

[Copyright Secured.]

**THE INDIAN TRIBES OF THE WEST---THEIR LANGUAGE,
RELIGION AND TRADITIONS.**

BY DR. ISAAC GALLAND.

(Continued from Page 281.)

**Mythological Traditions of the Ozauks and Muskwaks; or
Sauk and Fox Indians.**

“In the early ages of the world, the earth was inhabited by innumerable multitudes of I-am-oi; and hosts of gods, who also inhabited the air, the sea, the earth and under the seas. And the gods whose habitations are under the seas made war against Wis-uk-a, and confederated with the I am-oi against him. They were, however, afraid of Wis-uk-a and his wonderful host, and therefore summoned a great council to assemble upon the earth. When this vast assembly of I-am-oi and gods from under the seas had convened upon the earth, after debate and long consultation, they resolved to make a great feast upon this earth, and to invite Wis-uk-a to it, that they might in this manner ensnare him, and at the feast arrest him and put him to death.

“But when the council had concluded their deliberation, and appointed a messenger to wait upon Wis-uk-a, and to invite him to the great feast which they were preparing for him, behold! the younger brother of Wis-uk-a was discovered in the midst of the council; and the whole assembly being thrown into confusion on perceiving that their stratagem was exposed, they said to him, ‘Where is thy brother, Wis-uk-a?’ Answering he said unto them, ‘I know not; am I my brother’s keeper?’ The council being sorely vexed, in their anger the multitude rushed violently upon the younger Wis-uk-a and slew him.*

*From the tradition it appears that the gods whose habitations were under the sea, were possessed of an unconquerable desire to occupy the upper surface of the earth. Also the reply of the younger Wis-uk-a to the questions put to him by the enemy bears a remarkable similarity to the answer of Cain, when he was questioned in reference to his brother Abel; though the circumstances of the two cases have no resemblance. The I-am-oi are represented as having been a race of giants, or demi-gods, such as traditional legends may have transmitted to succeeding ages in reference to the anti-diluvian giants mentioned in sacred history.

“Now, when Wis-uk-a heard of the murder of his younger brother, he was extremely sorrowful, and wept aloud; and the gods of the air, whose habitations were above the clouds, heard his war-song and formed a league with him to avenge the blood of his brother.

“The lower gods had at this time retreated from the face of the earth, and fled to their own habitations under the seas, leaving the I-am-oi alone to defend themselves against Wis-uk-a and his allies.

“Now, the scene of battle, where Wis-uk-a and his allies fought the I-am-oi was in a flame of fire; and the whole race of the I-am-oi were destroyed with a great slaughter, that there was not one left upon the face of the whole earth.

“When the gods under the sea knew the dreadful fate which had befallen their I-am-oi allies, whom they had deserted, they were in great fear, and cried aloud to Na-nem-ik-a to come to their assistance. Na-nem-ik-a hearing their war-song, accepted their invitation, and sent Na-tin-tes-sa to Papan-a-tes-sa, and to invite him to come with all his dreadful host of frost, snow, hail, ice and north-wind to their relief.

“When this destroying army therefore came from the north, they smote the whole earth with frost; converting the waters of every river, lake and sea into solid masses of ice, and covering the whole earth with an immense sheet of snow and hail; and thus perished all the first inhabitants of the earth, both men, beasts and gods, except a few choice ones of each kind which Wis-uk-a preserved with himself, upon the earth.*

“Again the gods under the sea came forth upon the face of the earth, and when they saw that Wis-uk-a was almost alone upon the earth, they rejoiced in hope of being able to destroy him, and to take possession of his country. But when all their schemes were exhausted, and every plan and effort had been exerted in vain, because all their councils

* May not the terrible destruction by fire, and utter extinction of the whole race of I-am-oi, as stated in this traditive history, faintly point back through the vista of ages to the awful fate of Sodom and Gomorrah?

and designs were known to Wis-uk-a as soon as they were formed, becoming mad, and in despair of success, they resolved to ruin the whole face of the earth, which they so much desired to inhabit; determined if they could not enjoy it themselves, that they would render it unfit for the habitation of others. To this end they retired again to their former habitations under the sea, and entreated Al-em-ik-a to drown the whole surface of the earth with a flood.

“Al-em-ik-a again heard their war-song, and listened to their entreaties; and calling all the clouds to gather themselves together, they obeyed his voice and came; and when the clouds were assembled, he commanded them, and they poured down water upon the earth, a tremendous torrent, until the whole surface of the earth, and even the tops of the highest mountains were covered with water.

“But when Wis-uk-a saw the water coming upon the earth, he took some of the air and made O-pes-kwe, and getting into it himself, he took with him all sorts of living animals and man; and when the water rose upon the earth the O-pes-kwe was lifted up, and floated upon the surface until the tops of the highest mountains were covered with the flood.

“When Wis-uk-a and those who were with him in the O-pes-kwe, had remained a long time upon the surface of the great flood, he called one of the animals which was with him, and commanded it to descend through the water to the earth and to bring them some earth. After many unsuccessful efforts, and the loss of life in repeated instances, one of the amphibious race at length floated to the surface of the water, and although life had become extinct, still on examination some earth was found in its mouth; of which, when Wis-uk-a had received it, he formed this earth, and spreading forth this continent upon the surface of the watery waste, he went forth himself, and all that were with him in the O-pes-kwe, and occupied the dry land.*

* The Indian tradition of the O-pes-kwe, or enormous bubble, in which the human and animal races were saved from the deluge, however mythological it may appear, still has its parallel in natural history. Goldsmith in describing the water spider, says: “They live in a bubble, which encloses them like a box, and although they inhabit the bottom,

Pheology.

“When all the men, women and living creatures had gone forth from the O-pes-que upon the new earth, Wis-uk-a assembled the people together and said to them: “Behold, I have this day divided you into two bands, and each band into six clans. The first band shall be called the O-ke-mau-uk (i. e. chieftains), and shall be divided into the following six clans, viz: the

“1st clan shall be called, Pau-kau-hau-moi; 2d, Na-ma-oi (Sturgeon); 3d, Make-e-sis (Eagle); 4th, Kit-che-kom-a (The Great Water); 5th, Muk-quoh (Bear); 6th, Al-lem-i-ke (Thunder).

“These alone shall have the care and keeping of the Mish-aum, a most holy thing which I will give to them in charge, and they shall keep and carry it with them whithersoever they go; and which shall be transmitted from the fathers to their eldest sons, through all future generations.

“The second band shall be called Us-kaup-a and Mam-ish-aum-uk-a, and shall also be divided into six clans, as follows:

“1st, Nep-pe (Water); 2nd, Pus-a-kis-a (Deer); 3rd, Muk-quoh-Pen-e-ak (Bear Potatoe); 4th, Pok-ke-o (Pheasant); 5th, Mo-whah (Wolf); 6th, Wau-koos (Fox).

“From among these ye shall choose out the mam-ish-aum-uk-a, who shall officiate before me in all holy things, at all your feasts and sacrifices, and they alone shall exercise this most sacred function through all your generations forever. But ye shall not make them your servants, because they are your brothers, and shall only be my servants for you in the feasts and sacrifice.

“And whenever hereafter ye shall make a sacred feast to the memory of Wis-uk-a, and sacrifice unto Monato-kush-a (i. e. merciful God), according to the ordinance of the feast and sacrifice, ye shall sing the sacred song appointed for the clan to which the master of the feast belongs.”

(of the sea) yet they are never touched by the water. Within this bubble of air they perform their several functions of eating, spinning and sleeping, without its ever bursting or disturbing their operations.” Am. Nat. vol. 4, p. 115.

Ordinance of the Feast and Sacrifice.

Wis-uk-a spake again to the people, and said: "After this manner ye shall make sacrifice to Monato-kush-a, and observe a feast in memory of Wis-uk-a, through all your generations hereafter. When any one belonging to your tribe shall determine to observe this sacred ordinance, after providing a clean animal for his feast, he shall first send forth from his wik-e-aup (*i. e.*, house or lodge,) his women and children; he shall then call in his mam-ish-aum-uk (that is, priests), one of whom he shall send out to call a few of his own clan to the feast, and when these shall have come into the lodge, and the mam-ish-aum-uk having returned he shall command him to kill the victim which he has provided for the sacrifice, and also to cook, prepare and arrange the feast.

"Then he shall bring forth his mish-aum, and shall open it in the presence of his companions. The mam-ish-aum-uk shall then bring into the lodge the victim slain for she sacrifice, and lay it before the mish-aum, and shall take some incense (tobacco) from the mish-aum, and dividing it into five parcels, he shall tie to each leg a parcel, and one parcel to the neck of the victim, and being appropriately painted, it shall remain before the feast fire until the close of the feast.

"The master of the feast shall then take some incense from the mish-aum and cast it into the feast fire to make a sweet, savory perfume unto Monato-kush-a. He shall also make two holes in the earth, one at each end of the feast fire, and into these holes he shall cast tobacco and fire to make the earth smoke. And having done this, he shall then speak to Monato-kush-a thus:

"O, thou who hast made all things, both upon the earth and in the sea, and also under the sea, it is unto thee that I have fasted and cried; the trees of the forest have witnessed my sorrow and affliction; and I trust that the mountain's echo has borne my supplications to thine ears. This feast which I have prepared is in memory of thee and Wis-uk-a; accept therefore, in this victim, my best beast, the animal most admired by me, and the especial favorite of my family.

In offering it unto thee in sacrifice, I follow the ordinance of Wis-uk-a. Grant me this favor, that I may live long upon the earth. Make me strong in the day of battle, and cause the terror of my face to spread confusion in the ranks, and dismay and trembling through the hearts of my enemies.

“Give me, in dreams, a true and faithful warning of every approaching danger, and guard me against the evils to come.’

“Then the master of the feast shall commence the feast song, and shall invite his companions to join him in singing the sacred song of his clan, and they shall continue to sing until the meat provided for the feast is thoroughly cooked. He shall then send for all whom he chooses to come to his feast; and when they shall have come into the lodge the us-kaup shall divide the whole of the festive animal into equal portions, according to the number of invited guests, who shall always bring with them to the feast each man his own dish, in which the us-kaup shall serve the meat; and he shall direct the us-kaup to place the whole head of the festive animal upon the dish of that man whom he desires to honor, and whom he esteems as the most valiant among his guests. When every man’s dish, with his portion thereon, has been set before him, and sufficient time has been given for the food to cool, the master of the feast shall give a signal to the guests to commence eating; each man shall then devour his portion in the shortest time possible; meanwhile the master of the feast and his companions shall resume and continue to sing their sacred song, until the guests have consumed the food. And when they have finished eating, the us-kaup shall collect all the bones which remain in the dishes and cast them into the fire, or a stream of running water, that the dogs defile them not.

“The feast being now ended, some one of the guests shall address the assembly thus:

“To all who are here assembled to participate in the commemoration of Wis-uk-a, around this sacred food: know ye, that it is the good will and pleasure of Wis-uk-a that we

should in this manner celebrate his memory and observe his holy ordinance. Our worthy entertainer, in whose lodge we have just now feasted, and who is our brother, has opened in our presence his most holy mish-aum, and he and his companions have sung in our ears the delightful sacred song of his forefathers, which has been handed down from generation to generation, since the days of Wis-uk-a, to our present respected brother.

“In this most holy mish-aum are not only the symbols of all our sacred songs, but it also contains all the necessary rules for the government of our lives and regulation of our conduct. Our duties to Monato-kush-a, and to each other, are herein represented by signs prepared by Wis-uk-a himself, and which have been collected from the purest and most wonderful portions of the whole creation. Remember, therefore, to teach your children faithfully to observe all things which are taught by the sacred symbols of this holy mish-aum, that Monato-kush-a may look on us with pleasure, and prosper our journey in the path of life.’

“The mam-ish-aum-uk shall then take up the sacrifice victim from before the mish-aum and carry it forth from the lodge to some convenient place beyond the limits of the town or encampment, accompanied by all the assembly; there they shall hang it up, by the neck, upon a tree or pole, painted red with red clay, with its face looking towards the east. The ordinance of the feast and sacrifice being in this manner observed and accomplished, every man shall return to his own lodge.”

Then Wis-uk-a called the band of O-ke-mau-uk-a, and delivered to the head men of each clan the holy mish-aum and charged them as follows:

Wis-uk-a's Charge to the O-ke-mau-uk-a.

“Keep this in memory of grey antiquity. This holy depository contains the symbolic memorials of Wis-uk-a, his history of the earth, and his commands to the human race. In this sacred repository ye shall find the signs which represent all your duties to Monato-kush-a, your obligations to each

other and a confident promise, which will assure you of prosperity in this life, and happiness and glory beyond the dark forest of that river which ye must cross soon after death. If ye will have a due respect to the teachings of these sacred symbols, and strictly observe the sacred ordinances, and do them; then ye shall retain the vigor of youth even to old age; ye shall increase in the land, and your multitudes shall cover the whole earth. Ye shall eat the fat beasts of the forest, the fish of the waters and the fowls of the air; and ye shall be clothed with warm garments of wool and fur skins. Your young men shall return victorious from the battle; your young women shall come in at evening loaded with the rich fruits of the earth; and at night young children shall rejoice in the dance. Ye shall be clothed with strength all the days of your lives; your faces shall be a terror to your enemies, and in the battle they shall not be able to stand before you. Your lives shall be prolonged upon the earth; and when ye die, you shall pass joyfully over that horrid mountain and awful river which separates this earth from the spirit home. And ye shall be in no danger of falling into that gloomy gulf where the wicked and disobedient are punished; but with rejoicing ye shall join your ancestors (who observed these ordinances), in that happy land where pleasures and glory are prepared for you, of which you can now form no correct estimate, and where sorrows and afflictions never shall come.'

Ordinances.

Then Wis-uk-a opened the mish-aum, and said; "First of all, I will explain to you the ordinances of Monato-kush-a." Then presenting to their view one of the sacred signs, which he had taken from the mish-aum, he said; "As often as ye see this sacred symbol, say unto your sons, this is the representative of the first ordinance, which is: 1st, The fast of infancy and youth. In thy youth thou shall observe a fast unto Monato-kush-a, every day, until twenty winters have passed over you."

2d, Fast of vicility. Then presenting another symbol to their view, Wis-uk-a said:

“Secondly—When the twenty winters of infancy and youth have passed away, and you have arrived to manhood, you shall leave the lodge and separate yourself from all society, going forth alone into the forest, and abstaining from all food. Thou shalt also black thy face and lie down upon the ground, and cause the trees of the forest, the mountains and the rocks to respond to the voice of thy lament; and in this manner thou shalt continue thy fast for the term of ten days and nights. In about ten days and nights, or sooner, Monato-kush-a will visit you in a dream, and show you what his will is, and what he requires you to do. Then thou shalt arise and return to thy lodge, wash thy face and partake of thy food; thou shalt also make a feast according to the ordinance of the feast and sacrifice; and at the feast thou shalt relate to thy companions and guests, all things which were shown to thee in thy dreams. The old men and chiefs will then explain to thee thy dreams, and instruct thee in thy duty, whether to go out against the enemy or to forbear.”

3d, Fast of females. Wis-uk-a then presented to them another sign and said: “Say to your women and daughters, this is the symbol of the third ordinance, which is:

“Thirdly—When any of your daughters shall arrive at womanhood, they shall always withdraw from the family lodge during the continuance of their feminine period, and shall observe a fast and remain alone in her own lodge provided for the occasion. Your wives, also, shall always observe the same rules on such occasions, and shall remain out until the cause for this separation has ceased; then they shall wash in a river twice, whether it be in winter or in summer, they shall immerse the whole body in water, and then return to their lodge.”

4th, Of purification after parturition. And Wis-uk-a said, “This is the symbol of the fourth ordinance, which is:

“Fourthly—When there is a child born of any of your women, the mother shall remain out of her lodge for the space of forty days; and when her time is fulfilled she shall wash in a river, six days, going into the water all over, every day,

whether it be in winter or in summer, and then she shall return to her own family lodge."

5th, Of baptism and naming children. And Wis-uk-a presented another sign, and said: "This is the symbol of the fifth ordinance, which is:

"Fifthly—When ye have a son or a daughter born, ye shall immediately have it washed in a river; and when it has passed six moons of its age, ye shall make a feast, and invite your friends; and at the close of the feast, you shall cause the name of your child (if it be a son) to be proclaimed through the encampment or town."

6th, Of truth. And again Wis-uk-a presented a sign to them and said: "This is the symbol of the sixth ordinance, which is:

"Sixthly—Thou shalt not lie."

And Wis-uk-a continued his instructions to the people for a long time, daily teaching them the history of the world, the ordinances of Monato-kush-a, and all the social duties of life, showing them the symbols, and explaining the meaning thereof, until they were thoroughly instructed in all things contained in the mish-aum. Thus Wis-uk-a taught the people to make sacrifice of a male animal, to black their faces, to fast and pray, to speak the truth, to love one another, to prepare their bows and arrows, to make fire.

The Mish-aum.

This is a leathern case, resembling a small valise, and is commonly about twelve or fifteen inches in length, and ten or twelve in circumference; quite neatly closed, and secured by several turns of thong around it. The pipe-case and rattle are usually made fast to it on the out side by leather straps. The Ozauk and Maskwauk Indians assert that their entire cosmographic, mythologic and theological histories, traditions, rites and ceremonies have been preserved, without change or innovation, from time immemorial, by means of certain significant symbols contained in this sacred repository. These symbols consist of a collection or small cabinet of rare and curious natural productions, such as fossils, minerals,

stones, shells, aromatic seeds, bones &c. Each of these denotes some historic, traditionary or other fact, or some religious ordinance, command or ceremony, social or moral obligation, sacred song, &c., and which have been defined with a most scrupulous exactness, by fathers to their sons, from generation to generation since the days of Wis-uk-a.

A circumstance bearing some resemblance to this we have on record in Joshua, chap. iv: the twelve stones taken from the midst of Jordan, and set up by Joshua at Gilgal, constituted a symbolic record of an important event in the history of the Jews, the meaning of which they were commanded to explain to their children through their succeeding generations.

This mish-aum, or repository of holy things, was delivered to their ancestors by the hand of Wis-uk-a himself, a few generations after the great deluge, and the creation or rather the re-creation of this continent by him, as described in their mish-aumic records.

In Hebrew, the word *ototh* signifies *signs, symbols* or *wonders*, and is commonly translated *verses*; hence it would seem that each *sign* or *symbol* was the representative of a *verse*; and anciently, *one verse* was a complete delineation of *one subject*, shorter or longer, according to the nature of the subject under consideration.

In like manner, each specimen in this holy cabinet of symbolic records, stands as a representative of one entire subject, and is always expounded by the owner and proprietor of the particular mish-aum to which the specimen belongs.

As there appears to be but little or no similarity between the contents of the several mish-aums, and these sacred repositories being never opened, except on sacred and solemn occasions, the specimens can only be explained by the owner or his intended successor, who usually is his eldest son, all other circumstances being equal. Great diligence and precision is used in teaching the successor, and in initiating him into the spirit and meaning of these sacred oracles.

The honor of keeping and carrying the mish-aum belongs

exclusively to that class of the nation denominated O-ke-mau-uk-a (*i. e.*, literally, the chieftianship). This class, containing six clans, seems to have been organized by Wis-uk-a, soon after the deluge; and to this class exclusively appertains the right of all military authority. As females seldom if ever aspire to these sanguinary honors, the field of military glory is left free to male competition.

✓ **Medicine.**

MATERIA MEDICA.—This department of the profession is limited to a few vegetable simples, whose medical virtues have been determined by empirical trials, and consists mainly in a few roots, herbs, berries and barks of trees, which operate as emetics, cathartics, stimulants, tonics, &c., but in order to secure their mystic virtues, they must be administered by a Mis-sis-ke In-nin-e, *i. e.*, literally, a medicine man, and as Mis-sis-ke is herbage, grass, &c., it must be understood that these knights of the pestle and pill-box, belong to the botanic faculty.

All medicines are esteemed equally useless, unless their administration is accompanied with the requisite incantations; and these being only known to the mystic fraternity, even the progress of empiricism, is deprived of its practical usefulness. The preservation of herbs, &c., is but little attended to; but small quantities are generally used, and these being dried and carefully kept in a leather portmanteau or sack, are commonly secure from humidity or heat. As the greatest amount of sickness prevails in the summer and autumn, it is most convenient for the practitioner to call on nature's drug store for the fresh article.

Practice of Medicine.

These doctors are commonly very attentive, tender and careful of their patients, of both sexes, and of all ages. In fevers they administer emetics and cathartics, and if from spasm, congestion or other causes, a focus of irritation is suspected, bleeding, cupping and scarrifications of the affected part is resorted to. A thin scale of flint is commonly the Indian

lancet, scarrificater, &c. In cupping, the mouth of the operator, or of some relation to the patient, supplies the place of a cup. In affections of the liver, deranged or impeded functions of the stomach, kidneys, bowels, &c., evacuants, as in fevers, are first resorted to, then recourse is had to epispostics, such as the inner barks of the butter-nut tree, or white walnut, also scarrifications, &c.

STOPPING BLOOD.—For this purpose, which grows abundantly on all the western prairies, as well as in barren and thinly timbered land, commonly called red root, is chewed or otherwise bruised and applied to the wound. They have many other vegetable styptics and astringents in general use.

DECOCTIONS.—This is a very common form for the administration of remedies, either internally or externally. Bathing affected joints or limbs, with a strong decoction of some stimulating or pungent vegetable, is a very popular remedy for rheumatism, white swellings, scrofula, &c.

INFUSIONS.—The bark of the bitter elm, infused in cold water, and drank in considerable quantities, constitutes a popular remedy for the ague and fever.

PARTURITION.—At such times a small separate lodge or camp is provided for the accommodation of the patient, and a few female attendants, in the centre of which a kind of swing is prepared, fastened above to a cross beam provided for the purpose. In this the patient is suspended by passing the strap or swing under the armpits; in this position the patient, by a slight genuflection, can throw her whole weight upon the swing, or by standing erect upon her feet, thus relieving in some degree, the tediousness of her painful situation. If, however, the accustomed course of nature is found to be impeded by preternatural presentation or other causes, an accoucher is called in to ply the mysteries of his profession upon the patient.

Here we may be permitted to give a case as an example of Indian skill in this branch of the profession.

In the summer of 1828, we were called to visit a patient at the distance of about fifty miles. We found her very much

prostrated from continued and almost incessant labor, and worse than useless exercises for the last ninety-six hours—a shoulder presentation, with one arm protruding, pulse feeble, with cold perspiration. The doctors (for there were several in attendance) were plying their skill at the top of their medical science. Soon after our arrival we were informed by these professional gentlemen that one more important and often successful operation still remained untried upon the patient, and on being assured that she should not be disturbed in the process of the operation, we consented to witness the performance, which was as follows :

About three or four feet of a grape vine was procured, one end was artfully fashioned with a knife in the likeness of a snake's head, the patient was lying on her back, upon a mattress on the ground ; the operator then proceeded silently to pass this artificial serpent over the body of the patient, commencing with the head of the vine snake about the breast, and holding the posterior end in his hand, dexteriously imitating the serpentine motions of a snake, and slowly passing it over the abdomen, and towards the feet of the patient. This process was repeated until we deemed it necessary to resort to more efficient means for the relief of the patient. On inquiry we were told by these learned professors, that the fetus on seeing the snake approaching it, in that direction, would endeavor to escape from its confinement in order to avoid the dangerous beast, and thus accomplish the object so much desired !

PATHOLOGY.—The general tendency of all their arguments and reasoning to explain the pathology and diagnostics of diseases, is to establish the assumed fact, that the patient has fallen under the baleful influence of some supernatural agency.

Poetry.

In all ages, and among all nations and tribes of the human race, song has been adopted as a principal means of transmitting, from one generation to another, a history of the most important events which have occurred among mankind.

Among barbarous nations, sonorous and highly metaphorical terms abound in this kind of composition. Sometimes we find measured lines answering to each other in harmonious terminations, and corresponding in either *sense* or *sound*.

When these were accompanied with an agreeable recitative air or tune, they constituted the amusement of youth and the solace of age—especially memorative of traditional history, rendering the interesting events therein celebrated easily transmissive to posterity.

The first specimen of poetry met with in history is found in Gen. 4: 23, 24, and appears to assume the tone or character of a funeral lament or death song. This song of Lamech unto his wives is very dark and extremely figurative; we will not, therefore, add another to the present frivolous conjectures; and as it is impossible to give a *literal* translation of the Hebrew, we shall for the present forbear any attempt at its approximation.

The second specimen of song upon record is found Gen. 9: 25, 27, Noah's prophecy. This is also highly metaphorical, and has constituted the foundation for many speculations in reference to the descendants of one branch of the posterity of Ham.

The third song is Jacob's blessing to the twelve Patriarchs, Gen. 49: 2, 27. This prophetic declaration is likewise delivered in strongly figurative language and poetic form.

The first epic or heroic song is the song of Moses and the Israelites, Ex. 15: 1, 18. This song has been in great repute among both Jews and Christians, and the glorious triumph of Israel over the Egyptian tyrant, herein celebrated, is compared, Rev. 15: 2, 4, to the victory which the true followers of Christ shall obtain over Anti-Christ, when they shall "sing the song of Moses, the servant of God, and the song of the Lamb."

The narrative character of this triumphant ode relieves it of that obscurity which so generally shrouds primitive poetic effusions. Dr. Adam Clark says, "There has been no period since the Hebrew nation left Egypt, in which this song was

not found among them *as composed on that occasion and to commemorate that event.* It may be therefore considered as completely authentic as any living witness could be, who had himself passed through the Red Sea, and whose life had been protracted through all the intervening ages to the present day."

✓ **Sacred Songs of the Ozauks and Masquawks.**

1st Clan.—

Paw-kaw-haw-may.

Nak-a-moan.

Ash-e-kaw.

Paw-yon.

Enee.

An-naw-kaw.

Mish-a-Mon-a-tu.

2d Clan—Sturgeon song.—

Na-ma-oy.

Nak-a-moan.

Wee-hee-no.

Mon-a-tu-uk-a,

Pep-woy.

Wok-a.

3d Clan—Eagle song.—

Mak-ke-ses,

Nak-a-moan,

Wau-pe-maw,

Pe-ah-to,

Puk-ak,

E-nee

Ma-sho-mas-saw.

4th Clan—The ocean song.—

Kit-tshe-kom-a,

Nak-a-moan,

Ok-qua,

Ween-wau,

Keen-aw,

In-nin-ne,

Ne-kaw,

Ne-kaw-nu.

5th Clan—Bear song.—

Muk-quoh,
 Nak-a-moan,
 Au-wau-tus-a,
 E-nau-kut-we,
 Mon-na,
 Ke-shuk-we,

6th Clan—Thunder song.—

Ne-nem-a-kek,
 Nak-a-moan,
 Mi-ah-na-mau,
 Neen-a,
 Met-a-kom-a.

The six clans of the Us-kaup-a all sing the following song at the sacred feast and sacrifice, when they officiate at these sacred ceremonies, viz :

Pheasant song.—

Pok-e-o,
 Nak-a-moan,
 Nosh,
 She-wen-nau,
 Kee-au.

Death and its Incidents.

In sickness there is usually great attention to the comfort and diligent efforts to cure the patient; but when death approaches, and recovery is deemed impossible, the patient, while still living, is dressed in his or her best attire, and painted according to the fancy of the relations present, ornamented with all their trinkets, jewels, medals, badges &c., and then laid out on a mat or platform to die. The guns, bows, arrows, axes, knives and other weapons are all carried away from the house or lodge and concealed.

They allege that these preparations are necessary to evince their respect for the Creator, who, at the moment of death, visits the body of the dying, receives the spirit and

carries it with Him to paradise; while the concealment of all warlike implements, shows their humble submission to, and non-resistance of the Divine will.

INTERMENT.—Dead bodies are sometimes deposited in graves; others are placed in a sitting posture, reclining against a rock, tree or post; others again are deposited in boxes, baskets or cases of skins, and suspended in the branches of trees, or upon scaffolds erected for the purpose.

POSITION OF GRAVES.—Elevated parcels of dry ground are usually selected for these purposes, and more regard is had to some peculiar locality in the neighborhood, such as a lake, river, mountain &c., than to the cardinal points of east and west, though in many instances these points are observed, and the same reasons assigned for its observance, as given by civilized man.

GRAVE POSTS, FUNERAL FLAGS, &c.—Where it is conveniently obtained, the grave is enclosed and covered over with stones. Under other circumstances it is enclosed with split slabs of wood, or round posts, forming a stockade around the grave. On the outside of this a post is planted firmly in the earth upon which are inscribed, with red paint, certain glyphics, commemorative of the virtues, prowess and exploits of the deceased.

Flags of various colors, devices and materials, are displayed over the graves of distinguished individuals. It has been an immemorial custom to display the scalps taken by the deceased, and other trophies of success in the chase, or of victory in the battle field, over the graves of distinguished chiefs and warriors. We know of no process used among Indians analogous to embalming or incineration.

MOURNING, &c.—The death of near relatives is lamented by violent demonstrations of grief. Widows visit the graves of their deceased husbands with disheveled hair, and carrying a bundle, composed of one or more garments of the deceased; to this representative of her departed husband she directs her expressions of grief, assurances of affection, and extreme anxiety for the comfort and well-being of the

deceased. Fathers, mothers, brothers, sisters &c., all passionately bewail the death of these relations.

MOURNING WOMEN.—It is customary to employ certain women, who are esteemed skillful in expressions of grief, to mourn in behalf of the surviving relations.

FUNERAL FIRES.—These are kindled at night, not upon the grave, but at a convenient distance from it. Here the mourner gives vent to all the energies of grief; the forest echoes these loud demonstrations of sorrow, while the frantic lamentor recognises in each echo, the responsive voice of the dear departed object of lamentation. These funeral fires are lighted, and nights of wailing and lamentation resumed at intervals, for the term of one year and sometimes longer.

Indian Family.

TERMS OF CONSANGUINITY.—N-oos, my father; K-oos, your father; W-sen or Oo-sen, his or her father; N-kee, my mother; K-kee, your mother; Oo-kein, his or her mother; N-sis-sah, my elder brother; Ke-sis-sah, your elder brother; Oo-sis-sah, his or her elder brother; N-mis-sah, my elder sister; K-mis-sah, your elder sister; Oo-mis-sah, his or her elder sister; N-kee-nau-lau, my aunt in the third person, but N-kee, my mother in the second person; N-oos-ul-aw, my uncle, third person, but always N-oos, my father when spoken to; Mash-o-mas-aw, grandfather; O-ko-mas-aw, grandmother. Among these people first cousins are regarded brothers and sisters, and so denominated. Nau-pam, husband; K-waw, your wife; N-waw, my wife; N-wawn, his wife; N-quees, my son; K-quees, your son; Oo-quees'n, his, her or their son; N-taw-nes, my daughter, &c.; Ap-pen-oo, child, infant. The following terms by which the Indian tribes denominate their own class of the human race, and the etymology of these phrases are deemed of sufficient interest both to the philologist and the antiquary, to entitle them to especial notice. En-nen-ne, or In-nin-a, is their generic term for man, in the singular number; the plural is formed by the usual indefinite plural affix, uk, i. e. In-nin-a-uk; men or people, includ-

ing both sexes of all classes. But when they speak of their own race of mankind, one of their common terms is, *Met-tu-sa*, *In-nin-a-uk*, from *Met-tu-sah-o*, that is wandering and *In-nin-a-uk*, i. e. people. Another common term in use among them by which they denominate the red race of men is *Nan-no-tah*, *In-nin-a-uk*, that is refused, rejected people, or a people cast off as worthless; such as unsound, defective fruits, nuts, &c., which have been thrown away. Hence the literal meaning of the term is, the rejected or cast off people, and is derived from *man-no-ta-o*, i. e. rejecting or something which has been rejected and thrown away. The *Miamis* designate the whole red race of the native American tribes by the phrases. *Met-o-sa-Me-uk*, literally, wanderers.

A SKETCH OF CLARK COUNTY, IOWA.

Historical, Statistical and Descriptive.

BY P. S. PARKS, ATTORNEY AT LAW, OCEOLA, IOWA.

Clark County was organized by the legislature of 1850-51, with the following boundaries, which are still retained: commencing at a point where the north line of township number seventy, north, crosses the west line of range number twenty-three, west, thence north, with said range line, eighteen miles, thence west twenty-four miles, thence south eighteen miles, and thence east twenty-four miles to the place of beginning, containing four hundred and thirty-two square miles, and embracing twelve congressional townships, according to the United States survey. It is bounded by the following named counties: on the east by Lucas, on the south by Decatur, on the west by Union, and on the north by Madison and Warren.

The county is situated in the southern central portion of the state—being the seventh county west of the Mississippi River, the fifth county east of the Missouri River, and the second county north of the Missouri state line. It is located near the summit of the great water shed, between the two

Copyright of Annals of Iowa is the property of State of Iowa, by & through the State Historical Society of Iowa and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use.