

tainable largely represents colonial styles of the early settlers, re-adapted by the Indians (Plates I, V, VI). The decorative designs on this clothing are largely native, whether in bead or ribbon appliqué work, but the material, and in some cases the cut, is derived from the whites. The collection of Potawatomi clothing and decorative bead and quill work gathered for the Museum by Mr. Chandler, and now on exhibition, clearly demonstrates the above points.

The religion of the Potawatomi, like that of most of the Central Algonkian people, is hard to reduce to a formula, largely because it does not seem to have been formally conceptualized in the minds of the Indians. Schoolcraft states that the Potawatomi believed in a good spirit and a bad spirit who governed the world between them, but this is a reflection of the Christian doctrine. They did, however, conceive of a "Great Spirit" which originally may have been the sun; and besides this vaguely personified deity, their pantheon contained the archaic deities of fire, sun, and the sea, as well as gods of the four directions. The evil power in the water was the great horned water-panther (Plate IV, upper left), who was at constant war with the Thunderbirds. The worship of the manitou, or power believed to be in other natural objects such as plants or animals, was also a vital part of their religious belief. They believed that the human body had but one soul or spirit, and that this spirit eventually followed a trail over the Milky Way into the western heavens to a land ruled over by Tcibia'bos, the brother of Wisakä, the great culture hero. The power of the various manitou or spirits was often visualized by the sacred clan bundles, and around these most of their ceremonials radiated. At such feasts specially reared dogs were eaten, and no ceremonial was complete without dog meat. Dogs used for this purpose were carefully raised, kept from the



POTAWATOMI WOMAN'S COSTUME

polluting association of other dogs, and only killed after many formalities had been observed.

Besides the clan bundle ceremonials there are those of the medicine lodge which may be joined by men and women. The purposes of the society are to prolong life, cure sickness, and in their keeping are various sacred myths of the Potawatomi. In the medicine lodge ceremonies decorated animal skins are carried (Plate VII). The ritual and initiation ceremonies are complex and known only to the initiated. There are various other societies, such as the Waubano society or cult, composed of those men who in their visions saw phenomena connected with the dawn. The drum of a member of the Waubano society which depicts his vision is shown in Plate VIII. Other cults existed based on other dream experiences, such as the Dream or Religion dance, of rather late origin, and in addition to these are the Warrior's, Begging, and purely social dances.

The Potawatomi claim to have received from the Comanche the series of ceremonies called the Peyote cult. These ceremonies center around a small cactus which grows in Mexico and the southwestern United States, that produces a sort of spiritual exaltation when eaten. The spread of the Peyote cult in historic times has been remarkable, and to-day it is one of the strongest cults existing among the Indians of the United States and Mexico.

For three nights after a death the clan members of the deceased sing, pray, and go through ceremonies to propitiate and scare away the ghost. A coffin is then made from a hollow tree, members of another clan dig the grave, and the body is buried in the cemetery of the clan to which the person formerly belonged. It is interesting to note that dead members of the man, or human clan, were interred sitting up against a back rest, with a framework of logs around them. With the

dead are placed a few weapons or utensils, and formerly a favorite horse was sacrificed at the man's grave to serve his master in the journey to the other world. Various mounds have been found in the vicinity of Potawatomi burials, but there seems to be no correlation between any type of mound and the burials of the tribe.

Scattered as the Potawatomi are at present, many of their old ceremonies are still carried on. It is still possible in northern Wisconsin to find groups whose religious life is largely colored by the beliefs of their ancestors.

HISTORY OF THE TRIBES

Such were the three tribes that we know once occupied the territory where the city of Chicago now stands, but in order to understand their coming and going, the history of this part of the Great Lakes region must be briefly considered.

When the accounts of the great French explorers and priests such as Champlain, La Salle, and Marquette first describe the state of the tribes, we find the Iroquois Confederacy, located in what is now the State of New York, to be the dominant military power. Archæologists are inclined to believe that the Iroquois came to New York from the south, driving out the Algonkians, who once occupied the territory, and causing them to settle around the Great Lakes. The French found a branch of the Iroquois north of Lake Erie, whom they called the Neutrals. In 1606 Champlain found them allied with the Ottawa in fighting the Mascoutens to the west. In 1643 the Neutrals sent an expedition of some two thousand men against the "Nation du Feu," which attacked and destroyed a palisaded village and most of its inhabitants. The latter people may have been representatives of the Potawatomi, Mascoutens, Miami, or even some of the Illinois tribes. In 1648-49 the Huron tribes were destroyed by the Iroquois, and a few years later the Neutrals were likewise conquered by them, the remnant of the tribe being assimilated by the Seneca branch of the Iroquois. Thus as early as history records we find the Great Lakes region to be the scene of war and conquest. At that time the Chicago region was apparently occupied by tribes of the Illinois, and only the archæological record can tell us who preceded them.

In 1634 Jean Nicollet met the Menominee, Winnebago, and probably the Potawatomi at Green Bay, Wisconsin. Another western war was then in progress between the former people and their allies, the Sioux, against the Chippewa. The Lake tribes very early allied themselves with the French who were the enemies of the Iroquois. In 1641, Verwyst states, the Potawatomi were living near the Winnebago. The Jesuit Relation of 1642 mentions them near Sault Ste. Marie, where they had fled to escape a hostile nation which was continually harassing them. There seems some reason to believe that the Potawatomi and the Sauk formerly lived in Michigan, and had been driven across the Straits of Mackinac by the Neutrals, who seem to be the nation referred to in the Relation. In 1667 Father Allouez met three hundred warriors of the Potawatomi at Chaquamogon Bay. In 1670 a portion of them were living on the islands in the mouth of Green Bay. From the accounts of these early French missionaries, the Menominee, Sauk, Potawatomi, Miami, Winnebago, and Mascoutens seem to have taken refuge in various villages around Green Bay, having been driven there from the south-east. Tribal boundaries do not seem at all clearly defined, and earlier wars appear to have disrupted all the tribes of the region. Only the Winnebago are referred to by Father Dablon as original owners of the territory. The collective term "Nation du Feu," then, appears to refer not to one specific tribe, but to all those peoples that in the seventeenth century were congregated in the vicinity of Sault Ste. Marie and Green Bay.

During the years 1671-72, the expatriated Hurons united many of the Ottawa, Sauk, Foxes, and Potawatomi in a raid against the Sioux with whom they were then at peace, but the allies were severely defeated. At that time some of the Miami were living with the Mascoutens near Green Bay, but shortly after-

ward they moved south to where in all probability the remainder of the Miami were living around the southern end of Lake Michigan. There seem to be no records of the displacement of the Illinois proper by the Miami, but Charlevoix mentions a Miami village on the site of Chicago in about 1671. Harassed by their Iroquois neighbors, the Illinois tribes seem to have congregated on the Illinois River, near Fort St. Louis, where they are mentioned by La Salle in 1684. Meanwhile the Fox, as well as the Potawatomi, were moving south along the west shore of Lake Michigan. The former, allied with the Sauk, came into violent contact with the French, and were finally crushed by Sieur De Villiers at Little Butte des Morts in 1728.

The Potawatomi, however, continued their southward movement. By the close of the seventeenth century they had displaced the Miami, and held all the territory around the southern end of Lake Michigan, one band living on the present site of Chicago.

The exact origin of the name "Chicago" is not certain. In 1721 Father Charlevoix, as has been stated, derived the name from that of the river, and it is known that about 1725 there was an Illinois chief of this name,—facts that seem to point to the Illinois as the name-givers. In the Sauk, Fox, and Kickapoo dialects, however, it is translated as "place of the skunk," and the Menominee and Ojibwa have legends referring to that animal in connection with the site. The name is mentioned in connection with a Miami village in the period of the earliest explorations, between 1670 and 1700, but one is tempted to attribute the name to the Illinois who seem to have been the first historic people to live near the site, though at this late date the question is probably unanswerable.

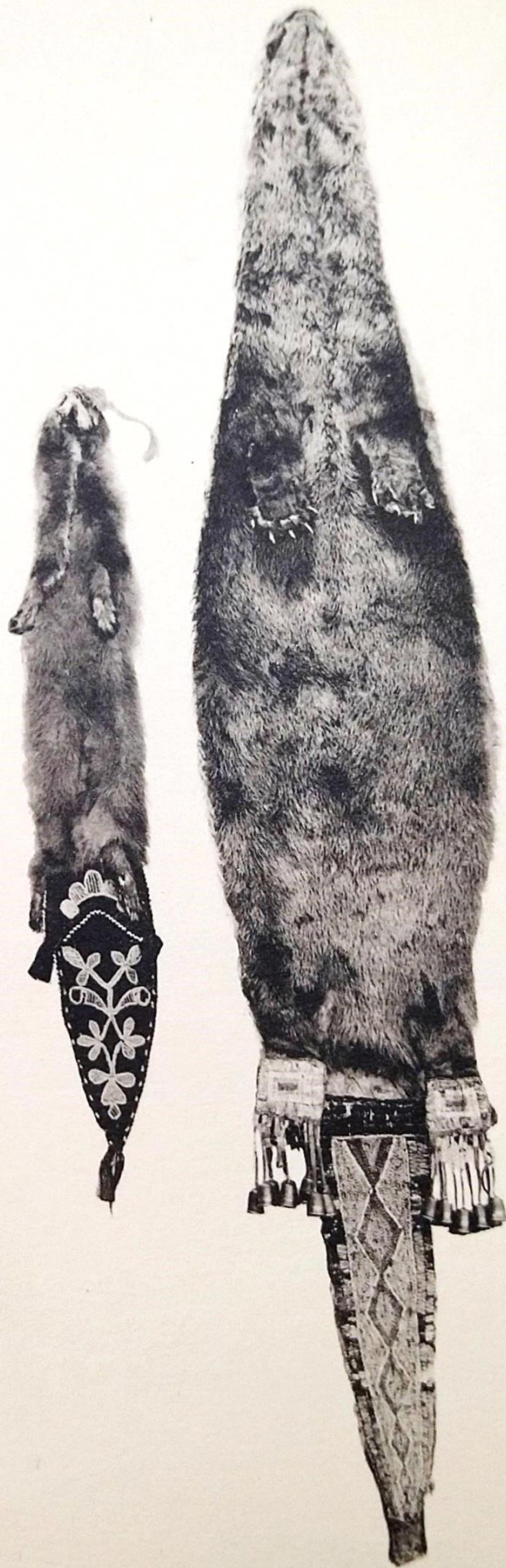
Following this period of aboriginal warfare, of which we are only able to catch glimpses, came another long period of fighting in which the French, British,

at the close of the war in 1816, it was rebuilt. A sketch of Chicago as it appeared in 1820, four years later, is reproduced in Plate II. A garrison was maintained here, off and on, until December 29th, 1836, one year before the incorporation of the City of Chicago.

The close of the war of 1812 practically marked the end of the Indians' day in the northwest territory, for with peace, the rich lands of the region began to draw settlers in ever increasing numbers. With the settlers came the military forces of the United States, now free from the threat of European interference. The Lake tribes who had formerly roamed at will now began to be driven to the west. The Blackhawk War of 1832 was the last feeble flare of opposition to the American advance, but the recalcitrant Sauk and Fox were soon crushed by overwhelmingly superior forces. In the same year the Winnebago ceded to the United States all their territory south-east of the Wisconsin and Fox Rivers. In 1833, a grand council of chiefs and headmen met at Chicago and ceded all their lands east of the Winnebago territory. The three tribes of Potawatomi, Ottawa, and Chippewa, who claimed to have once been a single people, were represented at this council, wherein they gave up all their best lands, and were assigned to various reservations. Two years later the Potawatomi came to Chicago to receive their annuities before leaving for their western reservation. About five thousand of the tribe were present, and farewell ceremonies were held on leaving this rich territory they had previously conquered by force of arms. Most of the tribe were moved to a reservation at Council Bluffs, Iowa, where we have the description of them given by Father De Smet; others fled to Canada and to their old territory in northern Wisconsin, for they feared the Sioux who were to the west of the new reservation.

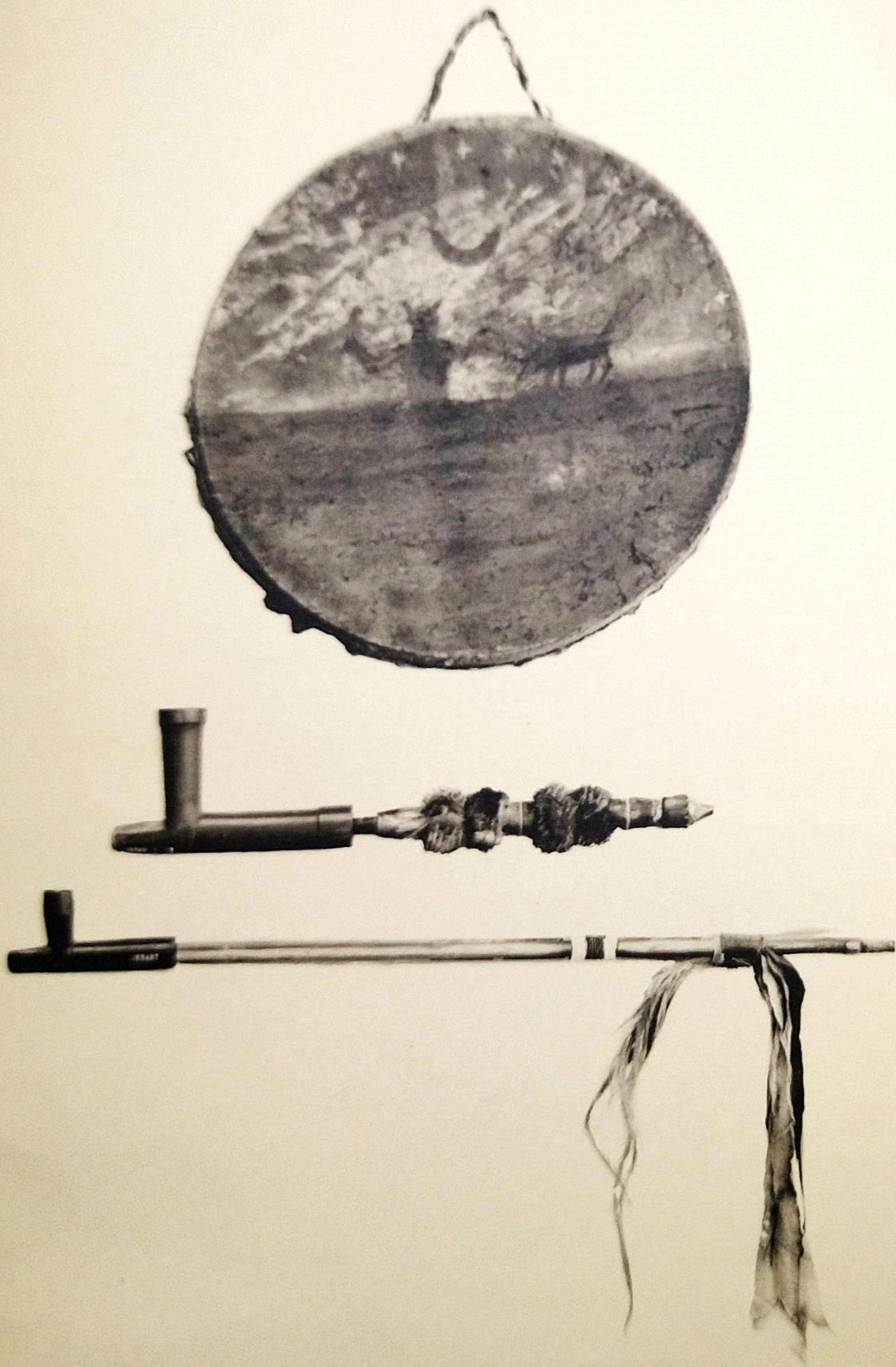
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POTAWATOMI MEDICINE BAGS

The one on the left made of mink skin with bead decorations. The other of otter skin with porcupine quill decoration.



CEREMONIAL OBJECTS OF THE POTAWATOMI

Above, drum of the Waubano Society, with design symbolizing the dawn. Below, two ceremonial pipes.