

## AN ORIGINAL STUDY OF MESQUAKIE (FOX) LIFE

### V

[Continued from Vol. XX, No. 2, October, 1935, issue of the ANNALS]

Friday evening, August 31, 1928.

Mr. Harlan: My friends, we are going to have a little bit of dilemma by the circumstance of George Young Bear not being at the party just at this time. In our talks with the Mesquakies, and the making of a record of their utterances, we hope to make a contribution to the study of Iowa Indian life, and it is not possible to get at what I want in the interpreter's absence. We will, however, benefit from Dr. Gilmore's information, which comes from other tribes than the Mesquakie. As between the woodland type and the prairie type, their margins meet right here in Iowa. Early American history of Indians had to do with only the woodland tribes. The entire literature was of those Indians who lived in the woods. The last seventy-five years of history has been more of the plains Indians. So the entire Indian history of our state is perhaps more interesting than that of any other state, because of the fact that the two cultures met here on this ground. The tepee is evidence of plains Indians in Iowa, as the wickiup is of the woodland. . . . Of all the great number of woodland tribes our own friends, the Mesquakies, are the best specimens, and knowing as we do that they are the best of friends of white men, you teachers should teach, as you yourselves are now being taught by the Sac and Fox nation. It is the best available for your study. Listening to the language of these men, Young Bear 62, Jim Poweshiek 74, through George's interpretation, is as if we were talking to some Indian seventy-five years ago. It is impossible to ignore this source through which we have learned directly certain phases of their life.

Last night and all nights we have had almost a blessed time learning, in this manner, of the elemental things in Indian life which I have never seen, and Dr. Gilmore never saw in books. Among the things in life that Dr. Gilmore commented on last

evening was the enjoyment of all Indian tribes and families of music. We had an entire evening with the flute, and one or two songs. We are going to undertake to have some more of this flute music, and perhaps some other. Until these meetings began we have never had a record made that could be put into print. But from now on, aiming to co-operate with the teachers of Indian life in the Des Moines schools, and being so helpless in supplying what is needed, we believed it would be practicable and profitable to induce our Indian friends to come with us into a conference—they would say a council. If you go back seventy-five or eighty years, they would have had a talk under conditions resembling ours. They would have had a talk together, or a council, by the hour, and would have sat around the fire, taking turns in exchanging thought. So, notwithstanding the damp grass and mosquitoes and the other things that you would not have in a church, you should take advantage tonight of the opportunity you have, in spite of the discomfort you are under. If this shall be regarded a success, in adducing information you need, it may be used next year and all the years to your benefit and the benefit of ourselves and the Mesquakie tribe.

(George arrives and interprets.)

I wish to have Young Bear and Jim understand all that we say. That was true in their councils—nothing was said that all did not understand. So in these talks and queries I have always tried to have George interpret them, so if there is anything in it that would call for a query on their part we would have the full benefit of all that they are interested in, and so now, let me tell Young Bear that you gave us the best insight into your thought of fundamental things of life, so that it seemed to me, we have been in an entirely different world of understanding. We alluded to death—death brings such tremendous changes, not alone in the physical, but domestic sense. If tonight I should pass out of life, tomorrow our courts would take possession, in my place, of whatever property I might have, pay my debts, have a man appointed as a guardian of my children, provide for their education if I had money enough left, until they grew to be full men and women—called guardianship. Now what would happen in your life in the practice of the Mesquakie tribe, with regard to those who still remain, so they will not come to

want or disadvantage? If you will give to us as fully as you feel you can, your ancient way and the present way.

Young Bear: The customs as we follow are very hard to explain. I cannot tell the exact rites that we follow. However, I know that when a life ends we do not think of death—but it is only the end of an earthly life. All life still lives, and when a member of a family passes away, then it becomes the duty of the relatives to follow the ancient ceremony that we have always followed and thought very sacred. We reverence those customs and rites and we do not tell to most any one. However, we explain that the Great Spirit hears the prayers we make and the ceremonies we follow, and the Spirit is pleased and he gives the blessing to those who live, and so the teachings are followed carefully from generation to generation. However, of recent years our old people are passing away, and many of these ceremonies are passing along with them. This evening we are very glad to see so many of you. I wish there was some way so I could see the faces of each one. In ancient times when there was a council or talk a bonfire was made. The faces of all present were seen, that we may tell that they are interested—paying attention. I wish there were three times as many of us here this evening then the meeting would be very interesting to us and to you. We could also ask questions and you could ask questions of us. However, I want to leave this thought to every one of you, that is the Indians believe that life is one of the sacred things, and we cherish that, and we reverence our teachings. The Great Spirit wills the rites that we have. It is the will of the Great Spirit that we follow these customs, for it is from the spirit of prayer that we might receive a blessing, and so when any one of our loved ones passes away we feel sorrow. Tears come to our eyes and we pray for the Great Spirit that he may take unto his home the life that has just left.

From the very beginning the Indians have taught each other to love and respect—honor every one, no matter who they may be. They may be of other races, they may be strangers, but they are our brothers. And so when an Indian life ends, no matter if it is our own relative or no relative, we should regard the person as our own relative—we should all feel sorry. Tears should come to our eyes, because the love that is taught us is in

every one. All human beings have that, and they all know some one loved the one that has just passed away, and we should share his sorrow.

When one member of a family has passed away the relatives want to remember and keep within themselves—within the family—some one to take the place of the one who has passed away, and so it is up to them to choose any one of the tribe—to adopt some one to take the place of the one who passed away. So they would collect the things that they valued, the garments, the finery of every kind, and then there was called forth the whole tribe to come together, and they cooked up food and they gave a feast to the whole tribe, and then made known whom they have chosen, and then they explain that since they have loved the one who passed away, the person who takes his place must have the same love, will enjoy the same love that their relative had, and he should feel free to be one of their family, and to come to their lodge as long as he lives, and so this custom is followed at the feast. After the feast the games are played—the very same games that their relative had played during his life.

It is not only the custom in this tribe but in all tribes they follow this custom, and at the feast they would call forth an old man to give a talk and to urge every one to enter into the spirit of these games so that the spirit may be happy on his way, that his relatives were happy when he left.

And so this is the end. I have explained in brief the customs that we followed. Of course, Mr. Harlan being a friend of ours, and we have known him for a long time, he asks us questions at times that our own people would not ask each other, but we know and understand and we mostly try to explain to each other the things that we follow, then in that way we come together in a common understanding. These customs—these things that I have spoken—are not freely talked about among our own people, because when they do it brings back the memory of the ones we loved who have passed away and left us on this earth. It brings us sorrow and heavy hearts, and so we do not talk about this. Since Mr. Harlan is a friend of ours is why we explain in brief these things.

Mr. Harlan: I want to say to Young Bear that these friends of ours here, would not ask that the sacred and the secret things

be explained. Some of us also belong to some church, or lodge, and we know that you belong to our church or our lodge, and no one ever wants secrets laid bare. I thought you might give the legal relation after death. As you were good enough and thought me a good enough friend to let me know when your father was buried, and then in a few years, when your own mother was laid away, and I went there to see those two burials, I felt a grief as great as I do when I go to the funeral of my cousin or my other friends—I know in my heart that white folks would like to know and feel what you tonight have said. For that reason, and only that, I asked you, and you so graciously gave us this brief information. I want to thank you in behalf of this party, and especially myself.

Then I want to go a little farther, and before we ask Dr. Gilmore about this same matter in the other tribes, I want to know if you would care if I were to try to explain what we understand is meant by games in connection with the death of a person. May I go on and explain what it looks to me like, and then let me see if I have it right or have it wrong?

We, in our way, if we lose some one, are sad about it, and we put on black clothing, just to show that we still grieve. Then after the passage of time we take that black clothing off, and we put on the same kind of clothing that every one else wears, so we go back to the old times and try to forget the grief. In your way you are not to keep on grieving after you have this beautiful adoption feast, and you return to your old methods and advise each one to pursue the happy course, including the games played, instead of remaining to himself, and continuing so much in that gloom and grief which is brought about by the loss of our friends. It is that part of your life and ours that I wish to mention.

The present time in the life of every one is just one part of history. The customs of the white people today in a hundred years from now will be just as interesting and just as important as the customs of our great grandparents one hundred years ago, so in our talks with our Indian friends it is to compare the present time and the ancient time, for if we make a record, all will understand, as the time in the future comes to mark today as one historical period.

There is another consideration that to me is the most interesting Indians have and the white people do not have, but Young Bear would, or would not ask us, in accordance with what he feels is justice to his own people, and courteous to us. George, please ask your father what was meant in your talk among you by two words that sound to me like Oskosh and Kisko. What is that, as related to a ball game, or lacrosse game? How does it come about in your way of living?

Young Bear: This is indeed hard for me to explain, because I do not know whether the white people have that custom or not. All I have heard the white people say that they are Democrats or Republicans. Of course I do not understand that. However, I will try to explain these two divisions that we have. There was constant rivalry between these two divisions. If a young man is married and if he himself belongs to Ki sko division, then his first born is O ska sha. Black paint is the symbol of the O ska sha and the white paint is the other division symbol, so we say the "black and white." And thereafter his next child—the first is O ska sha, then the second Ki sko, and so long as they live they belong to these divisions to which they were born. In every family it is so. In everything they are opposites or rivals. When these young men go out to battle there is a rival feeling between these two divisions to see who can be the bravest or the best fighters, or the best hunters. They want to see which side is the best.

Among the young men they rival each other at the lacrosse game. The black and the white would get up a game of lacrosse, and then every one—each one of the tribe—would show through the symbol whether they belong to the white or the black by painting their faces and through this every one could tell to which division they belonged, and so at the lacrosse games these young men would try to see who was the best and then after the game was over there was a great deal of joking done about the victorious and the vanquished. In fact, they are constantly trying to show the other who is the best in everything—even when it comes to eating—they want to see who can eat the most, just like I and Mr. Harlan—we always see who can eat the most.

And so this is the custom that they followed. They are rivals

and they are rivals as long as they live, even though they be brothers. They are rivals in games—in fact, everything. The members of the Ki sko division have a white symbol and to show this they paint themselves white, and to get this white paint they get it from the soil, the alkali, and the other division, the black, take charcoal and use that for their paint.

Mr. Harlan: If a young man who belongs to the black party has a son, he, then, belongs to the white, and there is no jealousy or anything of that kind. They would naturally for a life time be rivals. Suppose the next baby were a girl. Will she come into the division the same way?

Young Bear: If the father belongs to the Ki sko division, his son naturally belongs to the O ska sha, and if the second child is a girl she belongs to the Ki sko division. No matter whether it be a boy or a girl, they take that division just as they are born, whether boy or girl, because the women would also show their symbol, the division they belong to, at these games, and they would encourage the same division they belong to. Of course there is no jealousy or hard feelings created from these divisions. It is just through encouraging the people to do things the best they know how, no matter what it is.

Mr. Harlan: In the old time, did the girls play lacrosse?

(George interprets Mr. Harlan's question, Jim speaks to Young Bear, Young Bear answers, and George interprets.) To my knowledge the girls never played lacrosse, and our old people have never told us that they ever did, and so maybe they never did play lacrosse. However, the women folks have games of their own. One is where there are two of the balls tied together, and they have sticks, and it is somewhat like lacrosse, but it is not the lacrosse—the game that they play.

Mr. Harlan: Do the girls still play this game you speak of?

Young Bear: Sometimes. At the adoption feasts, if the woman who is being remembered—who died and left these relatives—had been a player, and then this game takes place at the adoption feast.

Mr. Harlan: Could we get a description of that game a little better than we have now, so we can understand it better?

Dr. Gilmore: I have a description of that game written out.

Mr. Harlan: I want to verify it.

Young Bear: I cannot explain the details or exactly as the games are played, because at these games I am always a spectator, therefore I do not know the signals of the game. Of course, there are some signals, some plans that they follow in order to get the best of their opponents. These two divisions play against each other among the girls. They have goals at some distance. One belongs to one division and the other to the other, and at the center of the field these balls are thrown up in the air, and they scramble for it. Of course the plans they follow I do not know, but the victorious would carry their ball through the goal. The number of players that play this game is as many as they can get. Of course, sometimes there are few, but there must be equal numbers on each side.

Sometimes there may be an argument between the opposite divisions among the old people just before the game, or there would be a lot of enthusiasm between the two divisions among the old people. There would be an argument—so and so—this side has better girls than the other side—better players—so they bet, and the way they bet is by giving up some of their best garments, such as blankets, leggings, moccasins, and so forth. The leaders of the two divisions are chosen to carry a stick, and they go through the whole village to each member of the tribe. [Invitations.]

Mr. Harlan: We have probably thirty words, names of our counties and towns and rivers and lakes, derived from the Indian language. Some twenty that are from the Mesquakie, and while we cannot make a record of them without a phonograph, we can hear the correct pronunciation of them and the origin of them, and so, as soon as we finish this game and have the pleasure of Dr. Gilmore's comments, I want to get the pronunciation of the Indian names with which you are familiar, and the rehearsal of the correct pronunciation.

Young Bear: So the leaders of these two divisions are chosen to take a long pole, and two men carry it on their shoulders and go through the whole village. At each lodge the members of the division that belong would take a blanket, or other things that they value, and they would hang it across these poles until these two men would gather enough to have a game.

Mr. Harlan: Would it be all right to pick an even number



on each side from these girls here and show them how to play this game?

Young Bear: Yes. You mean they have got to be of equal number?

Mr. Harlan: I believe we will send two men around the village Sunday and see if we can get enough stuff to get up a game. Now, this is almost entirely new to me and must be to you, and it indicates one of two classes of games which Dr. Gilmore knows, and it raises in my mind a question whether many, many things that are forgotten which cannot be laid to any process of civilization, may not yet be obtained that were used for games or ceremonies or something of that sort, and which indicate how much is lost to the race through our not learning the arts in the different ones of the tribes and races. And so I highly appreciate this explanation of this one of many games, and if George will explain that to his father, we will ask Dr. Gilmore to give us his experience and his views.

Young Bear: In the old times these games were the most favorite. The young men aspired to become a great class, and also all of the girls, and so sometimes when these games are played, not only between the divisions, but between tribes. A challenge is sent to a neighboring tribe, and then they would pick out their very best players, and then these two divisions get together, and they would pick out their best players to represent a tribe and these two tribes would meet. One tribe would have fifty boys, and the other the same number—or it might be one hundred players on each side, and they pick out a field, perhaps two miles long and then the betting is done between the two tribes.

When these games take place the old men members of each tribe would get on their horses and then they get on a side line and encourage these boys to play the game fair. It is a disgrace for any one to try to hold their opponents to be unfair—to be rough, or to cheat in any way. So it was the duty of these old men to get on their ponies and to watch their young men while they are playing the game, and these members of the opposite tribes do the same thing on each side, and so the game is played fair. Of course this is done also between the divisions within a tribe and the games are played. I and Jim have taken part in

many of these games. Of course this is all I will say. Of course Jim can relate some of the big games that we have played.

Mr. Harlan: What is the name of the women's game?

Young Bear: Ko na no i wa ki.

Mr. Harlan: What does it mean?

Young Bear: It means just that. It is one Indian name that I cannot translate. There is no English name for it.

Mr. Harlan: I want to ask you then, to hear Dr. Gilmore—but I believe that before we do I will comply with Young Bear's complaint when he first began, and get your explanation. When I asked him to sit in this light he said, "I don't like to—I want to see the women." The object I had the first evening, as we sat here facing this lantern, it sort of blinded us, and we just put it on Young Bear, and as he suggests a bonfire I am going to have one tomorrow evening, but I am going to ask Dr. Gilmore to sit over here in the light now.

Dr. Gilmore: I no like it either.

Mr. Harlan: He likes to see the women, too.

Dr. Gilmore: The name of that game he said there is no English equivalent for. Of course there is not, because we do not have the game, so we do not know the name for it in English. It is just the same as a great many other things that we have acquired from the Indians. We have had to acquire the name along with it. The name of this form of dwelling we get from the Mesquakie language—there is nothing English for it. The mat covered dwelling is a wickiup. The tepee is different. That name belongs to another tribe. Both these words mean dwelling in English. When the word tepee is used it means a covered tent, and wickiup means this other kind of a dwelling, covered with matting. And a number of articles of food we have derived from different Indian tribes. The word pemmican is derived from the Chippewas. Pemmican is made of pounded dried meat, with dried fruit pounded in with it. If we had derived the commodity from some other tribe we would have had some other name. If we had been acquainted with the Dakotah before we were acquainted with the Chippewas we would have had the Dakotah name.

I do not know what took place earlier in the evening, but just as I arrived you were talking about the two divisions for all

social purposes, and that is just the dividing of the tribe for rivalry in games and all that, just as we have rivalry in college sports, and the badges he spoke of are like the colors on the insignia of the colleges, when they play college games. But I do not know any division in any of the old tribes I am acquainted with. Indians carry on games just as the white men. In all the tribes that I know there have been other means of belonging to teams of rivalry in achievement. There would be this division in the tribes. It would naturally be understood they might rival each other in games, just as these two parties are formed for that purpose. And the men, as he said—of course there is the rivalry between representatives of different tribes when tribes come together. So, as he was telling of that, I was thinking of that broad prairie on the other side of the Mississippi River—Prairie du Chien. That was a meeting place for tribes 103 years ago. A great meeting was held there for the making of peace and the establishment of boundaries and coming to an agreement under the auspices of the United States government, and I can imagine the games which went on on that long prairie at the confluence of those two rivers. I do not know how the name Prairie du Chien came, but I can fancy that it came about in this way—that these delegates from the many different tribes coming there, their dogs being strange to each other, made a great deal of commotion, and the French trappers—trappers for the French fur companies—probably called it the Prairie du Chien for that reason, because there were so many dogs there that made themselves noticeable by the clamoring. I am getting away from the subject of games, but he described one of the girls' games, a game in which two balls are fastened together by a thong, two balls about as large as a fist. Sometimes they are pear shaped. The Mesquakies have two pear shaped. Among the tribes of the north they are joined by a thong, and they use a curved stick about as long as the arm. It would be a foul to touch the ball with the hand. It was put in play in the middle of the long play ground. The two parties are opposite, with a goal at each end. The party at that end will try to pass the ball through the goal at the other end. You can imagine what a spirited game that would be, with this ball taking all kinds of positions, and they have to touch it with this curved stick. Of course the ball would come in all directions and the girls would

have to catch it on their stick by that thong. You can see how very good a game that would be—something like basket ball, something like tennis. There are many other good games, but I was interested to hear him say that but a few of the Mesquakies can play this now. I do not know any of the young women or women under middle age—that is to say, none of the women who have been to our school—who know how to play this game, and in some of these tribes these games have been good for fifty years, and now the children are taken from their homes early, to school, and there they are supervised in their games. I do not know why it is that they are not allowed to play their own games. The very essence and spirit of play is spontaneity, but at the schools they are taught games as well as they are taught arithmetic. They are supervised in all of their studies, and little children are taught "London Bridge Is Falling Down." But they are taught these games, so that they do not even have their own games at school, so when they go home, grown up, women and men, they have never learned their own native games. The Bureau of Indian Affairs has put out two pamphlets on games for Indian schools, and there all these old games that we brought with us from England, and while they may have some meaning to us, they are not of interest to the native American. And so it is labor for these Indian children to learn to play games, as it is labor to learn to read and write. I do not know why that is, but it is the system that has been used. They want to take away from them, not only everything of the culture, but also their games. Everything of the Indian is bad, and everything of the white man is good. We are not perfect, and we are just as imperfect as any other people.

The playing of games at the meetings of the tribes I can imagine. It is very much like the great market places on the steppes of Russia. And so this was the market place of the tribes on all this middle region of North America, and yet this great market season—this trading of commodities—there would also be social times, that of games, feasting, etc. There is a beautiful flower blooming now and a little earlier than this—the Kansas gay feather—or the blazing star, which blooms all over this prairie. When the tribes see this flower beginning to bloom they associate it with the roasting ears, the new corn being in

the stage for eating, and so when they saw this flower they said, "Now corn along the Missouri will be ready for eating, we will go down and visit them, they will feast us on green corn." Then the tribes farther up along the Missouri—the western Dakotas and farther up in that region—they would notice the flower, and so they would go and visit their friends—also to interchange commodities. And not only intertribal commerce of commodities, but also of ideas. The different tribes met there and their interpreters would serve to give the ideas. It was not only by spoken language, but under such conditions as they grew gradually—most likely it was gradual—the sign language among all these tribes, so that those who learned that sign language would communicate with each other, no matter if they did not know a word of their language. This sign language was of ideas and not of sounds. So, making signs with their hands, they could converse and talk about all manner of things without a sound, because their spoken language differed very greatly. But this was a device that was worked out among these tribes to aid in intercommunication of ideas. It was something like the system of writing of the Chinese, which is a sign language by marks on papers and not an alphabetical language of writing recitation of sounds. The Chinese writing, then, is a sign language which can be read by all the other nations of that region. So these people had worked out here in the prairies means of communication by means of ideas and not of sounds.

Mr. Harlan: I could stay here until this time tomorrow and have you continue, and I believe the others could, and our Indian friends tell us that is the way they do. But if you have anything further that you care to say now we would like to hear it.

Dr. Gilmore: Perhaps some one has some particular question. (George asked about the death customs.)

Mr. Harlan: Dr. Gilmore suggests that we will have a talk about that tomorrow, then he will give you what he can about that. As you yourself said, it is complicated and hard to explain.

Let us go for a moment, if we can, to Iowa words derived from the Mesquakie language, with a view to getting the Mesquakie pronunciation of them. Who in our party remembers a word that comes from the Mesquakie language?

(Some one suggested Wapsipinicon.)

Young Bear pronounced it—Wa bi si be ni ka ni-Si bo wi.

Mr. Harlan: What does it mean in your language? What does it get its name from?

Young Bear: Wa bi si be ni.

Mr. Harlan: Now, may we have George describe the plant? Does it have a flower or root?

George: It has just a root—not a round stem—a long stem, and one leaf—three points. Grows in the swamp.

Mr. Harlan: Dr. Gilmore will give you the name of the plant.

Dr. Gilmore: It is the arrow leaf—called wau pe to, and that name has got into our common word. It is a tuber, which is good for food.

Mr. Harlan: Has the plant any use?

George: Young Bear just explained that in the old days their people used to go to that river, and that was the only place they could find that root, and they used it for food, and that river is known by the name of that plant.

Mr. Harlan: How is it made into food, cooked, or used in its raw state?

George: It was cooked.

Dr. Gilmore: The botanical name of that plant is sagittaria. It is a three-petal white flower, and arrow-shaped leaf. It is cooked by all the tribes wherever it grows.

Mr. Harlan: Who has another Mesquakie name?

(Some one suggested Maquoketa.)

Young Bear pronounced—Ma quo ke ta.

Mr. Harlan: What does it mean?

Young Bear: Along that region in the old times the bears were numerous, and so when their people wanted a bear they knew where to find it—they go along that region.

Mr. Harlan: What is the word for bear?

Young Bear: Ma qua.

Mr. Harlan: What does ke ta mean?

(Young Bear speaks—Jim speaks to Young Bear. George interprets.) It is just as he said. In ancient times the only place that they could find the bear in abundance was along that region, therefore that stream was known by that name. It was a name that they applied. Of course, it has not any meaning. They all understood it was a bear region. Therefore they get

the name. The last name only means "here." The whole word is "bear here."

Mr. Harlan: We could go on through the twenty-five or thirty words. Then if you wish to have further and even more interesting information, we could pick a word that means an animal, for instance, the Raccoon River, which these Indians have a name for, and go over that with them. Let us get one of these, say the Skunk River. What is your word for Skunk River?

Young Bear: She ka qui Si bo wi.

Mr. Harlan: What is the word for Beaver Creek?

Young Bear: Ha me qua.

Jim: Ha me qui Si bo e i.<sup>1</sup>

Mr. Harlan: Is the word Chicago, or Chicago River a Mesquakie word?

Young Bear: In the old times when the Indians would meet they would ask each other "Where are you going?" Then of course if the party asked was going out to look for wild onions he would reply "she ka ko"—picking wild onions. In the old time that was the only place they could find wild onions, and the other word, she ka qua, means skunk. Of course nowadays women wear those around their collars.

Mr. Harlan: We want to know about the situation of Chicago. It was suitable place for the growth of the wild onion. We have heard also how nearly alike the two words sound, and can sense, perhaps, why the names are confused, from both being odorous.

Dr. Gilmore: Whether the name of wild onion and the name of the skunk are related, whether it is a comparison of the odors, does the name of the animal and the name of the plant sound alike because of their comparison of the odor of the two?

Mr. Harlan: Do you get the question, George?

Young Bear: The two names are entirely different, they are pronounced differently. To a stranger they might almost sound the same, but they sound different to us.

Mr. Harlan: I believe we have gone about as far with this as we can without getting rather lost in it, but I feel it would be a great thing if Dr. Gilmore and George Young Bear would get together and work this out.

<sup>1</sup>The reader will notice that the spelling of the word "Ha me qua," which means beaver, is changed to "Ha me qui" when united to "Si bo e i" to make the word Beaver Creek, the "a" at its termination becoming an "i".

Mr. Harlan: Ask Jim if he will play another song, different from any he has had?

Dr. Gilmore suggests that Jim might explain that the flute is always used for sentiment and not other kinds of music, but always sentimental music—that is, love melodies. The first evening we had a song that Poweshick played and sang, and evening before last a different one, that he sang only and didn't play, and whatever he does choose—I guess he will play, and George will interpret what Jim says the song is about.

(Jim speaks, George replies in Indian.)

Jim plays.

Mr. Harlan: What does that mean? Can it be sung?

Jim sings.

Mr. Harlan: Now, can we know what it means?

Jim: The song tells of a boy and a maid. They were very much in love. Once upon a time the whole tribe were out on a hunting expedition, and at each camp, wherever they might get, they make their village, and of course they are in a strange country and strange territory. They may be among enemies, and so it is the duty of their chief to call together in council their scouts, and they make these scouts go out into the wilderness and to do the scout duty, and if they see a sign of the enemy, to report to their village. And so it is the duty of this young man to do the scout duty, and the scouts when they are on duty would be gone from the village for many moons, and they are out in the midst in danger from hunger, from hardships, from the elements, and from their enemies. They had to encounter a lot of dangers, and they do not know whether they will ever come back to the village, whether they will ever come back to their loved ones, and when this young man was about to leave his sweetheart he became very sad and heavy hearted. They are all very sad—they do not know whether they will ever see each other again. The partings were very sad. With tears in his eyes this young man went out to do scout duty and he was gone for many moons. Eventually the time came for him to be relieved, and when he found out that he received a message he hastened back to the village. He traveled as fast as he could, for he was glad. And all this time he had been thinking of the sweetheart he left behind. And so on his way, being very



tired and exhausted from travel, he came upon a brook, and he wanted to refresh himself, and as he knelt down on the sand on the edge and there he saw a girl's moccasin tracks, and since he was all this time thinking of meeting his sweetheart, naturally the moccasin tracks that he saw made him think of his sweetheart, and so the song. The title of the song is "The Moccasin Track Song."

Mr. Harlan: Tomorrow evening if we can have this Iowa question I would like to have it. I have some idea that our state was named for the Ioway tribe. But the Mesquakies have a sound in their speech that may have something to do with the naming of it, so tomorrow evening I would like to do something toward developing that idea.

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#### ICARIANS AT NAUVOO

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A general meeting of the citizens of Nauvoo was held at the Icarian House on the 6th inst., to whom M. Cabet, the principal of a society of French known as Icarians, delivered an address. After which the meeting passed resolutions complimentary to the French, welcoming them to our land. To these resolutions Mr. Cabet responded, expressing the thanks of his people to the citizens. He said they had "chosen this country as the land of the free, and determined to submit to its laws. If any one should say that the society is contrary to the laws of God, he would be mistaken. We are christians. The gospel is our law. Our community is founded not only on fraternity, equality, and liberality, but also upon morality and temperance, on marriage and family relations, on education and industry, on peace and respect to the laws, and we shall always pray for the prosperity of the great and powerful American Republic." It seems from this announcement of the principles on which the society is founded, that the Icarians have been injuriously slandered in some quarters.—*The Iowa Star* (Fort Des Moines), October 12, 1849. (In the Newspaper Division of the Historical, Memorial and Art Department of Iowa.)

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