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ISLANDS IN THE MISSISSIPPI.

By: L.S.Staples.

PRAIRIE ISLAND

On the west side of the main channel of the Mississippi river, about nine miles down the river from Hastings and now forming the northern parts of Burnside and Welch townships of Goodhue County, Minnesota, is the largest island in the Mississippi between Minneapolis and the Minnesota-Iowa boundary line and is known as Prairie Island.

As far as can be traced Prairie Island derived its name from an old French name, Isle Pelee, or Bald Island, so name because, at the time of its discovery, it did not contain a single tree, but was a beautiful prairie.

Controversially classified by two opposed schools of Minnesota historians as being or not being the first locality in Minnesota inhabited by white men, Prairie Island has become the subject of considerable archeological disputes. Over one hundred books have been written on the subject of whether Sieur des Groseilliers and Pierre Esprit Radisson, two young, intrepid Frenchmen, did or did not visit Prairie Island in 1655, spending there the winter of 1655-56.

FICTION OR FACT

Contained within the contents of Radisson's book entitled

"The Auxoticiat Voyage into the Great and filthy Lake of the Hurrons, Upper Sea of the East, and Bay of the North," published by the Prince Society of Boston in 1885, is the fact or fiction ^{which may indicate} that Radisson, in company with his brother-in-law, Groseilliers, and a small company of Huron and Ottawa Indians, visited Minnesota on their first voyage."

In reading Radisson's story his claims, if taken seriously, would lead the student of history to believe Radisson had visited almost every part of America. Admitting that there are parts of Radisson's narrative which are mostly fictitious Warren Upham, recognized authority on Minnesota's early history, picked out that part of Radisson's story of the first voyage, which Upham claimed referred to Groseilliers' and Radisson's occupation of a spot known as "the first landing isle," and identified it as Prairie Island.

Continuing further in his analysis of Radisson's narrative Upham believed, from Radisson's description of places, that, after obtaining the escort of the Hurons and Ottowas, Groseilliers and Radisson left Quebec, ascended the Ottawa river by way of Nipissing (name correct) to a place now recognized as Georgian Bay, stopped at all trading posts, and passed a winter in the immediate vicinity of the Strait of Mackinac. Not stating the exact date they set out on their journey Upham believed that this voyage of profit rather than fame took place in the fall of 1654, basing this date on the fact that Radisson had returned to Quebec from France in the spring of that year.

From the description furnished by Radisson Upham states that early the next year, in the spring of 1655, Groseilliers and Radisson went to the southern end of Green Bay. Here ^{Upham conjectures} they ascended the Fox river through Lake Winnebago, pushed across the state of Wisconsin, entering the Mississippi through Lake Pepin, ascended that river to "the first landing Isle," which Upham studiously analyzed as being Prairie Island.

Upham believed their stay at this spot lasted through the month of April or May, 1655, to June, 1656, a period of about fourteen months, when, after considerable persuasive arguments on the part of Radisson, the Hurons and Ottawas agreed to accompany the two voyageurs back to Canada with a rich cargo of "castors"~~fur~~s (beaver furs).

Julius Chambers, in his book "Source of the Mississippi and its Wonderful Valley," (G.P. Putnam's Sons, The Knickerbocker Press, New York and London, 1910) accepts Upham's version of Groseilliers' and Radisson's voyage as being factual. Impressed by Radisson's description of the great council held on Prairie Island just previous to their departure for Quebec, Chambers states ("Quotes") "It bears so many earmarks of veritability that Radisson must be acquitted of exaggeration in this instance, if not in some others. Probably five hundred Indians of various tribes had assembled, to accompany the two Frenchmen to Lower Canada. The Hurons, who had accompanied the traders the previous year, were afraid of their enemies (Iroquois), then upon the war path along the route. The dangers of the return journey took away the courage of the Indians and they began talking about waiting until another year. But Radisson, as soon as the "Council of Braves" was assembled, harangued it." (end of quotes)

Reading Warren Upham's vivid description of the foregoing event an artist would be inspired to depict this dramatic happening in glowing colors. Enthusiastically drawing his word-picture Upham states: (quotes) "What a scene for a painter to depict Groseilliers and Radisson pleading before eight hundred Indians! On each side, two miles away, rise the wooded bluffs that inclose this valley and its island. In a beautiful prairie area, the motely crowd of savages are sitting or lying upon the ground. At the center of the assemblage, these two courageous Frenchmen are striving to persuade their dusky auditors to set out on the

first commercial venture connecting this region with civilization."(end of quotes)

CONTRARY OPINIONS
OF HISTORIANS.

Franklyn Curtis-Wedge, Minnesota historian, in his "History of Dakota and Goodhue Counties(H.C.Cooper,Jr. & Co.,Chicago,1910), disputes Warren Upham's version of Groseilliers' and Radisson's "first voyage," stating: (Quotes) "The question as to the first white man who ever set foot on the soil of this county(Goodhue)is no less a matter of conjecture. Traders or soldiers of fortune may have wandered to this locality, but the first white man of whom we have any reliable record as to his presence here is Father Louis Hennepin, an explorer and Franciscan Monk, in 1680. This statement is made with full knowledge of the allegations advanced by Warren Upham, of the State Historical Society, that Radisson and Groselliers wintered on Prairie Island in 1655-56 and were consequently the first white men in Minnesota. In this contention, Mr.Upham is unsupported by any reliable historian, and his own earlier writings successfully refute his present arguments." (end of quotes)

Supporting his argument Curtis-Wedge refers to William Kingsford's book "The History of Canada(Toronto 1887-98, ten volumes)," wherein Kingsford refers to the relation of Groselliers and Radisson to the start of English Commerce in the region of Hudson Bay. Ignoring the four land expeditions described by Radisson in his book published by the Prince Society Kingsford declared that part to be "without value" and assumed it to be the work of a writer of fiction.

Other historians such as Henry E.Legler in "Leading Events of Wisconsin History,"(Milwaukee,1898, pages 322) states that "evidence is lacking to prove the surmise" concerning Groselliers' and Radisson's supposed journey to the Mississippi. Hon.Robert Laird Mc Cormick states:(Quotes)"Historical students would welcome further information regarding the travels of these two explorers who doubtless saw the Upper Mississippi years before

See 35 37
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Joliet and Marquette, but in the absence of documentary testimony it is presumption to seriously claim that Radisson crossed Wisconsin on snowshoes from Green Bay to the Mississippi river in 1654-55." (end of quotes) The historian, Charles Moore, in his book "The Discoverers of Lake Superior," published by the Michigan Political Science Association at Ann Arbor, January, 1897, volume II, pages 190-211, states that he "doubts that they (Groselliers and Radisson) saw the Mississippi."

FORMATION

Rising in a small lake located in the western part of Dakota county the Vermillion flows in a northeasterly direction towards the Mississippi. Having small tributaries which descend from about 1,000 feet above tide-level the Vermillion meanders to the eastern border of Dakota county and enters the Mississippi at Hastings. Here, a shallow water course, known as Vermillion Slough, branches away from the main stream, flowing in a southeasterly direction. Four miles below Hastings this Slough is joined by the Truedell Slough (named for a pioneer settler), by which, flowing through the northern parts of Burnside and Welch townships of Goodhue county, this shallow stream re-enters the Mississippi river a short distance above the city of Red Wing. By forming the western boundary, these two sloughs, combined with the Mississippi river forming the eastern boundary, enclose Prairie Island giving it a length of approximately ten miles.

LAKES,

Upon the surface of Prairie Island are four small lakes, namely, Sturgeon, North, Clear and Goose Lake. Of the four, Sturgeon attracts the most interest. *this may be the lake in which* ~~It was in this lake~~, Radisson states, was found a fish which the Indians caught and which Radisson particularly describes, was much desired because of its fine eating qualities. From its description furnished by Radisson modern historians recognize it as being the shovel-nosed sturgeon, a very large specie of fish esteemed for food and having a projecting snout which is broad and flat, resembling somewhat a canoe paddle or a shovel.

PRE-HISTORIC
OCCUPANCY.

Prairie Island has many mounds and earthworks which archaeologists believe point out its occupancy by a pre-historic race. Over two hundred and sixty mounds along Sturgeon and Cedar lakes, as well as along the sloughs of this island, verify the fact that this island was once the home of an early race of "Mound Builders." One, over three hundred feet in length, has projections which archaeologists classify as an "effigy" mound, as it seems to represent some form of animal.

LATER DWELLERS.

Modern history states that during the early part of the seventeenth century a very cruel war was waged between the Iroquois and Huron Indians who, at that time, occupied the wilderness on the opposite shores of Lake Ontario. Culminating in a terrific onslaught by the Iroquois upon the Hurons, in 1649, the latter were defeated, dispersing and retreating towards the westward. According to the writings of Nicholas Perrot, who is regarded as an authoritative and trustworthy narrator and who related this war in about the year 1700, the fleeing Hurons did not stop until they reached the Mississippi river. Here, he states, they "finally decided to choose the island named Pelée for their settlement where they were some years in peace." It was here, too, Perrot states, the Hurons were often visited by the Sioux.

Strange to relate, Radisson, in his manuscript never stated that *"first landing isle"* ~~Prairie Island~~ was occupied by the Hurons when he and Groselliers arrived *at it* ~~there~~. However, in that part of his story about preparations for their return to Canada, this tribe of Indians, whoever they might have been, were afraid to accompany the Frenchmen when Radisson urged them, saying: "Should you bring us to be killed? The Iroquois are everywhere about the river and undoubtedly will destroy us if we goe downe." From this remark A.T. Adams, modern Minnesota Historian, concludes these Indians were familiar with the Iroquois and feared them-----feared them so much

that the cause of their fears was fresh in their memory. In another part of Radisson's same paragraph he makes another significant remark by saying: "Moreover they made no great harvest, being but newly there. Besides they were no great huntsmen." Adams points out, in referring to Radisson's statement, that these Indians must have been Hurons as it is well known and factual that the Hurons were an agricultural race, living off of products of the land rather than by the hunt.

In forming his opinion of who this race of Indians might have been that Radisson and Groselliers found occupying ^{"the first landing side"} ~~Prairie Islands~~ when they reached that point Adams again relies on Radisson's story for material. It was written by Radisson that "Wee did not as yett seen the nation Nadoueceronons (Sioux). We had Hurons with us. Wee persuaded them to come along to see Their Own Nation That Fled there." While the Hurons left no physical trace of their occupancy Adams feels and is of the opinion that they were the identical Hurons who fled their, seeking refuge from the Iroquois. From his research he believes these fugitive Hurons occupied Prairie Islands for a period of five years.

LE SUEUR'S FORT.

Very close to the close of the seventeenth century the Sioux and the Ojibway Indians, traditional enemies, were warring upon one another. As a consequence, French Traders were having difficulties carrying on trade with either tribe. Frontenac, then governor of Canada, decided something would have to be done to retain this rich trade. As this Indian was had virtually closed the Fox-Wisconsin river route to Canada as an artery of commerce, Frontenac instructed Pierre Charles Le Sueur, a native of Canada and an explorer, to go to Le Pointe on Lake Superior to keep the Brule-St. Croix river route open. Setting out in 1690, Le Sueur reached this post where he remained for quite some

time negotiating with both warring tribes. By the year of 1695 Le Sueur had prevailed upon the Sioux and Ojibways to recognize Prairie Island as neutral ground and make peace and, this same year, he erected a fort which, during a period of from ten to fifteen years, was the center of French trading with these Indians.

The only evidence which remains of Le Sueur's fort on Prairie Island is a small indentation on the ground of the islands which, Warren Upham believes, indicates the location of Le Sueur's stockade. Among archeological finds which may bear evidence of Prairie Island's occupancy by the French are iron axes of very ancient make, "strike-a-light" flintlock guns, pistols, and so forth.

SIoux OCCUPANCY

Contradicting all other claims relative to the occupancy of Prairie Islands by other Indians than themselves the Sioux state their people occupied the island for ages. Whether this is true or not has yet to be proven. It is known, however, that in the memory of the oldest pioneer a few Sioux Indians had their lodges on the island and raised corn. There was no Indian village located there, the nearest being Red Wing's village at a spot modernly known as the city of Red Wing. In the year of 1910, Franklyn Curtis^S-Wedge, in his "History of Goodhue County," mentions that there were a number of Indians on the Islands, had a small church of the Episcopal denomination, and had, "in a measure, learned the arts of civilization."

EARLY SETTLEMENT BY PIONEERS.

Prairie Island marks its settlement by pioneers in the history of Burnside Township which forms a part of the island. This township is in Goodhue county and claims were made here as early as 1853. Claims in Welch township, which is also a part of the island, were made in 1855-56. Apparently, however, they were abandoned for, at about the same time, discouraged settlers were moving out of the southern part of the county

and Prairie Island claims were forgotten, the settlers moving in on the deserted homesteads.

The years of first permanent settlement of Prairie Island came in the 1865-66. Among the early pioneers who settled in Welch township then and still part of the island was William Boothroyd, a native of England. This pioneer, the largest landowner in the township, came to Red Wing, settling there in 1851. Remaining at this city for a number of years he came to Welch township in 1866. Part of his original claim included a small area of the island.

A MODERN VIEW OF
PRAIRIE ISLAND.

Unless one watched very carefully as they came down the river from St. Paul on a boat one could go by modern Prairie Island without every realizing that an island ever existed there. Years of drought have worked havoc with Vermillion Slough and Truedell Slough which forms the island's western boundary. Constant dredging of the main channel of the Mississippi river where it flows for ten miles along the island's eastern shore has changed the island's original appearance. Instead of a barren, prairie island, if we are to believe it was as Radisson described *"the first landing isle"* it, trees have taken root, making the island well wooded. In place of the lodges of the Sioux Indians modern farm homes and buildings dot the landscape. Instead of prairie-----cultivated fields. In the place of deer and buffalo----domesticated animals. This is modern Prairie Island.

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J.B. - 267

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Read P.V.*

Mississippi River Material
ISLANDS IN THE MISSISSIPPI RIVER

Grey Cloud Island

By L.S. Staples.

GREY CLOUD ISLAND

On the right side of the main channel of the Mississippi river, coming up-river from Hastings and a short distance above that city, is Grey Cloud Island. Bounded on the west end and south side by the river and on the north side and east end by Grey Cloud Slough, these waters form one of the most picturesque islands in the Mississippi river below St. Paul and the Iowa line.

Grey Cloud Island received its name from Mahk-pi-a-hoto-win or Mar-pi-ya-no-to-win, described as "a noted Sioux woman who lived on the island." Historians state that the name which in both forms means Grey Cloud was in fact applied by the Sioux to not only one woman but two, the wife and daughter of James Aird, an early fur trader and first cousin of the Scotch poet, Robert Burns.

An interesting story is contained in the history of the Aird family. James Aird, trader and close relative of the Scottish bard, was born in Ayrshire, Scotland. Spending his early youth there, Aird came to America in 1793, landing at Quebec. Soon after his arrival the Hudson's Bay Company employed him as a fur trader and, for a period of years, represented them at various post.

During the period of his employment with the Hudson's Bay Company, James Aird married an attractive Sioux maiden who bore him a daughter, Margaret Aird. In 1805 Margaret, then a young lady, married Captain Thomas Anderson of the British Army. From this latter union was born Mary, Angus M. and Jane Anderson. Separating from Capt. Anderson after eight years of marriage, Margaret Aird later married Hazen Mooers and, in company with him, went to Lake Traverse where Mooers was employed as fur trader for the American Fur Company.

It was at Lake Traverse that Andrew Robertson, an early trader and friend of Hazen Mooers, married Jane Anderson Mooers, daughter of Margaret Aird by her former marriage. Shortly after the nuptials Robertson, in company with his young bride, Hazen Mooers and wife and Mrs. James Aird, also Joseph Renshaw Brown, removed to Grey Cloud Island. This was during the year of 1838, and it was at this time that Robertson, seeking for a name for the island, named it Grey Cloud, after the Sioux name of both Mrs. James Aird and her daughter, Margaret Aird Mooers.

EVIDENCES OF EARLY OCCUPATION.

While the construction of the modern dam across the Mississippi river at Hastings has changed the former physical shape of Grey Cloud through water back up over it, there still remains evidence that an early tribe of "mound builders" inhabited this island long before white men set foot upon the land. During an archeological survey conducted by the Minnesota Historical Society, in 1887, J.V. Brower, Minnesota archeologist, examined one hundred and five (105) mounds of the aborigines located on Grey Cloud Island proper. Curry Mounds, situated eighty feet above the Mississippi river on a high bluff and within the immediate vicinity of Grey Cloud, contained twenty-four of the tumulus. Some were all circular, averaging from thirty to eighty

feet in diameter, and were from one foot to five feet in height. Others were elongated, the largest of which was thirty feet long by eighteen feet wide, with an average height of one and a half feet. Without doubt some of these mounds, or tumuli, were the burial place of a race existing in very ancient times, while others are ordinary earthworks, or hillocks, placed there by a pre-historic people for some unknown reason.

EARLY HISTORY OF
THE ISLAND.

Many nomadic tribes of Indians, wandering about the wilderness in search of game and fish, occupied Grey Cloud Island and had temporary villages there about the time of the early explorations of the Upper Mississippi river by the white men. As Radisson states, if we are to accept his word in his narrative relating his and Gros-elliers' trip to Prairie Island in 1655, Hurons and Ottowas occupied that latter islands upon their arrival there. Grey Cloud, being but a short distance from Prairie Island, might have had temporary villages of the Hurons and Ottowas as well.

For many years wandering tribes of Sioux occupied Grey Cloud Island. Few historical references are available to tell who led these early Sioux. In 1849, however, when the territory of Minnesota was established and the first territorial legislature defined the counties that were included in that wide space of land west of the Mississippi river, mention was made that Wabasha, a prominent Sioux chief, ruled over all that part of territory lying between the Mississippi and a line drawn south of Pine Bend or "Medicine Bottle's village," a few miles above the present site of Hastings.

Previous to this, Medicine Bottle, one of the lesser Sioux chiefs, had a village on Grey Cloud Island. Recent writings ^{have} shown that he was a worthy leader. Shortly before the Indian treaty of the year of 1837, this counselor and medicine man rose to modest

through a division of the Sioux under the leadership of a chief named Medicine Dog.

When troops moved into Fort St. Anthony (later Fort Snelling), uneasiness began to be felt among a number of bands of Sioux who resented the soldiers' occupation of the military reservation. Admittedly, the chiefs had sold the land to the United States government, but not all the Sioux people agreed that their relations with the newcomers would be to their advantage. Taking place in 1819, the American soldiers' coming may have had some influence on the split up of the band of Big Thunder and Little Crow, the Elder. It was at about this time that Big Thunder left Little Crow's band and sought other hunting grounds. At the same time, a few of the Sioux of Little Crow's village followed a chief by the name of Medicine Dog to a few miles below St. Paul and, on the east side of the river, established a village of their own. It was at this latter place that mention was first made of the chief, Medicine Bottle.

Living but a short while under the leadership of Medicine Dog more dissatisfaction arose among this particular band of Sioux. Another split up occurred and, this time, a small group of Sioux selected Waukan-ojan-jan (name correct), meaning Spirit Light or Holy Light, as their chief. Under his leadership they went down the river for a distance of about eight miles to Grey Cloud island and ~~there~~ built some large willow and bark lodges on the northwest part of this spot. Perhaps, it was at this time that traders, translating the chief's name, Waukan-ojan-jan, to English, decided to call him Medicine Bottle. No record remains as to why he was called that name, but it is known that this tribe remained on Grey Cloud until the autumn of 1837. It was then, through agreements reached in the Indian treaty of 1837, Medicine Bottle removed his people to a point on the west side of the Mississippi, a short distance south of a place called Pin de Tour by the French, but now known as Pine Bend.

During the fifteen years stay at Pine Bend Medicine Bottle and

his people hunted and fished within the immediate vicinity of Hastings, Spring lake, and Belanger island. In 1852, he and his band removed to the new Sioux Reservation on the Upper Minnesota river. Here, with his wife and family, he began his conversion to the ways of the white man, plowing the earth, planting the crops, reaping the harvest and raising domesticated animals.

Previously, Medicine Bottle had been an ardent student of the art of conjuration, but now he gave it up, retaining only his considerable knowledge on cupping, bleeding, hot steam baths and the use of medicinal barks, herbs and roots, which he liberally administered to the sick of his own tribe and the white settlers. But, in trying to learn the ways of the white man, Medicine Bottle erected a white man's scaffold for drying corn which, ironically, cost him his life.

During a bountiful season of hunting, long before the Sioux outbreak of 1862, Medicine Bottle had bagged a number of wild ducks. Bringing them home, his wife and daughter, selecting a spot close to the corn scaffold, proceeded to pluck and clean the birds. A chicken stood watching the process. Suddenly, it grabbed a piece of dressed duck and attempted to make off with it. Medicine Bottle pursued it. In his haste, he failed to notice the long steel hook which was clasped to a chain hanging from the rafters of the scaffold. Stumbling into it, the hook entered his mouth, penetrating to his brain and causing almost instant death.

It is interesting to know this former resident of Grey Cloud Island was an Indian of much ability. He gained a reputation as a wise leader, always giving freely of his knowledge of Nature's medicines, setting a good example for his tribe to follow and earning the friendship of the whites by his honesty.

No mention is made by Forsythe of Medicine Bottle during

his stop on Grey Cloud Island on August 20, 1819. This overnight visit occurred while Forsythe and Colonel Leavenworth were on their way to Mendota to establish an outpost at Fort Snelling. Forsythe does state, however, that they landed with the troops at a place called "Medicine Wood," stating further that the place received its name "from a large Beech tree, which kind of wood the Sioux are not acquainted with, and supposing the great spirit had placed it there as a good genius to protect or punish them according to their merits or demerits." This statement of Forsythe's leads to the conclusion that Medicine Bottle might have named that tree and knew its bark had curative qualities.

BEGINNING OF WHITE SETTLEMENT

In his "History of Washington County," Edward D. Neill states that as early as 1819 Joseph Bouchea, an early French trader, was sent to Grey Cloud island to buy corn and potatoes for his employers. At that time, Bouchea states that there were about a hundred lodges of Indians occupying a spot on the island. No mention was made that it was the band of Sioux led by Medicine Bottle. No doubt it was, however, for, in 1838, when the Mooers, Robertsons and Joseph Renshaw Brown came to Grey Cloud, the Mooers and Robertsons took possession of three large bark lodges, located on the west end of the island, that Medicine Bottle's band had vacated in the fall of 1837.

Bouchea did not stay at Grey Cloud, but Mooers, Robertson and Brown did, the families of the Mooers and Robertsons occupying two large Indian lodges during the winter and Brown staying with them. In May, 1839, Mooers and Robertson erected two log houses near the river. Soon afterward Joseph Renshaw Brown built a large trading post toward the east end of the island. As Medicine Bottle's band had cultivated gardens the year previous, Mooers and Robertson re-newed them, raising corn, potatoes and garden truck, the surplus

of which they disposed of at Fort Snelling. Brown continued his occupation of trading.

The next year, or the year of 1840, Mooers and Robertson raised grain which they sold to the commissary at the fort. Through their act they entered the much disputed historical list of settlers who were accredited with raising the first cereal grain in Minnesota. It cannot be claimed, however, that their small acreage could be classed as a farm. Mooers and Robertson were garden truckers rather than farmers.

Joseph Renshaw Brown, who had built a trading post a short distance east of Mooers' and Robertson's homes, was destined to become one of the most remarkable men in Minnesota's early history. Shortly after arriving at Grey Cloud he married a half-breed woman, becoming allied through this marriage to the powerful Sioux nation, over whom he acquired considerable influence. In 1838, Gov. Dodge, of Wisconsin Territory, appointed him Justice of the Peace of the newly created county of St. Croix, which Grey Cloud Island was included in. It was while acting in the capacity of a justice at Grey Cloud that Brown had to use almost Solomon-like wisdom in settling a dispute over the ownership of a claim which arose between a Frenchman by the name of Le Claire and Pig's Eye Parrant, the first settler at the city of St. Paul.

During the year of 1839 a number of French-Canadians settled at Pig's Ey, the called Grand Marais, a point on the east side of the Mississippi river, half a mile below Carver's Cave and now called Pig's Ey Island. Among these Frenchmen was one Le Claire who took up a claim which Pig's Eye Parrant claimed as his. A dispute followed, ending in the decision on the part of both disputants to let the law settle it; the "law" meaning Joseph Renshaw Brown, Justice of the Peace of St. Croix County, Wisconsin Territory, with

the office of that dignitary located at Grey Cloud Island.

After hearing Le Claire's and Parrant's arguments Brown, not being sure who was right, nor being aware of the law's course in such a case, resorted to strategy. Instructing the men that the only way to settle their dispute was to race to the disputed claim, the man arriving there first would become the owner.

Parrant and Le Claire raced madly off. Arriving at Grey Cloud Slough they plunged into the water and swam to the mainland. Le Claire, being the younger, managed to get in the lead. Parrant followed, puffing and cursing, being greatly out-distanced by his young rival. Le Claire arrived at the claim long before Parrant, gaining possession of it in the manner agreed to. Soon following this memorable race Parrant, disgusted and discouraged, disappeared from Pig's Eye Island, never to be heard from again. Some say that he returned to Canada, but the Sioux Indians claimed he was murdered by other Indians who were on the warpath.

Occupying the memories of the early voyageurs as their place of rendezvous it was natural that many French Canadians would return to Grey Cloud when the fur trading business declined. Joseph Bouchea is one of the first mentioned by historians as having visited the islands in 1819. In the fall of 1838, or the same year Mooers, Robertson and Joseph Renshaw Brown came there, two French-Canadian voyageurs, Joseph Bourcier (no Bouchea) and Pierre Felix, came to Grey Cloud and built their cabins near Brown's. Later, Bourcier was employed by Brown as his chief boatman or helmsman, while Pierre Felix tilled the soil and operated a small farm.

It was about this same time that the interesting courier du bois and voyageur, Maxcell Verville de Courturier (name correct), came to Grey Cloud Island, locating in the fast-growing French-Canadian community. Here he was to remain over a long period of years

as the last survivor of that brave, hardy and adventurous class of men known as "voyageurs."

Courturier was born at St. Francois, near Sorel, Canada, in the year of 1816. When sixteen years of age he was employed by Gabrièle Franchere (name correct), the agent of the American Fur Company, to act as a voyageur for a period of three years. In the spring of 1832, Franchere and Courturier went to Mackinaw. Here Courturier was ordered to join a party of "engagees," under the direction of Henri Auge, proceeding with them to points on the upper Missouri, in what is now Montana, where the American Fur Company had a series of posts. Setting out on their journey by foot, the party crossed the states of Wisconsin and Minnesota. Arriving a short distance west of Lac qui Parle, "somewhere on the treeless prairie," the boy, Maxcell, took seriously ill. His comrades were not able to carry him, so they left the fever-smitten youth lying alone to get well as best as he could.

How long he remained lying on the prairie, pain racked and half delirious, Courturier never knew. All that he remembered was that the time of year was "at-the-time-of-haying" and that the hot sun was merciless. Finally, a wandering band of Sioux came upon him and, moved to sympathy by his helpless condition, carried him to their village where they nursed him until the fever was broken and he was able to stand on his feet alone. When he was well enough to take the trail the Indians took him to the trading post of old Joseph Renville at Lac qui Parle. Upon seeing the emaciated and weakened lad the old trader, knowing that cholera had been raging at Prairie du Chien, rushed into his cabin and barred the door, shouting: "He has the cholera-----the cholera! He shall not come in!" Later, however, Joseph Renville's son convinced his father that Courturier had no infectious disease and, being re-assured, the old trader allowed the boy to come

in, where he remained to recover his health and strength again.

After he recovered from his illness Courturier entered the employ of Joseph Renville, working for him for almost two years. Later he worked for Louis Provencalle at Traverse de Sioux as well as other famous traders such as John Babtiste Fari-bault and old Joe Rollette. Wandering about for a period of years he finally came to Grey Cloud, in 1838, and joined the voyageurs of Joseph Renshaw Brown's at that point. Here he met Brown's half-breed daughter, Mary Brown, whom he later married, the ceremony taking place in the little log chap which ultimately gave St. Paul its name, and the nuptials being performed by Rev. Father A. Ravoux.

Shortly before Minnesota became a territory, or in the year of 1848, Courturier, deciding to become a farmer, went down the river to a point on the west bank of the stream, sixteen miles below St. Paul, and selected a claim. Later, he sold this property to the Oliver brothers. Changing ownerships again it was obtained by Irvine & Stone who platted a town that was never built.

During the Civil War Courturier lived at Red Rock, a short distance above Grey Cloud, where he engaged in hunting and trapping. By 1865, he grew anxious to be on the trail again and entered the employment of Dr. Ray, the explorer, to guide the latter on his trip from St. Paul to Winnipeg. Returning from this trip Courturier finally settled at Grey Cloud where he was to remain until his death.

It was through Courturier's reminiscences that a special correspondent of the St. Paul Pioneer Press learned of an Indian romance, which took place on Grey Cloud Island, that had all of the aspects of Shakespeare's immortal play, "Romeo and Juliet," with its "Montagues" and "Capulets." During an interview with Courturier, in May, 1894, the correspondent listened to the 78-year-old voyageur's

narrative.

According to Courturier, in addition to the band of Medicine Bottle's that resided at Grey Cloud Island, a band of Sioux under the leadership of a brother-in-law of the noted Little Crow known as Mah-ko-no-ho-te-mannee (The Earth Sounds as he Walks) (name correct), also occupied the island for a short while. It was not a large band, being composed only of the family of Mahkonohotemannee and the families of five or six other braves. One of the latter families had been the sworn enemies of the family of Mahkonohotemannee for as long as the oldest member of the tribe could recall. The paternal head of this family had a son who, through his prowess on the hunt and in battle, had gained the devoted admiration of his father and the respect of his band. His father had determined that, when the young brave married, he would never marry a maiden of Mahtonohotemannee's.

Regardless of family interference the young brave had fallen in love with a granddaughter of Mahkonohotemannee. Secretely, they had married and, when the two heads of the separate families found out about it the old feud, which had been merely smouldering, began to blaze. They tried to separate the happy pair. Dissension arose. Strife and bitterness provoked the other members of the band to separate into opposed groups. When the situation became dangerous and blood was about to flow, an agreement was reached whereby the two groups would go their separate ways, choosing villages far removed from one another. Packing their packs they left the island. Where they went is not known. When the Sioux treaty removed the Indians to the reservations, however, these two groups of Indians, including the happily married couple, were located at the Redwood Indian Agency, complying with the treaty requirements.

Maxcell Courturier also related the story of Unk-to-ma-

sha("The White Spider")(name correct), another brother-in-law of Little Crow, who lived on Grey Cloud Island a year or so, at one time. This Indian, Unktomasha, was a skillful hunter; well-informed and shrewd. Courturier related that he was living near Grey Cloud at the time of the Sioux uprising, in 1862, and had prophesied that catastrophe by saying that "blood would run" at the Redwood Agency when the treaty payment took place.

Long after the outbreak was over, however, Unktomasha, when asked by a citizen to explain the prophecy, that diplomatic Indian stated that he had never made such a statement or, if he had, it did not live in his memory.

As late as 1894, more than a half a dozen families of half-breeds lived on Grey Cloud Island. Streaming in their veins was the blood of the Saxon and the Redman. They owned and cultivated small farms, hunting and fishing whenever the opportunity presented itself. Their homes were simple, practicable for their environment, and comfortable. Most of the men had been adventurous spirits who knew the wilderness like a book, had blazed trails through the thick forests, had known the way across trackless prairies and had cruised up and down the streams of the country for more than half a century. When the industry they knew so well became a thing of the past they settled at Grey Cloud. Here they took up the life of small farmers in a moderate way, but their memories remained rich with the scenes and happenings of frontier life.

Grey Cloud Island was the setting for one of the seldom heard stories and amusing tales of Franklin Steele, prominent in the early history of the state. It was while he was at Fort Snelling that Steele conceived a novel idea which would utilize the rich grazing surface of the island.

At Fort Snelling large herds of cattle and hogs were kept

to provide fresh meat for the garrison. One season the prairie in the immediate vicinity of the fort became poor pasturage for the cows as well as the pigs. Knowing that it would not be safe to allow the cows and pigs roam unwatched through the woods, Steele began looking around for a safe spot to keep them where no fence would be necessary. Only an island would serve his purpose, as the water surrounding it would keep the livestock on its surface, providing a natural fence.

Steele surveyed the surface of Pike's island, which is in the river just a little way below the fort. It was too small and had very little forage. Proceeding down the river he finally came to Grey Cloud. Spending some time on its surface and appreciate^{ing} the rich and abundant grass the island had, he returned to the Fort and issued orders to take the cows and pigs to Grey Cloud. Obeying his orders the soldiers removed the cattle and pigs to the island and left them there.

Time passed. The fall season of the year drew close and time had arrived to have more fresh meat. As the supply had been pasturage out at Grey Cloud the soldiers took boats and made their way down the river to get the cows and pigs. When they arrived they discovered that the cows had grown fat on their rich feed, but the pigs were no where in sight. Becoming anxious lest the pigs had escaped they began to search for them. After a long trek through the bushes they came upon them on the east end of the island. Something had happened to them, however, for, as the soldiers tried to approach them, a number of big, ferocious, razorback boars charged them. After ~~a~~ sampering away to safety a number of times the truth finally dawned on the troopers that the hogs had reverted to their primeval instincts, and had become so wild and vicious that they would have to be shot and dressed on the island. The slaughter began and, when the pigs were

disposed of, the soldiers loaded them into their boats, making the cows swim the river and driving the critters to the fort up the old government road.

Another tale that has its amusing angles is the story of Joseph Renshaw Brown's herd of cows which he kept at his farm on Grey Cloud.

In 1841, being occupied with other interests, Brown hired David Hone, who later became prominent in Washington county's history, to care for his place, raising the crops and caring for the cattle. Previously, Brown had never cut any hay during the haying season to feed the stock in the winter, preferring to allow the cows to forage on wild hay and swamp reeds which grew in abundance on Grey Cloud.

Early in the fall of 1841 the snow began to fall long before it was expected. As time passed more and more snow covered the ground, blanketing the wild hay and making it impossible for the cows to even get at the reeds. Fearing the cows would die of starvation Hone cut down trees, feeding the herd on dried leaves and bark. Somehow, the cows survived until the snow thawed in the spring up the leaves and bark fodder that Hone provided.

MODERN GREY CLOUD ISLAND.

Enriched by a romantic background of history the island of Grey Cloud still attracts lovers of the great outdoors to its wooded and picturesque surface. Being only fifteen miles from St. Paul it is within easy driving distance of the Twin Cities. During the summer as well as the winter months visitors are attracted to the island for outings and to take advantage of the recreational facilities offered by a "dude's ranch," located there. In the old days, when boats were taking great loads of excursionists down the river to Grey Cloud, general picnics took place upon the island. Today, while boats of only private ownership land there, one can transfer from

behind the wheel of an automobile to horseback within twenty minutes after leaving the loop district of St. Paul.

The owner of the "dude ranch" has created a six and one half mile bridle trail that wanders over the island. Starting from the stables a winding ride through thick woods is offered. Here and there small brooks are crossed, some having rustic bridges, others to be crossed in the rough. During the spring, summer, and fall months, horseback riding is available. When the snow falls and winter sets in, the owner of the "dude ranch" rents bob-sleighs large enough to accomodate parties of twenty-five or more. Returning from these rides luncheon privileges are furnished at the home of the ranch owner.

Serving as the original home of some of Minnesota's aborigines then becoming the place of rendezvous for the French-Canadian voyageurs, later becoming the village spot of wandering tribes of Sioux, Grey Cloud Island evolved as the picturesque setting for an agricultural community of half-breeds and some whites. Today, its original surface has been greatly changed by the passing of time and the inroads of civilization. But, time in its passing, has not diminished its appeal to men and women who love the out-of-the-way places. It still remains an island whose romantic past beckons the inquisitive explorer to wander over its surface trying to imagine scenes which took place there.

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PIKE'S ISLAND

ASSIGNMENT: Islands in the
Mississippi river.

By: L.S.Staples.

Pike's Island, located in the Mississippi river at the confluence of that stream with the Minnesota river at Fort Snelling, was named in honor of Lieutenant Zebulon Montgomery Pike, discoverer of Pike's Peak and who, in 1805, negotiated the purchase of a large tract of land from the Sioux Indians for a United States military reserve and upon which Fort Snelling subsequently arose in 1820-24.

During the thirty-four years of his life Lieut. Pike lived an adventurous and brilliant military career. Few men of his time managed to cram more thrilling experiences into their allotted time on earth than he did. Born at Lamberton, New Jersey, in 1779, he was taken to Pennsylvania in his early childhood. At the age of fifteen he entered the United States army and, at the age of twenty, was promoted to the rank of first lieutenant. Five years later, or the year of 1805, he received orders which marked the beginning of a series of adventures and which ended with his death in 1813.

During the same year that Lieutenant Pike received his

commission, or the year of 1800, Spain receded that indefinite tract of land, lying west of the Mississippi river, to France. On April 30, 1803, Napoleon sold this tract to the United States, the sale becoming known in history as the "Louisiana Purchase." This territory included all of that vast territory west of the river, except portions west of the Rockies occupied by Spain, and then extended as far north as the British territory.

Previous to the year Spain ceded Louisiana to the French the Spaniards did no exploration in the region of the Upper Mississippi. As the United States received this territory by purchase in 1803, it was not long before efforts were made to send exploring parties into the new possession. Two years after France made the sale, or the year of 1805, Lieut. Pike received his orders to conduct an expedition to the Upper Mississippi, the purposes of which were to negotiate treaties with the Indians and to make agents of the Northwest company, and other fur traders operating in the new possession, conform with the laws of the United States.

On the ninth day of August, 1805, Pike's exploring party, consisting of himself, one sargeant, two corporals and seventeen privates, embarked in a seventy foot keel boat at their encampment near St. Louis. Hundreds of miles of unsurveyed territory, inhabited by hostile Indians, lay before them. Provisions had been taken along with them which, at the utmost, would last them for four months. By the 13th of September the party had passed the mouth of the Black river and, at noon on the sixteenth of September, reached the grand encampment then located below Lake Pepin. Having a favorable wind they hoisted sail and continued their journey into the lake. Night found them only partially through the lake and a terrific storm forced them to seek the safety of a harbor on the east shore.

After a harrowing experience of the night before Lieut. Pike resumed his journey the next day. Reaching Maiden Rock and continuing to the mouth of the Canoe river Pike was met by a band of Sioux under the leadership of Red Wing, second chief in command of the Sioux. After explaining the purpose of his visit Pike obtained a promise from the chief to accompany them to the river St. Pierre (Minnesota river). On the evening of September the 19th Pike and his party had passed the St. Croix river and encamped for the night at a spot described by Pike as "where stands a large painted stone," later known as Red Rock, a village located on the east bank of the river a few miles below St. Paul. Continuing up the river they reached a Sioux village (Kaposia) situated at the head of Pig's Eye Island, just below the bluffs of Indian Mounds, St. Paul. The village was deserted by the braves, but the women surrounded Pike's party in unusually talkative excitement. Stopping there but a short while Pike continued up the river. A short way above the levee at St. Paul Pike observed a white flag on shore. Approaching the spot where the flag was hanging, Pike found that it was suspended over a scaffold, on which were laid four dead bodies. Examining them he found they were wrapped in blankets and were the remains of two Sioux women, one of their children and a relative, citing, in his record of the trip, "this is the manner of Sioux burial when persons die a natural death; but when they are killed they suffer them to lay unburied." Re-embarking on the keel boat Pike continued up the river to the mouth of the St. Pierre, or Minnesota. Here he stopped, making his encampment on the northeast corner of the island which bears his name, on Saturday night, September 21, 1805.

On the morning of September 22nd, which was Sunday, Pike

busied himself measuring the river. Getting into a batteaux he went down the river a short way to what he believed to be its widest point. Going to shore with the boat he carefully swung it around, pointing it towards the opposite shore. Taking measured-strokes Pike rowed to the other side of the river, and later made an entry in his record that the trip across was made "with forty strokes of my oars."

Rowing about the Minnesota river's mouth he noted that the high bluffs, which bordered both sides of the Mississippi and the Minnesota, would make ideal locations for a fort and military reserve. He made note of this as well as remarking about the beauty of the scenery and the river at this spot, stating "the water of the Mississippi, since we passed Lake Pepin, has been remarkably red; and where it is deep, appears as black as ink. The waters of the St. Croix and St. Peters appear blue and clear, for a considerable distance below their confluence."

All of that balmy Sunday afternoon of September the 22nd, 1805, Lieutenant Pike surveyed the river and made observations for the recommendation of a site for a military reserve. Shortly before sunset Little Crow, grandfather of the Little Crow who figured so prominently in the Sioux massacre of 1862, and one hundred and fifty warriors arrived on the hill overlooking Pike's island and where Fort Snelling is now located. Observing Pike and his party on the island the band of Sioux gave the men of the expedition a savage salute with gun fire. After this gesture they descended the hill to meet Pike and make arrangements for the council, which Pike requested, for the next day.

On Monday, September 23, 1805, Pike had his men erect a council tent on the beach at Pike's island. Using the sails of his boats they built a crude bower or shed and awaited the coming of the various bands with their head chiefs. Around noon the Sioux were ready

for the council. Into the hastily constructed bower entered Pike accompanied by his interpreters, traders, and the Sioux chiefs concerned in the negotiations, namely, Le Petit Corbeau(Little Crow), Le Fils de Penichon(son of Pinchon, a French trader), Le Grand Partisan(known only here), Le Originale leve(Standing Moose), Le Bucasse (Broken Arm), and Le Boeuf que Marche(Walking Buffalo). Standing before the assembled group Pike addressed them through his interpreter as follows: (Quotes from Lieut.Pikes speech)

"Brothers: I am happy to meet you here at this council fire, which your father has sent me to kindle, and to take you by the hands as our children, we having lately acquired from the Spanish(French) the extensive territory of Louisiana. Our general has thought proper to send out a number of his young warriors to visit all his red children, to tell them his will, and to hear what requests they may have to make of their father. I am happy the choice has fallen on me to come this road; as I find my brothers, the Sioux, ready to listen to my words."

"Brothers: It is the wish of our government to establish military posts on the Upper Mississippi at such places as may be thought expedient. I have therefore examined the country, and have pitched on the mouth of the St.Croix, this place(mouth of the Minnesota), and the Falls of St.Anthony. I therefore wish you to grant to the United States nine miles square at St.Croix; and at this place, from a league below the confluence of St.Peters(Minnesota) and the Mississippi to a league above St.Anthony, extending 3 leagues on each side of the river(nine miles). As we are a people who are accustomed to have all our acts written down, in order to have them handed down to our children, I have drawn up a form of an agreement which we will both sign in the presence of the traders now present. After we know the terms we will fill it up, and have it read and in

interpreted to you." (end of quotes)

The interpreters, by voice and with liberal use of the Indian sign language, made known Pike's purpose in requesting a grant of their land. Intensely, the Sioux chiefs listened while Pike explained that the post the government wished to establish were intended as a benefit to them through their communication with the whites. He went further to explain that it was the government's intentions to establish trading posts at these forts in which the Indians could procure all their needs at a better price than they had received from the French and the British, or that individual traders could afford to sell them. To the latter he referred to them as "single men who come far in small boats. But your fathers are many and strong; they will come with a strong arm, in large boats." He pointed out that there would be "chiefs" at the Fort who could take care of the needs of the Sioux without them having to go to St. Louis, and that these chiefs would watch the traders who came to the Sioux to see "that they were good men."

Before the conclusion of his long speech to the Sioux Pike cautioned them that the government ^{was} ~~was~~ going to take steps to prevent the sale of whisky to them by the traders. He stated that the selling of rum to them would have to stop as time had proved it had done more harm for the Sioux than good.

Trying to effect an agreement of peace between the Sioux and Chippewas Pike stated "another object ~~of~~ ^{if} your father has at heart is to endeavor to make peace between you and the Chippewas. You have been a long time at war, and when will you stop? If neither side will lay down the hatchet, your paths will always be red with blood."

To this latter admonishment the Sioux chiefs shook their heads in doubtful disagreement. Some of the chiefs pointed out that they could not guarantee the conduct of their young warriors who had many things to

L.M.

settle with the Chippewas. The traditional state of warfare which existed between the two tribes could not be wiped out by the mere gesture of a promise. Pike pointed out, however, that he was going among the Chippewas to exact their promise, but the Sioux chiefs doubted that such a promise would be worth much.

Not wishing to make an issue of the matter and feeling sure he could accomplish peaceful relations between the two tribes, Pike changed the subject and instructed the Sioux chiefs that the moment had arrived to sign the grant.

A strange sight would have greeted the observer's eyes on Pike's Island when Pike asked the chiefs to sign their names to *the* land grant paper. Some of the chiefs pulled away from the circle and debated the question of signing between themselves. All of them immediately refused, stating they considered their "word of honor" sufficient to bind them.

Pike was unusually patient and diplomatic with them. He pointed out that, so far as he was concerned, their word was good and that it was not on their account that he wished them to sign. But their Great Father in Washington would not understand that the land had been given to him if they had not said so, their signatures or signs being proof that they had so spoken.

On hearing this explanation the chiefs agreed among them that they would sign. Even then considerable persuasion was necessary to induce them to merely touch the pen as it was placed on the written treaty.

As the signing of the Sioux land grant for a military reserve was the first conveyance of an interest in land executed in Minnesota and, as this even took place on historic Pike's Island, this interesting and historical document is worth being reviewed by a reference to the text

"Whereas, at a conference held between the United States of America and the Sioux nation of Indians, Liet.Z.M.Pike, of the army of the United States, and the chiefs and warriors of the said tribe, have agreed to the following articles, which, when ratified and approved by the proper authority, shall be binding on both parties;

Article II. That in consideration of the above grants,
the United States _____ (left blank, to be filled in
later)

In testimony hereof, we, the undersigned, have hereunto set our hands and seals, at the mouth of the river St. Peter's, on the twenty-third day of September, one thousand, eight hundred and five.

Way Aga Enagee, his X mark(seal)

It was not until April 16, 1808 that the Senate ratified this treaty, filling the blank in article II by adding after "States" the words: "shall, prior to taking possession thereof pay the Sioux two thousand dollars, or deliver the value thereof in such goods and merchandise as they shall choose."

As soon as the instrument was signed, Lieut. Pike distributed presents among the chiefs and warriors whose value was about two hundred dollars. In addition to the presents Pike and the traders gave out sixty gallons of whisky. Within a half hour after the distribution of presents and liquor the Sioux had departed to their villages. Thus, by the instrument they had left behind, they had ceded 100,000 acres of their land for \$2,200.00 and sixty gallons of liquor,

Critics, in later years, pointed out that this treaty marked the beginning of unrest among the Sioux nation. Folwell, in his "History of Minnesota," adds to their criticism by stating "it should be noted that one of the seven bands of the Mdewakanton tribe assumed to convey the rights not only of the other bands but also of the other tribes which made up the Sioux nation." Others state that the United States had no reason to stipulate for sovereignty as they had obtained that by the Louisiana Purchase. Still other critics point out that all parties concerned in signing the treaty were "incompetent," that Pike was not authorized to act as an agent of the United States, that the descriptions were "hopelessly indefinite," and that there were no signatures of witnesses on the conveyance. Regardless of the disputes which followed the signing of the treaty, it was by this instrument that the United States government made the first steps to establish posts in Minnesota so that it would be safe for settlers to move in.

Anxious to proceed up the Mississippi river to its source Pike obtained a number of smaller boats than his keel boat, which he

determined to leave at the island, and prepared for the upstream journey. Throughout all of September 24, 1805, he had his men load the boats with equipment and provisions. Some time during the day an incident occurred which might have ended in bloodshed. Had it not been for mutual understanding between Pike and the Sioux nation, Pike and all of his men might have been killed.

During the process of loading the boats Pike's flag of the United States fell into the river and, un-noticed, floated down the river. When it was discovered that the flag was missing Lieut. Pike sent one of his men down the river in search of it. Returning without the flag the soldier reported that it must have sunk to the bottom of the river. With considerable misgivings Pike ^{contemplated} ~~detested~~ the continuation of his journey without it, as he desired to gain the Indian's respect for his government's emblem of authority.

Early in the morning of September 25th Pike was awakened by Little Crow. Coming from his village at the break of dawn he told Pike that he had found the flag and feared that Pike's party were all killed, the flag having been thrown overboard. When Pike asked Little Crow where the flag had been found, the chief explained it had been found floating in the river in front of his village, fifteen miles down stream from the island. He also added that the discovery had been made at an opportune moment as a chief named Outarde Blanche (White Buzzard) had had affray with a warrior and had his lip cut off. Coming to Little Crow he told him "that his face was his looking glass, that it was spoiled, and that he was determined on revenge." All parties concerned were priming their guns and preparing for action when the flag appeared. Astonished at seeing it and finding the staff broken Little Crow stated "that a thing so sacred had not been taken from Pike's boat without violence." In view of that he showed the warriors where it would be only proper for them to patch up their quarrel until

they had revenged the cause of Pike. Agreeing the warriors temporarily forgot their grievance and accompanied Little Crow to the island to find out "what dogs had done that thing, in order to take steps to get satisfaction of those who had done the mischief." Finding that Pike nor his men had been harmed Little Crow showed signs that he was very pleased.

In his journal Pike states he asked the chief what he had done with the flag. Little Crow explained that upon finding it he had it placed where it would dry, adding that he would have the flag brought up to Pike the same day. As a reward for their friendly gesture Pike gave Little Crow and the warriors "five yards of blue shroud, three yards of calico, one handkerchief, one carrot of tobacco, and one knife."

Late in the same day of Little Crow's visit to Pike to inquire of his safety Pike embarked for the upper Mississippi. In those days, the rapids of the falls of Sr. Anthony, extended down the river from the falls to within a short distance of the confluence of the Minnesota river with the Mississippi. With great effort Pike's men poled the boats up the river. Darkness found them only three miles upstream from the island and, as the men were very tired, Pike decided to make camp for the night.

Arising early the morning of September 26, 1805, Pike and his men continued up the river, fighting the rapids to the foot of the falls, arriving there around three o'clock in the afternoon. Here, on the east side of the river, Pike had the men unload his boat, having the principal part of the cargo carried over the portage. The other boat, however, ran into difficulties, being unable to pole the boat over the last shoot. The men of this boat encamped for the night within 600 (six hundred) yards of the falls, Pike placing his tent on a spot very close to the present power house of the University of Minnesota.

Few people of this generation realize how severe the rapids below the falls of St. Anthony were in the old days. Pike states "the rapids mentioned in this day's march might properly be called a continuation of the falls of St. Anthony for they are equally entitled to this appellation with the falls of the Delaware and Susquehenna." (quotes from Pike's journal) As they were poling up the river it seems apparent that Pike and his men were very busy controlling the boats, keeping them from being submerged in the whirlpool, as Pike makes no mention that he noted the rapids which led away from Minnehaha Falls, nor does he mention that he knew these latter falls existed. It is sufficient to know that, from his description, the river's current must have been very fast and the water treacherous.

~~The next day of~~ September the 27th Pike's men managed to bring over the residue of the cargo of his boat over the falls. Describing the portage Pike stated it was on the east side of the river. Folwell, in his "History of Minnesota," admires Pike's description of the falls of St. Anthony adding that the young lieutenant gave a more complete description of this scenic sight than Father Hennepin. From his notes, at the end of his "journal," he states: "The place where the river falls over the rocks appears to be about fifteen(15) feet perpendicular, the sheet being broken by one large island on the east and a small one on the west; the former commencing below the shoot and extending five hundred(500) yards; the river then falls through a continued bed of rocks, with a descent of at least fifty(50) feet perpendicular in the course of half a mile. Thence to the St. Peter's, a distance of eleven miles(11 mi.) by water, there is almost one continued rapid, aggravated by the interruption of twelve(12) small islands. The carrying place(portage) has two hills, one of twenty-five feet, the other of twelve(12), with an elevation of forty-five degrees, and is about three-

L.V.

quarter mile in length. Above the shoot the river is of considerable width, but below, at this time, I can easily cast a stone over it." (end of quotes)

On the 28th of September Pike had his barge put in the river above the Falls of St. Anthony. While his men were busy with the work of putting the boat in the river seven Indians, all painted black, appeared on the bluffs near the falls. Pike assumed that they were a small party of Sioux who were obstinate over the treaty and, having left his guns at camp, decided to handle the situation with as much diplomacy as possible.

The seven Sioux approached Pike's party. They were well armed with guns, bows and arrows, as well as war clubs. Some of them had cases of dueling pistols. Pike anticipated trouble.

At the time of their coming Pike was rationing out a dram of whiskey to his men. One of the Indians approached Pike and, in a gesture of friendliness, Pike offered him a cup of the liquor. Being cautious, however, he did not offer the spirits to the rest of them, knowing that the drink would encourage them to start an argument.

Within a short while the liquor began to have its effects on the first Indian. Pike noticed that he was carrying an interesting elk-horn war club and, desiring to purchase it as a curio, he tried to purchase it of the warrior but, owing to the whiskey's effect, the Indian refused to part with it, asking for still more liquor. Pike refused to give it to him as he realized the situation was becoming strained and he still wanted to avoid trouble.

While this situation may seem of no importance it was of very great importance to Pike. Visualizing the scene and knowing Pike's predicament the circumstances surrounding this incident were

of very great importance, indeed. Pike had just completed the treaty with the Sioux chiefs by which the government would receive a military reservation. He was not positive that all of the Sioux nation had accepted the purchase of their land and the conditions thereof. He was still in hostile country. The advice from his interpreters, in handling a situation of this nature, was taken with a "grain of salt." If there was to be blood spilled with seven representatives of the great Sioux tribe there was danger that the incident would spoil all of his plans. So Pike remained cool and collected until the seven wandering warriors departed.

All during the time of this trying situation it was raining very hard. After the Indians departed Pike decided to attempt to get his other boat over the portage. Taking his men to the spot where the boat was to be pulled up a slight hill he bade the men to hoist it. Straining with all their might the men tried to pull the boat up the bluff. Suddenly, the props gave way and the boat plunged to the water's edge. Fortunately, no one was hurt and, as it was raining hard and getting dark, Pike decided to leave it lay where it fell until the next morning.

Throughout the next day of September the 29th, which was Sunday, Pike and his men worked to get his second boat over the Falls of St. Anthony. Late in the afternoon they succeeded in getting the craft over the portage. At this point Pike mentions that the men were completely exhausted, preferring to rest rather than eat. After the evening meal Pike went to his tent to make an entry in his journal. Picking up his quill he states (quotes): "This day I had but fifteen men; out of twenty-two; the rest were sick." Farther in the narrative he adds "this voyage could have been performed with great convenience if we had taken our departure

in June." With this and somewhat discouraged he closed his journal for the day, retiring for the night.

Literally performing the duties of commanding officer, surveyor, astronomer, clerk, spy, guide and hunter, Lt. Pike continued his journey up the Mississippi river from St. Anthony Falls. Frequently he was compelled of necessity to precede his party far in advance so that he might reconnoiter. By the sixteenth of October they had advanced up the stream to a point within a short distance of Little Falls. Here they were overtaken with a very heavy snow storm. Pike's boats had sprung many leaks. The dismal prospect of plunging into the cold water and wading the chutes up to their neck was not relished. As Pike had designs of reaching the Crow Wing river before the ice formed on the river, he now saw that it would be impossible to carry out his plans. Having bivouacked the night before at a very beautiful spot situated four miles below Little Falls on the west bank of the river, about eighty rods from the mouth of the Swan river, Pike decided to return to that point and build a cabin and stockade for the winter months.

Twelve days after his return to the spot where he had his fort built Pike, on October the 28th, had his men load two dug-outs with provisions and ammunition. One of the crude crafts, loaded with ammunition, sprung a leak, sinking immediately to the bottom of the river. Pike instructed his men to chop out another and, while a part of them was busy with this task, Pike, with the others, raised the sunken craft. As he desired to salvage the powder Pike spread it on blankets, building a huge bonfire around them. Being a slow process Pike decided to experiment in drying the powder in iron pots which he had brought along to cook food in. Placing the powder in the pots and building a good fire under it Pike awaited results. Within a few moments an explosion took place which nearly come

blowing up three of his men.

Beset with delays and realizing that winter was fast setting in Pike knew now it was getting too late to think of navigating the river further. Deciding to wait until the river froze over he had his men build wooden sleds which could be used to carry his supplies over the ice. But the season, being unusually mild, the stream refused to freeze. Getting impatient to reach his destination at the source of the Mississippi, ~~wherever that~~ might be, Pike determined to continue his journey by land and water.

Undismayed by the many happenings which seemed to hold him back from his purpose Pike, On December 10th, left his post near Little Falls with sleds and one dugout. Towing the boat over the partially ice-covered river was toilsome and difficult. Wherever it was possible they left the river and tried to follow the stream along its banks. As the sleds were heavily loaded and the snow was melting Pike found that it would be necessary to cache some of his supplies. Even then his sleds broke through the thin ice covering the calm places in the stream near the river's shore line. One of them, breaking through an exceptionally thin spot, plunged Pike's own baggage and ammunition to the bottom of the stream. Only the fact that the powder had been placed in waterproof kegs saved all of the ammunition from complete destruction. If this hadn't been the case Lt. Pike and his party would have had to right about face and return, with all haste, to St. Louis. To add more titantic misgivings to his venture Pike's tent caught fire on a bitterly cold night. As Pike had stationed a sentry before he retired the watchful soldier roused Pike in sufficient time to save the lieutenant's life. Rushing into the flames Pike pulled the powder kegs to a place of safety, but was unable to save his

"leggings, mockinsons, socks and so forth." (quotes from Pike's Journal). Soon after this a cold snap lowered over the wilderness, forcing Pike to have his men build fires every few miles to keep from freezing to death. Regardless of their attempt to keep from freezing many of Pike's men received frozen fingers, noses, as well as feet and toes. To make the going more miserable, snow had fallen to the depth of three feet.

Suffering from the severe cold and extremely weary with fatigue Lt. Pike, marching in advance of his party with a corporal, managed to stumble late at night through the open gate of the Northwestern Fur company's stockade located at Sandy lake. Here Pike was received with the utmost hospitality. Five days after this the balance of his party arrived at the post. Grant, the agent of the fur company, saw that they were housed in comfortable quarters. Pike states that he found that the agent was living in "tolerable comfort" in the wilderness, pointing out that the agent had horses, plenty of potatoes which had been grown at the post, and all the wild game and fish that might be needed. Here, Pike states, the main food used by Grant and his engagees was "wild oats." Historians believe Pike meant "wild rice" which the lieutenant states Grant purchased from the Indians at the price of a dollar and a half a bushel. Pike was surprised at the high price of this wild food. He adds that flour was a "half dollar" a pound, common salt at a dollar also, salt pork at the unheard of price of eighty cents a pound and, worst of all, tea at four dollars and a half a pound.

Pike rested twelve days at the Northwestern Fur company's post at Sandy lake. While he was there he decided to change his mode of transportation. To this point they had come with crudely built sledges and hollowed out dugouts. Observing that Grant was using a sort of crude tobaggan to haul furs Pike had his men construct

some.

Resuming his trail on January 20th, 1806, Pike took the Willow river route to the falls of the Pokegama river. From this point he followed the Mississippi river to the Leech lake fork. Tirelessly, the young lieutenant mused through the snow. Long after dark on the night of February 1, 1806, Pike, in company with a single private, plodded into the Northwest Fur company's post at Leech lake. Here they were greeted ceremoniously by Hugh Mc Gillis, director of the Fond du Lac department of the fur company, who prepared a "hospitable" feast for them consisting of, as Pike states, "good dish of coffee, biscuits, butter and cheese for supper."

At this point of his journey Pike's Journal shows that the writer was a very happy man. Regardless of the fact that his ankles and legs were so swollen so bad it was impossible for him to wear his own pants and boots he had "accomplished his voyage" by reaching the main source of the Mississippi." Still reticent, however, Pike devoted only a few lines to cap the climax of his great exploit. While modern history points out that Pike was nearly right in believing Leech lake to be the source of the great river, it also shows that he had not reached the ultimate goal. Folwell, in his "History of Minnesota," states: "His learned editor with justice suggests that Leech lake with its tributaries be known as the 'Pikean source of the Mississippi!'"

While at the Leech lake post of the Northwest Fur company Pike, although he was very appreciative of the liberal hospitality which had been extended to him by Hugh Mc Gillis, his host, had a duty to perform. Devoting an entire day to the composition of a lengthy letter addressed to Mc Gillis, Pike courteously informed him that

British goods could not be sold to the Indians or others until duties on the merchandise had been paid at Mackinac. In addition to this under no pretense whatever should the British flag be hoisted over the posts in the territory, and that he should not enter into any political dealings with the Indians. With special emphasis he instructed Mc Gillis that the Northwest Fur company's commerce should, hereafter, be regulated by the laws of the United States, adding that, if he was not familiar with these laws, to so inform himself. In equally diplomatic and courteous tone Mc Gillis replied to Pike's letter a week later, the contents of which conceded every point of Pike's instructions and promised to conform with it in principle. Shortly after this, on the tenth day of February, 1806, Pike's rifleman shot the British flag down. As Folwell puts it, this action on Pike's part had considerable import for, "the peace of 1783 thereupon took symbolic effect in northern Minnesota." (quotes from Folwell's "History of Minnesota.")

After continuing his exploration to a point thirty miles northwest of the fur company's post at Leech lake Pike held a council with the Chippewas of Leech and Cass lakes. At this meeting with the chiefs and warriors he asked them to keep the peace with the Sioux, surrender their British flags and medals, pay up their obligations to the traders, and stop using liquor. The traders had some whiskey on hand which Pike agreed they could dispose of, but cautioned them that no more was to come into the country. Without any apparent reluctance on the part of the Indians the flags and the medals of the British were turned in. When this was done all the Chippewa chiefs and warriors present smoked from the pipe of Wabasha, a leading Sioux chief, which Pike had brought along with him for the purpose of sealing the peace between

the warring tribes. Then, with all the pomp and ceremony that an army of eleven privates and an officer can muster up, Pike paraded his men before the Indians. Putting them through the manual of arms and climaxing the demonstration by the firing of blank cartridges, Pike must have succeeded in impressing the savages with the power and might of the people of the United States, for they left the council satisfied of our government's might.

Few things transpired on Pike's return trip to Pike's Island. Beginning the trip from Leech lake on February the eighteenth Pike and his party arrived at St. Anthony Falls on April 10, 1806. This time Pike found the water higher. Mist appeared over the falls taking the shape of clouds. At this point of his "Journal" Pike surrendered to a moments exultation over the results of his expedition, stating: "How different my sensations now, from what they were at this place (the falls) before. At this time, not having accomplished more than half my route, winter fast approaching, war existing between the most savage nations in the course of my route, my provisions greatly diminished and but a poor prospect of an additional supply, many of my men sick and others not a little disheartened, our success in this arduous undertaking very doubtful, just upon the borders of the haunts of civilized men, about to launch into an unknown wilderness -----for ours was the first canoe that had ever crossed this portage, were reasons sufficient to dispossess my heart of contentment and ease. But now we have accomplished every wish, peace reigns throughout the vast extent, we have returned thus far on our voyage without the loss of a single man, and hope soon to be blessed with the society of our relations and friends." (quotes from Pike's Journal.)

In the face of a heavy snow storm, with ice floating in the river and lining the shore, Pike, on the morning of April the eleventh, got over the portage of the falls and descended the river to Pike's Island. Reaching that point Pike immediately sent messengers to the Sioux to tell them he desired to talk to them. In answer to his request about six hundred of them came, erecting one hundred lodges on the banks of the river somewhere within the immediate vicinity of Pike's Island.

Contrary to all present histories of the state of Minnesota Pike's second meeting with the Sioux chiefs, at sundown on April 11, 1806, did not take place on Pike's Island. According to Pike's own journal of his expedition he states that, when the chiefs sent for him, he was on the island and that "they were all waiting my arrival. There were about 100 lodges, or 600 people; we were saluted on our crossing the river with ball, as usual." If Pike was on the island, as he states he was, then he left the island to cross the river to the spot, wherever it was, where the council was to take place.

Upon arriving on the shore Pike found that the Sioux had arranged two large lodges, capable of holding 300 persons, for the meeting. In one of them, which Pike entered, 40 Sioux chiefs, with their pipes stacked against the center pole of the lodge, awaited his coming. Immediately upon entering the lodge Pike had the pipes of the Chippewas stacked against those of the Sioux. He then spoke to the chiefs through his interpreters informing them of what he had accomplished with the Chippewas. Completing his narration he requested that some of the leading chiefs of the Sioux nation should accompany him to St. Louis. Receiving their promise the ceremony ended with the Sioux chiefs smoking the pipes of the Chippewas.

Having completed his mission in the Upper Mississippi river country Pike and his party, on April 12th, left the island and the vicinity of Fort Snelling for the last time. Proceeding down the river they reached St. Louis on the morning of April the thirtieth, having completed the journey without incident or mishap.

Before taking leave of this courageous young lieutenant whose work helped paved the path that the white settlers of the Northwest were to follow, it is to be remembered that the success of his Minnesota expedition led to a similar journey of exploration, in 1806, up the Arkansas river and other streams of the Southwest. It was on this latter journey that he discovered the great Colorado peak which bears his name. While he was away Pike was promoted to the rank of Captain. Soon he was to become a major and, at the outbreak of the war of 1812, he was made Colonel of the Fifteenth Infantry of the United States army. During the month of March, 1813, promotion came again and he was made brigadier general. Outstanding as a strategist he led a successful command in the attack on the British at Toronto, Canada. As the British were routed in this engagement the American troops entered the town. Falling into a trap set by the British commander, through which a principal magazine was blown up, two hundred Americans filled the ~~casual list~~ ^{list of casualties}. Pike was mortally wounded in this explosion, succumbing from the effects of his wounds a short while after the blast.

LEAVANWORTH'S
FOLLY

Thirteen years passed before the United States government took steps to convert Pike's purchase at the confluence of the Minnesota and the Mississippi rivers into a military post. As the war of 1812 and other national occurrences had occupied the government's attention for a period of years, no move was made until the year of 1819 to establish a new frontier outpost at Fort Snelling.

During the month of August, 1819, Colonel Leavenworth, in

company with troops, arrived at Mendota to look over Pike's purchase and establish a fort. One of the first moves Leavenworth made was to erect a cantonment at New Hope, near Mendota. Remaining at this spot during the winter of 1819-20, Leavenworth lost forty of his men through scurvy. In the spring of 1820 Leavenworth and his remaining command moved from New Hope to the bluff where Fort Snelling now stands. Here, in 1820, construction began on the original stockade that became Fort Snelling.

For some reason not clearly stated in Minnesota's history, Col. Leavenworth, in the year of 1820, arranged a council with the chiefs and head men of the Sioux nation. Through this meeting Leavenworth procured a grant of land from the Sioux which practically duplicated the purchase made by Pike in 1805, as this treaty specifies the grant to be "nine miles square at the junction of the Mississippi and the Minnesota rivers." Major Taliaferro, government Indian agent at Fort Snelling, in his autobiography, applies the appellation of "Leavenworth's Folly" to this transaction, as it was illegal. It was this treaty which caused considerable disturbance in legal quarters at a later day, Leavenworth losing considerable prestige through its consummation.

Previous to Col. Leavenworth's coming to Mendota in 1819 he had met Jean Baptiste Faribault at Prairie du Chien. He was one of the last survivors of the old traders and Leavenworth hired him to drive his stock from Prairie du Chien to Mendota. Arriving at the fort with the cattle and horses in the spring of 1820 it was not long before he had gained the friendship of the Colonel. Therefore, when Leavenworth procured the new grant of land from the Sioux, he had included in the treaty a stipulation by which the Indians donated Pike's Island to the wife and children of Jean Baptiste Faribault. Later, Taliaferro states that "this convention (treaty council),

a truly unfortunate one, was clandestinely convened and held at camp "Coldwater," while the proper agent (Taliaferro, himself) was in the quarters of the old cantonment west of the Minnesota." Continuing Taliaferro points out "So injurious to the future tranquility of the post was this treaty viewed by the company officers of the army present and the agent, that he addressed the Secretary of War on the subject, and the result was, the President declined to lay the paper before the Senate, and the agent directed (in consequence of the President's decision) to notify those persons claiming reservation under the Leavenworth convention that these would not be considered!" (end of quotes from Taliaferro's Autobiography in Minnesota Historical Collections, vol. VI, page 198)

Soon after Colonel Leavenworth obtained the grant of Pike's Island for the Faribaults the trader moved on to the island and erected a cabin. When he completed the cabin he moved his wife and children over from the cantonment and resumed his trade with the Indians.

While Jean Baptiste Faribault was spending the winter of 1820-21 on the island an incident occurred which did not add to Faribault's popularity with the officers and men stationed at the fort. February the twenty-second was approaching. As this was Washington's birthday the soldiers of the garrison desired to obtain some liquor to celebrate the occasion. Inquiring about the post they learned that not a drop of whiskey was available. One of them suggested that Jean Faribault might have some which he could spare. The men met to decide on the next step to obtain their desires. Out of this meeting a Sargeant was delegated to go over to Pike's Island to "feel out" Faribault on the proposition. Consulting the trader it was found Faribault had only one gallon for which he wanted eighty dollars for, only on the promise that no one

was to know where the liquor had been obtained. The Sargeant promised secrecy and paid the and paid the money, complaining the while about Faribault's exhorbitant price, then took the gallon fo whiskey and returned to the fort. Arriving there the jug was opened and its contents immeadiately sampled. The soldier who took the draught down shook his head with disgust. Something was wrong with the quälity of the liquor. It lack a kick. Another soldier anxiously sampled "three fingers" of it, then another and another, each shaking his head diappointedly. The whiskey lacked a wallop, the "edge" being taken off by its dilution with water.

The woods about the fort must have shook with the howl that went up when the men discovered they had been cheated out of their fun by Faribault. Some must have felt like going over to Pike's Island and giving Faribault a good beating. Not daring to do that for fear of discovery that they had violated military rules in buying Faribault's liquor they tried to think of a saner course of action. After some discussion they decided they wouldn't let Faribault succeed in deceiving them. At the risk of being reprimanded and placed in the guard house they reported the matter to the officers in command. Apparently the matter was referred to Major Taliaferro for he states in his autobiography(Minnesota Historical Collections, vol VI., page 222) "It was in the power of the agent, however, to put matters at ease in Mr. Faribault's dilemma-----he had his "smiter" temporarily employed for the Indian department at Mendota-----." As it is not clearly understood what Taliaferro meant by reference to his "smiter," it is presumed that Taliaferro meant he had a representative from his department placed in the Indian department at Mendota to scrutinize every transaction Jean Faribault made in his bartering with the Indians, concluding, by this action,

to sufficiently chasten Faribault for his crude deception.

No immediate steps were taken by the government to remove the Faribaults from Pike's Island immediately after Colonel Leavenworth obtained it for the trader from the Sioux. It remained for the river to take the step. In the spring of 1821, after a winter of heavy snowfall and a "wet" spring, both the river St. Peter's (Minnesota) and the Mississippi began to rise. After an exceptionally hard rain a freshet took place which threatened to submerge Pike's Island and Faribault's buildings with it. During this flood the trader lost some of his cattle, and came near losing his own life and the lives of his family in the swirling waters. Had it not been that officers at the fort cautioned Faribault to have boats ready for such an occasion a tragedy would have taken place. As it was Faribault managed to get off in time to escape the waters. Later, he went down the river and built another cabin. As this spot was on low ground, on the east side of the stream, another freshet flooded his cabin again. This time, however, he decided to move to higher land, building a cabin at Mendota, where he again resumed the business of trading with the Indians.

Very little happened at Pike's Island of historical interest during the passing of the years between 1821 and 1837. Two tragedies, however, happening in the island's immediate vicinity, left the victims of the affairs lying upon the shore of the island, bruised and dead. The record of the first tragedy is contained in volume two of the Minnesota Historical Collections, page ~~three~~ ^{one hundred and eleven,} where it is found that, on October 30, 1825, a party of seven Indian women, in canoes, were caught in the rapids above St. Anthony Falls. Unable to save themselves they were drawn over the falls. In one of the canoes was a crippled Indian girl. All in the party were saved but

she. Sometime later her body was found, crushed and bruised, on the shore of Pike's Island.

The next tragic occurrence which Pike's Island acted as host for the victim had its beginning in the western part of the state, the gruesome climax to the affair taking place on the bluff at Fort Snelling.

The winter of 1825-26 was marked in the memory of the oldest Sioux as being a winter of severe cold and heavy snows. In the months of February and March, 1826, snow covered the ground to the depth of two or three feet. More storms continued to add to this depth and great suffering was felt by the Indians. In moving to other hunting grounds, seeking game, a party of thirty lodges of Sissetons and other Sioux, were caught on a large prairie by a blizzard. The storm raged for three days. As there was seventy in the party, and little food, their predicament became dangerous. The stronger men, who had not weakened from the lack of food, determined to try to reach a fur trading post which was one hundred miles away. Setting out in the face of the storm, some on snowshoes and others walking, they reached the post half alive. The traders immediately sent four Canadians loaded with provisions for the starving Indians left behind. Reaching the scene of distress, after superhuman effort, they found some of the Indians dead. More gruesome and unbelievable, however, they saw the living eating the corpses of their own relatives. Among the ravenously insane savages, whose hunger had driven them to cannibalism, was a mother who had eaten her child. When they approached her, she, more animal-like than human, was devouring a part of her own father's arm. History states (Minnesota Historical Collections, vol. II, page 114) that her name was Tash-u-no-ta, and that she was young and pretty. Three years after this, or in September of the year of 1829, she appeared at Fort Snelling. The tragedy of the prairie blizzard had

left her without her reason. Approaching a Captain Jonett, then stationed at the fort, she took him by the collar of his coat. Looking up at him she anxiously inquired if the good captain "knew" which was the best part of a man to eat. Greatly astonished the officer answered "no," whereupon Tash-u-no-ta quite innocently informed him that it was "the arms." Looking about her she espied the captain's servant. Seeing that he was fat Tash-u-no-ta asked the officer if she might have a portion of the servant to eat. History does not state how Captain Jonett managed to wriggle out of this trying situation. A few days after this episode Tash-u-no-ta dashed her reason-bereft self over the bluff near the fort. Major Taliaferro found her body on the shore of Pike's Island and gave it decent burial.

Sometime after the signing of the Sioux treaty of 1837, by which that nation of Indians ceded all their lands west of the Mississippi river to the United States, Jean Babtiste Faribault must have reached the conclusion that Leavenworth's gift to him of Pike's Island was valid. As he must have conceived the island to be in that part of the treaty land described as "west of the Mississippi river," the island immediately took on a value it did not have before. Now that the Indian territory west of the Mississippi would be thrown open to settlement the river, being the main source of transportation, would be busy with traffic; Settlers would be coming up the river in boats. Some would continue on up the Mississippi to below the falls of St. Anthony. More of the boats would go up the Minnesota river to the rich agricultural lands bordering that stream. At the very mouth of the Minnesota river was Pike's Island. Boats would have to round it in order to navigate the Minnesota. There was every possibility that the island would be used as a supply base for settlers and steamboats

entering the Minnesota. Faribault must have visioned a great dock hugging the shore of Pike's Island and large warehouses arising on the island's surface. Whatever he saw it is known that he sought out Samuel C. Stambaugh, of Fort Snelling, and Alexis Bailly, of Indiana, and invested in them the power of attorney to validate his wife's (Pelagie Faribault) claim to the 320 acres of Pike's Island.

Contained in the print of United States Document number eighty-two(82) of the twenty-sixth(26th) Congress, First Session, is the record of Faribault's persistent effort to get the government to recognize Pelagie Faribault's claim to Pike's Island. Under the heading of this document it is found that the introduction to this claim has its beginning in a letter from the Secretary of War, J.R. Poinsett, addressed to the 26th Congress(first session) wherein he states: "The claimants base their right wholly upon a treaty or convention made by the late General Leavenworth, then lieutenant colonel commanding on the Upper Mississippi, with certain Sioux chiefs, on the 9th of August, 1820, a copy of which(#1) is submitted herewith. By this instrument, the Indians ceded to the United States a tract of land, reserving and granting to individuals named certain tracts, one of which is this island," to Pelagie Ferribault(Name "Faribault is spelled in this manner in the document), wife of Jean Baptiste Ferribault, and to her heirs forever."

Continuing with the Secretary of War's letter it is found he points out that "It does not appear, on examination of the records of this department(War dept.) at that period, that Colonel Leavenworth was authorized to conclude such a treaty; the only authority invested in him was generally to hold treaties of friendship. Although this instrument is not draughted as treaties usually are, and is signed by Colonel Leavenworth as a witness merely, it must be considered as a

treaty, ceding, as it does, the Indians interest in the lands designated to Colonel Leavenworth "for and in behalf of the United States, and for the sole and only use, benefit, and behoof of the said United States, forever," in consideration on many acts of kindness received by said Indians from said Leavenworth, as agent of the United States government, and such other compensation, if any, as the said Government may think proper to appropriate and give for the same."

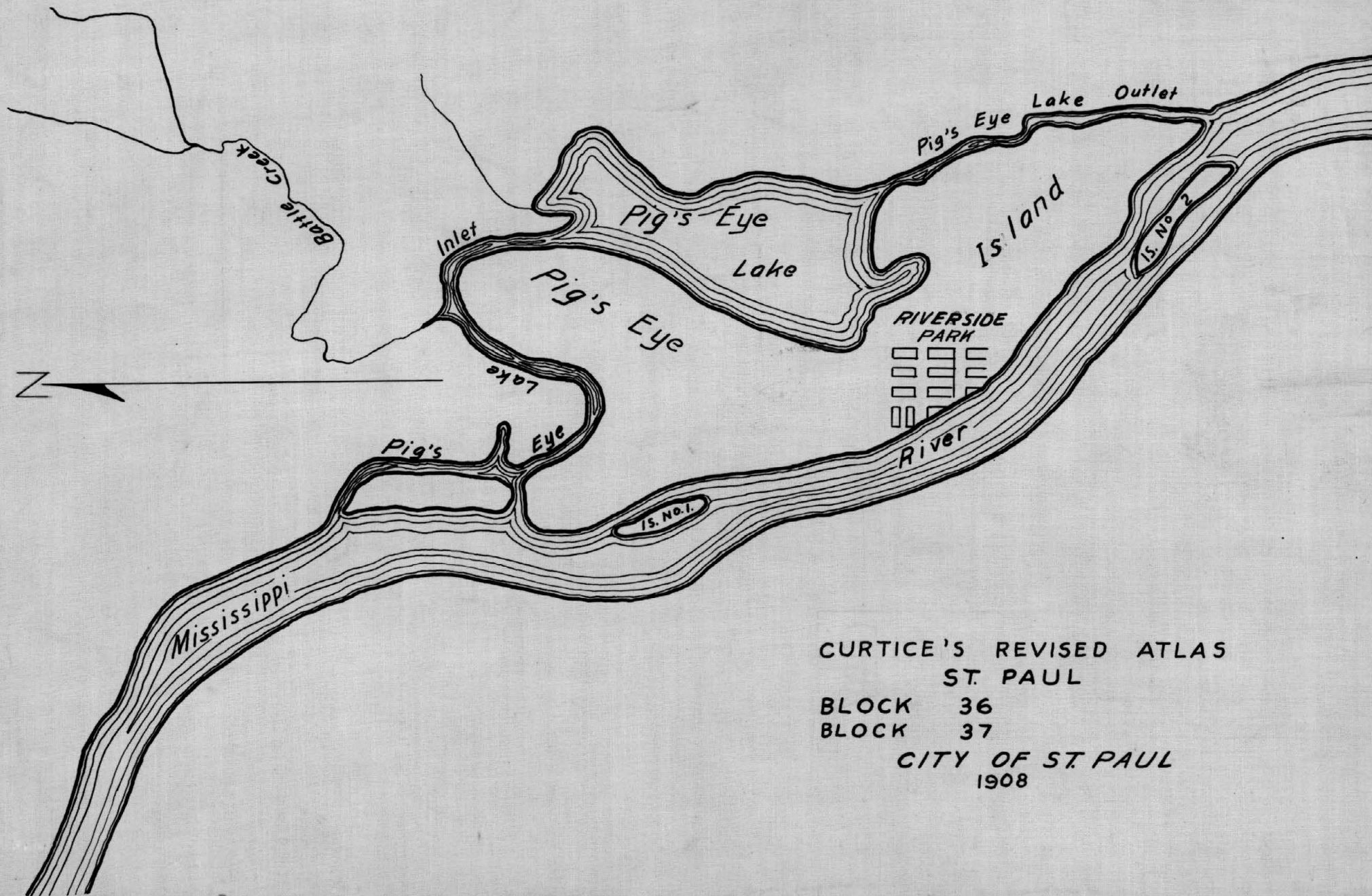
At this point in his letter to Congress Secretary Poinsett does not hesitate to point out that "a still stronger and insuperable objection to the proposed purchase is found in the fact that the United States already have complete title to the island, as will appear from the following statement. A treaty was concluded in 1805, at the village of the Sioux, with the chiefs and warriors of the Sioux nation, in which they ceded to the United States, as will be seen by the accompanying copy(#3)(Pike's Treaty), two tracts of land, one of which includes the island in question-----."(quotes from U.S.Document #82, 26th Congress, First Session,Poinsett's opening letter). In this the Secretary of War wished to show that there was no substantial reason for Leavenworth's second treaty which duplicated Pike's.

For the second time throughout the passing of a few years the question of who owned Pike's Island, the government or Faribault, was greeted with warm debate. Colonel C.Stambaugh, in a letter addressed to the Secretary of War, dated January 17th,1838, added fuel to the fire by stating(quotes from U.S.Document #82, 26th Congress, first session, in the body of Poinsett's letter): "The head of the island is seperated from the walls of the fort by a small slough, about fifty yards in width. This slough or natural canal, unites a

small portion of the waters of the Mississippi and the St. Peter's, about three-fourths of a mile above the junction of the two rivers. Thus, by damming this slough, or throwing a wall across it at both ends, the island can be made a part of the main land on the west side of the river, and will form an immediate connection with the Indian country."

To those familiar with the circumstances prevalent at the time of Colonel Stambaugh's letter to Poinsett (January, 1838), it is obvious this shrewd officer was working in the interest of his client. The treaty of 1837 with the Sioux was in the process of being ratified by Congress (ratified on June 15, 1838). Opportunists, not waiting for the ratification of the treaty, were grabbing of choice sites on the banks of both the Mississippi and St. Croix rivers, staking out claims on these spots long before they had a legal right to do so. As Pike's Island was, as has been stated numerous times before, at the mouth of the Minnesota, it commanded an excellent position for the site of a town. All that would have been necessary to do to convert the island to a peninsula would have been to dam the fifty foot channel, on the west side of the island, at both ends. Thus, by this conversion, a relative valueless island would have become a part of a valuable mainland peninsula, with Pelagie Faribault the sole possessor of 320 acres of that site.

Had the Leavenworth treaty of 1820 been placed in the hands of the Senate, within a reasonable time after it was signed by the Sioux, and the Senate had ratified it, the history of the large city of Minneapolis and the city of St. Paul might have been different. The confluence of the Minnesota with the Mississippi at Fort Snelling meant a great deal in those days of river transportation. If it had been possible to provide a location for a town at the mouth of the Minnesota



CURTICE'S REVISED ATLAS
ST. PAUL

BLOCK 36
BLOCK 37

CITY OF ST. PAUL
1908

Miss. Note

PIG'S EYE ISLAND

ASSIGNMENT: Islands in the Miss.
By: L.S.Staples.

Historic Pig's Eye Island, pre-settlement rendezvous of French-Canadian voyageurs, lies on the east side of the main channel of the Mississippi river, about two miles south of Indian Mounds Park, St.Paul. Old Man River, carrying its cargo of sludge throughout ages past, left a large portion of its heavy burden at this point, as if to lighten its load so that it might flow more freely and unhampered on its long journey to the sea. Civilization, too, finds ways of lightening its load when the weight of it becomes embarrassing, as it did when it finally forced the man, from whom this island derived its name, to seek his home here-----Pig's Eye Parrant.

In Minnesota's early history, few men had a greater desire to emulate the ways of Old Man River than Pig's Eye Parrant. From his birth to his death he, too, like the river, desired to live his life free and unhampered. But, in choosing this course of life, he ran into many obstructions, Some he passed by the sheer strength of his obstinate nature. Others, like military law and the good opinion of early settlers, succeeded eventually to confine his troublesome activities within bounds which, to him, were too narrow. When he found his little world was becoming

P.V.

too oppressive, he disappeared from the pages of Minnesota's early history like the flame of a match when blown out by the wind.

While histories of Minnesota do not state the actual birthplace of Pierre Parrant, it is quite probable that he was born within the vicinity of Sault St. Marie, Canada, the date remaining unknown. In his book, "A History of the City of St. Paul and the County of Ramsey," J. Fletcher Williams states that Pierre Parrant came to Mendota in the year of 1832. Even then, it is found, that Parrant was having his trouble with public opinion as Williams states his removal from Sault St. Marie came about "through some irregularities of conduct distasteful to the good people there."

Something startling and upsetting in the person of Pierre Parrant disturbed the early settlers at Mendota. Men who knew him then described him as being a man of about sixty years of age, and with sinister features. From all accounts he seems to have been "a coarse, ill-looking, low-browed fellow, with only one eye, and that a sinister looking one." Besides these offensive attributes they attached to Parrant, they disliked him for his abominable English, his excessive drinking habits, and his intermittent licentiousness. No one spoke in defence of Parrant's actions, nor sought the causes for his way of living. He was a product of that lawless era which just preceded the establishment of Fort Snelling and, like an old timer of the older order, refused to adjust himself to their way of living. For that reason, perhaps, he turned to the illicit liquor business as a means of livelihood. And then Parrant's troubles began.

Sometime during the year of 1833, while loitering around Mendota awaiting an opportunity to hire out as a voyageur, Pierre Parrant must have reached the conclusion that "voyageurs" were men of the past. Seeking other fields of employment was beyond Parrant's dignity.

Soldiering could not have appealed to him and settling on a claim, tilling the soil and learning how to farm must have been out of the question. It must be remembered he had lived a free life and was unable to endure the discipline required of a soldier. Nor could a man of his personality remain shackled to the soil. Parrant determined to seek other fields.

During the many years of his life in the wilderness, Parrant had observed how easy it had been for others to obtain their desires from the Indians by the liberal use of liquor. Men, of his acquaintance, now doubt, had made fortunes. Parrant thought he could, too. All that was needed was a good spot, the courage to defy the law, and a few barrels of whisky. So crossing the river at Mendota Parrant selected a site on the north shore of the Mississippi at a place later known as Fountain Cave. Here he erected a log cabin and, without realizing the historical significance of his act, became the first citizen of the future city of St. Paul.

Within a short time after the completion of his cabin, Pierre Parrant began to sell whisky to the Indians as well as the whites. Soon the soldiers at Fort Snelling, desiring to drown the monotony of their life at the frontier post, in whisky, came down to Parrant's hovel at the cave. Here they would stay, consuming great quantities of Parrant's amber-colored fluid he was wont to call "whisky," but which in reality was highly diluted moonshine tinted with molasses. Returning to the fort in a drunken condition they would fail to report for duty the next day. Guards were sent to seek them out and, finding them in a drunken stupor, placed them in the guard house or compelled them to wear a ball and chain. Many times the officers at the fort swore they would tear Parrant's cabin down but, for some reason, no record remains that they did. Some

early writers have hinted that sometimes, "even the officer's supply of liquor became exhausted and, at such times, had various ways of replenishing their supply." After all, officers are human and, perhaps, Parrant also carried a "better grade" of whisky for his more discerning trade.

While Major Taliaferro was Indian Agent at Fort Snelling he reported that, in 1835, he prohibited Parrant from coming into Indian country on account of Parrant's illicit trade in whisky. Parrant defied this order. It was contradistinctly opposed to his "free and unhampered" way of living. He continued his practice, compelling Major Taliaferro to issue another order that Parrant had to obey, threatening to send a military force after him and remove him to Prairie du Chien. Very much chastened, Parrant stopped his illicit liquor traffic with the Indians, remaining at Fountain Cave until the year of 1839.

Whether through causes of extravagant living, or a desire to purchase larger stocks of liquors, Parrant was compelled to seek a loan on his Fountain Cave claim which eventually caused him to lose it. Going to William Beaumette of Mendota, Parrant borrowed \$90 from him, giving as security a judgement note which fell due in 1839. Before the expiration of the note Beaumette, needing money, disposed of the note to John Miller, the stone mason of Mendota who built General Sibley's home which still stands. During the month of May, 1839, Miller went to see Parrant to effect a collection of the \$90. Parrant was unable to pay it, relinquishing his Fountain Cave claim to Miller.

After losing his place, Pierre Parrant, still seeking to live an unfettered life, staked a claim fronting the river, "extending from Minnesota to Jackson street, and then back to the bluff. On a spot near the bank of the river, at about where the foot of Robert street now is, he erected another cabin in which to live and continue his illicit liquor

traffic. Here it was he obtained the name of "Pig's Eye," which, incidentally, was the name applied to St. Paul and which came about ^{in this} fashion.

One day, during the year of 1839, a young Canadian by the name of Edmund Brissette, was stopping at Parrant's cabin. Desiring to send a letter to Joseph Renshaw Brown, at that time, operating a trading post at Grey Cloud Island, he began wondering where he should date the letter. (quotes from "A History of the City of St. Paul and the County of Ramsey," by J. Fletcher Williams) "I looked up inquiringly at Parrant, and, seeing his old crooked eye scowling at me, it suddenly popped into my head to date it at Pig's Eye, feeling sure that the place would be recognized, as Parrant was well known along the river. In a little while an answer was received directed to me at Pig's Eye. I told the joke to some of the boys, and they made lots of fun of Parrant. He was very mad and threatened to lick me, but never tried to execute it." (end of quotes)

Within a year after Pig's Eye Parrant staked his claim upon the present site of St. Paul and built his hovel, nine additional cabins were built by a mixed group of French-Canadians and Swiss-French. During this same year more French-Canadians, voyageurs in the employment of the American Fur Company, settled on the island that eventually became Pig's Eye. This was an ideal spot, they thought, for small acreages. More came, and soon a small settlement was formed which they called Grand Marais. Soon, this settlement was to have Pig's Eye Parrant as one of its citizens, as fast happening events were forcing him to move there.

On May 6, 1840, an event took place in Minnesota's early history which had far-reaching consequences. It was on this date that the armed forces at Fort Snelling drove the settlers off of the government reservation. Some of these settlers were the Swiss who had come from the Selkirk settlement at what is now Pembina, No. Dak. Others, were mixed

French-Canadians and Swiss-French. They had settled on the government reservation established by Pike and were squatters on the land. As they were there against government orders and, as there was evidence that some of these settlers had been selling liquor to the soldiers and neighboring Indians, the government determined to remove them. Warning them to move and the settlers not heeding the warning, the armed forces at the fort drove them off, destroying the settler's cabins and forcing them to seek claims off of the reservation. Some of them settled near Pig's Eye Parrant's place, increasing the settlement that was to become St. Paul. Others moved to a spot north of St. Paul, now known as Little Canada. A few built cabins on Pig's Eye Island.

Among the early settlers who were ejected off the reservation, was Ben Gervais. Instead of seeking a new location, he sought out Pig's Eye Parrant, then living in his uncompleted hovel on the river bank at the foot of Robert street. After some discussion, he purchased Parrant's claim for \$10 (ten dollars). Parrant then moved further east and staked out another claim on the lower levee. Building himself another cabin, he continued to ply his profitable liquor business until the year of 1843, when he sold his claim to Louis Robert, an early pioneer.

Old Pig's Eye Parrant must have now realized that civilization was moving in. Not desiring to be cramped for space in which to live his life freely, he began looking around him for a suitable spot to carry on his liquor trade with the Indians-----a place where he would not be molested by the objections of the settlers. Going down the river from St. Paul he cast his one good eye over the settlement of Grand Marais on the island. This was an ideal spot. Nature had left the island richly covered with brush and trees as well as leaving the east side of the island an almost impenetrable morass.

Without knowing what trouble awaited him, Pig's Eye Parrant staked out a claim. Unfortunately or fortunately, the property belonged to someone else, and a dispute followed.

As stated before a group of French-Canadian voyageurs had previously settled at Grand Marais. Among these men was a man by the name of Le Claire. As Pig's Eye Parrant had staked his claim on a part of Le Claire's land, an argument resulted when Le Claire made the discovery. While no immediate results followed the argument Le Claire soon had Parrant summoned to appear before Squire Joseph Brown, then Justice of Peace at Grey Cloud Island.

History states that there was much heated swearing in the cabin-courtroom of Justice Brown during the hearing of the case of Le Claire versus Parrant. It is said that the testimony became so "strong" that Justice Brown was in doubt as how to render a decision. Having an ardent love of a joke the amiable justice informed the litigators that neither party had a valid claim to the land in litigation, as no proof had been presented to the court that either Le Claire or Parrant had staked out the property in a legal manner, in the presence of witnesses. With that in view, therefore, it would be only just and right that the property remained without ownership until such time that either Le Claire or Parrant complied with the law.

It was only natural that the consumation of this trial should result in a race. It was about eight miles from Grey Cloud to Grand Marais, or Pig's Eye Island. Without further argument the contestants started off, eager and anxious to be the first to reach the claim. Being old and not in good physical condition, Parrant was handicapped. Avarice, however, seemed to give him strength and he pushed on. Le Claire, the younger man, was more active. Soon he began to outstrip Parrant as they

ran through jungles and forest and over logs and through murky sloughs. Long in advance of Parrant and obtaining witness, Le Claire re-staked his claim. While he was complying with Justice Brown's "law," the exhausted Parrant, weary and sick, furious and threatening, arrived upon the scene of Le Claire's triumph. Jeers and ridicule rewarded the loser.

But land was plentiful. Parrant sought another claim close by on the island. Unable to stand the taunts of his misadventure, however, he sold the claim. Packing his belongings he started out in the direction of Lake Superior, intending, perhaps, to return to his original haunts at Sault St. Marie, Canada. The whites claim he never reached his destination, "dying from a disease resulting from his own vices." To the contrary, however, the Indians claim he was killed by a band of their fellows then on the war path. Whoever may be right no document remains to prove either side of the statements. All that is known of what happened to the original founder of St. Paul and the man whose name finally became attached to Pig's Eye Island is that, sometime around the year of 1844, Pig's Eye Parrant left the island and was never heard from again.

Shortly after the disappearance of Pig's Eye Parrant from Grand Marais Rev. Lucian Galtier, seeking a site for a Catholic church, was offered three different places; one called La Point Basse, another near Kaposia, and a site at La Point Le Claire (now Pig's Eye Island.). He objected to the Pig's Eye Island location because he feared the island would be inundated during the spring flood stage of the river stating that "the idea of building a church, which might any day be swept down the river to St. Louis, did not please me." In consequence he selected a spot on the bluffs

of the settlement then known as "Pig's Eye" (Now Kellogg Blvd., St. Paul, between Cedar and Wabasha streets) and, in 1841, assisted in erecting a log church. Dedicating this humble edifice on November 1, 1841 to the memory of Saint Paul, the apostle of nations, Rev. Galtier requested that the settlement, thereafter, should be known by that name. Thus did the fast-growing settlement of Pig's Eye transcend to the more dignified title of St. Paul.

PRE-SETTLEMENT

Long before the white man settled at St. Paul Pig's Eye Island was occupied by the Indians. Pre-historically speaking, the vicinity of the island must have been the scene of many interesting happenings which history will never be able to record. Captain Jonathan Carver, an early British explorer, was one of the first to leave a record of the burial ceremony of the Dakotas. Coming to Minnesota in 1766 on an exploration trip, Carver held a council with the Dakotas in a great cave at the base of Dayton's bluff, St. Paul (now known as Carver's Cave). According to Carver's narrative he became an eye-witness to an Indian funeral stating: "When the Naudowessies (different tribes of the Sioux nation) brought their dead for interment to the great cave, I attempted to get an insight into the remaining burial rites; but whether they chose to keep this part of their custom secret from me, I could not discover. I found, however, that they considered my curiosity as ill-timed, and therefore I withdrew." The Indians did not bury the bones of their dead, which they had previously bound up in buffalo skins, in the cave, but, as Carver states, "at a little distance from this dreary cavern," where "they always bring the bones of their dead."

6 Dr. Warren Upham, in an article in the American Antiquarian, volume 26, 1904, also verifies the fact that an ancient race of Indians roamed about the vicinity of Pig's Eye Island, calling attention to this interesting locality and giving details as to discoveries made in ex-

cavating the mounds nearby. In one mound, located on Dayton's Bluff, were found eight stone-box graves, or burial cists, ⁽⁹⁾ containing a lot of human bones.

In the year of 1805, or the year that Lieutenant Zebulon Pike came to Minnesota to purchase military reservations from the Indians and close British trading posts, the Sioux village of Kaposia was located on the east bank of the Mississippi river near Grand Marais. This village was the home of the Sioux or Dakota of the successive hereditary chiefs named Little Crow. Pike saw it there as did Major Stephen Long in 1817. The location of the village changed places many times. At one time it was at the mouth of Phalen Creek, where it empties into the Mississippi at St. Paul. Cass and Schoolcraft, in 1820, found it at the latter location and visited at that place. By the year of 1835 Featherstonhaugh mentions that he noted it had been moved to a spot near Grand Marais. After the signing of the Indian treaty of 1837, however, by which the Sioux ceded their lands east of the Mississippi river, the village was moved to a site on the west side of that stream, occupying a spot at South Park, a suburb of South St. Paul. Here it stood when the battle of Kaposia took place, which was fought on and within the immediate vicinity of Pig's Eye Island.

THE BATTLE OF KAPOZIA

In the spring of 1841, the old feud between the Chippewa and the Sioux broke out with fresh vigor. Three Chippewa braves, proceeding to Fort Snelling, concealed themselves in a thicket near the fort, and waited for an opportunity to pluck a few Sioux scalps. Soon Kaiboka, a Sioux chief, accompanied by his son and another Indian, passed by the waiting Chippewas who pounced on the Sioux, assassinating them and taking their scalps. Then they departed quickly toward their village on the upper St. Croix river.

Within a short time after this murder, news was brought to

Little Crow's village at Kaposia of the Chippewas breach of the peace. The chief was enraged over this act. Forming a war party they pursued the Chippewas to a point near the Falls of Saint Croix. Here they encountered the Chippewa and, during the engagement, two of Little Crow's sons were killed. Unable to cope with the Chippewas and greatly outnumbered, part of the war party returned to Kaposia. Another group of the Sioux entered the Chippewa country and went as far as Pokegama, where there were many lodges of the Chippewa and a missionary station. Here they attacked the unsuspecting Chippewa, but failed to have much of a battle. Instead of accomplishing their aims this small band of Sioux, after losing two of their number, also returned to their village of Kaposia.

It was only natural that the Chippewas would plan to revenge themselves upon the Sioux for this raid. After waiting a year, they determined to destroy the Sioux at Little Crow's village at Kaposia. In 1841 they formed a war party of about forty braves at Fond du Lac(now Duluth), and then proceeded down the west bank of the St. Croix river. Along the way of their march they were joined by the braves of the Mille Lac and St.Croix bands. By the time they arrived on the high bluff back of Pig's Eye Island, the raiders numbered about one hundred. At around ten o'clock in the morning they sought hiding in Pine Coolie, a ravine in Battle Creek park, and sent out scouts to reconnoiter.

At the base of the bluffs, along the east side of the Mississippi river and within the present limits of St.Paul, was an old trail that led down the river to Point Douglas; much in the same manner as the present paved interstate highway #61 leads to Hastings and points beyond. Along this road Henry Sinclair, a Red River half-breed, was making his way on horseback toward Red Rock. Hailing him the Chippewas

asked if he had seen any Sioux on the east side of the river. Sinclair was about to answer when his pony, startled by the quick rush of the Chippewas from their ambush, bolted. Not trying to check him Sinclair let him gallop off to the Red Rock mission where he reported what he had seen. Two Sioux were at the mission, and, upon hearing that their enemy was on the way, rushed to Kaposia across the river to warn their comrades.

By this time things were beginning to happen on the bottom lands near Pig's Eye Island. Here Francis Gammel, a voyageur, residing in a cabin on his claim with his Sioux wife and their baby boy, was unaware that the Chippewas were near them. On that same morning Rattler, an old Indian and brother of the noted Old Betts of St. Paul fame, had come to Gammel's place, bringing along his two wives and his infant son and daughter. They had come to help the Gammels hoe corn. Gammel, his wife, and one of the wives of Rattler, began working in the garden, leaving the other Mrs. Rattler and Rattler himself at the cabin. Close by the three children were playing.

At that precise moment four Chippewa, reconnoitering in the vicinity, came upon the Gammel party working in the field. Raising their guns they fired a volley into them. One bullet killed Mrs. Rattler, another mortally wounded Mrs. Gammel. Picking up his stricken wife Gammel carried her to the cabin, the Chippewas following in pursuit. Rushing into the house the revengeful Chippewas scalped Mrs. Gammel in her husband's arms, then retreated, not realizing that Rattler and his other wife were in another room of the cabin.

Reaching for a gun Gammel went to the door and fired at the departing Chippewas, one of his shots wounding a brave in the leg. Stopping, the Chippewas looked about to wreak further vengeance on Gammel. Observing the little son of Rattler trying to hid himself in the bushes,

they seized and decapitated him. Somehow they failed to see the little son of Gammel and the daughter of Rattler, for they departed without harming them.

Returning to the Sioux of Little Crow's cillage at Kaposia it is found that, upon the arrival of their two braves from Red Rock to warn them of the Chippewas' presence, the men of the village were at the height of a drunken spree. Sobering quickly, upon hearing the news of the Chippewa war party at Pig's Eye, great excitement prevailed among the Sioux. Grabbing their guns they hurried across the river and rushed toward Pig's Eye Island. By this time the Chippewa had taken up a place on the island and awaited the coming of the Sioux. Within a short time the two forces met. A battle took place, the sound of gun fire being heard at the small settlement of St. Paul. Sioux and Chippewas engaged in bloody hand to hand combat. Before noon the Chippewas gave way, retreating up Battle Creek, through Battle Hollow and over the bluff, pursued by the victorius Sioux who followed them to the vicinity of Stillwater, where they gave up the chase. The Chippewas' casulties for this battle were nine or ten killed and many wounded. It is understood the Sioux lost heavily, but no figures of their losses are available.

THE THREAT OF
THE RIVER.

Reverend Father Galtier was not wrong in hesitating to build a Catholic church at Grand Marais, or Pig's Eye. Many years previous to the occupation of the island by the French-Canadians, the Mississippi river overflowed its banks at this point numerous times and innudated the land. When this happened the island disappeared entirely. In the early spring and summer of 1850 a great freshet took place. About April the first the water commenced to rise. Continuing most of the month it went over the bank at St. Paul, flooding the warehouse floors which were located on the levee. Soon it threatened to swallow the island of Pig's Eye, leaving the buildings thereon completely devastated. Fortunately,

the weather changed and the water receded.

Very little if anything is known of what happened to the original settlers at Grand Marais, or Pig's Eye, during the territorial period and early statehood days of Minnesota. Their disappearance, like Pig's Eye Parrant's, is a mystery. No doubt the fast-growing community of St. Paul absorbed a few of them, while the remainder returned to their original homes in Canada.

The deserted cabins on the island, formerly occupied by the French-Canadians, were alternately used as abodes by roaming "nomads of the rails," when the rats of the river were not using them, and by the moonshiners. At one time, however, the city fathers of St. Paul must have thought Pig's Eye Island was a great spot for an amusement park, as Curtice's Revised Atlas of St. Paul, for the year of 1908 (at the Minnesota Historical Society), shows a platted-site on the west side of Pig's Eye Island titled "Riverside Park." No place of amusement ever arose here but, within the immediate vicinity of Riverside, the city did locate its "pest-house," for the quarantine of individuals with communicable diseases. In the opinion of the moonshiners it was an ideal spot for them, for the surface of the island was a veritable jungle, completely surrounded by almost impenetrable swamps on the north, east and south, and by the Mississippi river on the west. Segregated as they were and almost isolated from the nearby civilization, they remained a plague to government enforcement officers until the repeal of the Eighteenth Amendment.

A MODERN VIEW OF
PIG'S EYE ISLAND.

After the removal of the French-Canadians from Pig's Eye Island, little occurred there of any importance until the year of 1934. During this year, the Board of Trustees of the Minneapolis-Sanitary district had their chief engineer inspect Pig's Eye Island as a suitable place for a proposed sewage disposal plant. In his report he stated that the island impressed him because of its excellent isolation, topography, "and its adequate area

for sludge, screenings and grit disposal for burial."

During the fall of the year of 1934, the Board of Trustees of the Minneapolis-St. Paul Sanitary district decided to purchase the necessary land. As the engineers had decided that the sludge would have to be buried, it became necessary to acquire considerable acreage. The first move executed to utilize the surface of the island for the site of the plant was the condemnation of four hundred and sixty-seven acres. This large acreage had been recommended by the engineers to assure the Sanitary District that no property owner would own any real estate within a quarter of a mile of the site.

As soon as the property owners of Pig's Eye Island and its immediate vicinity learned of the condemnation proceedings the price of the land sky-rocketed. A board of appraisers was appointed to award a fair price for the land. Upon the completion of their report, however, the Board of Trustees felt the appraisers awarded higher prices than the Minneapolis-St. Paul Sanitary district desired to pay. On January 28, 1935, it was decided that the chief engineer of the project should prepare a report as to the feasibility and practicability of using a smaller amount of land for the plant proper, pumping the sludge across the river to the city's airport where there was sufficient acreage for its disposal. After careful investigation, however, the chief engineer reported this plan was impractical and that other methods would have to be sought to solve the problem.

Previous to the year of 1935 considerable experiments had been made on new methods for the disposal of sewage. Seeking further data on a different type of plant the Board of Trustees of the Sanitary District found that, by the adoption of a newer method of incineration for sludge, it would be unnecessary to have the original amount of acreage. The purchase of the 467 acres was abandoned, as only 47 acres would be required for the later

type plant. With this in view, purchase was made of a 47-acre tract of land on Pig's Eye Island, between the right of way of the St. Paul Bridge and Terminal railway and the Mississippi river, at a total cost of \$30,718, or \$653 per acre. As the original awards for the 467 acres would have incurred an expenditure of \$144,145.75, or approximately \$311 per acre, a saving of \$113,427.75 was effected.

Begun in 1935 and rapidly nearing completion at present (1938), the Twin Cities sewage disposal plant was a local engineering project of considerable magnitude. The polluted condition of the river had been observed for a number of years. After the construction of government dams at Hastings and Minneapolis, the sludge condition of the river, during both the summer and winter months, became more severe. Long before this, in the year of 1923, the Minnesota Department of Health took official action to solve the problem. By the year of 1926, after action by the legislature, the United States Public Health Service decided to investigate the situation. Completing their study of the problem and by the subsequent formation of the Metropolitan Drainage Commission, the organization of the Minneapolis-St. Paul Sanitary District took place in 1933. One year after this, or the year of 1934, the construction of the intercepting sewers was begun. In the same year of 1934, land was sought for the disposal plant and, by 1935, the necessary 47-acre site was purchased on Pig's Eye Island.

Covering fifteen acres of the allotted 47-acre tract the Pig's Eye Island sewage disposal plant will be one of the most modern plants of its kind in the country. Having a capacity of six hundred and ten million gallons (610,000,000 gals.) of sewage per day, with approximately fifty-four (54) miles of intercepting sewers leading to the plant, it was designed for the efficient disposal of the sewage of a tributary population of 910,000 by the year of 1945.

The scientific method of disposing of sewage at the Pig's Eye Island sewage disposal plant is interesting. Many volumes would be necessary to ~~properly~~^{adequately} describe the process. Briefly stated, however, the treatment process consists of a series of screens and grit chambers, mixing and flocculating tanks, settling tanks and sewage filters. In disposing of the sludge, methods of storage and concentration, vacuum filtration and incineration will be employed. Sufficient land on Pig's Eye Island has been obtained to dispose of the resultant ash from this process for many years.

Besides the foregoing methods adopted at the Pig's Eye Island plant, chlorination for disinfection will be practiced during the summer months.

Over three hundred and fifty electric motors will operate the machinery of the sewage plant. Motors ranging from 1/3 horsepower to 75 horsepower will be installed and, upon completion, the total construction cost of the plant will be approximately \$3,750,000.

In order to protect the sewage disposal plant from the periodical spring floods, the engineers had constructed a rip-rapped dike to a height three feet above the floor of the plant proper, constructing this wall of defence on the south and west side of the island.

At the present moment great changes are taking place on Pig's Eye Island. Buildings of simple, modern construction have arisen. Pumps and sewage disposal equipment is being installed. In the administrative office, six large laboratories are being equipped with the most modern of research equipment. A gigantic air-conditioning and ventilating system will soon be in operation. In addition to the administrative office and laboratories, facilities have been included for a garage, dining room, a locker and shower room, and an equipment room.

All of the surface of the island is being transformed by the

art of the modern landscape engineers into a spot of picturesque beauty. A paved highway, leading down the river from the St. Paul levee, allows an interesting view of the river and the adjoining bluffs. When the whole project is completed very little if anything will be left on the surface of Pig's Eye Island to remind the visitor that it was formerly a forboding, mosquito-infested swamp land-----honoring the name of Pig's Eye Parrant.

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