Minnesota Works Progress Administration: Writers Project Research Notes.

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December 10, 1964

Another copy of this manuscript is in the possession of Monroe P. Killy, 406 Chester, Minneapolis, Minnesota. This copy was given to Mr. Killy by Miss Densmore.

Lucile M. Kane
Curator of Manuscripts

Red Wing, Minnesota
September 30, 1938

Mr. Parker T. Van de Mark,
Acting Director Federal Writers' Project,
Minneapolis, Minn.

Dear Mr. Van de Mark:

Let me acknowledge with real appreciation your letter of September 29. I regret that I cannot carry forward my work on the adult history of Indians in Minnesota but fully understand the present situation, for which you are in no way responsible.

Enclosed is my time-sheet for the current period. I send also a few items for insertion in the juvenile book. As you expressed an interest in bibliographies, I send the remainder of the list of books from which I have made notes. The entire bibliography includes more than eighty book-titles, aside from the publications of the Minnesota Historical Society. I send also some notes on the causes of the Sioux Outbreak.

During this time-period I have done some intensive study to round out my reading, and have put my notes in the most convenient form for possible future reference.

In previous calls at your office I have overlooked the selection of illustrations from the packet of photographs which I submitted. These are too many for use in the juvenile book. I expect to be in Minneapolis on October 12, or a few days later, and will telephone your office, asking for an appointment. We can then go over the matter of illustrations, and I will insert these items in the manuscript if desired.

Thank you for your interest in the other project under consideration. I did not suggest that it be referred to the WPA and it was done without my knowledge. From the first, I have realised the difficulties, yet it has been regarded hopefully. Let us continue to hope it may reach a satisfactory conclusion. I am sure of Mrs. Law's good wishes, and had a frank talk recently with Mr. Langmack. It is pleasant to be assured of your personal interest. I wish that we were to work longer together, on heavier lines than the juvenile book.

Sincerely yours,

Frances Densmore

Rec'd. 6/17/38

Red Wing, Minnesota
June 16, 1938

Dr. Mabel S. Ulrich,
Minneapolis, Minn.

Dear Dr. Ulrich:

Following your suggestion I am developing the subject of purposeful picture-drawing among our Indians.

To that end I would suggest that the last Fig 18, traced by the draftsman picture on the enclosed page of proof be ~~copied~~ and a plate made from it. The caption would, of course, be different. Proof to be returned.

I am going to make a separate chapter on this subject, taking out the present mention of it in the text.

Sincerely yours,

Frances Densmore

Rec'd. 6/10/38

Red Wing, Minnesota
June 9, 1938

Dr. Mabel S. Ulrich,
Director Federal Writers' Project,
Minneapolis, Minn.

Dear Dr. Ulrich:

I had a very constructive talk with Dr. Rockwell yesterday, the general outline of which has probably reached you from his office. He expected to finish reading the manuscript last evening, and expressed himself as hoping my work could be continued after the first of July.

He was greatly interested in the plan of having disk records of Indian songs made from my records at the Smithsonian Institution, and used in Indian and other schools. While I was in his office he dictated a letter to Senator Lundeen and intended sending copies to several other senators, urging action in the matter.

Today I am in receipt of a letter from the Chief of the Bureau of Ethnology, approving Chapter One. His only suggestion is the insertion of a line showing that the Sioux obtained horses from the white men-- a minor change.

Mr. Stirling gives full permission for the use of "any material and illustrations" in my published bulletins, and offers to furnish prints of any negatives needed for the purpose. He also says he has no objection to the use of my title "Collaborator, Bureau of American Ethnology" under my name as author of the book."

I went over the matter of the map carefully with Mr. Babcock and he feels that the Sioux reservation, shown on my first sketch, should be shown. I enclose some instructions for the draftsman and will see it in pencil next Tuesday. This map is very important, and must fulfil a definite purpose, without being too involved for juvenile use.

It was so late that I could not finish the matter of photographs with Mr. Babcock but I found three excellent ones and am sending them today to Mr. Hamilton for copying. Mr. Babcock has many that are too dim for reproduction but others that are very valuable and clear, and I hope to look through more of his material next Tuesday.

Sincerely yours,

Frances Densmore

Red Wing, Minnesota
June 7, 1938

Dr. Mabel S. Ulrich,
Director Federal Writers' Project,
Minneapolis, Minn.

Dear Dr. Ulrich:

I transmit herewith three "split-pages" for insertion in my manuscript when it comes back to you.

Yesterday I saw Mr. Hamilton and he will make about four 8 X 10 prints and send them to you the first of next week. My name will be in the corner of the envelope for identification. I am having several unpublished negatives printed, and have also selected some good prints that have appeared in my books. They will all be in shape in a few days. I am to go to the Historical Society tomorrow. I saw Mr. Babcock yesterday and he will be at liberty to help me see what suitable material they may have. I am taking up ~~one~~ 3 excellent, old pictures that I think they will want to copy, and I will have a print from ~~each~~ .

Last Sunday, Dr. Henrietta Burton, Director of Home Economics for the Indian Office, called. She said that she had read all that I had published and was deeply interested. I outlined the proposed plan to have my cylinder records copied and she was sure there would be a demand for them in Indian homes, as many Indians have victrolas. Last evening I found a letter from Mr. Beatty, Director of Education for the Indian Office and responded at once. I sant you a copy of my letter to Senator Lundeen. If the Indian Office should lend its influence to the plan for making disk records of Indian songs, for a definite purpose, it might help. Sometimes a great deal is done in the closing days of a session.

Sincerely yours,

Frances Densmore

The trader with one canoe brought a new era into the life of the Indians. In his little canoe he could follow the small rivers and streams. Going west in the fall with a small stock of goods he made himself at home among the Indians and often followed them to their hunting grounds. In the spring he returned with bales of furs that he had received from the Indians in exchange for his goods. Such a trader was probably the first white man who came among the Indians of this region. ~~The French government gave up all attempt to regulate them and for about a quarter of a century~~ The fur trade of the great northwest was in the hands of the independent traders. While they explored the wholeregion, it was to the advantage of each man to keep his knowledge of the country to himself For this reason they did not add to the white man's knowledge of the region, like the explorers who made maps and wrote journals.

The goods carried by such traders were small in uantity because they had only one canoe. They carried knives, which were better than clam shells or implements of bone or flint, and metal awls that were better than pointed bones for punching holes in hides. The thread they brought was smoother than sinew for sewing and the woolen cloth and blankets were much better than hides for clothing and robes. Tobacco was better than red willow for smoking. The traders also brought red and blue handkerchiefs,kettles and many trifles. These articles made life pleasanter and easier for both men and women. Rum was brought by thetraders and given to the Indians. Later it was exchanged for furs and became an important factor in the whole fur trade. It was generally understood that the Indians "must and would have li uor." (Fol. 1.86).

Next came the era of the licensed traders. Under French rule these traders were generally military officers and each was licensed to trade in a certain district. It is said they were "well educated, polished in their manners and fond of control. Living in a strange land, surrounded by a few dependents, they acted as monarchs of all they surveyed." (Neill 115). They had no desire to live among the Indians but realised there was a great profit to be made by selling the furs in European markets. They lived in Montreal or uebec and managed the outfitting of expeditions and the sale of furs that were brought from the west. The business with the Indians was entrusted to men called clrks who were generally natives of Canada. Under each clerk were a few rough men who paddled the canoes and did the hard work of the expedition. Their lack of morals has been widely discussed but another influence on the Indians was less evident. They made labor dishonorable. According to the social system of the Indians, all the manual labor was performed by women. Hunting and war were for men, not the daily tasks around the camp. A man who cut wood for the fire was doing work supposed to be beneath him, and when the Indians saw white men doing such work they said to each other, "See, the white men work like women." The Indians did not realise that the social system of the white ~~men~~ race included men who did not work with their hands, doing manual labor. They saw the rough canoe-men and drew their own conclusions.

Meantime the one-canoe traders did not give up their trips among the Indians, neither did they pay licenses to the French government. They went more uietly but continued to visit their Indian friends with packs of goods and exchange those goods for furs ~~which they disposed of~~ These men were known as coureurs de bois

or "rangers of the woods," and the French government was unable to suppress them. The regular traders were met by their lawless competition. They continued after the arrival of missionaries and their bad influence added to the difficulties of every ~~xxxxxx~~ enterprise among the Indians.

It seems probable that the first traders in Minnesota, aside from the coureurs de bois, were ~~SieurxdexGroxxiix~~ Medard Chouart, better known as Sieur de Groseilliers, and Pierre d'Esprit, known to us as Sieur de Radisson. Groseilliers was the elder and came to Canada about 1641. He married a sister of Radisson. The extent and location of the journeys of Groseilliers and Radisson have been the subject of controversy, claims being made and denied that they visited a point "seven miles due north of the railroad station of Mora," and that they remained more than a year on Prairie Island, where Radisson spent the summer hunting and exploring. This island is in the Mississippi river, between the present towns of Hastings and Red Wing. Their expeditions took place between the years 1654 and 1660, and they returned to Montreal with an immense quantity of furs. There, however, they met serious trouble as the French government claimed they had traded among the Indians without a license. The French governor assessed a heavy fine against them, taking most of their furs to pay this fine. Then he put Groseilliers in prison.

As soon as he was freed, Grosillliers went with Radisson to Paris where they were also treaded unkindly. Turning from the French they went to London where they told of the rich opportunity for fur trade in the west. Partly as a result of their visit, the great Hudson's Bay Company was chartered in England in 1670, to trade with the Indians of the whole northwest.

(Footnote from preceding page)

The word Izatys "was misread by Brodhead in the original manuscript of Du Luth's letter or memoir as "Kathio," transcribing Iz of Izatys os "K," and ys os "hio" (Documents relating to the Colonial History of the State of New York, Volume IX, published in 1855, page 795). Broadhead undoubtedly had before him the same manuscript that was used by Shea for his translation in 1880/ (Hennepin's Discovery of Louisiana, Appendix, page 375), and by Margry for his French publication in 1886 (Margry Papers, Volume VI, page 22)." The term "Kathio" was used by Neill, Winchell, Hill, Brower, Coues and Upham. "It has been so much used, indeed, that it may be retained as a synonym of Izatys." Minnesota in Three Centuries, Warren Upham, The Publishing Society of Minnesota, 1908, p. 105.

The victory of the Chippewa over the Sioux was not won in a single battle nor in one campaign. It was the result of many expeditions by both tribes. Between the expeditions there were periods of peace when the tribes danced and hunted together, and intermarried. Yet the Chippewa were gradually pushing the Sioux toward the south. It is said that serious conflicts began about 1725. Peace was not permanent until 1872.

The Chippewa had the advantage over the Sioux as they were upheld by French influence and obtained guns and ammunition from French traders. Sometimes they made effective use of gunpowder without guns. They put the powder in a bag and dropped it down the smoke hole of a Sioux teepee. It fell in the fire, with deadly effect. This may be called the first "attack from the air" and it introduced a destruction of human life that was new in Indian warfare. The methods of Indian war before the coming of the white man were horrible. Scalping is a familiar feature of such war, but the use of fire was more revolting. Warren, the native historian of the Chippewa, relates an incident in the war between that tribe and the Fox Indians in Wisconsin. A Chippewa chief approached a Fox camp and saw the revenge of the Fox on their Chippewa captives. An old man was wrapped in birchbark which was set on fire and burned furiously. Then a young Chippewa boy was brought out. This boy was the only son of the Chippewa chief. His captors made a long pile of dry fagots. They were about to set fire to the fagots and compel the boy to run back and forth on them until he died. The father stepped forward and

begged to die in place of his son. The request was granted. The Chippewa chief met death on the flaming fagots and his son was allowed to go back to the tribe.(Warren 128-9). Such xx incidents called for revenge, first one tribe and then another seeking to "restore their relatives" by killing members of the opposing tribe.

Warren also relates that a certain Chippewa was taken captive by his own nephew, the son of a sister who had married a member of the Fox tribe. He was tortured by fire in a terrible manner but recovered and returned home. Later he captured the nephew and took him to the Chippewa village. A fresh elk skin was brought, on which a thick layer of fat had purposely been left. The Chippewa tied his nephew to a stake, held the fresh elk hide over the fire until the fat blazed fiercely and then threw the hide over the naked shoulders of the young man, saying "You warmed me before a good fire. I now in return give you a warm blanket for your back." (Warren 106-7). It was the Indian custom, after a battle, to cut the bodies of slaim warriors into small pieces.

The Chippewa understood the use of a trench, or dug-out. At the point where the Crow Wing river flows into the Mississippi, a party of Chippewa learned that the Sioux had visited their village and probably killed their wives and children. They dug holes in the ground and concealed themselves, waiting for the Sioux to return. Soon the canoes filled with Sioux came down the river. The Sioux were singing and pounding their drums, and the scalps they had taken in the Chippewa camp were dangling from poles. There were five times as many Sioux as Chippewa but the

Chippewa were wild with fury and attacked them. They fought with knives and clubs. Both sides dug holes, nearer and nearer together, and they fought with stones. The battle lasted three days and the Sioux were defeated. (Neill 222-23). Later the Sioux probably sought revenge and so the tide of war sewpt back and forth.

The custom of scalping was not general among the North American Indians. The old custom was to cut off the head of the enemy as a trophy. This was done by the Indians in this region in rather recent times (see p.). The word "scalp" is not derived from any Indian word, but came from an old Low German word meaning a shell or sheath. The custom itself is very old and had been traced back to the ancient Scythians and the time of Herodotus who was born in 484 B.C. Among the Indians, it was confined originally to "a limited area in the E. United States and the lower St Lawrence region." (Handbook of Amer. Indians, vol. 2, p. 482). Later it spread over a great part of the central and western United States. The scalp was found to be better than the entire head as a trophy, being lighter and easier to display.

The manner of taking a scalp is described by George Catlin who says "the scalp is taken where the hair divides and radiates from the center." (vol. 1. p. 268). By this radiating of hair the Indians knew whether a scalp was genuine. The Indian, when removing a scalp, held the scalp lock of the enemy in his left hand, cut a circle around it and tore the skin from the skull. The size varied. Generally it was about the size of a silver half dollar, but it might be as large as the palm of a

man's hand. Often the skin of the entire head was removed and cut "round and round," making a long strip, with the hair attacked. Such a strip might be used to decorate the handle of a war club, like a fringe, and put on the seams of garments. In the proper use of terms, this fringe consisted of "scalp locks," while the hair removed from the crown of the head was the "scalp." When recording Sioux songs in North Dakota, the writer purchased a scalp. The skin had evidently been dried by stretching with two short sticks, and the long black hair was not braided. Generally a scalp was fastened inside a small hoop at the end of a pole, and carried by women in the victory dances.

Among the Chippewa, "The brave kept his scalps until he delivered them up to his superior in tribal rank and received an eagle feather in return." (Chip. Valley, p. 87). Such feathers were worn erect in a man's headband. It was not customary for women to wear feathers in that manner. After a battle the scalps were counted. Each represented a slain enemy and the scalps were a record of success in the battle as well as of the bravery of individual warriors. All missing men were considered as killed, and they compared this number with the number of scalps, the result being the measure of success.

Scalping always took place as soon as a man fell, if the fight were with clubs, and as soon as the Indians could reach him, if the fight were with guns. In the old days a warrior went into battle with a club in one hand and a knife in the other. Thus he was able to take a scalp at once. If this were delayed until after the battle, someone not entitled to the honor might secure

the scalp and the right to wear the eagle feather. Scalping was not fatal in itself, but men were usually killed before being scalped. Sometimes, however, they were only stunned by the blow of a club, and recovered consciousness. This accounts for persons who have been scalped and lived for many years.

Benjamin G. Armstrong, a fur trader whose memory of events among the Chippewa extended back to 1835, states that "All Indians let their hair grow as long as it would grow. They first take up three small wisps of hair at the crown of the head and braid them, firmly tying the braid about midway the length of the hair, after which they then wrap this braid with mooseweed, basswood or other strong bark so that the braid would stand erect on the head from six to eight inches. Then the hair above the braid was allowed to fall over, giving the lock a parasol appearance. After cloth came to their knowledge they preferred it to bark for winding the braid, and always took red flannel when they could get it, because it was more showy. A genuine brave thought as much of his scalp-lock as he did of his war-club and desired to make it as conspicuous as possible.

"The scalp-lock was invariably put up before going upon the war path if they had time to do so, and if any man refused to do this he was drummed out of service and sent home to do camp duty with the squaws; his pipe was taken from him and his using it prohibited and in many cases they were compelled to wear the costume of a squaw as a mark of cowardice. . All bands when going into battle know that the enemies' scalp-lock is up ready for them

if they can get it and the enemy expects the same thing of them and the only question is which gets it." (His. and Adv. p. 88)

A band of about five hundred Sioux lived on Dead Lake, Wisconsin, about 1860. They crossed the lake in their dug-out canoes to hunt game that was plentiful, back in the hills. Mrs. Jennie Fleming, whose father was a trader at Dead Lake, stated that "War parties from the band would frequently go off to attack their old enemies the Chippewa. Most of the fighting occurred up the Chippewa river but there were also encounters at Wabasha and below on the Mississippi. If the war parties won a victory, they would come back yelling and waving the scalps taken, and with the finger nails of the slain Chippewa strung as a necklace around their necks." (His. and Adv. p. 61).

The earliest recorded battle between the Sioux and Chippew in Wisconsin occurred in 1795, on the Chippewa river. The Sioux had recently killed some near relatives of the Chippewa chief known as Big ~~Rukkake~~ Ojibway, head of the band at Lac Coutereille. Seeking revenge his warriors concealed themselves by the river and waited for the Sioux to appear, "singing their war songs and paddling their canoes." Big ~~Chippe~~ Ojibway laughed at his enemies when they attacked, but he and his warriors were defeated. The head of Big Ojibway was cut off, and it was said that, even after his head had been severed from his body, the face "was still wreathed in a smile." The Sioux "cut out his heart, which, being cut into small pieces, was swallowed by their warriors raw, in the belief that it would make them equally 'strong-hearted.'" ~~(His. and Adv. p. 44)~~ (Warren 307-8)

In another affray the Chippewa cut off the head of a Sioux woman (Hist. and Adv. p. 49)

6 1/2 fol. by 7

~~1/2 followed by~~

or for insertion in the middle of page 7

The Sioux were not the only tribe with which the Chippewa waged war in Wisconsin. They fought the Fox Indians during the French rule, and forced them west and away from the Wisconsin and Fox rivers to the Mississippi. The Sac Indians helped them regain their fighting strength and they made a last effort to avenge their wrongs and win back their old hunting grounds. They came up the Mississippi in their war canoes and persuaded their old enemies the Sioux to join them. Together they went up the St. Croix river. While crossing their canoes over the portage at the falls of this river they met a party of Chippewa warriors. The last battle between the Chippewa and their old enemies the Fox was fought at that place. The Fox were forced to flee in confusion and probably they would all have been killed if the Sioux had not rallied all their warriors and forced them back. The Chippewa resisted bravely until their ammunition was almost gone, but a party of about sixty fresh warriors arrived from Sandy Lake. They met the attacks of the united Fox and Sioux until their friends could recover their strength. Many Chippewa were killed, but the losses in both the enemy tribes were heavy. Many Sioux and Fox warriors were driven over the rocks into the boiling waters of the river. It was said there was not a crevice in the cliffs that did not contain a dead or wounded Indian. Only a few of the Fox escaped alive, and they never fought again with the Chippewa.

(Warren fo. 242)

A severe battle between a small party of Chippewa and a large Sioux war party was fought at Prairie Rice Lake, in Wisconsin in 1798. The last recorded battle between the tribes near the banks of Hay river, in that state occurred in 1855, in the vicinity of Prairie Farm, when the Chippewa attacked the Sioux at avenge the killing of a party of Chippewa two years before at Plum Island, south of Durand in that state. (Hist. and Adv. p. 64-5). In this battle the Chippewa chief Nay-ne-ong-gay-bee was killed and scalped. These incidents, taking place at so recent a date, indicate the necessity for action by the Government to check the continual warfare between these two tribes. It was not limited to the frontier, neither was it part of the conquest of the Sioux by the Chippewa in Minnesota, but was a survival of old haterds, in a state that was settled before Minnesota.

The final hostilities between the Sioux and Chippewa began in a quarrel between a Sioux and a Chippewa over a young Sioux women they both were courting. She favored the Chippewa. This was at a time when internarriages were not uncommon, but the woman was particularly attractive and it appears that the Sioux did not readily yield to this alliance. The affair rankled for some time and it resulted in the death of a Chippewa. The next link in the chain of events occurred when four brothers, of the Chippewa tribe, went to visit friends in the Sioux village on Mille Lacs Lake. One was treacherously murdered. The father believed this was accidental and let the other three brothers return for another visit. Two were killed. The father

allowed the last son to return for another visit, and he did not come home. Then the old man resolved to have revenge. For two years he made preparations, using the results of his hunting to buy ammunition. He sent his tobacco and war club to the most remote villages of the Chippewa on Lake Superior, asking the warriors to gather on a certain day at Fond du Lac and go with him " in search of his lost children." These plans were carried out. The expedition occurred, probably, about 1680.

A large war party left Fond du Lac and took the trail to Mille Lacs where the Sioux had two villages, one on Cormorant point and the other at the outlet of the lake. The Sioux had another village on a smaller lake which is connected with Mille Lacs by a portion of Rum river. The Chippewa attacked the Sioux village at Cormorant point early in the morning, and fought with such fury that most of the inhabitants were killed before the last of the Chippewa warriors arrived on the scene. A few escaped to the larger village at the outlet of the lake, and took refuge in the earth lodges. The Chippewa threw small bags of gunpowder down the smoke holes in the roof of the lodges, which exploded with deadly effect. A remnant escaped to the third village, which was, in turn, attacked by the Chippewa, and the fighting continued through another day. The Chippewa wanted to renew the fight the next morning but the remaining Sioux had fled in their canoes. This three-day battle ended the residence of the Sioux on Mille Lacs. Chippewa tradition claims the Sioux made another village on Rum river and did not leave the region entirely until about 1770.

After the battle at Mille Lacs Lake the ancient feud between the two tribes raged continually, and the Chippewa began to beat the Sioux frpm the Rice Lakes of the St. Croix region which they had long occupied with the Fox Indians. Peace was arranged about 1695 by the united efforts of French traders with the two tribes. Those trading with the Chippewa were stationed on Lake Superior and a trading post with the Sioux had been established near the mouth of the St. Croix river. The two tribes again camped near together, intermarried, and hunted in security. This period of peace lasted several years.

The next fighting started whenthe Sioux were having a war dance on Lake St. Croix, getting ready to go on a raid against some enemies toward the south. In the excitement of the dance, a Sioux shot a barbed arrow into a Chippewa who intended to go with them on the war path. This led up to a terrible battle at Point Douglas, where the St. Croix flows into the Mississippi, with the Chippewa victorious. The Sioux went to Rice Lake and killed three Chippewa children who were playing on the shore of the lake. This led to further bitter hostilities, until there were almost daily encounters with bloodshed on both sides. The Chippewa drove the Sioux from the region around Sandy Lake about the year 1730.

At length the Sioux resolved to make a last, desparate stand. They planned the campaign with care, dividing their forces into three parts, one moving against the Chippewa at Sandy Lake, another at Rainy Lake, and the third going northward toward the Red River, During that summer the Sioux gave up hope of holding northern Minnesota and suddenly left their position at Leech Lake, moving west to the head waters of

the Minnesota and Red Rivers. The Chippewa moved in and occupied the rich hunting grounds of the region. Fighting continued around the lakes of the upper Mississippi for some time, however, and Chippewa hunters were killed almost daily by the Sioux, either on the hunt or in their hunting camo where their wives and children were massacred without warning or mercy. (Warren 158-189).

It is impossible to follow this tribal warfare in detail. The Sioux contested the ground by every means in their power, but they lacked the abundance of fire arms which the Chippewa were able to secure from the traders around Lake Superior.

At the opening of the war of the Revolution there were no Sioux villages north of the present location of Fort Snelling. The trouble between the tribes continued, however, and in 1841 a Chippewa shot a Sioux within a mile of Fort Snelling (Fol. 179). The encounters between the tribes at an even later date, in Wisconsin, havebeen noted in this chapter (pp.)

The periods of peace between the Sioux and Chippewa seldom lasted more than a year, and such cessations of fighting were in limited localities, not a complete action by the tribes. During these periods of peace, however, there were intermarriages which brought nearer the permanent peace, as well as the coming of settlers and the action of the United States Government. For a time there was trouble between the tribes around Fort Snelling, described in another chapter.

Permanent peace between the tribes was made in 1872.

Minnesota's Indian Tribes (Tentative)

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Copy as edited in Washington

Early Indians in Minnesota

Several Indian tribes once lived in what is now Minnesota.[1] The largest tribe called themselves the Dakota, a word which means "friendly" or "banded together," and refers to the seven divisions of the tribe, sometimes called "council fires." The Chippewa who lived on Lake Superior called them by another name. When the white men came to the Chippewa they said, "Who are those Indians who live west of here?" The Chippewa replied, "They are Nadowe-is-iw," which means "little snakes." They called their Indian enemies toward the east "Nadowe," meaning snakes, and since they did not think these western Indians were as brave as the others, they called them "little snakes." ~~The word is spelled~~ Nadouesioux. The white men found this word too long, so they used only the last part and called these Indians the Sioux. ~~That became the common name for the tribe and will be used in this book.~~ Only a part of the Sioux tribe lived in Minnesota. All the Sioux were buffalo hunters, chasing the buffalo first on foot and later hunting them on horseback. ~~As you know, horses were brought to the United States by white men.~~

The Cheyenne tribe once lived in the southwestern part of Minnesota, and the Arapaho in the Red River Valley, in the northwestern part of the state. These tribes made gardens and planted a few ~~sorts of~~ vegetables, but after the Sioux drove them west into Dakota, ~~where~~ they roamed on the prairie and lived by hunting. Both ~~these tribes~~ the Cheyenne and Arapaho were related to the Chippewa, and their ~~Tribes that speak somewhat the same language are said to be related to one another and belong to the same "linguistic family."~~ languages spoken by the three tribes were somewhat alike.

The Iowa tribes ~~are said to have~~ lived near the mouth of the Blue

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1. Familiar geographical terms are used throughout this book, to simplify the descriptions.

Earth River about the year 1700, and near them lived the Otoe and both tribes are related to the Sioux and belong to the great Siouan family. For a short time the Fox Indians lived with the Sioux on the St. Croix River.

Indians belonging to two other tribes, the Hurons and the Ottawa, once lived on an island in the Mississippi River, between the present towns of Hastings and Red Wing. These were the Hurons and Ottawa. They belong to different families, although the Huron are related to the Chippewa. These Indians came from Wisconsin to live on this beautiful island. After a time they were so foolish as to attack the Sioux, who drove them back into Wisconsin.

The Sioux were not content with enemies who lived in what is now Minnesota, but they went north into Canada to fight the Assiniboine, and they went down the Mississippi River to fight the Illinois and Miami tribes. Both these are related to the Chippewa. It is said the Miami were hard-working Indians who raised corn, and that they were gentle by nature and polite in their manners. The chief was Little Turtle.

The Winnebago Indians were moved into Minnesota in 1848 and lived here about twenty years. Then they were moved to Dakota before coming here they lived in the eastern part of Wisconsin. Here the white men found them in 1934, and afterwards they lived for a time in Iowa. They seem to have been a peaceful tribe and were able to keep on good terms with the neighboring tribes, which was not easy in the old days.

Other tribes lived here for a short time, or wandered through the region on the hunt or warpath.

The Chippewa Indians lived in northern Wisconsin before they came to Minnesota. They lived on an island in Lake Superior, opposite the present city of Ashland, and their village was called La Pointe. Long ago, a French trader came to the Indian village and wanted to marry the chief's daughter,

whose name was West Wind. The chief was willing and said he would give her the whole island for a wedding present. Little West Wind was baptized by the missionary before she was married, and her name was changed to Madeline. This name was given to the island, which is called Madeline Island to this day. The trader whom she married was John Baptiste Cadotte, and some of their descendants became teachers and leaders in the tribe. One of these, William Whipple Warren, wrote a history of the tribe, and another told this story about Little West Wind.

too much detail?

From their village on Madeline Island the Chippewa warriors went to fight their enemies. They went toward the east and south fighting the Fox and other tribes, as well as the Sioux who lived in Wisconsin. Then they turned west and fought the Sioux who lived in Minnesota.

confused

The French traders had traded with the Chippewa, buying their furs and giving in exchange many things that were new to the Indians. In this way the Chippewa got guns, gunpowder, sharp knives, and the small axes known as tomahawks. At that time the Sioux had no weapons except bows, and arrows and wooden clubs. The Chippewa, with their guns and gunpowder, were able to drive the Sioux out of northern Minnesota. The Sioux fought bravely but in spite of all they could do the Chippewa pushed them toward the south. Later, when the Sioux ~~they~~ started a war against the white man, they were moved to Dakota. Meantime the Chippewa took possession of northern Minnesota, and after a time they sold the land to the United States Government.

The word "Chippewa" is not an Indian word. Their own name for the tribe, is a word that means "the first people." They were called Ojibway many, many years ago and the white people pronounced the word wrong, changing it to Chippewa. This word has been used in all their dealings with the Government and will be used in this book.

Among all the Indian tribes in the United States none were finer or more brave than the Sioux and Chippewa. We may be proud to call them the

Indians of our State.

Traders

The first white man who came to ~~this~~ the Minnesota region was probably a Frenchman who wanted furs. He knew that the Indians were good hunters, and that people in the east would buy furs, so he came to get furs from the Indians. This country, ~~as you know,~~ was a great wilderness in which wild animals were plentiful. The Indians killed them for food, using the skins for clothing and other purposes, but they never killed more animals than they needed for their own use. They thought of the animals as their friends. Sometimes a hunter spoke to a bear or a deer and explained that meat was needed for the people, and that the animal was to be killed for that reason.

Indians had no money. Instead of buying and selling things they traded one useful thing for another, such as — — — — ~~much as though you might trade a knife for a bag of marbles.~~ The white men who came to get furs were called traders because they ~~offered to trade one thing for another, as the Indians were in the habit of doing.~~ They carried things that were useful and things that were pretty, and offered to exchange them for the skins of wild animals. ~~It was the custom in those days for men to drink rum, so~~ the traders carried rum into the Indian country and gave it to the Indians. They put water in it, but the Indians liked it very much. The Indians called it "white man's milk." They were glad to go two hundred miles to get whiskey and wanted it more than anything else. Then the traders offered to exchange liquor for furs.

Among the useful things brought by the traders were axes, blankets, kettles, and cloth, as well as the guns and gunpowder that made it easier to kill the wild animals. Among the pretty things ~~brought by the traders~~ were beads, red and blue handkerchiefs, woolen braid in bright colors, narrow ribbons, earrings, and bracelets. ~~When we go to the city we often pay a great deal for things that are pretty but not useful. So~~ the Indians often traded

valuable furs for things that were not useful, because these things gave them a great deal of pleasure, and they ~~always knew where~~ thought they always could get more furs.

In order that you may understand this better, let us imagine that you live near a forest of oak trees. The trees do not seem to belong to anyone. You go and pick all the acorns you want. Then comes a stranger who says that he wants a great many acorns. He has all sorts of useful and pretty things that you never saw before, and he says he will trade them for acorns. You pick up the acorns and put them in bags. They do not seem to be worth much because you have picked them up so easily, year after year. You do not care what he does with them after he takes them away. You will have the things that you got from him in exchange for the acorns, and you are sure that more acorns will fall from the trees.

~~In just this way~~ the Indians thought there was no end to the number of wild animals. They killed more and more, and ~~traded~~ gave the skins for the things that the trader offered. ~~Soon they were so used to these things that they did not know how to get along without them.~~ But all the time the wild animals were getting scarcer, because so many had been killed, and hundreds of others were frightened away by the sound of the guns.

~~These things, happening one after another, led to the change in the life of the Indians.~~

At first, the ~~men who wanted to trade~~ traders came alone. Each man ~~came~~ in his own canoe, with packs, ~~or great bundles~~ of articles to exchange for the hides of animals. He came in the fall and stayed all winter. Sometimes he went to the woods with the Indian hunters, and sometimes he stayed in the camp while they were gone. Often he let them have a gun or some steel traps when they started for the woods, and they promised to pay him with furs when they came home. He had blankets and cloth, knives and axes, and the beads, scissors, and thread that the women liked so well. All these he traded for the

skins of the beaver, otter, mink, and other small animals, as well as for the hides of the buffalo. When the ice had left the streams, he put the packs of skins in his canoe, said goodbye to his Indian friends, and paddled away.

The white people in the east and in Europe were delighted with the furs. They wanted all that could be brought from the west. The men wanted thick, warm furs, and women wanted light, soft, lovely ones. Because this region had been claimed by France, so the skins were taken to Montreal and Quebec, and shipped from there to Paris. The white people paid very high prices for furs and the traders grew rich.

Furs! Furs! Let us get more furs and make more money! Hundreds of thousands of fur-bearing animals were killed every year. The skin was taken off, and the body of the animal was left for the wolves to devour. The old Indians did not approve of this. They said, "The animals are for our food. It is wrong to waste so much food. Some day we shall starve if this keeps on." But the young men paid no attention to what the old men said. It was easy to kill the wild creatures with guns and steel traps, and they wanted the rum and other things that the trader offered them.

So much money was being made in the fur trade that the French government of Canada passed a law saying that every man who traded with the Indians must pay for a license and trade only in a certain district. The man with one canoe did not want to pay for a license, so he went quietly to his old Indian friends and bought their furs without letting the government know about it. These men were coureurs de bois, a French term meaning "men who range in the woods." They did not even tell each other about the country where they went, because they did not want anyone else to go there and get furs. For this reason they did not add to the white man's knowledge of the country, like the explorers who made maps and wrote journals.

make maps or write journals about — as — did

The Frenchmen who paid for licenses to trade with the Indians were usually officers in the army. They were educated men and did not want to go

among the Indians. They did not want to stay all winter in an Indian camp, sitting around the camp fire, singing Indian songs, and perhaps marrying Indian women to cook for them. So the Frenchmen who paid for the licenses stayed in Montreal or Quebec and hired men, called clerks, to go to the Indians. These clerks hired rough men to paddle their canoes, which were loaded with goods to trade with the Indians. The largest canoes, ~~were~~ called "Montreal" canoes, and were about forty feet long, and it took fourteen men to manage ~~such~~ each a canoe. One man in front acted as guide, another stood in the stern and steered, and the men who paddled the canoe were seated in the middle, two men sitting side by side. These men cut wood for the fires and did the rough work when a camp was made. This was a new sight to the Indians and they did not know what to make of it. They said, "So this is what white men are really like! They work like women. They do the work that women ought to do." This gave the Indians a bad opinion of the white men.

Indian women were glad to marry these early traders, because they did not have to work as hard for a white man as for an Indian, and the trader gave them pretty things from his stock of goods.

Two French traders who came here between the years 1654 and 1660 were Sieur de Groseilliers and Sieur de Radisson. Nineteen years afterward Radisson wrote a long account of the country and of his experiences among the Indians. He wrote this in order to get money to go farther north, and he did not remember some things correctly, after so many years, but his descriptions show that he knew the ways of the Indians.

Radisson described a council with the Sioux Indians, at which everything was done according to the Sioux custom. There was a feast and the smoking of the peace pipe. The Frenchman made a long speech, and during the speech he gave presents to the Indians, which was the Indian way. First he said that he and his friend had "come from the other side of the great salted

sea," not to kill them, but to be friends with them. Then he gave them a kettle. ~~Next~~ he praised their bravery in war, but said that he preferred peace. Then he gave them six hatchets. Next he said that he and his friend could not come back if the Indians continued their wars, and lastly he thanked the Indians for letting them go through their country. Then he gave them twenty-four knives. He also gave them many other things, such as combs and little looking-glasses made of tin, a dozen little bells and twenty-four needles. He gave the women some bracelets and necklaces, so they would give food to him and his friends. All the Indians said, "Ho, Ho," which meant "Thank you."

Radisson came near starving to death among the Sioux. He and his friend Groseilliers were in a camp of Indians who had no food. It was winter. The snow was deep, and they could not hunt. They ate their dogs, and the bark of trees, and they ~~and~~ chewed the thick hides that they intended to sell. ~~They ate the bark of trees, and~~ the little children were so hungry that their cries could be heard a long way from the camp. More than five hundred Indians died. The suffering of the Indians was terrible in winters when their hunting failed.

~~We are sure that~~ In his book, Radisson ~~saw a moose, for he~~ described an animal, ~~in~~ which was probably a moose; ~~these words~~: "He has a muzzle, mighty bigge. I have seene some that have the nostrills so bigg that I put into it my two fists att once with ease. . He feeds like an ox . . but seldom he galopps. I have seene some of their hornes that a man could not lift from the ground. They are branchy and flatt in the middle."

Would this spelling confuse children?

After their last trip, Radisson and Groseilliers went to Montreal with a quantity of furs. They had been very successful among the Indians, but the French governor said they had traded without a license, which ~~As you remember, there was a law that~~ every Indian trader had to ~~must~~ have a license. The Montreal governor said they must pay a large fine, and he took most of their

furs to pay this fine, then he put Groseilliers in prison. Later Radisson and Groseilliers went to Paris, but they felt that they were not treated well. Then they went to London, and partly as a result of that visit, the great Hudson's Bay Company was organized in London in 1670, to trade with the Indians of the whole northwest.

The story of the fur trading in Minnesota is perhaps as important to our State's history as was the founding of Jamestown to Virginia. And it was even more important to the Indians, for it not only changed their ways of living, but it opened up to white men a region the Indians had regarded for hundreds of years as their own hunting lands.

Following the Hudson's Bay Company came two other English fur-trading companies, the Northwest and the XY. The American Fur Company was established after the war of 1812.

One of the greatest among the early English fur traders was Alexander Henry, who started on his travels August 3rd, 1761. His adventures in Canada and the west are described in journals written by himself and his nephew. Many fur traders were Scotch. Alexander McKenzie and Simon McTavish were with the fur companies at Grand Portage. The Northwest Company built a trading post at Sandy Lake in 1796. Among the early traders in the central part of the state were John B. Cadotte, who had a trading post at Fond du Lac in 1797, and William Morrison, whose father was born in Scotland. He was sent by the Northwest Fur Company in 1802 to their posts around Leech Lake. Morrison County, in the central part of the state, was named for him.

Some of the men who traded with the Indians were not trying to make money for themselves or for the Fur Companies. Such a man was Sieur du Luth, for whom the city of Duluth is named. He came for adventure and to claim new land for France and carried articles to trade with the Indians, as a help to his other business with them. Du Luth objected strongly to being called a

trader, and his first year in the west was spent in trying to make peace between the Indian tribes.

In the summer of 1679, Du Luth came down from Lake Superior to the south shore of Mille Lacs Lake. The Indians called this by a name meaning Spirit Lake, but he named it Lake Buade, ~~that being~~ the family name of the French governor of Canada. The Indians told him that the name of the place was Izatys, from the Sioux word for "eastern" as they belonged to the eastern branch of the tribe. He wrote down the Sioux word, but in some way it became changed to Kathio, and the place was known by that name. Du Luth put up the flag of France there and at two other places, claiming the land for the king of France.

When this region belonged to the United States, an Indian trader was obliged to have a license from the Government. This license could be taken away if he sold liquor to the Indians. This was one way the government tried to protect the Indians.

Coming of the First Missionaries

Following the first traders and explorers came the missionary priests of the Roman Catholic Church. They wanted the Indians to become Christians, and they also wanted to secure new land for their ruler, the king of France. These missionary priests lived among the Indians and went with them from one camping place to another, summer and winter. Father Le Jeune wrote that the four great discomforts of living among the Indians were "cold, heat, smoke and dogs." Sometimes, in the evening, he went outside the crowded wigwam and "read his breviary in peace by the light of the moon."

Father Claude Allouez established a mission among the Chippewa at La Pointe, Wisconsin, in 1665. This Indian village was on Madeline Island in Lake Superior, and was the place from which many Chippewa came to Minnesota. When he arrived a war party was just starting against the Sioux. He was

taken into the council and made a speech, in which he promised that the soldiers of France would help the Chippewa fight against the Iroquois Indians, their great enemies to the east, if they would give up this war party against the Sioux. This plan pleased the Chippewa. They were more afraid of the Iroquois than the Sioux, and they also wanted a "smooth path" east to Mackinac where their furs were sold, so they gave up the attack on the Sioux.

Father Allouez built a chapel at La Pointe and it is said that he taught the Indians to sing the hymns and chants of his church. He was the first man, so far as is known, who wrote down the present name of the Mississippi River. He spelled it Messipi, and it was spelled in many other ways by early explorers. The word is, from the language Chippewa, and is made of two words, missa, which means great, and zibi, meaning river.

When Father Jacques Marquette came to La Pointe in 1669 he heard of this great river, farther west. He was told the river flowed toward the south, and he thought it must go to California and empty into the Pacific Ocean. This interested him so much that he resolved to go down that river to California, if the Indians would let him have a canoe. Four years later, on another expedition, he went down the Wisconsin River to the Mississippi, with Louis Jolliet as his companion. They went many miles down the Mississippi, but the Indians were unfriendly. For that and other reasons, Father Marquette ~~they~~ returned to the north.

While Father Marquette was at La Pointe, he wrote a great deal about the Sioux Indians, calling them by the Chippewa term "Nadouesioux." He ~~was told that~~ said they used the bow and arrow with such skill and so rapidly that they could fill the air with arrows in a moment. They were feared even when their backs were turned, ~~they were going away,~~ for they could shoot their arrows over their shoulders as fast as when facing the enemy. Father Marquette said the Sioux spoke a different language from that of the tribes farther east, and he praised them, even though he may not have ~~it does not appear that he had~~ met any Sioux at that time.

The next great missionary priest was Father Louis Hennepin. He started from Fort Crevecoeur in Canada on the last day of February, 1680, and went down the Illinois River to the place where it empties into the Mississippi. Then he came up the Mississippi River. Like the other missionary priests, he took presents for the Indians but did not expect anything in return. It is said that Father Hennepin took "ten knives, 12 awls or bodkins, a parcel of tobacco, a package of needles and a pound or two of black and white beads." He was with two traders who took the usual goods to trade with the Indians for their furs, but with his special gifts the good father hoped to make the wild Indians his friends.

His trip was one of exciting adventure. When he and his men reached the Mississippi River, they met a war party of Sioux, in thirty-three canoes, going to fight the Illinois Indians. They shot arrows at Father Hennepin and his party. The white men knew the Illinois Indians had gone toward the west, so they drew a map on the ground ~~and made~~ to show the Sioux ~~understand this~~ where the Illinois were. The Sioux chief filled a peace-pipe, and offered it to the white men, and they all smoked together. It was then suggested that the white men return with the Sioux to their villages.

Trouble arose because some of the Sioux had started out to get scalps in revenge for their relatives who had been killed. They did not ~~like~~ wish to go home without any scalps, so they wanted to scalp the white men. Opening their packs, the traders gave them knives, tobacco, and beads, ~~but while they~~ The Indians liked these things, but some of them were still disappointed. As the canoes came through Lake Pepin, ~~Pepin,~~ the chief, who had been most anxious to get the scalps, cried aloud all night. When he got so tired he had to stop, his nephew cried for him. They said they were crying for their relatives, whose deaths had not been properly avenged. This is why Father Hennepin called the lake "Pepin," or "lake of tears," the name by which it is still called.

One of the Frenchmen shot a wild turkey, as they were coming up the river. This was the first time the Sioux had heard the firing of a gun. They could not understand it, and called the gun maza wakan, which means "metal mysterious."

Father Hennepin had a hard time on this trip. The Indians would not leave him alone a moment, yet he had to say his prayers every day. If he moved his lips and made no sound, they exclaimed "Wakan'de" which means "mysterious." By gestures they made him understand they thought his book was a spirit that told him things, and they did not approve of it. He thought they might prefer singing, so he sat in his canoe, opened his book and chanted the Litany of the Blessed Virgin. Then they thought a spirit in the book was teaching him to sing for their pleasure. They liked to hear singing and this pleased them. These incidents show how hard it was for the Indians and the early white men to understand one another.

After traveling nineteen days up the Mississippi River, ~~they~~ the party landed in a bay in what is now the eastern part of St. Paul. There the Indians held a council to decide what should be done with the Frenchmen. Hennepin wrote all about it later, ~~and~~ he said the Indians decided that each family whose children had been killed by the enemy should each take a Frenchman and adopt him in place of ~~that~~ their child. ~~As you remember,~~ they had gone south intending to kill one enemy for each who had been killed. If they were disappointed in not bringing home three scalps, at least they could bring ~~brought~~ three Frenchmen. This was ~~in keeping with the~~ a regular Indian ~~way~~ custom, for a Sioux can adopt anyone he likes in place of a child who has died.

The Sioux broke up the Frenchmen's canoe, so they could not run away, and hid their own canoes in the bushes. Then they started to walk to Mille Lacs, though they could easily ~~have gone by water all the way. They could~~ have gone up the Mississippi River, and then up the Rum River, until they reached

home. Walking, it took them five days to cover that distance, wading through streams and traveling through thick woods or the deep grass of the prairie.

When they reached Mille Lacs, a great council was held. The Indians gave the Frenchmen a peace pipe to smoke, and the Frenchmen had a pipe which they offered to the Indians. Then the Indians gave them some wild rice and dried berries, in large birchbark dishes. When this was finished, the Frenchman were taken home by the men who had adopted ~~him~~ them, each ~~of them lived in~~ one to a different village. The ~~poor~~ Frenchmen had to ~~follow, wading~~ wade through marshes up to their knees for a long distance, before they got to their new homes. Father Hennepin was adopted by a chief, who lived on an island with his five wives. ~~He~~ The chief told his wives that they must consider Father Hennepin as their son and be just as good to him as if he were their own child. When Indians are tired they take a sweat bath. They throw cold water on hot stones, so that a great deal of steam rises, and they sit in the steam. So they ~~fixed a sweat bath for~~ Father Hennepin. ~~They~~ made ~~him~~ take ~~such~~ a sweat bath three times a week, while the old chief sang. ~~Probably these were~~ songs that were believed to make people strong. After the sweat bath, they rubbed his head and arms, and the old chief sang again.

A little boy was told to rub ~~Father Hennepin's~~ his feet and legs with oil, made from the fat of a wildcat, probably because that animal is so limber, ~~and~~ because the poor father felt ~~so~~ stiff after his journey. ~~This was the best they knew to do for him.~~ The old chief gave ~~him~~ Father Hennepin "a robe made of ten large dressed beaver-skins, trimmed with porcupine quills."

After a while Father Hennepin felt as well as ever, and the old chief took him across to another island, in his canoe, and his wives and children went with him to sow the seeds of tobacco and vegetables that the priest had brought. The Indians were much interested in these seeds and wanted to see what would grow from them.

Father Hennepin had a compass which, as you know, contains a needle that points to the north. The Indians wanted to see the compass again and again. He had something else that interested them--an iron kettle. Hennepin wrote, "I had an iron-pot with three lion feet, which these Indians never dared touch, unless their hand was wrapped up in some robe. The women had it hung to the branch of a tree, not daring to enter the cabin where this pot was."

For a long time Father Hennepin could not understand the Sioux language, and he could not make the Indians understand what he wanted. At last he found out the word that meant "How do you say this?" After that, he acted out what he wanted to say, and spoke this word. He tried this with the children, and they thought it was like a game. Perhaps you have played such a game, when you act out a word and the others guess it. When Father Hennepin wanted to learn the word for "run", he ran back and forth from one end of the lodge to the other, then he said the word which means "How do you say this?" and the children told him the Sioux words written down. He found out the words for different kinds of food, and could tell the Indians when he was hungry. Other white men had learned to speak Sioux, but Father Hennepin was the first who wrote down words in that language.

While Father Hennepin lived among the Sioux he showed his friendship toward them in many ways. Once a man was bitten by a rattlesnake and died. The Indians were far from their villages and had to leave the man's body, but Father Hennepin covered it with a blanket. This kind act pleased the Indians so much that they gave a great feast and invited about a hundred Indians. Probably many speeches were made, but Father Hennepin could not understand the language well enough to know what they were saying about him.

Another time a little Sioux baby was sick, and Father Hennepin baptized it. The baby was better the next day, and the mother thought that the priest had done a miracle, but later the baby died. Father Hennepin thought that was better for the baby than to grow up in the Indian way of living.

So the summer passed, and in the fall Father Hennepin and another Frenchman said they wanted to go down the Mississippi River to see if some supplies ~~promised when they had started out~~ had been sent for them. These supplies were to have been left in a certain place agreed upon. The third Frenchman said that he would rather stay and go buffalo hunting with the Indians. So Father Hennepin and his friend prepared for their journey. The Indians gave them an old canoe and a little food to eat on the way.

They went down the Rum River to the place where it empties into the Mississippi, and then they paddled their canoe down the Mississippi River until they came to some high falls. Father Hennepin was the first white man, ~~so far as is~~ known, ~~who ever~~ heard looked at these falls and ~~wrote~~ wrote a description of them. He named them St. Anthony Falls, after his patron saint, Anthony of Padua. A picture of the falls, ~~was~~ made from Father Hennepin's description, and seen by many people ~~who were~~ interested in the strange region where the Indians lived. Nobody dreamed then that ~~some day~~ a great city would grow up around the ~~same~~ waterfall.

The Sioux called any waterfall minihaha, and they used the word especially for what ~~we call~~ is now named St. Anthony Falls, ~~This is now the name of~~ a small waterfall in Minnehaha Park, ~~that~~ which Longfellow wrote about in Hiawatha. The word is said to mean "laughing water." The first part of the word is mini, which is the Sioux word for "water." Many people think the last part is the white man's word for laughing (haha) but this is not true. In the Sioux language, ha (pronounced ~~with a sound~~ somewhat like k ~~or the German letter h~~) means "curling." They Indians said ~~repeated the syllable~~ (haha) ~~and used it~~ to mean "laughing" because one's face curls, or crinkles up, when one smiles or laughs. Water "curls" when it falls over a high rock, so the Sioux called a waterfall minihaha, or "water curling."

~~We do not~~ Nobody knows whether or not the Sioux had a special name for the waterfall

~~that we call~~ now called Minnehaha. It was first ~~called~~ named Brown's Falls, after a trader, and ~~was~~ then named Minnihaha by General Le Duc in 1852.

While Father Hennepin and his friends were at the falls of St. Anthony, some Sioux Indians from the villages at Mille Lacs stopped there on their way to the west to hunt buffalo. Hennepin saw one of these Indians throw a beautiful fur robe into the water as a gift to a spirit, ~~that~~ whom they thought lived under the waterfall. The robe was decorated with porcupine quills, in lovely patterns, and it was painted white on the inside. The Indian climbed an oak tree that leaned over the falls, and threw the robe into the water, while he prayed to the spirit, asking that the hunting party might kill many buffalo.

After ~~when~~ they left the falls, Father Hennepin and the other Frenchman went down the Mississippi River to the place where they hoped to find the supplies of food, but there was nothing there. Sad and discouraged, they turned around and paddled their canoe up the lonely river, catching a few fish and sometimes stopping to hunt.

Near the mouth of the St. Croix River, where it empties into the Mississippi, they met some Indians who told them about five white men who were not far away. ~~Imagine their delight when they found~~ How delighted they were to find Sieur Du Luth and four Frenchmen, who had come down from Lake Superior! They all decided to go back to Mille Lacs, and Father Hennepin wrote in his book that they arrived at the Sioux villages on the fourteenth of August.

Father Hennepin was glad to find all safe, even some papers and valuable articles that he had hidden in ground before he went away. The Indians had not disturbed them. He went over to the island where he and the wives of the chief had planted the seeds. There he found the tobacco plants overgrown with weeds. The turnips, cabbages and other vegetables had grown to great size, but the Indians were afraid to eat them.

In September, the Frenchmen wanted to go home, and the old Sioux

chief gave them a map ~~which~~ he had made himself, and he explained the directions and currents of the rivers and streams on which they would travel. One of the Frenchmen traded a gun for a large, birchbark canoe, and they started on their journey. They went down the Rum River to the Mississippi, and traveled down the Mississippi until they came to the Wisconsin River, which flows into it from the east. They went up the Wisconsin River, then up the Fox River, and finally reached Mackinac, where they stayed all winter. Father Hennepin wrote in his book, "To employ the time usefully, I preached every holy day, and on the Sundays of Advent and Lent."

The first Christian mission in what is now the State of Minnesota was at the head of Lake Pepin, ~~and~~ was established in 1727. The Jesuit fathers founded this and called it the Mission of Saint Michael the Archangel. It was near Fort Beauharnois, and in November the people celebrated the birthday of the governor of Canada, for whom the fort was named. They fired rockets, and the Indians thought that the stars were falling. The women and children were so frightened that they ran to the woods, and the men begged the Frenchmen to stop the rockets, which they thought must be some sort of magic.

The Mission of St. Michael the Archangel did not last long. The Indians set fire to the fence around the priests' garden, and scalped two Frenchmen, who were coming to the fort. In many ways the Sioux showed that they did not want to be friends, and in 1737 the priests gave up the mission and went away. ~~It is interesting to know that~~ the chapel of the Ursuline Convent and Academy of Villa Maria at Frontenac is now called the Chapel of St. Michael the Archangel, and ~~that~~ little white children are ~~now being~~ taught near the ~~very~~ place where the Sioux Indians tried to burn the fence around the priests' garden, more than two hundred years ago.

Trading Posts

The man who had only one canoe and one pack did not need a large place to store his goods. He used his own money and bought what he needed for each trip. But the rich men in Montreal and Quebec who employed many men used a large quantity of goods in trading with the Indians. This led to the establishment of warehouses called trading posts, and here the men who went among the Indians came for goods to be exchanged for furs. These men left in the fall, with their packs of goods, and returned in the spring with furs. Often a man went alone in a canoe, like the first traders, but now he was working for someone else, not for himself.

The first trading post in this region was established at La Pointe, Wisconsin, in the year 1692. It was a French trading post and was located at the place where Father Allouez had founded a mission of the Roman Catholic Church almost thirty years before. La Pointe, ~~as you remember,~~ is on Madeline Island, opposite the present city of Ashland, Wisconsin.

The Indians who came to this trading post were Chippewa and were living in the old way. Many had never seen white men, for they did not live on the rivers and streams where traders went in their canoes. When some of these Chippewa came to the trading post for the first time, they saw much that was new to them. They might see an old man with white hair and a long white beard. Indians do not have white hair nor beards, so this was a very strange sight for them. The clothes worn by the French-Canadians at the trading post were much admired by the Indians. These men were dressed warmly. Each wore a coat made of blanket or bright-colored woolen cloth, with a hood that could be drawn over his head in storms. Around his waist was a red sash with long ends, hanging down to his knees. His cap was of bright-red wool, with a tassel falling at one side. A bright woven band held his leggings around his knees, and his moccasins were of heavy moose hide. These men were a jolly

group and soon made friends with the Indians, showing them the new and wonderful things in the trader's store. For the first time the ~~red men~~ Indians saw an ax and learned that it would cut wood. But their greatest surprise was a gun. The trader fired it and shot a bird. The Indians quickly exchanged their fur robes and fur clothing for the ax and gun. Then the trader showed the young chief how to shoot, and they started for home. It is said "they ran like wild cattle," they were so excited and in such a hurry to show these things to their friends.

When something makes a noise that he does not understand, the Indian says it "speaks." So the Indian chief told his friends that the trader made the wooden stick speak to a bird, and the bird fell dead. Then he made it speak to a tree, and the tree was full of holes. As though this were not wonderful enough, the young man said the trader told him "This will speak to a deer and it will die. If you are fighting, this will speak to your enemies and they will die." The young man said the trader told him how to make the stick do all these things.

This was too much for the people to believe. One old warrior said, "My friends, I do not believe that stick will do what they say it will, and as I am no longer of any use to you and never can be, because I am old, I will go and stand over there and you may make the stick speak to me. We will see what it will do to me."

The old warrior stood in the place he had chosen. The young chief did one thing after another as the trader had taught him, then he pulled the trigger. The gun "spoke", and the old warrior fell dead.

The traders who came from Montreal in their big canoes were eager to find a way to reach the Indians who lived in Canada. They wanted to get furs from the region around Hudson's Bay and west to the Rocky Mountains. These traders crossed Lake Superior, looking for a river on which they could

travel in their canoes. They knew there was such a river for Indians had come from the north, bringing furs, and they knew also that some of the single traders, with one canoe, had been in that northern region.

After the traders from Montreal had crossed Lake Superior, they found a river, but there were many waterfalls where the river emptied into the lake. Leaving their canoes on the lake shore they walked back into the country for twenty miles, finding more waterfalls and rocks. They could see that it would be impossible to carry their canoes around all those waterfalls.

Then someone found a place where they could "cut across" and get from Lake Superior to the river. There was a place where the distance across was only nine miles. They had to go up a steep hill and down the other side, on a trail through the thick woods. Then they came to the Pigeon River, which was the water-way to the Indians' hunting ground.

A trading post was built on the shore of Lake Superior and was called Grand Portage, because it was ~~There was a reason for the name as this was~~ such a big "portage", or "carrying-place." The word "portage" was used by the French for any place where canoes or packs of goods had to be carried from one lake or stream to another. There were many such places in the country, but the one from Lake Superior to the Pigeon River was the most important in the whole Northwest.

When the big canoes from Montreal or Quebec reached the trading post at Grand Portage, the packs of goods were taken out and carried over the trail to the Pigeon River. There they were put into smaller canoes to be taken to the Indian country. This was done in the summer. A few weeks later, these ~~se~~ same canoes came back, bringing the packs of skins that the Indians had been gathering on their hunting expeditions. These were carried over the trail to the trading post at Grand Portage, sorted, put into the large canoes on Lake Superior and taken east to be sold. Indians carried the packs over the trail, and part of the way they were "knee-deep in mud and clay." A pack

weighed ninety pounds, and it is said than an Indian could carry two or more packs on his back and make the round trip of eighteen miles in six hours.

~~There were~~ 500 persons ~~working~~ worked at the Grand Portage trading post in the year 1778, and more than 106,000 skins of animals were brought there in one year. ~~It is hard for us to imagine so much activity at the place where today we see only a few Indian houses.~~

~~It is said that~~ one group of traders, who asked for a license to trade at Grand Portage in 1775, ~~and~~ said they wanted to bring twelve canoes with 102 canoemen and goods consisting of 1,000 gallons of rum and brandy, 24 kegs of wine, 150 guns, and 90 bags of ball and shot. On their list were 15 trunks full of dry goods, great numbers of brass and copper kettles, ~~and~~ 50 kegs of lard, ~~as well as~~ 100 packages of tobacco, and many other articles.

In the summer there were gay times at Grand Portage, when the managers of the trading companies were there to meet the men who went among the Indians to get the furs. There was music and dancing, and plenty of food, cooked by French cooks who came from Montreal. The French treated the men who worked for them very generously, so the men would not go away and trade with the Indians for themselves. There was none at Grand Portage who represented the French or, later, the English government, so the traders gave medals to the Indians and had cannon fired when the canoes arrived from Montreal. This impressed the Indians.

Would this be clear to children?

There was much rivalry among the fur-trading companies, and each company had ~~a~~ its own mark for the bales of furs that were sent to the east.

The Hudson's Bay Company traded at Grand Portage, but the principal company was the Northwest Fur Company, which marked its bales of furs with the letters NW. Another company was started and marked its bales of furs with the letters XY. This was called the XY Company.

~~If you look at~~ On the map of Minnesota, ~~you will see~~ Grand Portage is shown in the

upper right hand corner, on Lake Superior, near the Canadian boundary, and you will see that the Pigeon River makes the boundary between Minnesota and Canada in that part of the State. The men in canoes went up the Pigeon River to a little lake, then carried their canoes across a strip of land to another little lake, and to streams in which the water flowed west and north. There are many lakes along the northern boundary of Minnesota, and rivers flow from them toward the north. The traders who wanted to go to the Rocky Mountains went down the Winnipeg River into Lake Winnipeg, then up the rivers that came from the far west, where the Indian hunters lived. The traders who wanted to come into Minnesota came through the lakes along the boundary and then up the streams that flow into those lakes. Perhaps they came up the Red River of the North and "cut across" to the streams that flow into the Mississippi River, carrying their canoes from one stream to another, wherever this was necessary.

Some of the men who planned these long trips were called voyageurs, which is the French word for travelers. These voyageurs knew all the rivers and streams and acted as guides to the early explorers. It seemed as though nothing was too hard for them to do. If a canoe was broken on sharp rocks in a stream, they could mend it, or if the canoe was too badly broken to be mended, they could make another, taking bark from the trees and pitch from the old canoe to put over the seams on the new one. These men were French-Canadians, and they sang in French as they paddled the canoes. They were very strong and worked from three o'clock in the morning until seven in the evening. It is said they took 57,600 strokes of a paddle during the day. They paddled at a steady speed and knew just how many strokes of the paddle to take each hour, in going at that speed. If a hard rain came up, they took off their clothes and put them under a piece of canvas to keep them dry. They did not mind the rain on their backs but wanted dry clothes to put on when the rain

stopped. In camp they turned the canoes upside down and slept under them, with a bright fire burning near by. This was the custom when they were taking explorers to strange parts of the country.

The voyageurs wore their hair long as a protection against mosquitoes, but it was carefully combed, and they were proud of its appearance. Their coats were made of bright blankets, and it was the custom of some, called Northmen, to wear an ostrich feather in the hat.

The Indian trading post at Grand Portage did not last a great many years. Someone, in 1874, found an old canoe route, which had been used by the French long before, This route started at Lake Superior and went north by way of the Makinistiqua River and Dog Lake. ~~We do not know when the French used it, but someone found it in 1784~~. By that time the United States owned the land where Grand Portage stood, and the English liked the new route because it was all in Canada. So the English built a large trading post where the city of Fort William now stands, and the fur traders moved there from Grand Portage in the years 1801 to 1894. The canoes from Montreal went to the new trading post, and Grand Portage was deserted. Only a few white men were left there, the Indians who had worked for the traders went away, and after a time the buildings of the trading post fell down. The dock, where hundreds of canoes used to land, was deserted, and the grass grew on the trail where hundreds of Indians had carried pack of goods and furs between Lake Superior and the Pigeon River. Grand Portage was made an Indian reservation, and the government sent a farmer to help the Indians make gardens and to look after their welfare. For many years a trader named Peter Gagnon lived on an island in the harbor at Grand Portage (Illinois). The water was so shallow that the white man's boats could not go to the old dock, where the trading post had stood, so the boats landed at this island and left the mail, which was taken to the main land in a sail boat.

At one time there were 125 trading posts among the Indians in what is now the State of Minnesota. Each trading post was built near an Indian village. Usually it was on a lake or stream, with good fishing, and near woods where trees could be cut for buildings and fuel. Around the buildings was a high fence of logs set on end, with a heavy gate that was locked at night. This fence was called a stockade. These early trading posts were called forts, but there were no soldiers in them. The high log fence was enough to keep out the Indians. Beside the trader's store, there was a warehouse where he kept the guns and other articles that he expected to trade for furs. There was usually a blacksmith shop, and a few houses, for the trader and the men who worked at the trading post.

The Indians killed so many animals during the winter that the trader had to make trips to the Indian hunting grounds to get the furs. Sometimes he sent his men to make these trips, for which a man must travel many miles. He harnessed his team of dogs to a long sled, and went to distant camps of Indians to get their furs. The Indians killed so many animals that they could not keep them all until spring. The dog teams ran over the ice and snow from one place to another. The man who drove the dogs generally ran behind the sled. If the weather was about zero, three dogs could pull a sled with about 500 pounds of furs on it, but, if the weather was warmer, they could not draw so heavy a load.

It is said that a Chippewa hunter named No ka, grandfather of Chief White Fisher, wanted to make a present to the trader at Crow Wing. The trader was staying there all winter and had been friendly to No ka, so the hunter gave him the animals he killed in one day, starting from the mouth of the Crow Wing River. The meat was enough to last the trader all winter. This is a list of the animals that No ka killed in one day and gave to the trader--sixteen elk, four buffalo, five deer, three bear, one lynx and one porcupine.

~~You can see that the animals would become scarce if one man killed as many as that in one day.~~

A trading post of the Northwest Company was at Sandy Lake in 1894, and for many years this was the most important trading post for the Chippewa.

One of the early trading posts in Minnesota, after it became part of the United States, was established by Clement H. Beaulieu in 1837, near the mouth of the Crow Wing River. As the fur trade became heavier and men were more anxious to get furs from the Indians, the trading posts became more and more numerous.

Only the principal posts are shown on the map (p.). In the northwest corner of the State was the Pembina trading post for the Pembina and Red Lake bands of Chippewa. Still farther north, on Lake of the Woods, was the post known as Fort St. Charles, which was founded in 1732 and used about twenty years. The Northwest Fur Company founded a trading post at Sandy Lake in 1794 and for many years this was the most important trading post among the Chippewa. ~~You will find~~ it was west of the tip of Lake Superior and ~~see how easily~~ the traders could go there easily from the Fond du Lac trading post, which was nearer the lake. A trading post was built in 1837 near the mouth of the Crow Wing River by Clement H. Beaulieu, and after the United States Indian Agency was established on Leech Lake, a trading post was opened there.

The trading post at Mendota, across the river from Fort Snelling, was the largest trading post in the State of Minnesota. Furs were brought there from Pembina and the far north, as well as from the country of the Sioux. Only one trading post in the southern part of the state is shown, this being at Fort Huillier, on the Minnesota River.

A trading post at Prairie du Chien, Wisconsin, was called "neutral" because many tribes went there from the whole region. It was established before 1767.

The French wanted the Indian tribes to keep from fighting each other. They wanted peace so that their fur traders could go in safety along the rivers that flow into Lake Superior, over which they brought furs to the trading post at La Pointe. ~~And we read that~~ one man after another was sent by the French government of Canada to try to make peace between the Indian tribes. Such men learned to speak the languages of the Chippewa and Sioux. Long speeches were made and many presents given to the Indians of both tribes. There were Sioux living in what is now the State of Wisconsin and the Chippewa were fighting with them, as well as with other tribes in that region. Pierre Charles Le Sueur was sent to La Pointe in 1693 to make peace between the Sioux and Chippewa, as he spoke both languages.

A trading post at Prairie du Chien, Wisconsin, was called "neutral" because many tribes came there to trade, from the whole region. It was established before 1767.

The French traders who went from La Pointe to the Indians in northern and central Minnesota were in danger from Indian war parties, as they traveled along the rivers that flow into Lake Superior. So the French government in Canada, wanting to have the Sioux and Chippewa stop fighting, ~~and~~ sent a man to try to make peace between them. This man was Pierre Charles Le Sueur, who spoke both the Chippewa and Sioux languages. It was thought that he could talk with both tribes and might persuade them to live in peace. Le Sueur went to La Pointe for this purpose in 1693. He made long speeches to the Indians of both tribes, in their council, and gave them many presents.

A few years later Le Sueur was in the south where he founded a village that became the city of New Orleans. He wanted to visit the country of the Sioux Indians, so he started up the Mississippi River in the summer of 1700, with a sailboat and two canoes. It was hard work to come so far, up that wide, rapid river, but he and his men were very determined, and on

September 19, they reached the place where the Minnesota River empties into the Mississippi. ~~As you know,~~ this is the place where Fort Snelling now stands.

Le Sueur and his men turned into the Minnesota River and traveled almost to the place where the Mankato, or Blue Earth, River flows into the Minnesota. There they built a fort, which they named Fort L'Huillier after an official in Paris who was friendly to Le Sueur. The hunters killed four hundred buffaloes and put the meat on high platforms near the fort, so the men would have enough to eat during the winter. They did not like the taste of buffalo meat at first, especially without salt, but after a few weeks each man could eat six pounds of buffalo meat and drink four bowls of buffalo soup every day.

Although there were plenty of buffalo hides, ~~but~~ the Sioux living east of the Mississippi did not like this trading post, of Le Sueur's, ~~saying~~ they said they could not go there to trade without danger of being attacked by the Sioux that lived west of the Mississippi.

The river ~~that we call the~~ Minnesota, was called then (by the white men) the St. Pierre ~~by the white men, and was being~~ renamed for Pierre Le Sueur, and it was called later, ~~it~~ was called the St. Peter River. The Sioux word Minnesota is made of two words, Mini, meaning water, and sota, meaning a bluish white color.

~~The early trading posts were owned and managed first by the French, and later by the English.~~ The French and English trading companies were followed by the American Fur Company, which had its principal stations at Mendota and Prairie du Chien. These were very large stations, and the furs were brought down from the Red River Valley in two-wheeled carts, called Red River, or Pembina, carts. In 1858 it required 600 carts to bring down the furs from that region. The carts, ~~were~~ made entirely of wood, with ~~and had~~ two wheels. ~~They~~ were drawn by one ox, or by two oxen, one hitched in front of the other.

Eight counties in Minnesota are named for men who were connected with

the fur trade at that time, and who became prominent in the history of the state. Among these counties are Sibley, Rice, Kittson, Faribault, and Renville.

The children of the traders played with the Indian children that lived near the trading post. The wives of the traders and white settlers often told stories to the Indian children, telling the same stories that they told to their own children. They told the story of Cinderella and the other fairy stories that you know so well. The Indians could not remember the English names, so they gave Indian names to the people and said that everything happened in a wigwam instead of a house. They added other things that made the story sound as though the Indians made it up themselves. The Chippewa called these ah-dee-zp-kay, which means "fairy stories." A women named Jenning Fleming remembered that her father had a store near Eau Clair, Wisconsin, when she was a little girl. She said that the Sioux Indians brought their guns and other weapons to the store and gave them to her father before they got drunk. He kept them safely until the Indians were sober again. She played with the Sioux children in their village, and they came to play with her at her father's store. One day the old Sioux chief came with an ax to be sharpened. It was the small ax, weighing about a pound, with which the Indians used to scalp people. Such an ax is commonly called a tomahawk. The Sioux chief wanted her to turn the handle of the grindstone, while he ground the ax to make it very sharp. She knew that he was going on the warpath, but she dared not refuse. So she turned the handle of the grindstone to sharpen an Indian's tomahawk. This was not a pleasant task, and she remembered it when she was an old lady.

A story is told of two traders among the Indians, one of whom sold many more things than the other. The one who was not having good luck said to the other, "How is it that you sell so many more things than I do?" The other trader said, "I know that Indians like to steal little things so I leave a few beads, thimbles and a small articles on the counter where I know

the Indians will pick them up. They think they have cheated me but I know all about it." The other trader did this, and soon the Indians came to his store. This shows that the men who succeeded best with the Indians were those who studied their ways, were not too strict with them and tried to please them when they could.

The traders did not write down the names of the articles that the Indians bought nor the articles they ordered for their own stores. Instead they drew pictures of them. The story is told of a man who, a long time ago, was ordering goods in this way. He found a large round cheese among the goods and said, "I no order cheese, I order grindstone." Then he looked at his order and said, "Oh, I forgot to put in the hole." A picture of a cheese was a circle, but the picture of a grindstone was a circle with a hole in the middle. ~~So there was a chance for mistakes in this method.~~

The Chippewa called the trader by a name that means "he makes pictures," because of the little pictures in his account book.

Some traders made pictures of different kinds of animals, each having a different value. Henry H. Sibley, however, used only pictures of beaver skins, and the price of an article was such-and-such a number of beaver skins. It is said that a beaver skin was worth one dollar. Thus the price of a pound of shot was one beaver skin or one dollar, and the price of a pound of gunpowder was two beaver skins or two dollars, while the price of a gun was twenty beaver skins or twenty dollars. If an Indian went to the trader and said, "I want a gun to go hunting and I will pay you in beaver skins when I get back," the trader would make a picture of a beaver skin opposite the man's Indian name, with twenty little marks to show he was charged twenty beaver skins. If his family needed food while he was away, they went to the trader who gave them the food and charged it to the absent hunter.

All this time the Indians were growing to depend more and more on the traders. They had learned to use cloth instead of hides, thread instead of sinew, and flour, sugar, salt and other things instead of native foods that they gathered for themselves. When the tribe sold land, the government kept back enough of each man's share to pay his bill at the trader's. The Indians did not like this. Perhaps a man had had things charged at the trader's for fifteen years and had not paid for any of them. He did not want to pay that bill. He had forgotten what he bought so long ago and he thought the trader ought to forget about it too. Some of the Indians said the traders cheated them and charged them for kettles and blankets they never bought, and they said the traders wanted them to sell their land so these bills would be paid. Many traders were honest and others were not honest. Many were good friends to the Indians, and others did not treat the Indians right. ~~but we must remember that the trader was there simply as a storekeeper. He bought goods in the east, they were brought hundreds of miles and he wanted to sell them and make money. Very often he received no pay for what he sold to the Indians.~~

One reason why the Indians hated the trader was because he had more than they had and did not divide freely with them. If an Indian had a great deal of anything, he was expected to share it with his friends. In some ways this was a good rule, for none in the tribe would go hungry if anyone else had food. In other ways it was not a good rule, because the lazy men became more lazy. Why should they go hunting when they were sure that someone else would get up early, go to the woods, kill a deer, and give them all they wanted to eat? This was one of the differences between the old customs of the Indians and those of the white race, and was one reason why it was so hard for the two races to understand one another in the old days. ~~It was one reason for the hatred felt toward the white people by~~ the Indians. ~~They~~ would have hated a member of their own race, who had more blankets and food than they and would

not divide freely, and they could not help feeling somewhat the same in their hearts toward the white men.

Often the Indians gathered at the trading post for dances and councils. A trader in Wisconsin once found some Sioux Indians having a scalp dance in front of his store, waving scalps that they had taken from white people. He made them go away. Bishop Whipple relates how he once went to one of his missions and found the Sioux having a scalp dance in front of the church! He had heard that the Sioux had killed a Chippewa, and this was the man's scalp. Bishop Whipple knew the Chippewa Indian, who had left a wife and children. Many such stories could be told of early days, when the white men came into the red man's country.

The Red Pipestone Quarry

A long time ago an Indian saw a flat piece of red stone in the bottom of a little stream. It was in a valley, and the stream flowed down from the higher ground in a lovely waterfall. The Indian loosened a piece of the red stone. It was not like any that he had ever seen, and he found that he could cut it with his knife. This is probably the way in which ~~the~~ red pipestone was discovered. It was under the ground in a wide valley, and the stream had washed the earth away from it in one little place. We know that the Indians found this stone long before the white men came, because articles made of red pipestone are found in very old graves.

This stone is found in a valley near the town of Pipestone in southwestern Minnesota, and the little stream is called Pipestone Creek. The stone is under the ground of this valley, and the best of it forms a layer only three or four inches in thickness. It is this layer that is used in making the best pipes. It is dark red in color, with no specks in it, such as the other stone has. Some of the stone is lighter red and pale gray, and some is shaded in color. It is soft enough to be cut and carved easily when it is first taken

out of the ground, and after it has been out in the air it hardens.

The old Indians used this stone for pipebowls, which they carved with figures of birds and animals, they also made many ~~sorts of~~ other little articles, using old-fashioned stone tools.

The pipestone quarry is on land that was sold to the United States by the Sioux in one of the treaties, but afterward the United States gave the Sioux Indians the right to cut pipestone there as long as they wished to do so. The stone is called Catlinite, from the name of George Catlin, the artist and explorer who was there in 1836 and took some of the stone away to be analyzed.

The Indians did not want Catlin to go to the quarry, because they regard the stone as sacred. He stopped at La Blanc's trading house at the Traverse des Sioux on his way to the quarry. An English traveler named Wood was with him. Twenty Indians came to talk to them and talked a whole afternoon, telling them not to go to that place. One said, "We know that no white man has ever been to the Pipe Stone-quarry, and our chiefs have often decided in council that no white man shall ever go to it." All the other Indians said "How! How!" They shook their fists in the faces of the white men and were very angry. Another said "I brought a large piece of the pipe stone, and gave it to a white man to make a pipe; he was our trader and I wished him to have a good pipe. The next time I went to his store, I was unhappy when I saw that stone made into a dish! This is the way the white men would use the red pipe stone if they could get it. Such conduct would offend the Great Spirit and made a red man's heart sick." All the other Indians said "How! How!"

Catlin, ~~made a speech,~~ when he was allowed to speak, said to the Indians ~~and said that he~~ would "do as much as any man to keep white men from taking it away from you" but that he had started to see the place and did not want to be stopped. he told them

Care should be taken that these changes be made

In reply, an old Indian said, "White men! your words are very smooth; you have some object in view or you would not be so determined to go--you have no good design, and the quicker you turn back the better; there is no use of talking any more about it--if you think best to go, try it; that's all I have to say." All the other Indians said " How! How!" (~~Catlin. ed. 1857,~~ ~~pp. 656-661)~~

The next morning Catlin and his friend saddled their horses and rode off to the quarry, passing through the midst of the Indians. He made a picture of the place, with the Indian teepees around it, took away some of the stone, and wrote down many legends about the red pipestone. ~~Many of these legends are in your schoolbooks~~. According to one of these legends, ~~(p. 650.)~~ there was a great flood, many centuries ago, that destroyed all the nations on the earth. The Indians all assembled on the high plain where this quarry is situated, so as to be out of the flood, but the water kept on rising until it covered them all. Their bodies were turned into the red pipestone. They said that was the reason why the place belonged to all the Indians--not to any one tribe. It was the flesh of all the Indians who lived before that great flood. While the water was covering the Indians, a young woman caught hold of a very large bird that was flying over and was carried to the top of a high cliff ~~that was~~ above the water. She married the eagle, and all the people on earth after that flood were the children of the young woman and the eagle.

About two years after Catlin and his friend visited the quarry, a party of explorers went there. Joseph H. Nicollet was one of the party. He carved his name on a great rock that stands today, near the quarry. The others in the party carved their initials and the date, July 1, '38.

Nicollet wrote that the Sioux have a legend about the place. They say the quarry was "opened by the Great Spirit, and that, whenever it is visited by them, they are saluted by thunder and lightning." ~~This~~ Nicollet tells that, when

he and his party were about half a mile from the quarry, a severe thunder-storm came up, and the wind blew so hard ~~that~~ that it seemed ~~as though~~ their wagon would be blown over. They had to wait until the wind stopped blowing, before they could go into the valley where the Indians were cutting the red pipestone. A piece of Minnesota pipestone is built into the Washington monument, at the National Capital. Every state in the union has a stone in this monument, with its name carved on it, and this was selected to represent Minnesota. General Henry H. Sibley wrote to the legislature in 1849 suggesting this be done, and he sent the piece of stone for the purpose.

In the poem Hiawatha, Longfellow has told a legend about the red pipestone. It is called "The Peace-pipe," ~~and perhaps you have learned it at school:--~~

On the Mountains of the Prairie,
On the great Red Pipe-stone Quarry,
Gitche Manito, the mighty,
He the Master of Life, descending,
On the red crags of the quarry
Stood erect, and called the nations,
Called the tribes of men together

.....

From the red stone of the quarry
With his hand he broke a fragment,
Moulded it into a pipe-head,
Shaped and fashioned it with figures;
From the margin of the river
Took a long reed for a pipe-stem,
With its dark green leaves upon it;

Filled the pipe with bark of willow,
With the bark of the red willow;
Breathed upon the neighboring forest,
Made its great boughs chafe together,
Till in flame they burst and kindled;

And erect upon the mountains,
Gitchi Manito, the mighty,
Smoked the calumet, the Peace-Pipe,
As a signal to the nations.

Then the poem tells how the tribes of Indians came from near and far, ~~away,~~ gathering to hear what Gitchi Manito (The Great Spirit) had to say to them. It tells how Gitchi Manito said:

"I am weary of your quarrels,
Weary of your wars and bloodshed,
Weary of your prayers for vengeance,
Of your wranglings and dissensions;

.....

Bathe now in the stream before you,
Wash the war-paint from your faces,
Wash the blood-stains from your fingers,
Bury your war-clubs and your weapons,
Break the red stone from this quarry,
Mould and make it into Peace-Pipes,
Take the reeds that grow beside you,
Deck them with your brightest feathers,
Smoke the calumet together,
And as brothers live henceforward."

It is a beautiful legend. How we wish it might have come true and that the Indians had really "buried all their warlike weapons," and ceased from their wars.

Dwellings

In the western part of the State, the Sioux roamed the plains, but around Mille Lacs they had several villages, from which they went out to hunt the buffalo. The old Chippewa said they found the Sioux living in earth lodges that were like huge piles of earth, hollow inside, with a smoke hole in the top. Such dwellings were used by certain other tribes who lived in Minnesota. They were large enough for many families and were made of a strong framework of logs and poles, on which pieces of grassy turf were laid like shingles. After a while the grass and flowers grew on top of these lodges, and the top was flat enough so that people sat up there in the evenings. It is also said the Sioux at Mille Lacs lived in square or oblong houses covered with bark.

A man who lived near the Sioux on the Minnesota River about 1860 wrote that they were living in low, round houses that they made of wood, and covered with bark. He said they were very comfortable in these houses. At that time the Sioux were living on a reservation, and the Agent put up houses for some of them. Brick was made of clay in that region, and some of the Sioux had brick houses, a story and a half in height, that were built for them by the Government.

The teepee was the typical dwelling of the Sioux and all the tribes that roamed the plains. ~~It was~~ as it could be taken down easily and carried from one place to another, it was the best sort of dwelling for Indians who hunted the buffalo. The Sioux lived in teepees when they were traveling or in camps.

A teepee is pointed and consists of a number of poles, with a cover of hide or cloth. In the old days the cover was made of 16 or 18 buffalo hides, sewed together in a very large piece that would fit around the poles.

The front edges were held together by wooden "pins", except where an opening was left for the door. At the two upper points of the teepee cover were little pockets, and into these pockets were put the ends of long poles. These poles were outside the teepee. If the wind changed, a woman went outside and moved the poles to suit the direction of the wind, so that the smoke would go out of the top of the teepee. The lower edge of the cover was fastened to the ground with pegs. Often a man had pictures of his brave deeds drawn on the cover of his teepee.

A fire was made in the middle of the teepee, and the people sat or slept around the sides. For seats they had piles of willow sticks covered with thick, soft buffalo robes.

The poles of a teepee were often used for a travois, which was drawn by horses or dogs. (This is described in the chapter on "How the Indians traveled.")

~~As the teepee was the chosen dwelling of Indians on the plains,~~ the rounded wigwam was the common shelter of the Chippewa and of all the tribes that lived in the woods and along the lakes and rivers. Its shape was that of half of a great walnut shell, and the entrance was at one end. While the poles of a teepee can be taken down and carried to another place, the framework of a wigwam cannot be moved, because its poles are forced deep into the ground. After a row of poles is driven down for each side of the wigwam, they are bent over and tied together to make the roof, leaving a smoke-hole in the middle. A family may have such a skeleton of a wigwam in the place where they make maple sugar and another where they gather wild rice. The framework stands there, and the women carry the covering from one place to the other. The mats for the sides are made of cattail rushes, fastened side by side with cord made of basswood bark. The mats for the roof are made from large pieces of birch-bark sewed side by side, and so that these can be rolled up, a stick is fastened

at each end. Both of the sides and the roof of the wigwam can be rolled and fastened with strong cord, and can then be easily moved from place to place. Sometimes a wigwam is almost round, but usually it is oval in shape. A blanket or hide is hung over the entrance. This has a stick along the lower edge so that it drops into place and no one has to say, "Please shut the door."

If the Chippewa were living where there were many elm trees, ~~often~~ their framework of poles, often was tied together into a shape like that of a white man's cabin and then covered with large pieces of elm bark. This was tied in place with strips of the soft inner bark. Such a dwelling lasted a long time.

The Chippewa copied the teepee from the Sioux and often used it for convenience, when they were camping or going on short trips. Sometimes they used rolls of birch-bark for the covering, but these were stiff and did not stay in place as well as a covering of hide or cloth. The Chippewa way of putting the poles together at the point of the teepee was not the same as that of the Sioux, and it does not appear that they used as large teepees. ~~They used this sort of dwelling chiefly for convenience.~~

After the Sioux and Chippewa had houses built for them by the Government, they usually had a teepee or wigwam near the house and used both dwellings. The teepee is cool in summer, with the covering partly raised so the breeze blows through. The wigwam also is cool, for the thick birchbark on the top keeps out the heat of the sun. The yellow side of the birchbark is inside the wigwam, making a soft, pretty light that is restful to the eyes. The rush mats are partly removed from the sides of the wigwam, and there are bright, ~~pretty~~ mats on the ground at the door. The wigwam is ~~probably~~ usually in the shade of a tree, ~~and~~ or perhaps ~~it is~~ near a little stream of water, so ~~you can hear the~~ that the sound of water running over ~~the~~ stones ~~as you sit~~ can be heard by in the door of the wigwam, ~~and talk to~~ the Chippewa women, ~~who are~~ busy making moccasins.

It was not at all uncommon for Indians to have more than one wife.

The children of the different wives played together and often were fond of one another. It is hard for us to understand such a family, but we must remember than an Indian camp was often very likely to be attacked by an enemy, and that food was hard to get. Every woman and child needed protection, and help in getting food. A man with several wives was expected to protect and take care of all of them and their children.

Bishop Whipple, said that he knew a man with three wives. Once the bishop was passing the man's wigwam when he rushed out much excited. "What is the matter?" asked the bishop. The man replied, "Too much squaw! Too much squaw!"

People often feel sorry for Indian women because they worked so hard, while the men were idle, but the truth is that Indian women did not want the men to work. The Indian women were ashamed if the men cut wood for the fire or helped take the teepee. That was their work, and they did not want to be "lazy like white women." One reason why they objected to Christianity was that they thought it would teach men to do work that had always been done by women.

Clothing of the Indians

In early days the clothing of both the Sioux and Chippewa was made of the hides of animals. Thick hide was used in making moccasins, and softer skins for leggings and shirts or dresses. It is said that the Sioux often had moccasins for winter made of buffalo hide with the hair inside the moccasins, using these to keep their feet warm in the winter. The An Indian woman knew how to select hides for various uses, just as your mother selects cloth in a store. Sometimes they used rabbit skins with the hair left on, to make winter moccasins for the little children. The Chippewa Moccasins were generally made of moose hide, by the Chippewa, because that is very tough and wears a long time. Deerskin was soft and pretty but did not wear so well as heavier hide, when the people were

tramping through the woods or gathering berries.

The moccasins made by the Sioux are different from these made by the Chippewa. They are, however, like the moccasins of the other tribes that live on the Plains. This sort of moccasin has a seam around the edge of the sole, and the sole is of stiffer, thicker leather than the upper part, which is trimmed with beads. The moccasins worn by the Chippewa have a "tongue" in the front, and the leather that forms the sole of the moccasin is brought up, gathered, and sewed to this tongue. In the modern moccasins, this rounded piece is usually made of black velvet, and decorated with beads and ~~perhaps~~ sometimes with silk in fancy stitches. Sometimes it is bound with red ribbon. There is also a velvet "cuff" that is bound with ribbon, and ~~there are~~ ribbons ~~to~~ tie the sides of the moccasin together.

A Chippewa child, ~~did not need any clothes~~ until he was five or six years old, ~~for he~~ wore nothing, winter or summer, except possibly a shirt and moccasins. One deerskin was enough to make the single garment that ~~a child~~ he wore. The little children were very cold in the winter, when the snow was deep and the wind came down from the north. Later the traders brought cloth, but it cost a great deal. The old people do not say that the children had clothing made out of that warm woolen cloth, but that the mothers made them little coats and hoods from old blankets.

In the old times, a woman's garment consisted of two deerskins, one for the front and one for the back. The sewing, as on moccasins, was done with sinew from the back of the deer. It was possible to separate the sinew into very fine threads for fine sewing, or use several together, if a stronger thread were needed. The sinew for sewing was not twisted, as for a bow string. The threads of sinew were ~~more~~ much like ravelings of cloth, ~~than like any other material we know~~. Moccasins and leggings completed a woman's costume.

After the traders brought woolen cloth to the Indians, it was used for women's dresses and leggings, but a woman always had a deerskin or other leather dress to wear when she was working. The old style of cloth dress for Chippewa women had a skirt, ~~that~~ which came up to the arms and was held in place by straps over the shoulders, and a belt or sash around the waist. The sleeves were separate and were put on when they were needed. They were fastened together at the back making a garment somewhat like a small jacket, tied with strips of the cloth or with ribbon in the front. The only trimming, at first, was on a rather small piece of cloth on the front of the waist. This was trimmed with colored braid and called the "rainbow." Later it was trimmed with beads.

Shawls were brought by the early traders, and were of excellent quality ~~as well as~~ and bright in color. An Indian woman liked to buy material that would last a long time, and she took good care of her shawl, so it lasted many years.

A man's costume, in the old days, consisted of moccasins, leggings and a breechcloth, with a blanket from the trader's.

The war-bonnet, now worn by Indians of all tribes when dancing for show, was at first worn only by the tribes of the Plains. ~~As you know,~~ it consists of a row of feathers standing up. ~~At present~~ Now the feathers are fastened to the crown of a felt hat. This bonnet was worn by men who were walking or dancing. If a man were on horseback, he had long pieces of red flannel, edged with eagle feathers, hanging down from the back of his war-bonnet. When he stood erect, wearing such a war-bonnet, the ends came down to the ground. ~~The feathers were those of the eagle.~~ The war-bonnet was worn for ornament, not to show what a man had done on the warpath, as is often said. Among the Chippewa, a feather straight up at the back of a man's head showed that he had killed an enemy without being hurt himself. ~~There were other ways of wearing a war feather.~~

The Indians loved ornaments, and many were worn after the trader came. Little looking-glasses were sewed to a man's dancing clothes, and a paper of pins was used in the same way. ~~It~~ They were was shiny, and people liked to see ~~it~~ them. Sometimes the Indians took large wheels from clocks and hung them on their ears, like earrings. Sometimes they cut the edge of their ears in strips to look like earrings.

There were many ways of painting the face, and the women usually had a red line painted on the "part" ~~of~~ in the hair.

What the Indians Ate: Sioux

The principal food of the early Sioux was meat. In the winter they ate muskrats, badgers, otters and raccoons; in the spring they ate fish and the roots of certain wild plants; in the summer they had wild pigeons and cranes, as well as fish and certain roots; and in the autumn they killed wild ducks, geese and muskrats. These were animals that were plentiful at different seasons of the year. The buffalo were hunted twice a year, and the meat was eaten fresh or dried and prepared in various ways. The tongue of the buffalo was considered the nicest part. In the earliest times the Sioux boiled meat by digging a hole in the ground and lining it with a fresh hide. They put water in this, with the meat, and added stones that were heated in the fire. These heated the water, cooking the meat.

Buffalo meat was cut in strips and dried in the sun or over a fire. This was called "jerked meat" and used by many tribes living on the plains. But the favorite way of preparing buffalo meat was in the form of pemmican. For this, thin buffalo steaks were dried, then laid on a broad, flat stone and pounded with a smaller stone. In old days the Indians dug a hole like a large bowl in the ground and lined it with a piece of hide, fitting it neatly all around. Then they put in the dried meat and pounded it with a heavy stone. The pounded meat is like a powder, with many shreds of threads of fiber in it.

This was usually mixed with melted fat, but marrow made even nicer pemmican. Sometimes the Indian women pounded wild cherries, stones and all, and mixed them with the pemmican. The mixture was put in bags made of hide, and melted fat was poured on the top to seal it tightly. Buffalo hide was often used for these bags, with the hair on the outside. Pemmican was very nourishing and could be kept in the sealed bags for three or four years. The bags were of various sizes, those in common use weighing from one hundred to three hundred pounds.

The Sioux, like other tribes of Indians, had no salt until the traders came, and it took them a long time to learn to like it. Even in 1912, the older members of the tribe did not like the taste of salt.

Some of the Sioux who lived around the upper waters of the Minnesota River raised a small quantity of corn and beans, but their chief vegetable ~~food~~ was a root ~~that was~~ commonly called "Dakota turnip," or "tipsinna," although it had several other names. This root was dug in August and was about as large as a hen's egg. The Sioux ate it raw, or boiled or roasted it in the ashes; they also dried it and stored it for winter. The dried root was mashed between stones until it was like flour; then this was mixed with water, ~~it was~~ made into little cakes, and baked over the coals. It did not have much taste, yet it was not unpleasant to eat and was very nourishing. ~~Two interesting travelers~~ who came to Minnesota in 1823 ~~and~~ mentioned this root in their descriptions of their trip. ~~These men were~~ Major Stephen H. Long and Professor William H. Keating. Near Lake Traverse they became acquainted with Chief Wanotan, who invited them to a feast. There were many large kettles and the food was emptied into "Dozens of wooden dishes which were placed all around the lodge." The food "consisted of buffalo meat boiled with tepsin, also the same vegetable boiled without the meat, in buffalo grease, and finally, the much esteemed dog meat, all which were dressed without salt." The white men

were polite and tasted of the dog meat. They did not enjoy eating it, but Keating writes that it was very fat, as well as "sweet and palatable," and quite dark in color. The Sioux considered it a great honor to a guest when they placed a dish of nicely cooked dog meat before him. The writer has seen this custom among both the Sioux and Chippewa; a small dog, when cooked, looks somewhat like a platter of large chicken.

When the Sioux lived in northern Minnesota, they ate the wild rice that grows in the shallow lakes. This was a nourishing food and easy to gather.

After they learned to raise corn and beans, the work in the field was done by the women. They never planted corn until the wild strawberries were ripe, ~~That was~~ the time supposed to be exactly ~~the~~ right ~~time to~~ for ing plant corn, ~~and~~ they soaked the seed corn until it sprouted, ~~before they put it~~ then in the ground. ~~The women~~ They planted it quite deep, ~~and~~ in the ground when the little plants had two or three leaves, the women loosened the earth around the roots with their fingers, and when the plants were taller, they ~~women~~ made the earth into ~~a~~ little hills around ~~each~~ the plants, using hoes for the work. White people gave the Indians several ~~sorts~~ kinds of seed corn, but they usually planted a small kind of corn that ripened quickly.

The women gathered the ripe ears of corn in their blankets and spread them on platforms or scaffolds. The women and children had to stand on the platforms, to drive away the birds that came to get the corn. When the husks began to wither, they took off the outer husks and braided the rest in stiff braids, as they had been taught to do by the white people. These were hung up, so the corn would dry. Some of the corn was boiled, dried, and put in bags that contained one or two bushels. A round hole was dug in the ground, and the bottom and sides were lined with dry grass. The bags of corn were put in the hole, which was filled with earth, firmly stamped down. Corn stored in

this way is said to have kept dry and fresh from September until the next April. The hole containing the corn was covered in such a way that no one could see it, but the man who hid the corn could find it, even though the ground was covered deep with snow, ~~He could find it~~ as surely as a squirrel finds the nuts he has hidden under the ground.

Chippewa

~~The food of an Indian family depended on where the tribe lived.~~ The Chippewa lived on the shores of Lake Superior and along the rivers, so their principal food was fish. They ate fresh fish in summer and dried or smoked fish in winter. They were satisfied, in the old days, if they had nothing but fish for a meal. The littlest babies were given fish-soup, and the heads of fish were said to be very nice when boiled and seasoned with maple sugar.

The Chippewa had many ways of cooking fish, from the little sunfish to the large pickerel. Fresh fish were cleaned and put between the sections of a split stick, ~~that~~ which was placed in the ground, leaning over the fire. Sometimes the fish, without being cleaned, was stuck through with a sharp stick, head uppermost, and the stick slanted above the fire, so it could be turned and the fish cooked on all sides. Fish eggs were boiled or fried with the fish.

In the fall, the Chippewa strung the sunfish in bunches of ten or twelve and froze them for winter use. When the snow was deep around the wigwam, they peeled the skin from these little fish and cooked them. Sometimes they strung small fish on strips of basswood bark and hung them in the sun to dry, then packed them in layers, without salt.

The Chippewa had no special food for children, ~~like the breakfast food that you have every morning~~, and even the little ~~children~~ were given very strong

tea and meat. It was thought that the meat would make them strong.

Maple sugar was used to sweeten and season all food. Like the Sioux, these Indians had no salt until it was brought by the white men, but they learned to like it. In a treaty made with the Chippewa in 1847, the Government promised to give them five barrels of salt every year for five years. This is known as the "Salt Treaty."

Ducks, wild pigeons, and other birds came in the fall, and the Chippewa cooked them in various ways. Sometimes they cooked little birds in hot ashes without removing the feathers, and sometimes they put a sharp stick through the bird, after removing the feathers, and put the stick upright in front of the fire. They also boiled birds with wild rice, potatoes, and meat.

The deer was the principal game hunted by the Chippewa, though they also killed moose, bear, rabbits, and other animals, at various seasons. Beaver tails were considered a great luxury, because they were so fat. Fresh venison ~~and~~ was sometimes boiled with wild rice and sometimes cut in thin slices, roasted and then pounded on a flat stone, a smaller stone ~~being~~ was used for a pounder. Then ~~it~~ the meat was stored in birchbark boxes (ma kuks), and the covers sewed down with split spruce root. If the deer were killed in the fall, they Sioux cut a portion of the meat in strips, dried it over a fire, and wrapped it in the hide. In the winter, they boiled this meat or prepared it in other ways. Sometimes they cut the dried meat in pieces, spread it on birchbark, and covered it with another piece of the bark. A man then stamped heavily on the upper piece of bark, until the meat was crushed. Meat prepared this way was called by a name meaning "foot-trodden meat."

If a deer were killed during the winter, ~~they~~ dried the meat was enough ~~so~~ it ~~would keep~~ until spring, They ~~they put~~ was put it in the sun to finish drying.

After the Chippewa had driven the Sioux out of northern Minnesota, they had plenty of wild rice. Here, as in Wisconsin, were quantities of

strawberries, blueberries, cranberries, wild plums, ~~and~~ cherries, ~~as well as~~ and other fruits. They had several recipes for cooking acorns and dug certain roots ~~commonly~~ called "Indian potatoes." In the spring they made maple sugar and syrup, and in early summer they planted corn, pumpkins, and squash. ~~We do not know how much gardening they learned from early white traders and settlers, but they made gardens many years ago.~~

It is said that the Chippewa women were very good cooks and knew how to use all sorts of seasonings, though they had no pepper nor salt. They used wild ginger a great deal in seasoning meat and other food. They made tea out of wintergreen or raspberry leaves, or little twigs of spruce, and in summer they made a refreshing drink by putting a little maple sugar in a cup of cold water.

Before the traders brought steel knives, the Chippewa made knives of the ribs or other bones of animals. These were sharp enough to cut meat. They often used clam shells for spoons. Pointed sticks were used for taking meat out of a kettle, if it was too hot to take with the fingers. Cups and all sorts of dishes were made out of birchbark, and it is said they could heat water in freshly-cut birchbark. To do this, they made a "kettle" of folded birchbark, fastened at the ends with strips of bark. The ~~inside~~ inner side of the birchbark was on the outside of the kettle. This was cool and moist. The Indian woman put water in ~~it~~ the kettle and hung it over the fire, and the water heated before the bark was dry enough to take fire.

The Chippewa say that their ancestors, long ago, made clay dishes, in which water could be heated. These, they claim, were made of "mud and sharp sand and glue," ~~and they made~~ the glue was made by boiling the hoofs of animals.

The old-time Chippewa ate only once a day, usually about the middle of the morning, but children could get food whenever they were hungry. If food were plentiful, the Indians ate as much as possible. A man might go to

seven feasts in one day, and he was expected to eat everything that was put in his dish. If food were scarce, the people suffered terribly. They did not know how to store food when they had plenty, in order that they might not starve when winter came and the hunting failed. One of the first lessons that missionaries and government teachers tried to teach the Indians was to eat and sleep regularly and to save food for time of need. ~~This is the civilized way of living.~~

For general? See Sioux and p. 58.

The first time a Chippewa woman saw a pie, she was very curious to know how it was made. She had bought flour at the trader's store and tried to make bread like that made by the white women, but here was blackberry "sauce" in the middle of what looked like a flat piece of bread. How did it get there? ~~These~~ Indians make up a name for whatever is new to them, and the word describes the object. So the Chippewa made up a name for blackberry pie, and it is one of the longest words in the Chippewa language. It tells all about the pie, except how to make it. This is the Chippewa word--Muckode tututa gominum (blackberries), bash komin isigun (sauce), bukew zhigun (bread). A Chippewa can say this whole word, without stopping for breath.

A funny story is told about an old chief, who went to Washington with others to sign a treaty. Usually the Indians who go to Washington enjoy eating many good things that they do not have at home. When they sit down to dinner, they order more than they can eat. This chief, ~~it is said,~~ knew only one English word about food ~~and~~ but did not like to show his ignorance. His word was "rosbif," meaning of course, "roast beef." So, whenever they asked what he would like to eat, he said "rosbif." He ate roast beef day after day and watched the others eating all sorts of interesting, new kinds of food. He was very tired of roast beef when he got home, but proud that he had been able to order his food in English.

How the Indians Traveled

The old-time Indians traveled mostly by water. To them, the rivers were like roads, and they knew how to travel long distances by going from one river, lake, or stream to another. They had names for many of the lakes and rivers, and these names were little descriptions, by which a traveler would know the place. Thus the Chippewa called the big Mille Lacs Lake by a long name that means "lake that spreads all over," and ~~you know this lake is very large.~~ They called Itasca Lake by a name that means "Elk Lake," because they thought the shape of the lake was ~~like~~ that of an elk's head with branching horns. They called Cass Lake by a name that means "Red Cedar Lake." The white men gave ~~changed~~ many of these ~~to~~ lakes the names ~~that honor~~ celebrated men, but the present names do not help ~~us~~ travelers to find the places, nor do they describe the lakes and streams.

The Indians made maps for those who were going on long trips. Perhaps an Indian drew the map with a stick on the ground, as he and his friend sat beside the camp fire planning a long trip. Or he might make the map on birchbark, or a flat piece of wood, drawing it with a piece of charcoal, and showing the rivers, streams, and lakes. Map making seems to have been particularly a custom of the Chippewa, but probably the Sioux did the same. If one stream flowed into another, the travel was not hard, but often it was necessary to carry the canoes from one stream to another in order to reach the place where the person wished to go. The portages, or ~~The~~ places where ~~they had to carry~~ had to be carried the canoes across a strip of land, were ~~called "portages" and were~~ shown on ~~their~~ maps.

The Sioux Indians, who were here when the white men came, used canoes made of logs. These were called dug-outs and were made by burning the center of a log and scraping out the charred wood, until the outside of the log was the right thickness. Paddles were made of strong sticks.

The Chippewa made their canoes of the bark of the white birch tree. They cut the bark in the spring, when it is most easily removed. Chippewa

canoes were of different sizes and shapes. The war canoes, built for speed, were long and narrow. The canoes for moving families from one place to another were comparatively wide, for there must be space then for all sorts of bags and bundles, as well as for the little children and the dogs. There were small canoes for use by the women, when they went to pick berries, and for the children, who learned to paddle a canoe almost as soon as they could walk. Nobody minded if the canoe upset in the shallow water near the shore. An old woman said, "The children were in and out of the water all the time and their clothes dried without taking them off.

The paddles used by the women were smaller and different in shape from these used by the men. If a man and woman were both in a canoe, the man sat in front and paddled, while the woman sat in the back and steered.

When the Sioux traveled by land they walked, while dogs drew their heavy loads. They did not have horses in old times. A traveler wrote that the Sioux were hunting buffalo on foot in 1766. They ran so fast that they could overtake the buffalo, run beside him, and shoot their arrows at the great animals. Later the Sioux got a few horses, but for a long time the dogs did all the hard hauling.

The Sioux had no carts, but they had something called a travois, which is the French word for the shafts of a cart. (It looked as though the cart had been taken away and the shafts were dragging on the ground.) A travois was made from two long poles that were crossed and fastened, by a sort of harness, above the shoulders of a dog or horse, ~~while~~ the ends dragged behind. ~~A sort of harness fastened these poles to the dog or horse.~~ Strips of leather were tied securely to the poles and around the body of the animals. Across the dragging ends of the poles were crossbars, making a little shelf, or platform, on which the baggage was piled. The teepee cover was folded and tied on this little shelf, together with all sorts of bundles. Sometimes the smallest children rode on

Not very clear.

top of the bundles.

If the group were going to a place where trees were scarce, they might use the tied-up poles of the teepee as poles for the travois. Then, when they reached the new camping place, they took the travois apart and used the poles to set up the teepee.

The dogs were used to doing this work. If a mother dog had some puppies, a little frame, like a bird-cage, was often made and placed on the shelf of the travois. The puppies were put in this little cage, and the mother dog pulled the travois. When the people stopped to rest or make a camp, the children played with the puppies. A Chippewa woman knew how to carry a heavy pack on her back. She fastened a strap about halfway down the length of the bundle and placed the strap across the top of her head. Then she leaned forward and walked with her head in that position. The strap was called a pack-strap and was shaped in a certain way, being a little wider in the middle than at the ends. A woman used her pack-strap so much that it is said one woman's pack-strap was buried with her. Perhaps someone said "She will need it in the spirit world," or perhaps her friends thought it would make them too sad to see it, after she had gone.

When a woman gathered birchbark to put away in her storage shed and use later, she made it into a big, square bundle and came home carrying it on her back, by her pack-strap, with her ax across her arm. If the family were going on foot from one camping place to another, she carried the birchbark rolls for the top of the teepee in the same way. She made them into a roll, and perhaps she put the baby, on its cradle-board, in the middle of the roll. The baby's little face looked over the top of the bark rolls, as its mother walked along. If the mother was carrying only the baby's cradle she might put the strap across her chest because the cradle was so light. The Chippewa women knew ~~There were~~ many ways of adjusting the pack-strap ~~and a Chippewa woman knew how to do it.~~

When the family were moving, the men must look out for enemies who might attack them. How could a man defend his wife and children, if he had a kettle in each hand? So the women carried all the kettles and household goods.

When the Chippewa traveled in winter, they wore snow shoes. It takes a long time to make a good pair of snowshoes, and the Chippewa had three ~~sorts~~ kinds, each with wooden frames and netting of rawhide. The oldest form was called the "bear-paw shoe", because it was almost round and left a mark in the snow that looked somewhat like the footprint of a bear. The name came from an old story about a bear that wore snowshoes. One kind of Chippewa snowshoe was flat, with a short piece of wood that extended out at the back. This was good for traveling in flat country. Another kind had turned-up toes, ~~that~~ which were considered better for walking in the woods. ~~If~~ a man, ~~were~~ caught in a heavy snowstorm, ~~he~~ could make a pair of rough snowshoes from little branches, without peeling off the bark. He shaped the frames, tied them with strips of green bark that he cut from the trees, and made the netting from narrow strips of the same bark. Hunters often made such snowshoes, when a storm overtook them in the woods.

Although the Chippewa had dogs to draw their heavy loads, they did not use travois, like the Sioux. This was because they lived in the woods and along the lakes and rivers, where it would have been impossible to drag a travois. For winter travel they harnessed their dogs to sleds or toboggan. The dogs ran one behind another and could travel 40 or 50 miles in a day.

The early Indians had no roads, but they had many paths through the woods and across the prairie. There were paths from camps to the places where the women went every day to cut wood, and there were paths to the best places to pick berries. There were also paths made by the war parties. The larger ones were called trails. When the fur traders came and built trading posts, the Indians often took their furs to the trading post to exchange them for

float end

things in the store, and gradually the trails grew more like ~~our~~ roads. The largest ~~Indian~~ trails led to the Indian agencies, where the Indians went to talk to the ~~Indian~~ agents. There were also trading posts at the agencies, and, in later times, schools and doctors, as well as government farmers to teach the Indians how to cultivate the land. The Indians went often to see them.

Long trails were made across the State by the fur traders, who brought furs down from Pembina in carts, to sell at the trading post at Mendota. The old trails are shown on some of the early maps, and many ~~of our~~ modern roads and railroads ~~were~~ are built along these very same Indian pathways. Where the automobiles and railroad trains now travel so swiftly, the Indians once walked with silent, moccasined feet.

Industries of the Sioux Indians

Everything the Indians used was made by hand. Some Indians, who could make things better than others, ~~and~~ became specialists in the tribe for the articles they made. [Indians had no money to pay for work, but they gave something else in exchange. Thus a man who had a war club and wanted a bow and arrows might go to an arrowmaker and say, "will you take my club in exchange for a bow and some arrows?" The arrowmaker might say that was not enough, so the man would have to add a knife or some other article to make up the price. If an Indian gave a present, he expected to receive in return one of the same value, or ~~one~~ at least one as good as the person could afford. But if he were trading articles, he tried to get as much as he could. That was the Indian way, and it showed in all the redmen's dealings with the white race, who did not always understand this custom.]

A man's arrows, as well as his bow, were made according to his height. The arrowmaker might say, "Let me measure your arm, so I will get your arrows the right length." In this way the bow and arrows were the size that the man

could use best. Perhaps a man liked one sort of wood better than another for his bow. If so, he would cut some of this wood, when he saw a nice straight tree, and have it ready when he needed a new bow. Some men liked the wood of the cherry or plum tree for their bows, while others liked a harder wood. Arrows were made of lighter wood, but it had to be firm and straight. The bowstring was made of the sinews of the buffalo, which ~~was~~ were dried and twisted into a cord.

White Hawk, an old Sioux Indian, described the making of bows and arrows. He said it took a great deal of experience to do this work, and that the maker of bows and arrows was important to the life of the tribe, for ~~the~~ hunting and success in war depended on good weapons. White Hawk said that his great grandfather used stone arrow points, and his father used arrow points made of bone that were very sharp. When he was a young man, he used arrow points made of steel. Sometimes the Indians got thin frying pans from the traders and cut them into arrow points. Many white settlers, as well as Indians, have been killed by such arrow points. The fastening of the arrow point to the shaft of the arrow was done with a winding of sinew.

Each arrow had three feathers. Some men thought that owl feathers were best, while others thought that the feathers of a certain hawk were better. A man could choose the sort of feathers he liked best for his arrows. He usually ordered 100 at a time and carried as many as he thought he would need in a quiver that he made out of rawhide.

Every Indian hunter and warrior had his own mark on the shaft of his arrows. If an arrow stuck in an animal, the hunter looked at it, and if it had his mark, he would say, "I killed this animal. The mark on the arrow proves it." Then the animal belonged to him. He took out the arrow and could use it again. This was done also in war, when a man proved, by the mark on his arrow, which of the enemy he had killed.

It is hard for us to realize the strength of an Indian bow. Some were so strong that an Indian could shoot an arrow entirely through the body of a buffalo. Others, not so strong, would drive the arrow up to the feathers into the buffalo's body.

The arrows used by the Sioux were longer than those used by the Chippewa. This was partly because they hunted buffalo on the open prairie, while the Chippewa hunted deer in the woods.

Another important Sioux industry was the tanning of buffalo hides and the making of articles from the skins. A large part of this work was done by the women. Some of the hides were prepared with the hair on, for use as robes. From others, the hair was removed, and they then were worked over until they were soft. These were used for teepee covers, as well as for clothing, moccasins, and many other purposes. Still others had the hair removed but they were prepared in such a way that they were stiff. These were called par fleche and were used in making "turnip bags", to hang on each side of a horse, or folded cases for blankets, as well as boxes and cases of various sorts and sizes.

The Sioux and other tribes living on the Plains had a way of "talking with their hands", which was somewhat like the way in which deaf mutes talk to each other. This was called the sign language, and a man of one tribe could make himself understood by a man of any other tribe in the region, though their spoken words were entirely different.

Perhaps you would like to learn to count in the Sioux way. Even at the present time, an old Sioux Indian counts on his fingers. If he is counting to ten, he takes the little finger of his left hand between the thumb and fingers of his right hand and folds it down against his left palm, saying Wancha, which means "one". Then he folds down the next to the little finger, saying non-pah which means "two". He does this with one finger and the thumb

until he had counted five. Then he begins with the thumb of his right hand, and one finger after another, until he had counted ten. After that, he counts by tens without turning down each finger. If he means twenty, he opens and shuts both hands twice; if he means fifty, he opens and shuts both hands five times; but, when he reaches a hundred and has opened and shut his hands ten times, he calls that op-win-gay, which means a "turn." Ten turns make a "turn again," and if he wants to tell any higher number than a thousand, he says it is "big count." He does not try to tell the exact number. An Indian does this counting very fast, and it is convenient for ordinary numbers; but you can see how hard it must have been for the Indians to tell about the large sums of money connected with the treaties, when they had no written numbers.

Industries of the Chippewa

All the work of the Chippewa was connected in some way with the season of the year, yet they had no calendars like ours. A man had to make his own calendar, and he did this by cutting a notch in a stick each day. The Chippewa had a name for each "moon," and the year was divided in that way, as we divide the year into months. Each moon had a name describing the season. May was the "flower-moon," and June was the "strawberry-moon," while September was the "moon of shining leaves." The names of the winter months told of the freezing weather and the sharp snow that broke the netting on the snowshoe. The Indians did not know anything about a week with seven days in it. Instead, they counted the number of days since the new moon first appeared in the sky. If it was the third day of August, they would say "this is the third day of the rice moon," for at that time the wild rice would be ripe.

An old Chippewa woman said that her father had a long stick for keeping count of the time. He cut a notch in the stick every day, and when he saw the new moon, he cut a deep notch. This woman's name meant Little Wind, and her name was pronounced No-din-ens,

When the wild rice, maple sugar, and other food for winter had been put away, the father of Little Wind began a new stick, and the little girl and her mother began to get ready for winter. The old grandmother helped them. The cold winter was coming, and the mother knew just how many mats would be needed to make the wigwam comfortable. They gathered rushes and cattails. The mother measured pieces of string the right length for making each mat, and they all worked together in making them. Mats of this sort were used around the walls of a wigwam, while the rush mats were used on the ground around the fire. The mother also wove bags, of ravelled blankets or of yarn, for folding clothes and other articles.

These Indians lived on Mille Lacs Lake, and, as soon as the ice froze on the lake, the family started for the hunting ground. The little girl carried half their rush mats, and her mother carried the other half. Six families went together and made a camp in the woods. They carried wild rice, dried berries, and such food, and expected to kill deer for meat during the winter. ~~It was like this, with~~ like this, frequently a few families, living close together, ~~that~~ were attacked by the Sioux. All the people in such a camp could be killed in a few minutes ~~and the Sioux go away with their scalps~~.

When a man killed the first game, his family made a feast and invited everyone in the camp. That meat was cooked separately from the rest. When the guests came, the man made a speech and prayed that they all might have safety, health, and a long life. ~~Then~~ After they had eaten ~~ate~~ this special meat, ~~and only afterward~~ they had the feast proper. This custom is shared by all Indian tribes; it is part of their religion, and they are very strict in observing it.

All winter the men went hunting, and the women prepared the hides, dried or froze the meat, and were busy with many forms of work. They mended the clothing the men had torn in going through the woods, and they made new coats and moccasins. Each man needed two or three leather suits, as they wore out so fast.

Some of the men went long distances to hunt, and others did not go so far, coming home at night. The principal animals hunted were deer, moose, fox, and wolf.

Meantime the young people snared rabbits, and partridges, and other small animals. What they did not want to eat at the time was frozen for future use.

When the days began to grow a little longer, the old Indians looked at the sticks on which they had cut each as they cut a notch every day. They counted the notches, and one man might say to another, "According to the notches on my stick it is almost time for the crows to come back." The other man might say, "You must have made a mistake in cutting your notches. Mine is not like that. Beside, the weather is still cold and the ice is thick on the lake. I think your stick is wrong."

Everyone listened for the first crow, knowing that the crows come back about the 20th of March. Some Indians said "The crow is the great-grandmother of the Chippewa, coming to assure him that he has escaped starvation one more winter." At last, someone heard "Caw, Caw," and the crows had come back. The men counted the notches on their sticks, and if there was a mistake, they started over again from the day that they heard the first crow. The people had a little song, in which they said that the crow brought the spring rains. Everyone was glad when the crows came, and they said, "Next will be the sugar-boiling moon and we will go to the maple sugar camp."

Toward the end of the winter, Little Wind's father would say, "Spring is near and we must get to our other work." Then the women wrapped the dried meat tightly in deerskins, and the men packed their furs on sleds. It was still cold, and the children had to be wrapped warmly. The grandmother always had a supply of the thorns from the thornapple tree, which she kept in a bag. These were like long pins, and she used them to pin the children's coats together.

Perhaps the father had to break little branches from a tree and make rough snowshoes for them, laced across with strips of basswood bark. So they left their winter camp and started for the maple sugar camp.

Several families camped together when making maple sugar, and the women stored the birchbark dishes from one year to the next. The frame for a lodge was still standing in the camp from the year before, and the women soon made it comfortable, mending it when necessary. Sometimes the men went to trap muskrats or other animals, after the sugar making was started. This was a good time for trapping, and they sometimes came back with one hundred dollar's worth of furs. The young people and women carried on the work of gathering and boiling the sap.

The birchbark is soft in the spring, and it is more easily removed from the trees than later in the season, so a Chippewa woman gathered great rolls of it. When the making of maple sugar was finished, and the women ~~had~~ gathered plenty of birchbark for making pails and boxes and dishes, they Indians ~~packed~~ packed up again and went to a place that was good for fishing.

Fishing was an industry that lasted all the year, but, ~~always~~ in the early summer, they Chippewa always spent some time fishing, so they would have plenty of dried fish, when other tasks took them away from the water.

Then ~~it was time to plant gardens, for~~ Little Wind told ~~was telling~~ of a time when the Chippewa planted potatoes, corn, and pumpkins. They had no tools, and Little Wind could remember seeing her father use the shoulder blade of a deer for a hoe. As it had no handle, ~~and~~ he held the bone in his hand and ~~as he~~ dug up the ground with it.

After the gardens were planted, the Chippewa had their religious meetings, when they prayed, ~~in their own way,~~ that they might have food and long life.

The summer, when the plants were in blossom, was a good time to

gather herbs for medicine. Some of ~~those~~ their remedies were secret and known only to the doctors, but others were common remedies that every mother gave to her children, when they had colds or other ailments. One Chippewa mother told her children to gather all the bright, pretty flowers that they saw in the field. She dried the flowers, crushed them to a fine powder, and made a tea that the children liked to drink. This taught the children that plants and flowers were not simply to be pretty but had other uses as well. When the children were older, the mother showed them which plants were gathered for simple medicines. Women who were visiting far from home always looked for plants that did not grow where they lived. They took the leaves or roots home with them, to add to their stock of medicines. The usual way of preparing medicine was in the form of tea, but ~~they knew~~ there were many other ways. Sometimes the dried, crushed roots were mixed with grease, making a salve. Few Indian tribes had such a large knowledge of plants and their uses as the Chippewa, who lived in a country where the plants ~~are so~~ were varied and beautiful.

Wild fruits and berries were gathered during the summer, and this was a task in which the children could help. A little girl carried a cup for her berries and emptied ~~them~~ it into the birchbark pail that her mother carried, fastened around her waist. ~~Part~~ Some of the berries were dried and packed away for use in the winter.

Wild rice is ripe in the early fall, and at that time the Chippewa went to the rice fields, a few families camping in the same place every year. Rice grows in the shallow water at the edge of small lakes and in the quiet curves of streams. Thousands of acres of this rice formerly grew in northern Minnesota, and the rice was the principal food of the Indians.

In the gathering of wildrice, a canoe is pushed gently through the tall stalks. A woman holds a short stick in each hand. With one stick she

The tense changes here.

bends the stalks ~~over the canoe~~, and with the other she knocks the kernels of rice into the canoe. When she has gathered all that she can carry in the canoe, she goes back to the camp, where the rice is prepared for use. First it is slightly parched in a kettle to loosen the husks, ~~and a woman~~ then it is poured ~~the rice~~ from a flat basket on to large pieces of birchbark on the ground, ~~letting~~ the wind blow away the bits of husk. When the chaff is gone, the rice is put in bags, woven of narrow strips of bark, a little dry grass is put across the top, and the edges are laced together.

When Little Wind's mother had finished the rice-making, the old Indian cut the last notches in his stick. The work of another year was over. A new stick had to be started.

An old Chippewa said, "Fire was the first and best tool that the Indians had." They made fire by striking two stones together, or by twisting two pieces of wood while they held them upright on a flat piece of wood, with a little heap of shredded bark to "catch the spark." For an ax, they had a stone, tied to a stout pole or branch of a tree.

Traps of various sorts were made for catching small animals, and the women made nets for catching fish, weaving the nets of a cord ~~that they~~ made ~~of the fiber~~ from nettle stalks. The hides of small animals were dried on frames and often made into bags. There was always work to be done in tanning hides and preparing them for use in making clothing and robes. The sewing on these was done by punching holes in the leather with a sharp bone and threading stiff sinew through the holes. It took a long time to make a dress in those days.

The Indians had land ornaments of many sorts. They took the little bones in the hind legs of rabbits for necklaces, and strung them on cord of nettle-stalk fiber. The small horns of the deer were made into pipe-bowls and fitted with wooden pipestems, but ~~Although~~ the Chippewa's best pipebowls were made of a black stone found near Rainy Lake.

Rattles, used ~~with their~~ to accompany singing, were made of birchbark or wood, with little stones or shot inside. Drums were made of wood with heads of hide, and flutes were made of any soft, straight wood, such as cedar or elder. The Chippewa lived in a country with many trees and knew the best use for each kind of wood.

The first knives brought by the traders were ~~the sort that we call~~ something like "bread knives." The Indians used them for scalping knives, or for cutting large pieces of wood. They invented a tool for their best wood work. They got a file at the trader's and took it to the blacksmith, who made it smooth and bent it, so it was slightly curved. Then they put a wooden handle on it, and had what they called a "curved knife." They could cut down with it, or, holding it sidewise, ~~and~~ scrape or scoop with it. Knots of trees were used for making bowls and spoons, by scooping out the inside of these with the curved knife. Later, they whittled the outside to the right shape and polished it with a piece of leather. They knew how to bend wood and make the frames of snowshoes and sleds.

The Chippewa used shorter arrows than the Sioux, for they hunted in the woods, but each man's arrows were adapted to his height. A short man had short arrows and a tall man had longer ones. For hunting rabbits, the Chippewa had a special arrow, whose point was the tip of the claw of a mud-turtle. This was small and sharp, and it went through the fur better than a larger arrow. When hunting ducks, the Chippewa used arrows made of light wood, so the arrow would float on the water if the hunter missed the birds. In this way he got it back, to use again.

It is said that the earliest arrowpoints used by the Chippewa were made of either sharp bone, or stone. Later they cut arrow points from the hoops of barrels, in which pork came to the trader's store, and later still, ~~then~~ from frying pans, as did ~~like~~ the Sioux.

The making of birchbark canoes, ~~is too long a subject to be described here.~~ The men did the heavy work, and the women sewed the large pieces of birchbark together, over the frame, and spread pitch on the seams, so that the canoe would not leak.

The Drawing of Pictures by the Sioux and Chippewa

The Indians had no printed books nor did they write words, but they drew a great many pictures and maps on hides, cloth, wood, or bark. They even drew pictures and maps on the ground with a stick. They could tell a whole story in a picture. Sometimes the Indians sent messages in the form of pictures to their friends, who could read the messages just as ~~you~~ one would read a letter.

If a man wanted to tell a story about something that had happened to him, and wanted his friends to understand it clearly, he might smooth a place in the ashes beside the fire and draw pictures on the ashes with a sharp stick. He would draw these as he talked. Or if a friend were planning a trip into an unknown country, he might draw a map on the ground with a stick, or in the ashes, to show the rivers and streams in the region; or he might make the map on birchbark or a flat piece of wood, for the man to carry with him.

A Sioux warrior drew pictures on the outside of his teepee, showing his brave deeds. This was done by men who were proud of their success in war and did not want their friends to forget it. Or a man might make the drawing and keep it to show his friends. A warrior in North Dakota drew a large picture that showed him stealing a horse, ~~that~~ which was tied beside the teepee of an enemy. He was shown with a knife in his hand, creeping up to cut the rope with which the horse was tied. This was supposed to be at night, ~~but we saw it all in the picture.~~ If an Indian wanted to show that a great many horses had passed that way, he drew a great many hoof prints in the picture. Once a Sioux Indian drew a picture of himself, firing a gun at the enemy. There were two large red dots in front of his gun, and someone asked

him what they represented. He said, "I had a double-barreled gun and I drew a picture of both shots." When the Sioux lived in Minnesota, they did not have many horses and went to war on foot; but the Sioux, living farther west, went to war on horseback and drew ~~these~~ pictures of horses on hide or cloth. To color their pictures, they used minerals or colored earth, powdered and mixed with water or oil, and for a brush they often used a certain bone in the knee of a buffalo. It had a sharp edge for drawing fine lines and a broad, flat side for spreading a larger amount of paint. Sometimes the Indians chewed one end of a piece of wood or bark and used it for a brush.

It was the Sioux custom to draw a picture of the most important thing that happened each winter. This was called a "winter count" and was like a calendar. A few of these old calendars, painted on buffalo hide, are in museums. A great many years were often represented on each calendar. An old Sioux Indians was once asked to read one of these calendars and tell what each picture meant. He described one year after another from the pictures, and, for each year, the event he described was one that had really happened. One picture showed the coming of a white man wearing a tall hat. There was a record ~~to prove~~ telling when this had happened, and ~~sure enough~~ the Indian had ~~gotten~~ shown it ~~it~~ exactly right. Then came a picture of a little boy with a bird in his hand. That ~~could~~ did not seem to mean anything of importance to the tribe. The old man was asked to explain this and he said, "My mother died when I was a baby and my grandmother took care of me. When we were going from one camping place to another I tried to kill birds with my bow and arrows. I took the birds to my grandmother and she cooked them for our supper, when we camped at night. The picture shows me with a bird I have just killed. My grandmother is also in the picture, with a pack on her back, carrying some little birds in her hand. She carried them until we stopped at night. I do not know what happened to

the whole tribe that year, but I remembered it as the first year that I killed birds for our food." According to his calendar, this took place when he was seven years old. The events of his earlier years were, of course, told him by the old men he put them down correctly. The man's name was Jaw, ~~and~~ in the Sioux language ~~it is~~ is pronounced Chay-hoo-pah.

The Chippewa do not seem to have made pictures of their war expeditions as much as the Sioux. They made pictures of two kinds; one a travel-story or a message, the other showing the history and teachings of their native religion and the words of its songs. They also drew pictures on perpendicular rocks, where they could be seen like pictures hung on a wall.

An old Chippewa woman drew some interesting pictures, many years ago. Her name was pronounced Nah-wah-zhe-be-go-kway, which means "Woman-who-lives-among-the-rocks." She was the wife of a chief at Mille Lacs Lake. The Chippewa usually drew their pictures on pieces of birchbark, using charcoal or a sharp pointed bone. Sometimes they drew the picture on a smooth, flat piece of cedar. The wood often was easier to get than birchbark and was large enough for a short message, one to be left for instance at the turn of a stream, in a split stick, for someone ~~who was~~ coming ~~after him.~~ behind to read. Such a message would tell the direction taken and something about ~~his~~ the trip. A message, drawn by this woman, is shown in Fig. ?. give name again

In this picture ~~you see~~ are three teepees and two canoes, ~~that~~ which seem to be full of animals. There were many divisions in the Chippewa tribe, and each had the name of a spirit-bird or spirit-animal, called its totem, or do-daym. People were often called by the name of that bird or animal instead of their own names. Thus, a man belonging to the Catfish division of the tribe might be called a catfish, and would be drawn as a catfish in a picture of this sort. His children would be drawn as little catfish. In the first canoe in this picture, ~~we see~~ as Mr. Catfish in the front, ~~and~~ with his four children behind him,

while his wife, who belongs to the Bear Division of the tribe, sits at the end of the canoe. Any of their friends who saw this picture would recognize the family in the canoe ~~as your mother would know the family of Mr. Jones who married Miss Smith and had four children.~~ In the second canoe ~~we see~~ is Mr. Eagle, whose wife belongs to the Wolf division of the tribe. Their children are represented by four straight lines. Perhaps they sat up very straight in the canoe and were not so active as the little catfish.

Two of the teepees have a circle in the middle, indicating the fire, and around it are many little marks, which mean bones or scraps of food. This shows that the people who camped there had found the hunting good, and had plenty to eat. The two straight lines in the corner of each teepee mean that the people stayed there two days. In the other teepee, there are no bones around the fire and only one straight line. Those who camped there had nothing to eat and stayed only one day. The two straight lines above Wolf in the second canoe mean that ~~they were~~ this was one of the families who camped two days. We do not know who the other family was, nor why they are not in the picture, but it is clear that the Catfish-man and the Bear-woman, with the four little catfish-children, are the ones who stayed only one night at this place. The people who found this picture-letter ~~would be~~ were glad to get it, and to know that some of their friends had found good hunting ~~there,~~ near the place, although one family had not had good luck.

Once some Chippewa were going down a river, when they found a message warning them of danger. It was in the form of pictures on a flat piece of wood. The Indian took the piece of wood from the place where his friend had put it and read this message:--"Three canoes of people camped for two days at a place not far away where a stream flows into the river. They saw three Sioux Indians. Two of those enemies had guns. So they hurried down the river, although they found plenty of food in that place. There were no children with them. A Woodpecker-man was paddling the first canoe and someone belonging to

the Snake division was steering. They had several people of the Bird division in their canoe. There was a Catfish-man and a Bear-man, with some more of the Bird people in the next canoe, and last came a Wolf-man, all by himself in a little canoe." It was as good as a newspaper. Probably the man turned around and went away. He would not want to go ahead, if there were three Sioux hiding in the bushes, two of them with guns.

The Chippewa pictures that had to do with their religion were not understood by all the members of the tribe. This religion was called the Mi-day-win-win, or Grand Medicine Society. Many of the pictures represented the words of songs, and others were connected with the history and teachings of that religion. The hundreds of song pictures were intended to remind a singer of the words. He usually had these pictures on little rolls of birch-bark; ten songs made up a set, and each set of songs was on one piece of birch-bark. If he wanted to sing some of these religious songs, he might unroll the piece of birchbark, look at each picture, and hum the beginning of ~~the each~~ song. There was nothing like notes or musical signs--only the picture of what was expressed in the words. ~~If~~ a person, who did not understand the native religion, ~~should see one of these rolls, he~~ would not know what the pictures meant. In this way the words were kept somewhat secret.

The native religion of the Chippewa was intended to help everyone to be healthy, and happy and to have plenty to eat. They had songs to give a man good luck in hunting. The man sang them before he went to hunt and did other things which he had been taught to do. The picture of such a song is shown as Fig. . In this ~~we see~~ picture, a wild animal is coming toward the hunter, ready to be killed. The words of the song mean "Out of the woods we will bring, even as we are telling you."

Sioux Children at Home

The daily life of Indian children was entirely different from that of white children. ~~It was so different that we can scarcely imagine it.~~ Indian children did not go to bed and get up, put on clean clothes, or have three meals a day. They did not go to school but learned by being with the older people and hearing what they said. They also learned a great deal by watching the birds and wild animals. Indian children had few toys except little bows and arrows, or animals carved from wood, but they had many dogs for playmates.

The family lived all together in one teepee. If it was winter, a fire burned in the middle of the teepee and the people sat around the fire. In the evening, the men told stories. They liked to tell things that made everyone laugh--things that had happened to them or their friends. They never talked about business at home. That talking was done in what were called councils. Evening was a good time for the mother to sew, or to patch moccasins that had holes in them. The children listened to what the men were saying and looked at the bright fire, until they could not keep their eyes open any longer. Then they rolled over, without undressing, ~~and~~ drew ~~the~~ up robes or blankets, and fell asleep. The dogs crept closer to the children, so they would be warm when the fire burned low. After a while the men stopped talking, the mother laid aside her sewing, and everybody lay down where they had been sitting and went to sleep.

If a child wakened in the night he might hear the sound of a flute, far away. He would laugh and say to himself, "There goes Red Bird, playing his flute so the daugher of Two Bears will hear him." Then he would think how he would tease the daughter of Two Bears the next day, saying, "Ho! Ho! I heard Red Bird playing his flute for you last night."

Perhaps he heard the cry of a loon, or the howling of wolves. He might hear something even more dangerous than the wolves. He might hear the

leader of a war party making a noise like an owl or some other wild creature, as a signal to his warriors. Such signals were given when a camp was to be attacked at daybreak.

One of the first things an Indian child learned was to keep still when it was frightened. This was necessary for the safety of others beside himself. A child's cry might let the enemy know where Indians were hiding. Self-control in every form was taught to children. An Indian never let himself be "upset" by anything, and a man who lost his temper was somewhat disgraced.

Children had names that showed their order in age, ~~as though we should say~~ such as "Number One, boy," or Number One, girl." If the oldest child was a boy he was always called Cha ska, and if the second, third, fourth and fifth children were boys, they were called, one after another, Ha pan, Cha-tan, and Ha ka. If the oldest child was a girl, she was always known as Wee-no-nah, and the second, third, fourth and fifth girls were called Ha pan, Ha pisti na, Wan ske, and Wi hake. ~~With this custom~~ a little girl ~~need~~ did not have to tell anyone how many older sisters she had, for it was shown by her name. These, of course, were not the only names that children had, but they were the ones usually given them first, and it was a convenient way to identify them.

The Sioux were very fond of their daughters and wanted them to be quiet and well-behaved. They said a little girl should be shy, like a little bird that stays near its nest. The boys were taught to be brave and trained to be good hunters and warriors. They had little bows and arrows, with blunt points, to practice with when they were learning to aim and shoot.

What the little boys liked best was to "hang around" the warriors and listen to what they said. An old man in North Dakota said that he and a few of his friends used to carry wood and water for the warriors, when they had a meeting. Then the warriors would let them come inside and sit

along the wall, where they kept very still and listened to everything.

One old Sioux chief told how he ran away with a war party, when he was a little boy. His father was in the war party. When the boy was discovered he was taken to his father who said, "Did your mother say you could come?" The little boy replied, "No, we were hunting birds and just came along to join you." A cousin named Hairy Chin was one of the warriors. The boy's father told Hairy Chin to look after him, and that night Hairy Chin gave him some supper. All the men looked hard at him and said "What a little boy to go on the warpath." He leaned over his dish and cut up his meat, but he was homesick already. Then they said a man had come from the camp, his horse running very fast, ~~and said~~ to tell them a woman had died because her son ran away with a war party. The little boy began to cry and said, "That must be my mother. She always said that she would die if I ran away with a war party." Then one of the warriors said, "They are only fooling you. They want to make your heart strong." But that did not make any difference. The little boy thought of his mother and kept crying.

He could not go back, and he was with the war party for three weeks. He saw the bodies of some Sioux who had been scalped by enemies, who lived farther west. This made him want to grow up to be a warrior, and go on the war path against those Indians.

When he reached home his mother did not scold him. She ~~had made~~ gave him some moccasins ~~and gave them to him,~~ she had made, but she did not take much notice of him, unless he started to leave the teepee. Then she ~~said~~ would say, "Where are you going?" She watched him so closely that he could hardly move. This lasted a long time.

~~Indian tribes had a custom concerning~~ When Indian boys ~~when they~~ were about twelve years old, they were expected to go away and stay by themselves, without food, until they had a strange dream called a vision. Some boys stayed three, four, or even ten days waiting for this dream. They had no food, they were afraid

of wild animals at night, and they suffered so much that it was said they would never mind anything that happened to them afterwards.

If a boy came home without seeing any vision, his father might say, "If you are as hungry as that you may have some supper but you must go to-morrow and try again. I will not have a son of mine give up as easily as you are doing. I will make you go back until you succeed. Everyone will laugh at you if you keep on acting in this way."

When a boy had seen a vision, or had one of these strange dreams, he went home and told his father about it. The custom was not always exactly the same, but the boy's father usually sent him to an old man, called a medicine man, who had the same dream when he was young. ~~This was not like the dreams you have at night.~~ This a dream, had seen ~~It~~ was very serious, and the boy believed that what he ~~saw~~ in the dream was a spirit, who ~~He believed that the spirit~~ would help him succeed in life if he did his part. That was what the old medicine man taught him. The old medicine man said he must wear something in a little bag around his neck--something like ~~what we call a~~ goodluck charm, only ~~it was~~ connected with his dream. If the Boy had seen ~~saw~~ an eagle, ~~perhaps~~ he might have to ~~must~~ catch an eagle and wear one of its claws in the little bag around his neck, and he would have to ~~must~~ learn certain songs that the spirit-eagle would hear, if the boy needed his help. The boy was taught that the spirit he saw in his dream would come and help him if he needed help very much. This dream also decided what the boy would do--whether he would be a warrior or a doctor, ~~and~~ perhaps the spirit seen in his dream would help him to be a successful hunter, when no one else could get any game. After he had a dream, the boy was considered "grown-up" and was not called by his little-boy name. He then had a name that showed what he had dreamed about, such as Standing Bear. The customs connected with the visions of boys in all tribes ~~is very hard to understand, but it was~~ were important to the whole life of the Indian.

Among the games played by the Sioux Indians was one ~~which was~~ like the throwing of dice, only instead of dice, they used plum-stones with various marks on them. The stones were put in a flat basket, which was tossed upward, and the score depended on the marks on the plum stones that were uppermost. Another game called shinny was something like tennis, except that the rackets were about three and a half feet long, each with a little pocket of netting at the end to hold the ball. One man tossed the ball, another caught it and ran toward one of the goals that were at each end of a long field. This game was a little like ~~our game of~~ tennis and a little like football. The Indians had many other games, some of which were played by the women. Everyone came to watch a game, and there was a great deal of betting. The Indians had no money, but they bet all sorts of articles, from moccasins and belts to blankets, guns, and horses. A man often sang songs to bring him good luck in playing a game. Betting was considered a regular way of getting rich, and the Indians played games a great deal for that purpose.

The little Sioux girls used to play a game in which they sat in a circle, and each girl pinched the wrist of the girl who sat next her. She did not pinch her wrist hard, but only tickled her. This made them all laugh, and soon they were rolling on the ground. The words of the song meant "I catch but cannot hold you." This is the song.

Songs of the little girls' play

Chippewa Children at Home

Like all Indians, the Chippewa were very fond of their children. They did not have large families, and a baby was a delight to everyone.

If a Chippewa baby was born in the night, its father let everyone know by firing a gun. Certain men who were his relatives came quickly, when they heard the gun, and took the baby to an old man, who carried it for four times around the fire. While he did this, the people sang a song with words that meant "we have caught the little bird." It was said the child would be made brave by hearing so much noise as soon as it was born.

Chippewa women never let a baby cry, if it could be quieted in any way. For this reason the babies and small children were somewhat spoiled, but no one seemed to mind it. They were more anxious that the child should be straight and healthy, and not afraid of anything. It was necessary for an Indian woman to have her baby with her all the time. She could not carry it in her arms nor on her back, so every tribe had some sort of "cradle", in which the baby was warm and safe, and could be taken from one place to another. The Chippewa had a "cradle-board", which consisted of a short board, with bands to be fastened around the baby and a hoop over its head to hold its playthings. The cradle-board was carried by a strap placed over the mother's head, the cradle-board hanging on her back. This left her arms free to carry other things. If she was working, she set the cradle-board upright against a tree. Sometimes she hung it on a low branch and let the breeze sway it back and forth. The wide bands across the baby's body held it firm and straight. It was as though the baby were standing on its own little feet. When it was time for the baby to take a nap, the cradle-board was laid flat on the ground or put in a little hammock made of a blanket, which the mother swung to and fro. There was fun for everyone, when the baby was taken out of its wrappings and allowed to stretch its arms and legs. A baby was never bathed in clear water. They had no soap, but the mother put plants of various sorts in the water to

make the baby strong.

When a baby was old enough, the mother put it in the blanket or shawl on her back. She drew the shawl tightly around her waist, then put the baby in the upper part, with its little head looking over her shoulder, and drew the rest of the shawl around its body. In this way she could carry it many hours at a time.

As soon as possible a baby was held up and "danced", while someone made a noise like an Indian drum. In that way the baby learned to move up and down on its little feet, before it could stand alone. The Indians love to see little children dance, and they make little dancing suits for the children, trimmed with beads and bright ribbons. In this way they often prance about when the older people are dancing, and some are able to dance very well, at an early age.

Chippewa children had several ~~sorts of names~~ names. Sometimes a baby had a nickname, when it was very young, and was called by that name all its life. ~~I knew a~~ One woman ~~about ninety years old who~~ was called "Little Money" when she was ninety years old, because, when she was a baby, her face was so round and bright the people said it was like a little piece of money. Another woman was called "Little Cat", because she scratched so savagely when she was a baby.

Soon after a child was born its parents selected some one to give it a serious name. This was done in a ceremony with gifts and a feast. The person who gave the name had dreamed of some bird or animal, and received a name in the dream. ~~There was something like what we call good luck connected with such a name.~~ When the person gave the name to a baby, it was believed the baby would have ~~the same~~ luck in all it did. The strange names of Indians, such as Little Wolf or White Feather, were connected with such dreams.

Repetition

Among the Chippewa, as in other tribes, the first thing a child must learn was to keep still when it was frightened. Even as a baby, it must learn the lesson of self control.

Indian mothers did not scold or punish their children but tried to govern them in other ways. They thought it would "break a child's spirit" to punish it severely. Sometimes a mother would tell the children that the owl would get them if they did not keep still. If they did not obey, she would go to the door of the wigwam, hold back the blanket that hung over the opening, and say, "Come in, owl, come and get these children who won't be good." ~~It is said that~~ sometimes she would show the child an ear of an owl that someone had shot, saying "The owl will get you and put you in his ear." The little child thought of the big owl, sitting up in a tree, and thought how terrible it would be to be put in the owl's ear!

If an Indian was very sad, he painted his face black with charcoal from the fire. When the people saw black paint on a face, they knew the person was feeling very sad about something. ~~It is said that,~~ instead of spanking a child when it was naughty, or shutting it up, the mother painted ~~its~~ the child's face black and sent ~~it~~ him outdoors, where everyone could see ~~it~~ him. Sometimes a child was obliged to keep the charcoal on ~~its~~ his face for a whole day. Everyone knew the child was "being sorry" for something ~~it~~ he had done.

In summer, when the children wanted to stay out too late at their play, ~~Then~~ a man would put on a mask made of birchbark, which looked white and queer in the twilight. He wore ragged clothes and walked with a cane. When the children saw him coming, they were glad to run home.

~~Perhaps~~ Sometimes the children were noisy in the evening, when the older people wanted to talk. The family lived all together in the wigwam, and the mother could not say, "Children, go upstairs to bed and do not let me hear another sound from you tonight." Instead, someone might say, "let us play 'Sep.'" This was a game in which someone sang a song with very funny words and stopped suddenly, saying "Sep!" This happened at the most exciting places in the ~~words.~~ songs. Of course the children were surprised, and it was hard not to make a sound. They put their little hands over their mouths and shook with laughter

If a child made a sound he was "out of the game." The child who kept still the longest won a prize.

When such a game began, someone would say, "Let us have a pile of presents for the child who can keep still the longest. I will give this new pair of moccasins." Someone else would give a bow and arrows or a fancy belt, so there would be a nice little pile of presents, where the children could look at them. The singer could make up new words for the song, if he liked, making them very interesting, but he often sang ~~softer and softer~~ more and more by, and did not say "Sep" at all. The children listened, so as to be ready, and looked hard at the pile of presents, but, as the song kept on, they grew sleepy, and finally they cuddled down and went to sleep. Then the older people could talk.

The game was begun again the next morning, and this time the singer cried "Sep" at the funniest places, so all the children laughed. The one who held out the longest had the pile of presents--the new pair of moccasins, the bow and arrows, and the fancy belt. ~~Perhaps~~ Usually there were ~~some~~ little cakes of maple sugar among the presents, and these were divided among the children, so that everyone ~~was~~ would be happy.

A grown-up Indian sang ~~this~~ a song ~~and said~~ he remembered from the time when he was a little boy and heard it in the wigwam. The words were about a very fat pig in a tree, the sun was shining, and he could see the little feet of the pig; then the words were about "the people who live in a hollow tree," meaning the Frenchmen who lived in log cabins. The song said they were fighting. Suddenly, the words changed, and a rabbit was talking, then a man was carrying a pack on his back and walking toward the great water--you could not tell what the words would be about--and, all of a sudden, the singer would cry "Sep." It was great fun.

Often at night, after the camp was quiet, an old man walked in front of the circle of wigwams. ~~He was~~ like a radio broadcast, ~~and~~ he told what the people would do the next day. Perhaps he ~~said~~ would say that the men must meet at a certain

place to go hunting. He usually said that if any young man were still visiting a girl, it was time for him to go home. He said the people ought not to steal, and the men should not drink whiskey nor use too much tobacco. He said the women ought not to quarrel so much. His talk was a sort of preaching, and everyone could hear him. No names were mentioned, but he spoke of any bad things that had happened. Perhaps he said, "A little boy told a lie to his mother yesterday. If he does that again he will be punished. We cannot have little boys telling lies." In the wigwam, even with the blanket over his head, the little boy heard this and knew that he was being reproved. This was one of the ways in which children and young people were governed by the old Chippewa.

The little girls played hide-and-seek, drawing long and short sticks to decide who should be first to cover her hides. When all were ready, she sang a little song with the words, "Butterfly, butterfly, show me where to go." It was believed that the butterflies played with the children. An old Chippewa woman said she had often seen the butterflies come when the children called them. The children were taught never to hurt nor destroy a butterfly.

The Chippewa could walk long distances, and it was often necessary for the children to walk and keep up with the rest of the party. It is said that Chippewa children of six years old could walk twenty-five miles a day for several days in succession, ~~and think nothing about it.~~ (Castle, Hist. 53.) They trudged along, mile after mile, and watched for the birds and little wild animals that they knew so well. ~~It is said that~~ the Chippewa children seldom quarreled among themselves.

One of the first toys given to a child was a stuffed animal. The mother took the hide of some small animal, such as a squirrel or chipmunk and stuffed it to make a toy. If she filled it with maple sugar, she made the stitches very loose, so the child could get a little sugar when it put the toy to its mouth. Sometimes she filled the little skin with wildrice, which made a rather heavy toy. In these and many other ways the Indian

mothers tried to make the children happy.

The little girls had dolls made of bark rushes, leaves, or a bunch of grass. Later, when the Indians obtained cloth from the traders, a little girl had a doll made of white cloth and stuffed with moss. Her mother taught her to sew by making clothes for her doll, with pretty bead-work on the dresses. Her mother also taught her to make little mats and birchbark dishes. In these ways she learned to help her mother, when she grew older.

A little boy was taught to hold a bow, when he was very young. The string of the bow was a thin thread of the inner bark of the basswood tree, ~~and of course~~ it would not stretch and throw the arrow, but the boy learned the motions of shooting the arrow from the bow. This began his training for a hunter and a warrior. Later he had a real bow and some blunt arrows, for shooting rabbits and birds.

Little boys liked to take a long stick in each hand and pretend they were deer with four long legs. They capered around and acted like deer and made people laugh. Perhaps a boy made a sort of ski for one foot and stood on it, trying to go down hill on it without falling. He had a cord fastened to the toe of the ski and held on to steady himself. The boys always selected the steepest hills for this winter sport. They had many rough sports in which the girls did not join, but in summer they often "played house" with the little girls. They made a little wigwam and fixed it up like a real wigwam, with a fire in the middle. The boys caught fish or killed rabbits or birds, which the girls cooked. Sometimes their mothers gave them potatoes to cook in the ashes, and they had feasts together.

Indian children did not need playthings from stores. They found plenty of things to play with, and were happy in their play. Sometimes they took leaves of the pitcher-plant and filled them with sand or wild berries, and sometimes they gathered red berries and strung them on thread made from the stalks of thistles. They knew how to make tiny snowshoes of the needles

of the Norway pine. There are two needles that grow from the same little "holder," they children pulled out one of the needles, turned the other back and tucked it into the place from which they had pulled the other. This looked like the frame of a little snowshoe. Sometimes they linked many of these together to make a necklace. They did not need printed books, for they saw the funny doings of the birds and animals, and the older people told them stories about the wild creatures. Some Indian stories, told by the grown people in the evenings, were so long that it took all winter to tell them. Such stories were like continued stories in ~~our~~ magazines. The Indians could hardly wait until the next evening to find out what happened to the people and animals in the story.

A favorite story with the children was one about a coon that pretended to fall asleep beside the road. Along came some little crawfish, singing a war song. They were going to fight the coon, who had bitten some of their friends. When they found the coon, they danced around him, singing their song, and pinching him with their little claws. They were not afraid, because they thought he was dead. The coon kept very still, waiting to catch them. They sang a song with the words, "The coon is dead, the coon is dead." All of a sudden he jumped up and ate them all. This is the song that the little crawfish sang, as they danced around the coon.

The Crawfish and the Coon

Indian children were taught the Indian forms of politeness. Little children were taught that they must not walk between an older person and the fire, nor interrupt an older person who was talking. They were told they must not "go peeking in the wigwams after dark," nor laugh when anything unusual happened. They were also told they must not go to the neighbors, when they were eating, and look wistfully at the food.

In old times the Chippewa had no words like our "good morning" or "good afternoon." When they met, they did not say anything. If they had not seen one another for a long time, they might stand and look at each other a few minutes and not say a word. Probably it was after the coming of the white men that they learned to say "How" when they met, ~~and we know that~~ and it was from the French greeting "bon jour" (good morning), that they took the words "bozho bozho," which ~~became~~ is still used as the common form of greeting among the Chippewa, ~~and is still used~~. In old times, when a visitor was leaving the wigwam, it was not the custom to say "goodby." The people in the wigwam said nothing, or else they said "majau majau" which means "go, go." The visitor was ready to go, and it was considered polite to say this.

~~All Indian~~ Like the Sioux, the Chippewa boys went without food for several days, when they were about twelve years of age, while they watched for a "vision," or dream.

The Chippewa had a ceremony also for the little girls at that age. It was held in the early summer, and the little girls was not allowed to eat any fresh fruit before the ceremony. At that time an old medicine-man held a spoonful of the nicest fresh berries close to her lips and then took it away. He did this four times, without letting her taste the fruit. This was to teach her self control. Afterward, she could have all the berries she wanted. The ceremony was long, but this part of it shows how the Indians taught their children self control.

Patience, bravery, and self control were taught to Indian children from their earliest babyhood. These were the lessons they needed to learn, in order to be useful to the tribe when they grew older. They learned warfare by watching the ways of the birds and animals, who must protect themselves every day from enemies who seek to destroy them. They saw many wild creatures store up food for times when they could find nothing to eat.

While the children had their little games and their homelife, there were many times when fear of the tribe's enemies spoiled their happiness. Sometimes the father would put the children in a canoe at night and take them out on the lake to sleep, because he was afraid the enemy would attack the camp before morning. He wanted the little children to be safe, even if the rest of the family were killed. ~~In such ways we see the difference between the Indian childhood and that of the white race.~~

This is a true story about a little Chippewa boy. It happened many, many years ago and was told by an old man who remembered his childhood. He said that his mother went to see a neighbor and left him alone in the wigwam. It was just after sugar-making and the wigwams were near together, beside a lake, but he was afraid to stay alone. He thought about the owl, for his mother had told him that the owl comes and gets naughty children. At last he made up a little song, with words that meant "I am very much afraid of the owl whenever I sit alone in the wigwam."

Some men in the next wigwam heard this little song and they said, "That is a good tune. We never heard it before. Let us learn it and sing it when we play the moccasin game. Perhaps it will bring us good luck." So the men learned the song. It happened that the little boy's mother was gone a long time, so he sang the song over and over. The men sang this song for many years when playing the moccasin game, and it was always known as the "Song of the Little Boy Who Was Afraid of the Owl." ~~(Bull. 45, p. 135.) (music, either from Bull. 45 or Chippewa Action Songs in which there are English words.)~~

Cloudman, the Sioux Chief Who was the Great-Granfather of Charles A. Eastman

~~We must not think that~~ Not all the white ~~people~~ men came ~~here~~ into the Indian's country to make money. The missionaries came to live among the Indians and began their work by teaching the Indians to cultivate the ground and keep cows, so they would not have to depend on wild fruits and animals for their food. The Government sent men called Indian Agents, who gave them the same good advice. Many Indians took this advice. They saw that it was better to give up the warpath and settle down. ~~This story is about an Indian.~~

Once a Sioux chief named Cloudman went with some of his tribe to hunt buffalo in the early winter. There was no snow on the ground when they started, but a blizzard came up while they were on the prairie. The snow grew deeper every hour, and they could not get home. They were far from the shelter of trees, but they found a little hollow, behind a mound of earth, and there they lay, covered by their blankets. They let the snow drift over them, keeping a little place open through which they could breathe. They lay there day after day, while the storm was raging.

While Cloudman lay under the drifted snow, he thought of what the missionary and the Government Agent had told the people, saying they ought to store up food. Indians were often hungry. They had to go hunting in winter, because they had not provided food to last through the long, cold months. He resolved that, if he lived to get home, he would take the white man's way, plow the ground, and store food for winter. He would have cows and pigs, instead of depending on wild animals for meat.

When he got home, he went to the Indian Agent and told his resolution. He said that he and some of his friends wanted to leave their Indian bands and raise corn, doing everything as the white men did. The agent said they had better start a new village on the shore of Lake Calhoun, which was then called by a Sioux name meaning Loon Lake. Cloudman's village was where Lakewood

cemetery is now located in Minneapolis. The agent helped them with seed and tools, and that spring they plowed the ground and made gardens. The other Indians laughed at them, and said, "Look ~~out~~ at Cloudman, he hoes corn like a woman."

When a plow and oxen were given him by the Government, Cloudman was delighted, but farming was not easy. It is said that the blackbirds came within five minutes after the corn was planted, and they scratched it up as soon as it sprouted. They came at daylight and stayed until dark, hovering over the field. Cloudman kept a great number of the women and children in the corn fields, to shout and make a noise all day, to scare away the blackbirds.

At this time the Pond brothers came to the Indian Agent at Fort Snelling and said they wanted to be missionaries among the Indians and teach them to cultivate the land. The agent said he knew just the right place for them and sent them to Cloudman's village. There they built a mission and began their work of helping the Indians to raise crops and care for cattle. Cloudman was one of the early "Christian Indians."

Everything was going nicely at Cloudman's village, until, in 1859, all the Chippewa came down to Fort Snelling, thinking they would receive their annual payments there instead of at their own agencies farther north. Some came down the Mississippi and others came down the St. Croix River in their canoes. Hundreds of Chippewa came and camped near the fort. This was a mistake. The payment was to be made as usual at the Chippewa agency, but, as both the Chippewa and Sioux were there, it was decided to smoke the peace pipe and dance together. The Chippewa stayed a while and had a good time. On July ? ? first they started for home.

If the Chippewa had kept together and gone home as they planned everything would have been all right, but two young men left the rest and killed a son-in-law ~~of~~ of Cloudman's. They said that some Sioux had killed one of their relatives, and they had to have revenge. When the news reached Cloudman's vil-

lage, the Indians prepared for war against the Chippewa.

Cloudman had always favored peace and said it was wrong to kill and women and children, or others who were innocent. The Sioux knew that he would not lead them in war, but they were sure his brother Red Bird would. Red Bird delighted in war, because he was a cruel man who liked to kill and scalp people. So Red Bird was quickly made chief in place of Cloudman, and the warriors started after the Chippewa. Little Crow led the war party that went up the St. Croix, and Chief Mankato led the war party that started up the Mississippi River.

The Chippewa did not know there was any trouble. They did not know that two of their young men had killed Cloudman's son-in-law. They stopped to camp, and some of the men went hunting. Then came the Sioux warriors. One war party attacked the Chippewa who were going up the Mississippi, and the other fell upon those who were going up the St. Croix River. There were two terrible battles, and more than 150 Chippewa were killed and scalped. The Sioux lost only a few men, for the Chippewa were not prepared to fight. In time, the Chippewa took their revenge on the Sioux, which was the Indian custom, ~~but our interest is in Cloudman.~~

After Red Bird became chief, Cloudman moved to the south side of the Minnesota River. Cloudman signed the three principal treaties between the United States Government and the Sioux, and he is respected as a leader of his people in the white man's way of living.

Cloudman had five sons and two daughters, one of whom was married in the Indian way to Captain Seth Eastman, an officer of the United States Army at Fort Snelling. Their little girl was named Nancy, and there is an interesting story about her. When she was old enough to marry, she was in love with a Sioux, and they were going to run away together. He said that he would give a certain call as a signal, and she promised that, when she heard the signal, she would leave her father's teepee and meet him at a certain

place. The young man was so pleased that he told his friend Many Lightnings all about it, even telling him the signal.

When night came, little Nancy was listening for the signal. She heard it before the appointed time, but thought that her lover was so eager that he could not wait any longer. So she took her little bundle, slipped quietly out of the teepee, and ran to the place where they were to meet. A man stood there, wrapped in a blanket. Without saying a word or showing his face, he led her away. They had gone some distance from the camp, when he threw aside his blanket. Then she saw that, instead of her lover, she had run away with his friend Many Lightnings. She was ashamed to go back to the camp. ~~What do you think she did?~~ She let her lover think that she had changed her mind and had run away with Many Lightnings on purpose.

Nancy and Many Lightnings had several children, and the youngest was the little boy who grew up to be a doctor, in the white man's way. His Indian name was Hadaka, which means Poor-Little-Last-One, but ~~we know him~~ he is now known as Dr. Charles Alexander Eastman.

When Hadaka was four years old, there was a ball game between Little Crow's and Mankato's bands of Sioux. It was a very large game, and each side chose a little boy, ~~somewhat as our ball players have~~ a mascot. The boy belonging to the side that won was to have the name Ohyesa, which means "victor." Hadaka was chosen by Mankato's band, and when that side won, ~~so~~ he received the name Ohiyesa, which he uses to the present time.

Then came the war between the Sioux and the white men. Cloudman's band joined with Traveling Hail, but kept out of the war as much as possible. The boy's mother was dead and Cloudman put him in charge of his grandmother. They ran away into Canada, going far into the woods.

Ten years afterward, Many Lightnings started out to find his son. The war was over, the Indians had found that they could not keep up their old ways, and everything was changed. Many Lightnings searched far and wide

for his son and the grandmother, and at last he found them living among friendly Indians in the far West, in Manitoba. He brought them back, and put the boy in the United States Indian School at Flandrau, South Dakota. The boy took the name of Charles Alexander Eastman.

Time passed, and Ohiyesa went from one school and college to another. He became a doctor, and has held responsible positions under the United States Government, in connection with its work among the Indians. His books on Indians are found in our libraries.

We should be proud that Charles Eastman was born in Minnesota and is a descendant of Cloudman, the Sioux chief.

Stories of three Chippewa Chiefs, White Fisher, Flat Mouth and Hole-in-the-day

White Fisher

When the Chippewa lived at La Pointe in Wisconsin, their chief was a man whose name meant Big Foot. He was a great warrior. When Big Foot died his son became chief, and the son was also a leader of the warriors. His name meant White Fisher and is pronounced Wah-bo-jeeg.

White Fisher was born about the year 1747. Strange as it may seem, he was related to the Sioux. It is said that his grandmother was a Sioux. As you know, there were times of peace when the Chippewa and Sioux smoked the peace pipe and danced together. At such times the members of one tribe might marry members of the other tribe. White Fisher visited his Sioux relatives when he was a little boy and they taught him to speak the Sioux language. He learned many customs of that tribe, but he knew they were enemies of his own tribe--the Chippewa.

When White Fisher was a small boy the Sioux came to attack the village where he lived in northern Wisconsin. White Fisher's father thought that perhaps some of his Sioux relatives were in the war party, so he stepped forward and said, "Is my brother Wabasha here?" Wabasha was the leader of

this war party and was half-brother to White Fisher. When he heard the question he came toward the Chippewa chief and shook hands with him. The two men talked together in the most friendly way, and White Fisher's father invited Wabasha to come to his lodge.

What do you think little White Fisher did? He hid beside the door, and when his uncle Wabasha came along he hit him with a club! Wabasha only laughed. He took little White Fisher in his arms and said that some day he would be a brave man and make a great deal of trouble for the Sioux.

White Fisher heard the stories that the Warriors told when they came back from fighting the Sioux. When he was still a little boy he longed for the day when he could go with them. He watched the wild animals and studied their ways, knowing this knowledge would be useful to him. The Indian warrior moved silently, like a wild animal, and watched for the best time to attack the enemy. His whole purpose was to kill the enemy with the least danger to himself.

When White Fisher was little more than a boy he asked permission to go with a war party. The leader let him go, and he soon showed that he had great courage. Before he was twenty-one years old he was a war leader and a skillful hunter. It is said that he was slender and six feet, six inches tall. He was fond of his family and was a kind man in his home. When the hunting season was over he made things for his lodge, so it would be more comfortable. On top of the lodge was a carved wooden owl that turned around in any direction that the wind blew. No one knew why he made the owl. It was not intended to bring good luck. Perhaps he had seen a weather vane on the house of some white man and thought he would make one in the Indian way.

White Fisher became chief when his father died and was also the leader of the warriors. He led many attacks upon the Sioux but is most famous for his victory in the battle at St. Croix Falls in Minnesota. The Fox Indians came from Wisconsin, traveling up the Mississippi River in their canoes. They

persuaded the Sioux to join them, and together they hoped to get back some of the land that had been taken from them by the Chippewa. However, the Chippewa were ready for them. White Fisher sent tobacco and a war club to all the Chippewa villages in Minnesota, asking the warriors to meet him at a certain time and place. They all replied that they would be there. All the Chippewa warriors from northern Wisconsin came with White Fisher, and they got to the meeting place ahead of the Minnesota Chippewa. Suddenly they saw the enemy, carrying their canoes around the falls of the St. Croix River. We know the place as Taylors Falls, or St. Croix Falls. They began to fight at once, the men hiding among the rocks that are on the edge of this river. It was a long, hard battle.

The Fox Indians were so sure of winning that they told the Sioux that they might stay on a hill and watch them beat the Chippewa. So the Sioux warriors went on the hill, filled their pipes and smoked where they could hear the yells of the Indians and the firing of guns. But before long they saw that the Fox would be defeated if they did not go to their help. So they rushed yelling into the fight. And now it looked as if the Chippewa would surely be beaten. But suddenly the Minnesota Chippewa came--the bravest warriors from Sandy Lake and other places; all in full war paint, all ready to fight. With their coming the tide of battle turned. The Chippewa were victors.

This was one of the worst defeats of the Sioux. Gradually they were being driven out of the land where they had lived so long, in central and northern Minnesota.

White Fisher had a pretty daughter. One day there came to his lodge a white man, an Irishman from Mackinac and Montreal whose name was John Johnston. Johnston fell in love with White Fisher's daughter and wanted to marry her, but White Fisher said, "White man, I have noticed your behavior; it has been correct; but, White Man, <u>your color is deceitful</u>. Of you, may

I expect better things? You say you are going to Montreal; go and if you return I shall be satisfied of your sincerity, and will give you my daughter."

John Johnston went to Montreal and came back, as he had said he would. White Fisher also kept his promise, and his daughter was married to the white man from the East. They had a daughter named Jane, and her father sent her to Ireland where she was educated by his relatives. After her return she married Henry Rowe Schoolcraft, the explorer who selected the name "Itasca" for the lake in which the Mississippi River rises.

White Fisher died at La Pointe in 1793.

Two young men of the same name are mentioned among the Indians in Minnesota. One was killed by a Sioux and the other was made a sub-chief by the Government, but neither was related to White Fisher, the great chief of the Chippewa at La Pointe.

Flat Mouth, The Chippewa Chief Who Traveled Far

This is the story of a Chippewa chief who was born in 1784 and lived to be about eighty years of age. Flat Mouth was born while the Indians were living in the old way, fighting and killing one another and often being without food.

When Flat Mouth was a little boy he lived in Canada and went with the hunters who sought game in the northern woods. His first medal was given him in that country, by an official of the Northwest Fur Trading Company. He had relatives in Canada whom he visited in later years.

The father of Flat Mouth was named Yellow Hair and he had a violent temper. Yellow Hair knew a great deal about plants and he knew which plants were poisonous. It is said that he poisoned the people who made him angry. For this reason he was feared, and he gained so much power over his people that they made him their chief.

Yellow Hair was a great warrior. One day when Yellow Hair had gone hunting, some little Chippewa boys were playing on the ice, throwing sticks to see who could throw his stick the farthest, when some Sioux came and scalped them. One of the boys was a son of Yellow Hair. When Yellow Hair came home at night and found that his little boy had been killed he called his warriors together, and they started on the warpath early the next morning. Yellow Hair scalped a little Sioux girl in revenge for the death of his son. This was the manner of life in which Flat Mouth was brought up. Before he could handle a gun he was in a battle with the Sioux. A party of Chippewa had gone hunting, and in the woods they smelled the smoke of a peculiar tobacco that was used by the Sioux. Turning around they hurried back to warn their friends. Soon two hundred Sioux came to attack the Chippewa and it was said that the arrows "fell as thick as snowflakes." The Sioux shot the arrows high into the air, and people had to go into the houses to avoid being struck by the ends of the arrows as they fell to the ground. The Sioux were driven away, and the white trader persuaded the Chippewa not to follow them. Flat Mouth remembered and described this battle when he was more than seventy years old.

Flat Mouth was made chief when his father died. He was chief of the Pillager band that lived on Leech Lake. You remember the Chippewa tribe did not have one chief over them all, but each band had its own chief. The other bands were named from the place where the lived, but the Pillager band received its name because its members once robbed a trader of all his goods. (Pillager is Chippewa for "Men who take by force.")

When Flat Mouth became chief there were many British traders in this region and they gave medals and British flags to the chiefs. In 1805 the explorer Zebulon Pike went to the Chippewa and told them the English had been defeated and the country belonged to the United States. He put up a pole with the American flag on it. Flat Mouth at once took down the British flag, and exchanged his British medals for one given him by the United States. He even

gave up the medal he had received in Canada when he was a boy. He said that he "ceased to be an Englishmen and became a Long Knife." This was the name given the American soldiers because of their long swords.

Flat Mouth remembered many things about his early life and told them to William Warren who wrote them in his history of the Chippewa tribe. One of Flat Mouth's stories is that once he had been visiting his relatives in Canada, and on his way home he stopped to hunt with friends at Red Lake. News came that several Chippewa had been killed by the Sioux. He joined the war party and they started west. The snow was deep when they left Red Lake, and they traveled on snowshoes. They walked for whole days through herds of buffalo. When they reached the western plains there was no snow on the ground and they threw away their snowshoes.

The Chippewa warriors were successful. They fired into the Sioux teepees while the Indians were asleep. Flat Mouth described the loud weeping and wailing of those whose relatives had been killed. He and two friends stayed behind and killed the people who were wailing. Then they ran all night to catch up with the rest of the party.

Once he went west to the Missouri River and visited the Indians who lived there. They told him that they once lived in the region where the Mississippi River rises, and that they were driven out by the Sioux. They said that they lived in large, round lodges made of earth. This was the Gros Ventres tribe, and the name is pronounced as though it were spelled Gro Vent.

Flat Mouth told many stories of his young days but there was one story that he did not tell. It happened about the year 1859 and was written down by the Rt. Reverend Henry Benjamin Whipple, Bishop of Minnesota. The Indians at Leech Lake had heard that the pine trees on their land had been cut down by the Government without their knowledge. They were so angry that they killed the cattle and stole goods that belonged to the Government.

Bishop Whipple received a telegram from Washington asking him to go to Leech Lake and settle the difficulty. It was in the middle of winter, the snow was deep and the weather below zero. The Bishop traveled seventy-five miles through the forest, and when he reached Leech Lake the Indians came to the council in war paint and feathers. This is what Bishop Whipple wrote about the council: "The chief, Flatmouth, arose and said: 'I suppose you came to find out who killed the Government cattle. I did. You want to know who took the Government goods. I did. I told my young men to do it. Perhaps you want to know why we did it. We have been robbed. We have been robbed again and again. We will bear it no longer. Our shadows rest on our graves.' He talked a long time, angry, exasperated, and using bitter invective and stinging sarcasm." Meantime the Bishop was trying to get a chance to talk. At last he rose and said,

"Flatmouth, how long have you known me?"

"Twelve years," he answered.

"Have I ever told a lie?"

"No, you have not a forked tongue," he replied.

"I shall not tell you a lie today." Then the Bishop talked about what had been done but Flat Mouth was very angry. He sprang to his feet and began to talk violently. The Bishop folded his arms and sat down. When he paused the Bishop said quietly, "Flatmouth, are you talking or am I talking?" If you are talking I will wait till you have finished; if I am talking you may wait till I have finished." The Indians shouted "Ho! Ho!" Their chief had interrupted a friend who was talking. This was very, very bad manners. When an Indian has finished what he wishes to say at a council he always says "I have done." That is the custom, and Flat Mouth had interrupted before the Bishop said "I have done." Flat Mouth sat down "overwhelmed with confusion."

Then the Bishop told of his efforts to help them, in the matter of their pine trees. He added, "When I ask good men to help me, and they ask if the Indians, for whom I am pleading, are the ones who killed those cattle and stole those goods, what shall I say?" He finished his talk by saying that he would go to the log house opposite the council house and wait until they sent for him. Meantime they could talk the matter over among themselves.

After several hours they sent for the Bishop and asked his advice as to what they had better do. They asked him to tell the Great Father (the President) that they were sorry they killed the cattle and stole the goods from the Government.

Bishop Whipple knew the right things to say and the right men to talk to about the stealing of pine from Indians. It was not right that men should go on land that belonged to Indians, cut down the trees and make them into lumber. This was stopped, and the next time Bishop Whipple went to Leech Lake, Flat Mouth presented him with a beautiful stole, for the Bishop to wear in church. It was made of black beads and had a cross of gold beads on each end. This pleased the Bishop, who loved his Indian friends.

In the year 1832 Flat Mouth was visited by Henry R. Schoolcraft, the historian, to whom he made a long speech. In this speech he said, "When I think of the condition of my people I can hardly refrain from tears. It is so melancholy that even the trees weep over it." Then he complained that the Government did not want the Chippewa to fight the Sioux and yet the soldiers of the United States did not take their side and fight against their enemies, the Sioux. While we feel the deepest sympathy for the Indians of that time, it would have been impossible for the United States to take sides with either tribe. What the United States wanted the Indians to do was to give up their old custom of revenge, which could never be satisfied, and accept a new way of living.

Hole-in-the-day, the Chippewa chief who was killed by his own people

This Chippewa chief had the same name as his father, who was also a chief. The older Hole-in-the-day was a great warrior. He had thirty-six eagle feathers, showing that he had killed or scalped that number of enemies. Although he was a great warrior, he told the missionary that he would become a Christian and have his people join the mission "after one more battle with the Sioux." Needless to say he never joined the mission. His name could be translated "Hole-In-the-sky because the Chippewa use the same word for "day" and "sky." The Chippewa name is pronounced Bug-o-nay-gee-zhig.

Young Hole-in-the-day was made chief when his father died. He was already known as a warrior. In 1837 his father had smoked the pipe of peace with a band of Sioux, promised they would always be friends, and that they would meet the next spring. In April of the next year a few hunters went out from the Sioux village of Lac qui Parle in Minnesota. They traveled northeast a few days and then separated, going in different directions to look for game. Young Hole-in-the-day with ten men came to one of these hunting camps, and pretended they had come on a friendly visit. The Sioux trusted them, remembering that the young man's father had promised to come and see them in the spring. After they had killed two dogs and feasted, the Sioux lay down and went to sleep. While they were asleep, young Hole-in-the-day and his warriors killed and scalped them. A young girl was taken captive, and a woman and boy escaped to tell the story. All the others were killed.

This led to a great deal of trouble, the Sioux wanted to have revenge and kill the same number of Chippewa, and were the more angry because Hole-in-the-day had pretended to visit them in a friendly way, eating the fat dogs they had killed for the feast.

When the older Hole-in-the-day died his son who was made chief in his place was still a young man. It had been the custom to have old men for

chiefs, and the Indians could not get used to taking the advice of younger men. The young Hole-in-the-day had a nickname that meant "Boy" and was pronounced Gwee-wee-zans. He had been successful on the warpath and the Chippewa were proud that "Boy" could lead the warriors, but it was a different matter to have him for their chief, and trust him with the business of the tribe.

The business meeting of an Indian tribe is called a council. In 1847 there was a plan to sell some land to the United States Government and commissioners were sent from Washington to hold a council at Fond du Lac, and talk matters over with the Indians. Hole-in-the-day was late to the council and the other Indians said, "Let us finish up the business before Boy gets here." But the commissioners from Washington said, "No, we must wait for the chief." When Hole-in-the-day arrived, he showed that he was a great leader, though he was a young man. At that time Hole-in-the-day said, "Our Father instructed you to come here for the purpose of asking us to sell a large piece of land. . . you have called together all the chiefs and head men of the nation. . . that was useless, for they do not own the land; it belongs to me. My father, by his bravery, took it from the Sioux. He died a few moons ago, and what belonged to him became mine. He . . became head chief of all the Chippewa, and when he died I took his place, and am consequently chief over all the nation." Now, if I say sell, our Great Father will obtain the land; if I say no, you will tell him he cannot have it. The Indians assembled here have nothing to say, they can but do my bidding." (Hole-in-the-day was chief of only one band of Chippewa, but this shows what sort of man he was.)

The commissioners then talked with him about the selling of the land but they insisted that everything be explained to the other chiefs. Hole-in-the-day did not like this. At last the talking was finished and the papers were ready to be signed. Everyone thought Hole-in-the-day would be the first to put his mark on the paper but he held back. He said that he did not want

his name beside the names of common Indians, so he told the others to step forward in the order of their rank. None of these Indians could write their names, but the name was written by a white man and the Indian made an X beside the name that had been written for him. This was called "making his mark" and is the way all the early treaties were signed.

Hole-in-the-day said he would not sign until the next day. Then he told the commissioners that he wanted a sentence added to the treaty before he would make his mark.

This is the way the treaty was ended and this is the way it was printed:--"I approve of this treaty and consent to the same. Fond du Lac, August 3rd, 1847."

Po-go-ne-shik, or Hole-in-the-day

his X mark

The commissioners signed the treaty, representing the Government of the United States. The commissioners who had been appointed to deal with the Chippewa at this time were Hon. Henry M. Rice and Isaac A. Verplanck of Buffalo, New York. About a million acres of land were sold by this treaty.

In one of the treaties Hole-in-the-day had insisted on a sentence stating that the chiefs should have more money than the rest of the Indians; then he had another sentence added, that gave him, as head chief of the Mississippi band of Chippewa, a thousand dollars a year for twenty years. This was in addition to his share of the money due the Indians under the treaty.

Hole-in-the-day was a good farmer. He saw that the Indians would not suffer for lack of food in the winter if they raised vegetables in the summer and stored them away. He also wanted them to keep cows, pigs, and horses, as the white men advised them to do. He had a farm, and in one year he raised two or three hundred dollars worth of vegetables and sold them to other Indians. This ought to have been a good example to the other Indians, but he boasted of his farming and became unpopular. He bragged about his potatoes, squashes,

beets, turnips, corn, pumpkins and other vegetables, saying, "This, my brethren, is the result of my farming; while you have been wandering, pursuing the uncertain chase, I have been laboring; you are poor, I am rich; I have no fears for the winter, as I have sufficient to carry me through. Profit by my example." The Indians did not like this talk.

There were many who did not think that Hole-in-the-day ought to be chief but he was so bold in all he said and was such a great warrior that they dared not say anything.

Hole-in-the-day had six Indian wives, and on one of his trips away from the reservation he married a white woman. At first the white wife dressed and looked like other white women but she soon changed and was like an Indian. She got along nicely with the Indian wives. Hole-in-the-day took her little boy to school every day so he would learn English and grow up like a white man.

The leader of the Chippewa warriors at the time of Hole-in-the-day was a man named Ojibway. The two men were cousins and fast friends. Ojibway recorded on the phonograph, many of his old war songs. Among them was a song composed by Hole-in-the-day about a victory over the Sioux, under their chief Little Crow. This fight took place on the west side of the Minnesota River, a few miles from the present city of St. Paul. The words of the song mean "Surely, I will have great praise."

On the warpath Hole-in-the-day was the enemy of the Sioux, yet he and the Sioux chief Little Crow were friendly. They were somewhat alike for they both hated the white men and yet acted friendly toward the Government. Both were agreed that the Indians could get back their land by fighting the

white men. They talked about it with the Indians and encouraged them to get ready for a war, but were uncertain as to the best time for it. When Little Crow led the Outbreak against the white people in 1862, Hole-in-the-day was all ready to start a similar outbreak among the Chippewa. He was prevented by Chippewa who were friendly to the white men and gave warning, and by the action of the United States Government. This part of the life of Hole-in-the-day is told in connection with the Sioux war against the white men, on page .

Time passed and plans were made for removing the Chippewa from the central part of the state to their new reservation at White Earth. Hole-in-the-day opposed this, and in 1868 he was going to Washington on business for the tribe. The day before he was to start on this trip he was killed by members of the Pillager band of Chippewa who, it is said, were hired for the purpose.

At about two or three o'clock in the afternoon, three Chippewa called at his house and asked where he was. On being told that he had gone to Crow Wing, they took three of his guns and started in that direction. They hid in the bushes beside the road, and soon they saw Hole-in-the-day coming with another Indian. After the buggy had passed the place where they were hiding, they fired at Hole-in-the-day and then ran and stabbed him in the back. The other Indian ran away. The murderers escaped with Hole-in-the-day's horse and buggy, and the body of the chief was found later, by a white man.

That night the murderers and their friends danced, back in the woods. The next morning, at about eleven o'clock, they went to the Leech Lake Agency, where they had many canoes waiting to take them to safety. They went to the Government school, where the children had just been seated at dinner. Ten armed Indians came in and demanded food. Mrs. Spears told the children to go away, and then gave their dinner to the Indians, who were very ugly. The leader tried to sell Hole-in-the-day's watch to her for five dollars.

The leader of the party told the man who had charge of the Government warehouse to open the doors and let them have all the food they wanted. He tried

to stop them, and others tried to stand in their way but soon saw they would be killed if they did so. The Indians took food from the warehouse, loaded it in their canoes and went away, singing their war songs.

The Indian Agent had sent to Fort Ripley for soldiers, and they arrived just as the Indians were leaving the shore, in their canoes. The soldiers had no way of stopping the Indians, who made their escape. The soldiers camped at the agency for several weeks, as the white people were in danger until the Indians settled down again.

The story of the death of Hole-in-the-day was related by Mrs. Alice Spears Mee, who was one of the children sitting at the dinner table in the Government school. She is a daughter of Mrs. Spears, the matron of the school, and she remembers the coming of the armed Indians who had killed Hole-in-the-day.

The War Between the Chippewa and the Sioux

The battles of the Indians was like the hunting of game. It was not like the wars of the white men in which large armies go into battle against an enemy. The Indians never fought an open battle if they could avoid it. Instead, they surprised the enemy before daylight when they were asleep in their tents or shot them from behind trees or rocks. Even if they had the same number of warriors as the enemy they avoided fighting when they could be seen. They wanted to do the most harm to the enemy with the least risk to themselves. This does not mean they were not brave, but they had not a large number of warriors and did not want them to be killed or captured.

Most of the Indian war parties were small. One man could get up a war party at any time and ask a few of his friends to join him. Sometimes he made a feast and told them that he wanted revenge for the killing of a relative by the enemy. He said that he wanted to get a scalp in return, or perhaps get a little boy or girl to adopt in place of the boy or girl who had been killed, and he asked who would go with him. A man might rise and

say, "My brother was killed by that enemy. I will go with you and try to get a scalp to revenge his death." A few men might leave the camp quietly, without telling anyone. Sometimes a man did not even tell his wife that he was going on the warpath. A white person once said to an Indian, "Sing me the songs that you sang when you started away to war." The Indian replied, "We didn't sing when we went away. We waited to see if we succeeded, then we sang when we came home." Neither the Sioux nor the Chippewa went to war on horseback.

Many Indian war parties came home without any scalps. Indians did not stay near the enemy if they were discovered, and a party might return without a scalp on that account. There was no disgrace in returning without a scalp as another war party might be starting the next day and have better luck. If, however, they brought back the scalp of a woman, a small child, or had killed a baby, it was considered that the death of the relative had been revenged.

The warfare between the Chippewa and the Sioux was a long series of small attacks in which one or the other tribe was victorious, and a few large battles in which the Chippewa generally defeated the Sioux. At first this was due to the fact that the Chippewa obtained guns and ammunition from the French traders, while the Sioux had only bows, arrows and wooden clubs. Later, when the Sioux obtained guns, it was too late for them to win back their old home in northern Minnesota. The fur traders had come, and the white soldiers had come to protect the fur traders and the settlers. Everything had changed since the days when the Sioux were able to drive one tribe after another out of this region with their bows and arrows. They turned their guns on the white men and wanted to drive them out, but this too failed, and at last they were obliged to give up the old way of life.

In the earliest time of which we know, the country along the Mississippi River below St. Paul was called the "road of war." No tribe of Indians

lived there, but various tribes went up and down the river in their war canoes. This river was like a wide road to the Indians. On either side were the high bluffs that we see today. There was good hunting in the woods and on the prairie back from the water, and the war parties could find plenty of food as they went to the land of the enemy.

At that time the Chippewa, as you know, were living in northern Wisconsin. Part of the Sioux lived in Wisconsin and the Chippewa fought them as well as the Fox and other tribes of that region. Part of the Sioux lived in western Minnesota where they hunted buffalo on the plains, and many lived in northern Minnesota, but the largest Sioux villages were near the southern end of Mille Lacs Lake. The first battle of the war by which the Sioux were driven out of central Minnesota was fought in these villages. The Sioux were defeated. This battle took place about 1750.

The Sioux called Mille Lacs Lake by a name that means Spirit Lake. It is pronounced Mde-wah-kan-ton and the name was given also to the Sioux who lived there.

The Sioux and Chippewa had been friendly for several years before the battle of Mille Lacs. They held dances together, and the young people of one tribe often married the young people of the other tribe. At this time there was a young Chippewa girl who had two lovers, one a Chippewa and the other a Sioux. She liked the Chippewa young man the better, and the Sioux was jealous and killed him. This made hard feeling between the young people of the two tribes but did not bring on the war.

An old Chippewa living at Fond du Lac had four sons who liked to go and visit the Sioux. They were handsome young men and always came back with a great many presents, given them by the Sioux. Soon after the quarrel about the Chippewa girl these four brothers went to visit the Sioux villages at Mille Lac which were only two days journey from their home. One of the

brothers was killed by the Sioux and only three returned to their old father. He could not believe it had been done on purpose and said it was probably an accident.

In a short time the three brothers asked to go again and visit the Sioux. He gave his consent, still thinking the death of his first son was accidental. But two of these young men were killed and only one returned to his father. When this was told to the old man, he blackened his face as a sign of mourning and sat with his head down, but did not shed a tear.

After a time the fourth son asked to go to the Sioux villages to look at the graves of his brothers. The old father said, "Go, my son, for probably they struck your brothers by mistake." Day after day passed until the time came when the young man had promised to return, but he did not come. A month passed and now the old man was sure at last that his four sons had been killed purposely by the Sioux. For the first time he shed bitter tears and mourned aloud for his children. Then he began to plan for revenge. It took him two years to make his preparations. He went hunting, sold the furs and bought guns and other materials for war. When all was ready he sent tobacco and a warclub to distant villages by a messenger who told how the man's four sons had been murdered. He invited the Indians in those distant villages to join him on a certain day at Fond du Lac, and go with him "in search of his lost children." The Chippewa in all these villages gathered at the time which had been set. They sharpened their scalping knives, which they had not used for a long time, and were eager to meet their old enemy, the Sioux.

They chose the Sioux village at Cormorant Point on Mille Lacs for their first attack and reached their early in the morning. So fierce was the attack that most of the people had been killed by the first warriors

before the last of the war party arrived. A few escaped in their canoes to a large village, where the people lived in houses that were like huge piles of earth. After fighting bravely with bows and arrows the Sioux ran into those earth lodges. Then the Chippewa climbed on top and dropped a bag of gunpowder down each smokehole. It fell in the fire and exploded, killing all the people in the lodge. They did this in one lodge after another.

That night when it was dark, a few of the Sioux escaped to a third village. When the Chippewa attacked that village they found that all the people had fled down the river in their canoes. This battle on Mille Lacs lasted three days and the Sioux were driven forever from the shores of that beautiful lake. They scattered along the St. Croix River and a few made a village on the Rum River, below Mille Lacs. Later they settled along the Mississippi and Minnesota Rivers where Lieutenant Pike found them in 1805.

The French traders talked to the chiefs of both tribes, gave large presents, and finally persuaded them to make peace. This lasted for several years and again there were marriages between the young people of the two tribes.

The next conflict started at a war dance, on Lake St. Croix. The Sioux were getting ready to go south to attack an enemy and a Chippewa was going with them. Perhaps he had married a Sioux girl, or perhaps his mother was a Sioux, but he was living with the Sioux and going to war with them. During the dance a Sioux warrior became excited and shot him, saying he hated the Chippewa. The wounded man recovered but could not take revenge himself because he had been shot by one of the greatest of all the Sioux warriors. He went to the Chippewa villages and told them about it. They sent messengers to many Chippewa villages with tobacco and the warriors from those villages came together, painted and ready for the warpath. This led to the second large battle between the two tribes, which took place at Point Prescott, where

the St. Croix flows into the Mississippi. The Chippewa were victorious. It is said they took 335 Sioux scalps, and that many more Sioux were drowned in the river.

Then the Sioux were determined to go back into northern Minnesota, far north of Mille Lacs, where they used to live. They went from the village on the Rum River and from all the places where they had been scattered by the Chippewa. The warriors were divided into three sections, two going as far north as Red Lake and Pembina. The Sioux knew all the rivers and streams in this region but they were defeated in four large battles.

One of these battles was at the place where the Crow Wing River flows into the Mississippi. The Chippewa thought the Sioux would come down the river so they dug holes in the ground and hid in them. Before long the Sioux came along in their canoes, singing war songs and waving Chippewa scalps. Then the Chippewa attacked and defeated them. Hiding in holes they dug was a common fighting method of Indians. In one battle warriors of both tribes were in holes and were so near together that they put their heads up out of the holes and threw stones at one another.

About the year 1768 a war party of Sioux went into Cass Lake and started up the Mississippi River. They met two Chippewa hunters in a birch-bark canoe. These hunters escaped and went to warn their villages, but one of them lost a little looking glass as he crossed, on foot, from one lake to another. The traders had brought these little round looking glasses but the Indians liked them and there were never enough to go around. When this man found that he had lost his looking glass he was very sorry. He slept at the Chippewa village that night but early the next morning he got in his canoe and went alone to search for it. Leaving the canoe, he walked where he had crossed from one lake to the other, looking carefully in the grass to see if he could find the looking-glass. Suddenly he saw a Sioux Indian, hiding in the bushes. Running back to the canoe he jumped in and paddled as fast as he could, toward

the Chippewa villages.

Many Sioux Indians were hiding in those bushes. They ran to their own canoe, which was on the other side of a point of land. It was a large, heavy canoe and it seemed for a time, as though the Chippewa would escape. But the Sioux overtook him, and killed him in sight of the people of his village.

Meantime other Sioux warriors were approaching the village from another direction, creeping quietly from one clump of trees and bushes to another. After they captured a few women and children picking blueberries, they attacked the Chippewa village.

It happened that the Chippewa warriors had been drinking heavily and were not fit to defend the village. The women took their husbands and ducked them in the lake until they were sober enough to fight, but it was too late. The Sioux went away with many scalps and with captives in their canoes.

Down the river went the Sioux, singing and waving the scalps, in triumph. But some Chippewa, whose relatives they had killed on another expedition were lying in wait for them. For a time it seemed as though the Sioux would be victorious again, but suddenly the Chippewa leader blew his shrill war whistle and more warriors came rushing to the fray. The Chippewa upset the canoes so that many Sioux were drowned. Many others were killed. The next day there was another battle, the men fighting close together with knives and clubs. This shows how one attack often followed another, each tribe watching for the other and trying to have revenge.

The final peace between the tribes was made at White Earth in May, 1872. Mrs. Alice Spears Mee saw the ceremony and described it. About one hundred Sioux came to smoke the pipe of peace for the last time with the Chippewa. Painted as though going to war, fully armed and singing their old war songs, they rode up on their war ponies in a long procession. The

ceremony was held beside Spirit Lake, which is a small lake beyond the Episcopal hospital and rectory. It is said that a terrible battle took place there, long ago, and that many Indians are buried there. The Sioux and Chippewa danced, and smoked the pipe of peace, and the members of one tribe shook hands with the members of the other tribe, as a sign of friendship.

For many years the Chippewa have held a great celebration at White Earth on June Fourteenth, the anniversary of the coming of the first Chippewa to live on that reservation. The Sioux came and joined in the dancing. The old chiefs and warriors came to this celebration as long as they were able to do so, but now the dancing is done by young men. Speeches are made in Chippewa and many stories are told about the old times. As the sun sinks beneath the prairie and the celebration comes to an end, the Indians go back to their homes and are glad there is no more war between the tribes.

How the Sioux and Chippewa Sold Their Land

An Indian tribe never owned land, as white people own a town. A tribe lived on the land only as long as it could keep other tribes away from it. An Indian never owned any land as a white person owns a house or a farm. A family camped there a long time, but it was never said they owned the maple trees. In the same way a family gathered wildrice in a certain part of the field and no one interfered with them. There was a general agreement as to where each family should make maple sugar, gather rice, and make its camp in a village. Anyone would have been ashamed to break this rule and try to get a place that was generally used by someone else. When the Chippewa drove the Sioux out of northern Minnesota they came here to live and the different bands of Chippewa lived in various places. The largest was the Mississippi band which is said to have had 1,200 members. These Indians lived around Gull Lake, Crow Wing and Leech Lake. Smaller bands lived at Grand Portage, Fond du Lac and other places.

While the Indian wars were taking place the white men were coming to the United States from Europe. They wanted a place to bring up their children in the country and they had heard of the beautiful prairies, lakes and rivers in Minnesota. They had not much money, but they believed they could make a living on the farms. When they arrived here they found the Indians.

Do you think the Government of the United States ought to have said "No white people admitted?" We cannot imagine such a thing. What would have happened if the white people had been told to get out of the west and stay out, because the Indians were fighting and hunting here? The Indians would have gone on fighting and hunting, killing each other and the wild animals. They gathered wild fruits and berries and wandered over hundreds and hundreds of miles, but they did not know how to use the land until the white people taught them. It is true that bad men came among them, but all life on the frontier was rough. It is also true that many good missionaries came among them, and that the Government sent people to help and teach them.

Among the Indians of this region there was no chief over a whole tribe, with whom the white people could deal in matters about the land. However, each band had a chief, and the Government asked these chiefs to come to a council and talk it over. As a result, there were papers, called treaties, signed by the chiefs of various bands and by men sent from Washington. The tribe that was living on the land at the time was allowed to sell it to the Government and receive pay for it. The tribe was allowed to choose some part of the land to keep for themselves, where they were to live. These places were called reservations, because they were kept back when the land was sold.

The agreement was that the Indians were to be paid in installments, every year. The tribe had no place to keep money, so the pay was to be divided and part given to every man, woman and child. Part of the pay was in

money and part was in food, clothing, blankets and other articles. The amount was not large for each person, but some thought it was going to be enough so they would not have to work. The men had never done any work, such as cutting wood or gathering food. All that work had been done by women. They were urged to stop fighting, and the wild animals were getting scarce so the hunting was not as good as it used to be. You can see the Indians had a hard problem before them, when they found the payment for their land was not enough for them to live on. Often the payment was delayed. They could not depend upon getting it on a certain day, and were obliged to wait until the money came from Washington.

Often there was dissatisfaction with the chiefs and others who signed the treaties. People said they did not make a good bargain with the Government. Many of the white men who came among the Indians were rough, bad men. They drank whiskey themselves and gave or sold it to the Indians. Some married Indian girls, who were pleased because they thought they would be like white women and not obliged to work. But there came also the missionaries who taught the Indians how to live on their reservations and the Government tried to help the Indians learn the new way of life. Those who followed the teachings of Missionaries and the Government were better off than those who made fun of them and continued to go on the warpath.

The first treaty with the Indians living in Minnesota was made with the Sioux in 1805. Soldiers were needed to protect the fur traders and the Government bought land on which to build a real fort. The word "fort" had been applied to the trading post with a log fence around it, built so that the Indians would not come inside and disturb the white people who lived there. The trader had a few guns, but these places were built for the safe storage of goods, not for defense. The time had come when the Government felt that soldiers were needed and Lieut. Zebulon M. Pike of the regular army was sent to select the best place for a fort. He saw that the place

where the Minnesota River flows into the Mississippi River would be an excellent place, and Fort Snelling stands on part of the land that was sold (ceded) by the Sioux in the treaty made at that time. The Sioux were not asked to move away, and could hunt and camp there as they had been doing, but they knew that the Government owned the land.

The second treaty was made at Prairie du Chien, Wisconsin, in 1825. No land was sold to the Government at this time, but it was agreed that the land north of a certain line should be the land of the Chippewa and the land south of the line should belong to the Sioux. The line was drawn diagonally across the state of Minnesota, and each tribe agreed to stay on its own side of the line. It was hoped this would stop the warfare between these tribes, but fighting continued. The boundary line helped somewhat, but each tribe, in turn, wanted to take revenge for something the other tribe had done. Similar boundaries were agreed upon between tribes in Wisconsin.

In 1837 the Government of the United States made one treaty with the Chippewa and another with the Sioux. By the first treaty, the Chippewa sold the land around Mille Lacs Lake but kept the right to hunt, fish and gather wildrice on the land, as they had been doing. The Sioux chiefs went to Washington to make the second treaty, and they sold a small piece of land east of the Mississippi River and below the boundary line between their tribe and the Sioux. The present town of Stillwater is on this land. Each tribe kept some land for its "reservation."

The white men could then buy the land from the Government, under various plans, and come here to live.

The Sioux had been driven out of the central and northern part of the state by the Chippewa, as you know, and were living in the southern part. They sold all that land to the Government in 1851 by a treaty made at Traverse des Sioux, near the present town of St. Peter, keeping some land on both sides of the Minnesota River as their reservation. They were paid many thousands

of dollars in cash but spent it quickly. They did not buy any large quantity of food, and in three weeks they were begging for something to eat. A large part of the money was spent for horses and whisky. In the past it has been considered more honorable to get horses by stealing or capturing them from the enemy than by paying for them. With this money they bought horses from the white men. Indians treated their horses very cruelly, and few of the horses bought in the summer were alive when winter came. In this, as in all treaties, a part of the payment was to be made in installments once a year, in blankets and other goods, as well as food and money, given to each person.

The Chippewa did not sell all their land at once. They had fought many a battle to get this land from the Sioux and they found it a good place to live. But the white men came pushing into the west, wanting more and more land. There was iron and copper under the ground in the northern part of the state. The Indians could not use this metal and the white man wanted to dig it from the ground, so the Chippewa sold it to the Government by a treaty in 1854. The first iron ore was taken from the mines in that region thirty years later. There were splendid pine forests, and the white men wanted the trees to make into lumber. In 1855 the Chippewa sold land with these splendid forests, reserving some for themselves, as was done in all the treaties. Lumbermen could buy this land honestly from the Government but there was much dishonesty at that time. The Chippewa made other treaties by which they sold the prairie land in the west, and all the rest of the land they had taken from the Sioux. The manner of paying for the land was decided in each treaty.

When the white people found that they could buy land from the United States Government they were eager to come to the new country. Before this time most of the settlers had come from Canada but those who first bought land and came here to make houses were from the eastern part of the United States. Soon the wagons were driving across the prairie, and steamboats were coming up the rivers, loaded with all sorts of goods and with machinery

for the mills and for use on the farms. Railroads were built. The cities of St. Paul and Minneapolis grew larger. Minnesota changed from a great wilderness to a place in which white people made homes and carried on business.

The Government sent farmers and teachers to the Indians, and missionaries went among them, urging them to give up the warpath. It was hard for them to do this. Their fathers had always fought their enemies, while the work of the camp was done by the women. We can scarcely imagine a harder change than it was necessary for the Indian to make in his way of life.

In the year 1850 Governor Ramsey made a speech to the Indians at a great council that was held at Fort Snelling. In that speech he said, "you should leave off wars and learn that a bushel of potatoes is worth more to one who is hungry than a pile of eagle plumes. . . Your Great Father (the President) knows that when you strike, you often kill those who have treated you as friends, that three-fourths of the scalps you take are those of women and children, who could not and would not hurt you. . Your Great Father is determined that you shall not scalp women and children." This speech was made twelve years before the terrible Sioux war, in which so many white women and children were murdered. This speech was made more than twenty years before peace was finally made between the Sioux and Chippewa tribes.

The Sioux and Chippewa on Reservations

The time had passed when the Indians could support themselves by hunting. The fur traders had urged them to kill as many animals as possible and the Indians had done so because they wanted the things that the traders gave in exchange for furs. As a result, the wild animals had become scarce. Too many had been killed and others had been frightened away by the sound of the guns. The plan of having the tribes agree on a boundary line, each staying on their own side of it, did not stop the fighting between the Sioux and Chippewa, and many white men, women and children were being killed every year

by Indians.

Then the Government bought the land from the tribe that was living on it, and each tribe kept a small amount for its own use, this being called a reservation. It was hoped the Indians would stay on the reservation and learn to live like white men.

The land kept by the Sioux as their principal reservation was a narrow strip on each side of the Minnesota River. It was not large, but they were allowed to hunt the buffalo on the prairie, as they had been doing. The only requirement was that, they must go to an Indian agency once each year, to get the money due each person as his share of payment for the land. The business of the Sioux was first carried on at Fort Snelling, where Major Taliaferro was appointed agent in 1819. After the land was sold and the reservations established there were two agencies for the Indians on the Sioux reservation called the Upper and Lower Agencies. One was for the bands living on the northern part of the reservation and was located at the mouth of the Yellow Medicine River. The other was for the bands living on the southern part and was near Birch Coulie. The Government sent farmers and teachers to both agencies, with plows and all sorts of farm implements.

The Chippewa had reservations in Minnesota but no Indian agency. They had to go to their old agency at La Pointe, Wisconsin, to get their annual payments. This was a long journey for the Chippewa who had moved to Minnesota, though it was convenient for those who still lived in Wisconsin.

The Government wanted to open an agency for the Chippewa in Minnesota, and also wanted them all to come together into this region and made their homes there. So it was decided in 1850 that about 800 Chippewa would come here from Wisconsin, get their annual payment here and see how they liked the country. If they liked it, they would stay and make farms, and the rest of the Wisconsin Chippewa would join them. The men in charge of this party was William Whipple Warren.

The Indians started from several places south of Lake Superior and had to walk all day through thick woods. Some carried canoes on their backs and others had large packs of provisions and other articles, strapped on their backs. At last they came to a river that flows into Lake Superior and could use their canoes. They went to the mouth of the Saint Louis River and camped on a sand bar, in sight of the place where Duluth now stands.

William Warren said to the Indians, "I want to speak a few words to you. Some day a large city will stand there. Boats with sails will come and go in the harbor and on the great lakes before us. I shall not live to see it, but some of you who are younger will live to see that city." The Indians looked around at the wild country, the sand bar and the water. They could not believe that a city would ever stand there and they said to each other, "Our brother is losing his mind." Today the beautiful city of Duluth is in that very place.

After a while they went down another river, and then walked the rest of the way to Sandy Lake. They expected the man with the money from the Government would meet them there, but he was late. They had to wait three weeks for him to come. The Indians stayed there all winter. There was a great deal of sickness. Many of the children had the measles and some of them died. Some of the older people too took the measles and died. It was a very hard winter for the Indians, but in the spring many of them decided to stay and make farms on land that was given them by the Government. Others came afterward and made farms around Gull Lake and Leech Lake, and within three years an Indian agency was established in that region. Later, Chippewa agencies were established at Grand Portage and other places in the northern part of the state.

Another treaty was made by the Chippewa in 1867, and by this treaty they sold part of their land around Cass Lake and Leech Lake, and received a large amount of land around White Earth Lake, which is farther west. This

was their new reservation and was considered the best possible place for the Chippewa. The western part was prairie, with fine land for farming. The eastern part contained woods in which they could hunt, and which would supply them with all the wood they would need for many years. All over the reservation were lovely little lakes and streams. Here they found wild rice, wild berries and fruit, they could fish in the lakes, and the men could hunt for deer and other wild animals in the woods. As they learned to cultivate the land, there were good farms ready for them.

The Government promised to give the Chippewa food and clothing for a year, to help them put up their houses, and to supply them with cattle, horses, plows and other implements for farming. There would be a sawmill to saw boards for the houses, and a mill to grind the grain, and a schoolhouse where the children could go to school. Every Indian who cultivated 10 acres of land was to be given 40 acres. This would keep up until he owned 160 acres of land, which is a large amount. This was really to belong to him, and he need not pay any taxes, but he could not sell it. Later the Government gave each Indian both kinds of land--some with trees on it and some for farming.

The Indians called this reservation "White Earth" because they found white clay under the black soil. The Chippewa name for the reservation is pronounced Gah-wah-bah-bee-go-nee-kah.

The first party of Chippewa left Crow Wing to go to White Earth in the latter part of April, 1868. The leader was Paul H. Beaulieu because he knew better than anyone else how to manage the fording of the streams. The grass on the prairie was seven or eight feet high, they had to go through woods, and cross many streams.

A few weeks later some men brought the machinery for the Government sawmill. They had it on a flat boat, and half a dozen Indians helped pole the boat as they went up the Crow Wing River to the Leaf River, but the boat

was so long and the Leaf River was so crooked that they had trouble in getting the boat around the curves. This took a long time. They ate all their provisions, and the last part of the time they lived on fish they caught in the river. At last they reached Ruffee's Landing, where the machinery was taken from the boat and loaded on wagons to be hauled the rest of the way to White Earth.

Chief Hole-in-the-day did not want the Chippewa to go to White Earth but White Cloud and two other chiefs were in favor of moving. About two hundred Indians started from Crow Wing on June 4th, 1868, with eleven oxteams, which were in charge of the chiefs. Truman Warren was in charge of the whole party and rode ahead in a buggy with his wife and child, and the Indians and oxteams followed them to their new home in the west.

This party arrived at White Earth on June 14, and the first thing they did was to put up an American flag, then they knelt down and thanked God that they had made the journey safely, and had not fallen into the hands of the Sioux.

June is a beautiful season of the year at White Earth, with the wild roses in full bloom. The little lakes were blue in the sunshine. The pine forests were full of lovely shadows and as far as the eye could see toward the west lay the soft green prairie.

There were no gardens that first summer at White Earth, as the Indians arrived too late in the season, but there was plenty of wildrice in the shallow lakes, and they had strawberries, wild cherries and many sorts of fruit. There were many ducks, geese and prairie chickens, and the lakes were filled with many sorts of fish. The first two years at White Earth the deer were quite plentiful; there were also elk, moose, bear, muskrats and rabbits. Buffalo could be seen roaming the prairie. One of the chiefs killed the first elk, but the Indians did not hunt much the first year, those who were able to work being hired by the Government to build their own houses. The oxen sent

by the Government were set to plowing the ground, trees were cut down and made into lumber, and the agency buildings were being put up.

That fall each Indian received ten dollars, which was his annuity, or share of the money due the tribe under the treaty.

The next winter was a hard season for Indians at White Earth. The snow was deep, and many were living in teepees with snow packed around the edge to make them warmer. Their ammunition was soon gone and they could not hunt in the woods. They were afraid of the Sioux and camped close together for protection.

During that year most of the Chippewa who had stayed at Crow Wing and Gull Lake came to White Earth. They came in the middle of the winter and had to travel on the ridges and high land because the snow was ten to twenty feet deep in the valleys. There were no roads or bridges.

The next spring the Government tried to have the Indians raise crops on the land that had been plowed, but the first settlement was at some distance from water and these Indians had lived on Leech Lake. They did not like to be away from a lake or river, so the Government moved the entire village to White Earth Lake where many chose to live on an island. Other groups of Chippewa moved to the new reservation. If the party was so small that it was in danger from the Sioux, the Government sent men to meet them at Otter Tail and to bring them safely across the last and most dangerous part of the way.

An interesting group started from Little Falls on September 9th, 1870, to go to White Earth. In this party were Mrs. Julia Spears, Mrs. James Warren, and Mrs. Warren's seven children. Truman Warren was employed by the Government at White Earth and wanted his two sisters to join him, and James Warren was the Government carpenter and sawyer. An oxteam and two horse teams were provided to take them and their goods. The wagons were heavily loaded, the travel was slow, and the women walked most of the way.

On the first day they went as far as Crow Wing. The next morning

they crossed the Mississippi River on a ferry, and stayed that night at a place where George Wilson had a store and a little hotel for lumbermen and travelers. Their next stop was at Twenty-Four Mile Creek, in a big log house where the lumbermen stayed. This was twenty-four miles from Crow Wing. At this place the road turned south and they had to travel the rest of the way on a trail that had just been completed by the Government. There they met an Indian with an oxteam, sent from the agency, to guide them. One of the drivers went back to Crow Wing with his team but the other driver went on with them, to take the other two teams back to Crow Wing when the journey was completed.

It was about one hundred miles from there to White Earth and not a house in all that distance--only the woods and lakes and prairie. It took them twelve days to finish the trip. They saw many ducks and geese, prairie chicken and partridges, and at night they camped by some quiet, lovely lake.

At Pine Point, west of the present town of Park Rapids, they met Enmagabow (Rev. John Johnson) and his family on their way to visit Bishop Whipple. They were taking their two daughters to attent school at St. Mary's Hall, Faribault. They all camped together that night and had a pleasant visit. Enmagabow told them the roads ahead were very bad but that they had only one and a half days more to travel.

The next night they camped beside a lovely little lake surrounded by trees. This is called Strawberry Lake. There Mr. James Warren met them and was happy to find them safe and well. The next day they came in sight of White Earth.

There had been an early frost before they left Little Falls and the leaves had fallen from the trees, but at White Earth the oak trees were still green. The weather was warm, there had been no frost, the pines and lakes were beautiful and Mrs. Spears and her sister were delighted with their new home.

Mrs. Spears wrote that she was much surprised to see the improvement

in the Indians who came two years before. When they left Crow Wing their hair was long, they painted their faces, wore feathers in their hair and were wrapped in blankets. Now they came to shake hands with her and were dressed like white men, with short hair and unpainted faces. They all appeared contented and happy, and she did not hear any of them say they were sorry that they came to White Earth. Their only complaint was that there was no school for their children. The government soon opened a school, and Mrs. Spears was the first teacher.

When the Chippewa drove the Sioux out of northern Minnesota they settled in scattered villages, some of them on the shores of Red Lake. This is a long distance north of Leech Lake. Once in a while a trader paddled his canoe along the streams to buy their furs but they did not live on a wide river, like the Mississippi, and were up there for the most of the time all by themselves.

The chiefs of the Chippewa at Red Lake refused to sign treaties selling their land, at the time when the Chippewa and Sioux farther south were signing such treaties. They were poor but they caught fish in the lakes, hunted in the woods, and made gardens. They raised potatoes and corn, and the fences around the gardens were covered with wild cucumber vines, hanging like lovely decorations. There were tall pine and other evergreen trees, as well as the maples that turn bright red in the fall. Under the trees were the glossy leaves and red berries of the wintergreen. Wild plums, cherries, currants, gooseberries and blueberries were plenty, as well as fine, large hazelnuts. Many wild flowers grew in the north before the soil is plowed. The traveler saw bluebells, Indian pinks, and tall white flowers, while in the distance was the blue water of Red Lake, which is so wide that one can scarcely see the opposite shore.

The first treaty between the Chippewa at Red Lake and the Government of the United States was signed in 1863 by the chiefs of that band and

the Pembina band, who live farther west.

Today the largest Chippewa reservations are those at Leech Lake, White Earth and Red Lake. Among the smaller Chippewa reservations are those at Grand Portage, Fond du Lac and Nett Lake. One of the promises made by the United States in the treaties with the Indians was that the Indians should have free schools. On all these reservations there are day or boarding schools for the Indians, as well as doctors, nurses and, in many cases, free hospitals for the children. There are also farmers living at various places on the reservation to help the Indians with their gardens and farms.

The first United States Agent for the Chippewa and other tribes of the Great Lakes was Henry Rowe Schoolcraft who was appointed in 1822 and had his office at Sault Saint Marie and later at Mackinac. In 1826 a sub-agent was appointed to live at La Pointe and take charge of the affairs of the Chippewa. Major Taliaferro was appointed Indian agent at Fort Snelling in 1819 and had charge of a great deal of the business of the Chippewa as well as the Sioux. The annual payments to the Chippewa were, however, made at La Pointe until the Chippewa Agency was established, except that the first party of Chippewa brought into Minnesota received a payment at Sandy Lake.

The Indian Children at School

The first schools among the Indians were taught by missionaries. They knew that the best way to help the Indians was to teach the little children. Sometimes they had only four or five pupils in a school, but that was the way they began their work. At first it was necessary for the missionaries to learn to speak the Sioux and Chippewa languages, and to do some of their teaching in those languages. Then they taught the Indian children to speak English, and to spell words in English, and then to read in English books. Later the Government started schools at the Indian agencies.

The men who settled among the Sioux in the Red River valley wrote to their friends in the east and told them about the Sioux Indians. A school

teacher in Illinois heard about the Indians through such letters, and wanted to do something to help them. His name was Samuel W. Pond. He wrote a letter to his younger brother, Gideon H. Pond, who lived in Connecticut, saying, "Let us go and teach those Indian children."

His brother was pleased with the idea, and it was arranged they would meet in the spring at Galena, Illinois, and take the steamboat "Warrior" to Fort Snelling. These brothers did not ask anyone to pay their expenses. They used their own money and came to Minnesota because they wanted to help the Sioux Indians and their children.

They arrived at Fort Snelling in May, 1834, and told their wishes to the Indian Agent and to Major Bliss, the commander of the fort. They wanted to get acquainted with the Indians, so Major Bliss asked Samuel Pond to go to Kaposia village and give the father of Little Crow a week's lessons in plowing. Afterward he suggested that they go to Cloudman's village, on Lake Harriet, and that is where they started their mission and school.

The Indians could not speak any English and the Pond brothers could speak only a few Sioux words that they had learned from a man on the boat, as they came up the Mississippi River. At first the Indians laughed politely at their mixture of Sioux and English words, but after a year the Pond brothers could talk easily with the Indians in their own language. Other Protestant missionaries came in the next few years and one of these, Rev. Stephen R. Riggs, made a dictionary and grammar of the Sioux language that was printed in 1852. These early missionaries taught the children in their own language, for they had never heard English spoken.

The Rev. Thomas S. Williamson made a report of his mission school to the Government in 1853 which shows what a hard time he had in trying to teach the Indians. He said that three days after they started their school in October (1852) the Indians took the children and started for the agency

to get their payment. They did not return until the next May. A few children came once in a while from a camp three miles awy, but the average attendance during the winter was less than one pupil a day. He started the school again the next summer and 28 children came during three months but they did not all come at the same time. They had easy school books printed in Sioux and he divided the school into five classes.

This is his report:

First class: Five read Wowapi (book) Waken (probably meaning "easiest") and write on paper, some of them very imperfectly.

Second class: Three read Wowapi Waken and write on slates.

Third class: Four read Wowapi Inopa (second).

Fourth class: Thirteen spell in Woonspe (lesson) first.

Fifth class: Three begin to spell easy words.

Although these missionaries taught the Indians in the Sioux language, in the school, they spent much time trying to teach them to say English words and speak in that language. Dr. Williamson said it would be a good idea for a few Sioux children to be taken away from the teepees and to live in the homes of white people for a time, so they could learn the ways of white people.

The white traders had been among the Chippewa for many more years than among the Sioux. There were little children in the families of the traders and they played with the Chippewa children. In this way the Chippewa children learned to speak a little English and it was easier for them to go to school and learn to read. There was a missionary named Frederick Ayer who taught a school at La Pointe, Wisconsin, in 1831. An old Chippewa said, "The first spelling book I studied had English on one side and a translation into Indian on the other side." After he had learned the English letters and their sounds he could look from one page to the other and pronounce the words in Chippewa and then see the same word in English. This was a great help in

learning the language.

When a missionary went to Leech Lake in 1833 and wanted to open a school the Indian children ran away screaming. But very soon they were not afraid and the boys came to his cabin and stayed from morning until night. He taught them to sing, which they enjoyed very much, and they wanted to learn to read. This man was the Rev. William T. Boutwell, and his name should be remembered by those who study the history of our state.

The Government started a school for the Indian children at the Chippewa Agency about 1865. The Indians lived in teepees and wigwams in the woods and along the Crow Wing River, and the children came to school every day. The school was taught by Mrs. Julia Warren Spears who lived in part of the schoolhouse. There was a high fence of logs, called a stockade, around the agency and the children came to school through the big gate, which was closed and looked after they went home at night.

The first boarding school started by the Government was opened at Leech Lake in 1867. The Chippewa Agency had been moved there from Gull Lake, and a missionary was in charge of the school. He was the Rev. S. G. Wright, from Oberlin, Ohio, and he said, "We cannot teach the Indian children properly as long as they live in the wigwams." This was a small school, but the Indian children slept and lived for the first time in a house, like white people. There were also children who came to school during the day. They were given a hot lunch at noon, and this showed them what the white people ate. Mrs. Spears was matron of this school. The Rev. Mr. Wright taught in the school during the week and preached on Sunday. At Christmas there was a Christmas tree with gifts sent from the east. A Chippewa woman said that she received her first doll at this Christmas tree, and her brother received a book with pieces that he learned to recite. One of the pieces was "The boy stood on the burning deck."

The Indians at Leech Lake had not changed their old ways. When

people died their bodies were wrapped in birchbark and put up in trees. After a time they buried them in the ground, near the agency, and put little houses over the graves. The wigwams of the Indians were in the woods, not far from the school, and there the Indians had the meetings of their native religion called the Grand Medicine Society.

When the Chippewa went to White Earth, farther west, the Government wanted a school for the children and Mrs. Spears was the teacher of the first Government school in that region. She had about 40 pupils. The children sat on long benches without backs. There were no blackboards but the children had slates and pencils. It is said they "were always making pictures on their slates, and the pencils squeaked very loud."

The Indian children came to school hungry, the boys dressed only in their little breechcloths and moccasins, with their hair in long braids. One boy was so bashful that he always turned his back to the teacher when he read in his primer. His name was Julius Brown and he grew up to be a clergyman in the Episcopal Church. Many of the little boys and girls in those early schools became leaders of their people, in various ways.

The Government opened a boarding school for Indian children, after the agency was moved to White Earth. There were several teachers, and a matron who looked after the welfare of the children and taught the girls to cook in the white people's way. The boys were taught farming and carpenter work, which would be useful after they went home from the school. The Roman Catholic Church started boarding schools at White Earth and Red Lake at about the same time.

Many schools were opened by the Government, in various parts of the state. The school was called a day school if the children went home at night, and a boarding school if they slept there and stayed all the time. The day schools were built near the Indian villages and the boarding schools were at the agencies, so far from the Indians' homes that they could not return at night and come back in the morning.

Little Crow, the Sioux Chief Who Led the Indians in the Outbreak

The father of Little Crow lived in the Sioux village of Kaposia, on an island below St. Paul. His name was Big Thunder and he was chief of the Kaposia band. He and his principal warrior, Big Iron, did not oppose the white man nor his ways. When the missionary came with a yoke of oxen and wanted to teach the Indians to plow the land, Big Thunder and Big Iron took turns in guiding the plow while the missionary drove the oxen. It is said they were the first Sioux Indians to do this.

When Big Thunder died, the people elected his son Little Crow to be chief in his place. Little Crow knew that his father had been friendly to the white people, and said that he would do as his father had done.

Two brothers of Little Crow wanted to be chief when their father died, and they were very angry when Little Crow was elected. They shot him and hurt his wrist so badly that the white doctors thought his hand would have to be cut off. Little Crow said, "The white man's medicine is weak. The Indians's medicine is strong." He went to the old Sioux doctors, or medicine-men. They treated him with their native medicine and he recovered. His wrist was not strong nor straight but he could use his hand. Perhaps this made him wonder whether the white man's way was always better than the old Indian way.

Time passed, and Little Crow was friendly to the white men and to the Government. He was a great orator and made long speeches. His village was about three miles from the Indian agency, and the Government provided him with a house and some land on which he raised corn, potatoes and other vegetables.

In the year 1851 the Sioux Indians sold the whole southern part of Minnesota to the United States Government by means of two treaties, keeping certain land for themselves. The more important treaty was at Traverse des

Sioux. There was much talking, and at last the commissioner sent from Washington asked the Indians to choose the chief who should be first to sign the treaty. They chose Little Crow. He rose and said that he was not satisfied with the amount of land that the Indians were keeping for themselves. He thought their reservation was too small. The commissioners said that was all the land they could have. Then Little Crow signed the treaty with his own name which meant "His Red People." The name of Little Crow had belonged to his father but he signed this treaty with his own name. Then Wabasha, the chief of another band, signed the paper, followed by sixty-three chiefs and warriors. Many of the Indians thought that Little Crow ought not to have signed this treaty.

Seven years later Little Crow went to Washington, where he signed another treaty. When he came home he showed a medal that had been given him in Washington. It was a large, round medal and on one side were two clasped hands, as though two men were shaking hands. The Indians said the treaty was not fair because the traders were to be paid out of the money given to the Indians in return for the land. Each trader could bring a bill for what the Indians owed at his store and the Government would pay him the money. The Indians said the traders cheated them and charged too much for everything. They said that Little Crow had been hired to sign the treaty.

It was the custom to elect a head speaker for the tribe and in the spring of 1862 there was an election for that purpose. Many did not want Little Crow to be head speaker because he had signed the treaty. So a man named Traveling Hail was elected. This was a great disappointment to Little Crow for he was ambitious and fond of power. He liked to have people think he was a great man.

Little Crow was always in favor of the missionaries, though he did not join a church himself. He asked Dr. Williamson to come to his village at Kaposia in 1846 and start a mission. When he was at Fort Snelling on

Sunday he usually went to the Episcopal Chapel. Everyone said that he was kind and honest toward his friends but he is known today as the leader of the most terrible Indian war in the history of the United States.

Other Day, a Sioux Indian Who Helped the White Men During the Outbreak

The Indians who were most friendly toward the white men were those who had been taught by the missionaries. One of these was John Other Day. All the Indians connected with the mission taught by Riggs and Williamson took English names, in addition to their Indian names. This man's Indian name meant Other Day and he took the English name of John. These Indians had a society called the Hazelwood Republic, at this mission, and the members of the society tried to live like white men. They ate at a table instead of sitting on the floor, and the women baked bread and did other cooking like white women. The men dressed like white men and promised not to drink whisky. They kept horses and cows, plowed the land without help from white men and raised so much corn that they had corn to sell to other Indians. It was not easy for them to do this. Many Indians who kept to the old way made fun of them, called them names, stole their pigs, drove off their cattle and spoiled their corn whenever they had a chance. These were known as the "blanket Indians."

Other Day had been friendly to the white men for a long time before the Outbreak, as shown by the following story.

In the early spring of 1857 some Sioux Indians killed many white people at Spirit Lake, and other settlements. Their leader was Inkpaduta. When the trader on Yellow Medicine River heard that Inkpaduta and some of his men were near, he sent an Indian messenger with a note to the agent, at the Lower Agency. Everyone knew that these Indians had killed many people and were very dangerous. The Indian agent, Major Charles E. Flandrau, sent to Fort Ridgely for soldiers and gathered twenty young men at the agency who

had horses. Then he sent word to the trader, whose name was Joseph R. Brown, saying that he would be at the top of a certain hill at midnight of the second day. He asked Brown to have a trusty Indian there to guide him and his men to the Indian camp.

Mr. Brown consulted the missionaries who said that John Other Day was the best man for the purpose.

At midnight of the second day Major Flandrau and his men reached the hill. Leaving the men and their horses, Major Flandrau galloped to the top of the hill and there sat Other Day, quietly smoking his pipe. The talked together, and Other Day said that Inkpaduta was not near but that a number of his people were camped some distance up the Yellow Medicine River. He said that he was ready to guide the soldiers to the place.

So the little company started through the night. They knew this was a dangerous trip for the Sioux had guns and could shoot with the skill of old hunters. They had been killing white people and were desperate.

Other Day knew how to guide the soldiers so that the Indians would not hear them. He led them behind bushes and rocks, winding in and out but steadily going up to higher ground. At last they stood where they could look down on the Sioux camp. The daylight was beginning to shine in the east when Flandrau said to Other Day, "How are we to know the guilty parties?" Other Day replied, "Whoever runs from the camp you may be sure of."

Major Flandrau divided his soldiers into two parties, one of which was to attack from the river and the other from the land.

When the soldiers came near the camp a young Indian sprang out of a teepee and ran away as fast as he could run. The soldiers ran after him. The young Sioux carried a gun, hid in some bushes and fired at the soldiers. They returned the fire and finally killed him. Other Day was right. This young man was Roaring Cloud, oldest son of Inkpaduta, and he had been one of

the worst Indians in the recent massacre.

The other leaders in those terrible massacres were not punished. They escaped and were not captured. A man who understood the situation said that the Sioux Outbreak would not have occurred if Inkapaduta and his followers had been punished.

Other Day helped the white men at the time of the terrible Outbreak, described in the next chapter. It is said that he saved the lives of sixty-two people. He served as a scout under Colonel Sibley and fought in the battle of Wood Lake, which was the final defeat of the Sioux.

A high honor was given to Other Day after his death. His name is first on the list of five full-blood Indians who were the bravest in helping the white men during the Outbreak. The list is on a monument erected in their honor, on the battle field at Birch Coulee in 1900. Their names are in both the English and Sioux languages on that monument.

The Sioux Outbreak

The Sioux Indians thought that their reservation was too small for them. The whole country, north and south of the reservation was wilderness in which they still hunted buffalo, but they were angry with the chiefs who signed the treaty, and they were angry with the white men who were coming to make farms, here and there, around them. Many Christian Indians, taught by the missionaries, were plowing land, raising corn and keeping cows, horses and chickens. The "blanket Indians" stole the horses and cows whenever they could, and shouted bad names at the Indians who were trying to raise corn. They hated all the white men, and wanted to go to war against the Chippewa.

The Indians who did not want to work like white men were fond of staying around the traders' stores. There they met young white men and joked with them about which was the stronger and which was afraid of the other. Whisky was given to the Indians and they often were very drunk. These Indians

heard about the Civil War that was taking place in the south, and they noticed that many young men went to fight in that war. Some young men who were part Indian went to be soldiers. Then the Indians who sat around the traders' stores or in the teepees said, "The Great Father must be pretty hard up. He has had to get the Indians to help him out, and he is sending his best young men from the farms to fight his battles. Where are his soldiers that he has to take the men away from their work on the farms to fight his enemies? The Indian way is better. We keep our young men fighting all the time so they will know how, and we have the women do the hard work."

The Indians talked in their own language, which few white men understood, and they said that the Indians were better and braver than the white men and could beat them at any time, if they tried. It appears that they made plans, quietly, as to the best way to do this. Gradually they began to say among themselves that it would be a good time to attack the white settlements while so many men were away. Then they would have all the country to themselves and could go after the Chippewa again.

We must always remember there were many Indians who were trying to made the best of things and learn the new way of life. The Sioux war was brought on by a wild element known as "renegade Sioux" and we are tracing the feeling among them which led up to the Outbreak.

As you know, the Sioux sold their land and were to receive payments every year for a long time from the agencies on the reservation.

In the summer of 1862 the northern Sioux went to their agency to get their payment. The money was late in coming and they waited around the agency, day after day. At last they went to the agent and said that he must give them some food out of the warehouse. He gave them some, and they broke into the warehouse and took more. They owed money to the traders who were also unhappy about the delay.

At last the agent said he would go to St. Paul and see if the money had come there, and he said that he would come back with the money if he had to borrow it. Before he reached St. Paul he heard that the Indians were killing white people. The terrible Sioux war had begun. The next day (August 18th) the money came from Washington. There were many little barrels full of gold coins, but it came too late.

The Indians had not set a day for attacking the white people and the war began suddenly. There is more than one story of the way it started, but the following was written by Isaac V. Heard, who lived in the region at that time. He said that on Sunday afternoon, August 17th, 1862, some Indians were walking on the prairie and saw a few hen's eggs in the grass. One Indian picked up the eggs and was going to eat them, but another Indian, who lived at Rice Lake, said, "No, they are the eggs of a tame fowl, they belong to a white man and you had better not touch them." They argued about it and the man who found the eggs said,"You men from Rice Lake put on airs. You talk against the whites and yet you are afraid to take a few eggs. I am not afraid of the whites." He threw the eggs on the ground. The other man said, "That's a very bold act breaking a few eggs. You are a coward." The man who had broken the eggs grew more angry. He said, "I am so little afraid of the whites that I dare kill one of their oxen." He took up his gun and shot the farmer's ox that stood near the place. The other Indian said, "You call that brave, do you? I call it the act of a coward. I have been on war parties against the Chippewa and taken scalps." They quarreled more and more, and then separated, the Indian who had taken the eggs saying, "You will find out whether we are brave or not, for we are going to kill a white man."

The Indians went to a settler's house and demanded whisky. The settler refused to give them any and they went to another house, asking for water, which was given them, then for tobacco which was given to them, they

then sat down and smoked a while. There was trouble about a gun and the Indians suggested that they all shoot at a mark and see who was the best shot. In this way the Indians got the white men to fire their guns, which they did not load again. The Indians, however, loaded their guns, looked up and down the road to see that no one was coming, pretended they were going away, then turned suddenly and fired, killing the three white men. They went into the house and killed the family, then went to another house, stole some horses and rode away to Shakopee's village, getting there before daylight and telling what they had done. It had been easy to brag at the trader's store or to steal a few cows, but the Indians knew it was a serious matter to kill men who had no time to defend themselves and to murder women and children.

Some of the Indians who had been wanting trouble said the best thing to do was to show the white people that they were not sorry nor afraid. They said this was a good time to kill all the white people, as they had talked of doing. They said it was no worse to kill a white man than a Chippewa, and they had always killed their enemies. In the old days, a girl would not marry a man unless he had killed an enemy. Why should they give up being brave warriors and settled down to be farmers like white men? Why should the white men take their land away from them? If the white men meant to pay them for the land, why was the money so slow in coming from Washington? This was the way they talked all that night.

They wanted a fearless leader, and early the next morning they went to Little Crow's house and woke him up. He wrapped a blanket around him and listened to what they said.

At first Little Crow told them to go and get Traveling Hail to lead them against the white men, as they had chosen him to be their head speaker. The Indians knew that Traveling Hail would never lead them against the white men, so they kept urging Little Crow. They had worked themselves up to a

howling mob. They yelled and shouted, calling Little Crow a coward because he did not say he would help them kill the white man.

Little Crow could not have thought the Indians would succeed in killing all the white people but he could not bear to be called a coward. He made a speech and said, "See! The white men are like the locusts, when they fly so thick that the whole sky is a snowstorm. You may kill one, two, ten, yet as many as the leaves in the forest yonder, and their brothers will not miss them. Kill one, two, ten and ten times ten will come to kill you. Count your fingers all day long and white men with guns in their hands will come faster than you can count. You are fools. You will die like rabbits when the hungry wolves hunt them in the hard moon. Ta-o-ya-te-du-ta (Little Crow's own name) is no coward. He will die with you."

This talking took place on Sunday night. After a time he consented to lead them, and messengers were sent by swift runners to the Sioux villages, telling everyone to join in the war. Men painted themselves as they did for the warpath. They got out the guns they had obtained from the traders, with plenty of gunpowder and ammunition. By seven o'clock that morning the war had begun.

Some Indians led by Little Crow went to the agency, others went to the houses of farmers where they often received food. They waited until they had a chance, then shot the farmer, killed his wife and children with the tomahawk, killed or drove away the cattle and burned all the buildings. They did this at one farm after another, showing no mercy. The alarm spread, but the farmers did not have good horses with which to escape. Many had only oxen and heavy wagons. They put their families in the wagons and tried to get away, but the Indians soon overtook and killed them. Even the little babies were murdered. The Indians went to a house where the woman was baking bread. They killed the woman, took the bread from the hot oven and put a little baby in

the oven until it was almost dead, then threw it against a tree. There seemed no limit to their cruelty.

The settlers were so used to seeing the Indians that they were taken entirely by surprise. They thought the Indians were harmless. Many of these settlers had recently come from Europe to make farms in the new land and they had no guns. They had no way of defending themselves.

At this time Other Day did his best to help the white people, and with him were other Indians who had been taught by the missionaries. He and another Sioux took many white people into the warehouse at the agency. It was a stone building and it seemed as though they would be safe there. But the fighting came closer. After midnight a man was brought into the warehouse who was badly wounded. The sound of guns was heard all around them. Other Day and four of his relatives stood outside the building all night and they saw bands of Indians prowling about and watching for a chance to take them unawares. Early in the morning Other Day got some horses and wagons, put the women, children and wounded men in the wagons. They left the shelter of the warehouse and crossed the river, the horses wading through the water. Other Day guided them safely to the town of Hutchinson. This was one of his many deeds of bravery.

Another Sioux Indian who helped the white men was Paul Mazakutemani whose name means "shoots metal as he walks." His name is next below that of Other Day on the monument at Birch Coulee.

The town of New Ulm was attacked twice, on August 19th and 23rd. In the second attack sixty white men were killed in the first half hour of fighting. Fort Ridgely was attacked twice, and a fierce battle was fought at Birch Coulee. The Indians, as usual, avoided open battles, preferring to attack lonely farms, where the people could not defend themselves. The Indians had double-barreled shotguns, knew how to use them, and could get plenty of

ammunition. The last fight of this part of the Sioux war took place on September 22 and is known as the battle of Wood Lake. At the opening of the war Little Crow promised two wampum belts to the Indians who killed the two first white men, and it is said that before this battle he appointed ten of his best warriors to kill Colonel Sibley "at all hazards."

The Indians were defeated in this battle and Little Crow saw that the Indians could not succeed in killing the white people and getting back the land. He escaped to Dakota and after a while he came back into Minnesota. He came at a time when the white people in the western part of the state were afraid of attacks by Indians and he was shot by a farmer as he was picking berries in a field. This was not a noble death for the greatest warrior of the Sioux in Minnesota.

We know that the life of the Indians was hard and we are sorry for them. One tribe drove another out of land that they loved, and finally the white men came here to live on the land that had been the hunting and battle ground of the Indians. But the Sioux war cost the country more than ten million dollars. It was not the hasty action of a few Indians who were angry because the payment was late. It was a war that was carried on by about 7000 Sioux, about 1500 of whom had horses. It had been planned for a long time and the Indians intended, if possible, to "sweep the country, as far as St. Paul with the tomahawk and with fire."

One writer says that 644 white people and 93 soldiers were killed. It is said that the number of Indians who were killed or died of wounds was only 42, and more than half of these were killed in the battle of Wood Lake. In one month, more than 8000 white persons who had been living in homes of their own and earning their living were obliged to depend on the state for support.

General Henry H. Sibley and Colonel Charles E. Flandrau were in command of the United States troops and the citizens who fought so bravely

in this war. Many Sioux Indians were friendly to the Government and were taken to Fort Snelling for protection. They suffered with the white people during the attacks by the hostile members of their tribe.

Four hundred and twenty-five Sioux Indians were taken prisoners and tried by a military commission. The trial was a long way from the scene of the attacks and was conducted by men who had not suffered any losses of relatives or of property. Every effort was made to give the Indians a fair and just trial according to what they had done. The commission found 303 guilty of murder and sentenced them to death. Eighteen were sentenced to imprisonment. An appeal was made to President Lincoln and all except thirty-eight were saved from the death penalty. That number were hung at Mankato on December 26, 1862. The remainder were imprisoned at Davenport, Iowa. Although held as prisoners, these Indians were allowed to make bows and arrows, and other small articles, and go to town to sell them, buying tobacco and making various purchases with the money. Some of them worked on farms in the neighborhood. About forty were pardoned in 1864 and the rest were released in 1866, being pardoned by the president and taken by a special government agent to Nebraska where they joined their families.

The first part of the Sioux war is commonly called the Outbreak. Every white man in that part of Minnesota who could fire a gun or ride a horse took part in it, together with the soldiers of the United States Army under their officers. The second part of the Sioux war lasted until 1865. This was entirely in charge of the United States Army with General Sibley in command. Fort Abercrombie, near the present town of Breckenridge, had been built to protect white people from the Chippewa, and it was necessary for General Sibley to plan defenses from there to the southern line of Minnesota. In many places along the Dakota boundary he put camps of friendly Sioux Indians who would give warning of trouble. Many white settlers, living on their farms with no intent-

ion of harming the Indians, were killed by members of both the Sioux and Chippewa tribes.

The whole Sioux tribe was punished by having its land taken away and its annual payments stopped. The Winnebago had been suspected of a share in the Outbreak and were also sent out of the State. These Indians were moved to Dakota where the Government gave them food for a year. The Santee branch of the Sioux were afterward moved to Nebraska where the land was better for farming. Many Indians who had been friendly to the Government were included in the punishment of the tribe, and a sum of money was later paid to the Santee Sioux on that account. This group comprised two bands of the Sioux tribe.

After the Sioux war there were less than two hundred full-blood Sioux in Minnesota, with about 700 persons who were part white and part Indian. They lived near Morton and Shakopee, in and near Mendota and on Prairie Island.

The Intended Outbreak of the Chippewa

On the day that the Sioux Outbreak began, the Chippewa agent was told that the Chippewa warriors were gathering on the Gull Lake reservation and intended to attack the agency. It was said that Hole-in-the-day had assembled three hundred of his best warriors, armed with guns, knives, hatchets, clubs, bows and arrows.

Fort Ripley had been built about ten miles south of the Chippewa agency to protect the white people in that region from attacks by the Chippewa. When the agent heard this report, he sent to Fort Ripley for soldiers to come to the agency. Matters grew worse, and in less than two weeks the Commissioner of Indians Affairs from Washington, Mr. William P. Dole, came to take charge of the situation.

A message was sent to Hole-in-the-day asking him to come to a council but he did not come. The next day another man was sent with the same message. Hole-in-the-day paid no attention. Day after day the messengers were sent but

Hole-in-the-day made no reply. He waited ten days before he came to the Council and then he was "bold and impudent." The Commissioner asked that at least three hundred soldiers be sent at once from Fort Snelling as there was danger of serious trouble. The Chippewa was daily breaking into houses and shooting cattle near the fort, as well as at other places. They robbed the traders and even held some white traders as prisoners, and said they were going to kill them.

Living among the Indians was a man named Joseph Morrison whose father was a Scotch trader and his mother was a Chippewa. He went to the Indian councils and heard the talk about killing the white people, and he always took the side of the white prisoners. At last, when he saw that his efforts were useless, he appealed to the Chippewa as his relatives. He said he was related to them and also related to the whites, and he exclaimed "When you kill our white friends you will kill me also." He was a brave man to say this to the Indians who were angry, but the next morning other Indians took sides with him in favor of sparing the lives of the white prisoners. As a result of their efforts, the white prisoners were taken to Gull Lake and put in the care of the Gull Lake Indians, and afterward they were set free.

There are other accounts of how the Outbreak of the Chippewa was stopped. It is said that Father Pirec, the Roman Catholic missionary, heard of the danger from friendly Indians, went to Hole-in-the-day and other chiefs and persuaded them to make peace. It is also said that En-mah-gah-bow, the leader at the Episcopal Mission, kept some bands of Indians from joining Hole-in-the-day and was made a prisoner by the Indians. He escaped, reached Fort Ripley and told the plans of Hole-in-the-day and his followers. It is said that he took some Chippewa warriors with him to help defend the fort. An Indian named Bad Boy also helped the white people. Messengers were sent to all the white settlers in the region and they prepared to defend themselves. If the plans of Hole-in-the-day had succeeded it is probably that as many lives would have

been lost as in the Sioux Outbreak which took place farther south.

The Battle of Sugar Point

The Chippewa Indians of Minnesota attacked the white man only once. That attack was in 1898 and was brought on, at the last moment, by the accidental firing of a white soldier's gun. The Chippewa thought it was fired on purpose. They were hiding in the woods with guns in their hands and they fired on the white soldiers, killing several officers and men.

This attack was made by the Pillager band of Chippewa and is known as the battle of Sugar Point. The quarrels that brought about this battle had been going on for many years. White men were allowed to cut trees that were dead or had fallen on the ground, but they chopped down tall, live trees that belonged to Indians. The Chippewa sold some land to the Government and thought they were going to be protected against the Sioux, but we know that the Government of the United States did not take sides in the Indian wars. These are only a few of their complaints and under them all was a deep hatred of the white men.

The Pillager band of about 200 Chippewa lived on Bear Island in Leech Lake, and on Sugar Point. There they hunted, fished and made gardens. If the water was low enough a man could walk to Bear Island from the end of Sugar Point. The chief of the band was named Hole-in-the-day but he was no relation to the old chief of the same name. He lived on Sugar Point.

This chief gave whisky to another Indian and was arrested but allowed to go free. Later he got into trouble again and was arrested but some of his friends got him out of jail. The officers tried to find him but he ran away. There was an annual payment due at the Chippewa agency on September 15, 1898, and Hole-in-the-day came to the agency to get his money. He was seen and arrested, but about fifty of his warriors went to the jail and took him away. More than twenty other Indians had broken the laws. Conditions were

so bad that it was considered necessary to send for soldiers to help arrest these Indians, so twenty soldiers, with their officers, were sent from Fort Snelling.

A council with the Indians was held at the Indian agency but no one came from Bear Island. Instead, those Indians went over to Sugar Point and camped in the woods around the house of Hole-in-the-day. More officers and soldiers came from Fort Snelling. Government officials went to Sugar Point and asked Hole-in-the-day to give up the bad Indians, but his warriors refused to do this. As a result it was decided to send the officers and soldiers to Sugar Point.

When the boats carrying the officers and soldiers, with officials of the Government, arrived at Sugar Point they saw only a few Indians, standing around Hole-in-the-day's house. One man was arrested. The soldiers searched the lake shore and the woods but found no Indians. Some old women laughed at them.

At noon the soldiers were ordered to "stack" their guns and eat their lunch. It was then that the gun belonging to one soldier was accidentally discharged. Instantly two shots were fired as signals by the Indians in the woods, and soon the air was full of bullets, fired from all sides. The Indians had been hiding and waiting for some excuse to attack.

Major M. C. Wilkinson, a gallant officer with long experience in the army was severely wounded. His wound was dressed by the surgeon and he went back to his troops, but was shot and instantly killed. An officer on his way to General Bacon to report the death of Major Wilkinson was shot and instantly killed. The battle lasted several hours. Beside the two officers, five soldiers were killed and a dozen or more officers and men were wounded. One of the army officers and an official of the Government were wounded. So far as known, not an Indian was hurt. The Indians were safely hidden behind trees

in the woods. Afterward a Chippewa warrior said concerning this battle, "Heap fight up there, Indians kill heap soldiers, whip 'em lots; no Indian shot, Indians dodge."

This was not an attack by the whole Pillager band. Only thirty-five men wanted to fight and it is said that only nineteen had guns. They were like the bad Sioux who led the war against the whites in 1862. They were determined to show that they thought of white men.

The Commissioner of Indian Affairs, W. A. Jones, came from Washington and took charge of the situation himself. He sent Father Aloysius, of St. Benedict's Mission, to talk with the Indians in a council at Black Duck Point. The Indians were very angry and began to make complaints, but Father Aloysius gave them a canoe-load of coffee, tea, sugar, pork, flour and tobacco. Then they were willing to talk with the Commissioner who treated them as politely as though they belonged to some great nation of Europe. The Indians refused to give up the men who had broken the laws, and said the deaths of the soldiers could not be avoided. This was the way that the Indians treated the representative of the United States Government who came all the way from Washington to talk with them.

Ten days later a number of the bad Indians were arrested and taken to Duluth where they were tried by a jury. Some were sent to jail and had to pay fines. A little later they all were pardoned by President McKinley, provided they would promise to be good Indians. Hole-in-the-day complained that he had to walk home, which he did not like. He said that he suffered "considerable hardship" on his journey home from Duluth.

In this attack the Pillager band of Chippewa learned that the Government of the United States was more powerful than they thought. This was the same lesson that was learned by the Sioux in their war on the white men in 1862. The Indians suffered injustice in many ways that the Government could

not prevent, but they could not make war on the white people and kill them.

The Indians at the present time

In order to realize the great progress that the Indians have made and their outlook toward the future we should look back once more over their past. We should remember how short a time it is since they were fighting and hunting on the prairies and the beautiful lakes and rivers of Minnesota.

As we have learned, the early Indians were wandering over this region when the white men came. No tribe owned any land. It lived in one place only as long as it could keep other tribes away.

As you remember, the Government persuaded the Chippewa and Sioux to divide the present state of Minnesota between them, the Chippewa promising to stay north of a certain line, and the Sioux to stay south of it. Next, each tribe sold that land to the Government of the United States, keeping a part which was called its reservations. The Government then disposed of the rest of the land to white men who wanted to make farms, build towns, and develop the mines and lumber business.

There was a time when practically all the Indians in the United States were living on reservations, each family living where it wanted to, as children play in a field or public playground. Those who want to play marbles go by themselves, and those who want to play other games go somewhere else. The place belongs to all alike, and there is room for everyone.

The next change in the life of the Indians came in 1887. A law was passed that each family was to have a certain amount of land for its own. The reservation was to be divided and each family was to have the same amount of land. It seemed as though this would be a good thing for the Indians. It would give them a new feeling to own the land. Each man would have his own garden, pasture or farm and no one could take it away from him. But the country is not like a sheet of paper. If you cut a sheet of paper into little squares,

one piece is as good as another, but some parts of the country were much better than others. There were valuable trees on some pieces of land and grass on others, while some land had stones on it. The Government tried to make things even by giving an Indian some land with trees and some with grass. The plan was called "allotment of land in severalty."

In northern Minnesota, where the Chippewa lived, there were forests of tall, fine evergreen trees of many sorts, and other forests of trees that were not worth much. It is said that some Indians cheated in order to get the best trees for themselves, when the land was divided. An old Indian was given some farm land and some land with trees on it, and he probably lived in a village. He did not see his trees often, nor plow his farm. What do you think happened? Dishonest men went and cut down all his trees. They went with horses and sleds in winter and cut them all down. The old man went, in the spring, to look at his pine trees and found nothing but stumps. He never could find who stole his trees. Thousands and thousands of trees were stolen every winter and sawed into lumber. All this time the Government was trying to help the Indians, but the men who wanted to make money were always interfering.

Many Indians had married white people, and did not want to live on the reservation. They wanted money so they could live in towns. For this and many other reasons it was decided to let them sell their land, so they would have the money to use as they liked. A law was made in 1905 letting them do this, if they could prove that they were partly white--not all Indian. The law said that no full-blood Indian could sell his land. What do you suppose happened at White Earth? Many full-blood Indians were cheated out of their farms and their beautiful pine forests. Of course they could not read or write, and if they wanted to borrow a little money, a white man would put a paper in front of them and tell them to make an X for their name. Afterward they would find it was the wrong kind of paper and that they had sold

all their land. It was too late to do anything about it, though the Government sent men from Washington to look into the matter. It is too hard for us to understand, but after a few years the poor Indians at White Earth had lost their land and pine forests, and white people had cut down the trees and built fine houses all over the reservation. Very few Indians kept their land or made much money in selling it.

On every Indian reservation there is a place called an Indian agency and a man called an Indian Agent. This has already been described. At first the Indian Agent was an officer of the United States Army, and later he was appointed in Washington. At an agency there is an office for all business connected with the Indians, and there is always a United States flag, on a tall flagpole, in front of the office. An Indian policeman puts this flag up every morning and takes it down at night. There is a store, kept by a trader who pays for a license to deal with the Indians, and there are houses for the men employed by the Government, as well as warehouses and other buildings. Among the first men sent by the Government was a farmer, to teach the Indians to cultivate the ground, and the Government provided tools for the purpose. There was a Government School at the Agency, and often, at the present time, there is a hospital where the Indians have free medical and dental care, just as they have free schooling. At White Earth there was a home for old people, established many years ago. The old people stayed at home during the summer and came to the Home in the fall to stay during the cold winter. Nurses, called field nurses, went to the homes of the Indians and taught the women to take care of the little children.

Not all the Government buildings were at the agency. There were farmers living among the Indians who taught them to raise food and also attend to their general affairs, so they need not go to see the agent so often. The school at the agency was often a boarding school, but there were small schools

far from the agency, and the children who attended those schools came in the morning, had a nice hot lunch at noon, and went home at night. In these schools the children had their first lessons in reading the English language and many learned to speak English in those days. There was always an American flag on a pole or on the school buildings. The teacher stood at the door and rang a bell when it was time for school to begin. These little schools taught the children to live according to a regular rule and to do things at certain times. In the old way of life, everyone did things when they felt like it. Perhaps you do the same if you are camping out and there is no reason to hurry, but that cannot be done if many people are living near one another. Regularity of daily life was taught the Indians by the Government and the missionaries.

In the Government boarding schools the girls were taught to cook and sew, and the boys learned to take care of cows, horses, pigs and chickens as well as to work in the field. They also were taught such trades as carpentry and painting. There were days at the close of each term when the children spoke pieces and sang the songs they had learned. At Commencement, some of the boys and girls graduated, and afterward they could go to high schools and colleges if they wished to do so. The Government paid their railroad fare to any of the large Indian schools they wished to attend. These schools were not on any reservation. The examinations were hard, but the boys and girls had a good time at these schools. There was a band, and even the boys and girls in the schools wore uniforms. Every Sunday morning they stood in long lines, while the band played, and the superintendent of the school walked in front of the lines and looked at each pupil to see that he or she was neatly dressed and standing in good position. Some of these schools had several hundred Indian scholars.

From the earliest time up to the year 1933 it was the whole plan of the Government to teach the Indians to live like white men. The Government

did not think it was good for the Indians to hold dances, as they used to do before the white men came. At some dances the Indians gave away everything they had, at other dances they got drunk, and at almost every dance they stayed away from home several days. These dances were held at the busiest time of the year. What would happen to a white farmer's crops and his cattle if he went to a dance and stayed a week? His hay would be spoiled and his cows might die. The Government insisted that the children should talk English at the schools. They had no chance to learn English at home and the Government believed they ought to speak English and be like white people. As a result of this plan, many Indians were able to earn their living by working for white people or for the Government. Indian men were employed as policemen at the agency, or in any other position they were able to fill, and the Indian women worked for the Government schools as cooks or in the laundry. Time passed, and the young men and women who had been educated in Government schools were able to pass examinations and take positions as clerks in Government offices. Many of these younger people were only part Indian. At the same time there were many old Indians, living on the reservations, who often were hungry and cold. They could not speak English and they were too old to work. The Government gave them a little food and fuel every month, but they had a hard time.

Mr. John Collier was appointed Commissioner of Indian Affairs by President Roosevelt in 1933. He started a new policy by which each Indian tribe governs itself, if it votes to do so. Money has been lent to the Indians by the Government, so they can repair or enlarge their houses, and the Indians have been employed to work for the Government in making large improvements on their reservations. The Chippewa voted in favor of this plan.

Indians who have sold their land are given more land so they can make farms. It is hoped in this way they can raise food for their families and keep cattle. Better schools are provided, and Indians who can pass the

examinations may go to college.

Commissioner Collier states that half of the Indians in the United States are living like white people and will go into the life of our nation like the white people. The other half are backward and still need help. When we study the history of the Indians in Minnesota and learn how short a time it is since the Indians could not speak English, we realize they have made wonderful progress. Thirty years ago the Indians could take only the lower positions at the Indian agencies, but now they are taking positions of much responsibility. The race has passed through many hard years, but the Indians of the present day should look forward to the future with hope and full confidence of success.

File with Corr. (Miss Drumm)

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