

Note 35. Page 161.

*"He comes! Yoheva! The Great Spirit comes!"*

Ellen Russell Emerson, in her delightful collection entitled *Indian Myths*, extracts from *Archæologia Americana*, a description of the Indian ceremonial worship of the sun which suggested this scene. The book referred to is radiant with just thought, and the tender sympathies of a true woman.

Note 36. Page 163.

*"The night-sun set in cloud and curling mists  
Hid the plumed star from sight."*

In the Algonquin dialects the moon is called *tipik-gheis*, or "the night-sun." The Evening Star is called, the "plumed star." It is also called "the woman's star." (See "Schoolcraft's Legend of Osseo.")

Note 37. Page 165.

*"Oh cherish her for she is dear to me  
As is the Intercessor to your race."*

The Indian's Intercessor is Nanabush—the Guardian of the Sacred Fire. Nanabush is supposed to be a dialectic name for the Manabozho of the Ojibways, who is regarded, says Mr. Schoolcraft, "as the messenger of the Great Spirit sent down to them in the character of a wise man, and a prophet. But he comes clothed with all the attributes of humanity, as well as the power of performing miracles."

Note 38. Page 165.

*"Yes for his huskenaw—you call it that."  
"Tis from the self-piece cut and quilled all o'er—  
Your gathered edges show not half so well."*

Among the numerous nations who contributed support to Tecumseh's force were the Dahcotas or Sioux, of the Wisconsin and Upper Mississippi, numbers of whom were with him at the capture of Detroit and at the battle of the Thames. The Winona of this scene is a Dahcota girl, and her name is that invariably given by a Dahcota mother to her first-born daughter, viz., "the only one." The Dahcota mocassin is cut out of one piece; whereas the Delaware, or