

They fully believe that the Red man mortally angered the Great Spirit which caused the deluge, and at the commencement of the new earth it was only through the medium and intercession of a powerful being, whom they denominate Man-ab-o-sho, that they were allowed to exist, and means were given them whereby to subsist and support life; and a code of religion was more lately bestowed on them, whereby they could commune with the offended Great Spirit, and ward off the approach and ravages of death. This they term Me-da-we-win.

Respecting their belief of their own first existence, I can give nothing more appropriate than a minute analysis of the name which they have given to their race—An-ish-in-aub-ag. This expressive word is derived from An-ish-aw, meaning without cause, or “spontaneous,” and in-aub-a-we-se, meaning the “human body.” The word An-ish-in-aub-ag, therefore, literally translated, signifies “spontaneous man.”

Henry R. Schoolcraft (who has apparently studied this language, and has written respecting this people more than any other writer, and whose works as a whole, deserve the standard authority which is given to them by the literary world), has made the unaccountable mistake of giving as the meaning of this important name, “Common people.” We can account for this only in his having studied the language through the medium of imperfect interpreters. In no respect can An-ish-in-aub-ag be twisted so as to include any portion of a word meaning “common.”

Had he given the meaning of “original people,” which he says is the interpretation of “Lenni Lenape,” the name which the ancient Delawares and eastern sections of the Algie tribes call themselves, he would have hit nearer the mark. “Spontaneous man” is, however, the true literal translation, and I am of the impression that were the