation of the confederacy have their diamond in the belt, those diamonds are all of the same size and are placed in the belt at equal distances from each other. When any business is to be done that concerns the confederacy it must be done at this council fire where are assembled as many chiefs as can be conveniently collected. At any

meeting at this council fire," the British government is always represented by their Indian Agent, and most generally accompanied by a military officer, to represent the soldiers or braves. By consent of the confederacy,

"In a conversation I had with General Clark previous to my giving him a copy of this production, I told him about this council fire at Brownstown in Michigan Territory: he observed 'no other agent but yourself knows anything about this Council fire.' There is more besides that; that the Indian agents do not know said I to him, and if I had included himself I would have done right, for in Indian affairs he is a perfect ignorant. But he is superintendant and can do no wrong." — T. FORSTH.

Early in the eighteenth century an alliance was formed by the Wyandotts, Chippewa, Ottawas, and Potawatamies for their mutual protection against the incursions of hostile western tribes; the French made a fifth party to this alliance—which before many years fell through. About 1720 those four tribes made an arrangement as to the respective territories which they were to occupy—each tribe, however, to have the privilege of hunting in the territory of the others. The Wyandotts were made the keepers of the international council-fire (a figurative expression, meaning their international archives), and arbiters, in their general council, of important questions that concerned the welfare of all the four tribes. "From that period might be dated the first introduction of the wampum belt system, representing an agreement among the four nations. The belt was left with the keepers of the council-fire. From that time forward until the year 1812 (when the council-fire was removed from Michigan to Canada) every wampum belt representing some international compact was placed in the archives of the Wyandott nation. Each belt bore some mark, denoting the nature of a covenant or contract entered into between the parties, and the hidden contents of which was kept in the memory of the chiefs." About 1842 part of the Wyandotts left Canada, to join their tribesmen in Ohio, and with them remove to Kansas, to which territory they sent (1843) their archives; but when these were desired (about 1864) by the eastern Wyandotts it was found that most of the belts and documents were dispersed and lost. The last general council of those tribes, at which the belts were displayed and their contents recited, was held in Kansas in 1846. Brownstown (later called by the whites Gibraltar) was thus named for a noted chief of the Wyandotts, Adam Brown, who was captured in Virginia by one of their scouting parties about 1755, and taken to their village near Detroit; he was an English boy, then about eight years old. He was adopted by a Wyandott family belonging to one of the ruling clans, and afterward married a Wyandott woman; he was finally made a chief, and was greatly esteemed by that tribe, and died after the War of 1812. He was a compassionate and honorable man, and never approved the attacks made by Indian parties on the whites in their homes. See *Origin and Traditional History of the Wyandotts* (Toronto, 1870), by Peter D. Clarke, himself a grandson of Adam Brown. — ED.

the Shawanoc nation were formerly the leading nation, that is to say, the Shawanocs had the direction of the wars that the parties might be engaged in, the power of convening the allies, etc. Since the late war, the Chipe-ways are at the head of those affairs and no doubt receive occasional lessons from their British father. All Indians in forming alliances with each other, select a central spot to meet every two or three years, to commemorate and perpetuate, their alliances. It is very well known that for many years an alliance has existed between the Chipeways, Ottawas and Pottawatimies, and their chiefs encourage intermarriages with each other, for the purpose of linking themselves strongly together, and at a future period to become one people. These alliances are strictly attended to by all the parties concerned, and should there be any neglect to visit the council fire (by deputies or otherwise), to commemorate their alliances, it is considered as trifling with their allies. In 1806 or 7, the Chipeway, and Ottawa chiefs sent a speech to the Pottawatimies Indians, saying that for many years they had not sent deputies to the Island of Mackinac to the council fire according to custom, and if they declined sending deputies the ensuing summer, their part of the council fire would be extinguished: the Pottawatimies fearful of the consequences sent deputies the following year to Mackinac which satisfied all parties.

*Names and Number of Tribes [i.e., clans] among the
Sauk Nation** of Indians*

1	Na-ma-wuck	or	Sturgeon Tribe
2	Muc-kis-sou	"	Bald Eagle
3	Puc-ca-hum-mo-wuck	"	Ringed Perch

** The Sauk were a canoe people while they lived near the Great Lakes; they practised agriculture on an extensive scale. "Despite their fixed abode

4	Mac-co. Pen-ny-ack	or	Bear Potatoc
5	Kiche Cumme	"	Great Lake
6	Pay-shake-is-se-wuck	"	Deer
7	Pe-she-pe-she-wuck	"	Panther
8	Way-me-co-uck	"	Thunder
9	Muck-wuck	"	Bear
10	Me-se-co	"	Black Bais
11	A-ha-wuck	"	Swan
12	Muh-wha-wuck	"	Wolf

and villages they did not live a sedentary life altogether, for much of the time they devoted to the chase, fishing, and hunting game almost the whole year round. They were acquainted with wild rice, and hunted the buffalo; they did not get into possession of the horse very much earlier than after the Black Hawk War in 1832. . . Their abode was the bark house in warm weather, and the oval flag-reed lodge in winter; the bark house was characteristic of the village. Every gens had one large bark house wherein were celebrated the festivals of the gens. In this lodge hung the sacred bundles of the gens, and here dwelt the priests that watched over their keeping. It is said that some of these lodges were the length of five firs. The ordinary bark dwelling had but a single fire, which was at the center."

"In the days when the tribe was much larger there were numerous gentes. It may be that as many as fourteen gentes are yet in existence. These are: Trout, Sturgeon, Bam, Great Lynx or Water monster, Sea, Fox, Wolf, Bear, Bear-Potato, Elk, Swan, Grouse, Eagle, and Thunder. It seems that at one time there was a more rigid order of rank both socially and politically than at present. For example, chiefs came from the Trout and Sturgeon gentes, and war chiefs from the Fox gens; and there were certain relationships of courtesy between one gens and another, as when one acted the rôle of servants to another, seen especially on the occasion of a gens ceremony."

These were two great social groups: Kishkô^a and Oshkash^a. "A person entered into a group at birth, sometimes the father, sometimes the mother determining the group into which the child was to enter. The division was for emulation in all manner of contests, especially in athletics. The Sauk never developed a soldier society with the same degree of success as did the Foxes, but they did have a buffalo society; it is said that the first was due to contact with the Sioux, and it is reasonable to suppose that the second was due to influence also from the plains. There was a chief and a council. The chiefs came from the Trout and Sturgeon gentes, and the council was an assembly of all the warriors. Politically the chief was nothing more than figurehead, but socially he occupied first place in the tribe. Furthermore, his person was held sacred, and for that reason he was given royal homage." — WILLIAM JONES, in *Handbook Amer. Indians*.

The sixth in Forsyth's list of Fox clans is called by Morgan Nā-nā-mā-kew-uk (*Ancient Society*, 170). He also mentions the buffalo clan, Na-nus-sut-so-uk, as among the Sauk and Foxes. — Ed.

*Names and Number of Tribes among the Fox Nation
of Indians*

1	Wah-go	or	Fox Tribe
2	Muc-quā	"	Bear
3	Mow-whay	"	Wolf
4	A-ha-wuck	"	Swan
5	Puck-kee	"	Partridge (drumming)
6	Ne-ntc-me-kee	"	Thunder
7	Me-sha-way	"	Elk
8	As-she-gun-uck	"	Black Bats

War and its Incidents

The warriors⁶⁹ of the Sauk Nation of Indians are divided into two bands or parties, one band or party is called Kees-ko-qui or long hairs, the other is called Osh-cush which means brave the former being considered something more than brave, and in 1819 each party could number 400 men, now (1826) perhaps they

⁶⁹ Among the aborigines there was no paid war force, organized police, or body of men set aside for warfare; but all these duties rested in the tribe on every able-bodied man, who from his youth had been trained in the use of arms and taught to be always ready for the defense of home and the protection of the women and children. "The methods of fighting were handed down by tradition, and boys and young men gained their first knowledge of the warrior's tactics chiefly from experiences related about the winter fire." In the lodge the young men were placed near the door where they would be first to meet an attack by enemies. "There was however a class of men, warriors of approved valor [called 'soldiers' by some writers], to whom were assigned special duties, as that of keeping the tribe in order during the annual hunt or at any great ceremonial where order was strictly to be enforced. . . . In many tribes warriors were members of a society in which there were orders and degrees. The youth entered the lowest, and gradually won promotion by his acts. Each degree or order had its insignia, and there were certain public duties to which it could be assigned. Every duty was performed without compensation; honor was the only pay received. These societies were under the control of war chiefs and exercised much influence in tribal affairs. In other tribes war honors were won through the accomplishment of acts, all of which were graded, each honor having its peculiar mark or ornament which the man could wear after the right had been publicly accorded him. There were generally six grades of honors. It was from the highest grade that the 'soldier' spoken of above was taken." — ALICE C. FLETCHER, in *Handbook Amer. Indians*, art. "Soldier."

can number 500 men each. The Kees-ko-quis or long hairs are commanded by the hereditary brave of the Sauk Nation named Keecuck⁷⁰ and whose standard is red. The head man of the Osh-cushes is named Waa-cal-la-qu-a-uc and his standard is blue: him and his party are considered inferiour in rank to the other party. Among the Sauk Indians every male child is classed in one of the two parties abovementioned in the following manner. The first male child born to a Kees-ko-qui, is and belongs to the band or party of Kees-ko-quis. The second male child (by the same father) is an Osh-cush,

⁷⁰ Keecuck is a sterling Indian and he is the hinge on which all the affairs of the Sauk and Fox Indians turn on, he is a very smart man, his manners are very prepossessing, his mother was a half breed, and much attached to white people. Keecuck is about 45 years old now in 1832. — T. FOASTH.

Keokuk, the noted Sauk leader, was born on Rock River, Ill., about 1780. "He was not a chief by birth, but rose to the command of his people through marked ability, force of character, and oratorical power. His mother is said to have been half French." He was ambitious to become the foremost man in his tribe, and by affability and diplomacy gradually attained great popularity among them; he lost much of this prestige, however, by his passive attitude regarding the St. Louis treaty of 1804, by which a small band of Sauk who wintered near that post agreed to cede the Rock River country to the U.S. government. The rest of the tribe refused to confirm this agreement, and part of them decided to take up arms against its enforcement. Not finding Keokuk favorable to this action, they turned to Black Hawk as their leader; and he was forced to begin hostilities with a much smaller force than he had expected, as Keokuk with his adherents joined the Foxes — whose union with the Sauk had been already broken, largely through the intrigues of Keokuk. After the war was over, Keokuk was made chief of the Sauk, an act which "has always been regarded with ridicule by both the Sauk and the Foxes, for the reason that he was not of the ruling clan. But the one great occasion for which both the Sauk and the Foxes honor Keokuk was when, in the city of Washington, in debate with the representatives of the Sioux and other tribes before government officials, he established the claim of the Sauk and Foxes to the territory comprised in what is now the state of Iowa. He based this claim primarily on conquest." Keokuk died in 1848, in Kansas, after residing there three years; in 1883 his remains were removed to Keokuk, Iowa, and a monument was erected over his grave by the citizens of that town. His authority as chief passed to his son, Moan Keokuk — a man of great ability, intellectual force, eloquence, and strong character, who won high esteem from his tribe. He was converted to the Christian faith, late in life; and died near Horton, Kans., in 1903. — WILLIAM JONES, in *Handbook Amer. Indians*.

the third a Kecs-ko-qui and so on. The first male child of an Osh-cush is also an Osh-cush the second is a Kecs-ko-qui and so on as among the Kecs-ko-qui's. When the two bands or parties turn out to perform sham battles, ball playing, or any other diversion the Kecs-ko-quis paint or daub themselves all over their bodies with white clay. The Osh-cushes black their bodies on same occasions with charcoal. The Sauk and Fox Indians have no mode of declaring war, if injured by another nation they wait patiently for a deputation from the nation who committed the injury, to come forward and settle the business, as a Fox Chief told me some years ago, "the Sioux Indians have killed of[f] our people four different times, and according to our custom, it is time for us to prepare for war, and we will do so, as we see the Sioux chiefs will not come forward to settle matters." Sometimes a nation of Indians may be at peace with all others when they are invited by a neighbouring nation to assist them in a war, by promising them a portion of the enemy's country they may conquer. Young Indians are always fond of war, they hear the old warriors boasting of their war exploits and it may be said, that the principle of war is instilled into them from their cradles, they therefore embrace the first opportunity to go to war even in company with strange nations so that they may be able to proclaim at the dance, I have killed such a person, etc. One or more Indians of the same nation and village may at same time fast, pray, consult their Munitos or Supernatural Agents about going to war. The dreams they may have during their fasting, praying, etc., determine every thing, as they always relate in public the purport of their lucky dreams to encourage the young Indians to join them. Those Indians who prepare for war by dreams, etc., may be any common Indian in the nation, and if the

warriours believe in his dreams, etc., he is never at a loss for followers, that is to say, after a partizan is done fasting, and praying to the great Spirit, and that he continues to have lucky dreams, he makes himself a lodge detached from the village, where he has tobacco prepared, and in this lodge a belt of blue wampum painted red with vermillion, or a stripe of scarlet cloth hanging up in his lodge, and each warriour who enters the lodge smokes of the partizan's tobacco and draws the wampum or scarlet cloth thro his hands, as much as to say, he is enlisted in his service. If a nation of Indians or a village are likely to be attacked, every one turns out for the general defence.

Two or more partizans may join their parties together, and may or may not divide when near the enemies' country. The business of the partizan is to shew his followers the enemy, and they are to act, the partizan may if he pleases go into the fight. In going to war, the Indians always travel slowly, and stop to hunt occasionally, where they deposit their jerked meat for their return, in going off the partizan leads the party, carrying his Mee-shome or medicine sack on his back, and on leaving the village sings the She-go-dem or war song, i.e. the partizan takes up his medicine sack and sings words to the following effect: "We are going to war, we must be brave, as the Great Spirit is with us." The warriours respond by singing heugh! heugh! heugh! in quick time dancing round the partizan. Sometimes a certain place distant from the villages is appointed for the party to rendezvous at, in this case, every one as he departs from his residence sings his war song, and on the departure of the whole from the general rendezvous, they sing the She-go-dem or general war song as described above.

The form of a war encampment is this, small forks

the size of a mans arm are planted in two rows about five or six feet apart and about four feet out of the ground, on which are laid small poles, these rows extend in length proportionate to the number of warriors, and the rows are about fifteen feet apart, thro the center are other forks set up on which other poles are placed, these forks are about six feet out of the ground, and them with the poles are stoughter then the side forks and poles. The warriors lay side by side with their guns laying against the side poles if the weather is fair, if wet they place them under their blankets.

The Indian who carries the kettle is the cook for the party and when encamped the warriors must bring him wood and water, furnish meat, etc., the cook divides the vituals, and has the priviledge of keeping the best morsel for himself. The partizan and warriors when preparing for war, are very abstemious, never eating while the sun is to be seen, and also abstemious from the company of women, after having accepted the wampum or scarlet cloth before spoken of the[y] cease to cohabit with their wives, and they consider the contrary a sacrilidge. A woman may go to war with her husband, but must cease during the period to have any connection. Before making an attack they send forward some of their smartest young men as spies, the attack is generally made a little before day light, the great object is to surprise, if defeated, every one makes the best of his way home stopping and taking some of the meat jerked and burried on the way out. If a party is victorious the person who killed the first of the enemy heads the party back, by marching in front, the prisoners in the center and the partizan in the rear. On the arrival of a victorious party of Indians at their village they dance round their prisoners by way of triumph after which the prisoners

are disposed of: elderly prisoners are generally killed on the way home, and their spirits sent as an atonement to that of their deceased friends. Young persons taken in war are generally adopted by the father or nearest relation of any deceased warrior who fell in the battle or child who died a natural death and when so adopted, are considered the representatives of the dead, prisoners who are slaves are bought and sold as such. When they grow up the males are encouraged by the young men of the nation they live with, to go to war, if they consent and kill one of the enemy the slave changes his name and becomes a freeman to all intents and purposes. The female slaves are generally taken as concubines to their owners and their offspring if any are considered legal.

Sometimes an owner will marry his female slave, in that case, she becomes a freewoman, but whether a slave or free, the Sauks and Fox Indians treat their prisoners with greatest humanity, if they have the luck to get to the village alive, they are safe and their persons are considered sacred. I never heard except in the war with the Ninneways⁷¹ of the Sauk or Fox Indians burning any of their prisoners, and they say, that the Ninneways commenced first, I remember to have heard sometime since of a Sauk Indian dying and leaving behind him a favorite male slave, the relations of the deceased killed the slave so that his spirit might serve on the spirit of his deceased master in the other world. The young Sauk and Fox Indians generally go to war about the age of from 16 to 18 and some few instances as young as 15 and by the time they are 40 or 45 they become stiff from the hardships they have encountered in hunting and

⁷¹ Ninneways so called by the Sauk, Fox, Chipeway, Ottawa, and Pottawatimie Indians: but they called themselves Linneway, i.e. men from which comes the word Illinois. — T. FORSYTH.



war, they are apt at that age to have young men sons or sons-in-law to provide for them: they pass the latter part of their days in peace (except the village is attacked). A good hunter and warrior will meet with no difficulty in procuring a wife in one of the first families in the nation. I know a half-breed now living among the Sauk Indians who had the three sisters for wives, they were the daughters of the principal chief of the Nation. I have always observed that the half-breeds raised among the Indians are generally resolute, remarkably brave and respectable in the nation.⁷² The case that leads to war are many: the want of territory to hunt, depredations committed by one nation against another, and also the young Indians to raise their names, will make war against their neighbors without any cause whatever. The Sauk and Fox Indians have for many years back wished much for a war with the Pawnees who reside on the heads of the River Platte, they know that country is full of game and they don't fear the other

⁷² "It has long been an adage that the mixed-blood is a moral degenerate, exhibiting few or none of the virtues of either, but all the vices of both of the parent stocks. In various parts of the country there are many mixed-bloods of undoubted ability and of high moral standing, and there is no evidence to prove that the low moral status of the average mixed-blood of the frontier is a necessary result of mixture of blood, but there is much to indicate that it arises chiefly from his unfortunate environment. The mixed-blood often finds little favor with either race, while his superior education and advantages, derived from association with the whites, enable him to outstrip his Indian brother in the pursuit of either good or evil. Absorption into the dominant race is likely to be the fate of the Indian, and there is no reason to fear that when freed from his environment the mixed-blood will not win an honorable social, industrial, and political place in the national life.—HENRY W. HENBRAW, in *Handbook Amer. Indians*, art. "Popular fallacies."

In the Forsyth MSS., vol. ii, doc. 7 (presmark "2T") is a list of the Sauk and Fox half-breeds claiming land according to the treaty made at Washington, Aug. 4, 1824. It contains thirty-eight names. Another and similar list (doc. 8) gives thirty-one names, and fourteen others which are considered doubtful. Among the (presumably) rightful claimants appears Maurice Blondeau, mentioned in note 49. — Ed.

nations who live in the way such as the Ottos,¹³ Mahas, and Kansez, they don't consider them formidable. The Sauk and Fox Indians would long ago have made war against the Pawnees if they thought the United States government would allow them, they are well acquainted with the geography of the country west as far as the mountains, also the country south of the Missouri River as far as Red River which falls into the Mississippi River down below.¹⁴ More than a century ago all the country commencing above Rocky River and running down the Mississippi to the mouth of Ohio up that river to the mouth of the Wabash, thence to Fort Wayne

¹³ The traditions of the Siouan tribe called Oto—who resided on the Missouri and Platte Rivers successively, and went to Indian Territory in 1880-1882—relate that before the arrival of the white people they dwelt about the Great Lakes, under the name of Hotonga ("fish-eaters"); migrating to the southwest, in pursuit of buffalo, they reached Green Bay, where they divided. A part of them remained there, and were called by the whites Winnebago; another band halted at the mouth of Iowa River, and formed the Iowa tribe; and the rest traveled to the Missouri River, at the mouth of the Grand, afterward moving farther up the Missouri, in two bands, called respectively Missouri and Oto. Information to this effect was given to Major Long and to Prince Maximilian when they visited these people. In 1880-1882, they removed to Indian Territory. — *Handbook Amer. Indians*.

¹⁴ The Arctic peoples, and the Algonquian tribes of northern Canada were able to travel rapidly and for long distances on account of their using dogs and sleds for this purpose; but the tribes south of them were obliged to travel on foot until the Spaniards introduced the horse. These peoples, however, accomplished long and remote journeys, often in the midst of great hardships, in which they often showed phenomenal speed and endurance. It is probable that they first made their trails in the search for food, for which purpose they needed only to follow those already made by the wild animals, especially the buffalo. "The portages across country between the watersheds of the different rivers became beaten paths. The Athapascan Indians were noted travelers; so also were the Siouan and other tribes of the great plains, and to a smaller degree the Muskogean; while the Algonquian tribes journeyed from the extreme east of the United States to Idaho and Montana in the west, and from the headwaters of the Saskatchewan almost to New Orleans. Evidences of such movements are found in the ancient graves, as copper from Lake Michigan, shells from the Atlantic Ocean and the Gulf of Mexico, and stone implements from various quarters. Pipes of catlinite are widely distributed in the graves and mounds. These articles show that active trade was going on over

on the Miami River, of the lakes down that river some distance, thence north to St. Joseph and Chicago also all the country lying south of River de Moine down (perhaps) to Missouri River was inhabited by a numerous nation of Indians who called themselves Linneway and called by other Indians, Ninneway (literally men) this great nation of Indians were divided into several bands and inhabited different parts of an extensive country as follows. The Michigamians, the country south of River de Moine; the Cahokians, the country east of the present Cahokia in the state of Illinois; the Kaskaskias, east of the present Kaskaskia; the Tamorois had their village near St. Phillip, nearly central be-
a wide region. There is good evidence that the men engaged in this trade had certain immunities and privileges. They were free from attack, and were allowed to go from one tribe to another unimpeded." — O. T. MASON, in *Handbook Amer. Indians*.

There is much evidence that from far prehistoric times the Indians were familiar with vast regions of territory besides those of their own abode, and made long journeys over well-defined routes of travel. The great river-systems of the continent, whose headwaters often interlocked together, and their numerous tributaries furnished the easiest routes in the extensive forest regions of the north and east, which were penetrated by canoes or dugouts; on the plains and prairies well-worn trails still remain to indicate the lines of aboriginal travel and trade. These paths also existed along or between the river routes, many of them originally made by the tracks of deer or buffalo in their seasonal migrations or in search of water or salt. These same early trails (which generally followed the lines of least natural resistance) have since been utilized in many cases by the whites as lines for highways and railroads. "The white man, whether hunter, trader, or settler, blazed the trees along the Indian trails in order that seasonal changes might not mislead him should he return." — J. D. MCGUIRE, in *Handbook Amer. Indians*.

It is remarkable how the old plainsmen who laid out the Santa Fe trail across the State of Kansas and on into New Mexico, were able to follow the grades so well and get such a straight road. They simply used their eyes, for in those days there were no engineers on the western plains. "We tried to beat it with our own engineering," W. B. Strang said, "but we finally ended by following the old trail made by the wheels of the wagon trains. Eleven times our engineers surveyed other lines, but they finally concluded that the grades made by the men without the knowledge of mathematics fifty years ago were the most practical, and hence we are keeping very near the old Santa Fe trail in the building of our line to the west from Kansas City." — *Chicago Record-Herald*, Jan. 2, 1910.

tween Cahokia and Kaskaskia; the Piankishaws, near Vincennes; the Weahs up the Wabash; the Miamies, on the head waters of the Wabash and Miami of the lakes, on St. Joseph River and also at Chicago; the Piankishaws, Weah, and Miamies must have hunted in those days south towards and on the banks of the Ohio River. The Peorias (being another band of the same nation) lived and hunted on Illinois River: also the Masco or Mascotins called by the French *Gens des Piraries* lived and hunted in the great Piraries lying between the Illinois River and the Wabash. All those different bands of the Ninneway Nation spoke the language of the present Miamies, and the whole considered themselves as one and the same people, yet from the local situation of the different bands and having no standard to go by, their language assumed different dialects, as at present exists among the different bands of the Sioux and Chipe-way Indians. Those Indians (the Ninneways) were attacked by a general confederacy of other nations of Indians such as the Sauks and Foxes who then resided at or near Green Bay and on Ouisconsin River, the Sioux Indians whose frontiers extended south and on the River des Moine, the Chipeways and Ottawas from the lakes and the Pottawatimies from Detroit as also the Cherrokees, Chickashaws and Chactaws from the south. This war continued for a great many years, until that great nation (the Ninneways) were destroyed except a few Miamies and Weahs on the Wabash and a few who are now s[c]attered among strangers. Of the Kaskaskia Indians from their wars, their great fondness for spirituous liquor and frequent killing each other in drunken frolics, there remains but a few of them say 30 or 40 souls, of the Peorias near St. Geneveve about 10 or 15 souls, of the Piankishaws 40 or 50 souls. The Miamies are the most numerous band. They did a few

years ago consist of about 400 souls, they don't exceed in my opinion at the present day more than 500 souls of the once great Ninneway Nation of Indians. Those Indians (the Ninneways) were said to be very cruel to their prisoners, they used to burn them, and I have heard of a certain family among the Miamies who were called man eaters⁷⁶ as they always made a feast of human flesh when a prisoner was killed, that being part of their duty so to do.

From enormities, the Sauk and Fox Indians, when they took any of the Ninneways, they give them up to the women to be buffeted to death. They speak of the Mascota or Mascotins at this day with abhorance for their cruelties. In the history of the Sauks and Foxes, they speak of a severe battle having been fought opposite the mouth of Ihowai River, about 50 or 60 miles below the mouth of Rocky River.

The Sauk and Fox Indians descended the Mississippi River in canoes, from their villages on Ouisconsin River, and landed at the place abovementioned, and started east towards the enemy's country, they had not gone far, before, they were attacked by a party of Mascota or Mascotins, the battle continued nearly all day, the Sauks and Foxes gave way for want of amunition, and fled to their canoes. The Mascotins pursued, fought desperately and left but few of the Sauks and Foxes to return home to tell the story. The Sauk Indians at-

⁷⁶ Cf. this interesting allusion to cannibalism among the Malays in early times, referring to the islands of Samar and Leyte in the Philippines (cited in Blair and Robertson's *Philippine Islands*, vol. III, 331): "In almost every large village there are one or more families of Asuáns, who are universally feared and avoided, and treated as outcasts, and who can marry only among their own number; they have the reputation of being cannibals. Are they perhaps descended from men-eaters? The belief is very general and deeply rooted. When questioned about this, old and intelligent Indians answered that certainly they did not believe that the Asuáns now ate human flesh, but that their forefathers had without doubt done this." — Ed.

racked a small village of Peorias about 40 or 50 years ago, this village was about a mile below St. Louis, and has been said by the Sauks themselves that they were defeated in that affair. At a place on the Illinois River called the Little Rock there were killed by the Chipeways and Ottowas a great number of men, women and children of the Ninneway Indians. In 1800 the Kickapoos made a great slaughter among the Kaskaskia Indians. The celebrated Main Poque⁷⁹ the Pottawatimie jugler in 1801 killed a great many of the Piankishaws on the Wabash. It does not appear that the Kickapoos entered into the war against the Ninneway Indians

⁷⁹ In vol. iv of the *Forryth Papers* ("Letter-book, 1814-1827") is a sketch (evidently composed by Forryth) of the Potawatomi chief Main Poque—a name, probably the French translation of his Indian name, meaning "swelled hand," doubtless in allusion to his left hand, which at his birth was destitute of fingers and thumb. "He used much to impose on the Indians by telling them that it was a mark set on him by the Great Spirit, to know him from other Indians when they met." He was a great orator, few surpassing him in eloquence. His father's standing as head military chief in the tribe gave prestige to the son, who added to this his own renown as a warrior. Thus Main Poque gained great influence among not only his own tribe, but the Sauk, Foxes, and others. He was in the habit of retiring alone into the woods for several days at a time, on his return home professing to have held conversations with the Great Spirit, on certain plans which he would propose to the tribe. It was rumored that this man had obtained arsenic from the whites, and had used it to cause the deaths of some persons in his tribe; and "at one time the Indians dreaded him as if he was a real deity, and thought his word was sufficient to destroy any or the whole of them. Indians have told me that the Main Poque was not born of a woman; that he was got by the Great Spirit and sprung out of the ground, and that the Great Spirit marked him in consequence" (alluding to his hand). They thought he was invulnerable to all weapons; and when he was wounded in a fight with the Osages (1810) his people said that it was done by "a gun that must have been made by some great Munito," and regarded the weapon with superstitious reverence. Main Poque was immoderately fond of spirituous liquor, and a confirmed drunkard, also very licentious; he always had three wives, and at one time had six. "He died last summer (1816) at a place called the Manesti [Manistique?] on Lake Michigan." He left two sons and three daughters, and five or six grandchildren. "His youngest son is a perfect Idiot, and his oldest son may readily be called a thick headed fool. . . . The Main Poque may be considered as having been a bad Indian and it is of service to the whites and Indians that he is out of the way."—Ep.

untill after they (the Kicapoo Indians) left the Wabash River which is now about 50 or 60 years ago and made war against the band of Kaskaskias. I do not mean to say that all the Kicapooos left the Wabash at the same time above mentioned as Joseph L'Reynard and a few followers never would consent to leave the Wabash, and go into the Piraries, and it is well known that he directed that after his death that his body must be burried in a Coal Bank on the Wabash, so that if the Kicapooos sold the lands after his death, they would also sell his body, and their flesh, such was his antipathy to sell any land.

Peace

I never heard of any peace having been made between two nations of Indians (when war had properly commenced) except when the government of the United States interfered, and that the Indians were within reach of the power of the United States to compel them to keep quiet, for when war once commenced, it always led to the final extermination of one or the other of the parties.

Some years ago a war commenced between the Sauk and Fox Indians against the Ofsage Indians. The Sauks and Foxes being a very politic and cunning people, managed matters so well, that they procured the assistance of the Ihowais, Kicapooos, and Pottawatimies headed by the celebrated Main Poque, and in passing by the Sauk village on Rocky River in one of his war expeditions he was joined by upwards of one hundred Sauk Indians, this happened in 1810, the government interfering, put a final stop to the war, otherwise before this there can be no doubt the whole of the Ofsages would have been driven beyond reach, as some of the Chipeways and Ottawa Indians accompanied the Main

Poque. This confederacy, would have gained strength daily. It is true we hear of belts of wampum and pipes accompanied with presents in merchandise as peace offerings sent with conciliatory talks to make peace, but such a peace is seldom or never better than an armistice, witness the Sioux and Chipeway Indians, they have been at war for the last 60 or 80 years, the British government thro their agents, General Pike¹⁷ when he traveled to the heads of the Mississippi River and last year (1825) the United States Commissioners at Pirarie des Chiens made peace (apparently) between the Sioux and Chipeway Indians but the war is going on as usual, the reason is because those nations are out of reach of the power of the United States. The Ihowai Indians, sent a deputation of their people some years ago, to the Sioux Indians, to ask for peace, the Messengers were all killed and the war continued untill a general peace took place at Pirarie des Chiens last year (1825). In the summer of 1821 I advised the Sauk and Fox Indians to make peace with the Otto and Maha Indians living on the Missouri River, they took my advise and the winter following they sent Messengers to the Council Bluffs with a letter from me to the Indian Agent at that post, the Sauk and Fox Messengers proceeded on to the Otto and Maha villages where they made peace and mutual presents took place among them to the satisfaction of all parties. I know of no armorial bearings among the Sauk and Fox Indians, except Standards of White and Red feathers, they have flags American and British which they display at certain ceremonies.

¹⁷ Referring to Zebulon M. Pike who made in 1805-1806 an expedition to the headwaters of the Mississippi. In September, 1805, he made a treaty of peace between the Sioux and the Chippewa tribes. He published (Phila., 1810), a narrative of that expedition. — Ed.

Death and its Incidents

When an Indian is sick and finds he is going to die, he may direct the place and manner of his interment, his request is religiously performed. The Sauk and Fox Indians bury their dead in the ground and sometimes have them transported many miles to a particular place of interment. The grave is dug similar to that of white people, but not so deep, and a little bark answers for a coffin, the body, is generally carried to the grave by old women, howling at intervals most pitiously. Previous to closing the grave one or more Indians who attend the funeral will make a motion with a stick or war-club called by the Indians Puc-ca-maw-gun speaking in an audible voice, "I have killed so many men in war, I give their spirits to my deceased friend who lies there (pointing to the body) to serve him as slaves in the other world." After which the grave is filled up with earth, and in a day or two afterwards a kind of cabin is made over the grave with split boards something like the roof of a house, if the deceased was a brave a post is planted at the head of the grave, on which is painted with vermilion the number of scalps and prisoners he had taken in war, distinguishing the sexes in a rude manner of painting peculiar to themselves. The Indians bury their dead as soon as the body becomes cold, after the death of an adult all the property⁷⁸ of the deceased is given

⁷⁸ "Broadly speaking, Indian property was personal. Clothing was owned by the wearer, whether man, woman, or child. Weapons and ceremonial paraphernalia belonged to the man; the implements used in cultivating the soil, in preparing food, dressing skins, and making garments and tent covers, and among the Eskimo the lamp, belonged to the women. In many tribes all raw materials, as meat, corn, and, before the advent of traders, pelts, were also her property. . . . Communal dwellings were the property of the kinship group, but individual houses were built and owned by the woman. While the land claimed by a tribe, often covering a wide area, was common to all its members and the entire territory was defended against intruders, yet individual occupancy of garden patches was respected. . . . The right of a family to gather

away to the relations of the deceased and the widow or widower returns to his or her nearest relations, if a widow is not too old, after she is done mourning, she is compelled to become the wife of her deceased husband's brother, if he wishes. Sometimes an Indian will take the wife of his deceased brother, and dismiss his other wife or wives from all obligations to him, or he may keep them all. Many may mourn for the loss of a rela-

spontaneous growth from a certain locality was recognized, and the harvest became the personal property of the gatherers. For instance, among the Menominee a family would mark off a section by twisting in a peculiar knot the stalks of wild rice growing along the edge of the section chosen; this knotted mark would be respected by all members of the tribe, and the family could take its own time for gathering the crop. . . Names were sometimes the property of clans. Those bestowed on the individual members, and, as on the N.W. coast, those given to canoes and houses, were owned by 'families.' Property marks were placed upon weapons and implements by the Eskimo and by the Indian tribes. A hunter established his claim to an animal by his personal mark upon the arrow which inflicted the fatal wound. Among both the Indians and the Eskimo it was customary to bury with the dead those articles which were the personal property of the deceased, either man or woman. In some of the tribes the distribution of all the property of the dead, including the dwelling, formed part of the funeral ceremonies. There was another class of property, composed of arts, trades, cults, rituals, and ritual songs, in which ownership was as well defined as in the more material things. For instance, the right to practise tattooing belonged to certain men in the tribe; the right to say or sing rituals and ritual songs had to be purchased from their owner or keeper. . . The shrine and sacred articles of the clan were usually in charge of hereditary keepers, and were the property of the clan. . . The accumulation of property in robes, garments, regalia, vessels, utensils, ponies, and the like, was important to one who aimed at leadership. To acquire property a man must be a skilful hunter and an industrious worker, and must have an able following of relatives, men and women, to make the required articles. All ceremonies, tribal festivities, public functions, and entertainment of visitors necessitated large contributions of food and gifts, and the men who could meet these demands became the recipients of tribal honors. Property rights in harvest fields obtained among the tribes subsisting mainly on maize or on wild rice. Among the Chippewa the right in wild rice lands was not based on tribal allotment, but on occupancy. Certain harvest fields were habitually visited by families that eventually took up their temporary or permanent abode at or near the fields; no one disputed their ownership, unless an enemy from another tribe, in which case might established right. Among the Potawatomi, according to Jenks, the people 'always divide everything when want comes to the door.' " — ALICE C. FLETCHER, in *Handbook Amer. Indians*.

tion but the widows are always the principal mourners, they are really sincere, they are to be seen all in rags, their hair disheveled, and a spot of black made with charcoal on the cheeks, their countenance dejected, never seen to smile but appears always pensive, seldom give loose to their tears unless it is alone in the woods, where they are out of the hearing of any person, there they retire at intervals and cry very loud for about fifteen minutes, they return to their lodges quite composed. When the[y] cease from mourning which is generally at the suggestion of their friends, they wash themselves put on their best clothes and ornaments, and paint red. I have heard Indians say, that, the spirit of a deceased person, hovers about the village or lodge for a few days, then takes its flight to the land of repose."

¹⁸ The aboriginal ideas relating to the soul are based on various mental processes: concepts of life and the power of action; the phenomena of the will; the power of imagery, which produces impressions both subjective and objective, as in memory images, the conceptions of fancy, dreams, and hallucinations. All these "lead to the belief in souls separate from the body, often in human form, and continuing to exist after death. The lack of tangibility of the soul has led everywhere among Indians to the belief that it is visible to shamans only, or at least that it is like a shadow (Algonquian), like an unsubstantial image (Eskimo)," etc. Almost everywhere the soul of the dead is identified with the owl. "The beliefs relating to the soul's existence after death are very uniform, not only in North America but all over the world. The souls live in the land of the dead in the form that they had in life and continue their former occupations. Detailed descriptions of the land of the dead are found among almost all American tribes. . . . The most common notion is that of the world of the ghosts lying in the distant west beyond a river which must be crossed by canoe. This notion is found on the western plateaus and on the plains. The Algonquians believe that the brother of the Culture Hero lives with the souls of the dead. Visits to the world of the dead by people who have been in a trance are one of the common elements of American folk-lore. They have been reported from almost all over the continent."—FRANZ BOAS, in *Handbook Amer. Indians*.

The Indians certainly believe in a future life, but their ideas of its nature and location were vague and undefined. "Nor does it appear that belief in a future life had any marked influence on the daily life and conduct of the individual. The American Indian seems not to have evolved the idea of hell and future punishment."—HENRY W. HENSHAW, in *Handbook Amer. Indians*, art. "Popular fallacies."

The spirit on its way arrives at a very extensive Pirarie, over which they see the woods at a great distance appearing like a blue cloud, the spirit must travel over the Pirarie and when arrived at the further border, the Pirarie and woodland are separated by a deep and rapid stream of water, across this stream is a pole which is continually in motion by the rapidity of the water, the spirit must attempt to cross on the pole, if he or she has been a good person in this world, the spirit will get safe over and will find all of his or her good relations who died formerly. In those woods are all kinds of game in plenty, and there the spirits of the good live in everlasting happiness, if on the contrary, the person has done bad in this life, his or her spirit will fall off the pole into the water, the current of which will carry the spirit to the residence of the evil spirit, where it will remain for ever in indigence and extreme misery. If convenient, the graves of deceased Indians are often visited, they hoe away the grass all about and sweep it clean, and place a little vituals occasionally with some tobacco near the grave. All Indians are very fond of their children and a sick Indian is loth to leave this world if his children are young, but if grown up and married they know they are a burden to their children and don't care how soon they die. An Indian taken prisoner in war, or so surrounded by his enemies that he cannot escape, or that he is to suffer for murder, he will smile in the face of death, and if an opportunity offers he will sell his life dear. In burying Indians they place all their ornaments of the deceased, sometimes his gun and other implements for hunting, also some tobacco in his grave, paint and dress the dead body as well as possible previous to interment.

Birth and its Incidents

A couple marrying the offspring belong to the tribe of the father, therefore are named from some particular thing or incident that has relation to the name of the tribe: for example, if the man belongs to the Bear Tribe, he takes the name of the child from some part of the bear, or the bear itself. A few days after a child is born and some of the old relations of the father or mother's side are near, the mother of the child gives a feast and inviting a few of her or her husband's oldest relations, she having previously hinted to some or all of them the nature of the feast, one of the oldest relations gets up while the others are sitting on the ground in a ring with a dish containing some viuals before each person (the mother and child being present but do not taste of the feast) and makes a speech to the following purport. "We have gathered together here to day in the sight of the Great Spirit, to give that child a name; we hope the Great Spirit will take pity on our young relation (if a male) make him a good hunter and warriour and a man of good cense, etc. (if a female) that she may make an industrious woman, etc., and we name him or her."

This name cannot be changed untill he goes to war, when an Indian commonly changes his name from some fete [i.e., feat] in war, which has no analogy to the tribe he belongs to. A female after marriage may change her name, perhaps a dream may occasion a woman to change her name or some incident that has happened may do so. An Indian may change his name half a dozen times without being to war more than once, an Indian who has been to war and returns home after travelling towards the enemy's country for a few days, may change his name, and very often in changing their names, take the name of one of their ancestors so that

those names may be handed down to posterity. I know a Fox Indian whose name is Muc-co-pawm which is in English language Bear's Thigh or ham, he belongs to the Bear Tribe. A Sauk Indian named Muc-it-tay Mish-she-ka-kake in English the Black Hawk,⁴⁰ he belongs to the Eagle Tribe. Wab-be-we-sian or White hair (of an animal) belongs to the Deer Tribe.

⁴⁰ Black Hawk was a subordinate chief in the Sauk tribe, and noted as the leader in the war of 1832 which is named for him; was born in 1767, in the Sauk village at the mouth of Rock River, Ill. This name is the English translation of his Sauk name, Ma'katakawimesheká'kíá. From the age of fifteen years he was distinguished as a warrior; and while still a young man he led expeditions against the Osage and Cherokee tribes, usually successful. In the War of 1812 he fought for the British, and after that war he was the leader of those among his tribesmen who preferred British to American affiliations. When the tide of American migration pushed into the old territory of the Sauk and Foxes (which had been surrendered to the Federal government by the treaty of 1804) part of those tribes, under the chief Keokuk, moved across the Mississippi into Iowa; but Black Hawk refused to leave, saying that he had been deceived in signing that treaty. "At the same time he entered into negotiations with the Winnebago, Potawatomi, and Kickapoo to enlist them in concerted opposition to the aggressions of the whites." Open hostilities ensued, lasting from April to August, 1832, being ended by the capture of Black Hawk; he was confined for a time at Fortress Monroe, and finally settled on the Des Moines River, where he died on October 3, 1838. — JOHN R. SWANTON, in *Hand-book Amer. Indians*.

For particulars of his life and of the "Black Hawk War" see Wis. *Hist. Colls.*, vols. i, iv, v, x, xii; also Forsyth's own account (*Forsyth's Mss.*, vol. ix), "Original causes of the troubles with a party of Sauk and Fox Indians under the direction or command of the Black Hawk who is no chief." He says that the treaty of 1804 was signed only by two Sauk chiefs, one Fox chief, and one warrior; and that those tribes were not consulted and knew nothing about it (see note 291). Squatters came upon their lands, and robbed and abused the Indians, besides selling them whisky, regardless of the objections made to this by the chiefs, especially Black Hawk. They were not allowed to hunt on the lands alleged to have been ceded by them to the government, although this privilege was granted to them by the treaty of 1804. In 1830 they decided to remove to their lands in Iowa, and Forsyth (at their own request) asked for certain action on this by Gen. Clark, who paid no attention to the matter — neglect which Forsyth blames as causing the later hostilities with Black Hawk. He praises that leader as always a friend to the whites, and says that when he came back to Illinois in 1832 with his people he had no intention of fighting, and did so only because they were first attacked by the whites and naturally undertook to defend themselves. — En.

The Eagle Tribe have a peculiar monumental way of designating their dead from others by placing the trunk of a fallen tree at the head of their graves, with the roots upwards. The other tribes have also a peculiar way of marking their graves but I am not acquainted in what manner. All Indians that I am acquainted with are always unwilling to tell their names except when immediate necessity require it before many people, if you ask an Indian what his name is, he will not answer you, some other Indian present will generally answer for him: it is considered impolite to ask an Indian his name promptly: in speaking of an Indian not present, his name is mentioned, but if present the Indians will say, him, that man. If a few old acquaintances meet, they call one another comrade, uncle, nephew, brave, etc. Children while young are altogether under the guidance of their mothers, they seldom or ever whip their children particularly the boys. The mother reports to their children all the information she possesses relating to any great event that she recollects or has heard of. When a boy grows up to be able to hunt they follow their father a hunting, he shews them the different tracks of animals, and the art of hunting different animals, and the mode of preparing the medicine for the Beaver Traps and how to apply it, etc.

A female always keeps close to her mother until she gets married who teaches her how to make mocossins, dress skins, make or construct a lodge, etc. Males after marriage or being once to war are considered men, yet if a young Indian has to serve for a wife, he has nothing to say in the disposal of his hunt until after the birth of the first child, after which he considers himself his own master, and master of his wife. In delivering to the Indians annuities or presents for the whole it is divided

among the poorer class of the Indians, the chief and braves seldom keep any of the annuities or presents for themselves. Old people are a very great incumbrance to their relations except the[y] live exclusively on the bank of rivers or creeks, where they may be easily transported in canoes. A great many of the old people of the Sauk and Fox Indians may be seen passing the winter on the banks of the Mississippi, they live on corn, pumpkins and such other provision as a boy or two can procure such as wild fowl, raccoons, etc. They are very indigent in the absence of their relations in the interior of the country yet never complain. All adopted children are treated as real children and considered in same light, it is often the case, a man may adopt his nephew whom he calls his son, and the nephew calls the uncle father. All young Indian children are tied up in an Indian cradle, I know of no difference made between the children untill the boys begin to hunt, then the mother shews a preference to the best hunter or the oldest (as it generally happens that they are all hunters in time) in giving them good leggins, moccosins, etc. The young females are also very industrious in attending on their brothers, as they well know the hardships their brothers endure in hunting. When young Indians grow up to seventeen or eighteen and their fathers are hard to them, they leave their parents, but when the young Indian begins to kill deer, they are seldom spoken harsh to, on the contrary, they are flattered with silver works, wampum, vermillion and other ornaments.

In the event of an Indian dying and leaving a family of children, the relations take care of them untill they are married, if the orphan children have no relations their situation is bad, but it is almost impossible for a child or children in the Sauk and Fox nations not to

have relations. The mother always takes care of her children, legitimate or illegitimate. It seldom happens that Indian women have more than one child at a birth, and I never heard of any Indian woman having more than two.

Marriages

An Indian girl may become loose, and if she happens to be taken off by a young Indian in a summer hunting excursion (as it frequently happens) on his return he will give her parents part of his hunt, probably a horse, or some goods and a little whiskey, telling them that he means to keep their daughter as his wife: if the old people accept of the presents, the young couple live peaceably together with his or her relations, and so end that ceremony. A young Indian may see a girl whom he wishes for a wife, he watches opportunities to speak to her, if well received, he acquaints his parents: his parents not wishing to part with their son if he is a good hunter, the old people make an offer of goods or horses for the girl, and if they succeed they take home their daughter-in-law. On the contrary if the parents of the girl will not agree to receive property but insist on servitude, the young Indian must come to hunt for his wife's parents for some one, two, or three years as may be agreed on before the parents will relinquish their right to their daughter. I do not know of any marriage ceremony except the contract between the parties. An Indian may have two, three or more wives, but always prefer sisters as they agree better together in the same lodge, the eldest has generally the disposal of the hunt, purchase all the goods and regulate all the domestic affairs. Adultery among the Sauk and Fox Indians is punished by cutting off the ears, or cutting or biting off the nose of the woman, the punishment is generally per-

formed by the husband on the wife, however this seldom happens, and altho there are many loose girls among them, the married women are generally very constant. An Indian will not be blamed for committing the act, if he has not made use of force, the old women will say, he is a Kit-che-Waw-wan-ish-caw, i.e. a very worthless rake, however the injured husband might in a fit of jealousy kill both of them.

An Indian's wife is his property, and has it in his power to kill her if she acts badly without fear of revenge from her relations. There is no such thing as divorces, the Indians turn off their wives, and the wives leave their husbands when they become discontented, yet the husband can oblige his wife to return if he pleases. Women seldom leave their husbands and the Sauk and Fox Indians as seldom beat or maltreat their wives. An Indian will listen to a woman scold all day, and feel no way affected at what she may say. Barreness is generally the cause of separation among the Indians.

The Indian women never have more than one husband at a time, nor does an Indian ever marry the mother and daughter, they look with contempt on any man that would have connection with a mother and her daughter, he would be called a worthless dog. The relationship among Indians is drawn much closer than among us, for instance, brother's children consider themselves and call one another brothers and sisters and if the least relationship exists between an Indian and a girl it will prevent them from being married. An old Sauk chief who died a few years ago named Masco, told me that he was then upwards of ninety years of age, I hesitated to believe him, but he insisted on what he said to be true, he spoke of the taking of Canada by the British also about the French fort at Green Bay on Lake Michigan, mentioned

the French commandant's name Monsieur Marrin²¹ which left no doubt with me of his being a very old man. There are now many very old people among the Sauk and Fox Indians but as all Indians are ignorant of their exact age, it is impossible to find out the age of any of the old people. It is very uncommon for unmarried women to have children, except it be those who live with whitemen for sometime, in that case, when they return to live with their nation, necessity compels them to accept the first offer that is made to them and they generally get some poor, lazy, worthless fellow who cannot procure a wife in the usual way.

There are few women among the Sauk and Fox Indians who are sterile: the proportion of sterile women to them who bear children, are about one to 500, it will not be too much to say, that each married woman on an average have three children. Girls seldom arrive at the age of sixteen without being married, fourteen is the usual age of getting married for the young girls, and we often see a girl of fourteen with her first child on her back, Indian women generally have a child the first year after marriage, and one every two years subsequent, they allow their children to suck at least twice as long as a whitewoman do, they generally leave off child bearing about the age of thirty.

Family Government, etc.

The duties of an Indian is to hunt, to feed and clothe his wife and children, to purchase arms and amunition for himself and sons, purchase kettles, axes, hoes, etc., to make canoes, paddles, poles, and saddles, to assist in

²¹ There were two French officers named Marin in the northwestern Indian country, and their identity has been sometimes confused. Pierre Paul, sieur Marin was born in 1692, and was for a long time a trader among the Sioux and the Wisconsin Indians. From 1745 until his death in 1755, he held commands in the French-Canadian troops. His son Joseph followed also a military

working the canoes also in hunting, saddling and driving the horses.

The duties of the women²² is to skin the animals when brot home, to stretch the skins and prepare them for market, to cook, to make the camp, to cut and carry wood, to make fires, to drefs leather, make mocossins and leggins, to plant, hoe and gather in the corn, beans, etc.,

carver, from 1748 until the fall of Quebec (1763), when he returned to France. The man named Marin (or Morand) reported as living in Wisconsin after 1763 was probably a half-breed.—*Wis. Hist. Coll.*, vol. xvii, 325. [Cf. also many references in indexes, vols. v, viii, xvi, xvii.—Ed.]

²² The position of woman in Indian society, especially as regards the division of labor has been misunderstood. In the idea that she was a mere drudge and slave, and her husband only indolent, there was some truth, but it was much overdrawn, "chiefly because the observations which suggest it were made about the camp and village, in which and in the neighboring fields lay the peculiar province of woman's activity." Her field of labor was naturally the home and household industries, and the rearing of the children, and among agricultural tribes generally tillage of the fields was largely woman's work; but she had some leisure time for amusement and social intercourse. "In an Indian community, where the food question is always a serious one, there can be no idle hands. The women were aided in their round of tasks by the children and old men. Where slavery existed their toil was further lightened by the aid of slaves, and in other tribes captives were often compelled to aid in the women's work.

"The men did all the hunting, fishing, and trapping, which in savagery are always toilsome, frequently dangerous, and not rarely fatal, especially in winter. The man alone bore arms, and to him belonged the chances and dangers of war." It was men also who attended to the making and administration of laws, the conduct of treaties, and the general regulation of tribal affairs, "though in these fields, women also had important prerogatives;" and important ceremonies and religious rites, and the memorizing of tribal records, and of treaties and rituals, were intrusted to the men. "The chief manual labor of the men was the manufacture of hunting and war implements, an important occupation that took much time." They also made the canoes, and often dressed the skins of animals, and sometimes even made the clothing for their wives. "Thus, in Indian society, the position of woman was usually subordinate, and the lines of demarcation between the duties of the sexes were everywhere sharply drawn. Nevertheless, the division of labor was not so unequal as it might seem to the casual observer, and it is difficult to understand how the line could have been more fairly drawn in a state of society where the military spirit was so dominant. Indian communities lived in constant danger of attack, and their men, whether in camp or on the march, must ever be ready at a moment's warning to seize their arms and defend their homes and families."

—HENRY W. HENSHAW, in *Handbook Amer. Indians*.

and to do all the drudgery. They will scold their husbands for getting drunk or parting with a favorite horse or wasting any property to purchase spiritous liquor, will scold their children for wasting or destroying any property. It is a maxim among the Indians that every thing belong to the woman or women except the Indian's hunting and war implements, even the game, the Indians bring home on his back. As soon as it enters the lodge, the man ceases to have anything to say in its disposal, properly speaking, the husband is master, the wife the slave, but it is in most cases voluntary slavery as the Indians seldom make their wives feel their authority, by words or deeds, they generally live very happy together, they on both sides make due allowances.

Medicines

The Sauk and Fox Indians are much troubled with the pleurisy and sore eyes, one proceeds from their fatigue and exposure in hunting and war, the other I suppose from smoke in their lodges. They understand the use of medicine⁴⁸ necessary for the cure of the most

⁴⁸ "Many erroneous ideas of the practice of medicine among the Indians are current, often fostered by quacks who claim to have received herbs and methods of practice from noted Indian doctors. The medical art among all Indians was rooted in sorcery; and the prevailing idea that diseases were caused by the presence or acts of evil spirits, which could be removed only by sorcery and incantation, controlled diagnosis and treatment. This conception gave rise to both priest and physician. Combined with it there grew up a certain knowledge of and dependence upon simples, one important development of which was what we know as the doctrine of signatures, according to which, in some cases, the color, shape, and markings of plants are supposed to indicate the organs for which in disease they are supposed to be specifics. There was current in many tribes, especially among the old women, a rude knowledge of the therapeutic use of a considerable number of plants and roots, and of the sweating process, which was employed with little discrimination."

—HENRY W. HENSHAW, in *Handbook Amer. Indians*.

Many of the medicinal roots of eastern and southern United States were adopted by the whites from the Indian pharmacopœia; some of these are still known by their native names, and about forty are quoted in current price lists of crude drugs. Indians formerly gathered medicinal roots to supply the trade

complaints, they are subject to, they make the use of purgatives and emetics, some of them operate promptly, some of the Indians understand the art of bleeding, and make use of the lancet or penknife for that purpose, they make use of decoctions of roots, and there are few die for want of medicines, probably some die from taking too much.

Anatomy

I am informed that the Indians in general are much better acquainted with the anatomy of the human body, than the commonalty of white people, and in many instances, making surprising cures, they are very successful in the treatment of wounds: I have known many to have been cured after having been shot in the body with ball and arrows, they are rather rough in their surgical operations, they cut away with a small knife, and I have seen them make use of a pair of old scissors, to extract an arrow point stuck in the thigh bone, and succeeded after much carving to get at it. Every Indian is acquainted either more or less with the use of common medicines, in extreme cures [*sc.* cases], they apply to some of their most celebrated jugglers, they in addition to their medicine make use of superstitious ceremonies, to impress on the minds of the sick, or the persons present, that he makes use of supernatural means for the recovery of the person sick: also that the sick persons is bewitched and will work away making use of the most ludicrous experiments all of which is swallowed by the credulous Indians. The conjuror or Manatoo-Caw-So

that arose after the coming of the whites. Many roots were exported, especially ginseng, in which there was an extensive commerce with China; and, curiously enough, the Iroquois name for the plant has the same meaning as the Chinese name." — WALTER HOUGH, in *Handbook Amer. Indians*.

See the list of trees and plants used for medicinal purposes by the Chippewa in Minnesota, in Hoffman's "Midé'wiwin of the Ojibwa," in *Seventh annual Report of the Bureau of Amer. Ethnology*, 198-201. — Ed.

or doctor are feared by the bulk of the Indians, and never dare to do any thing to displease them.

Astronomy

The general opinion of all Indians is, that the earth is flat, and [they] appear to be acquainted with several stars, they know all the fixed stars, and have names for them all, also for others that apparently change their position, the[y] regulate their seasons as well by the stars as by the moon. The year the[y] divide into four seasons, as we do. Spring—Man-no-cum-ink. Summer—Pen-a-wick. Autumn—Tuc-quock. Winter—Pap-po-en. Also into twelve moons as follows:

Tuc-wot-chu	Keechis	First frosty moon commencing in	Sept.
Amulo	"	Rutting	October
Puccume	"	Freezing	November
Kiche Muqua	"	Big Bear	December
Chuckee Muqua	"	Little Bear	January
Tuc-wun-nee	"	Cold	February
Pa-puc-qua	"	Sap	March
A-paw-in-eck-kee	"	Fish	April
Uc-kee-kay	"	Planting	May
Pa-la-nee	"	First summer or flowering moon	June
Na-pen-nee	"	Midsummer moon	July
Mish-a-way	"	Elk	August

Their year is quoted as the[y] are placed in the above list of moons, commencing with the moon that changes in September, being the time the[y] usually leave their villages (after saving their corn) to go westward to make their fall and winter's hunt. The Sauk and Fox Indians say that the Great Spirit made every thing, the earth, moon, sun, stars, etc., all kinds of birds, beasts, and fishes, and all for the use of the Indians. As a proof they say, that it is only in their country that the buffaloe, elk, deer, bear, etc., are to be found, therefore they were specially intended for the Indians. To the

white people the Great Spirit gave the book, and taught them the use of it, which the Great Spirit thought was absolutely necessary for them to guide them through life: he also shewed them how to make blankets, guns, and gunpowder, all of which were special gifts to the whites. The use of letters particularly astonish them, and the[y] hold writing of any sort in great esteem, they have many papers among them of sixty and seventy years old in the French and Spanish languages, they take care of all old papers, without knowing any thing of the purport of them: the old papers are generally recommendations formerly written by French and Spanish commandants, commonly called patents by the French and Spaniards.

The Indians do not like to see eclipses of the sun or moon, they say that some bad munitoo is about to hide and devour the sun or moon, the Indians always fire at the eclipse to drive away the munitoo, which they think they succeed in when the eclipse is over. The Indians also fire ball at any comet, or bright star, which they think are munitoos.

All Indians can count as far as 1,000, which they call a big hundred, a great many can count to 10,000. They know as much of arithmetic as is sufficient to do their own business, altho they have no particular mark to represent numbers. The method the Indians describe north, east, south, and west, is as follows. They point to the north (or at night to the north star which they call the immoveable star) which they call the cold country: south the warm country, east the rising sun, west the setting sun. The Indians are excellent judges of the weather, and I have known them prepare for rain, when I could observe no signs whatever. Met[e]ors they cannot comprehend, they call them munitoos. In mak-

ing calculations for the appearance of the new moon, they say, in so many days the present moon will die, and in so many more days, the next moon will hang in the firmament (or the moon will be visible).

Few of the Indians know any thing of Europe, or the ocean, the little they know, they have learned it from the traders.

Music

The only musical instruments the Sauk and Fox Indians make use of, is the flute, made of a piece of cane of two pieces of soft wood hallowed out and tied together with leather thongs, also a drum, which they beat with a stick, the flute they blow at one end, and except the key it is something like a flageolet. They beat the drum at all kinds of feasts, dances, and games, they dance keeping time with the tap of the drum, their tunes are generally melancholly, they are always on a flat key, and contain many variations, they have a peculiar mode of telling stories, elegantly illustrated with metaphor and similie, in telling their stories they always retain something to the last, which is necessary to explain the whole.

Religion

The Sauk and Fox Indians believe in one great and good Spirit,²² who superintends and commands all things, and that there are many supernatural agents or

²² "Among the many erroneous conceptions regarding the Indian none has taken deeper root than the one which ascribes to him belief in an overruling deity, the 'Great Spirit.' Very far removed from this tremendous conception of one all-powerful deity was the Indian belief in a multitude of spirits that dwelt in animate and inanimate objects, to propitiate which was the chief object of his supplications and sacrifices. To none of his deities did the Indian ascribe moral good or evil. His religion was practical. The spirits were the source of good or bad fortune, whether on the hunting path or the war trail, in the pursuit of a wife or in a ball game. If successful he adored, offered sacrifices, and made valuable presents. If unsuccessful he cast his manito away and offered his faith to more powerful or more friendly deities. In this world

munitoos permitted by the Great Spirit to interfere in the concerns of the Indians.

They believe the thunder presides over the destinies of war, also Mache-munitoo or bad Spirit is subordinate to Kee-shay-Munitoo or the Great Spirit, but that the bad Spirit is permitted (occasionally) to revenge himself on mankind thro the agency of bad medicine, poisonous reptiles, killing horses, sinking canoes, etc., every accident that befalls them, they impute to the bad Spirit's machinations, but at same time, conceive it is allowed to be so, in atonement for some part of their misdeeds. All Indians believe in ghosts, and when they imagine they have seen a ghost, the friends of the deceased immediately give a feast and hang up some clothing as an offering to pacify the troubled spirit of the deceased; they pray by singing over certain words before they lay down at night, they hum over a prayer also about sunrise in the morning. The Sauk and Fox Indians are very religious so far as ceremony is concerned, and even in passing any extraordinary cave, rock, hill, etc., they leave behind them a little tobacco for the munitoo, who they suppose lives there. There is a particular society among the Sauk and Fox Indians (and I believe among some other nations of Indians), the particulars of which, I understand is never divulged by any of the society. They hold their meetings in secret, and what ever passes among them at their meetings, is never spoken of by any of them elsewhere, this society is composed of some of the best and most sensible men in the two nations.⁸⁵ I have given myself

of spirits the Indian dwelt in perpetual fear. He feared to offend the spirits of the mountains, of the dark wood, of the lake, of the prairie."

—HENRY W. HENSHAW, in *Handbook Amer. Indians*.

⁸⁵ "Societies or brotherhoods of a secret and usually sacred character existed among very many American tribes, among many more, doubtless, than those from which there is definite information. On the plains the larger number of

much trouble to find out the particulars of this society, but have been able to succeed in a very small part only. The Indians of this society are called the Great Medicine men, and when a young Indian wish to become one of the society, he applies to one of the members to intercede for him, saying "you can vouch for me as

these were war societies, and they were graded in accordance with the age and attainments of the members. The Buffalo Society was a very important body devoted to healing disease. The Omaha and Pawnee seem to have had a great number of societies, organized for all sorts of purposes. There were societies concerned with the religious mysteries, with the keeping of records, and with the dramatization of myths, ethical societies, and societies of mirth-makers, who strove in their performances to reverse the natural order of things. We find also a society considered able to will people to death, a society of 'big-bellied men,' and among the Cheyenne a society of fire-walkers, who trod upon fires with their bare feet until the flames were extinguished." Hoffman describes the Grand Medicine society, or Midé'wiwin, and its four degrees; "as a result of these initiations the spiritual insight and power, especially the power to cure disease, was successively increased, while on the purely material side the novitiates received instruction regarding the medicinal virtues of many plants. The name of this society in the form *medew* occurs in Delaware, where it was applied to a class of healers."—JOHN R. SWANTON, in *Handbook Amer. Indians*, art. "Secret societies."

W. J. Hoffman says in his paper on the above-named "Grand Medicine Society" of the Chippewa (or Ojibwa) — which was published in the *Seventh annual Report of the Bureau of American Ethnology* (1885-1886), 143-299 — in speaking of the opposition made by the medicine-men (often called sorcerers), from the outset, to the introduction of Christianity: "to the light of recent investigation the cause of this antagonism is seen to lie in the fact that the traditions of Indian genesis and cosmogony and the ritual of initiation into the Society of the Midé' constitute what is to them a religion, even more powerful and impressive than the Christian religion is to the average civilized man. This opposition still exists among the leading classes of a number of the Algonkian tribes, and especially among the Ojibwa, many bands of whom have been more or less isolated and beyond convenient reach of the church. The purposes of the society are twofold: first, to preserve the traditions just mentioned, and, second, to give a certain class of ambitious men and women sufficient influence through their acknowledged power of exorcism and necromancy to lead a comfortable life at the expense of the credulous. The persons admitted into the society are firmly believed to possess the power of communing with various supernatural beings—manidoes—and in order that certain desires may be realized they are sought after and consulted" (page 151). Hoffman made personal investigations among the Ojibwa during the years 1887-1889, at Leech Lake, Minn., to obtain data for this paper, and much of his information was furnished directly by the shamans ("medicine-men") themselves.—En.

being a good Indian, etc.," the friend of the applicant mentions the circumstance to the headman of the society, who gives an answer in a few days after consulting others of the society, if the applicant is admitted, his friend is directed to prepare him accordingly, but what the preparation, etc., is, I never could find out, but no Indian can be admitted untill the expiration of one year, after application is made. This society or Great Medicine consists of four roads (or as we would call them, degrees) and it requires to do something to gain the first road, and so on to the second, third, fourth roads or degrees. It costs an Indian from forty to fifty dollars in goods, or other articles to be initiated or admitted into this society, and am told there are but few of them who can gain the end of the fourth road. A trader once, offered fifty dollars in goods to a particular Indian friend of his, who is the head or principal man of this society among the Sauk and Fox Indians, to be allowed to be present at one of their meetings, but was refused. Age has nothing to do with an applicant who wishes to become a member of this society, as I have been told the Minnominnie Indians admit boys of fourteen and fifteen years of age, but the Sauk and Fox Indians will not admit any so young. The Sauk and Fox Indians believe in wizards and witches and none but their jugglers have power to allay them.

General Manners and Customs

The Sauk and Fox Indians (like all other Indians) did formerly eat human flesh, and in their war excursions would always bring home pieces of the flesh of some of their enemies killed in battle, which they would eat, but for the last forty or fifty years they have abandoned that vile practice, and sometimes will yet bring home a small piece of human flesh of their enemies for

their little children to gnaw, to render them brave as they say. The Sauk and Fox and all other Indians that I am acquainted with have no particular salutation in meeting or parting from each other, with the whiteman they will shake hands in deference to our custom. The Sauk Indians pay great respect to their chiefs when assembled in council, but the Fox Indians are quite to the contrary, they pay no respect to their chiefs at any time, except necessity compels them, but as there are so much equality among all Indians, the chiefs seldom dare insult a private individual.⁶⁶ The Indians have no language like our profane cursing and swearing, they on emergencies appeal to the deity to witness the truth of their statements. They will say such a man is a worthless dog, a bad Indian, etc. Friendship between two Indians as comrades has no cold medium to it, an Indian in love is a silly looking mortal, he cannot eat, drink, or sleep, he appears to be deranged and with all the pains he takes to conceal his passion, yet it is so visible that all his friends know what is the matter with

⁶⁶ "Equality and independence were the cardinal principles of Indian society. In some tribes, as the Iroquois, certain of the highest chieftaincies were confined to certain clans, and these may be said in a modified sense to have been hereditary; and there were also hereditary chieftaincies among the Apache, Chippewa, Sioux, and other tribes. Practically, however, the offices within the limits of the tribal government were purely elective. The ability of the candidates, their courage, eloquence, previous services, above all, their personal popularity, formed the basis for election to any and all offices. Except among the Natchez and a few other tribes of the lower Mississippi, no power in any wise analogous to that of the despot, no rankavoring of inheritance, as we understand the term, existed among our Indians. Even military service was not compulsory, but he who would might organize a war party, and the courage and known prowess in war of the leader chiefly determined the number of his followers. So loose were the ties of authority on the war-path that a bad dream or an unlucky presage was enough to diminish the number of the war party at any time, or even to break it up entirely. . . . The fact is that social and political organization was of the lowest kind; the very name of tribe, with implication of a body bound together by social ties and under some central authority, is of very uncertain application." — HENRY W. HENSHAW, in *Handbook Amer. Indians*, art. "Popular fallacies."

him. They never laugh at him but rather pity him. After an Indian returns home from hunting he will throw his game at the door of the lodge, enter in, put away his gun, undress his leggins and mocossins, and sit down without speaking a word with his head between his knees: immediately some thing to eat is placed before him, after eating heartily he looks at his wife or friends, smiles, and enters into conversation with them about what he has seen extraordinary during the day a hunting. Their power of recollection don't seem to be as strong as ours, many circumstances that have occurred within my recollection they have totally forgot. The Indians have only one way of building their bark huts or summer residences, they are built in the form of an oblong, a bench on each of the long sides about three feet high and four feet wide, paralel to each other, a door at each end, and a passage thro the center of about six feet wide, some of those huts, are fifty or sixty feet long and capable of lodging fifty or sixty persons. Their winter lodges are made by driving long poles in the ground in two rows nearly at equal distances from each other, bending the tops so as to overlap each other, then covering them with mats made of what they call puc-wy⁹⁷ a kind of rushes or flags, a Bearskin generally serves for a door, which is suspended at the top and hangs down, when finished it is not unlike an oven with the fire in the

⁹⁷ *Puc-wy*: a corruption of Ojibwa *apakweishk*, meaning "roof-mat grass;" the "cat-tail flag" (*Typha latifolia*) the leaves of which are used for making mats for covering wigwams (*apakweishk*, plural of *apakweish*, from a root meaning "to roof"). The rush used for making floor-mats (*anâkanak*, from a root meaning "to spread out upon the ground") is the widely-distributed bulrush (*Scirpus lacustris*), called by the Ojibwa *anâkanashk*, or "floor-mat grass." The root of this rush, in California called "cule" (from Mexican *telin*) is much eaten by some Indians; it affords a white, sweet, and very nutritious food.

— WM. R. GERARD.

Lake Puckaway, in Green Lake County, Wis., is evidently named for this plant. — Ed.

center and the smoke omits thro the top. The Indians are acquainted with the various ways in which different nations of Indians encamp, and when they happen to come to an old encampment they can tell by the signs, the peculiar mode of making spits to roast their meat on, etc., whether it was their own people or whom and how many days old the encampment was, also which way they came and which way they went. The reasons that the Indians spare the lives of snakes is thro fear of offending them, they wish to be friendly with the whole family of snakes particularly the venemous kinds, they frequently throw them tobacco and to the dead ones they lay a few scraps of tobacco close to their heads.

Food, Mode of Living, Cooking Meals, etc.

There are few animals a hungry Indian will not eat, but the preference is always given to venison or bear's meat, and are the chief kinds of meat they eat, they feel always at a loss without corn, even in the midst of meat. Corn with beans and dried pumpkins well prepared, and sweet corn boiled with fat venison, ducks, or turkeys, are delicious in the extreme. The Sauk and Fox Indians eat but few roasts, as they raise an immensity of corn, they sometimes make use of the wild potatoe a-pin, and the bear potatoe or Muco-co-pin also wah-co-pin or crooked root, Wab-bis-see-pin or Swan root.⁸⁵ They

⁸⁵ "The Indians put the roots and other valuable parts of plants to a greater variety of uses than they did animal or mineral substances, even in the arid region, though plants with edible roots are limited mainly to the areas having abundant rainfall. The more important uses of roots were for food, for medicine, and for dyes, but there were many other uses, as for basketry, cordage, fire-sticks, cement, etc., and for chewing, making salt, and flavoring. Plants of the lily family furnished the most abundant and useful root food of the Indians throughout the United States. . . The tubers of the arrowhead plant (*Sagittaria arifolia* and *S. latifolia*), wappatoo in Algonquian, were widely used in the northwest for food. . . The Chippewa and Atlantic coast Indians also made use of them. . . The Sioux varied their diet with roots of the Indian turnip, two kinds of water-lily, the water grass, and the

do not make much use of wild rice, because they have little or none in their country, except when they procure some from the Winnebagoes or Minnominnie Indians. They most generally boil every thing into soup. I never knew them to eat raw meat, and meat seems to disgust them when it is not done thoroughly. They use fish only when they are scarce of tallow in summer, then they go and spear fish both by night and day, but it appears they only eat fish from necessity. The old women set the kettle a boiling in the night, and about day break all eat whatever they have got, they eat in the course of the day as often as they are hungry, the kettle is on the fire constantly suspended from the roof of the lodge, every one has his wooden dish or bowl and wooden spoon⁸⁸ or as they call it Me-quen which they carry

modo of the Sioux, called by the French *pomme de terre*, the ground-nut (*Apios apios*). To these may be added the tuber of milkweed (*Asclepias tuberosa*), valued by the Sioux of the upper Platte, and the root of the Jerusalem artichoke (*Helianthus tuberosa*), eaten by the Dakotas of St. Croix River. . . The Miami, Shawnee, and other tribes of the middle west ate the 'man of the earth' (*Ipomoea pandurata*) and Jerusalem artichoke (*Helianthus tuberosa*). . . The Hopi, Zuni, and other tribes eat the tubers of the wild potato (*Solanum jasaeii*). The southern and eastern tribes also made use of the potato. Though this acrid tuber is unpalatable and requires much preparation to render it suitable for food, many tribes recognized its value. The Navaho, especially, dug and consumed large quantities of it, and, on account of the griping caused by eating it, they ate clay with it as a palliative. . . Harriot mentions (*Briefs and True Report*, 1590) six plants the roots of which were valued as food by the Virginia Indians, giving the native name, appearance, occurrence, and method of preparation. . . Although the use of edible roots by the Indians was general, they nowhere practiced root cultivation, even in its incipient stages. In the United States the higher agriculture, represented by maize cultivation, seems to have been directly adopted by tribes which had not advanced to the stages of root cultivation." — WALTER HODGE, in *Handbook Amer. Indians*.

⁸⁸ "With the Indian the bowl serves a multitude of purposes; it is associated with the supply of his simplest needs as well as with his religion. The materials employed in making bowls are stone (especially soapstone), horn, bone, shell, skin, wood, and bark. Bowls are often adapted to natural forms, as shells, gourds, and concretions, either unmodified or more or less fully remodeled, and basket bowls are used by many tribes." They were used in preparing and serving food, for the drying, gathering, etc. of seeds in games of chance and divination, and in religious ceremonies; and "the most ancient

along with them when they are invited to feasts. Their cooking are not very clean, they seldom wash their kettles, dishes or meat, the old women will sometimes by way of cleanliness wipe the dish with her fingers.

Games, Dances, etc.

The Sauk and Fox Indians have many games, such as the mocasin, the platter, etc. Their most active game is what they call Puc-a-haw-thaw-waw, it is not unlike what we call shinny or bandy, they make use of a yarn ball covered with leather, the women also play this game, also the platter which is exclusively theirs. Running foot races and horses they are very fond of. The Sauk and Fox nations have dances peculiar to themselves, also others they have adopted from other nations. The[y] dance the buffallow-dance and the otter dance, in dancing the buffallow-dance, they are dressed with the pate of a buffallow skin with the horns, they imitate the buffallow by throwing themselves into different postures, also by mimicing his groans, attempting to horn each other, keeping exact time with the drum, the women often join in these dances, but remain nearly in the same spot (while dancing) and singing in a shrill voice above the men. The medicine dance or Mit-tee-wee, all those who belong to that fraternity, are made

permanent cooking utensil of the plains tribes was a bowl made by hollowing out a stone." — *Handbook Amer. Indians.*

Spoons and ladles were used among all tribes of the United States; they were made of a great variety of materials—stone, shell, bone, horn, wood, gourd, pottery, etc.—and in size were larger than European utensils of this sort. Wood was the most usual material for these articles; and some of the tribes on the northwest coast made them of highly artistic form and decoration. Among the eastern and southern Indians from New York to Florida they were made with the pointed bowl, a form which occurs in no other part of the United States. "Gourds were extensively used and their forms were often repeated in pottery." Spoons of shell were common where shells were available, and artistically wrought specimens have been found in the mounds.

— WALTER HOUGH, in *Handbook Amer. Indians.*

acquainted by some of the head persons, that on a certain day, the whole will assemble at a particular place; on the day appointed they make a shade, both males and females make their best appearance, they have two drums on the occasion, the business is opened with a prayer from one of the members, after which the drummers sing a doleful ditty, beating at same time on their drums, each person male and female are provided with a sac or pouch of the whole skin of some animal as the raccoon, mink, marten, fisher, and otter, but generally of the last mentioned: one of the elders get up and commence dancing round the inside of the lodge, another follows, and so on untill they are all in motion, as they pass by each other, they point the nose of the sacs or pouches at each other blowing a whiff at the same time, the person so pointed at, will fall down on the ground apparently in pain, and immediately get up again and touch some other one in turn, who will do the same in succession, etc. The Sauk and Fox Indians play at cards, and frequently play high, they bet horses, wampum, silver works, etc. They frequently in the summer season have sham battles, a party of footmen undertake to conduct to their village some friends, they on their journey are attacked by a party of horsemen who rush on them from the woods and surround them, the footmen throw themselves into the form of a hollow square, the horsemen are armed with pistols, the footmen receive them with a volley, and beat them off, and are again attacked from another quarter and so on alternately untill they succeed in bringing their friends safe to their village. In those encounters many get thrown from their horses and sometimes, the footmen get trampled on by the horses, but during the whole of the transaction nothing like anger makes its appearance,

they all retire on the best terms with each other, and it would be considered as shameful and to much like a woman for a man to become angry in play.⁹⁰

International Law of Relations

The Sauk and Fox Nations of Indians are in very strict alliance with each other, indeed their affinity are

⁹⁰ "When not bound down by stern necessity, the Indian at home was occupied much of the time with dancing, feasting, gaming, and story-telling. Though most of the dances were religious or otherwise ceremonial in character, there were some which had no other purpose than that of social pleasure. They might take place in the day or the night, be general or confined to particular societies, and usually were accompanied with the drum or other musical instrument to accentuate the song. The rattle was perhaps invariably used only in ceremonial dances. Many dances were of pantomimic or dramatic character, and the Eskimo had regular pantomime plays, though evidently due to Indian influence. The giving of presents was often a feature of the dance, as was betting of all athletic contests and ordinary games. . . . From Hudson Bay to the Gulf of Mexico, and from the Atlantic to the border of the plains, the great athletic game was the ball play, now adopted among civilized games under the name of 'lacrosse.' In the north it was played with one racket, and in the south with two. Athletes were regularly trained for this game, and competitions were frequently intertribal. The wheel-and-stick game in one form or another was well-nigh universal. . . . Like most Indian institutions, the game often had a symbolic significance in connection with a sun myth. . . . Target practice with arrows, knives, or hatchets, thrown from the hand, as well as with the bow or rifle, was also universal among the warriors and boys of the various tribes. The gaming arrows were of special design and ornamentation, and the game itself often had a symbolic purpose. . . . Games resembling dice and hunt-the-button were found everywhere and were played by both sexes alike, particularly in the tipi or the wigwam during the long winter nights. . . . Investigations by Culin show a close correspondence between these Indian games and those of China, Japan, Korea, and northern Asia. Special women's games were shinny, football, and the deer-foot game, besides the awl game already noted. . . . Among the children there were target shooting, stilts, slings, and tops for the boys, and buckskin dolls and playing-house for the girls, with 'wolf' or 'catcher,' and various forfeit plays, including a breath-holding test. Cats'-cradles, or string figures, as well as shuttlecocks and buzzes, were common. As among civilized nations, the children found the greatest delight in imitating the occupations of the elders. Numerous references to amusements among the various tribes may be found throughout the annual reports of the Bureau of American Ethnology. Consult especially 'Games of the American Indians,' by Stewart Culin, in the 24th Report, 1905." — JAMES MOONEY, in *Handbook Amer. Indians*, art. "Amusements."

doubly rivited by intermarriages, similarity of manners and customs as also in the similarity of language. I have never heard where their council fire is but believe it to be at the Sauk Village on the Rocky River, it may be elsewhere. The alliance between the Sauk and Fox Indians and the Ofsages was made at the Ofsage village on the Ofsage River which falls into the Mifsouri River. The alliance between the Sauk and Fox Nations and the Kicapoo Nation of Indians, was formed at the Sauk Village as above described. All those Nations of Indians except the Ofsages have long since joined the General Confederacy at Browns Town in Michigan Territory, and it still exists. The Sauk and Fox Indians have no national badge that I know, they call the Shawanoes and Kicapoots their elder brothers. Every nation of Indians think themselves as great as any other, and I never heard of any relative rank among the different nations of Indians, except what has been said about the council fire at Brownstown.

Hunting

About the middle of September (some years later) the Sauk and Fox Indians all begin to move from their villages to go towards the country the[y] mean to hunt during the ensuing winter, they generally go westwards in the interiour on the head waters of Ihoway and De-moine Rivers and some go beyond those rivers quite in the interiour of the country. There are some who have no horses as also many old people who descend the Mifsissippi River in canoes as far as the Ihoway, Scunk and other rivers and ascend those rivers to the different places where they mean to pals the winter a hunting. Those Indians who have a sufficiency of horses to transport their families and baggage go as far westward in their hunting excursions as the Mifsouri River and

sometimes are invited by the Kansez and other Indians to cross the Missouri River and hunt in this country as far westward on small streams that fall into Arkansas River. They generally stop hunting deer when the winter begins to be severe and forms themselves into grand encampments to pass the remainder of the winter or severe weather. They at this time are visited by their traders who go and receive their credits and also trade with them.⁸¹ On opening of the spring those that have traps go to beaver hunting others to hunt bear and they generally finish their hunt about the 10th of April. They formerly had general hunting parties or excursions before the buffalo removed so far westward. It is customary to make a feast of the first animal killed by each party, the whole are invited with some ceremony. In case of sickness they feast on dog's meat and sacrifice dogs by killing them with an axe, tying them to a sapling with their noses pointed east or west and painted with vermillion. When strangers of another nation visit their villages, the crier makes a long harangue thro the village in a loud voice, to use the strangers well, while they stay, etc. The strangers may be invited to several feasts in the course of the same day, while the[y] remain at the village; however particular Indians give feasts to particular individuals, their particular friends and relations, and the custom of feasting strangers is not so common now among the Sauk and Fox Indians as formerly, or as is at present among the Indians of Missouri.

The Sauk and Fox Indians will on great emergencies hold a general feast throughout their nations, to avert

⁸¹ In the *Forsyth Mss.* (vol. iii, doc. 2) is a list of the licenses to traders granted by Forsyth at the Rock River agency, 1822-1827. Twenty-six licenses, sometimes more than one to the same person, are described, all issued for one year. The number of clerks for each varied from one to six; and the capital employed, from \$528.26 to \$6,824.71.—Ed.

some expected general calamity, while the magicians are praying to the Great Spirit and making use of numerous ceremonies.

It is a very mistaken idea among many of the white people to suppose, that the Indians have not hair on every part of their body, that they have both males and females: they pull it out with an instrument made of brass wire in the form of a gun worm. They consider it indecent to let it grow.

The Sauk and Fox Indians shave their heads except a small patch on the crown, which they are very fond of dressing and plaiting, the[y] suspend several ornaments to it of horse or deer's hair died red as also silver ornaments, feathers of birds, etc., they paint their faces red with vermilion, green with verdigrease and black with charcoal, their prevailing colour is red, except before or after coming from war, after returning from war they divest themselves of all their ornaments, wear dirt on their heads, and refrain from using vermilion for one year. The women tie their hair in a club with some worsted binding, red, blue, or green but the former is preferred leaving two ends to hang down their backs.²²

²² "The motive of personal adornment, aside from the desire to appear attractive, seems to have been to mark individual, tribal, or ceremonial distinction. The use of paint on the face, hair, and body, both in color and design, generally had reference to individual or clan beliefs, or it indicated relationship or personal bereavement, or was an act of courtesy. It was always employed in ceremonies, religious and secular, and was an accompaniment of gala dress donned to honor a guest or to celebrate an occasion. The face of the dead was frequently painted in accordance with tribal or religious symbolism. The practice of painting was widespread and was observed by both sexes. Paint was also put on the faces of adults and children as a protection against wind and sun." Other forms of adornment consisted in plucking out the hairs on the face and body, head-flattening, tattooing, the use of fat, and that of perfumes; and the wearing of earrings, labrets, and nose-rings. Garments were often elaborately ornamented—among the inland tribes largely with porcupine and feather quills, which were later replaced by beads of European manufacture—and sometimes were painted. Such work was not only decorative, but often symbolic, ceremonial, or even historical.—ALICE C. FLETCHER, in *Handbook Amer. Indians*.

The Indians admire our manufactories but more particularly guns and gunpowder, but many old Indians say they were more happy before they knew the use of fire arms, because, they then could kill as much game as they wanted, not being then compelled to destroy game to purchase our merchandise as they are now obliged to do.

They say that the white people's thirst after land is so great that they are never contented untill they have a belly full of it, the Indians compare a white settlement in their neighbourhood to a drop of raccoon's grease falling on a new blanket the drop at first is scarcely perceptible, but in time covers almost the whole blanket. The Sauk and Fox Indians do almost all their carrying on horseback and in canoes, if any carrying is obliged to be done for want of horses, the women have to shoulder it. Among the Sauk and Fox Indians the young men are most generally handsome, well made, and extremely modest.

The young men and women, when they begin to think of marrying use vermilion. I have observed in the course of my life, that Indians are not now so stout and robust as formerly, in general they are very atheletic with good constitutions, yet whatever may be the cause, they have not the strength we have. Their general height is about five feet, eight inches, a great many of the old people are much taller, however they are not in my opinion degenerating. It is impossible to ascertain the proportion of births to the deaths but it is well known they are on the increase.⁹⁸ In a conversation I had with Keecuck the most intelligent Indian among

⁹⁸ "It has been supposed that, in his physiologic functions the Indian differs considerably from the white man, but the greater our knowledge in this direction the fewer the differences appear; there is, however, a certain lack of uniformity in this respect between the two races." The development and life of

the Sauk and Fox Indians (and a Sauk by birth) last summer (1826) he told me the Sauk Nation could furnish twelve hundred warriors, three fourths of which were well armed with good rifles and remainder with shot guns and some few with bows and arrows. The Sauk and Fox Indians encourage polygamy and the adoption of other Indians in their nations, which serves to augment their nations rapidly. All belts of wampum are presented in council (after speaking) by the prin-

the Indian infant are quite similar to those of the white child. The period of puberty is notably alike in the two races. Marriage takes place earlier among the Indians than among the whites; "only few girls of more than eighteen years, and few young men of more than twenty-two years, are unmarried," and sometimes girls marry at thirteen to fifteen years. "Indian women bear children early, and the infants of even the youngest mothers seem in no way defective. The birth rate is generally high, from six to nine births in a family being usual. . . . The adult life of the Indian offers nothing radically different from that of ordinary whites. The supposed early aging of Indian women is by no means general and is not characteristic of the race; when it occurs, it is due to the conditions surrounding the life of the individual. . . . But few of them know their actual age. . . . The longevity of the Indian is very much like that of a healthy white man. There are individuals who reach the age of one hundred years and more, but they are exceptional. Among aged Indians there is usually little decrepitude. Aged women predominate somewhat in numbers over aged men."

"Among the more primitive tribes, who often pass through periods of want, capacity for food is larger than in the average whites. Real excesses in eating are witnessed among such tribes, but principally at feasts. On the reservations, and under ordinary circumstances, the consumption of food by the Indian is usually moderate. All Indians readily develop a strong inclination for and are easily affected by alcoholic drinks. The average Indian ordinarily passes somewhat more time in sleep than the civilized white man; on the other hand, he manifests considerable capacity for enduring its loss."

"Dreams are frequent and variable. Illusions or hallucinations in healthy individuals and under ordinary conditions have not been observed. . . . The sight, hearing, smell, and taste of the Indian, so far as can be judged from unaided but extended observation, are in no way peculiar. . . . The physical endurance of Indians on general occasions probably exceeds that of the whites. The Indian easily sustains long walking or running, hunger and thirst, severe sweating, etc.; but he often tires readily when subjected to steady work. His mental endurance, however, except when he may be engaged in ceremonies or games, or on other occasions which produce special mental excitement, is but moderate; an hour of questioning almost invariably produces mental fatigue."

—*Handbook Amer. Indians.*

principal chiefs, the principal brave or chief of the soldiers also delivers his speech and wampum in public council when it is a national affair or that they wish to do any thing permanent. They make use of no heiroglyphicks except painting on a tree or rock or on a post at the head of graves,²⁴ the representation of the tribe the person belong to, the number of scalps and prisoners taken from the enemy, etc. Strings or belts of white wampum are occasionally sent with a piece of tobacco tied to the end

²⁴ "Pictography may be defined as that form of thought-writing which seeks to convey ideas by means of picture-signs or marks more or less suggestive or imitative of the object or idea in mind. Significance, therefore, is an essential element of pictographs, which are alike in that they all express thought, register a fact, or convey a message. Pictographs, on the one hand, are more or less closely connected with sign language, by which they may have been preceded in point of time;" and, on the other hand, "with every varying form of script and print, past and present, the latter being, in fact, derived directly or indirectly from them." Picture-signs have been employed by all uncivilized peoples, but "it is chiefly to the American Indian we must look for a comprehensive knowledge of their use and purpose, since among them alone were both pictographs and sign language found in full and significant employ. Pictographs have been made upon a great variety of objects, a favorite being the human body. Among other natural substances, recourse by the pictographer has been had to stone, bone, skins, feathers and quills, gourds, shells, earth and sand, copper, and wood, while textile and fittile fabrics figure prominently in the list. . .

"From the earliest form of picture-writing, the imitative, the Indian had progressed so far as to frame his conceptions ideographically, and even to express abstract ideas. Later, as skill was acquired, his figures became more and more conventionalized till in many cases all semblance of the original was lost, and the ideograph became a mere symbol. While the great body of Indian glyphs remained pure ideographs, symbols were by no means uncommonly employed, especially to express religious subjects, and a rich color symbolism likewise was developed, notably in the southwest." Usually the Indian glyphs "are of individual origin, are obscured by conventionalism, and require for their interpretation a knowledge of their makers and of the customs and events of the times, which usually are wanting"—hence the need of great caution, and frequent failure, in trying to explain them. Nevertheless, "their study is important. These pictures on skin, bark, and stone, crude in execution as they often are, yet represent the first artistic records of ancient, though probably not of primitive man. In them lies the germ of achievement which time and effort have developed into the masterpieces of modern eras. Nor is the study of pictographs less important as affording a glimpse into the psychological workings of the mind of early man in his struggles upward."—HENRY W. HENSHAW, in *Handbook Amer. Indians*.

of it as a friendly message or invitation from one nation to another for the purpose of opening the way to an adjustment of differences or any other subject of importance. Blue wampum painted red, with tobacco in the same manner denotes hostility or a solicitation to join in hostility against some other power. Those strings or belts of wampum are accompanied by speeches to be repeated verbatim or presenting them to the person or persons to whom they are sent, should the terms offered or the purport of the message be acceded to the parties accepting the wampum smoke of the tobacco thus tied to it and return their answer in a similar way. A belt of wampum sent to a neighboring nation for assistance in war, is made of blue wampum, at one end is wrought in with white grains the figure of a tomyhawk, presented towards a dimond of white grains also both painted red with vermillion. Should the nation accept the message, they work their dimond of white grains of wampum in the same way.

Language

The Sauk and Fox languages are guttural and nasal the following letters are made use in their language as well as other sounds that cannot be represented by any letters in an alphabet—A, B, C, H, I, K, L, M, N, O, P, Q, S, T, U, W, Y, Z, are letters of our alp[h]abet that are sounded in their language: the accent is generally placed on the second syllable and often on the first. They place a very strong emp[h]asis on the superlative degree of their ajectives also their adverbs of quality and interjections. They designate the genders thus—

MASCULINE

Man, Ninny
Men, Ninnywuck
Buck, Iawpe
Deer [plural?], Pay-shakes-see

FEMININE

Woman, Hequa
Women, Hequa-wuck
Doc, A-co

The genders of all other animals are formed by placing the word [for] male or female before them. The plurals of substantives are formed by the termination of *uck* or *wuck*

SINGULAR	PLURAL
Child, A-pen-no	Children, A-pen-no-wuck
Chief, O-ke-maw	Chiefs, O-ke-maw-wuck
Indian, Me-thu-say-nin-ny	Indians, Me-thu-say-nin-ny-wuck

also the termination of *y* or *wy* to the name of an animal is the proper name of its Skin.

SINGULAR	PLURAL
Buckskin, I-aw-pe-wy	Buckskins, I-aw-pe-wy-uck
Muskrat [skin], Shusk-wy	Muskratskins, Shusk-wy-uck

[Vocabulary]

American,* Muc-a-moon	Englishman, Sog-o-nosh
French, Mith-o-cosh	Blanket, Mi-co-say

* Derivation of the Indian names for American, English and French people—It is very well known, that the first white people the Indians saw in North America, were the French, who landed in Canada at an early day. The Indians say, that the French wore long beards in those days, from which circumstance, the Indians called them Wa-bay-mish-e-torne, i.e., white people with beards, and Wem-ty-gonah is an abbreviation of the former Indian words of Wa-bay-mish-e-torne.

Sog-o-nosh, appears to be derived from the gallic word Sassenagh, which as I am well informed, means Saxon. The manner in which the Indians became acquainted with this word is as follows. At an early period, perhaps, in the latter part of the seventeenth, or the beginning of the eighteenth century, the British were about to make an attack on Quebec; some Scotchmen who were officers in the French army, at that place, told the Indians to be strong, and chry, combined with the French, would kill all those bad Sassenaghs (meaning the British Army) who dared come against them. The Indians took the word, and pronounced it as now spoken, Sog-o-nosh. Both words as Wem-ty-gonah and Sog-o-nosh originated with the lake Indians.

Kit-chi-mo-co-maun or Big Knife is of a more recent origin, than the two former names. In some one of the many battles between the settlers of the then province (now State) of Virginia, the Indians were attacked by a party of white men on horseback, with long knives (swords), and were ever after called Big Knives by the Indians in that quarter, which name reached the more northern Indians, and the name of Big Knife has ever since been given by the Indians to every American. The Indians in Lower Canada used to call the New England people Poe-to-ney which I presume was borrowed from the French Bostoné, but at the present day and for many years back, all Indians

Powder (gun), Muck-i-tha	Sun, Keeshis
Flint, Sog-o-cawn	Otter, Cuth-eth-tha
Whiskey or rum, Scho-ta-wa-bo	Beaver, Amic-quā
Cow, Na-no-ee	Elk, Mesh-shay-way
Cat, Caw-shu	Bear, Muc-quā
Cat (wild), Pis-shew	Wild goose, Alick-quā
Fowls, Puck-a-ha-quā	Duck, She-sheeb
Looking glaſs, Wa-bz-moan	Eagle, Mick-is-seou
Silver, Shoo-ne-aw	Owl, We-thuc-co
Knife, Mau-thiſs	Swan, A-ha-wa
Dog, A-len-mo	Pidgeon, Mee-mee
Saddle, Tho-me-a-cul	Eye, Os-keesh-oc-quā
Bridle, So-ke-the-na-pe-chu-cun	Hand, Neck
Canoe, It-che-maun	Mouth, Thole
Paddle, Up-we	Nose, co-mouth
Water, Neppe	Teeth, Wee-pee-thul

call all Americans, Kit-chi-mo-co-maun, i.e., Big Knives. — T. FORSYTH (among memoranda following his memoir).

Many curious names were given by the aboriginal peoples to the white men, "appellations referring to their personal appearance, arrival in ships, arms, dress, and other accouterments, activities, merchandise and articles brought with them, as iron, and fancied correspondence to figures of aboriginal myth and legend." In some cases the term for men of one nation was afterward extended to include all white men whom they met. Thus, "the Chippewa term for 'Englishman,' *shagandsh* (which probably is connected with 'spearman,' or the 'contemptible spearman' — WM. JONES, 1906) has been extended to mean 'white man.'" The Americans (i.e., the inhabitants of the English colonies which are now part of the United States) were called, in and after the Revolutionary period, various names by the Indians to distinguish them from the British and French. "Probably from the swords of the soldiery several tribes designated the Americans as 'big knives,' or 'long knives.' This is the signification of the Chippewa and Nipissing *chims'koman*. . . The prominence of Boston in the early history of the United States led to its name being used for 'American' on both the Atlantic and the Pacific coast. Another Algonquian term for Frenchman is the Cree *weemistiksieu*, Chippewa *weemistigosh*, probably akin to the Fox *wām'itigowishā*, one who is identified with something wooden, probably referring to something about clothing and implements. The Fox name for a Frenchman is *wām'itigoshā* (WM. JONES, 1906); Menominee, *wamegikashā*; Missisauke, *wameitigashā*, etc. The etymology of this name is uncertain." — A. F. CHAMBERLAIN, in *Handbook Amer. Indians*, art. "Race names."

In a letter to the editor, Dr. F. W. Hodge says: "Forsyth's *Weem-ty-goush* is from the Chippewa *weemistigosh*, meaning 'people of the wooden canoes.'"

— ED.

Legs, Cau-then	Devil, Mache-man-nit-too
Arms, Nitch	Fire, Scho-tha
Head, Weesh	Boy, Qui-es-ca
Foot, Couth	Girl, Squa-cy
Hair (of the head), We-ne-sis	Tobacco, Say-maw
Hair (of animals), We-se-an	Sail, Caw-tha-sum
Corn, Thaw-meen	Thought, Es-she-thai
Tree, Ma-thic-quai	Courage, A-e-qua-me
Moon, Kee-shis	Hatred, Es-kin-a-wa
Stars, A-law-queek	Fear, Co-suc-kea
Day, Keesh-o-co	Love, Tip-pawn-nan
Night, Tip-pic-quoc	Eternity, Caw-keek
Father, Oce	Happiness, Men-we-pern-au-this-see
Mother, Kea	Strength, We-shic-is-see
Sister, Ni-thuc-quame	Beauty, Wa-wan-is-see
Brother (elder), Si-say	Insanity, Waw-wen-au-this-se-ow
Brother (younger), Se-ma	Revenge, Ash-e-tho-a-caw-no
Sister (elder), Ne-mis-sa	Cowardice, Keesh-kee-tha-hum
Sister (younger), Chu-me-is-sum	Hunger, Wee-shaw-pel
Son, Quis	Round, Wa-we-i-au
Daughter, Thaunis	White, Wa-bes-kiou
Grandfather, Mish-o-mifs	Black, Muck-et-tha-wa
Grandmother, Co-mifs	Yellow, As-saw
Friend, Cawn	Green, Shi-buc-ki-a
Yesterday, O-naw-co	Red, Mus-quacu
To-day, He-noke	Blue, We-pte-qua
Tomorrow, wa-buck	Song, Nuc-a-moan
Warriour, Wa-taw-say	Feast, Kay-kay-noo
Spring, Man-no-cum-me	Salt, See-wee-thaw-gun
Rock, As-sen	Sugar, Sis-sa-bac-quat
Sand, Na-kow	White Oak, Mec-she-nish
Wood, Ma-thi-a-cole	Red Oak, Ma-thic-wa-mish
Mississippi, Mes-is-se-po	Cedar, Mus-qua-aw-quck
Wind, No-then	Pine, Shin-qua-quck
Snow, Ac-coen	Cottonwood, Me-thew-wuck
Rain, Kee-me-a	Sycamore, Keesh-a-wock-quai
Thunder, An-a-mee-kee	Grass, Mus-kis-kee
Dance, Ne-mee	Hill, Mes-is-sauk
Path, Me-ow	Island, Men-nets
God, Man-nit-too	

River, Seepo	Poor, Kitch-a-moc-is-see
Flat, Puc-puc-kis-kia	Good, Wa-wun-nitt
Alive, Pematits	Better, Na-kai-may-wa-won-nitt
Dead, Nippo	Best, One-wak-men-we-wa-won-nitt
Sick, Oc-co-muth	Bad, Me-aw-nith
Well, Nes-say	Worse, A-ne-kai-may-me-aw-nith
Tired, je-qua	Worst, A-me-kaw-she-me-aw-nith ⁹⁰
Lazy, Naw-nee-kee-tho	
Early, Maw-my	
Late, A-maw-quas	
Handsome, Waw-won-nifs-see	Boat, Mis-se-gock-it-che-man
Ugly, Me-aw-nifs-see	Flute, Paw-pe-guen
Rich, O-thai-wifs-see	Boards, Mifs-see-gock

PERSONAL PRONOUNS

<i>Singular</i>	<i>Plural</i>
I, Neen	We, Neenwaw
Thou or you, Keene	Ye, Keenwaw
He, she, or it, Weene	They, Weenwaw

Possession

<i>Singular</i>	<i>Plural</i>
Mine or my, Nichi Enim ⁹¹	Ours, Neen-ane-i-thi-enim
Thy or thine, Kiche Enim	Yours, Keen-ane-othi-enim
His or hers, O-thi-Enim	Theirs, Ween-waw-othi-enim

CONJUGATION VERB TO LOVE

<i>Singular</i>	<i>Plural</i>
I love, ne-neen-wen-a-maw	We love, Neen-wa-ke-men-a-kia
Thou lovest, Ke-men-wen-a-maw-kia	Ye or you love, Keen-wa, etc.
He loved, O-men-wen-a-maw-kia	They love, Ween-wa, etc.
	Loved, Men-a-wa-kia-pie
	Loving, Men-wen-a-meen

[NUMBERS]

One, Necouth	Four, Ne-a-we
Two, Neesh	Five, Nee-aw-neen
Three, Nefs	Six, Ne-coth-wa-sick

⁹⁰ These comparisons of "bad," as also the specimens of plural formation for substantives (page 240) have been transposed to their present and logical position because in the Ms. they were evidently misplaced by some forgetfulness or oversight of Forsyth's. — Ed.

⁹¹ The termination *enim* has reference to things. — T. FORSYTH (in marginal note.)

Seven, No-wuck	12, Mittausway Neshway nifsee
Eight, Nip-wash-ick	13, Mittausway Nels-way Nifsee
Nine, Shauck	20, Neesh Wap-pe-tuck
Ten, Mit-taus	30, Nels Wap-pe-tuck
11, Mittausway Necouth a nifsee	100, Necouth-wock-gua
1,000, Mittaus wock-gua or necouth kichi wock	
10,000, Mit-taus Kichi wock or ten great hundreds	

The Sauk and Fox and I believe all other Indians count decimally.

PREPOSITIONS

Come with me	Ke-we-thay-me
Go to him	E-na-ke-haw-loo
I will fight for you	Ke-me-caw-thu-it-thum-one
Come in with me	Pen-the-kay-thaun
Let us wade thro the water	Pee-than-see-e-thawn

ADVERBS

He shoots badly	Me-awn-ee-show-whai
He eats much	Kichu-a-we-sen-ne
The River rises rapidly	Kichu-mos-on-hum-o-see-po
Come here	Pe-a-loo
Go there	E-tip-pe-haw-loo
Behave well	Muc-quache-how-e-wa
Not you but me	A-quakun-neen
Neither you nor I	A-quak-necoth I-O

The above is submitted to your better Judgment of Indian Manners and Customs by your obedient servant
THOMAS FORSYTH.*

St. Louis, 15th January, 1827

[Addressed:] GENERAL WILLIAM CLARK, "Sup^d of In. affs, St. Louis..

* Thomas Forsyth was of Scotch-Irish origin, his father, William Forsyth, coming to America in 1750, and entering military service here; after the French and Indian War he was stationed at Detroit, where Thomas was born, Dec. 5, 1771. When but a youth, Thomas entered the Indian trade; he spent several winters at Saginaw Bay, and as early as 1798 spent a winter on an island in the Mississippi River, near Quincy, Ill. About 1802 he, with Robert Forsyth and John Kinzie, established a trading-post at Chicago, and later settled as a trader at Peoria. April 1, 1812, he was appointed a sub-agent of Indian affairs (with a salary of \$600 a year, and three rations a day), under Gen. William

Clark, and for many years (until a short time before the Black Hawk War) was agent at first for the Illinois district, and then among the Sauk and Fox tribes. He died at St. Louis, Oct. 29, 1833, leaving four children. Forsyth's letter-books, covering the period from 1822 to his death, with many letters received by him from prominent men of his time, copies of his official accounts rendered to the government, and several memoirs on the Indians—forming a collection of original documents of great value and interest for western and Indian history of that period—are in the possession of the Wisconsin Historical Society. Forsyth was a man of great ability, and was generally considered one of the most competent among the early Indian agents; he had much influence with the Indians, and did much to retain them on the side of the Americans in the war of 1812-1815. See biographical and other information regarding him in *Wis. Hist. Colls.*, vol. vi, 188, and vol. xi, 316.—Ed.

²⁰ General Clark was heard to say that this account of the manners and customs of the Sauk and Fox Indians was "tolerable." It was so tolerable that he nor any of his satellites could equal it, and I should be glad to see some of their productions on this head.—T. FORSYTH (marginal note).