

house, they went through their devotions in their own tongue, moving their fingers over the inscription that ascends the shaft of the cross. The missionary understood them to state that this cross was their "bible," that they knew that it was not the true bible, but that they had been told to use it until one should come who would give them in exchange the genuine word of God. Thereupon the missionary gathered up their crosses—and there were more than a large basketful of them—and gave in exchange to each a copy of the New Testament. The Indians received the books with profuse expressions of gratitude and apparently viewed them at once as sacred possessions. These wise men from the west then went away to their far country."

Kānakūk died of smallpox in 1852, in Kansas, where his people had been removed in spite of his eloquent appeals in their behalf. For many years he had been recognized as the chief of his tribe, and as such exerted a most beneficial influence over the Kickapoo in restraining the introduction and use of liquor among them. At the same time he staunchly upheld the old Indian idea and resisted every advance of the missionaries and civilization to the last. He was regarded as possessed of supernatural powers, and in his last illness asserted that he would arise again three days after death. In expectation of the fulfillment of the prophecy, a number of his followers remained watching near the corpse until they too contracted the contagion and died likewise. (*Comr.*, 1.) After his death, the decline of his tribe was rapid and without check. In 1894 there remained only 514, about equally divided between Kansas and Oklahoma. These few survivors of a large tribe still hold in loving reverence the name of their chief and prophet.

#### PA'THĚSKĚ

Recent personal investigation among the Winnebago failed to develop any knowledge of a former doctrine of an approaching destruction of the world, as mentioned in a statement already quoted (see page 661). It appeared, however, that at the time indicated, about 1852 or 1853, while the tribe was still living on Turkey river, Iowa, a prophet known as Pa'thěskě, or Long Nose, announced that he had been instructed in a vision to teach his people a new dance, which he called the friendship dance (chû'korăki'). This they were to perform at intervals for one whole year, at the end of which time, in the spring, they must take the warpath against their hereditary enemy, the Sioux, and would then reap a rich harvest of scalps. The dance, as he taught it to them, he claimed to have seen performed by a band of spirits in the other world, whither he had been taken after a ceremonial fast of several days' duration. It differed from their other dances, and, although warlike in its ultimate purpose, was not a war dance. It was performed by the men alone, circling around a fire within the lodge. He also designated a young man named Sara'minūka, or "Indistinct," as the proper one to lead the expedition at the appointed time.