Report on Indians of the Upper Mississippi Valley, 1820

by Morrill Marston

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[Handwritten text not transcribed due to scarcity of legible content]
Question to Kenlau, a Some Chief. What is the name of your Nation?

1st. Answer. Since we can remember we have never had any other name than Kenlau or Sonilau.

Question to Nakau. What is the original name of 1st Answer. Since the Great Annual moved here they have had no other name.

Question to Nakau. What is the name by which it had been known America English? 1st Answer. Some of the white people have called us by that name since the first White people had contact with the white people who call us Indians.

Question to Nakau. By what name do the Great Annual move this Nation? 1st Answer. Since the Great Annual moved we have had that name of me other.

In the language of the Indians of Californie the pluralis the plural form of words which have the prefix of the addition of the syllable -es.
Question: Is Wab-bal-bi, what the name by which it has been known among Europeans?
Answer: The name called red Riverd and since, the White people have called red Sioux.

Question: Are any portion of your tribes scattered in other parts?
Answer: Yes.

Question: Where?
Answer: There are some of our people on the Missourie, some near York Edward, and some among the Pottawattamies.

Question: In what nation are you related by language?
Answer: The Sac, Fox, Kickapoos, and Kickapoos nations are related by language.

Question: Manners, customs?
Answer: The Sac, Fox, and Kickapoos have the same manners and customs except those who have had intercourse with the Whites. One of the Chiefs added that the Shawnees descend from the Sack nation; that at least, laps of time, before the Shawnees came under the influence of the Whites. In consequence, the relation of the Red and the White, or the Red and the Kickapoos, which lasted the greatest length of years, is that of a quarrel, which in consequence of which his Red land, with whom have ever since been called the Shawnees, nation.

They acknowledge that the Sac, Foxes, Kickapoos, and Iowas are in close alliance but observe that the Red, or the head of the Iowas, said, because they were a bad people, and therefore, it would be better to have their friendship than enmity.

Question: With what tribes can you converses, and what is the common language in which you converse with them?
Question. Are there only three nations with whom we can the Sack, Fox & Kickapoos nations, by being with another nation, we might learn their language, but if in them how can we depend on them to they are not the same with you white people?

Answer.

Question. What tribe do you call Grandfather?

Answer. The Delaware call us by all other Indians, Grandchildren, but in your own call us by your name.

Question. What tribes are Grandchildren?

Answer. There are no tribes or nations but Grandchildren.

Question. Where is the Great Council, for all the tribes? Connected with your own tribe?

Answer. We have no particular place, when we have any business to transact, it is done at some one of our Villages.

Question. Do you believe that the Soul lives after the body is dead?

Answer. How should we know, none of our people who have died, have ever returned to inform us.

No more questions were put to the Chiefs, and they appeared to be determined to give no further information. In conversation with one of them afterward upon the subject, they gave me a leader not dead among the remainder of the Chieftains, that from that had not treated them with such attention they were entitled to when last at St. Louis. This gave, however, was probably without foundation. It is the Character of these people to converse as much as possible, their history, religion if Customs from the White people, it is only when they are off their guard that any thing upon these subjects can be obtained from them.
I have since been informed by some of the old men of the two nations that the Stock of Fox nations emigrated from a great distance below the State of Illinois, at Mille Lacs, to the south of Lake Michigan, on the Fox River of Green Bay, and on the Mississippi, that about fifty years since they removed to this vicinity, where they lived for some time, and then went down to the Iowa River and built large villages, that the principal part of their nation remained on this River until about fifteen years ago, when they returned to their present situation. This is all the information I have been able to collect from them, and relating to the rise of progress of their two nations. At present their villages are situated on a point of land formed by the junction of the Banks of Mississippi River, which they call Seni So-o-loe ke-be-sou-kee (Rock River Peninsula). This land as well as all they were claimed in the east side of the Mississippi was sold by them to the government in 1805. The agents of government have been very diligent for some time since to affect their removal, but they appear unwilling to leave it.

I recently spoke to one of the principal Fox chiefs upon this subject, and he replied that their people were not willing to leave Ke-be-sou-kee, in consequence of a great number of their chiefs and friends being buried there, and that he wished them to remain, as they would do much better to be further from the Mississippi where they would have less intercourse with the whites. They claim a large tract of country on the west of Saganae as justable territory from Seni So-o-loe ke-be-sou-kee (Mille Lacs).}

Milwaukee is said to be founded from Man-ee-wah-koo (Muss Lake).
of the Mississippi: it commences at the mouth of the upper Grand River, which is above Prairie du Chien & follows the Mississippi down as far as Davenport River y extending back towards the Iowa as far as the dividing line, & some of them say quite to that River. A large proportion of the land is said to be highly growing that part of it which lies in the vicinity of the Iowa y Pot-Main Rivers y is said to be valuable; their hunting grounds are on the head waters of those Rivers, y are considered the best in any part of the Mississippi country. I have not been able to ascertain the extent of territory claimed by any other nations.

The Sack village is situated on the bank of the Rock River y about two miles from its mouth, y contains several lodges, the principal Fox village is on the bank of the Mississippi y opposite Fort Armstrong y contains thirty five permanent lodges. There is also a small Sack village of five or six lodges on the left bank of the Mississippi near the mouth of the Illinois y Fort Edwards. If a Fox village near the head waters (about Hundred Miled above this place) of about twenty lodges, y another near the mouth of the Nauvoo y of about ten lodges. The Sack y Fox nation according to their own account which I believe to be nearly correct, can muster eight hundred warriors, y including the old men, women y children, I think they do not fall short of five thousands souls. Of that number about two fifths are Foxes, but they are so much mixed by intermarriage y living at each other's villages, it would be difficult to ascertain the proportion of each with any great precision. These two nations have the reputation of being better hunters than any others that are to be found inhabiting the Corned of either the Missouri or Mississippi.
They leave their villages and farm at their own convenience it is proper & taken care of it is a general custom & they receive their Credit & go to their wintering grounds & it being previously determined on in council what particular ground each party shall hunt on. The old men, women, & children embark in canoes, the young men go by land with their horses & in their arrival they immediately commence their winter's hunt which lasts about three months. Their traders follow them & establish themselves at convenient places in order to collect their dues & supply them with such goods as they want. In a favorable season most of these Indians are able not only to pay their traders, but will supply them with solid products of their country; with blankets, strethings, ammunition & during the winter but to leave considerable of the proceeds of their hunt on hand; the surplus which generally consists of the most valuable provisions, such as deer, &c. they take home with them to their villages & dispose of such articles as they may need necessary. The 13th Winter of 1819—20 there were 14 nations had five traders this number of traders employed nine clerks & interpreters, with annual salaries of from 1000 dollars to 1500 dollars each, (the average about 1000 dollars) & forty three labourers whose pay was from 100 dollars to 200 dollars each per annum. These traders including the District of the United States Factory near Fort Edward collected the trade of Six hundred & eighty Indians during this season. Some hundred & eighty persons.

They consisted of 2760 brawn skins.

922 Otte
12,600 Mule Rat-Skin
720 Mink
200 Wild Ox
680 Bear Skin
28,680 Deer

Wine number... 60,082...

The estimated value of which is fifty eight thousand
eight hundred Dollars.

The quantity of Elephant parchment to be collected from
the Deer is 286,800 Pounds. The traders also
collect the during the same time from these Savages,
at least... 30,000 Tons of
10,000 Hogs of Breed wax.

They return to their villages in the month of
April to after putting their lodges in order, commence
preparing the grove to receive the seeds. The number
of acres cultivated by that part of the tribe of the
people, at their villages in that majority is supposed
to be upwards of three hundred. They actually raise
from seven to eight thousand bushels of Corn besides
beans, pumpkins, melons &c. About two and
three bushels of the Corn they annually sell to traders
of others. The remainder (except about five bushels
for each family which is taken along with them)
they put into bags, & bury in holes dug in the ground
for their use in the Spring & Summer...—

The labor of Agriculture is confined principally
to the women, if this is done altogether with the live.

In June the greatest part of the young men go
back on a Summer Hunt, & appear in August. While
they are absent the Old men & women are collecting
washed for mats, & bark to make into bags for
their Corn &c.
The women actually make about three hundred floor mats every seminary; these mats are as handsome as those made abroad. The twine which combines the twisted together to make either of cloth and cards after being boiled in muscadine, or the back of the nettle, these women twist or spin it by rolling it on the leg with the hands. These of the other bedecked men who do not go out to hunt are employed in digging y'Homoine Can at the mines on the Mississippi; in that business a part of the women are also employed, from a few hundred to one thousand.

The weight of the minerals during a trading the left in Homoine is which is about 700 tons, most of it having been disposed of by them in the State that this dug out of the mines, at about two hundred dollars.

I now proceed to give such further information as a grand residence in the vicinity of the Tamp, and of a grand of the Mississippi nation (about two hundred miles) in which built a village (let Hudson) near the mouth of Rock River) I considered the entire Conade with several other nations had an idea for me to collect.

In the first place it is no more than justice for me to acknowledge that I am greatly indebted for much of the information contained in that letter to Samuel Jordan Ep. Indian Agent, Mr. George Lothrop and the other Indian traders, from the first mentioned Gentleman I am principally indebted for an account of the Missoury Indians of the Chipewa, Ottawa, and Potawatamie nation, which are similar, in fact the same as these of the Saucel. In addition to the information furnished by these Gentlemen, have
Long been in expectation of receiving from Mr. Blount, late a Sub. J. Agent of the members of the society, an acknowledgment of the receipt of the letter written to him a few weeks since, the only copy I have of that nation, or is probably more competent to give a correct account of them than any other man; this however, I have been disappointed at not in receiving the explanation to inquiries made in the account of the principal Chief of the nation. Among some queries are the following. What are your terms for father, mother, heaven, earth, he, she? In what manner do you form the genitive case? The plural number? How do you distinguish present from future time? In the Sansk.

Stek is my father
Ce-stek, your father
Oz-der, his father

Na-stek is my mother
Te-stek, your mother
O-chan-er, her mother

Heaven is the-jah-neh, earth, ao-lee

An, no, no, he, it, this, these

Nun, am, am, he, it, these, those

I have not been able to ascertain the manner they form the genitive case. The plural number of most words is formed by the addition of the syllable -eh, as Sau-te, Sau-te-eh. The plural of personal pronouns is generally formed by the addition of the syllable -nah.

The name of the principal Chief of the Sansk is Sau-nah-que, he is about forty years of age, rather small in stature, undistinguished in his deportment, yet disposed to cultivate the friendship of the whites; but he does not appear to possess any extraordinary capacity. The two
As the Chief in Rank was a Chief to be looked upon, and had a very considerable influence with his nation. These Chiefs are all decidedly opposed to a change of their condition. About twenty years since, the nation met with a heavy loss in the death of We-ma-mo, the greatest Chief that they have had for many years. Among other things which he was accomplishing for the good of his people, was to have their lands surveyed and divided equally among each family or tribe. He had left a son, but as yet he is too young to assume any authority.

The principal Chief of the Fox nation is Man-bala-ley, he appeared to be about thirty. He is a man of considerable capacity, very independent in his inclinations, but rather timid and inconsistent. The second Chief of this nation is Sa-ee-ma (Strawberry), he is about forty. This man appeared to be more intelligent than any other to be found either among the Foxes or Saukis, but he is extremely unwilling to communicate anything relative to the history, manners, and customs of his people. He had a variety of maps of different parts of the world, and appeared to be desirous of gaining geographical information, but is greatly attached to the Savage State. I have frequently endeavored to draw from him his opinion with regards to a change of their condition from the Savage to the Civilized State. At one time informed me when conversing upon this subject, that the Great Spirit had put Indians on the earth to hunt and gain a living in the wilderness; that he always found that when one of their people departed from this mode.
of life by attempting to learn to read, write, and use as wholesome tools as the Great Spirit had presented to them. He concluded by observing that when the Great Spirit made them he gave them their medicine bag if they intended to keep it.

I have not had an opportunity of becoming much acquainted with that part of the Kickapoo nation living in this vicinity. There are two principal chiefs among them, Pah-nee-tah-ma (the Great and Mighty of De-cane (the First) the former is an old man; the latter appeared to be a young chief. This nation has had considerable intercourse with the whites, but they do not appear to have profited much from it. They appear to be more apt to learn the practice their use, than their virtue.

The medicine of each nation of the Sioux or Sioux, are divided into five grand divisions, called Ki-doo-geen or Zitkols:—To each there is a head chief, called, war chief, and soon as the first male child of a family is born, he is assigned to the first band, if when a second is born, to the second band, &c.

The name of the chief of the first band of Zitkols is Na-ke-buck; when they go to war, or on all public occasions, first band is always counted first, with pipe clay; the name of the ninth band of Zitkols is Na-Ca-lah-white. Each band is painted black. Each of these chiefs is entitled to one or two red de-Campes, selected by themselves from among the Cauns of their nation, who generally accompany them on all public occasions. Whenever they go abroad, these two chiefs were vested in their present rank in consequence of their success in opposite the wishes of a majority of the nation to flee from their villages on the approach of a body of American troops. During the late war they remained finally.
persuaded their nation to remain in the condition of life as the prowess, of other nations on the coast did not attack them, they fought, and moved, and moved.

In addition to this, there are a great number of petty wars and Scalp-stickings. They frequently whip their enemies, and throw them into the river. There is a great deal of excitement by the enemy. In Scotland, the line of communication is blackening his face, permitting his hair to grow long, neglecting his personal appearance, and. By frequent stickings, sometimes two or three days together, changing from all intercourse with the tribe. If his dreams are favorable, he thinks that the Great Spirit will give him food, and he then makes a feast. Generally if the meal is set, the Great Spirit says that he cannot be sent with a favorite dog, even if all the food inclined to join him. He will attend the feast, often at the conclusion, they immediately set off on their expedition. It frequently happens that in consequence of unfavorable dreams or some trifling accident, the entire party will return without meeting with the enemy.

When they are successful in taking prisoners or scalps, they return to their villages with great pomp and ceremony. The party will halt several miles from the village. Send a messenger to inform the nation of their success. If the time that they intend to enter the village, when all the female friends of the party will deck themselves in their best attire. If they enter to meet them. On their arrival, it is the privilege of these women to take from them all their blankets, trinkets, etc., that they may prepare the whole party to paint themselves. As they approach the village, with the Scalps stretched on small hoops, suspend to long poles or sticks, dancing, singing, and beating of drums, they enter the...
villages. The Chiefs in Council will then determine whether they shall dance the Scalp (as they term it) or not; if so, it is permitted, the time it fixed by them, when the ceremonies shall commence, & when it shall end. In these dances the women join the Successful Warriors. I have seen myself more than a hundred of them dancing at once, all painted, & clad in their most gaudy attire. The foregoing manner of raising a war party &c. is peculiar to the Pauda, Texed & Kickapoo; with the Chippewas, Ottawas, & Pottawattamies it is some what different: A Warrior of these nations wishing to go against his enemies, after blackening his face, fasting & preparing a temporary lodge out of the Village, in which he seats himself & smoked his pipe; in the middle of his lodge hangs a belt of Drapery or piece of Moquet cloth, over which a young Indian wishing to accompany him goes in to the lodge & draws the belt of Drapery or piece of cloth, thus his left hand, & it cleaned & smoked of the Tobacco already prepared by the partizan. After a sufficient number is collected in this manner, the whole begin to paint & compare their dreams daily together; if their dreams are favorable, they are ready to march immediately; otherwise they will give up the expedition for the present, saying, that it will not please the Great Spirit for them to go, or that their Medicine is not good or that their partizan had no delight with his wife. If every thing goes right the whole will meet at their leader's lodge, where they will beat the drum & pray the Great Spirit to make them Successful over their Enemies. When the party consists of twenty or upwards, its leader will appoint a confidential man, to carry the Great Medicine Bag; After they are assembled at the place of rendezvous,
and in readiness to march, the partizan will make a speech in which he will inform them that they are now about to go to war, that when they meet their enemies, he hopes they will behave like men, if not for their lives, that the Great Spirit will deliver their enemies into their hands, if that they shall have liberty to destroy them. If the partizan pleases with them, but at the same time if there are any among them who are fearful of anything whatever, they had better remain at home, and set out on such a hazardous expedition.

Among the Ottawas, the partizan leads when they march. But the warrior who first delivers him a scalp or prisoners leads the party homewards. On receipt of the scalp of Ramperin, on the arrival of the party at the village, they distribute the prisoners to those who have lost relations by the enemy, or if the prisoner are to be killed, their spirits are delivered over to those particular persons relations who have died and are now in the other world.

Among the Potawataminos all prisoners or scalps belong to the partizan, if he dies, prove of them as he may think proper. He will sometimes give a prisoner to a family who has lost a son, if the prisoner will be adopted by the family according to the same as though he was actually the person whose place he fills. This latter practice is also observed among the Senecas.

In addition to the grand division of the male, each nation is subdivided into a great number of families or tribes. Among the Senecas there are no less than fourteen tribes, each of them being distinguished...
of a particular name (generally by the name of some animal) some of which are as follow. The Bear tribe, Wolf tribe, Dog tribe, Elk tribe, Eagle tribe, Partridge tribe, Heron tribe, Turkey tribe, if the Thunder tribe. Except in particular cases all the Indian nations mentioned in the foregoing are governed almost altogether by the advice of their chiefs, if the force of punishment from the evil spirit, not only in this, but in the other world. The only instances where in I have ever known any laws enforced or penalties exacted for a disturbance of this law by the Seneca of New York, or when they are returning in the spring from their hunting grounds to their villages. The village chiefs then advise the war chiefs to declare the martial law to be in force, which is soon proclaimed and the whole authority placed in the hands of the war chiefs. Their principal object in so doing appears to be to prevent the family from returning before another who by it might be exposed to an enemy. By arriving at the village before the others, dig up its neighboring corn. It is the business of the war chiefs in these cases to keep all the canoes together, if on lands to regulate the march of those who are mounted or on foot. One of the chiefs goes ahead to pitch upon the encampment grounds for each night, where he will set up a painted pole to mark; any Indian going beyond this is punished by having his canoe, if whatever else he may have along with him, destroyed. On their arrival at their respective villages, sentences are pronounced, if no one is allowed to leave his village until every thing is put in order, when this is accomplished the martial law ceases to be in force.
A great deal of pains is taken to impress the minds of the younger part of the nations; what they conceive to be their duty to themselves and each other. As soon as day light appears, it is a practice among the Sacksy Foxes, for a chief or principal man to go through their village, exhorting or advising them, in a very civil voice, what to do, and how to conduct themselves. Their families in general appear to be well regulated, all the laborious duties of the field, however, are put upon the women, except what little assistance the old men are able to afford. The children appear to be particular care under the charge of their mothers, until they are of a suitable age to handle the bow or gun. Corporal punishment is seldom resorted to for the correction of they commit any fault, it is common for their mother to blacken their faces, and send them out of the lodge, when this is done they are not allowed to sit until it is washed off; sometimes they are kept a whole day in this situation as a punishment for their misconduct.

When the boys are six or seven years of age, a small bow is put into their hands, if they are now set to hunt birds about the lodge or village; that they continue to do for five or six years, when their father purchases them that gun, if they begin to hunt ducks, geese &c., their father (particularly in winter evenings) will relate to them the manner of approaching a Deer, Elk, or Buffalo, and the manner of setting a trap, if when able, he will take them a hunting with him, and show them the tracks of different animals, all of which the boy pays the greatest attention to.

The boys as a matter of course are under the
direction of their mother, & she will show them how to make
Moccasins, leggings, matts &c. She is very particular
to keep them continually employed, so that they may have
the reputation of being industrious Girls, & therefore the
most acceptable or more sought after by the young man.

Most of the Indians marry early in life, the men
from Six to Twenty generally, & the Girls from fourteen
to eighteen. There appears to be but little difficulty in a
young Indian procuring himself a wife, particularly if
he is a good hunter, or had distinguished himself in Battle.
There are several ways for a young Indian to get himself a
wife; Sometimes the match is made by the parents of
the young man & girl without his knowing it, but the
most common mode of procuring a wife is as follows—

A young man will see a young woman that he likes
a fancy to; he will commence by making a friend of
some young man, a relative of hers (perhaps her brother),
after this is done he will disclose his intentions to his
friends, saying, that he is a good hunter, & had been several
times to war &c. appealing to them for the truth of his
assertion; & conclude by saying, if your parents will let
me have your Sister for a wife, I will serve them faithfully,
that it is Said according to Custom, which is until she
has a child; after which he can take her away to his
own relation or live with his wife. During the
convalescence of a young Indian neither he, nor his wife
had anything at their disposal, he is to hunt, & that
in the most industrious manner; his wife is continually
at work, dressing skins, making mats, planting
Corn, &c. &c. The foregoing modes of procuring a
wife apply particularly to Suck, Fox, &e.

Pellamplamies
a wife...erred, she was...by the parents of the young man, when she deemed...and his own properly...but the most...medical...and...as...in the...or...frequently...custom. Many...there...of...two...of...the...greatest...number...that...I...have...at...the...time...was...given...when...an...Indian...wants...more...than...one...wife...he...generally...persists...that...they...should...be...distressed...at...they...are...less...likely...to...agree...of...live...together...peaceably...An...old...man...of...fifty...or...sixty...will...frequently...marry...a...girl...of...sixteen...&...who...already...had...one...or...three...wives...It...but...seldom...happens...that...a...man...separated...from...his...wife...it...sometimes...does...however...happen...then...she...is...at...liberty...to...marry...again...The...crime...of...adultery...is...generally...punished...by...the...Pottawattamie...by...the...husband...killing...off...the...woman...mode...&...afterwards...separating...from...her...There...appears...to...be...no...marriage...ceremony...among...these...Indians...at...the...present...day...The...Pottawattamie...have...a...ceremony...in...naming...their...children...which...is...generally...performed...when...they...are...about...a...month...old...it...is...as...foll...The...parents...of...the...child...invite...some...elderly...responsible...men...to...their...lodge...in...the...evening...inform...him...that...they...wish...him...to...name...their...child...the...day...following...The...old...man...then...engaged...two...or...more...young...men...must...be...come...to...the...lodge...early...in...the...morning...following...to...see...a...fast...it...fast...must...be...conducted...by...young...men...in...a...lodge...by...themselves...no...other...person...is...permitted...to...enter...until...it...is...time...for...the...guests...who...are...
Then ye not before excited. After the feast is over the old man than tickets informed the Company the object of their being together, is given the Child the name ye then good favorite speech, by saying, that he hopes the Great Spirit will preserve the life of the Child. make a good hunter or a successful warrior ye say. With the Seneca Iroquois and Kickapoos that ceremony is not always attested by they name, in common with the Chippewa. Ottawa, Potawatomi, have a great number of feasts. They all make a feast of the first deer, black, buffalo, fall over the field small bird that a boy killed, as provision of making a part of the next feast. There appear to be a great deal of scenery of ceremony in preparing these feasts.

Other feasts to the Great Spirit are frequently made by these Indians, Some times by one person alone, but it is often the Case, that several join in making them. They repair to the lodge where the feast it to be made, Seat themselves top of a commenced beating the drum, making the Ant-he-yon (Gourd shell with a handful of corn in it) this is alternately continued during the whole time that the feast is preparing, Which generally continues over twelve to eighteen hours. When every thing is in readiness the Guests are invited by sending to each a Small stick or trumpet. Soon as they arrive, they seat themselves in a circle on the ground in the middle of the lodge, When one of the Guests places, before each person a wooden bowl with his proportion of the feast, and they immediately commence eating. When each mans portion is eaten, the bones are all collected & put into a Pasty of afterwards thrown into the River or Stream. The whole of the feast must be eaten in order a man can not eat his part of it be passed, nor will any one give pieces of Tobacco to his neighbor and his right hand.
the quill to retire. Those who make a feast or eat any part of it themselves, they say, they give their part of it to the Great Spirit, they always have some consecrated tobacco, which they afterwards bury, after the feast is concluded. The women of these nations are very particular to remove from their lodges, to the extreme for that particular purpose, when their menstrual term approached; no article of furniture that is used in that lodge is ever used in any other, not even the steel or flint with which they strike fire. No Indian ever approaches that lodge while a woman occupies it, and should a white man approach it with to light his pipe by the fire of a woman while in that situation, she will not allow him by any means to do so, saying that it will make his nose bleed and his head ache, that it will make him sick.

When an Indian dies, his relations put on him his best clothing, either bury him in the ground or put him on a scaffold; but the former is the most common mode of disposing of the dead. As soon as an Indian dies his relations engage three or four persons to bury the body; they usually make a rough coffin of a piece of a canoe or some bark, the body is then taken to the grave in a blanket or Buffalo skin, placed in the coffin, together with a hatchet, knife, &c. & then covered over with earth. Some of the near relations usually follow the corpse; the women on these occasions appear to be much affected. If the deceased was a warrior, a post is usually erected at his head, on which is painted red crosses of different sizes, to denote the number of men, women, & children he has killed in battle.
during his life time, & which they say he will claim as his
land now that he has gone to the other world. It is frequen-
ty the case that some one of his friends will make a posit,
or tree, & say I will speak to him then in a loud voice, will
say at such a place I killed an enemy, I give his spirit
to our departed friends; & sometimes he may give a greater
reverence in the same manner. The friends of the deceased
will afterwards frequently take victuals, tobacco, &c.
to his grave & there leave it, believing that whatever they
present to him in this manner, he will have in the other
world.

An Indian always mourns for the loss of near
relations from six to twelve months, by neglecting
his personal appearance, blacking his face &c. A
woman will mourn for the loss of her husband, at least
twelve months, during which time she appears to be
very solitary & sad, never speaking to any one unless
necessary, & always wishing to be alone; at the expirat
of her mourning she will paint & dress as formerly, &
endeavor to get another husband.

The belief of these Indians relative to their creation
is not very dissimilar to our own. & I have one of the
chiefs of the Saucis informed me that they believed, that
the Great Spirit in the first place created from the
dirt of the earth two men; but finding that these alone
would not answer his purpose, he took from each man
a rib & made two women, from these four he says sprang
all red men; that the place where they were created was
Ngo-ne-ac. (MontaraL) That they were all
one nation until they behaved so badly that the
Great Spirit came among them, & talked to dif-
fent languages to them, which caused them to.
operate, a form different notions; he said that it was at this place that Indians first saw white men, that they then thought they were spirits. — I asked him how they supposed white men were made; he replied that Indians supposed the Great Spirit made them of the fine dust of the earth as they knew it more then they did. — They appear to entertain a variety of opinions with regard to a future state; a Sex Indian told me that their people generally believe that as soon as an Indian left this world, he commenced his journey for the habitation provided for him by the Great Spirit in the other world; that those who had conducted themselves well in this life, met with but little difficulty in finding the road which lead to it; but that those who had behaved badly always got into the wrong road, which was very crooked and very difficult to travel in; that they frequently met with great rivers which they had to ford or swim; in this manner they were punished until the Great Spirit thought proper to put them into the good road, if then they seen reached their friendly of the country of their future residence, where all kinds of game was plenty, where they had but little to do, but to dance by night, sleep by day. He further observe that when young children died they did not adjust fare so well. That originally there were two Great Spirits, who whose brother, equally good, that one of them died. If you went to another world, you had ever since been called Natch-i-Man-i-to (the Evil Spirit) that this
Spirit has a ten who makes prisoners of all the children that die trying to find the good path, & takes them to his own town, where they were formerly deprived by him of their brains, in order that when they grow up they might not have sense enough to leave him. That the good Spirit does this, sent an eagle to peck a hole in the head of every young child as soon as it died and makes its appearance in the other world, & to deprive it of its brain & conceal the same in the ground, that the child is always immediately after taken as a prisoner by the Evil Spirit & kept until of a suitable age to travel, when the Eagle returns its brain & then it having sense enough, immediately leaves the Evil Spirit & finds the good road.

Most of these Indians say that their deceased friends appear occasionally to them in the shape of birds of different kinds of birds. — A Fox Indian observed one morning last summer that the spirit of a certain Indian (who was buried the day before) appeared last night near his grave in the shape of a Turkey, & that he heard the noise of him almost all night. — I inquired of another Indian (quite an old man) if any of these people had ever returned from the dead, he replied, that he had heard of only one or two instances of the kind. But that he believed they knew what they were about in this world.

I. At the present time think of anything further relative to the History, Manners, Religion & Customs of the Indians worthy of notice. As part of what I have written is taken from books, but almost everything has been drawn from either the Indians themselves or from persons acquainted with their language, manners, customs &c. on this paper.
I pray you, sir, will be the more acceptable.

I will now proceed agreeably to your request to give you my ideas relative to the Indian trade.

In the first place, I have to observe, that the System for supplying the Indians with such articles as they may need, does not appear to me to be productive of any great advantage, either to the Indians themselves or to the Government. But very few of any of the Indians have sufficient foresight to save enough of the proceeds of their last hunt to equip themselves for the next; the consequence is, that when the hunting season approached, they must be dependent upon some one for a credit. An Indian family generally consists of from five to ten persons, his wife, children, children-in-law, and grand-children; all of whom look to its head for their supplies; if the whole of the proceeds of the hunt go into one common stock, which is disposed of by him for the benefit of the whole. When cold weather approaches they are generally supplied with many articles, which are necessary for their comfort and convenience; food, clothing, traps, ammunition, fam. kettles, blankets, standing thus are always wanting: for these articles they have no one to look to but the private trader, as it is well known, the United States Factors give no credit, even if they do, the number of these establishments is unlimited to accommodate any considerable number of Indians, as but few of them will travel far to get their supplies if it can be avoided: farther, the Indians (who are good judges of the quality of the Articles they are in want of) are of the...
opinion that the Factotum goods are not so cheap, taking into
consideration their quality, as their private traders, in
this I feel pretty well convinced, from my own observation,
of the acknowledgament of one of the most respectable taste
of our Government, Judge Johnson, of Prairie du Chien,
that they are correct; this gentleman informed me but
a few months ago, that the goods received for his establishment
were charged at least 25 per cent higher than their
current price, y that he had received many Articles
of an inferior and unsuitable quality for Indian trade.
If you speak to an Indian upon the Subject of their
Great Father, the President, supplying them with
goods from his Factotum, he will say at once you
are a Unk-shi-pa-ti-to (a foot) our Great Father is
Certainly no trader, he has sent these goods to given
to us as presents, but his agents are endeavoring to
cheat us by selling them for our potteries.

The amount of Goods actually disposed of by
the United States Factotus at Green Bay, Chicago,
Prairie du Chien, & Fort Edwards, if I am rightly
informed is very inconsiderable. The practice of
selling Goods to the White, & of furnishing outfits
to Indian traders, are the principal causes of their
sales being so great as they actually are.

In my opinion the best plan of supplying the
natives is by private American traders of good
character, if they could be placed under proper
restrictions.

In the first place it is for their interest to
please the Indian & prevent their having whiskey.
Particularly when they are on their hunting grounds, if to give them good advice.

Secondly. They always give them a credit sufficient to enable them to commence hunting.

Thirdly. They winter near their hunting grounds equally to the suggestion of a late Secretary of War, take to themselves "help mates" from the daughters of the forest, & thereby do much towards civilizing them.

Fourthly. They always have comfortable quarters for the Indians when they visit them, by the frequent intercourse which business between them become acquainted with us & imperceptibly imbites many of our ideas, manners, & customs.

Fifthly. Jem interested to melior, if you could, traders will always advise the Indians to keep peace among themselves & with the whites.

There are some changes which I think might be made to advantage in the regulations for Indian traders. — In the first place with a view to do away the impression which almost universally prevails in the minds of the Indians in this part of the country, that the traders, Clerks, Interpreters, Boatmen, & laborers, & also their goods are almost all British (which unfortunately happen to be nearly the truth, for there is scarcely a single Boatman or laborer employed by the traders who is not a British subject, their goods it is well known are almost altogether of British manufacture). I would recommend, that no clock, Interpreter.
Boatman or labour be employed by them who is not a Citizen of the United States, & further that every trader be obliged to display the American flag on his craft when travelling, & at his tent or hut, when encamped.

The best & most successful means which could be employed by Government to civilise the Indians or render them less savage than they now are, in my opinion would be for the agent of each nation to reside at or near one of their principal villages, there to have a comfortable habitation of a council room sufficiently large to accommodate all who might wish to attend his councils. To engage a blacksmith & a carpenter, & of course, shops of suitable tools for them; every nation has a great deal for a blacksmith to do. These men probably be left for a carpenter to attend to, but he might be advantageously employed in making agricultural implements &c &c. For him to cultivate in the vicinity of the village, with the consent of the nation a small farm & to keep a small stock of herded oxen. &c. 

It should be understood among the Indians that the farming establishment is solely for the benefit of the agent, should it be known among them that the object was to learn them to cultivate the soil as the whites do, they would most certainly object to it; but if this is not known, they will soon see the advantages of employing the induced.

Though, Harrow &c &c. &c. to imitate our example they must get on the road which leads to civilization before they can possibly do so.
If an agent of government should go among them, as had sometimes been the case, & inform them that he had been sent by their Great Father, the President, to teach them how to cultivate the soil, spin, weave, clothe, & live like white people, they would be sure to ask their fears against him & his advice, & say that he is a fool; that Indians are not like white people, the Great Spirit had not made them of the same color, neither had he made them for the same occupations.

The next step towards their civilization would probably be, that some of their old people would remain at their respective villages, if they could be assured of their being safe from their enemies, while the others are in their hunting grounds; that they would go on from step to step until they would become not only civilized beings, but Christians.

I consider it important that government should exchange as soon as practicable all British flags & medals, which the Indians may have in their possession for American ones. The Sack of 1763. Indians have no American flags at present, but few American medals. If you speak to them of the impropriety of their displaying British flags, or wearing British medals, they will reply, we have not others, give us American flags & medals if you then will use them only. The flags given to them ought to be made of silk, their British flags being made of that material, & besides they use more durable as well as more portable than the worsted ones. One of each nation should be of a large size for them to display at their villages on
public occasions, they have at present British flags con- 

nearly larger than the American Army standards. The 

practice of painting these flags causes them to crack 

and wear out, they should be made in the same manner 

that many flags are.

The annuities paid by Government to the Seneca 

of Fox nations appears to be a cause of dissatisfaction among 

them, in consequence of their not being able to divide 

Subdividing the articles received so as to give every one 

apart. I believe that powder, flints, & tobacco was 

much more acceptable to them than the blankets 

Stooding 40 which they have been in the habit of 

receiving.

I enclose a list of the nations of In- 

dians who inhabit the other side of the 

border of the great lakes, showing the many 

generations by Encounters & by each other. The 

latter information I have obtained principally 

by from the Indians themselves.

I have the honor to remain.

With great respect

Major M. Manning's communication. 

Your Obed. Servt.

M. Averell

P. Maj. 3d Inf.

Commander

To: The Rev. J. Morse

New London

Connecticut.