

seats for the use of the court room, who is to contract for the above named articles on the best possible terms; also, seats for the upper rooms." It is an old and true saying, that "a child must crawl before it can walk," and this contract was upon this principle. The county had not the pecuniary ability to drive on in expenses as now, nor, in fact, had the people the disposition. What they wanted was what would answer the purpose, and supply the actual demand. Superfluities and luxuries were entirely out of the question, as being beyond the reach of the people of a new country. From such a commencement as this, the county has grown into great wealth, and is now amply able to bear her full share of the burden.

THE INDIAN TRIBES OF THE WEST.

Their Language, Religion and Traditions.

BY DR. ISAAC GALLAND.

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(Continued from page 208.)

ODJIBWA, OR CHIPPEWA TRADITION.

Mr. Schoolcraft says: "This tribe has a general tradition of a deluge, in which the earth was covered with water, reaching above the highest hills or mountains, but not above a tree which grew on the latter, by climbing which a man was saved. This man was the demi-god of their fictions, who is called Mana-bozho, by whose means the waters were stayed and the earth re-created. He employed for this purpose various animals who were sent to dive down for some of the primordial earth, of which a little was at length brought up by the beaver, and this formed the germ or nucleus of the new or rather rescued planet."

The Mona-bozho of the Chippewas is the Wis-uk-a of the Ozauks and other kindred tribes, who instead of climbing a tree is said to have made a vessel or boat which they call O-pes-quee, constructed of the air, and which floated upon

the surface of the water in likeness of a bubble, but of such capacious dimensions as to contain himself and suit together with all sorts of living beasts.

MATERNAL AFFECTION—AN INDIAN MOTHER.

Pe-we-ne was a handsome figure with unusually interesting features, and of modest and fascinating deportment; while quite young she became the wife of James Campbell, an American, by whom she was the mother of a male child, which was named James Campbell, by the father.

Mr. Campbell desirous to raise and educate his son in civilized society, obtained the consent of Pe-we-ne, and placed him in early infancy, in the care of a respectable American family at Flourissant, in Missouri, where he remained until about the year 1828, when he was removed by his father and placed under the care of the late Mocrice Blondeau, interpreter for the United States of the Sauk and Fox tribes of Indians.

In August, 1829, Mr. Blondeau died, and the lad was left in the charge of Mr. Andrew St. Amont, brother-in-law to Mr. Blondeau, who then resided on Mr. Blondeau's plantation, situated on the west bank of the Mississippi, about six miles above the present city of Keokuk, Lee County, Iowa. On visiting this little boy, professionally, during the autumnal sickness of that season, I was a little surprised at his easy, fluent and correct pronunciation of the English language; living as he was at the time in a family where *that* language was not spoken. I supposed him to be at that time about nine or ten years of age.

Not long after the decease of Mr. Blondeau, Pe-we-ne repaired to the late residence of Mr. Blondeau, where she found her son, and taking him with her, she conducted him to her forest home in the wilderness. I saw him afterwards frequently in company with his mother and her relatives. He was a very shrewd and sprightly lad, remarkably fair of complexion, for a half breed, and bore a marked resemblance of his father (Campbell), both in features and complexion. I frequently urged his mother to permit him to remain among

the white people, that he might receive an English education, to which she replied that his father had gone to Sante Fe, and perhaps would never return—Mr. Blondeau, in whose care he had been left, was now dead; and he was now left alone among strangers who would take little or no interest in his welfare, and she could not bear to see him so abandoned and forsaken by all his natural protectors and adopted friends, she was therefore resolved to keep him until he was sufficiently grown to take care of himself.

In the autumn of 1831, Pe-we-ne came to me in great distress, and narrated the following singular story :

An American family residing near the Mississippi River in the State of Illinois, had some five or six years previous to this, lost a little boy, an only son, about the same age of Pe-we-ne's son, and as there were several families of Indians at that time encamped in the neighborhood, and who about the same time left for the more interior wilderness; and although pursuit was made at the time, and every effort used within the power of the bereaved parents and their neighbors to recover their lost child, without success; still there was a strong suspicion entertained that the child had been carried off by the Indians then in the neighborhood.

About five years having elapsed since the above event, when Pe-we-ne, accompanied by her brother La-mas, two sisters and a few other Indian families, went into the same white settlement; and while the Indian men were employed in fowling on the bogs and sloughs, their women were almost daily visiting the houses of the white people in their little bartering excursions, for the purpose of obtaining melons, pumpkins, corn, &c., in exchange for dressed skins, feathers, trinkets, &c., and in this business Pe-we-ne's son was constantly employed as interpreter. It was soon reported in the neighborhood, that there was a *white* child among these Indians, and that in sex, age, complexion and features it very much resembled their neighbor's lost child—this intelligence was soon communicated to the bereaved family, and a general excitement throughout the whole settlement was the natural

result ; a meeting was called, and a company raised to investigate the matter. Pe-we-ne's son was arrested at her brother's lodge and carried off by force, despite of her cries and entreaties ; she followed after them in great distress, not knowing the cause of this most extraordinary conduct. At length they arrived at a house, where a crowd of white people were assembled, and she saw her son presented to a white woman, who looked at him, (as Pe-we-ne said, "eme-tesh-e-tah," i. e. "with all her heart,") for a short time, then seizing him in her arms, this strange white woman seemed perfectly frantic with grief or joy, for her tears flowed in streams, while she lavished upon the child a thousand kisses, accompanied with shrieks and exclamations. During this scene, which lasted some time, Pe-we-ne remained a silent spectator, wondering in her own mind what all this could mean.

At length the mystery was revealed to her by her own son, he told her that "the white woman at whose house they then were, and who had displayed so much affection for him, was, according to her own account of the case, his real mother, that she (Pe-we-ne) was accused of having stolen and carried away their child, whom for years they had mourned as dead, but by an act of the Great Good Spirit, she had been compelled to bring him back to his distressed and afflicted mother—that she must not think of keeping him any longer, or of taking him off again, at the peril of her life." And for the better security of the parents of this supposed son of theirs, all the Indians then in the settlement were required to decamp without delay, and forthwith to leave the place. She was further informed through her son, as interpreter, that the proof of his identity, as the real son and lost child of the white woman, was rendered indisputable by a scar on his forehead under his hair, which the white woman had described before she examined him for it ; and that any attempt to recapture or carry him off again, would result in the certain death of every individual so engaged.

This was, to Pe-we-ne, the most astonishing and inexplicable affair with which she had met. At first, she had been

greatly alarmed for the safety of her child, and had followed his captors, in the greatest agony of suspense, but on witnessing the scene of maternal fondness, exhibited in the tears and affectionate caresses of this white woman, bestowed upon the little captive, her fears gave place to astonishment and wonder.

Thus robbed of her child, Pe-we-ne repaired with all haste to Saint Louis, Missouri, and laid her case before Gov. Clark, Superintendent of Indian affairs, beseeching him to interfere and restore to her her child. The Governor delivered to her a few lines directed to the writer, desiring him to interpose, and if possible to recover the child and restore him to his mother.

On consulting with some of the citizens of the county where the disputed child was detained, I was informed that, not only the presumed parents of the little boy, but likewise the whole neighborhood were convinced beyond a doubt, that it was really the long lost child which had been so mysteriously missing, and at length almost miraculously restored to its afflicted parents, and that any attempt to restore him to the pretended Indian mother would be promptly resisted by the whole community. It was further urged, that even admitting that he was truly the child of the Indian woman, his best interest would be promoted by permitting him to remain with his adopted white parents, who were in easy circumstances, which would secure to him a respectable education, and a comfortable outfit on arriving at manhood. From these and other considerations, no effort was made either to restore the boy to his real mother, or to undeceive the joyful parents who believed him to be their own long lost child. After exhausting all her efforts with the Superintendent, Indian traders and others, in vain endeavors to recover her child, she at length set off alone to visit the residence of her captive son. On her arrival she was promptly refused even the privilege of seeing her child, and ordered to leave instantly, which was immediately followed with a severe chastisement, and a forcible expulsion from the premises. But as that house contained the only object of her young heart's affections and sole delight

of her tearful eyes, she could not, she would not leave the neighborhood, but lingered in the adjoining groves, concealing herself in the thickets and brush-wood which surrounded the residence of her darling boy, that she might occasionally get but a glimpse of the dear object of her heart's fondest affection. At length she succeeded in attracting his attention, and enjoyed the indescribable pleasure of an interview with him in her concealment; these meetings were not often repeated before they were discovered, and Pe-we-ne was again cruelly beaten and driven away. She again returned, and was caught in the act of throwing a pair of beautifully ornamented moccasins to her son, over the fence behind which she was concealed; she was again severely punished. In this manner she continued for some months to suffer the most cruel treatment, and to brook every hindrance and obstacle which was presented to separate her from her child. But the inclemency of the winter came on, still poor Pe-we-ne clung to the spot with a tenacity only to be found in a mother's love; she lingered in the woods which bordered the premises, until through grief, severe and often repeated punishment, hunger and the chill blasts of winter, death came at last and relieved the lonely sufferer from her sorrows; her mangled remains were found several days after her decease, near the fence, partly devoured by the domestic animals belonging to the family.

ANTIPATHIES TO THE RED RACE.

From the earliest settlement of our country until the present time, the first impression made upon the minds of our white population, whether in infancy, youth or at maturity, are drawn from the recital of the fearful scenes of savage warfare; the frightful yells of savage vengeance and the shrieks of torture, the torch, the stake, the tomahawk and scalping knife, were presented to the minds as synonymous to the word *Indian*.

Among my earliest recollections, more than fifty-five years ago, in a small garrison near the confluence of Olivegreene Creek with the Muskingum River, in Morgan County, in the State of Ohio, there lived an elderly man whose caresses and

attentions kindly bestowed upon me, had endeared him, next to my father in my affections. One evening about sun set, the loud report of a rifle gun of large calibre, and heavily charged, was heard in the valley of Tuttle's run, east of the garrison, and perhaps a half mile distant—my old friend had gone in search of an estray cow, and was known to be absent; alarm and anxiety were depicted in every face—the peculiar report of the Indian rifle could not be misunderstood—a son of the absent man approaching my father said, "That gun killed my father." This was the general opinion in the little garrison, consisting of seven or eight families, and without any other forces to rely upon but themselves, the best defensive arrangements were made, and the night passed in great anxiety and careful watching.

But the mind of the young man could not endure the painful suspense involving his father's fate; he crept out of the garrison in the silent hours of the night, and following the direction from whence the report of the gun came, and passing some distance into the thick woods, he was suddenly beset by a faithful dog, who was still guarding the denuded and mangled body of his murdered master; the animal recognized the voice of his young master, came to him, but returned in haste to his duty, lying down near the corpse. The melancholy fact was now disclosed; and the young man returned silently and secretly into the garrison.

Early next day assistance was sent for to the garrison at Waterford, and the corpse was brought into the garrison, and surrounded by an extensive family of children, the widow and friends, whose distress may be better conceived than expressed.

Thus at the age of five years, I witnessed the fearful results of the rifle, the tomahawk and the scalping knife. My old affectionate friend, Abel Sherman (for that was his name) had his body pierced with a ball, which passed out at the breast; his head was entirely flayed, and the skull penetrated in three places with the tomahawk. This scene made an indellible impression upon my mind, which sixty-three years of an eventful life have neither erased or obliterated.

ANCIENT AND MODERN INDIAN DIALECT.

Mr. Edward Winslow relates an interview with Conbatant, a renowned captain of Massasoit, chief of the Wampanoags, whose residence was at Paw-kun-naw-kut, now Bristol, Rhode Island. Conbatant asked Winslow, in case he should be taken sick, as Massasoit had been, and should send "for masiest (that is physic) whether their master, the Governor, would send it," &c. In William's key Maskit is translated, "give me some physic." Mis-sisk, is a general term for herbage, and mis-sis-kee, is any kind of botanical medicines. That the Indian tribes who inhabited New England two hundred years ago, spoke the same dialects which are now used by the remnants of a few of these tribes, who have survived the almost total extinction of their race, is quite apparent among the fragmentary colony of the race, now congregated south-west of the Missouri River. This fact is still further confirmed by a comparison of the names of rivers, places, &c. It is said that in 1621, the people of Plymouth sent an expedition under Standish, against Conbatant, and after besetting the house where Conbatant was supposed to be, the narator says: "In this hurly burly, two guns were fired at random, to the great terror of all," &c. The Indian boys seeing the squaws protected, cried out, "Neensquaes! Neensquaes!" that is, "I am a squaw, I am a squaw." This is quite passable Indian at the present time, after a lapse of two hundred and twenty-nine years. In the present language of the Ozauks, I should write the sentence thus: "Neen Squawse! Neen Squawse!" that is, "I am a little girl! I am a little girl!"

PANASE, OR PA-NOOSE.

This is a generic term, for "war birds," or rapacious fowls, of the genus *falco*.

In Winslow's Relation, we find the following description of "Pehsuat," whom he says was a Panieses:

"The Panieses are men of great courage and wisdom, and to these also the devil appeareth more familiarly than to others, and as we conceive, maketh covenant with them to preserve them from death by wounds, with arrows, knives,

hatchets, &c." Pa-noose, or Panase, is often applied as a name to an individual brave or warrior, and sometimes it is the distinctive appellation of a clan or sub-division of a tribe, as the Eagle, Hawk, &c.

Again Mr. Winslow relates the incidents of a visit which he made in 1623, from Plymouth to Pokanoket, the residence of Massasoit, being sent as a bearer of medicine to that chief who was then lying dangerously sick; on arriving at the chief's house, he says, "They told him," the sick chief, "that Winsnow, (for they cannot pronounce the letter *l*, but ordinarily *n* in the place thereof,) had come." Then he said twice, though very inwardly, "Keen Winsnow?" which is to say, art thou Winslow? I answered, "ahhe," that is yes. This is also intelligible Indian, and proves that Massasoit spoke the same language that has been since spoken by Black Hawk,^v and is now used by most of the western tribes.

✓ PROPERTY.

1. OF REAL PROPERTY.—They believe that Wis-ak-ah, (the strong God), made this continent, called by them, * * * * from a small parcel of earth obtained from the old world after its submersion in the waters of the deluge, and that it was given to their forefathers by him, for an inheritance to them and to their descendants forever.

A national right to real property may also be acquired by conquest, by purchase, or by a union of tribes for mutual defense and protection of territory already acquired.

From their pursuits and manner of living it is obvious that the idea of *real property*, attaches rather to the spontaneous production of the country, such as fowl, fish, wild beasts, fruits, &c., than to the soil itself. Hence every member of the tribe or confederation, are tenants in common of the whole national territory, and by virtue of that right, have power to acquire *private rights*.

2. PRIVATE RIGHT TO REAL PROPERTY—May be acquired by building a house, inclosing and cultivating a particular piece of ground. Here it may be proper to notice, as a fruitful source of war and national turmoils between neighboring

tribes, the singular idea of the private rights of descendants to the bodies of their ancestors, and to the soil and country where their remains are deposited to rest in peace. When one tribe has adopted a member of another into their own, he becomes thereby a member and tenant in common with his adopted nation, and as such has a right to acquire private title to property by the same rules and regulations which govern the acquisition of property among the native members of the tribes.

If at the death of an individual so adopted, he is buried or interred in the usual way of disposing of the dead bodies of the tribe; his heirs and relatives belonging to his native tribe succeed to all his national rights in his *adopted* tribe. Hence the usage adapted in many tribes of suspending the bodies of deceased strangers, foreigners, &c., in trees, in order to avoid the claims of their tribal connections, by presenting the incorporation of such bodies with the soil of their country.

This doctrine does not extend to an invading foe, who are slain in the country, and whose bodies are left to decompose upon the surface of the ground. But if the invaders take possession of the battle-field, give honorable and customary funeral ceremonies to their *own* dead, while they maim, disfigure and insult the bodies of their slain enemies, this would be regarded as an accession of territory by conquest.

This contest, however, is often continued for years, as for instance, where the invading war party have obtained a complete victory, and after the usual ceremonies are performed, they retire to their own country in triumph; meanwhile the enemy return, dis-inter, mangle and mutilate the bodies of those who had been just buried with the honors of war, and collect and bury the exposed bodies of their friends with songs of triumph, as having retaken the field, insulted the foe and rescued the captives and insulted bodies of their friends.

These scenes are re-enacted until one party retires from the conflict, or sues for peace, whereupon the victors divide the spoil with the conquered, as may best serve their own interest.

But if the country is abandoned by its occupants without a treaty between the parties, the victors claim the whole by conquest as justly due to their valor and indemnity for their loss of life in the enterprise.

RIGHTS OF INDIVIDUALS.

These are well defined by a few general rules, established by immemorial usage, as for example :

The right of a father to dispose of his own daughter, at his own will ; he may espouse her in infancy, or sell her at any subsequent period of single life without regard to age.

The elder son of a chief, either civil or military (other circumstances being equal) has a right to succeed his father in office, as well as to inherit his Mishaum, his medals and other insignia.

The building of a house or preparing a piece of ground for cultivation, gives an individual an exclusive right in those who perform the labor to the entire occupancy and benefit of the same.

Also the constructing of traps for fish, fowl or other game, affords an indemnity to the sole use of whatever is taken thereby in the individual who constructed the same.

The rules of the chase, however, have some more refined modifications ; as when one hunter wounds the game and another kills, or finds it, and first lays his hands on it, each have a right to his share of the game, i. e. the former takes the skin, the latter the flesh.

This rule also obtains in war ; he who wounds or kills an enemy, has a right to the scalp, but if another strike him with his hand before the first does, he is not only entitled to wear the painted hand upon his robe or blanket, but also to the spoils taken from the body of the fallen foe.

ESTIMATE OF REAL PROPERTY.

This is in proportion to its productiveness of valuable or useful game ; a low, swampy country, abounding with beaver, otter and muskrat, or a district consisting of mountains, rocks and precipices, in which bear, deer and elk abound, is es-

teemed incomparably more valuable than the most fertile soil, or forest groves of the most choice timber, where these are wanting. But little value is attached to salt springs or mineral deposits, other than as they have been taught by experience, that civilized men set a high estimate upon such things.

✓COSTUME.

There has been doubtless a great change in the dress of these people, produced by the introduction amongst them of the manufactured fabrics of civilized men.

Anciently their dress consisted chiefly of the products of their own country, manufactured by their own women.

At the present time there still exists among some nations in North America, an honorable and very ancient fraternity, who hold secret and solemn lodge meetings; at which all the members of the society are required to appear in their ancient costumes; not an article of dress is tolerated at these meetings which is of foreign or domestic manufacture, other than the products of their own country, and none but pure blooded Indians are eligible members.

DRESS OF MALES.—The leggings, or dress of the lower extremities, consist of two garments, prepared of dressed deer skins, or cloth, and bearing some resemblance to the two halves of a pair of pantaloons. The feet are covered with moccasins prepared of deer skin.

Under a girdle or belt which surrounds the waist, is drawn a piece of blue or scarlet broad-cloth about half a yard in width, and a yard and a half in length, and passing between the lower extremities, the ends of the cloth form a flap in front and in the rear of the lower portion of the body. The blanket and shirt being added complete the ordinary dress of men.

Blankets are of various sizes and colors, as well as differing greatly in their texture and value. The English Macina blanket is vastly superior to any other article of the kind which we have seen in the trade. These are white, red, blue and green, composed of fine wool, and of superior fabrication.

DRESS OF FEMALES.—A pair of blue cloth pantalets and deer skin moccasins complete the under dress of the lower extremities. Next a fathom of blue broad-cloth is passed round above the hips and extending down near to the ankles, is confined round the waist with a belt or girdle. A calico chemise covers the arms and body a little below the waist; when to this is added a blanket, or another fathom of blue, scarlet or other broad-cloth, to be used as a robe or outer garment, the usual dress of females is complete.

These constitute the ordinary dress in all seasons, but the blanket or cloth robe, is commonly dispensed with in warm weather, and doubled in very cold seasons. At night the under garments of both sexes are generally laid aside, and the blanket is alone retained as the covering for the night.

ORNAMENTS.—A peculiar value is attached to wampum, or shell beads, to silver, to the feathers of the war-eagle, to the claws of the polar bear, the otter skin, polecat, mink, &c.

Paints, pigments and dye-stuffs are in high estimation and almost universal use among the young and middle aged of both sexes; vermilion, yellow ochre, chrome yellow, indigo, white clay, &c., as well as narrow ribbons of every color and hue, are in demand with these people.

When the traders fail to furnish the market with these articles, recourse is had to roots, vegetables and colored clays as substitutes.

WAR.

CAUSES.—Ancient feuds, territorial invasions, tribal animosities, murder, horse stealing and other minor offenses, as for example the war of three years continuance between the Sioux, Sauks and Foxes, which was terminated by the treaty at Prairie Du Chien, in 1830, through the intervention of our Government. This war arose from the circumstance that a Sioux Indian, who had resided for some years among the Fox tribe on the upper Mississippi, and had married a Fox woman, sister to a noted Fox chief, commonly called Morgan, becoming desirous to return to his own country and nation, the Sioux left his wife and returned, taking with him, how-

ever, a horse which belonged to her. Some time afterward Morgan sent a messenger to say to the chief of the band to which the delinquent had fled, "That he hoped that his sister's horse would be immediately returned, but that if he was disappointed in this reasonable expectation, he should be under the disagreeable necessity of coming to the Sioux country in pursuit of the horse, and if so, he *might take something more than the horse.*"

To which the Sioux chief replied, that he knew nothing about the horse, but if there was any horse belonging to his sister, in the Sioux country, he might come and get it; and as to his taking *something more than the horse*, he would attend to that matter when it became necessary.

Here the diplomacy ended; Morgan soon after invaded the Sioux country, murdered some families and a war commenced.

ENLISTMENT.—War parties are usually, if not always, made up by voluntary enlistments. This may be done by joining in the war dance, or by uniting with the war party at any time prior to the time of marching.

No fixed term of time is understood as the period of enlistment; but each individual is required to furnish himself with the requisite means of subsistence for a given number of days, which is always equal to the time presumed to be necessary for completing the campaign.

Horses, arms, subsistence and equipage belonging to men who do not enlist, are delivered to those volunteers who are destitute, and if the owners of such property do not voluntarily surrender it, then it is pressed, and distributed under the direction of the chief who commands the expedition.

CEREMONIES.—The usual feast and sacrifice is celebrated before marching, accompanied with songs, prayers and speeches from their orators, the benedictions of their old men, and often with the prophetic assurances of their priests, of a prosperous campaign and a victorious return to their families and friends.

SUBSISTENCE.—Equal quantities of parched corn and dried meat are reduced to powder in a mortar, to which is added a

third part of maple sugar, and being well mixed is safely packed in small leather bags, containing from two to five or six pounds, according to the number of days, or contemplated length of the expedition. One of these constitutes the entire rations for one soldier during the campaign, and are distributed to each man.

ORDER OF MARCH.—The party set out in single file, and march slowly and silently from the place of rendezvous. If they should *meet* within the precincts of their own country, any man belonging to their own nation, unless he is on express, or returning from a war excursion, he is subjected to a severe castigation, each individual of the party gives him a blow with his gun stick, arrow or something of the kind, as he passes him, and this he is bound to stand and receive quietly, as a tax levied upon him by his countrymen for protecting him and his family from the common enemy.

ENCAMPMENT.—At sunset the party encamp for the night, usually in a circle or hollow square. While the *wistosah*, or experienced warriors amuse themselves by smoking and recounting the events of the day, &c., the young men or fresh recruits, prepare the supper which consists simply of mixing the compound powder, hereinbefore described, with water, in the proportion of about one ounce to a pint of water, in their camp-kettles, or other vessels carried for the purpose. Eight or ten men, and sometimes more, mess together, and literally “eat out of the *same* kettle and with the *same* spoon!” The experienced warriors having eat, they smoke again, and then lie down to sleep. The fresh recruits, or candidates for military glory, are all the while on their feet, never sitting down, eating or sleeping in the presence of their superiors; they constitute the corps of sentinels, post their own guards at some distance from the main camp, and after the warriors have fallen asleep, they seek repose, rest and sleep in a third line or circle, being within the circle or line of posted sentinels, except the necessary watch to relieve the guard through the night. At the dawning of the day, the recruits, except those on guard, collect at the camp and prepare the morning

repast, which is precisely the same as that already described. This must be eaten before sunrise, for it cannot be lawfully eaten then, until after the sun has set.

GEOGRAPHY.

That the commonly received opinion, among all the Indian tribes in the United States, in reference to the form and structure of the earth, is, that it is a plane, infinitely extended, may be asserted upon the best authority. And that they have just conceptions, in reference to the natural divisions of the earth into seas, lakes, continents and islands, cannot be denied.

They also believe that the Deity has made other worlds, and committed them to the care and control of other subordinate gods. That this earth has similar natural divisions of seas, lakes, continents and islands, on the under surface, as are here found upon the upper surface, that these continents and islands are at present inhabited by multitudes of god's, or a superior race of men, to any now known upon the upper surface of the earth. Also innumerable multitudes of every imaginative variety of the races of common men, beasts, birds and fishes, are now occupying the continents, islands, seas, lakes and rivers of the opposite surface of this earth. And that sooner or later, but at no very distant period of time, an immense multitude of men will come forth from the earth, marching from the east to the west, who will be as much superior to the present race of civilized men, in knowledge, science and the arts of war, as civilized men have ever been superior to the rudest savages.

Then, and not before, will their wrongs and suffering be amply avenged on the *white* race of men, who have murdered their ancestors, robbed them of their country, and almost or quite exterminated the race of red men, from the surface of the earth.

Far beyond the setting sun, in the remote regions of the west, there exist other sub-divisions of this earth, with trees of choice fruit, and where the forest groves and plains abound

with every description of game; and whose waters are supplied with all manner of fish and fowl.

With some, this is esteemed the Indian paradise, whilst other tribes locate the *Che-pi Enauk*, or Indian paradise, in the distant regions of the north, beyond the mountains, rivers and seas of ice which form the barrier between this continent and that *residence of light*, for so the name should be interpreted, or more literally, "The Spirit Home."

CURRENCY.

Wampum, is also called *pe-se-me-kuk*. This consists of strings of small sea shells about the size of barley corns or somewhat larger, being perforated lengthwise, are strung on thread like fibres of animal sinews, and has constituted the ancient currency of many tribes, some of whom still continue its use. Its value has been variously estimated at different periods in American history, as would seem from the statement that the colony of New York was purchased from the Indians for a few pounds of these shells, while at later dates a string containing about thirty shells has been estimated at one dollar. It may not be undeserving of notice here to remark that this currency too has been extensively counterfeited; thousands of pounds of porcelain beads, corresponding in size, shape, color and polish with the genuine wampum, have been thrown into the Indian market by traders.

Muk-quok, i. e. a bear. The skin of this animal became the representative of *one dollar*, at an early period in the history of intercourse between the white people and several of the Indian tribes; among whom was the Shawnese, Miamies, Kickapoos, Pottawatamies, &c.

As-sa-pen, Raccoon. The skin of this animal, also became the representative of one-fourth of a dollar among the same tribes who are sometimes distinguished by the name of woodland, or forest Indians, whilst the current quarter of a dollar among the lake and river Indians, such as the Chippeway, Sauk, Fox, Memominie, Ottawa, &c.

Iau-ba, i. e. a buck, the skin of which is also the representative of one dollar; while *o-k-o*, i. e. a doe skin, represents half a dollar.

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