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Minnesota

TOPIC: Folklore & Legends  
SUBMITTED BY: G. Mikkelsen  
NO. OF WORDS:

Folk Tales  
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Prominent in the legends of the Chippewa Indians ~~there~~ is a mischievous elf they call Way-nah-boo-sho. His pranks have delighted Indian children for generations, as their parents related the deeds of this mythical trouble maker. The stories were not always without moral, as is shown by this example of the old Chippewa story telling art.

#### WAY-NAH-BOO-SHO

##### The Chippewa Elf

Way-nah-boo-sho was roaming in the woods one day when he met a deer (wa-wa-ska-she) who had a bow (mi-tig-gob) and arrow (bi-quok). Way-nah-boo-sho said to the deer, "Let me see your fine bow and arrow." The deer hesitated, but finally gave his fine bow and arrow to Way-nah-boo-sho.

Way-nah-boo-sho studied the bow and arrow carefully and saw it had a nice point.

"Tell me, Wa-wa-ska-she, what is the ~~softest part~~ softest part of your head?" ~~he~~ asked the deer. *Way-nah-boo-sho*

"My forehead, of course," replied the deer. Immediately he was shot dead. Way-nah-boo-sho cooked some of the deer, but a nearby tree screamed so loudly that he could not eat.

At last Way-nah-boo-sho struck the tree. He could stand it no longer. A bough of the tree reached down and held his arm fast. When the tree had given him some advice ~~thumb~~ to prevent him from falling in trouble again, he was released.

When Way-nah-boo-sho returned to his meal, he found it was all gone; his brothers the wolves (mah-eng-gon) had eaten it all up. Only a few bones were left, including the head. The brain was inside, so Way-nah-boo-sho turned himself into a little snake (ge-nay-bi-gounce) and crawled through the largest hole in the head.

He devoured the choice meat inside the skull and found he was too big to get out. What was he to do? He called for help, but none came. In desperation, he raised himself up, and lo, he discovered the head was light enough for him to lift. He started to run and ~~fallen~~ bumped into a tree.

"Who are you?" asked Way-nah-boo-sho.

"I am Pine (Shi-quok)," said the tree, "and grow in the thick woods."

He turned and ran in another direction and again he bumped into a tree.

"Who are you," demanded Way-nah-boo-sho.

"I am Ash (Ba-pa-ge-mock)," said the tree. "I live near the water."

"Ah," said Way-nah-boo-sho to himself, "I am near water."

Immediately he fell into the lake. On and on he

~~swam~~ swam until he ~~threw~~ thought he could last no longer.

Some Indians out hunting saw the head moving in the water and shouted, "Deer, deer!" and steered their birch bark canoes (wi-quot-si-ge-mun) in that direction.

Way-nah-boo-sho was afraid they would shoot him, so he used his last strength to swim away from them. He swam so fast that when he hit a rock, the broke the bones of the head and was free again. He changed back into his own form again and the Indians who had been chasing him laughed with him and at his pranks and turned about and said, "Let's go back. It was only Way-nah-boo-sho."

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Indians delight in telling stories about the animals which play an important part in their life. The following story about the rabbit and the raccoon was told by many generations of the Chippewas to their children. This interpretation of the legend was done by E-qua-gah-bou-we-quance (Standing Last Woman) of the Minnesota Chippewa tribe.

#### THE RABBIT AND RACCOON ARGUMENT

Once upon a time there was a rabbit (wah-boo-z) living with his grandmother (o-ko-mis-sun). One day he was playing in the woods and he heard someone say, "Wah-boo-z, you have terribly long ears."

The little rabbit did not know who was mocking him, so he ran to the wigwam, crying and said, "Oh, ~~o~~-ko-mis, ~~some one is making fun of me~~



some one is making fun of me."

"I know who he is," answered the grandmother. "He is that little "A-si-sun (raccoon); he lives with his o-ko-mis-sun across the pond from here." To stop the tears of little Wah-booz, No-ko-mis said to him, "My child, you go back and tell A-si-bun that he has a striped face."

Little Wah-booz went back and called out to A-si-bun, "Oh, little A-si-bun, what an awful striped face you have."

When A-si-bun heard these words he ran to his wigwam and told his grandmother, "Oh, that's little Wah-booz; he lives with his o-ko-mis-sun across the pond. You return and tell him that he has long heels."

Thereupon A-si-bun went back and said to Wah-booz, "Oh, little Wah-booz, ~~wah~~ what long heels you have."

The young rabbit jumped home to his wigwam, shouting terafully, "Oh, No-ko-mis, A-si-bun ~~calls~~ calls me long heels."

"You go right back and tell that little A-si-bun that he has a striped back and striped tail," the grandmother told the hurt rabbit.

A-si-bun again heard Wah-booz calling him names to make him angry. The little raccoon entered his home, weeping and cried out to his grandmother, "Oh, No-ko-mis, that little Wah-booz is still calling me names."

"Run back once more and call him this bad name: "What ~~is~~ a funny puckered-looking mouth you have, Wah-booz."

~~And to this day, the rabbit and the raccoon have~~

And to this day, the rabbit and raccoon have never been friends.

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Chippewa Indians had a mythical character of their own who was similar to the powerful Paul Bunyan of the lumber jacks. He was Winniboozho, the Chippewa super-man, No matter how well any Indian good perform a feat of daring or strength, Winniboozho was credited with being able to do the same thing much better and quicker. This story tells of the comical situations Winniboozo found himself in when he ~~started on a trip of exploration~~ went on a trip of exploration.

#### WINNIBOOZO CIRCLES THE EARTH

Long before ~~the~~ white men discovered that the earth is round, Winniboozo had come to the same conclusion. Other members of the tribe would not believe him, so he set out to prove ~~his claim~~ his claim by travelling completely around the earth.

He left his lodge and went some distance before choosing a starting point. Finding a likely spot for a land mark, he said to himself, "No if I go straight ahead and keep going, I will come back to, this spot ~~and~~ which will prove the earth is round."

He headed toward the midday sun which was south, and taking gigantic steps that carried from one huge forest to another he covered a great distance the first day. The second day he went even farther. Forgetting about the climatic

zones and the changing seasons, he forged ahead until he came to a large lake which ~~was~~ was right in his path. It had been late winter when he left his lodge and the lakes were still frozen. Not wishing to lose any time by going around the lake, he thought he ~~was~~ would slide across the ~~ice~~ ice as he would at home by running for a distance and then skidding across on his huge feet.

The lake was calm and Winniboozo thought it was ice. He ran for a long ways and then leaped. ~~Then~~ He fell into deep water, and laughing to himself at the mistake he had made, he struggled to the surface and continued on his journey. After many days of travel, he came to a lake again and stopped to make a survey.

"I must be around the world already. This is the lake that fooled me before," he said. "I will take a good swim before I return to my lodge and shall be all refreshed when I tell my people about my journey."

Girded only in his loin cloth, he took a long run and jumped into the lake. Again he was fooled. The lake was frozen and he slid halfway across on his stomach over the smooth surface. Rising, he laughed to himself again, and continued his journey back to his landmark.

"Anyway, I have proved that the world is round, and I am the first one to make the ~~jour~~ journey," ~~Winniboozo~~ Winniboozo told himself as he returned to his lodge.

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MINNEAPOLIS, MINNESOTA.

TOPIC: Indians: 200.

Submitted by George B. Sellnick

No. of Words:

FEB. 4

Ref

K.LEGENDARY INDIAN HISTORY OF MINNESOTA. (Continuity)  
(Continued)

We are now at Mille Lac Lake called "Mississaugaugun" by the Chippewas which means "Great Lake". This region is one of the most picturesque spots in the state with a background of native Indians living in a semi-civilized state. At one time this was an Indian reservation but all the land was ceded to the government and the Mille Lac band of Chippewas were removed to the White Earth Indian Reservation in about 1900 but many of them did not like the change and returned to Mille Lac. While they have no legal right here, their presence is welcomed by the people who live and own property here as they lend a picturesque background to this region which is rapidly becoming a favorite summer resort region. Most of these Indians have their humble homes located away from the main highway, some of good frame construction while others are mere tar-papered shacks. Most of them raise a garden. Their principal crops being



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corn, potatoes, beans, and rutabagas. Indians do not care for lettuce, spinach and other greens and so do not bother about raising them. Their living is supplemented with fish which they catch in the lake, wild rice, maple sugar and game.

The Mille Lac band of Indians are mostly pagan Indians, most of them still cling to the Grand Medicine religion and near Vineland and also at Isle they hold their annual rituals which sometimes last for two weeks at a time. When their ceremonials are over which are generally held in the early summer, they put up their wigwams and camp along the main highway where they live until the tourist season is over. They cook over the open campfire as did their ancestors and they enjoy this season of the year more than they do any other time. They weave baskets of stripped bass wood which are dyed different colors and they make birdhouses, canoes in miniature, baskets and various kinds of containers out of birch bark. Then they make bows and arrows, war clubs, and lacrosse sticks. With beads and buckskin they make beautiful articles of usefulness, all of which are made for the tourist to buy and needless to state that they enjoy a heavy tourist trade in season.

Mille Lac is one of the few places in the state where the Indians still play the ancient game of la crosse. This game is a rough one with practically no rules and is similar to the old game of "shimmy", hockey, baseball, football, all combined into one game. In this game they use a racket and a ball about the size of a baseball while the racket is a stick about three feet long with a pocket three or four inches in diameter at one end.

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Mille Lac Lake has a historical background as well as one of unusual native Indian picturesqueness. Many years ago, about 200 years ago, the Sioux Indians occupied the territory around this lake but they were expelled from here by the Chippewas after a three day battle which took place about 200 years ago. William Henry Warren in his "Indian History of Minnesota" as being about 1744 or 1745. This battle took place so long ago, that it is now legend with the Indians and few Indians are still alive who can give you the story in detail. All the present generation of Indians know is that the battle took place but they could not tell you the time.

The story as I relate it was given to me by a deceased uncle when I was a boy and the story is authenticated by William Henry Warren's "Indian History of Minnesota". While the Indians who know anything of the battle refer to it as the Mille Lac fight with the Sioux, it is recorded by the Minnesota Historical Society as the "Battle of Kathio". My uncle taught me the war dance when I was a youth and always he would speak of the battle of the Sioux and Chippewas at Mille Lac while he taught me to dance. His usual introduction was "Tah wah Bau mug", meaning "There is a Sioux" while he raised up his arm as if to strike. Then he would follow with Nepowin meaning "to kill" and then go through the scalping act. Then he would begin to dance, at first slowly as if looking for the enemy. Faster and faster, he would continue giving vent to his feelings with a series of sharp staccato yells. After the dance, we would sit down and then he would tell me of the fierce hatred of the Sioux and Chip-



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pewas toward one another and how it ended with a fierce fight at Mille Lac when the Chippewas drove the Sioux out of the lake and timbered part of the state. Here goes the story as well as I can remember it except as to exact location. I did not know my geography as well then as I do now and I was compelled to consult William Henry Warren's story of the battle to get the location.

About two hundred years ago, the Sioux and Chippewa were at temporary peace and occasionally visited one another. Four brothers of the Chippewa tribe (they might have been cousins) went to the Sioux village to pay a friendly visit. When they got there one of them was spokesman and he went ahead of the others and did not return. The others went away and waited for a year when they went to hunt for their lost brother. As before one of the three went ahead of the others and he did not return. The remaining two went away and waited another year and then they went again to look for their lost brothers. One of the two went ahead and he did not return so the last one went away and waited another year when he told his father that he was going to look for his lost brothers. He did not return. The father of the boys took the matter of his sons' disappearance as a matter of course until the last one did not return when he was overcome with grief and anguish. He determined to avenge to death of his sons. For two or three years, he made preparations and laid plans for an attack on the Sioux who were living in two villages, one of them being on a point (Cormorant Point) and the other at the outlet of the river (Rum River). He managed to get many guns, shot and gun powder and when everything was in readiness

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he advised the Chippewas of his plans and instructed them to meet at a certain time and place. When the time came, Chippewas came from every direction and then the attack on the Sioux was made. So sudden did they swoop down upon the Sioux that most of them did not come out and fight but sought refuge and shelter in their earthen lodges. The Chippewa leader was crafty and cunning and when he realized the futility of attacking the Sioux in their lodges, he gave instructions that a quantity of gun powder be wrapped in a cloth making a kind of a bomb. When a large number of bombs had been made, the bravest warriors crept up to the lodges and dropped the bombs into the holes at the top of the lodges into the fire where it exploded with devastating results. Whole families were destroyed and what few Sioux escaped did so by fleeing for their canoes and paddled down the river (Rum) never to return. This battle lasted three days.

Occasionally <sup>people</sup> some/ out of of curiosity dig into <sup>some</sup> some of these crumbled earthen houses where they find a large number of human bones which is mute evidence that this battle actually took place and is not a myth. This battle was the most decisive battle that ever took place between the Sioux and Chippewa tribes of Indians. My uncle in relating the story to me never mentioned a name as to whether the leader of the Chippewas was a chief or not. I have never heard the name of the leader and since the dates are not accurate, the story of this battle has become a legend.

#### THE WAR DANCE.

The Battle between the Sioux and Chippewa Indians at Mille Lac



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Lake which dates back nearly two hundred years ago brings to the writer's thought that it was perhaps one of the last times that the real Indian war dance was danced. While the war dance was not a ceremonial dance, yet it was only danced at times when the Indians were going out to battle. Few Indians today know how to dance the war dance as it was originally danced. I have already given you a brief description of the war dance as taught me by one of my deceased uncles. After dance a frenzied dance giving vent to their feelings, they continued their dance in a kind of military way. They no longer danced in a frenzied manner but were formed in a line of skirmishers and as they move forward they did so to the tune of the tom tom with weapons in hand ever on the alert to meet and crush the enemy.

People who attend Indian pow wows are mistaken in the war dance. Most people think that the only Indian dance is the war dance. As a matter of fact the Indians have many different kinds of dances. The most common of the Indian dances is a social dance often referred to ~~as~~ as a war dance but in reality it is what the Indians call the Grass dance. Even many of the present generation of Indian dancers do not know the difference between the war dance and grass dance. The American people have their formal military dances and their social (jazz dances) dances of many kinds. The Indians also have two distinct types of dances, namely: the ceremonial and social.

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*BSL*

February 3, 1936.

SOURCES OF INFORMATION.  
(See next page)

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By George B. Selkirk.

The information contained in this continuity on the  
Legendary Indian History of Minnesota, was given to the  
writer by experience and association with older members of  
the Chippewa Indian tribe who were unable to write and who  
preserved their history only by word of mouth.

Reference was made to William Henry Warren's "Indian  
History of Minnesota" (Minneapolis Public Library) for the  
date and location of the battle referred to. The time as  
given by the Indians and the means employed by William  
Henry Warren in determining the date is not accurate but  
close enough for all intents and purposes.



MINNEAPOLIS? MINNESOTA.  
TOPIC: Indians: 220.  
Submitted by George B. Selkirk.  
April 1, 1936.

No. Of words: 1750

INDIAN ORGANIZATIONS.  
(Continuity)

Prior to eighteen sixty eight, the Chippewa Indians enjoyed tribal government. They had no police, no courts, no judges, no mayors or magistrates, no governors or presidents. The Chief (Ogema) of the tribe was everything. He was ably assisted by sub-chiefs and head-men. Under this form of government each Indian enjoyed a code of living that had a high moral character which was based upon the same principles of the Ten Commandments. The duties of the chief were more or less of an advisory capacity or leader. The Indians did not have great problems of a political or economical nature to contend with. His main concern was to live and he followed the natural course to obtain it. He was not a citizen and bowed his head to no flag. He came and went as he pleased.

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By George B. Selkirk.

After ceding his lands to the United States Government, he was removed to certain areas which he reserved and which were designated as Indian reservations. Though his domain was restricted, he still enjoyed tribal government and still lived in his own primitive way.

In 1887 he made a pact with the United States Government which was approved by Congress in 1889. This Act dissolved his tribal government and he was incorporated in the body politic of the United States as a ward. On the reservation he was amenable to the Federal laws and off the reservation he was subject to the State laws. The dissolution of his tribal government gave him a voice in matters pertaining to his estate but he could not vote as he was now a ward of the United States Government. As he was segregated on reservations, there was no need of having any more chiefs to be his advisor and leader. Indian Agents appointed by the United States Interior Department became the chief (Ogema) among the Indians. The Indian agent was assisted by Indian Police. However, he still held his councils now and then. Sometimes, he held a council to register complaints or grievances which he held against the United States Government.

As he progress<sup>ed</sup> and became more and more like a White man, some of his treaties matured but the government did not always remember its promises to the Indians and then he again went into a council to take such steps as would



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be necessary to bring out the results that he desired. At first the Indian Bureau recognized these councils but as time went by, the Indians began to show their real ability to manage their own estate, so the Indian Bureau's agents began to cause friction among the Indians. This was accomplished by classifying the Indians as competents and non-competents. The competents were the breeds and the incompetents were the full bloods. Many of the full bloods proved to be more competent than many of the mixed bloods or breeds. The competent Indians were given the right to alienate their allotments but the allotments of the incompetents still remained under the jurisdiction of the Federal Government. The Indian Agents would not recognize the rights of the competents in spite of the fact that they still held an equity in the Chippewa estate. On the other hand, the Indian Bureau recognized every act of the incompetents even though the incompetents numbered less than a thousand Chippewa Indians out of the thirteen thousand comprising the tribe. The competent fought for their rights and even though they were in the overwhelming majority, they could not accomplish much. The councils were always held at a regular place and when the competents met to hold a meeting, the incompetents would do likewise but the incompetents usually held their councils in a different place which gave them the name of "brush" councils. This incompetent Indians were well treated by the Indian Agent who issued salt pork to them regularly and soon the name was changed from "brush" to "salt pork" councils.

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Friction and discord existed between the incompetents and the competents. The Indian agents were always on the side of the minority incompetents. The local community councils were never able to accomplish anything through the practice of the Indian agents and finally the Indians were able to organize a General Council which was to become the medium through which the United States Government could deal with the Chippewa Indian tribe. Each of the several reservations were allowed representation on a pro rata population basis but still the Indian Agents would not give this General Council any recognition and when the Indians attempted to hold a meeting the Indian Agent would attempt to preside as Chairman of the Indian Council even though he was the Government's representative. He tried to deal for the Indians with the Government but eventually the Indians managed to work out a way in which the Agent would be shorn of his power. This was accomplished at a meeting in Cass Lake when the Indian Agent refused to allow the Chairman of the General Council to preside. It was nearing the noon hour when some one made a motion to adjourn which was immediately seconded and when put to a vote was unanimously carried. The members of the General Council filed out and went into the street and the Indian Agent and his co-workers went home to dinner. During their absence the members of the General Council re-convened and when the Indian Agent and his men returned, the council was in full sway and the agent could not regain the floor. After



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that the General Council functioned without the interference of the Indian Bureau officials. The local councils would hold their meetings and elect delegates to the General Council and when the time came for them to meet, they did so in an orderly and businesslike manner with the Indian Bureau officials merely listening in.

The final organization of the General Council was the deathknell of the "brush" or "salt pork" councils. The General Council succeeded in having passed through the National Congress a jurisdictional Bill which gave the Indians the right to sue the government through the Court of Claims. Having succeeded in placing their claims before a Tribunal, the General Council ceased to function. Their work was practically finished. However, the local councils still function on local matters.

Then came John Collier, Commissioner of Indian Affairs, with his "New Deal for the Indians". In this he attempted to give the Indians "Self-Government" which would virtually put the Indians back into the old rut of tribalism. He was vigorously opposed by the Indians and organizations that were interested in the Indians. In reverting back to tribalism, the Indians would have taken a distinct step backwards and they would have been again segregated and all that the Indians had gained by training and association with the American people would have been lost. The Chippewa Indians had earned recognition in the social, industrial and political schemes of the United States and he was accepted at par. Those Indians who would

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refuse to return to the reservation and become a member of the new organization stood to lose their inheritance and equity in the Chippewa estate. The Commissioner of Indian Affairs stated that the Indian estate was badly mismanaged in the past and that in the future there would be no further raids made on the tribal funds. The reservation lands would be vested in the Government and those Indians who still held their original allotments would be practically compelled to surrender their lands to the community. Those Indians who had no lands thought that they would get some land for nothing and they accepted the new proposition readily. Other Indians had an eye on a job with a large salary <sup>n</sup> and they gave the Commissioner of Indian Affairs their whole-hearted support. Acceptance of the "New Deal" by the Indians would have endangered their constitutional rights in that this "new Deal" would have completely abrogated the Treaty of 1889.

After many weeks of arguing for and against the "New Deal" it was finally enacted into law by an Act of Congress but it was so completely amended that it turned out to be an entirely different "New Deal" than it started out to be. It now remains up to the Indians to ratify this Act of Congress and whether they do or not remains to be seen.

The "New Deal" gives the Indians the right to organize into business associations both on and off the Indian Reservations, <sup>a</sup> provided they incorporate under the laws of the state which would have to be approved by the Secretary of the Interior before a "Charter" could be issued to the Indians belonging to any particular organization.



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Under this new set-up, it would be possible for the various organizations to receive financial assistance from the Federal Government under a provision whereby the Government was to make an appropriation from the public funds to meet the expenses of organizing the various enterprises and conducting the business into which they were entering. This means that these organizations would be merely co-operative and non-profit sharing. It would give a number of qualified Indians jobs and to others a more uniform price in the sale of their products.

An attempt is at the present time being made to organize among the Chippewa Indians an Indian Co-operative Marketing Association. This organization would attempt to find a market for the Indian's products such as wild rice, blueberries, maple sugar, articles of handicraft, where the Indians could obtain a more uniform price than that which they have received in the past. The entire management of this organization will be composed of qualified Indians.

This new organization is receiving much opposition on account of the fact that the first thing that was done was to make a raid on the much depleted tribal fund of the Chippewas in spite of the Commissioner of Indian Affairs' statement that there would be no further raids made on tribal funds.

It will take much wise counsel coupled with foresight and good management to make this new Indian Marketing Association on a good business basis to make it a success.

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MINNEAPOLIS, MINNESOTA.

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By George B. Selkirk.

No. of words: 2000

#### INDIANS AND INDIAN LIFE.

**GENERAL INFORMATION:** The principal tribe of Indians in Minnesota are the Ojibways, commonly called the "Chippewas". This tribe of Indians is under the jurisdiction of the Consolidated Chippewa Indian Agency located at Cass Lake, Minnesota. A small band (about 2000) is located around Red Lake and is under the jurisdiction of the Red Lake Indian Agency. The Chippewas under the Consolidated Chippewa Indian Agency at Cass Lake are scattered throughout the Northern part of Minnesota on the following Indian Reservations:

WHITE EARTH - located in Becker, Mahnomen and Clearwater Counties and covers 32 townships. Eight different bands of Chippewa Indians live on this reservation, viz: White Earth or Mississippi, Gull Lake, Removal Leech Lake Pillagers, Removal White Oak Point,



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Pembina, Removal Mille Lac, Removal Fond du Lac, and Ottertail Pillagers. The word "removal" means that the Indians originally lived at the place designated. The 1935 census showed that there were 4089 males and 4130 females who belong to the White Earth Indian Reservation or a total of 8219 men, women, and children. Of this total 2343 or more than 25 per cent are absentee Indians who have forsaken Indian Reservation life. 319 reside on other Chippewa Indian reservations by reason of marriage.

MILLE LAC - located near Mille Lac Lake. On this reservation the non-removal Mille Lac Chippewa Indians live. These are the Indians who refused to leave their original homes when the others were segregated on the White Earth Indian Reservation near the turn of the century. Belonging on the Mille Lac Indian Reservation are 184 males and 174 females making a total of 358. Of this number 37 have forsaken Indian Reservation life.

LEECH LAKE - located in Cass County and covers several townships on the North and South sides of Leech Lake. On this reservation are the following bands of Chippewa Indians, viz: Leech Lake, Cass Lake, White Oak Point, and Winnibigoshish bands. Included in these bands are 1052 males and 972 females making a total of 2024 men, women and children. 66 of these reside on other Chippewa Indian Reservations by reason of marriage. 165 have forsaken Indian reservation life.

FOND DU LAC - located in Carlton County near Duluth and covers only a few sections. The Fond du Lac band of Chippewa Indians live here. There are 684 males and 618 females making a total of 1302 men women and children. 12 of them live on other Chippewa Indian Reservations by reason of marriage while 563 (over 40 per cent) have forsaken

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Indian Reservation life and life in White communities.

NETT LAKE:- located in St. Louis and Koochiching Counties and covers about 100 square miles (all timber). It is occupied by the Bois Forte band of Chippewa Indians. Belonging to this reservation, there are 310 males and 342 females, making a total of 652. 2 live on other Chippewa Indian Reservations while 209 have forsaken Indian reservation life.

GRAND PORTAGE - located in Cook County in the most northeastern corner of the State and covers less than a township. The Grand Portage band of Chippewa Indians live here and there are 160 males and 212 females, making a total of 372 men, women and children. 97 of these (Over 25 per cent) have forsaken Indian reservation life.

SUMMARY: Under the Cass Lake Jurisdiction and belonging to the several scattered reservations there are 6479 males and 6448 females making a total of 12,927 men, women and children. Of this number 3414 live off the reservations by reason of having forsaken Indian reservation life. These absentee Indians live among their White friends throughout the United States. These Indians have abandoned their Indian ways and have assumed the White Man's burden. They work side by side with their White neighbors and can be found in all walks of social and industrial life.

Although the different bands of Chippewa Indians living in Minnesota are scattered far and wide throughout the State, their material and social cultures are the same. All are parties to the Treaty of January 14, 1889 (25 Stat. L 642). They share equally in the Chippewa estate, attend the same schools and churches, take part in the same kind of community activities, and are interrelated by reason of marriage. Their



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legends and traditions, customs and folklore are the same and the living conditions on the different reservations are much the same. Only a small percentage of the tribe (less than 10 per cent) can be classed as pure blooded Chippewa Indians by reason of inter-marriage with the Whites.

**RED LAKE:-** located in Beltrami County nearly surrounding Red Lake and covers about twenty townships. On this reservation the Red Lake band of Chippewa Indians reside. They are nearly two thousand men, women and children in this band. This band of Indians are under a separate jurisdiction than the other bands of Chippewa Indians with headquarters at the Red Lake Indian Agency, a small village on the south shore of Red Lake. These Indians are all wards of the government by reason of their residence on a closed Indian Reservation. This is the only reservation in the state that can be strictly called an Indian reservation, the others have been subdivided into individual Indian allotments and the balance of the land sold and thrown open to homestead. The Red Lake band of Chippewa Indians have not been given individual allotments like the other Chippewa Indians of the state have. These Indians, while a part of the Chippewa Tribe do not consider themselves to be, but regard themselves as a distinct tribe.

**HISTORY -** The Chippewa Tribe of Indians are of Algonquin stock and originally did not occupy the territory that they now hold. They formerly resided in the region of the Great Lakes, principally in Quebec. Through the influences of civilization they were gradually driven westward and they in turn crowded other tribes out and took possession by right of supremacy. After many years of feudal warfare

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they succeeded in driving out the Sioux Indians from the territory which they (the Chippewas) now occupy. The most decisive battle that took place between the Sioux and Chippewa was the Battle of Kathio near Mille Lac Lake which has already been mentioned in a previous manuscript.

TREATIES - Many Treaties have been entered into by and between the United States Government and the Chippewa Tribe of Indians. All of these treaties involved lands which were ceded to the United States with certain restrictions and reservations. All the treaties made and entered into between the United States and the Chippewa Indians prior to February 8, 1887, have been superseded by the Act of January 14, 1889 (25 Stat. 1. 642. All suits brought against the United States Government by the Chippewa Indians involving lands are based under the provisions of this Act of January 14<sup>th</sup> 1889 (25 Stat. L. 642).

E. ECONOMIC STATUS: Before the Nelson and Clapp Acts were passed just after the turn of the Century which alienated the allotments of the competent Indians (mixed bloods or breeds), the Chippewa Trust Fund in the United States Treasury was \$14,000,000.00 which gave each enrolled member of the Chippewa tribe (every man, woman and child) a per capita cash wealth of nearly \$1,000.00, as there are approximately 15,000 Chippewa Indians sharing equally in the estate. But on account of withdrawals (per capita payments) by special Acts of Congress, the Chippewa trust fund has been reduced to less than \$1,000,000.00.

The Chippewa Indians are engaged in practically every profession and occupation where a White man is to be found. The Chippewa Indian through change of environment has easily and readily adapted himself



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to such changes.

LAND: All five of the reservations under the Cass Lake jurisdiction have been subdivided into individual Indian allotments. However the reorganization Act (the Wheeler-Howard Bill) will tend (has already recovered parts) to enlarge the tribal lands as follows:

Nett Lake Indian Reservation.....	19,000 acres.
Fond du Lac Indian Reservation.....	1,000 acres.
Grand Portage Indian Reservation.....	7,000 acres.
Leech Lake Indian Reservation.....	5,831 acres.
White Earth Indian Reservation.....	<u>2,700 acres.</u>
Total Tribal lands.....	35,531 acres.

Only lake shore sites, hay and grazing lands are leased through the land department of the Consolidated Chippewa Indian Agency at Cass Lake, Minnesota, which is under the supervision of J. J. Munnell (a half breed Indian of the Chippewa Indian tribe), Clerk, Land Division. Other lands which are tillable are used by the Indian allottees most of whom have large garden plots. Only a few Indians are actually engaged in farming, and stock raising.

COOPERATIVES: A cooperative marketing association is being formed for the purpose of procuring a uniform or stable price for all Indian handicraft work, including wild rice, blueberries and maple sugar. However, it is yet too soon to determine how successful this association will be but it is a conceded fact that there is great need by the Indians for such an organization, especially, since there are so many imitation articles on the market which are being made merely to sell as Indian souvenirs. A Mid-Winter Indian Fair is held annually at Cass Lake where all kind of Indian products (handicraft and agricultural, sewing and domestic science) are exhibited.

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F. EDUCATION: The Indian Boarding School at Ponsford on the White Earth Indian Reservation (to be discontinued June 30, 1936) is the last Indian boarding school to function under the Cass Lake jurisdiction. All the other boarding schools (excepting the Red Lake Indian Reservation) were discontinued June 30, 1919, at which time it was concluded that they had served their usefulness. For many years when the reservations were closed to the Whites, the boarding schools were necessary and many of the Indians lay their real advancement to those schools. Those schools were augmented by non-reservation schools located at Carlisle, Pa., (now discontinued); Haskell Institute, Lawrence Kansas; Genoa Indian School, Genoa, Nebraska; Indian Vocational High School, Flandreau, South Dakota; Pipestone Indian School, Pipestone, Minnesota (9th grade); and Wahpeton Indian School, Wahpeton, North Dakota.

Since the boarding schools were discontinued, the Indian children attend public and district schools which give them a different environment with the added advantage of associating with other American children, which, when summed up, results more favorably for the Indian child. The Indian children who attend the modern schools become modern men and women.

End of I. THE RESERVATION.



MINNEAPOLIS, MINNESOTA.

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Submitted by George B. Selkirk.  
March 21, 1936.

No. of Words: 1350

LEGENDARY INDIAN HISTORY OF MINNESOTA. (Cont'd)  
(Continuity)

Leaving the Canadian Border we will retrace our route until we reach Grand Marais where the famous Gunflint starts and winds about in the wilderness through a section of country that will tax the muscles of the strongest man. This trail leads you to some lakes where you can fish to your heart's content for the land-locked salmon, a much prized game fish. This trail you must cover either by foot or canoe or perhaps, to put it to you more plainly: after you leave your auto up the trail a few miles, then you must cover the balance of the trail partly on foot with a canoe across your shoulders and the rest of the way with a paddle as your means of locomotion.

Continuing on, we will detour near the Baptism river and head northwest to Ely which is centrally located among some fine lakes that are still in their primeval state. Burntside Lodge and other resort hotels are located here for the convenience of the adventurer.

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Leaving Ely, we continue on to Tower, a village located on Lake Vermillion, a beautiful lake with over a thousand miles of shoreline and more than three hundred fifty (350) islands. Across the bay from Tower is the Vermillion Lake Indian Reservation. A few Indians still live near here in the Indian village. Most of these Indians are quite well educated and if you want a capable Indian guide, you can be sure of finding one here. There was a boarding school established here many years ago and conducted for the benefit of Indian children. However the school was abolished and abandoned many years ago. The Indian school children attend the district schools in this locality.

Northwest from Tower about fifty miles is the Bois Fort Indian Reservation sometimes called the Nett Lake Indian Reservation. Many of the Indians on this reservation still retain possession of their allotments. A district school is being conducted in what was formerly the Nett Lake Indian School which was abandoned about 1919. Capable white women teachers have charge of the school. A government Farmer is in general charge of the reservation and is ably assisted by a field nurse who looks after the health of the people in general in this community. Nett Lake is also one of the few places in the state where you can hear the beat of the tom tom quite often. While most of the men in the village do not indulge in dancing, yet at the Indian dances, the attendance is quite good and mostly women join in the dancing. Nett Lake is quite large in extent and while the water is not clear like other Minnesota lakes, yet the lake is famous to those Indians who live on or nearby the lake. Wild rice gathering is a seasonable occupation and practically every family is represented out on the lake in the rice beds.



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The Indian village at Nett Lake is rather ancient with its many log cabins and tar papered shacks. A few modern homes are being built by the Indians from time to time. The reservation timber has been cut, leaving a second growth of mixed timber in place of the large virgin trees that once covered this area. An Indian Emergency Conservation Camp has been built and is conducted near the south edge of the reservation. This camp is conducted along the same lines or management that a well managed logging camp is conducted. The work that is done at this camp is the same that is being done throughout the country by other conservation camps. Telephone lines have been built for the convenience of the forest rangers. Good roads and trails have been cut to all parts of the reserve, making any part of the reserve of easy access by the fire fighters in case of forest fire. Where the heavy timber still stands, the underbrush and slashings have been removed making for more safety. Camping sites have been established for the convenience of tourists and hunters. Warning signs have been placed at various points to caution strangers and travelers as to the dangers of of a lighted cigarette carelessly thrown away. The recreational activities of the camp give it a good moral atmosphere. About 200, two hundred, men are regularly employed at this camp which is located practically in an unsettled wilderness. Nearby are several Civilian Conservation Camps and during season the Indian camp and the civilian camps indulge in competitive sports. Only persons of Indian blood are given employment at the Indian Emergency Conservation Camp on the Nett Lake Indian Reservation.

A few miles northeast of Nett Lake is Orr, a small settlement of Finns, and Ash Lake. Between these two points are large areas or fields

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of blueberries where Indians spend several weeks each summer picking the luscious berries which they sell to berry buyers who follow the camps. These Indians often travel a long distance to reach these blueberry patches. They come from the White Earth Indian Reservation, Cass Lake, and the Leech Lake Indian settlements. During the blueberry season they make fairly good incomes and at the same time have a season of outing that is invaluable.

To the northwest of Orr and Ash Lake is International Falls on the Canadian border. Across Rainy River is Ft. Francis, Canada. A bridge spans the river and on this bridge is located the United States and the Canadian Customs Houses. International Falls is famous as a paper milling center. A large pulp mill is located here which gives employment to thousands of people, not only in the mill but also in the forests where men are busily engaged in cutting and peeling the pulp logs which eventually reach the mill at International Falls. Much of the paper that is used in printing the newspapers of the Twin Cities is made in International Falls.

Retracing our route, we will stop at Virginia, Minnesota, a thriving city whose population is about thirteen thousand (13,000) souls. Virginia is the center of the Arrowhead Lake Region which contains over one half of the ten thousand lakes of Minnesota.

Mining is the principal occupation of Virginia, although at one time this was a large lumbering center. "Eighty per cent of the iron ore mined in the United States comes from Minnesota. Of the ore mined in Minnesota, better than 50 per cent is taken from mines within a fifty mile radius of Virginia. Much of the ore is taken from ore bodies by the open pit method. The visitor will see vast man made holes-chasms so large and colorful that at first glance, it seems like a dream. From all such large openings has been taken millions of tons of iron ore-which is hauled by rail to



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Duluth and other lake points, then to the industrial centers in the east."  
(Virginia Chamber of Commerce.)

One of the most important of the open pit mines is the "Missabe Mountain Mine" located at Virginia, which is a Minnesota State owned mine, leased and operated by the U. S. Steel Corporation. In 1929, six and one-half million tons of ore were mined, a world record for an individual mine in one season.  
(Virginia Chamber of Commerce.)

"Missabe" is an Ojibway Indian word meaning "male of the species". From Virginia and extending westward beyond Hibbing is the Missabe Iron Range. In this range are to be found many large open pit ore mines. Before the iron ore was discovered here, the country was covered with a virgin forest of pines and many Ojibway Indians in the fifties of the last century were given "scrip" which entitled them to select lands anywhere in the public domain as their allotments. Through the influence of the late T. B. Walker, many of the Indians made their selections in that area which is now the iron mine area. Had the Indians known the value of the ore that was within their sight and grasp and disposed of their lands on a royalty basis, many of those Indians would now be receiving fabulous incomes, but alas.

The Missabe Range forms part of the continental divide, some of the waters drain into the Hudson Bay area, some in the St. Lawrence area, and some into the Mississippi area. It can be said, especially if you stand on one of the high bridges that span over the various railroad tracks, that you are standing on the top of the world.

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#### SOURCES OF INFORMATION.

Personal experience and travel over the territory covered.

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Minneapolis, Minn.  
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LEGENDARY INDIAN HISTORY OF MINNESOTA. (Continuity)

Before going into the early history of Minneapolis and Hennepin County, it is important that we learn something of the State of Minnesota, of which Hennepin County is a part.

Minnesota derives its name from the Minnesota River which runs in an easterly direction across the entire south central part of the state and empties into the Mississippi River near Fort Snelling and forms a part of the Southern boundary of Hennepin County. This river was given its name by the "Dakota" or Sioux Indians and contrary to general belief it does not mean "Sky-blue waters." "Minne" is the Sioux Indian word for water and "sota" is smoke. We would, therefore, interpret "Minnesota" as "smoky water".



The Mississippi River forms the eastern boundary of Hennepin County. This river was given its name by the Ojibway (Chippewa) Indians who played an important part in the legendary history of Hennepin County and surrounding territory.

The word "Mississippi" is regarded as an Ojibway Indian word and when translated means "Missis" or great and "sippi" ("see bi"-Indian pronunciation) is river, hence "Mississippi" means big or great river. The true Indian name for this river is "Che see bi" meaning big or great river.

Hennepin County is part of that great territory purchased from France in 1804 by the United States for 15 million dollars and referred to as the "Louisiana Purchase Territory." This particular part of the L. P. C. was occupied and claimed by the "Dakotah" or Sioux Indians who also laid claim to all land west of the Mississippi River up to the forty sixth parallel, including land east of the Mississippi River from the confluence of that river with the St. Croix River.

While many explorers entered into this territory prior to 1804, the early history of this part of the country including the whole state of Minnesota, is mostly legendary. As the Indian had no definite written lan-

guage, we can, in most cases, take the Indian legends and traditions as authentic sources of information.

Indians: The "Dakota" or Sâoux tribe of Indians comprize one of the largest Indian tribes of North America. They are a fierce, war-like people of fine physique and a haughty bearing. The Winnebago tribe of Indians also played an important part in the early history of Southern Minnesota and belonged to the Siouan linguistic stock of North American Indians. As the Ojibway Indians share with the Sioux in the early history of this part of the country, it is well to give them brief mention. The Ojibway Indians occupied and laid claim to all territory east of the Mississippi River from a point which is now Rock Island, Illinois, to the Canadian border. They were a more peaceful tribe of Indians and were one of the most important Indian tribes of North America. Their linguistic classification is "Algonkin" or "Algonquin" and were the most powerful of that branch of North American Indians.

The Sioux and Chippewa Indians were nearly equal in number and for many generations waged war against each other for no apparent reason, except that they were traditional enemies. Their hatred for one another can well be compared to the feuds of Kentucky but on a larger scale.



When the Louisiana Purchase Territory was acquired from France, the United States did not get fee title. All it got for the 15 million dollars was the right of sovereignty. Later, the United States secured title in fee to the lands by treating with the Indian owners. In many instances, particularly with the Sioux, the Indians were reluctant to give up their lands but eventually the overwhelming forces of civilization compelled them to surrender their lands. A large portion of what is now Hennepin County was set aside by the United States Government as a military reservation and outpost and officially designated as Fort Snelling. While St. Anthony was the first established settlement of this section, yet Fort Snelling became the hub of activities which make up practically all the early history of Minnesota.

Fort Snelling was not only a military outpost but it also served as an Indian Agency and the military influence emanating from the fort contributed greatly in subduing the Indians. The fort located on the high banks of the Mississippi also overlooked the lazy Minnesota River and valley. The fort was of easy access for the Ojibways on the east and convenient for the Sioux on the west and south. The Sioux greatly resented the coming of the Ojibways into their territory on tribal business with

the government officials at the fort.

Gradually, by the process of elimination, we are coming to Minneapolis, the metropolis and perhaps the most important city of the northwest. The writer will not go into the development of this city but will make a survey within the city limits uncovering, as much as possible, the mysteries surrounding many of the land-marks and historical sites within the city.

Perhaps, the most important in point of beauty and interest, is Minnehaha Falls located in Southern Minneapolis and north of the Fort Snelling Military Reservation. The falls derived its name from the Sioux Indians and it must be conceded that the Indians were past masters or artists in giving names. Minnehaha is a combination of two Sioux words - "minne" for water and "haha" for laughing, hence the beautiful sounding name means "Laughing water".

Minnehaha Falls is located on Minnehaha Creek which empties into the Mississippi River within the city limits of Minneapolis. These falls were given prominence and fame through the poetical writings of Longfellow in the early 1850s. The data of "The Song of Hiawatha" was given to Longfellow by Schoolcraft who spent more than thirty years among the Indians as



an Indian Agent at Saulte Ste. Marie in upper Michigan and made explorations from the falls of St. Anthony (also in Minneapolis) to and including the upper Mississippi River and its source. Schoolcraft in his associations and dealings with the Indians learned the legendary history of the Ojibway Indians which he gave to the poet, Longfellow.

Traditional: Hiawatha (Mani bozo as he was called by the Ojibways) journeyed westward to the mountains to see the West Wind "Ka be yun" and on his return crossed the lands of the Dakotahs or Sioux where he met and fell in love with "Minnehaha, loveliest of the Dakotah women, Laughing Water, handsomest of all the women." (Longfellow) Later he courted this maiden and married her. The vicinity of Minnehaha Falls is the legendary home of Minnehaha. Standing on the bed of the creek just above the falls is a statue of an Indian hunter carrying in his arms an Indian maiden. This represents Hiawatha carrying Minnehaha across the creek. The land surrounding the falls has been designated as Minnehaha Park by the city of Minneapolis.

Minnehaha Avenue, starting at 8th street south and Cedar Avenue, and Hiawatha Avenue starting at 22nd street south and Cedar Avenue, run parallel with each other and end at the park.

Minnehaha Boulevard winds westward from Minnehaha Park following the course of Minnehaha Creek through the city making it one of the most scenic drives in the city.

Lake Nokomis is a small lake in South Minneapolis and was given its name during recent years. It has no connection with the legendary character "Nokomis" mentioned by the poet, Longfellow, in his "The Song of Hiawatha". Nokomis Boulevard courses around the lake and forms another interesting driveway in the city.

Hiawaths Lake, formerly Rice Lake, is a small pond in South Minneapolis, also given its name recently.

Lake of the Isles, so named on account of the islands within it, is said to be an ancient burial ground of the Indians. The American Indians have never erected a monument or shaft of any kind as far as is known to commemorate any event in their long history. It was only after he had accepted Christianity that he used grave stone markers. And it would therefore be not surprising to find evidence of graves and burial grounds within the city limits of Minneapolis. The Sioux Indians who lived in this section a long time undoubtedly had some place to bury their dead.

The word "Sioux" is a contracted Indian word "Nado wais secu" meaning "Dwellers in a fort" and designates



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a branch of the Sioux Indian tribe now known as the Bissiton-wans. Since the Government maintained an Indian Agency at Fort Snelling, it is not unlikely that the Bissitonwan Sioux lived near by, especially near Lakes Calhoun and Harriet, hence, the burial grounds on the islands of Lake of the Isles must belong to that tribe.

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Indians

George B. Selkirk,  
Minneapolis, Minn.

About 3600 words.

LEGENDARY HISTORY OF MINNESOTA.  
(Continuity)

As an Indian guide, I have guided you through Minneapolis and Hennepin County and told you about the points of interest concerning the early Indian history of this section. Which way do you want to go now? Oh, I see. You want to go to the picturesque North and see the Indians. Alright, but don't be disappointed if you don't see any Indians decked out in their native costumes because they don't dress like that any more as he has gone "collegiate" and dresses like other Americans. Only on special



occasions does he revert back to the days of his ancestors when the buffalo galloped across the prairies in mad stampede. Those days are gone forever. Since you want to see the Indians first, then we must visit the reservation.

On our journey as we travel over well improved roads which have displaced the old Indian trails, let me remind you that at one time there were in the state about fifteen thousand Indians of pure Indian blood but with their association with the American people, they have intermarried to such an extent that there are now less than one thousand Indians of pure Indian descent. While you travel through the Indian reservation you will see many Indians but you will not be able distinguish them from other Americans. The few Indians of pure descent that you will see are the remnants of a race of people that is fast disappearing from the land.

We will stop at Cass Lake, the headquarters of the Indian Agent who has charge of nearly all the Chippewa (Ojibway) Indians of Minnesota. Cass Lake is located in Cass County, now a part of the Chip-

pewa National Forest which includes Leech Lake, Cass Lake, Lake Winnibigoshish, and many smaller lakes.

The Consolidated Chippewa Indian Agency, the official designation of the Indian Agent's headquarters, was established in 1919 when it was decided to have one Indian Agent in charge of five reservations instead of five Indian Agents. The names of the reservations under the Cass Lake jurisdiction are as follows:

White Earth Indian Reservation (the largest)  
Leech Lake Indian Reservation.  
Cass Lake Indian Reservation.  
Fond du Lac Indian Reservation.  
Nett Lake Indian Reservation.

Then there is the Red Lake Indian Reservation which is a separate reservation and under a separate jurisdiction. Also, there are scattered throughout the Northern part of the state several Indian villages (not Indian reservations) where may be found many Indians, Indians who had refused to be removed to an Indian reservation when the other Indians were segregated on reservations in 1868. Some of these villages are as follows:



Mille Lacs Lake and vicinity.  
West of Danbury, Wisc.,  
Sandy Lake, East Lake, and Libby (neighboring)  
Grand Marais and Grand Portage (Arrowhead)  
Lake Vermillion.

We will also pass through some towns and cities which will be of interest, as you will find out from the peculiar names, such as Onamia, Bemidji, Wadena, Mahanomen, Ogema, Naytahwaush, Keewatin, and numerous lakes with Indian names. As we pass through some of these towns and by the lakes, I will relate interesting anecdotes about some of them. Now, since you have a general idea as to where we are going, let us start out. We will take in the Cass Lake and Winnibugoshish Indian reservation.

As we drive down to the lake docks, we will pass the golf course which was once an Indian allotment heavily timbered with White, Norway, and Jack Pine. The woodman's axe and the cross-cut saw were unmercifully wielded here with the result that those few trees you see standing over yonder were once a part of a virgin forest which stood here. These few straggling trees stand as sentinels guarding the second growth trees of White, Norway, Jack Pine and other less important trees.

We will park the car here and take a launch ride to Star Island. Those trees you see on the island are mostly Norway Pine making a virgin forest. I dare say that some of those trees started to grow when Columbus discovered America. What a wonderful sight and when you walk on the needle carpeted ground underneath those trees, you will be amazed as well as thrilled with a romantic feeling.

On this island, there was once an Indian village of Chippewa Indians. Here they lived in peace and security. Here they cared for their corn and potato patches, fished in the lake for their feed, and occasionally left the island for deer and other wild game. After a plague of small-pox which decimated their numbers, they left the island and have never gone back. To this day, the full-blooded Indians hold this island to be haunted and will not go there.

This island was also the headquarters of the Hudson Bay Company who traded with the Indians for furs. When the Indians left the island and refused to go there any more, the Hudson Bay Company, also, had to leave. These are what we call the "Lost



Cabins" which were the homes of the fur traders. X

We are now at Lake Helen, renamed in honor of the daughter of Senator Joe Cannon. The Indians called this lake "Manitou" lake which means "spirit" lake. This lake is supposed to be the home of an evil spirit which caused the plague of small-pox which visited the Indians. Looking to the East about a mile is another island which is called "Cedar" island, so named on account of the cedar trees that grow there. It is beautiful and picturesque but as far as I know, nobody ever lived on it, except, perhaps, a lone Indian family now and then. It never was a permanent home for the Indian like this one is, Star Island.

Oh, yes, lest I forget, let me explain that Star Island was given its name on account of the five projections of land extending out into the lake, giving it the appearance of a star. The island covers an area of about 1200 acres. Cass Lake has a rare distinction. The Lake within a lake.

Going back to the launch, we will take a ride to the northwest a few miles where we will come to the Mississippi River which connects Cass Lake with Lake Andrusia. Between these lakes is what is called the

"Mission" for the reason that there was once established here an Episcopaleon Mission School for Indians. The school burnt down and has never been rebuilt. However, the Church still stands and each year the Episcopaleons hold an annual convocation here which is usually attended by from 1000 to 1500 Christian Indians.

On our way back to the docks, we will cast out our trolling lines and see what will happen. You feel a tug on your line? Well, you have a strike. Be calm now and draw in your line slowly. You seem to be having a tough time. Probably you have a whale. There it is right near the boat now. Be careful and do not let it strike the side of the boat or it will get away. What a beautiful specimen. It is a muskie. Other fish "kee-go" (the Indian name for fish) in the lake are the wall-eyed pike, the northern pike, bass, pickerel, perch, and many smaller varieties. Which do the Indians prefer? Well, the Indian is not a fisherman like the average American. He does not go out for sport so he does not use hook and line. He generally uses a net which he sets out at night. In the morning he lifts his nets and finds various kinds of fish in it. He finds a Whitefish which is his favorite food fish.



The Whitefish do not take a hook and line like other fish do, as it is a ground feeder like a sucker. After cleaning their fish, the Indians will build a smudge fire and smoke the fish, and when fish have been prepared in this manner, it makes a fine dish fit enough to be placed before a king.

We are now back at the dock and after piling into the auto, we will proceed to Lake T Thirteen where we will find a few "old time" Indians headed by one of the lesser chiefs, "I-yan-bans" whose American name is David Boyd. These Indians live in cabins of various types but in the summer time they put up their wigwams and go back to the ways of their ancestors with the exception as to dress. Occasionally, they put on their feathered regalia and hold a pow wow which lasts several days. They cook over the open fire in pots and kettle which they find more convenient than the things which their ancestors used. One of their ceremonials is the "Grand Medicine" dance which is a sacred ritual similar to the Masonic Order. In order to join the "Grand Medicine" lodge, the candidate must pass a rigid test as to moral

character, religious belief, and physical fitness. If the candidate is a Christian Indian, he cannot join. He must be a firm believer of his forefather's pagan religion. These Indians eke out a living by selling wood in the winter time and fishing. During the tourist season they make various articles of beads and buckskin, bows and arrows, birch bark baskets and bird-houses, and various other articles which they sell to the tourists.

As we leave here and travel through the Chippewa National Forest (now be careful with your matches and cigarette stubs) we will travel towards Sucker Bay and Sugar Point, two Indian villages quite like the village at Lake Thirteen. As we ride over good roads built by the Forestry Department, you will see many beautiful scenes. Perhaps, you will see a deer "wa wa skae shi" or maybe a bear "moo cqa". Those birds that just rose with a whirring noise are partridges called "bena" by the Ojibway Indians.

Going back to the "old time" Indian's method of cooking "gee bah quay", you ask "How did he boil his food before he got pots and kettles". The Indian, Child of Nature that he is, always worked out a way



to provide for himself. If he wanted to boil some meat or potatoes (we yass for meat and o pin for potato), he took three or four sticks and stuck them firmly into the ground over which he suspended a raw hide skin forming a kind of basket or bag. Or, he dug a hole in the ground and lined it with a raw hide skin. Into this, he put water and his meat and potatoes. Then he built a fire nearby and placed boulders into the fire and left them there until they became red-hot. He then took some green sticks and lifted the stones from the fire and plubged them into the receptacle containing his meat, potatoes and water. the stone would boil the water and cook his food. Simple, is'nt it?

Now, we are at Sucker Bay. We are in luck. See that long lodge. Well, these Indians are holding one of their regular "Grand Medicine Cereponials". That lodge is perhaps sixty feet in length and sixteen or eighteen feet in width. You ask "Can we see them?". Well, there was a time when not even an Indian who was not a member of this organization, was allowed to witness this rite. However, the Indians have come to the realization that you would not understand anyway, so they are not quite so particular. Chief Greenhill is the headman of this

village and I will ask him if he has any objections to our staying here a little while. The Indians always like to be asked first, otherwise, you will be considered an intruder and then they will stop right in the middle of their ceremony and wait until you go away. The chief says that we can look on. Now I am a Christianized Indian and I have never been allowed to look into the secrets of this organization so I cannot tell you the details but I can give you some general information.

As I said before, this organization is secret and anyone wishing to join it must pass a rigid test. This organization is similiar to the Masonic Lodge and I understand that many of their principles and rites are similiar. Once, an Indian who had given up his pagan practices, joined the Masonic Order and when he was being initiated, he said he knew what it was all about and when he saw the various symbols, he was able to interpret them before they were explained to him. Further than that he would not tell me anything for fear that he would violate his oath to the Masons. These Indians still cling to everything that is Indian with the exception as to their manner of dress.

When an Indian dies, he is usually buried at night and after he has been put away, a fire is kept over his



grave for four days and four nights. Also food is placed over the grave so that the spirit of the deceased will not go hungry during his trip to the "Happy Hunting Grounds". It also took four days and four nights for the soul of the decedent to reach the "Happy Hunting Grounds" called "Ish pe ming" meaning "up above". The foundation of the Indians religion was the "Great Spirit" which he feared and respected. He knew that there was a supernatural power that was responsible for his existence and for the creation and existence of all things, animate and inanimate. He honored the Great Spirit in the sun (gee sis), the moon, the stars, and in everything in the heavens (Ish pe ming) above. In the flowers and grasses, in the trees and in the shrubbery, and in all things on and underneath the earth and in the water. So great was his faith in the Great Spirit that he placed his life in the hands of the Great Spirit. He did not look to the future like civilized people do, because he knew that tomorrow the Great Spirit would care and provide for him.

Now we will procede on our journey. Soon we will come to the Indian village of Bena located on the South of Lake Winnibigoshish. These Indians are more modern

than those we have just visited. This will hold true to that mixed village of Whites and Indians called Federal Dam. This village is located on Leech River, the outlet of Leech Lake. The Government built a dam across this river near the lake, hence the name given to the village. At this village lives an aged Indian, a veteran of the Civil War. He still wears his uniform which he reverences very much. Shortly after the Civil War broke out, the State of Minnesota sent out a call for volunteers. Many Indians enlisted into the army, one of them being this Indian whose American name is George Gardner. I do not know his Indian name and if you ask him his name he will say "Jautch" (phonetically spelled) for "George" and "Gah te nah" for Gardner. This Indian attempted to enlist into the army but was rejected on account of his youthful age, being on 16 years old at the time (1861). However, when the other Indians who enlisted were organized into a company, they marched for Fort Ripley, the nearest military outpost. Arriving at a point near Brainard, the company stopped and behold, this Indian lad was with them. He had followed and when they attempted to send him back, he refused to go and finally the recruiting officer accepted him and gave him a uniform. This Indian marched through Georgia with General Sherman. He



still maintains that stately military poise though bent a little with age. He is about ninety years old. No, he is not a chief. Do you know that the Chippewa or Ojibway Indians played an important part in suppressing the rebellion called the Civil War. They also played an important part in the World War but of that I will speak later as we must be on our way.

Now, we will go back toward Bena through which we passed without stopping. You say "it looks like a forest fire had gone through here". Yes, just a few years ago (about 1931) a terrible forest fire swept through this forest destroying thousands of acres of valuable timber. The cause of the fire has been laid by some to the carelessness of the Indians. Now, your guide who is part Indian comes to the front in defence of his people. During the long period that the Indians lived in this country before the White man came, forest fires were unknown to the Indians. As a matter of fact, they knew the great dangers of a forest fire and constantly guarded against them. Whenever he built a fire, he picked out a safe place as a matter of precaution. Then he built only a small fire, just enough to cook his food. There is an old saying among the Indians about building a fire, viz: "When a White man builds a fire,

he makes it so big that he has to stand a long ways off to keep from burning, therefore stands long way off and freeze. Injun builds small fire, stand close and get heap warm". When he left a camp fire, he always made sure that it was put out. As a conservationist, the American Indian stands in the front rank. You ask "What is that white tree over there?" That is the birch. This tree has an outer bark consisting of many layers of very thin tissues. It is very tough and water-proof. The Indians use it to make his canoe "che maun" which he paddled up and down the rivers and across the lakes. He also use it as the roof covering of his lodge or wigwam. He calls it "we gwass". The Indians exercised great care in removing the bark from the trees. Underneath this white tough outer layer, there is also another bark which is called the sap bark. Great care is taken so that this bark is not injured. As long as this bark is not removed the tree will continue to grow and in time it will change to a very rough bark similiar to the original outer bark. This bark is not much used except to make containers or baskets. The containers are usually called "na gon" meaning pan or container.

We are passing a tamarack swamp. Tamarack is a specie of pine but does not retain its greenness through-



out the year like other species of pine. From the tamarack and pine the Indians gather pitch called "be geu" meaning "to stick with", which is cooked and used in sealing the seams on his birch bark canoe. Pitch as it comes from the tree is white but after going through the cooking process turns black. "See that herd along the edge of the swamp? That one with the thick leaves, green on one side and brownish on the other side? Well, that is an herb from which the Indian brewed his "nee bish" or tea. With maple sugar to sweeten it, I would rather drink that than all the tea you can ship in from China. Of course, there are other herbs that the Indians used for tea, but this is the principal one. I do not know the scientific name of it but we just call it swamp tea.

We are now back to the Indian village of Bena. The Indians who live here are semi-modern and most of them are more modern than Indian. See that beautiful grove across the main highway? This is the place where each year the Indians pitch their wigwams for their annual Fourth of July Celebration. During this celebration, the Indians revert back to their ancient tribal days when they don their colorful regalias of brightest feathers and red paint. Their principal diversion is the "pow

wow" which lasts many times for more than a week? When an Indian celebrates, he makes it a season of festivity. He is very sincere in this matter (but occasionally their celebrations are interrupted by the appearance of some intoxicated person, sometimes white and sometimes red. He resents this kind of intrusion, especially, into his dance ring of persons who are not in regalia or drunk in which case they are requested "to get out". The Indians like company and any event such as a public picnic, celebration or council, they will turn out in great numbers.

See that cluster of trees, somewhat grayish in color. They are the basswood trees. From this tree, the Indian got his string or cord to bind things with. He took the inner layer of bark, that next to the wood and stripped it. Sometimes, before using it, he soaked it in hot water to make it more pliable. He called it "we koop"(abbreviated) and means "to tie with". Sometimes, if he wanted a stronger and more lasting binding, he took the roots of the pine tree, especially the spruce. The roots of this tree are near the surface of the ground and extend sometimes twenty five or thirty feet without hardly varying in size. After removing the outer covering or bark from the root, he split it and after boiling



it, he obtained a fiber not much unlike the fiber used in wicker furniture.

As the day comes to a close, we will journey back to Cass Lake where we will pitch our camp for the night. Unlike your tent, the Indian pitched his wigwam for permanency and stuck the poles into the ground in a circle. Then he took the poles that were opposite each other and bent them towards one another and bound them. Having done this, he reinforced these poles which he bound around the sides making a strong substantial framework which was rounded and which the wind could not move. These apparently frail structures resisted the strongest winds. Having eaten our evening meal, we will sit around the camp fire, just like the Indians did.

The custom of sitting around the campfire was more pronounced during the colder months of the year, especially, during the fall. The Indians would gather around the camp fire outdoors if the weather permitted and the evening was passed by listening to the tales and stories related by the older members of the tribe. This was done each year and the same persons repeated the same stories, year after year, and when a youngster had reached manhood, he could repeat the stories word for word. This is how the Indians handed down his legends and traditions from one generation

to another.

I point to the North across the lake and direct the attention of my friends to the Northern skies as it is now dark. What a beautiful sight. We see in the sky which is also reflected in the still waters, flashes of beautifully colored lights. Some shoot upward and some shift from right to left and left to right. It is ever-changing. It fades away only to brighten up at some other spot. Those, you call the Northern Lights. The Indians call them "Gee-bi ne mi di" meaning the Ghost Dance or the dance of the spirits of those who have departed from this earth. Since civilized man has been unable to solve this phenomena, let us give the Indians credit for his description as being the most plausible. What better name could be more fitting for the Northern Lights than the "Ghost Dance" or the "Dance of the Spirits of the Departed".

And thus the souls of the Indians, in death,  
Departed, to join their ancestors,  
"On a long and distant journey  
To the Islands of the Blessed,  
To the Blessed Land of Ponemah,  
To the Land of the Hereafter". (longfellow)



MINNEAPOLIS, MINNESOTA.

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SUBMITTED BY George B. Selkirk.

NUMBER OF WORDS: 2250

*Ref -9-  
to the [unclear]  
Test of Manhood p.8*

LEGENDARY INDIAN HISTORY OF MINNESOTA. (Cont'd.)  
(Continuity.)

We are now in the village of White Earth which was for many years, the headquarters of the Indian Agent. At one time this little village had a population of about a thousand but since the Indians disposed of their allotments, the population has been cut to about five hundred. At that time this village did not have a civil government like it has now but it was entirely under the jurisdiction of the Indian Agent. The State law did not operate here and the enforcement officers were Indian Police who received small salaries and usually these officers were very giligent.

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Before the Indian assumed the White man's burden, he was honest but many times he has been referred to as a "thieving Indian". When the Indian lived in his own villages, he never locked his door for the reason that there was no necessity and for the further reason that he could not lock it. Often times, when the Indian Post traders were hauling supplies from the railway at Detroit Lakes (the roads were terrible in those days) he would meet with the misfortune of a "break-down" in which event it compelled him to stay on the road overnight. On such an occasion, he usually attempted to get his load over the reservation line as he knew that his load would be safe from prowlers or thieves. If he left his load on the road overnight off the reservation, the next morning would find him loadless.

For many years, the government provided a physician for the reservation and like a country doctor, he had many miles to cover and was constantly on the go. This tended to be a great handicap to both the Indians and the doctor. Gradually, through such inefficient service the Indians were overcome by disease, especially tuberculosis and trachoma. Government officials finally saw the need of a hospital where such cases could be cared for and this modern hospital which you see before you is the



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result. There are several such hospitals throughout the state. These hospitals are maintained from the interest earned by the tribal fund held in trust by the government.

This hospital site was once the site of a government blacksmith shop and carpenter shop. At this shop, the Indians had their ox teams and horses shod at no expense to him. At the carpenter shop, he could get his wagon repaired at no expense. Indians were employed as blacksmith and carpenter.

On top of this hill is located the Indian Boarding School which was abandoned in 1919. The brick in the walls of these buildings were manufactured near here by Indian labor. Early in 1895, the school which consisted of one large three-story building was destroyed by fire with a loss of one life, an Indian boy was burned to death. At that time the methods used in educating the Indian were very harsh and severe. The pupils merely learned to read and write and the industrial work that they performed consisted of doing necessary chores about the building such as sweeping the quarters and providing wood and water. Pupils attending this school never came in contact with a White person and naturally their progress would be far below the standard of a White child. "Spare the rod and spoil the child" was the keynote or watchword of the school in those days.

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When a student became lonesome and ran away, he was tracked down and hunted like a criminal. The parents were compelled to see that their children attended a school and often he sent his children to school knowing that they would be subject to abuse and hardship. Your guide went through the "mill". The pupils were not allowed to use their native language in conversation and when a pupil was caught talking "Indian" he was severely punished. This practice made many of them forget their native language and having lost their native language, they lost other things or took such little interest that now many of their arts, legends and traditions are lost. The government is now using methods just the reverse from what it started out with. Instead of discouraging the Indian in beading working, he is being encouraged to do more and more of it.

Since 1919, these buildings have been vacant and represent a great deal of Indian tribal funds which is now practically lost.

These buildings were constructed by Indian labor.

Now we are near the old agency buildings which was the official headquarters of the Indian Agent and his office force. These buildings like the school were abandoned in 1919 when the various Chippewa Indian Agencies were consolidated into one with headquarters at Cass Lake.



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When the boarding school was abandoned in 1919, the Indian children were compelled to attend district school and district schools were few and far ~~between~~ apart, so the government opened a day school here utilizing the old agency office as a school house. Now the school is under the supervision of the Twin School Board. Tribal funds are used to pay the tuition of the Indian pupils and with the regular school funds received from the State and other sources, this school is in strong standing financially. During the school year, all the pupils are given a hot dinner and the fare is first class. A school bus is operated between White Earth and Waubun for the convenience of those attending High School at Waubun.

Since this school was opened and the Indian children given the opportunity to associate with White children their progress has been rapid. It is not uncommon to see a 14 year old ~~xxxx~~ Indian child attending High School, which proves that the old Indian Reservation Boarding Schools were a "flop". It did not fit the Indian child in his proper sphere.

About thirty years ago, there was maintained an "Old Folks Home" for the aged Indians but it was finally abandoned mostly on account of lack of inmates. The

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aged Indians would not stay "put" and often took "French leave.

The village of White Earth was established shortly after 1868 the date the Chippewa Indians were removed from their former homes along the Mississippi River. Practically every house that was constructed for the Indians were of logs. Only a few of the log houses remain today. All have been replaced by more modern houses.

This is main street and besides three stores, there were two ~~haxtix~~ hotels, one of the them was called the Headquarters Hotel and the other was called the Hind-quarters Hotel. The building formerly called the Hind-quarters Hotel is still standing and serves as a residence for an Indian family. The Hindquarters Hotel was given its name because it served meals about an hour later than the Headquarters Hotel. When these hotels were operating, meal/ signals were given by the Headquarters Hotel with a hand bell while the Hindquarters Hotel called their patrons with a triangle. The ringing of the bells served as a time piece for the whole village. Indian families operated these hotels.

What a village. In the summer time at evenings, great herds of horses and cattle would stampede the town,,perhaps to get away from the flies and other insects. And when it rained the mud was knee deep. There were no other streets,



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only trails and paths led to the homes of the Indians.

The mail was received three times a week and distributed from the Headquarters Hotel. A stage was operated between White Earth and Detroit City, now called Detroit Lakes. The distance was 22 miles and it took all day to make the trip one way. Traveling men, then called "Drummers" visited this town periodically and always came in the stage. Indians also operated the stage under Governmental contract.

There were no industries and the work that the Indians did was seasonal. During the winter, they cut cord wood for the government or went to the nearby logging camps. In the spring they went on river drives which was the means of transporting the logs to the saw-mills. Then they put in their gardens and waited for harvest. They usually went to North Dakota to work in the harvest fields and when the harvest was over, they took in the threshing season. The "stay-at-homes" took care of the gardens.

There were no show halls or places of amusement and often to pass the evenings, the Indians held pow wows which were always well attended. While the children were learning to read and write, the young men of the village would play marbles or horse-shoe. Hunting always occupied the time of many of the men as the lakes nearby were always swarming with wild water fowl.

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This village has lost its picturesque beauty through modernization of houses, roads, etc. Great oak trees were much in evidence and were it not for the howling of the dogs, you would sometimes think that you lived alone without any neighbors, so quiet were the nights and there were no lights to be seen.

As we return to our camp for the night and look back to the days gone by and compare them to the present time, it brings to my mind the thought of the change that has taken place with the Indian. Today, like all other Americans, a young man assumes the responsibilities <sup>of manhood</sup> upon reaching the age of twenty one years. Prior to reaching that age, he goes to school and college with a view of fitting himself to meet the responsibilities of manhood.

*Custom*  
In the days of the real Indian, all was different. He was taught by legend and tradition and sometimes was allowed to accompany his elders on a fishing or hunting trip but he never was allowed to go out alone until he proved himself physically and morally fit. He did not wait until he reached the age of twenty one years. This is best explained by relating to you a story which I will call the Test of Manhood. No names will be used.

Seated before their lodge is an aged couple, man and wife. The man is calmly smoking his pipe which he has filled with the bark of the red willow <sup>now</sup> mixed with the tobacco of the Southland. Coming into the picture is a stal-



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wart young man who sits on the ground between the aged couple and ponders for a few moments before speaking. Turning to the old man he says "Father, I am a man now and I am thinking of building my own lodge and living by myself, that I may not be a burden upon you any longer." The father agrees with the young man saying "Yes, my son, you are strong and brave and should be capable of conducting your own lodge."

SON: "Yes, I have in mind to wed the daughter of our neighbor. She is capable and nimble with hand and foot."

FATHER: "That is quite right, my son, but first you must go through the test of manhood."

SON: "What must I do to go through this test of manhood?"

FATHER: "My son. This test is severe, very severe. You must fast for four days and four nights. At sunrise, Wau-bun, tomorrow, you will leave this lodge without food or water and you will go unarmed. You will travel towards the setting sun. At mid-afternoon, you will come to a lake with a large hill nearby covered with a beautiful forest. Here you will erect a temporary lodge which will be your home for four nights and three more days. You will be alone and you will be tempted and you will have a new and strange experience. Remember, neither food nor water will you taste. You must conserve your strength. That is all for tonight my son. We will retire for the night."

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At sunrise we see a young man, empty-handed, emerging from his parental lodge and departing from the village in the direction of the setting sun. He walks confidently as he knows that he must travel long and far. At mid-afternoon he arrives at a lake such as was described by his father and after a short exploration, he finds a spot to build his temporary lodge. He builds his lodge crudely of poles which he covers with branches of evergreens. Completing his lodge he sits at its entrance and waits for nightfall. When the sun has gone below the horizon and the stars begin to twinkle, he enters his lodge and lies down to sleep. Being weary from his long journey, he soon falls asleep. Soon he is disturbed by the hooting of an owl. He rises and steps out of his lodge and listens. Again he hears the hooting and laughing to himself, mutters "Ah, it is but the owls talking and scolding at each other." He enters his lodge and is soon fast asleep. Soon it is morning when he is awakened by a squirrel chattering above him. The squirrel is talking to him and asks what brings him here and where he came from. (end of first day and first night.)

He spends the second day near his lodge. He sees a deer, a squirrel, a rabbit, and a partridge. He sees wild fruits of all kinds. He sees the fish leaping in the waters of the lake below him. There is food all around and yet he cannot eat. At the close of day, he rises with uplifted hands and makes an appeal to the Great Spirit. "Master of



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Life, Master of Life, must our lives depend upon these things." He retires into his lodge and is soon fast asleep but is suddenly awakened by the hooting of the owls. He sits up and listens. He hears the hooting again~~==~~ and lies down and goes to sleep. At dawn he is awakened by the chattering of the blue jay which is scolding him because he dared come into the forest. (End of second day and night.)

On the third day, he begins to feel the pangs of hunger so he does not leave his lodge as he realizes the necessity of conserving his strength. Late in the day, he rises and steps out of his lodge and raising his hands towards the setting sun utters a prayer "Master of Life, Master of Life, give me food or I must perish." As if in answer to his prayer, Old Nokomis (grandma) appears on the scene bearing containers of birch bark filled with food and water which she places beside him. He is tempted but he overcomes the temptation and says "No, Nokomis. Tomorrow is the last day of my fasting and until then neither food nor water will I taste." Nokomis picks up the containers and leaves. Darkness finds him sleeping soundly but he is awakened by the hooting of the owls. He merely turns over on his side and continues to sleep. At dawn, he is awakened by the crows which are scolding him and trying to make him leave. (End of third day and third night.)

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The beginning of the fourth day find him very weak and he does not attempt to rise or leave his lodge, until midday when he struggles to his feet and utters another prayer to the Great Spirit. "Master of Life, Master of Life, give me the strength and courage to complete this test." He falls in a faint. He lies there the rest of the day and at dawn, he is awakened by the singing of the birds in the tree tops. No longer do the birds and animal distrust him or scold him. (End of fourth day and night and his test is finished).

Realizing that his test is over, he rises and eats the berries which he picks. The berries give him strength and he rushes to the lake for a drink of water and a plunge. He now starts his long homeward journey with a heart that is glad and filled with joy. He has successfully gone through the test of manhood and is now fit to assume the responsibilities of manhood.

Tomorrow evening when our tour is interrupted by darkness, I will tell you of the vision that came to the young man while he lay in a faint which will lead us to his wooing and courtship.

An Indian wooing and courtship is beautiful in comparison to the necking and pawing that the present generation of lovers go through in their love-making.



MINNEAPOLIS, MINNESOTA.

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By George B. Selkirk.

No. of words: 2200

March 4, 1936.

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LEGENDARY INDIAN HISTORY OF MINNESOTA.(Cont'd)  
(Continuity)

As we continue eastward towards Duluth, we enter that part of the state referred to as the "Arrowhead". It is a region of vast wildernesses, parts of which have been unpenetrated by man. The scenery is pleasing with the many lakes we pass and the numerous rivers we cross. Mother Nature lavished this part of the state with an extravagance that has never been equalled by our Master artists.

In the earlier part of this trip I mentioned the feudal wars that took place between the Ojibways and the Sioux. I stated that these wars were traditional and were taken up <sup>by</sup> successive generations, and whether the

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Indians were on the war-path or not, on meeting one another, they fought fiercely and gave no quarter. The real reason of these conflicts has not been told and people often wonder and ask why the two tribes fought. As we drive through the Arrowhead you will come to a realization that will, perhaps, solve this apparent mystery.

We have travelled through a large portion of Minnesota and saw the beauties and wonders of a great state that is a veritable wonderland, but let me tell you "you have not seen the half of it". When you consider the many beautiful lakes teeming with fish, when you have seen the beautiful forests, the refuge<sup>g</sup> and feeding grounds of the moose, the deer, and other wild animals; all set here by the Great Spirit for the use and convenience of the "Redman", the Children of Nature, then it will dawn upon you why these two great Indian tribes fought. They were trying to gain the supremacy over a domain that we can call without seeming in error "The Happy Hunting Grounds".

The Chippewas eventually were the strongest and became the victors and the Sioux were forever expelled from this land which is the richest in the world from the standpoint of healthful recreation, and permanency of home coupled with blissful security.

To the north of Brainerd and along the Mississippi River is the region that was most favored by the Chippewa



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Indians. These Indians are known as the Mississippi Band of Chippewas. One of the most peculiarly named Indian settlements is "Wa boos wah kai gon" meaning "rabbit house", so named on account of the numerous rabbit borroughs (towns) in this locality. Other Indian settlements near our route of travel are Gull Lake to the west and north, MacGregor to the east, Sandy Lake on our north, and Clouquet on the Fond du Lac Indian Reservation near Carlton. It is also of interest to note as we pass through Crosby-Ironton, the large open pit iron mines that have been opened nearby.

"On the shores of Gitchee Gaumee  
Stood the wigwam of Old Nokomis." (Longfellow)

Gazing eastward we see the blue haze that hangs over Lake Superior more than three hundred fifty miles long. The lake is called "Gitchee Gaumee" by the Chippewa Indians and means the "Big Sea". At the extreme western end of the lake is located the city of Duluth, named after Daniel Greysolon Du Luth. This city is an important lake port and millions of tons of wheat, coal, iron ore and lumber are shipped to and from this port.

About 1679 (sixteen seventy nine) A. D., Du Luth succeeded in an effort to make peace between the Chippewas and the Sioux. The peace treaty did not have a lasting effect as the most decisive battles between these two tribes took place since that time. The peace meeting was held on a site within the city limits of Duluth.

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Early in the 19th, nineteenth, century, a fur trading company established a settlement at a point which is now covered by the city of Fond du Lac, a west end suburb of Duluth. At this point the Indians would bring their furs which they exchanged for various commodities, including firearms and ammunition, cheap jewelry and dry goods and often for rum. It was not until the middle of the nineteenth century that the first house was built on Minnesota Point, a breakwater extending almost across Lake Superior forming Duluth Harbor and Superior Bay. Following Highway No. 1, One, through the city of Duluth, we will continue northeastward along the north shore of Lake Superior to the most east<sup>ern</sup> point of Minnesota where there is an old Indian settlement known as the Grand Portage Indian Reservation.

As we travel along, you see much that will interest you but I will point out a few places as we go along as it has been many years since I have been along this route.

Passing Two Harbors, we come to Gooseberry River and down stream from the bridge a short distance is the falls called Double Falls, so named because there are two waterfalls, one just below the other, with a total drop of about seventy five feet. Continuing on, we cross the Beaver River which empties into Beaver Bay. A few miles beyond are the Great Palisades, an impressive sight. The total height of the hill above the bluff is over three hundred feet from lake level. The perpendicular walls of the bluff tower upward about two hundred feet from the lake level.



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We now come to Baptism River and about a mile and a half up the river is a waterfall which plunges over a cliff fully fifty feet high. This fall is called "The Falls of Baptism River". There are several smaller falls nearby. Crossing the river we see the Little Palisades and as we continue on we will come to Cross River and upon crossing this river, we enter the Superior National Forest, a wild rugged land with many lakes and Rivers. Solitude reigns supreme in this region.

Coming to the Brule River we pause. Up and down stream there are several waterfalls, the main one being the "Pothole" falls. These falls have a drop of about seventy feet. Just above the falls, the river divides into two branches and most of the water disappears into a pothole, hence the name. On we go, further and further, into the wilderness. When we come to Reservation River, we will be at the western boundary of the Old Grand Portage Indian Reservation which was dissolved long ago but there is still an Indian village here where you can find many Indians, most of them being breeds, having intermarried with the French.

The village of Grand Portage is not directly on Highway No. 1 but a short distance to the east. Grand Portage is on an old Indian trail connecting Lake Superior with Pigeon River and was used by the Indians a long time before the White man entered this country.

Early in the eighteenth century Verendrye visited

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this part of the state and named it Grand Portage and perhaps fifty years later a large fur trading company built a stockade here and after that there was a period of great activity between the fur traders and the Indians. Grand Portage Trail was merely a footpath over which the Indian travelled with their canoe on their backs.

The Indians who live here are much like the other Indians that we saw in various parts of the state and while they are Ojibways or Chippewas, they have a slight difference in accentuating their words. This is perhaps one of the oldest Indian villages in the Arrowhead country. These Indian are poor but they always appear to be happy and contented. Perhaps this spirit was bred into them from time immemorial.

Going back to Highway No. 1, we will continue northward to the International Border on Pigeon River. United States and Canadian Customs Houses are located here on their respective sides of the river. We are now in the part of the country where you can not go much further in a car. To get the view of the country or to hunt and fish it is necessary that you use a canoe or light boat of some kind. A light boat because you will find it necessary to make portages many times. Before we reach the customs houses on Pigeon River we will cross the old Grand Portage Trail which runs in a northwestern direction from the Indian village to a point six or eight miles west of the



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Customs Houses. The reason for this long portage is that between the point on Pigeon River where the portage ends and to the mouth of the river on Lake Superior, there are several insurmountable waterfalls, the principal one being Pigeon Falls which is very beautiful. Another point of interest on the Pigeon River is Hairpin Turn which is found in Split Rock Canyon. This is a freak of Nature. The river runs in one direction and upon making a turn doubles right back, hence the name Hairpin Turn.

Before making our return trip, we will camp near the customs houses overnight. After looking the country over, you will realize the necessity of using a strong light boat as a means of travel. The Indians built strong light birch bark canoes which weighed from thirty five to fifty pounds. In making the portages, the Indian men usually carried the canoe and the women carried the rest of the baggage.

As we sit here and rest from a long weary but interesting automobile ride, I will try to explain the making of an Indian birch bark canoe.

Not every Indian could make a canoe and today there are not over a dozen Indian canoe makers in the tribe. Canoe making is rapidly becoming a lost art, due to the fact that light strong boats can be purchased much cheaper than it takes to build a canoe. Another factor tending to discourage the Indian in his art of canoe making is that he cannot get a fair price for his product.

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The canoe maker first went into the forests to get his material. He stripped great sheets of birch bark from the trees without injuring the growth of the tree. This bark he carefully packed or transported to his outdoor workshop. He then went into the forest and gathered the pitch from the pines which he uses to seam up the cracks and joints of the birch bark. Before applying the pitch, he always cooked it. He secured many long roots from the spruce tree or some evergreen which he used in fastening and binding the different parts of his canoe together. He did not use a nail of iron or steel but made pegs of wood which served as nails. He made a careful selection of cedar which he used for the framework and stays or ribs of his canoe. Cedar is very light and servicable. He uses the green wood and usually boiled it to make it more pliable. Cedar seasons very quickly. Now he has the material that he will use in the boat but he must make a frame on which to build and shape the canoe. He goes again into the forest and gathers or cuts many stakes five or six feet long. A birch sapling or one of ironwood is preferred. Now he is ready to go to work.

After selecting a suitable site for his work shop, he drives the sapling stakes into the ground into a shape that he desires the canoe to be. He then binds or ties those pieces which will be the gunwales of his canoe and after that attaches by tying, the ribs onto the gunwales after shaping them into bows. Now he is ready to apply the birch bark which is a slow and painstaking job. Having



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attached the birch bark, he then applies the pitch to make the boat or canoe water tight. It takes three or four weeks to complete a canoe. Now <sup>he</sup> puts on the finishing touches on his canoe by reinforcing everything with his "we koop" (to tie with), the inner part of the root of a evergreen tree. His boat is now completed and ready for use but before launching it, he goes over the entire job as a caution against leaks. If he sells his canoe, he rarely gets more than twenty five dollars for it, which is very small pay for his time and trouble. He should get more than twice the amount that he usually gets for his canoe, "BUT HE DON'T."

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#### SOURCES OF INFORMATION.

The writer has travelled over the territory described and gathered the material from personal observation and from personal contact with the Indians.