



J. C. BELTRAMI, THE ITALIAN TRAVELER,
As he dressed when among the Western Indians.

THE EASTERN BORDER OF IOWA IN 1823.

EDITED BY WILLIAM SALTER.

J. C. Beltrami, "formerly Judge of a Royal Court in the Ex-Kingdom of Italy" (1805-14), published "A Pilgrimage in Europe and America," 2 vols., London, 1828. The second volume contains a description of a voyage to the sources of the Mississippi, with a map of the river. Fifty pages cover the eastern boundary of Iowa. Beltrami came down the Ohio river, and up the Mississippi to St. Louis, in April, 1823. In his company were William Clark, of the Lewis and Clark expedition of 1804-6, afterwards Governor of Missouri Territory, and for many years Superintendent of Indian Affairs on the Missouri and upper Mississippi, and Lawrence Taliaferro, U. S. Indian agent among the Sioux.

On the 2d of May Beltrami left St. Louis in company with Mr. Taliaferro on the Virginia, a steamboat 118 feet long, 22 feet wide, Captain Perston. His narrative is diffuse, but has some items of interest, showing the state of things and the manners and customs of the Indians upon our eastern border, nine years before the Black Hawk War. The narrative, somewhat abridged, is as follows:

A chief of one of the tribes of the Saukis, The Great Eagle, was on board. The first thing he did, when we were some distance from shore, was to take off the uniform Governor Clark had given him as a present from the Great Father (President Monroe). He showed high satisfaction at finding himself once more *in statu quo* of our first parents. The youngest of his two children had not even a leaf or a bit of cloth round the loins, whilst we were shivering with cold, though wrapped in our flannel and great coats.

Clarksville and Louisiana are two rising villages, the latter 112 miles from St. Louis. From the top of a pretty hill the eye rests on nothing but immense and impenetrable woods, the only asylum we have henceforth to expect; for, with the exception of the forts upon the river and Prairie du Chien, this is the last vestige of civilization towards the north.

In the midst of these masses of trees, one meets with beautiful tracts of meadow land, destitute of shrubs or bushes, or they sometimes exhibit the appearance of groves and clumps of trees disposed with so much symmetry that, but for the death-like stillness which pervades this silence, it would

be impossible not to think that they had been placed by the hand of man.

On the 6th (May), while the steamboat was taking in wood, I wandered into a forest. The varied forms and tints of the landscape insensibly led me on, and a flock of wild turkeys induced me to go so far that I was unable to regain the place where the steamboat had stopped. In this dilemma my compass was my guide; but what was my surprise at finding the vessel gone! A bend of the river concealed every signal I could make, and the discharges of my gun resounded vainly in the forest. I betook myself to my legs; fortunately the steamboat ran aground. At this moment my companions discovered that I was missing. The canoe which was dispatched to meet me arrived just in time, for I was so out of breath that I must have given up the pursuit. The Great Eagle, vexed and angry that the pilot had not taken his advice respecting the channel, jumped into the river and swam to the bank. The following day we found him surrounded by his tribe at Fort Edwards, where he had arrived before us. They had formed a temporary encampment, and were exchanging furs with the traders of the South-west Company. Scarcely were we within sight of the encampment when the children of Great Eagle plunged into the river and swam to their den with the eagerness of wild beasts escaping from a menagerie into their native forests. Great Eagle came on board to take his bow and quiver and gun; although exasperated against the people of the boat, he put out his hand to me as a mark of friendship. I availed myself of this favorable moment to ask him for a scalp suspended by the hair to the handle of his tomahawk. It was a pericranium of a chief of the Sioux whom he had killed the preceding year. This scalp is as honorable a trophy to an Indian, as a horse's tail is to a Turk, a Tartar, or a Chinese.

Fort Edwards is built on the eastern bank of the Mississippi; it commands a great extent of the river, as well as the mouth of the river Le Moine, which descends from the wes-

and is navigable for 300 miles into the interior. The banks of this river are inhabited by the Yawohas, a savage people who have been almost destroyed by the Sioux.

The country beyond Fort Edwards on the west of the Mississippi, as far as its sources, and even still farther, which belonged to the Territory of Missouri before the State of Missouri was formed, is now distinguished only under the name of Savage Lands; for throughout their whole extent there are no other traces of civilization than a few scattered huts belonging to traders, themselves descendants of savages.

The Government has had the wisdom to organize an intendancy with sub-intendancies to watch over and protect the people, prevent abuses on the part of those authorized to trade with them, and oppose the usurpation of that right by foreigners. This was necessary, because the English Northwest Company had extended its establishments far into the territory of the United States, which enabled the Cabinet of St. James to excite the Indians against the United States.

The Saukis were the first Indians we met with towards the north; I visited their camp; their huts are covered with mats or skins. The Canadians, the classical nomenclators of these countries, call them lodges. They are elliptical. Each generally contains a family; they sleep in a circle upon skins, mats, or dried grass. Fire is made in the center, as among the ancients; the smoke passes through the round opening in the roof. A copper or tin boiler, which they get from the traders, supported by a wooden fork stuck in the ground, pieces of wood hollowed into spoons, bits of the bark of trees formed into plates and dishes, the horns of buffaloes cut into cups, constitute their table service. A stake supplies the place of a spit, fingers serve for forks, the earth for a table, a skin on the carpet of nature for a tablecloth. They sit indiscriminately around the food with which Providence and their guns supply them. Neither kings nor courtiers are treated with any distinction. In this perfect republic equality is not less the privilege of animals than men. The

dogs, although illegitimate and descended from wolves, are seated at the same table with the savages, and at the same divan; they partake of the same dishes, and sleep in the same beds. I have seen young bears treated as a part of the community.

The faces of the Saukis are not disagreeable; their heads are rather small, with no hair except a small tuft upon the pineal gland, like that of the Turks; this gives the forehead an appearance of elevation. Their eyes are small, eye-brows thin; the cornea approaches rather to yellow, the pupil to red; they are the link between those of the orang-outang and ours. Their ears are sufficiently large to bear all the jewels with which they are adorned; two foxes' tails dangled from those of the Great Eagle. I have seen others to which were hung bells, heads of birds, and buckles, which penetrated the whole cartilaginous part from top to bottom. Their noses are large and flat, like those of the nations of Eastern Asia; their nostrils are pierced and ornamented like their ears. The maxillary bones are very prominent, the under jaw extends outwards on both sides. Their mouths are large, teeth close set, and of the purest enamel; their lips a little inverted. Their necks are regularly formed; they have large bellies and narrow chests so that their bodies are generally larger below than above. Their feet and hands are well proportioned; their arms slender; this may be attributed to want of exercise. The only part of the body savages inure to fatigue is the legs, which are more robust than the rest of their frame. Their complexion is copper-colored, whence they call themselves the Red People, as a distinction from whites and blacks. Except the tuft on the head, they have no hair on any part of the body. They pluck it out at an early age, and as they use the most persevering means for its extirpation, nothing is left but a soft down.

You would be astonished at the striking coincidences between the habits of the Indians and those of the ancient and modern people of the old world. Notwithstanding the con-

tinuance of cold weather the men had nothing but a single covering of wool or skin, which serves them day and night. They throw it about them with grace and dexterity, as the Romans did their *pallium*. Their coverings for the feet and legs, which they call *mokasins*, are made of the skin of the roe-buck, buffalo, or elk, and are like the *cothurni* of the Greeks and Romans. In summer they generally go bare-foot; in winter they wear a kind of skin or cloth gaiters which they call *mytas*. They wear a covering round the loins; the rest of the body, even the head, is naked, whether it rains, hails, or freezes, or the earth is parched with the heat of the dog-days.

Their offensive weapons are the bow, arrow, pike, lance, as among the ancients; the axe, club, dagger, as among combatants of the middle ages; the tomahawk, as used by the Tartars of Tamerlane; and the gun used by modern nations. The shield is their only defensive weapon. It is of leather, round or oval. They paint it as the Romans did, and like them trace the origin of their armorial bearings from it. They paint those hieroglyphics upon their tents, as we do upon the doors or walls of our mansions. I have one which is ornamented with plumes, and bears the head of the manitou or peculiar god of the hero from whom I received it,—the head of a wild duck, by which he expected perhaps to petrify his enemies, as Perseus did with the head of Medusa.

A kind of tunic with large sleeves, which comes down to the girdle of the female Saukis, is like the Hebrew ephod; plates of white metal, fixed on the part which covers the breast, seem an imitation of the *fibulae* of the ancients. A petticoat fitting close to the body descends to the knees; their legs are covered with a kind of gaiters, resembling those of the ancient Scythian women. The covering of the feet and legs is distinguished from that of the men only by its elegance; in summer their feet and legs are uncovered. During youth their forms are attractive, but these flowers soon fade; evening succeeds to the morning without the interval

of noon; for the women are the porters, the beasts of burden of the men, who, they say, would lose all dignity if they condescended to any other occupation than hunting and war. There is no slavery more abject than that of the Indian women. They are looked upon with such contempt that the greatest insult to an Indian is to say, "You are a squaw." It frequently happens that these victims of the tyranny of man have such a horror of the fate of their sex, that they destroy their daughters at birth.

The men and women daub their faces with red, yellow, white, or blue. When in mourning, they paint the whole face black, and even the body, during a year; the second year they paint only one-half; and at last merely streak themselves with it in various patterns. Both men and women wear ornaments on the neck and arms; some wear small glass beads the traders sell them; others, the teeth or claws of wild beasts. That the female savages wear necklaces, like the Greeks and Romans, is not extraordinary, for they are worn everywhere; but what does surprise one is, that like the women of antiquity they offer them to the departed spirits of their relatives, of which I have been a witness.

I saw one of these tribes break up their tents to go in search of a new domicile. The kitchen utensils occupied the center of the canoe; mats and skins covered them; the children, dogs, bears, were placed opposite; the men on either side; the women at the two extremes exercised the functions of pilots and sailors; sometimes, the men rowed. The vessel is the hollowed trunk of a tree.

The evening of the 6th May we set out from Fort Edwards, where we were treated by the officers with much politeness; we soon returned, however, for the steamboat, being too heavily laden, was unable to make a passage at the middle of the Rapids of the Moine, nine miles above the Fort. On the 7th, while the steamboat was getting ready, I made a little shooting excursion. I killed a monstrous serpent, almost entirely black, spotted with yellow, called by the In-

dians *piacoiba*. They dread it more than the rattlesnake, though its bite is not so dangerous, because it glides insidiously among the briars and grass, and its attacks are unexpected; whereas the other gives notice of its approach. At sight of my prize the Indians welcomed me as if I had been a beneficent Manitou. Their nakedness and wandering life render reptiles (*womanduska*) objects of terror; yet no one dare kill them, for they believe them to be malevolent spirits, who would visit their families with every kind of misfortune if they attempted to destroy them.;

The next day (May 8th) we ascended, though not without difficulty, the rapids which continue for twenty-one miles, when we saw another encampment of Saukis upon the eastern bank. Nine miles higher, on the western bank, are the ruins of Fort Madison. The President of that name had established an *entrepot* of articles most necessary for the Indians to be exchanged for their peltry. The object of the Government was not speculation, but by example to fix reasonable prices among the traders. Fearing, however, the effect of any restraint upon the trade of private individuals, it has withdrawn its factories and agents, and left the field to the South West Company, which has been joined by a rival company, and now monopolizes the commerce of almost the whole savage regions of the Mississippi and Missouri. Its centers of operation are St. Louis and Michilimackinac.

At a short distance from this Fort, on the same side is the river of the Bete Puante (Skunk), and farther on, that of the Yahowas, so called from the savage tribes which inhabited its banks.

The fields were beginning to resume their verdure; the meadows, groves, and forests were reviving at the breath of spring. Never had I seen nature more beautiful, more majestic, than in this vast domain of silence and solitude. Wooded islands disposed in beautiful order by the hand of nature varied the picture; smiling hills formed a delightful contrast with the immense prairies which are like oceans, and

the monotony is relieved by isolated clusters of thick and massy trees. These enchanting scenes lasted from the river Yahowa till we reached a distant and exquisitely blended view of what is called Rocky Island, 160 miles from Fort Edwards. Fort Armstrong at this point is constructed upon a plateau above the level of the river, and rewards the spectator with the most magical variety of scenery.

The eastern bank at the mouth of Rocky river was lined with an encampment of Indians, called Foxes. Their features, customs, and language are similar to those of the Saukis, whose allies they are. On the western shore of the Mississippi, a semi-circular hill encloses a spot carefully cultivated by the garrison, and formed into fields and kitchen gardens. The Fort saluted us on our arrival with four discharges of cannon, and the Indians paid us the same compliment with their muskets. The echo, which repeated them, was striking from contrast with the deep repose of these deserts.

We arrived on the 10th, about noon. After dinner I visited the Saukis, three miles to the east, on the north bank of the Rocky river. Here they had formed their most extensive encampment, the only one they constantly inhabit during the summer months.

In this village I witnessed the dexterity with which Indians handled their bows. Children, nine or ten years of age, hit a small piece of money of six sous, which I fixed up for them to aim at, at a distance of twenty-five paces, often at the second trial. At last I was obliged to remove it to thirty-five, or they would soon have exhausted the little purse I had filled for this visit. The chiefs offered us a refreshment of bear's flesh, dried in the smoke, more delicious than our hams, and of roots resembling chicory highly flavored; they call them *pokinota*.

Their faces exhibited every variety of color. Some of the hieroglyphics painted on their bodies reminded me of the mysteries of the ancient Egyptian priests. Those who fa-

vored us with the Medicine Dance (*Wakaw Wata*) had their faces covered with them.

As the only people the Indians ever heard of are French, English, Spanish, and Americans, the Saukis were astonished when I told them that I did not belong to any of them. I made them believe that I came from the moon; their astonishment was then converted into veneration, for they adore her as a benevolent deity whose rays enable them to hunt, fish, or travel, during the night.

This medicine dance is the offspring of political knavery and superstitious credulity. It has some analogy with the mysteries of Eleusis, and with others which turn the brains of some moderns. The initiated are enclosed within a parallelogram formed by a barricade covered with skins. The profane may witness the ceremony at a distance. As I wished to know the secret, I determined to try a clandestine entrance; accordingly I glided into the enclosure, but was turned out, although a son of the moon. A president, whose head is adorned with plumes, and horns of a buffalo, takes his station, surrounded by musicians, east of the enclosure. At the west, two warriors with bows and arrows guard the entrance. A master of ceremonies, club in hand, stands in the center, and receives orders of the president. The elect, male and female, are seated on the north and south, according to seniority or rank. An orator, placed on the left of the president, every now and then raised his eyebrows, and showed by every movement of his agitated body his impatience to speak. I could neither understand nor guess the meaning of his speech. The vehemence and animation of the oratory of savages excite astonishment, contrasted with their taciturnity and apathy in common transactions. Sometimes the inspiration is so powerful that they tremble in every limb, like the Shakers. At a signal of the president, the musicians played upon their horns and drums; the latter, beaten with a stick covered with leather, produce a sound torturing to the ears. At this music the president, orator, and male

and female elect, form a circle. Each carries the skin of an otter, beaver, or some animal, made into the form of a bag open at the two ends; and at the moment the president raises his in the air, the ceremony begins. The president, making frightful contortions, and stammering out prayers, blows into one end of his bag, the other end of which is turned towards his right hand neighbor. At this instant the latter falls to the ground; he is considered dead. He is only restored to life by degrees, as his exorcist pronounces some expiatory formulae which operate like galvanism; the resuscitated person is thus completely purified. The bag and ceremony have given him a new soul.

If I may give my opinion on this farce, the medicine dance is a spiritual medicine to prepare the soul in this transitory life for a celestial and eternal one. The president and the other persons of the mystic chain become successively active and passive, until the president himself falls, dies, and is restored in his turn; he then closes the dance.

In the midst of this laughable scene, I suffered much from not being allowed to laugh. My interpreter who saw my inclination, intimated to me that its indulgence might condemn me to an *auto da fe*. I have been told that those who propose themselves for admission make large offerings, and are sometimes obliged to give all they possess to the order. I was told that in this camp there are houses in which young girls are appointed to watch over a fire which burns in the center, like the Roman and Peruvian vestals. A bag of such miraculous properties as the medicine bag deserved all my attention. I exerted every effort to obtain one. Vain, however, would have been the veneration I expressed for the prodigies it performed, had I not made a present of good whisky to the person who gave it me, and to the high priest as a bribe for his sanction. This was the first convincing proof I saw of the fatal allurements of spirituous liquors to the savages.

The next day we quitted Rocky Island, where the gen-

tlemen of the garrison were as polite to us as those of Fort Edwards. The rapids above this island, which is three miles in length, are stronger and extend farther than those of the Moine.

Six miles from the rapids we met with another tribe of Foxes, on the western bank. Higher up, after passing the rivers la Pomme (Wapsipinicon) and la Garde (Maquoketa) we saw a place called the Death's head (*Tete des Morts*), a field of battle where the Foxes defeated the Kikaskias, whose heads they fixed upon poles as trophies of their victories. We stopped at the entrance of the river la Fievre, a name in conformity with the effect of the bad air which prevails there. At seven miles from its mouth the Indians formerly collected lead, which they found scattered over the surface; they converted it into bullets. The Government purchased these lands, consisting of fifteen square miles, which it has granted out to adventurers, who pay the tenth of the net produce of lead. It has established an agent to watch over its rights.

A whole family from the interior of Kentucky have come to establish themselves at a distance of thirteen or fourteen hundred miles from their home. They were in the steamboat with their arms and baggage, cats and dogs, hens and turkeys; the children too had their own stock. The facility and indifference with which the Americans undertake distant emigrations are amazing. The spirit of speculation would carry them to the infernal regions if another Sibyl led the way with a golden bough.

Twelve miles higher up, upon the western bank, are other lead mines called Dubuque's. A Canadian of that name was a friend of a tribe of the Foxes, who have a kind of village here. In 1788 these Indians granted him permission to work the mines. His establishment flourished; he had no children. The attachment of the Indians was confined to him, and to get rid of those who wanted to succeed him, they burned his furnaces, warehouses, and dwelling, and by this

measure expressed the determination of the red people to have no other whites among them than such as they liked. The creditors of Dubuque appealed to Congress to secure to themselves these mines. It is said, that their claim was founded on a treaty between Dubuque and the Indians, that this treaty had been sanctioned by Carondelet, the Spanish governor of Louisiana west of the Mississippi, and that General Harrison had confirmed it in 1804; but Congress decided in favor of the Indians, who still keep exclusive possession, and with such jealousy that I was obliged to have recourse to the all-powerful whisky to obtain permission to see them. They melt the lead in holes which they dig in the rock, to reduce it into pigs. They exchange it with the traders, but they carry it themselves to the other side of the river, which they will not suffer them to pass. Notwithstanding these precautions, the mines are so valuable, and the Americans so enterprising, I question whether the Indians will long retain possession of them.

Dubuque reposes with royal state in a leaden chest in a mausoleum of wood, which the Indians erected upon the summit of a hill that overlooks their camps and commands the river. This man was become their idol, because he possessed or pretended to possess an antidote to the bite of the rattlesnake. Nothing but artifice and delusion can render the red people friendly to the whites, for they despise and hate them. A respectable gentleman, a friend of Dubuque, attempted to persuade me that this juggler was in the habit of taking rattlesnakes into his hands, and by speaking to them in a language they understand could tame them and render them gentle as doves. I observed that I believed what he asserted, because he said he had seen it, but that if I saw it with my own eyes I should not believe it. These people, proud as they are of their independence, are so inclined to superstition that they would become the most abject slaves, if they were civilized after the fashion of the Jesuits.

A little above the river Turkey, which is navigable to a considerable distance inland, is an old village which the Foxes have deserted. Here terminates the pretended territorial jurisdiction of these savages; I say pretended for savages hunt wherever they find no obstacle; which is the cause of the bloody wars by which they are destroying each other. The true name of these savages is Outhagamis. Foxes (Reynards) is a nick-name, given them by the French who discovered these countries; it was probably significant of their resemblance to these animals. Their number is much diminished. It scarcely amounts to more than sixteen hundred, who are distributed into four tribes, like the Saukis.

The Owisconsin river is the principal channel of the fur trade carried on by these savage countries by way of Michilimackinac and the lakes with Canada and New York, of which Prairie du Chien at the distance of six miles on the same eastern bank is a considerable entrepot. After passing through a space of about 670 miles of desert, this village comes upon one as by enchantment, and the contrast is more striking as it bespeaks a degree of civilization. French is the prevailing language, and strangers are well received. Americans ought to regard this village as one of the most interesting scenes of the last war against the English. This is the only place where the Anglo-savage army observed the terms of capitulation during that war. The garrison, which General Clark had placed there to neutralize the intrigues by which the English emissaries in these forests endeavored to increase the number of allies of Great Britain, was forced after a heroic resistance to surrender, but on conditions intended to prevent the massacres so often perpetrated by the savages upon prisoners. The English Colonel (Wm. McKay) kept his promise, though acting under General Proctor who saw with indifference the tomahawk and knife of these barbarians reeking with human blood.

Prairie du Chien is the rendezvous of a number of Indians who come there in autumn to lay in provisions, and in

spring to settle with their creditors who receive skins in payment. They are much more punctual than the whites would be, if they had no other guide than the law of nature, nor any other argument than their bow and arrow, knife and gun. I saw there some Winebegoes who are distinguished from other Indians by their gloomy and ferocious countenances. They are regarded as the most malignant; they were intimately connected with Proctor. Their chief, Mai-Pock, paid his court to him by appearing with a necklace composed of the ears, noses, and scalps of Americans. He regaled his friends with human flesh. I saw him, but refused to shake hands with him. It is supposed that this nation came from the northern parts of Mexico; they speak a language peculiar to themselves, and are the only friends of the Sioux, who seem also to have emigrated from Mexico. They roam and hunt towards the sources of Rocky river, upon the Owisconsin, Fox river, Green Bay, and upon Lake Michigan. They are divided into seven tribes, who dispose their small encampments upon these rivers. Their number is about 1,600. The first Frenchmen that arrived among them called them Puants, from the disagreeable odor that exhales from their bodies.

Nine miles above the Prairie, at a point where the savages pay their adoration to a rock which they annually paint with red and yellow, the Mississippi presents scenes of peculiar novelty. The hills disappear, the number of islands increases, the waters divide into various branches, and the river extends in some places to a breadth of nearly three miles, which is greater by one-half than at St. Louis, and its depth is not diminished; for from the Prairie to Fort St. Peter we ran aground only once; but from St. Louis to the Prairie four times.

The vigorous fertility of these countries imparts strength to the grass and brushwood. Once a year the Indians set fire to the brushwood, so that the surface of the vast regions they traverse is successively consumed by the flames. It was

dark, and we were at the mouth of the river Yahowa, the second of that name, when we saw at a distance all the images of the infernal regions. The trees were on fire, which communicated to the grass and brushwood, and was borne by a violent northwest wind to the plains and valleys. The flames towering above the hills gave them the appearance of volcanoes, and the fire winding in its descent through places covered with grass, exhibited a resemblance of the undulating lava of Vesuvius. This fire accompanied us with some variation for fifteen miles.

Mr. Beltrami had now passed above the northern boundary line of Iowa. On the 7th of July, at Fort St. Peter, he joined Long's Expedition to the sources of the Mississippi. This occupied nearly three months. Upon returning, he was very desirous to go from Fort St. Peter across the country to Council Bluff on the Missouri. But the season, he said, "was too far advanced in these excessively cold climates," and besides war was raging where he must have gone. Accordingly, he went down the Mississippi, leaving Fort St. Peter Oct. 3d in a decked keel-boat. At Prairie du Chien he found excellent company in two young officers from the Military Academy at West Point, who had brought recruits for Fort Crawford, and were going to Fort Council Bluff. "What a pity," he says, "that they should be doomed to pass their days in inhospitable wilds, surrounded by a corrupt and degenerate race as the Indians in the neighborhood of such establishments always are!" They arrived at St. Louis October 20th.

"A Table of Short Distances on the Mississippi," makes the whole distance on the eastern border of Iowa 397 miles, as follows:

Fort Edwards to the top of the Rapids.....	22 miles
To Old Fort Madison.....	10 miles
To River Bete Puante (Skunk).....	10 miles
To Yellow Hills (Oquawka, Ill.).....	22 miles
To River Yawoha.....	28 miles
To Grande Prairie Mascotin.....	16 miles
To end of the same.....	17 miles
To River la Roche, or Rocky.....	31 miles
To Fort Armstrong Isle.....	4 miles
To the top of the Rapids.....	16 miles
To Village of the Foxes.....	9 miles
To Marias d'Oge (Meredosia, Ill.).....	10 miles
(Formerly inhabited by a savage of that name.)	
To Old Village Sauvage.....	10 miles
To Potatoe Prairie.....	9 miles

To Prairie du Frappeur.....	10 miles
(Formerly inhabited by a savage of that name.)	
To River la Pomme.....	18 miles
To Cheniere	10 miles
To River la Garde.....	10 miles
To Tete des Morts.....	16 miles
To River aux Fievres.....	4 miles
To Dubuque mines.....	13 miles
To Prairie Macotche.....	16 miles
(Name of a savage who inhabited it.)	
To Old Village de Batard.....	10 miles
(Formerly inhabited by savages whose chief was called the Bastard.)	
To Turkies River.....	16 miles
To Old Village de la Port.....	10 miles
To River Owisconsin.....	10 miles
To Prairie du Chien.....	6 miles
To Painted Rock.....	9 miles
To Cape Winebegoes.....	18 miles
To Cape a' l' All Sauvage.....	10 miles
To Upper River Yawoha.....	19 miles

Beltrami's Map names the Des Moines river "Monk R"; the Skunk, "Polecat R"; the Iowa, "Yawoha R"; the Upper Iowa, "Upper Yawowa R."

MODEL JUSTICE.—We have in this county a Justice of the Peace, who might well be a model for all justices. In a recent suit, after giving his judgment, he made the parties agree to go home and never bring another, in consideration of which he induced the witnesses to throw in their costs and gave in his own.—*Bellevue Democrat, May 7, 1851.*

BOOKER T. WASHINGTON is not only the most eminent citizen in the south; he is teaching the whole country some lessons in a new sort of good breeding based on the scriptural description of charity, which vaunteth not itself, endureth all things, seeketh not its own, and does not behave itself unseemly.—*Topeka Capital.*

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