

day but a noble ruin. No longer united for purposes of common defence, they have long since ceased to meet at the same council fire; their alliances with other nations are now mere mockeries; their wars have dwindled into petty conflicts. Instead of marching as they formerly did by hundreds, they now issue forth in small detachments, presenting rather the character of a band of marauders than of an expedition of warriors. When they lighted the common calumet at the General Council Fire, it was always among the Mende Wahnkantoan, who then resided near Spirit Lake, and who were considered as the oldest band of the nation; their chiefs being of longer standing than those of the other tribes; among themselves they use the appellation of brothers. They are related with the Shiennes, and with the Arricaras, and by marriages they are connected with the Pawnees, Osages, &c.; but to these nations they only apply the term of friend. With the Omawhaws they wage a deadly warfare. We were told that the Iawas were formerly a band of the Dacotas, and that they were distinguished by the term of the Titatons, but that they separated long since, and that their language had been so much altered as to be unintelligible to the Dacotas. But this information is probably incorrect, for Governor Clarke, during his late visit to the seat of government, with a deputation of Indians from many nations, informed Mr. Colhoun, that the Iawas, Winnebagoes, and Otoes, appeared to him to be of common descent, and to speak dialects of the same language, and he expressed his opinion, that an inquiry into the matter would result in determining them to be of that nation, which, as we learn from Mr. Jefferson's "Notes," emigrated from Ocoquan. Mr. Joseph Snelling, who accompanied that deputation, likewise informed Mr. Colhoun, that in a speech made by the Iawa