

PRE-HISTORIC AND INDIAN HISTORY
OF
HOWARD AND TIPTON COUNTIES
INDIANA.

BY
JUDGE N. R. OVERMAN.

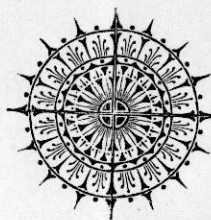
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PRE-HISTORIC AND INDIAN HISTORY OF HOWARD AND TIPTON COUNTIES.

THE MOUND-BUILDERS.

THE history of a county should contain little else than a faithful record of the settlement, development, caste and condition of her people.

Howard and Tipton Counties, although now rich in fertile fields and gardens, schools and churches, furnishing to the world more than a proportionate share of commerce, with an educational development and advancement that proudly stand in the front ranks, are yet in their infancy. There are now living among us a few faithful pioneers who saw the dense forests first broken, the fields first opened to Anglo-Saxon civilization, education and religion. To write of and about such a people is certainly delightful. To able and faithful hands has been assigned this pleasant duty, but to me in this opening chapter is referred the sadder task of pronouncing the funeral notes of two widely different peoples, who once occupied and cultivated portions of the soil of each county—first, the Mound-Builders, secondly, the Indians—the former extinct many generations before Europe opened her eyes upon America, the latter now “reading their doom in the setting sun.”

Upon the discovery of America, nearly four hundred years ago, the remains of their ancient earthworks, mounds, moats and forts were scattered from Mexico all along the Mississippi and Ohio Valleys, and thence to the lake regions north. The Indians knew nothing of their age, purpose, or cause of construction. Outside of a few vague and conflicting superstitions, they had no well-defined tradition with reference to them.

The city of St. Louis was a city of mounds, while on the opposite side of the river more than two hundred were counted, among which was the great Cahokia mammoth mound of the Mississippi Valley. Before the desecrating hand of the white man despoiled this magnificent temple, it

rose in height ninety feet; in shape it was at the base a parallelogram, the sides at the base measuring seven hundred by five hundred feet. On the southwest there was a terrace 160x300 feet—the top being level and constituting a platform 200 feet wide by 450 feet long, upon which could congregate thousands and thousands of people, at an elevation of nearly one hundred feet above the surrounding country.

The mounds at Grave Creek, Marietta, Miami and Vincennes, with many others, are but little less immense, massive and imposing. The walls and embankments in the vicinity of Newark, Ohio, are said to measure more than twenty miles in length. Similar walls and circles are found all over Indiana and several other States, one of the best preserved in this State being about three miles east of Anderson; another near the confluence of Bear and Duck Creeks with White River. The latter is the only circle in the State having the moat or ditch on the outside. The walls have been almost razed to the ground by the invading plow, yet fragments of highly polished pottery-ware are found in almost every shovel of dirt thrown from the walls of this ancient metropolis. This immense works of man required the joint labor of hundreds for years and years. They must have had a governmental head, settled life and agricultural pursuits, differing widely from the wild, wandering and erratic tribes of North American Indians, who had no settled homes, save a few rude villages constructed of poles and covered over with the skins of wild animals, which could, in a few minutes, be piled upon the backs of their wives and squaws and transported to distant happier hunting homes in the forest. The Indians of Peru and Mexico had reached the highest elevation and advancement. There, doubtless, was the seat of empire of this unknown race that occupied and cultivated the soil of Howard and Tipton Counties. There the ruins of great cities, beautiful edifices and magnificent temples lie buried in the debris of untold centuries. These remains display a civilization and science, immense toil and industry, but little less than that displayed by the ruins of Nineveh, or the wonderful pyramids of Egypt. From this metropolis and center of civilization, the Mound-Builders radiated, and reached almost every part of the continent.

The rivers, streams and rivulets constituted their national highways and channels of commerce. Upon the banks of these streams they built their cities, towns and villages and cultivated fields and farms extending far inland. Upon these waters they transported emigration and floated their commerce. The copper ore mined on the shores of Lake Superior has been found in a manufactured condition in all parts of the Ohio and Mississippi Valleys, and in Mexico, Central and South America; and in return Gulf shells and volcanic obsidian and other Southern products, are found all along these valleys and channels of commerce to the Great

Lakes of the North—thus binding together by commercial laws, if not by government, a populous and widely extended people.

The Mississippi, with its tributaries, directed the course of emigration and settlement. They seem to have followed this great water-course, from the Gulf shore to the very source of each rivulet that empties its waters into this grand continental basin. It is possible that rude canoes, constructed with fire and implements of stone from trunks of forest trees, grown here upon our own soil, were moored upon the Wild Cat and Cicero Creeks, consigned to, freighted for, and landed upon the shores of Mexico and Central America. It is true this pre-historic ship differed widely from the floating palace propelled by steam, or the huge ship of war, freighted with a hundred guns, and manned by armies, that now traverses the waters of the globe; yet man, then as now, was the master of the world, guided by intellectual superiority; huge reptiles, mammoths and monsters, were obedient to his will. It is probable that at the confluence of the Ohio and Mississippi Rivers, two widely diverging lines, the Mound Builders met in solemn council to give laws, adjust and determine difficulties between settlements and States. The Ohio, with its tributaries, constituted the highways of pre-historic man in Indiana, and several other States and parts of States. More than twelve hundred inclosures and ten thousand mounds have been counted in Ohio. Indiana, too, is but little less fertile in these antiquities.

Professor Cox says: "Only a small portion of this State has so far been examined in this respect, yet the results accomplished are in the highest degree gratifying." Prof. Collett, in his report of Knox County, says: "Perhaps the seat of a royal priesthood, their efforts essayed to build a series of temples, which constituted at once capital and holy city—the Heliopolis of the West. Three sacred mounds thrown upon, or against the sides of the second terrace or bluff, east and southeast of Vincennes, are the result, and in size, symmetry and grandeur of aspect rival, if not excel, any pre-historic remains in the United States."

The Wabash, Whitewater and White Rivers and their tributaries constituted the leading lines of navigation in this State. The Wabash formed the great artery of communication between the Ohio River and the Northern lake regions; and its whole valley bears evidence of a once numerous people.

Tipton County, a water-shed, mostly level and uninviting to these people, is not, however, without her evidences of a pre-historic man. From the Wabash they followed up the Wild Cat to its head-waters, in the northeast part of the county, and there established a colony, and cultivated the soil. A mound and numerous rough and polished stone implements have been found. The southeast part of the county was still more densely

populated. From their metropolis and ancient circle, at Strawtown, on White River, they followed up Duck Creek, and formed a continuous line of settlement on its banks, and inland, through that portion of the county. There a stone circle, several sacrificial and burial mounds, with highly polished implements, bear evidence of their ancient existence. Again we find the remains of that strange people in the southwest part of the county, on the banks of Cicero Creek, another diverging line, near Center Grove Church, where humble Christians now meet to supplicate and thank the God of revelation; they, too, built a church, the pyramidal foundation of which was sixty-four feet in diameter, and yet stands out in bold relief after the lapse of untold centuries.

Howard County is no less fertile, and probably more so, than Tipton in pre-historic remains. I have examined some very fine specimens of rough and polished stone implements found in the county. A broken tube of quartz rock handed me by Mr. Moon, displays the very highest skill in dressing stone by pre-historic man. There are a number of mounds along Wild Cat Creek, and doubtless many others in the county, that have not been examined.

And here let us pause to meditate upon this unknown race. We know that Howard and Tipton Counties, as well as the entire Ohio and Mississippi Valleys, were many centuries ago inhabited by these unknown people, with settled and agricultural pursuits, antedating and far excelling in art, industry and civilization the North American Indians. Relics of the spinning wheel, the weaver's loom and lapidary's art are found in almost all parts of both counties. Much of our land now in use and generally believed to be only recently farmed, was thousands of years ago cleared and cultivated. Corn, potatoes, tobacco and other agricultural products were grown upon the same soil. Since their extinction, great forests of trees have successively grown, died away and re-grown. No history, no tradition reflects a single ray of light upon these semi-civilized people. Long centuries have forever closed to the vision of man their true name, their history and religion, their immigration, stay and extinction.

But through the persevering efforts of antiquarians, collecting, comparing and contrasting their implements of husbandry, industry and art; their mounds, moats and forts, much of their nature, habits, religion and civilization is being developed, yet the great cycles of time have so completely veiled in darkness and night the gloomy silence of the past, that the most sanguine antiquarian does not hope to measure by years or centuries the time of their existence in this country. Perhaps when these strange people were gathering around their sacred fires, living, loving and worshiping their Great Spirit, the Pharaohs of Egypt were erecting the Cheops, the Vocal Memnon or some other colossal statue in honor of their gods.

THE INDIANS.

When, where or how man first made his appearance in the Western World is wrapped in darkness and dispute, and probably will remain forever a perplexing and profound secret. Various conjectures and speculations have been promulgated as true, and written as history, which have little or no foundation in proof, truth or reason, such theories reflecting the anxiety, ignorance or egotism of the author, or prejudice of the ancestor. That they came by the way of Behring Strait from Kamtchatka, has little if any evidence to support it; that they came from Europe, Asia, or Africa by sailing from island to island is *possible*, but not at all *probable*; that they descended from the ancient Israelites is absolutely absurd and foolish. Science, reason and research are fast developing new truths and demonstrating new facts, and it now may be well said that if Americans were not born in America, the period of their separation from the parent stock was so exceedingly remote as to more confuse and confound us than to acknowledge their separate existence and independent originality.

Volney, the learned French traveler, while visiting America, explained to the great Miami Chief, Little Turtle, that many believed his people were descendants of the Tartars, and on a map showed him the near connection of Asia and America. To this Little Turtle replied: "Why should not these Tartars, who resemble us, have come from America? Are there any reasons to the contrary? Or why should we not both have been born in our own country?"

A white man accosted an Indian as brother. The red man inquired with an expression of surprise, how they came to be brothers. The white man said, "Oh, by way of Adam, I suppose." The Indian replied, "Me child of Great Spirit, me no kin to Adam."

Be these opinions or prejudices as they may, we now know that a period of three thousand years, in the absence of amalgamation and miracles, make no perceptible change in the types of mankind. The original pictures and paintings carved upon the ancient pyramids of Egypt represent different types of the human race, as distinctly marked as they exist to-day, which features and physical developments have been substantially stamped and fixed upon them in every climate and condition in life.

Schoolcraft, who has used every effort in his exhaustive work to prove that they are of transatlantic origin, says: "But whenever visited, whether in the 9th, 10th or 15th century, or late in the 16th, when Virginia was first visited, the Indians vindicated all the leading traits and characteristics of the present day. Of all races on the face of the earth, who were pushed from their original seats, and cast back into utter barbarism, they have apparently changed the least; and have preserved their physical and mental type with the fewest alterations. They continue to

reproduce themselves, as a race, even where their manners are comparatively 'polished, and their intellects enlightened, as if they were bound by the iron fetters of an unchanging type." When unmixed with other languages, the dialect of a people are enduring muniments of their identity. Bancroft says: "Another and more certain conclusion is this, that the ancestors of our tribes were rude like themselves. It has been asked if our Indians were not the wrecks of more civilized nations. Their language refutes the hypothesis; every one of its forms is a witness that their ancestors were, like themselves, not yet disenthralled from nature. The character of each Indian language is one continued, universal, all-prevading synthesis. They to whom these languages were the mother tongue, were still in that earliest stage of intellectual culture where reflection has not begun."

Were a few English families isolated from the remainder of mankind, and during long periods of time should propagate and people a continent, thousands and thousands of years would hardly suffice to change every word and combination of words as now used by them. Yet the different dialects of the Indians upon the discovery of America were wholly and totally different from every known language of the old world.

Upon the discovery of America, this hitherto unknown race of men was scattered from the Atlantic to the Pacific; from the Arctic Archipelago to Terra del Fuego; from east to west more than three thousand miles; from north to south more than seven thousand miles; thus occupying every clime, condition and variation of the globe, they roamed over the mountains and through the valleys, and with their bark canoes navigated the great lakes and rivers, creeks and rivulets of both continents. The Fuegians and Esquimaux were as passionately fond of their ice-built huts and homes as were the Aztecs of Mexico of their terraced gardens, sacred altars and imperial thrones.

The condition of these native tribes differed as widely as the climate and soil over which they were scattered, extending from the lowest depths of barbarism through various shades and grades of civilization. Early observations led to the belief that they were all one family or tribe of people. Schoolcraft, in his able treatise on the aborigines, says: "It is an adage among travelers in America, that he who has seen one tribe of Indians has seen all—so closely do the individuals of this race resemble each other, notwithstanding their immense geographical distribution and those differences of climate which embrace the extremes of heat and cold. The Fuegian in his dreary climate and barren soil has the same general cast of lineaments, though in an exaggerated degree, as the Indians of the tropical plains; and these also resemble the tribes inhabiting the region west of the Rocky Mountains, those of the great valley of the

Mississippi, and those again which skirt the Esquimaux on the North. All possess, though in various degrees, the long, lank black hair, the heavy brow, the dull and sleepy eye, the full and compressed lips, and the salient but dilated nose." Continues our learned author: "A similar conformity of organization is not less obvious in the cranial structure of these people. The Indian skull is of a decidedly rounded form. The occipital portion is flattened in the upward direction; and the transverse diameter, as measured between the parietal bones, is remarkably wide, and often exceeds the longitudinal. The forehead is low and receding, and rarely arched as in the other races—a feature that is regarded by Humboldt, Lund and other naturalists as characteristic of the American race, and serving to distinguish it even from the Mongolian. The cheek-bones are high, but not much expanded; the whole maxillary region is salient and ponderous, with teeth of a corresponding size and singularly free from decay. The orbits are large and squared, the nasal orifice wide, and the bones that protect it arched and expanded. The lower jaw is massive, and wide between the condyles; but, notwithstanding the prominent position of the face, the teeth are for the most part vertical. I have had opportunities for comparing upward of four hundred crania of tribes, inhabiting almost every region of North and South America, and have found the preceding characteristics, in greater or less degree, to pervade them all. This remark is equally applicable to the ancient and modern nations of our continent; for the oldest skulls, from the Peruvian cemeteries, the tombs of Mexico, and the mounds of this country, are of the same general type as the most savage existing tribes."

Notwithstanding this first impression, arising from the uniform appearance of the natives, a more thorough acquaintance soon disclosed that they were divided into numerous clans, families, tribes and confederacies. The language of some was totally distinct from other tribes; by many, widely different, yet having some words, or roots of words, allying them to a parent stock. The Ottawas could no more understand the Choctaws than an illiterate Englishman could a Dutchman. Their different dialects have guided their classification, which has by no means been uniform. That adopted by Bancroft has usually been acquiesced in.

Lord Kaimes, a writer of great good sense, has not omitted to say something on this subject. He very judiciously asks those who maintain that America was peopled from Kamtchatka, whether the inhabitants of that region speak the same language with their American neighbors on the opposite shores. That they do not, he observes, is fully confirmed by recent accounts from thence; and "whence we may conclude, with great certainty, that the latter are not a colony of the former." We have confirmation upon confirmation that these nations speak languages entirely

different; and for the satisfaction of the curious, we will give a short vocabulary in both, with the English:

<i>English.</i>	<i>Kamtchatka.</i>	<i>Aleontean.</i>
God.	Nionstichtchitch.	Aghogoch.
Father.	Iskh.	Athan.
Mother.	Naskh.	Anaan.
Son.	Paatche.	L-laan.
Daughter.	Souguing.	Aschkiun.
Brother.	Ktchidsch.	Koyota.
Husband.	Skoch.	Ougiinn.
Eye.	Nanit.	Thack.
A man.	Ouskaams.	Toyoch.
The nose.	Kaankang.	Aughosium.

The tribes inhabiting the United States, east of the Mississippi, were the Algonquin (Al-zhon-kwin), Huron-Iroquois (érokwah), Catawba, Cherokee, Uehee, Natchez and Mobilians; west of the Mississippi, the Dakotah or Sioux, and their kindred. The territory east of the Mississippi was principally occupied by the three great families, or confederacies—the Algonquin and Iroquois, in the North, and Mobilian in the South, the other four having small tracts of territories surrounded by the Algonquin and Mobilian tribes. The Iroquois were distributed around Lakes Erie and Ontario, and were surrounded by the Algonquins. They were a confederacy of five free and independent tribes, often called the “Five Nations,” consisting of the Senecas, Cayugas, Onondagas, Oneidas and Mohawks. The Iroquois excelled all other Northern Indians in the arts of war, governments and agriculture. Knowing well the advantages of their position on the great water-ways, which led to the interior of the continent, they made themselves feared by all their race. From Canada to the Carolinas, and from Maine to the Mississippi, Indian women shuddered at the name of the Ho-de-no-saú-nee, while even the bravest warriors of other tribes went far out of their way, in the wintry forests, to avoid an encounter with them. Within sixty years from their first acquaintance with white men, the Iroquois had exterminated the Hurons—their own nearest kindred and bitterest foes—the Eries and Neutrals, about Lake Erie, and the Andastes, of the Upper Susquehanna, while they had forced a humiliating peace upon the Lenape, or Delawares, the most powerful of the Algonquins, and had driven the Ottawas from their home upon the river which bears their name. Though now at the height of their power, they numbered only 1,200 fighting men of their own race; but they had adopted a thousand young warriors, from their captives, to fill the vacancies made by war.” Their government and laws, similar to those of the United States, guaranteed to the people of the tribes (States) the right to manage their local affairs in their own way subject only to the general and foreign polity of the confederacy. Their union was based upon pure principles of friendship and voluntary adhesion. One of their chiefs, Canassatego, in

1774, delivered a speech to the Commissioners of Pennsylvania, Virginia and Maryland, which is worthy of a Grecian sage in the brightest days of that republic. It would bear perusal by modern American politicians. "Our wise forefathers," he said, "established union and amity between the Five Nations. This has made us formidable. This has given us great weight and authority, with our neighboring nations. We are a powerful confederacy, and by observing the same methods our wise forefathers have taken, you will acquire fresh strength and power. Therefore, I counsel you, whatever befalls you, never to fall out with one another."

THE ALGONQUINS

were a numerous family of North American Indians, once spread over all the northern part of the Rocky Mountains and south of the St. Lawrence. Their language was heard from the bay of Gaspé to the valley of the Des Moines; from Cape Fear to the land of the Esquimaux; from the Cumberland River of Kentucky to the western banks of the Mississippi. It was spoken, though not exclusively, in a territory that extended through sixty degrees of longitude and more than twenty degrees of latitude. All the tribes of New England were Algonquins; the tribes in Maine, the great tribe of the Delaware Indians, the Creeks in the region of the Great Slave Lake, and the Ottawas, Pottawatomies and Miamis, in Michigan, claimed the same origin. Traces of the primitive Algonquin language appear in the names of places, such as Alleghany, Connecticut. At present the Algonquins do not number more than two hundred warriors, included in the tribe of the Chippewas."

The States of Ohio, Indiana, Illinois and Michigan, with slight exceptions, were originally occupied by them. The Iroquois called them Adarondah, which meant bark-eaters. At the first settlement of this country, they were composed of the following tribes: Delawares—Lenape, Loups; Shawnees—Oshawano, Chats; Miamis—Omamees, Twestee; Peorias, Kaskaskias, Weas, Piankeshaws—Illiniese; Ottawas—Atawas, Atowawas; Chippewas, Missisawgees—Nepersinians, Nipiseing, Odjibwa, Santeaux, Chibwa; Kickapoos, Miscotins, — Miscatins, Prairie Indians, Muscodanig; Pottawatomies—Poux; Sacs—Osawkees; Foxes—Misquekee, Reynards.

At later periods: Kenistenos, Crees; Muskegos, Tete Boulecos, Gens de Terres,—Nepemings; Munsees—Delawares; Stockbridges, Mohegans; Brothertons—Pequots, etc.; Wabunakies—Various Eastern tribes. The local Indian history of Howard and Tipton Counties is chiefly confined to the Miamis, the Delawares and Pottawatomies, who for years occupied the same territory on terms of friendship for hunting grounds.

THE POTTAWATOMIES

had for a long time been encroaching upon the ancient possessions of the Miamis, had established themselves in considerable numbers in the north-western portion of the State, had crossed the Wabash and were familiar to the early settlers of both counties; hence, they became an important factor in our local Indian history.

“At the beginning of the seventeenth century, they occupied the Lower Peninsula of Michigan, apparently in scattered bands, independent of each other, there being at no period of their history any trace of a general authority or government. They were hunters and fishers, cultivating a little maize, but warlike and frequently in collision with neighboring tribes. They were finally driven west by tribes of the Iroquois family, and settled on the islands and shores of Green Bay, and the French established a mission among them. Perrot acquired great influence with the tribe, who soon took part with the French against the Iroquois. Onangnicé, their chief, was one of the parties to the Montreal treaty of 1701; and they actively aided the French in the subsequent wars. They gradually spread over what is now Southern Michigan and Upper Illinois and Indiana, a mission on the St. Joseph's being a sort of central point. The Pottawatomies joined Pontiac and surprised Fort St. Joseph, capturing Schlosser, the commandant, May 25, 1763. They were hostile to the Americans in the Revolution and subsequently, but after Wayne's victory joined in the treaty of Greenville, December 22, 1795. The tribes comprising the families or clans of the Golden Carp, Frog, Crab and Tortoise, was then composed of the St. Joseph's, Wabash and Huron River bands, with a large scattering population generally called the Pottawatomies of the Prairie, who were a mixture of many Algonquin tribes. From 1803 to 1809 the various bands sold to the Government portions of lands claimed by them, receiving money and annuities. Yet in the war of 1812 they again joined the English, influenced by Tecumseh. A new treaty of peace was made in 1815, followed rapidly by others, by which their lands were almost entirely conveyed away. A large tract was assigned to them on the Missouri, and in 1838 the St. Joseph's band was carried off by troops, losing 150 out of 800 on the way by death and desertion. The whole tribe numbered then about 4,000. The St. Joseph, Wabash and Huron bands had made progress in civilization, and were Catholics; while the Pottawatomies of the Prairie were still roving and pagan. A part of the tribe was removed with some Chippewas and Ottawas, but they eventually joined the others or disappeared. In Kansas, the civilized band, with the Jesuit mission founded by De Smet and Hoecken, advanced rapidly, with good schools for both sexes. A Baptist mission and school was more than once undertaken among the less tractable Prairie band, but was

finally abandoned. The Kansas troubles brought difficulties for the Indians, made the Prairie band more restless, and the civilized anxious to settle. A treaty, proclaimed April 19, 1862, gave individual Indians a title to their several tracts of land under certain conditions, and though delayed by the civil war, this policy was carried out in the treaty of February 27, 1867. Out of the population of 2,180, 1,400 elected to become citizens and take lands in severalty, and 780 to hold lands as a tribe. Some of the Prairie band were then absent. The experiment met with varied success. Some did well and improved; others squandered their lands and their portion of the funds, and became paupers. Many of these scattered, one band even going to Mexico. In 1874, the Prairie band still under the Indian department numbered 467, on a reservation of 17,357 acres in Jackson County, Kan., under the control of the Society of Friends, who had established schools and reported some improvement. There were then sixty Pottawatomies of the Huron in Michigan on a little plot of 160 acres, with a school and log houses, 181 in Wisconsin, and eighty in Mexico or Indian Territory."

THE DELAWARES.

The Delaware Indians are a tribe of the Algonquin family, dwelling, when they were first known by the whites, in detached bands, under separate sachems, on the Delaware River, and calling themselves Renappi, meaning a collection of men, sometimes written Lenape or Leno Lenape. The true meaning of the word Lenape has been the subject of various interpretations. It appears to convey the same meaning as Inabee, a male, in the other Algonquin dialects; and the word was probably used nationally, and with Europeans, in the sense of *man*. For we learn from their traditions that they regarded themselves, in past ages, as holding an eminent position for antiquity, valor and wisdom. And these claims appear to be recognized by the other tribes of this lineage, who apply to them the name of Grand Father. To the Iroquois, they apply the term Uncle, and this name is reciprocated by the latter, with Nephew. The other tribes of the Algonquin family, they call brothers, or younger brothers.

The Delawares claim to have come from the West, with the Minquas, after having driven from the Ohio the Allequewi. The Minquas soon reduced the Delawares to a state of vassalage, and when they were conquered by the Five Nations they were styled women. They formed three clans, the Turtle, Turkey and Wolf.

During the early Virginia settlement at Jamestown, supply ships bound for the colony stopped at various places. Upon one of these came Lord De la Warre, who put into the mouth of the river upon which these Indians were settled; hence the name of river and tribe. The Dutch settle-

ments traded with these clans, the most important of which was the Saukhicans, at the falls of the Delaware River. These traders bought lands of the Renapi, who had to strike inland for game to supply furs.

In 1744, during the progress of the treaty negotiations at Lancaster, Penn., the Iroquois denied the Delawares the right to participate in the privileges incident to the treaty, and refused to recognize them as an independent nation entitled to sell and transfer their lands. The Iroquois chief on that occasion upbraided them, in public council, for having attempted to exercise any rights, other than such as belonged to a conquered people. In a strain of mixed irony and arrogance, he told them not to reply to his words, but to leave the council in silence. He ordered them in a peremptory manner to quit the section of the country where they then resided, and remove to the banks of the Susquehanna. They departed from the council, and, ere long, left forever their happy hunting grounds on the banks of the Delaware, and turned their faces Westward, humiliated and subdued, except in the proud recollections of their former achievements. Again, in 1751, after having endured the dangers incurred by the whites, and the tomahawk of their former enemies, the Iroquois, they took up their march toward the setting sun. They settled on the White River of Indiana. Here a missionary effort was set on foot among them, but was broken up by the Prophet, brother of Tecumseh, during his popular career of jugglery and imposition.

In the war with Great Britain, the Delawares refused to join Tecumseh, but maintained their fidelity to the States. They joined the United States in a peculiar treaty, at Greenville, July, 1814, which gave peace to the hostile tribes. In 1818, they again took up the burden of emigration, and moved Westward, this time locating on the White River of Missouri, to the number of 1,800, leaving only a small band in Ohio. Another change soon followed. Some went to Red River, but the mass of the nation was settled by treaty on the Kansas and Missouri. They numbered about 1,000, and were brave, enterprising hunters on the plains, cultivated the soil, and were friendly to the whites. The Baptists and Methodists had mission schools among them, and built a church, but they suffered severely from the Sioux and lawless whites. The Delawares were unaffected by the Kansas troubles, and during the civil war, when they numbered 1,085, they sent 170 out of their 210 able-bodied men, and proved efficient soldiers and guides to the Union army.

In 1866, their reservation was cut up by the Pacific Railroad, and they finally sold it to the Government and removed, and settled on lands near the Verdigris and Cane, in 1868, where they still remain. They are not regarded as a tribe, but have a code of civil laws, and are acknowledged as United States citizens.

THE MIAMI INDIANS.

The Miamis were a leading and powerful branch of the Algonquin family. The tribe has been known by various names, of which the first or generic name was probably "Twa twas." They are frequently referred to in history as the "Twe twees," and sometimes as the Twightwees, Omees, Omamees, Aumamias, and finally Miamis. Bancroft says they were the most powerful confederacy in the West, excelling the Six Nations (Iroquois). Their influence reached to the Mississippi, and they received frequent visits from tribes beyond that river. Mr. La Salle says: "When the Miamis were first invited by the French authorities to Chicago in 1670, they were a leading and very powerful Indian nation. A body of them assembled near that place for war against the powerful Iroquois of the Hudson, and the still more powerful Sioux of the Upper Mississippi. They numbered at least 3,000, and were under the lead of a chief who never sallied forth but with a body-guard of forty warriors. He could at any time call into the field an army of from 3,000 to 5,000 men."

The Miamis were first known to Europeans about the year 1669 in the vicinity of Green Bay, where they were visited by the French missionary Father Allouez, and afterward by Father Dablon. From there they passed south and eastward around the southern shores of Lake Michigan, occupying the regions of Chicago, and afterward establishing a village on the St. Joseph, another on the River Miami, from which tribe it derived its name, and another on the Wabash. The territory claimed by this confederacy is ably and clearly set forth by their chief, Little Turtle, in a speech delivered by him at the treaty of Greenville on the 22d of July, 1795. He said: "Gen. Wayne, I hope you will pay attention to what I now say to you. I wish to inform you where your younger brothers, the Miamis, live, and also the Pottawatomies of St. Joseph's, together with the Wabash Indians. You have pointed out to us the boundary line between the Indians and the United States, but now I take the liberty to inform you that that line cuts off from the Indians a large portion of country which has been enjoyed by my forefathers time immemorial, without molestation or dispute. The print of my ancestors' houses are everywhere to be seen in this portion. I was a little astonished at hearing you and my brothers who are now present, telling each other what business you had transacted together at Muskingum concerning this country. It is well known by all my brothers present, that my forefather kindled the first fire at Detroit; from thence he extended his lines to the head-waters of the Scioto; from thence, to its mouth; from thence, down the Ohio to the mouth of the Wabash River, and from thence to Chicago on Lake Michigan; at this place I first saw my elder brothers, the Shawnees.

I have now informed you of the boundary lines of the Miami Nation, where the Great Spirit placed my forefather a long time ago and charged him not to sell or part with his lands, but to preserve them for his posterity. This charge has been handed down to me. I was much surprised to find that my other brothers differed so much from me on this subject, for their conduct would lead one to suppose that the Great Spirit, and their forefathers, had not given them the same charge that was given to me ; but on the contrary, had directed them to sell their land to any white man who wore a hat as soon as he should ask it of them. Now, elder brother, your younger brothers, the Miamis, have pointed out to you their country, and also our brothers present. When I hear your remarks and proposals on this subject, I will be ready to give you an answer. I came with an expectation of hearing you say good things, but I have not heard what I expected."

In 1765, the Miami confederacy was composed of the following branches: The Twightwees, situated at the head of the Miami River with 250 warriors ; and the Ouatienons, in the vicinity of their village, Ouatienon (pronounced We-ot-e-non). They were situated on the north side of the Wea Plains, on the South Branch of the Wabash, a short distance below the present city of La Fayette, and had 300 warriors. This village of Ouatienons at one time had a population of 5,000 inhabitants, and was the metropolis of the Indians of the Wabash Valley. It was nearly four miles in length and a half mile in width. It was destroyed in the year 1791 under the command of Gen. Charles Scott. The Piankeshaws, on the Vermilion, had 300 warriors. In the early Indian wars, the Miamis were the enemies of the English and the friends of the French. Afterward, in the trouble between the king and the colonies, they were generally the allies of the English and the foes of the States. They looked upon the approach of the white man with the deepest distrust, fearing degradation, destruction and ultimate extinction. They loved their native forests, worshiped freedom, and hated restraint. They feared the advance of invaders, and abhorred the forms of civilization. It is said the Miamis were early and earnestly impressed with a fearful foreboding of ultimate ruin, and therefore seized upon every opportunity to terrify, destroy, and drive back the invading enemy. Their chiefs, their officers and warriors were found in the fiercest battles in the most desperate places. They bared their savage forms to civilized bullets and bayonets, and died without a murmur or a groan. In their treatment of the whites, they were as brutal as they were brave, and they often murdered the defenseless pioneer without regard to age, sex or condition, with the most brutal and shocking savagery. Not only men, but helpless women and children were burned to death, or cut to pieces, in the most painful manner, while the

warriors and squaws, in fiendish ferocity, gloated over the misery and sufferings of their helpless victims.

As against Anglo-Saxon armies, no tribe on earth did more to stay the tide of civilization, to stop the flow of emigration into their venerated forests, and none records so many brilliant victories, with so few defeats. Their love for the land of their fathers, of home, friends and country, burned in their barbarous bosoms with an intensity that pleads their excuse for the most savage acts of cruelty. They were a leading power in defeating Gen. Braddock in 1755, and from that on almost every battlefield was moistened with the blood of the Miamis. The following sketches are taken from Drake's *Indians of North America*: We now pass to a chief far more prominent in Indian history than many who have received much greater notice from historians. This was Mishikinakwa (by no means settled in orthography), which, interpreted, is said to mean Little Turtle. In the different works bearing his name, we find these spellings: Meshekunnoghquoh, Meshekunmoghquoh, Mashekanohquah, Meshekenoghqua; and were we disposed to look into all the authors who have used the name, we might nearly finish out the page with its variations.

Little Turtle was chief of the Miamis, and the scenes of his warlike achievements were in the country of his birth. He had in conjunction with the tribes of that region, successfully fought the armies of Harmer and St. Clair; and in the fight with the latter, he is said to have had the chief command; hence a detailed account of that affair belongs to his life.

The Western Indians were only emboldened by the battles between them and detachments of Gen. Harmer's army in 1790, and under such a leader as Mishikinakwa, they entertained sanguine hopes of bringing the Americans to their own terms. One murder followed another in rapid succession, attended by all the horrors peculiar to their warfare, which caused President Washington to take the earliest opportunity of recommending Congress to adopt efficient measures for checking these calamities; and 2,000 men were immediately raised and put under the command of Gen. St. Clair, then Governor of the Northwest Territory. He received his appointment the 4th of March, 1791, and proceeded to Fort Washington by way of Kentucky, with all dispatch, where he arrived on 15th of May. There was much time lost in getting the troops collected at this place, Gen. Butler with the residue not arriving until the middle of September. There were various circumstances to account for the delays, which it is not necessary to recount here. Col. Drake proceeded immediately on his arrival, which was about the end of August, and built Fort Hamilton on the Miami in the country of Little Turtle; and soon after Fort Jefferson was built, forty miles further onward. These two forts being left manned, about the end of October the army advanced, being about

2,000 strong, militia included, whose numbers were not inconsiderable, as will appear by the miserable manner in which they not only confused themselves, but the regular soldiers also.

Gen. St. Clair had advanced but about six miles in front of Fort Jefferson, when sixty of his militia, from pretended disaffection, commenced a retreat; and it was discovered that the evil had spread considerably among the rest of the army. Being fearful that they would seize upon the convoy of provisions, the General ordered Col. Hamtramck to pursue them with his regiment and force them to return. The army now consisted of but 1,400 effective men, and this was the number attacked by Little Turtle and his warriors, fifteen miles from the Miami villages.

Col. Butler commanded the right wing, and Col. Drake the left. The militia were posted a quarter of a mile in advance, and were encamped in two lines. The troops had not finished securing their baggage, when they were attacked in their camp. It was their intention to march immediately upon the Miami villages and destroy them. The savages being apprised of this, acted with great wisdom and firmness. They fell upon the militia before sunrise, November 4. The latter at once fled into the main camp in the most disorderly manner; many of them having thrown away their guns, were pursued and slaughtered. At the main camp, the fight was sustained some time, by the great exertion of the officers, but with great inequality, the Indians under Little Turtle amounting to about 1,500 warriors. Cols. Drake, Butler and Maj. Clarke made several successful charges, which enabled them to save some of their numbers by checking the enemy until flight was more practicable. Of the Americans, 593 were killed and missing, besides 38 officers; 242 soldiers and 21 officers were wounded, many of whom died. Col. Butler was among the slain. The account of his fall is shocking. He was severely wounded and left on the field. The well-known and infamous Simon Girty came up to him and observed him writhing under severe pain from his wounds. Girty knew and spoke to him. Knowing that he could not live, the Colonel begged of him to put an end to his misery; this Girty refused to do, but turned to an Indian and told him that the officer was the commander of the army, upon which the Indian drove his tomahawk in the Colonel's head. A number of others then came around, and after taking off his scalp, they took out his heart, and cut it into as many pieces as there were tribes in the action and divided it among them. All manner of brutal acts were committed on the bodies of the slain. It need not be mentioned for the information of the observer of Indian affairs, that land was the main cause of this, as well as all other wars between the Indians and whites; and hence it was very easy to account for the Indians filling the mouths of the slain with earth after this battle. It was actually the case, as reported by those who visited the scene of action and buried the dead.

Gen. St. Clair was called to account for this disastrous campaign and was honorably acquitted. He published a narrative in vindication of his conduct, which, at this day, few will think required. What he says of his retreat we will give in his own words: "The retreat was, you may be sure, a precipitate one; it was in fact a flight. The camp and the artillery were abandoned, but that was unavoidable, for not a horse was left to have drawn it off, had it otherwise been practicable. But the most disgraceful part of the business is, that the greatest part of the men threw away their arms and accouterments, even after the pursuit, which continued about four miles, had ceased. I found the road strewn with them for many miles, but was unable to remedy it; for, having had all my horses killed, and being mounted upon one that could not be pricked out of a walk, I could not get forward myself, and the orders I sent forward, either to halt the front, or prevent the men from parting with their arms, were unattended to." The remnant of the army arrived at Fort Jefferson the same day, just before sunset, the place from which they fled, being twenty-nine miles distant. Gen. St. Clair did everything that a brave General could do. He exposed himself to every danger, having, during the action, eight bullets shot through his clothes. In no attack on record did the Indians discover greater bravery or determination. After giving the first fire, they rushed forward with tomahawk in hand. Their loss was inconsiderable; but the traders afterward learned among them that Little Turtle had 150 killed and many wounded. They rushed on the artillery, heedless of their fire, and took two pieces in an instant. They were again retaken by our troops; and whenever the army charged them, they were seen to give way, and advanced again, as soon as they began to retreat, doing great execution, both in the retreat and advance. They are very dexterous in covering themselves with trees; many of them however, fell, both of the artillery and infantry. Six or eight pieces of artillery fell into their hands, with about 400 horses, all the baggage, ammunition and provisions.

Whether the battle-ground of St. Clair was visited by the whites, previous to 1793, I do not learn; but in December of that year a detachment of Gen. Wayne's army went to the place, and the account given of its appearance is most truly melancholy. This detachment was ordered to build a fort there, which having done, it was called Fort Recovery. Within a space of about 350 yards, they found 500 skull bones, the most of which were gathered up and buried. For about five miles in the direction of the retreat of the army, the woods were strewn with skeletons and muskets. The two brass cannon, which composed St. Clair's artillery, one a three, the other a six pounder, were found in a creek adjacent.

This terrible defeat disappointed the expectation of the General Government, alarmed the frontier inhabitants, checked the tide of emigration from the Eastern and Middle States, and many fearful, frightful and horrible murders were committed upon the white settlers. St. Clair resigned the office of Major General, and Anthony Wayne, a distinguished officer of the Revolutionary war, was appointed in his place. In the month of June, 1792, he arrived at Pittsburgh, the appointed place of rendezvous. On the 28th of November, 1792, the army left Pittsburgh, and moved down the Ohio, about twenty miles, to a point called Legionville, where they remained until April 30, 1793, and then moved down the river to Fort Washington (Cincinnati), and encamped near the fort at a place called Hobson's Choice. They were kept here until the 7th of October, and on the 23d of the same month they arrived at Fort Jefferson, with an effective force under Wayne's command amounting to about 3,630 men, together with a small number of friendly Indians from the South. On the 8th of August, 1794, they arrived at the confluence of the Rivers Auglaize and Maumee, where they built Fort Defiance. It was the General's design to have met the enemy unprepared in this move, but a fellow deserted his camp and notified the Indians. He now tried again to bring them to a reconciliation, and from the answers which he received from them, it was some time revolved in his mind whether they were for peace or war, so artful was the manner in which their replies were formed. At length, being fully satisfied, he marched down the Maumee, and arrived at the Rapids on the 18th August, two days before the battle. His army consisted of upward of 3,000 men, 2,000 of whom were regulars. Fort Deposit was erected at this place for the security of the supplies. They now set out to meet the enemy, who had chosen their position upon the banks of the river, with much judgment. The troops had a breastwork of fallen trees in front, and the high rocky shore of the river gave them much security, as also did the thick woods of Presque Isle. The force was divided, and disposed at supporting distances for about two miles. When the Americans had arrived at a proper distance, a body was sent out to begin the attack, with orders to rouse the enemy from their covert, at the point of the bayonet; and, when up, to deliver a close fire upon their backs, and press them so hard as not to give them time to reload. This order was so well executed, and the battle at the point of attack so short, that only about 900 Americans participated in it. But they pursued the Indians with great slaughter through the woods to Fort Maumee, where the carnage ended. The Indians were so unexpectedly driven from their stronghold, that their numbers only increased their distress and confusion; and the cavalry made horrible havoc among them with their long sabers. Of the Americans there were killed and wounded,

about 130. The loss of the Indians could not be ascertained, but must have been very severe. The American loss was chiefly at the commencement of the action, as they advanced upon the mouths of the Indian rifles. They maintained their coverts but a short time, being forced in every direction by the bayonet. But until that was effected the Americans fell fast, and we only wonder that men could be found to thus advance in the face of certain death.

It has generally been said, that had the advice of Little Turtle been regarded at the disastrous fight afterward with Wayne, there is but little doubt that he would have met with as ill success as St. Clair did before him. He was not for fighting General Wayne at Presque Isle, and rather inclined to peace than fighting him at all. In a council held the night before battle, he argued as follows: "We have beaten the enemy twice under separate commanders. We cannot expect the same good fortune always to attend us. The Americans are now led by a chief who never sleeps; the night and day are alike to him. And during all the time he has been marching upon our villages, notwithstanding the watchfulness of our young men, they have never been able to surprise him. Think well of it. There is something whispers me it would be well to listen to his offers of peace." For using this language he was reproached by another chief with cowardice, which put an end to all further discourse. Nothing wounds the feelings of a warrior like the reproach of cowardice, but Little Turtle stifled his resentment, did his duty in the battle, and its issue proved him a truer prophet than his accuser believed. His residence was upon Eel River, twenty miles from Ft. Wayne, where our Government built him a house, much to the envy of his countrymen. Therefore what had been bestowed upon *him* to induce others to a like mode of life by their own exertions, proved not only prejudicial to the cause, but engendered hatred against him in the minds of all the Indians. He was not a chief by birth, but was raised to that standing by his superior talents. This was the cause of so much jealousy and envy at this time, as also a neglect of his counsel heretofore. Drake says that Little Turtle was the son of a Miami chief by a Mohegan woman. As the Indian maxim, with regard to descents, is precisely that of the civil law in relation to slaves, that the condition of woman adheres to the offspring, he was not a chief by birth.

Little Turtle died in the summer of 1812 at his home, but a short time after the declaration of war against England by the United States. His portrait, by Stewart, graces the walls of the war office of our nation. The following notice appeared in public prints at the time of his death at Fort Wayne, in July, 1812: "On the 14th inst. the celebrated Miami Chief, Little Turtle, died at this place at the age of sixty-five years. Per-

haps there is not left on this continent one so distinguished in counsel and war. His disorder was the gout. He died in camp, because he chose to be in the open air. He met death with great firmness. The agent for Indian affairs had him buried with the honors of war and other marks of distinction suitable to his character. He was generally in his time, styled the Messissago Chief, and a gentleman who saw him soon after St. Clair's defeat says he was six feet high, about forty-five years of age, of a very sour and morose countenance, and apparently very crafty and subtle. He was alike courageous and humane, possessing great wisdom." The author before quoted says: "There have been few individuals among aborigines who have done so much to abolish the rites of human sacrifice. The grave of this noted warrior is shown to the visitor near Ft. Wayne. It is frequently visited by the Indians in that part of the country, by whom his memory is cherished with the greatest respect and veneration." The following is taken from the Howard County Atlas, published by Kingman Brothers, a few years ago:

The treaty of Greenville (in Darke County, Ohio), in 1795, followed, and the United States obtained large bodies of their lands in that and various other treaties. In the war of 1812, they again fought the United States and were whipped by the forces under Lieut. Col. Campbell on the 18th of December, 1812, in the southern part of what is now Wabash County, being the last battle, of any note, with the Miamis in this region. The expedition against them was resolved upon by Gen. Harrison in November, 1812. Six hundred mounted men and a small company of scouts and spies were accordingly sent out from Greenville, Ohio, in December, under Lieut. Col. John B. Campbell, who reached the north bank of the Mississinewa, near the mouth of Josina Creek, December 17, 1812, and surprised an Indian village there, destroying it, killing eight warriors and taking forty-two prisoners. The troops then destroyed three other villages further west on the river and encamped for the night. While holding a council of war, on the morning of the 18th, they were attacked by the Indians, under Little Thunder, in considerable force. The fight lasted about an hour, and the Indians were defeated, leaving fifteen dead upon the field and carrying many away in their retreat.

A portion of the tribe were then friendly to the United States, but they could not control the hostile portion. In 1818, a treaty was made with them, and again another, on the north side of the Wabash River, just east of the city of Wabash, on the 26th day of October, 1826, by Gen. John Tipton, then Indian Agent, assisted by Gen. Cass and James B. Ray. The place was called "Paradise Springs."

The tribe which, under Little Turtle, sent 1,500 warriors to the field, had, in 1822, dwindled down to between 2,000 and 3,000 people, all told.

They had acquired a burning desire for liquor, and drunkenness led to innumerable fights among the members of the tribe, and it is estimated that as many as 500 were killed in eighteen years in these broils. In the treaty of October, 1826, the Indians gave up large quantities of land, but reserved some valuable tracts, among which was a reservation beginning two and one-half miles below the mouth of the Mississinewa, extending five miles up and along the Wabash, and north to Eel River, including the present site of Peru. In payment for this they received \$31,000 in goods; \$30,000 immediately, and \$26,000 in goods and \$35,000 in cash, in 1827; \$30,000 in 1828, and \$25,000 annually thereafter. In 1838, the Miamis numbered but 1,100, and in this year they sold to the Government 177,000 acres of land in Indiana for \$335,680, among which was a seven-mile strip off the west side of the "Reserve," in what is now Cass, Howard and Clinton Counties, which was by the United States transferred to the State of Indiana and by it the proceeds were used for the completion of the Wabash & Erie Canal, from the mouth of the Tippecanoe River, down. A five-mile strip had also been used in the same way, five miles wide along the Wabash River on the south side, to construct said canal to the mouth of the Tippecanoe.

William Marshall, of Jackson County, Ind., helped negotiate with the Miamis in the treaty of November 28, 1840, at the "Forks of the Wabash," in which they finally relinquished the tract known as the "Miami Reserve," being all their remaining lands in Indiana, to the United States for the consideration of \$550,000 and several smaller items, such as reservations, houses for the chiefs, etc. Three sections of this kind of reservation lie in Howard County, one being the site of Kokomo. Previous to this, the Wea and Piankeshaw bands, 384 in number, had in 1834-35 removed to the south side of the Kansas River. By the treaty of 1840, the remainder agreed to leave at the expense of the United States, in five years; but their departure was delayed until 1847, in which year they were removed to the Marais des Cygnes, in the Fort Leavenworth Agency. The Kansas Miamis at the time of their removal numbered only about 250 souls, each individual receiving an annuity of about \$125. They were removed to the Quawpaw Reservation in the year 1873, and now number about 150. A large number of Miamis have renounced their tribal relations and draw the interest on their money held for them by the United States through G. A. Crowell, of Peru, Special Indian Agent. The greater part of these are known as the "Miamis of Indiana," numbering 339 people. The remainder are the remnant of the Eel River band, nineteen in number. The former received, in 1875, each \$32.73 as their individual share of the interest on their money, while the payment to the Eel Rivers was \$57.89 per capita,

in the shape of an annuity. The total sum disbursed yearly to the Indians at Peru is \$12,000. The births are less frequent than the deaths, and so they are going gradually to the "happy hunting grounds," and will soon all be gone. These Indians are scattered over the country from Grant County on the south to Grand Rapids on the north, and from Napoleon, Ohio, to the Indian Territory on the west. The largest number who live in any one locality are on the Me-shin-go-me-sia Reservation, embracing ten sections of land in Grant and Wabash Counties. Besides these there are a number of other Indians settled on individual reservations, some owning as much as four or five hundred acres of land, well improved, with fine residences. The Me-shin-go-me-sia Reservation was held in common until 1873, but in may of that year a partition was made in which all of the Me-shin-go-me-sia band participated.

The Indians were not gathered from Howard and Tipton Counties for removal until 1846. They went north to Peru, then, via Cincinnati, to their Western home beyond the "Father of Waters."

Richardville, the Miami Chief, for whom Howard County was originally named, was the successor of Little Turtle. His other name was Pee-jee-wah. He was the party who signed "by his X mark" at the treaty of August, 1795, made with Gen. Wayne, at Greenville, Ohio, by the sachems of the Miamis, Eel Rivers, Wyandots, Delawares, Shawnees, Ottawas, Chippewas, Pottawatomies, Weas, Kickapoos, Piankeshaws and Kaskaskias.

The Miami tribe of Indians are frequently seen at Marion, Peru and Wabash on business or on pleasure. They have pretty generally adopted the dress, language and habits of the whites, but occasionally a "Lo" is in full Indian costume; and in many of their families they still speak the Shawnee dialect.

It is said there were four brothers, Kokomo (Black Walnut), Shock-omo (Poplar), Me-shin-go-me-sia (Burr Oak), and Shap-pan-do-si-a (Sugar Tree), all of whom were Indian chiefs. Exactly how this was and the full signification of their appellations we do not know—old settlers differ. Then there were in Howard, Jim Sassafra, and Pete Cornstalk, who is buried on Pete's Run. Kokomo was headquarters in Howard County, as it is now, and there were Indian villages south of Greentown and Cassville, and "traces" or paths led from Kokomo down Wild Cat, via N. P. Richmond's farm in Ervin Township, to Frankfort and Thorntown; from Kokomo via Greentown, to "Squirrel Village" (Meshingomesia's), and from Kokomo to Peru, via Cassville. These were well worn and much used.

From 1840 to 1845, there were about two hundred Indians along Wild Cat Creek and in different parts of this county.

There were Indian villages or settlements at different places as herein stated, and Kokomo was a sort of headquarters for them, especially just before and after the United States made payments to them. They went to the forks of the Wabash, about two miles this side of Huntington, to make treaties and get their annuities there. There were about forty traders who dealt with them, and Wash. Ewing and D. Foster, of all these, succeeded best.

Nip-po-wah lived at Vermont, Shoc-co-to-quaw at Greentown, Pete Cornstalk at Indian Suck, near the southeast corner of Ervin Township, Ma-shock-o-mo one and a half miles south of Greentown, Shap-pau-dosho (Through-and-Through) was at Cassville, and Kokomo at our county seat. From here they branched off in hunting parties, and trails led from one village to each of the others.

The Indian Reserve was originally thirty-six miles square, as follows; Commencing near the town of La Gro, on the Wabash, where the Salamonie unites with the Wabash, running thence through Wabash and Grant Counties into Madison County, its southeast corner was about four miles southeast of Independence at the center of Section 27; thence running south of west, parallel with the general course of the Wabash River, across Tipton County and through the town of Tipton, and crossing the west line of Tipton County about three miles from its southwest corner to where it intersects a line running north and south from Logansport, which is the western boundary of Howard County, one mile west of range line number one east; thence north to Logansport; thence up the Wabash to the mouth of the Salamonie, then embracing parts of the Wabash, Grant, Madison, Tipton, Clinton, Carroll and Cass Counties, and all of what was Richardville and is now Howard, and containing about 930,000 acres. By treaty, a strip was taken off the *north side*, five miles wide, to build the Wabash & Erie Canal. The United States gave it to Indiana to use the proceeds in that way from the State line in Ohio to the mouth of the Tippecanoe River. Then to complete the canal from the mouth of the Tippecanoe down, another strip seven miles wide off the west side of the Reserve was obtained by the United States of the Indians in the same way, and given to the State, who disposed of its proceeds in the same manner. This last strip included all of Ervin and Monroe and nearly all of Honey Creek Townships, and they were consequently opened to settlers, and were settled by whites before the other portions of Howard County.

Within a historic period, there never was an Indian village or battle on the territory constituting the county of Tipton. In the early part of the present century, it constituted the joint hunting grounds of the Miamis, Delawares and Pottawatomies. An old settler says that he

was told by Mr. Samuel McClure, of Marion, Ind., that the Cicero country was once famous for the great number of black bears infesting the present territory of the county. The Indians, far and near, when wishing to "tackle" or capture an ugly bruin, pitched their tents in this territory. In several parts of the county Indian bones have been exhumed, though to no considerable extent. These deaths probably occurred from accident, violence or sickness, while temporarily camping for hunting purposes. Hence the county is without an Indian history, other than that to be gathered from their relics and remains found slumbering in the ground. There is a melancholy legend of these people, connected with the weeping elm that rears its drooping boughs seventy feet in the eastern part of Tipton, but it is too vague for publication.

GOVERNMENT, CUSTOMS AND LAWS.

The Indians of North America, except the Mexicans, were emphatically a free people. Their powers and privileges were purely democratic. Their laws, like the "*Lex non Scripta*" of England, consisted in usages and customs consented to and acquiesced in by the tribes. No man's property or services could be commanded, without his consent; war could not be declared, peace made or treaties concluded, only through their councils, in which women as well as men exercised rights. This freedom antedated the discovery of America, we know not how long, probably since the mastery of the Mound-Builders by these free but ferocious families of the forest. The seeds of liberty were sown among the rude savages of the United States, and by them transmitted to their Anglo-Saxon conquerors. The tree has grown to immense grandeur, bearing on every branch the proud motto, "*Liberty, Justice, Equality.*"

The government of Mexico was imperial, but all others were pure republics. Unlike the Oriental barbarians, the Occidental savages could not be enslaved. An Indian chief, on being asked whether his people were free, answered, "Why not?—since I myself am free, although their king."

A tribe of Indians is a body of kindred, subdivided into the clan, the gens and the family. The gens constitutes an organized band of relations, the family the household. The name of the mother follows the children and fixes the line of kinship.

If her father was a chief, her son inherits the honor. In their domestic relations, she is the head of the family, and through her blood all property, political and personal rights, must descend. If she was a "Turtle" the name of all of her children is "Turtle" and they are known as the Turtle gens, clan or family. An Indian man or woman may marry a cousin on the father's side, but not on the mother's. The father,

though a chief and crowned with a hundred victories—though he has lined his wigwam with the scalps of enemies, cannot cast upon his kin his property, his fame or name, and though he be Wolf, Beaver, Bear or Hare, the children are all “Turtle,” Big, Black or “Little Turtle,” as fancy may direct.

When we reflect that the unwritten but fixed and immutable laws of God have stamped upon the offspring the type of the mother, and bound them together by the most consecrated law of love, who dare say that the Indian rule is wrong or that the civilized rule is right? In moans, groans and misery, the woman gives life to the world. In painful anxiety and eager suspense, she guards every want, wish and motion of her offspring; by day and by night she prays for its health, for its happiness, its safety and success. She prays, not as the Pharasee prays, but from her very soul she breaths forth deep, ardent, earnest, practical prayers, such as none but a mother can pray. Her offspring possesses her, and misery or misfortune to them is to her excruciating sorrow and pain. She divides not her last morsel of food or raiment with her child, but gives it all.

Marriage.—A man seeking a wife usually consults her mother, sometimes by himself, sometimes through his mother; when agreed upon, the parties usually comply, making promises of faithfulness to the parents of both.

Polygamy is permitted, but practiced little. Wife number one remains at the head of the family while wife number two is the servant. Divorces occur, but not often, however.

Marriage and divorce are well illustrated by the following anecdote: “An aged Indian, who for many years had spent much time among the white people both in Pennsylvania and New Jersey, one day, about the year 1770, observed that the Indians had not only a much easier way of getting a wife than the whites, but also a more certain way of getting a good one. ‘For,’ said he in broken English, ‘white man court—court—maybe one whole year! maybe two years before he marry! Well—maybe then he get very good wife—but maybe not—maybe very cross! Well, now, suppose cross! Scold so soon as get awake in the morning! Scold all day! Scold until sleep! All one—he mus keep him! White people have laws forbidding throw away wife he be ever so cross—must keep him always! Well, how does Indian do? Indian, when he sees industrious squaw, he go to him place his two forefingers close aside each other, make two like one—then look squaw in the face—see him smile—this is all one, he say yes! So he take him home—no danger he be cross! No, no—Squaw know too well what Indian do if he cross! Throw him away and take another! Squaw love to eat meat—no husband, no meat. Squaw do everything to please husband, he do everything to please squaw—live happy.’”

Rights.—Each clan is protected in its mode of painting the face, and a peculiar badge of office worn by the chief and council women. The council of the tribe assigns to the gens a particular tract of land for cultivation. The woman council carefully divides and distributes this tract of land among the heads of the families who are responsible for its cultivation. The crops are planted, cultivated and gathered by the squaws. The wigwam and all articles of the household belong to the woman, and, at her death, descend to her eldest daughter or nearest of female kin.

Each individual has a right to freedom of person and security from bodily harm. Like a patentee, they have the exclusive right to use a particular charm, and their religious rights are well illustrated by the following anecdote :

“In the year 1791, two Creek Chiefs accompanied an American to England, where, as usual, they attracted great attention, and many flocked around them, as well to learn their ideas of certain things as to behold the savages. Being asked their opinion of religion, or of what religion they were, one made answer that they had no priest in their country, nor established religion, for they thought that upon a subject where there was no possibility of people’s agreeing in opinion, and as it was altogether matter of mere opinion, it was best that every one should paddle his canoe his own way.”

Criminal Code.—Adultery is punished, in the first offense, by cropping the hair; repeated offenses, by cutting off the left ear. If the mother fails to inflict the penalty, it is done by the council of women of the gens.

Theft is punished by twofold restitution. It is tried by the council of gens, from which there is no appeal. Maiming is compounded, and the trial the same. Murder is triable by the gens, but an appeal lies to the council of the tribe; technical errors in the prosecution are proofs positive of the defendant’s innocence; if found guilty, the friends of the accused must pay for the dead man, and on failure to do so, the friends of the deceased may kill the murderer at pleasure.

Witchcraft is punished by death, by tomahawking, stabbing or burning; an appeal lies from the grand council of the tribe to the holy ordeal by fire. A circular fire is built, and if the accused can run through it from east to west and from north to south without injury, he is adjudged innocent. Treason is punished with death, and consists in, first, giving aid or comfort to the enemies of the tribe; secondly, in revealing the secrets of the medicine men. With them, as with us, the

Doctors are held in high esteem. “The daughter of a Patagonian chief came in carrying a child that was crying very loudly. A messenger was dispatched for the wise man, who soon came, and brought with him his magic medicines rolled up in two pieces of skin. These were laid on

the ground, and the doctor squatted by the side of them, fixing a steady gaze on the child, who presently ceased crying. Encouraged by this success, the wise man ordered a clay plaster to be applied. This was done. Some yellow clay was brought, moistened until it was like paint, and with this substance the child was annointed from head to foot. The clay seemed to have but little good effect, for the child began to cry as badly as ever. The two mysterious packages were now untied, and out of one the doctor took a bunch of rhea sinews, and from the other a rattle. The doctor then fingered all the sinews successively, muttering something in a very low tone of voice, and after he had muttered for some five minutes or so, he seized his rattle and shook it violently. He next sat in front of the patient, and stared at him as he had done before. After an interval of silent staring, he turned to the chief and asked whether he did not think that the child was better. A nod and a grunt expressed assent, and the mother on being asked the same question gave a similar response. The same process was then repeated—the silent stare, the painting with clay, the fingering of the sinews, the muttering of inaudible words, the shaking of the rattle, and the concluding stare. The treatment of the patient was then considered to be complete. The chief gave the doctor two pipefuls of tobacco by way of fee. This was received gratefully by the man of skill, who gave his rattle a final shake by way of expressing his appreciation of the chief's liberality, and went his way. As soon as he had gone, the child resumed its crying, but the parents were satisfied that it was better."

No Organized Government.—The system of laws here introduced is based upon that of the Wyandot branch of the Iroquois family, which represents the highest type of Indian government in North America, except perhaps the Mexicans; yet, in modified degrees and less definite forms, similar customs and usages prevailed in many if not the most of the tribes.

There is a distinction to be drawn between Indian laws and government. Except that of Mexico, it might be said they had no organized form of government. There were certain customs and usages consented to and acquiesced in, granting to the party injured, or his relatives, redress for the wrong but that redress was not afforded by governmental aid. If one stole from another the party aggrieved might by force or otherwise take two-fold from the thief. Bancroft says: "Unconscious of political principles, they remained under the influence of instincts. Their forms of government grew out of their passions and wants, and were therefore everywhere nearly the same. Without a code of laws, without a distinct recognition of succession in the magistracy by inheritance or election, government was conducted harmoniously by the influence of native gen-

ius, virtue and experience. Prohibitory laws were hardly sanctioned by savage opinion. The wild man hates restraint, and loves to do what is right in his own eyes." "The Illinois," writes Marest, "are absolute masters of themselves, subject to no law." The Delawares, it was said, "are, in general, wholly unacquainted with civil laws and proceedings, nor have any kind of notion of civil judicatures, of persons being arraigned and tried, condemned or acquitted." As there was no commerce, no coin, no promissory notes, no employment of others for hire, there were no contracts. Exchanges were but a reciprocity of presents, and mutual gifts were the only traffic. Arrests and prisons, lawyers and Sheriffs were unknown. Each man was his own protector, and, as there was no public Justice, each man issued to himself his letter of reprisals, and became his own avenger. In case of death by violence, the departed shade could not rest till appeased by a retaliation. His kindred would "go a thousand miles for the purpose of revenge, over hills and mountains, through large cane swamps full of grape vines and briers; over broad lakes, rapid rivers and deep creeks; and all the way in danger of poisonous snakes, exposed to the extremes of heat and cold, to hunger and thirst. And blood being once shed, the reciprocity of attacks involved family in mortal strife against family, tribe against tribe, often continuing from generation to generation. Yet mercy could make itself heard even among barbarians; and peace was restored by atoning presents, if they were enough to cover up the graves of the dead."

The Lord's prayer, as translated into the Cherokee language:

ENGLISH.

CHEROKEE.

Our Father.....	O-gi-do-da
Who art in heaven.....	Ga-lo-la-di-e-hi
Hallowed.....	Ga-lo-zuo-di-yu
Be.....	Ge-se-sti
Thy name.....	De-tsa do-v-i
Thy Kingdom.....	Tsa-go-wi-yai-hi-ge-so
Come (makes its appearance).....	Wi-ga-na-nu-gs-i
Thy will.....	Ha-da-no-te-sko
Be done (take place).....	Wi-ni-gi-li-sta
(Here) on earth.....	A-hni-e-lo-hi
As it is done.....	Na-ski-ya tsi-ni-ga-li-sti
In heaven.....	Ga-lo-la-di
Our food.....	O-ga-li sta-yo-di
Daily.....	Ni da do da gui so
Give to us.....	Ski-v-si
This day.....	Go-hi-i-ga
Forgive us.....	Di-ge-ski-v-si-quo
Our debts.....	De-ski-dw-go-i
As we forgive.....	Na-ski-ya tsi-di-ga-yo-tsi-ne-ho
Our debtors.....	Tso-tsi-du gi
And do not.....	A-le-tle-sti
Lead us into.....	Wi-di-ski ya di-no-sta-mo
Temptation.....	N da le na sti yi
But deliver us from.....	Ski-y-da-le-gi ske-sti-quo-shi-ni
Evil.....	W-yo-ge-so-i.

RELIGION AND MYTHOLOGY.

Their pictography, implements and customs are child-like and simple, their reasoning and reflective powers feeble and infantile. The instinct of love leads them to form friendships and families; and that of affection, marriage, parents and offspring. Resentment of wrong, and self-preservation, with them as with us, are the first laws of nature. The infant instinctively strikes the child who has struck him; the belligerent cannon reverberates in the nation that's threatened. A reverence for the dead and respect for his relatives, is sublime, solemn and courteous. Although a famine, food is furnished the pilgrim spirit until it reaches its happy hunting grounds, and his implements for hunting are buried with his body, and so careful are they of the feelings of his friends that they will not mention his name in their presence. The word father is avoided in the presence of orphans for fear of grieving the children. They disbelieve in the resurrection of the body, but carefully preserve their bones.

Their heaven abounds in buffalo, beaver and bear; ours in angels, saints and golden streets. Thus we differ in detail, but agree in the honest hope of happiness hereafter. While they venerated the dead, they feared not death on the battle-field, and often spoke prophetically of their own loss of life. They regarded self-destruction a shameful cowardice, but to endure death, disaster and torture without a murmur, moan or groan, the highest type of manhood. The family training is an education of endurance, by practical exposure. The children are almost as free as the parents, punishment being rarely ever resorted to. As soon as large enough, they are taught the art of fishing, hunting and trapping, and their first success is celebrated by a family feast. Like themselves, every insect, bird, beast and fish has its tutelary God, which crawled out of, or came from the earth, air, water or sky. These great Manitous mold and control the destiny of their descendants. These myths and superstitions exist in countless numbers, some gross, senseless and insignificant; others beautiful, simple and conducive of good. A Swedish minister, having assembled the chiefs of the Susquehanna Indians, made a sermon to them, acquainted them with the principal historical facts on which our religion is founded; such as the fall of our first parents by eating an apple; the coming of Christ to repair the mischief; his miracles, suffering, etc. When he had finished, an Indian orator stood up to thank him. "What you have told us," said he, "is all very good. It is indeed bad to eat apples; it is better to make them all into cider. We are much obliged by your kindness in coming so far to tell us of those things, which you have heard from your mothers."

He then told the missionary one of their legends. He said: "A

beautiful woman came down from the skies, and sat on the ground ; she was very hungry, and the Indians brought her food in abundance, and, to reward them for their kindness, she caused corn to grow where her right hand had touched the earth, beans where her left hand rested and tobacco where she sat." The missionary treated it with contempt, and said : "What I told you were sacred truths ; what you tell me is fiction, fable and falsehood." The Indian was indignant, and replied : "My brother, it seems your friends have not done you justice, in your education. They have not well instructed you in the rules of common civility. You see that we, who understand and practice those rules, believe all your stories; why do you refuse to believe ours?" They were faithful to a friend, but ferocious to an enemy. Dare we, however, compare the cruelty of these savages with that of the Anglo-Saxons? It is true they killed witches and wizards ; but, at the same time the Rev. Drs. Cotton Mather, Stoten and other ministers, were killing, hanging and murdering the purest people of Massachussetts for the same' imaginary offense. It is true they sometimes offered human sacrifices to appease, or propitiate their great Manitou, but during the same time the infamous Inquisition and *auto-da-fe*, burned to death over 32,000 innocent men, women and children to appease the wrath of the meek and lowly Jesus. It is true they often massacred and murdered defenseless women and children who had invaded their country ; but for cold-blooded iniquity and horrid atrocity, these crimes sink into insignificance compared with the Portuguese in Brazil, who deposited the clothes of scarlet fever and small-pox patients on the hunting grounds of the Indians, thereby spreading these malignant maladies among the simple natives. They are men and women, child and children, like ourselves. They are now the dying infants of the continent, we their invading conquerors ; in Heaven's name, let no act of wrong be done against them.

