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Pages 1-6

Rewritten by  
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Sandy Lake Fur Co. Post

Sandy Lake

Ref. M. H. S. C. Vol. 17 PP. 17-18 Vol I PP125 Vol. 8 PP. 237-238

*Names of Lakes and streams  
Warren Upham 1920*

*Prehistoric man at the  
Headwaters of the Mississippi  
Brower 1898*

Sandy Lake is situated in the northeastern part of the present Aitkin County on trunk highway 65 about twenty-five miles above the village and railroad station of Aitkin. The early French name of this lake was Lac Au Sable. Both the English and French translation is from the Ojibway name recorded by both Gilfillan and Verwyst as Gamitawangagumag Sagau, the place of bare sand lake. This beautiful body of water is about twenty-five miles in circumference. It is very irregular in shape and embraces numerous islands and bays. Two important streams, the Savannah and Prairie Rivers empty into it on its eastern shores, while on the northwest it communicate with the Mississippi by a winding stream called Sandy River. Sandy Lake figures prominently in the Indian and fur trade history of Minnesota. Owing to its location on the water route which connected the waters of the Mississippi with the Great Lakes, Sandy Lake was in the days of the fur trade the gateway to the vast regions of the north, south, and west. In traveling by this water route, one passed up the St. Louis River to the Dalles, then by land to the Prairie or Savannah Rivers a few miles to the west, thence down these streams to Sandy Lake to the Mississippi via Sandy River.

PREHISTORIC TIMES

Ref. Aborigines of Minn. PP. 63-64-65. M.H. S. C. Vol. 5 PP. 178-79-80.

*Aborigines of Minn. Winchell PR 63-64-65 1906-1911*

*History of the Ojibways. Warren M.H.S.C. VOL. 5 - PP 178-79-80. = 1885.*

The theory that the mounds of the Ohio and Mississippi valleys were built by a race distinct from the Indians has been generally discarded by the archaeologists. Powell and others declare that they are the works of the ancestors of the Indians of our day. Brower states that the mounds of the Upper Mississippi were built by the Sioux who occupied these regions for an unknown period until they were driven out by the Ojibways. On this subject William Warren the Ojibway historian states the following:- "Having read the conflicting opinions of men who have casually passed through the country, and seen these apparent remains of the works of a former race, my attention was early drawn to this subject, and my inquiries among the more aged and intelligent men of the Ojibways have been most minute, to my mind, satisfactorily answered."

"Esh-ke-bug-e-cashe, whom I have already mentioned as the truth telling chief of the Pillagers, still living, and now in his seventy-eighth year, informs me that in the course of his life time he has made numerous war parties and peace

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visits to different tribes who live on the banks of the upper Missouri River. He states that a tribe who are known to the Ojibway by the name of Gi-Aucth- in-in--e-wug signifying "men of the olden times," and named by the French, Gros Ventres, claim to have been formerly possessors of the country from which the Mississippi takes its rise. Their old men relate that they were driven from this country by the Dakotas, who were in turn dispossessed by the Ojibways.

"The Gros Ventres further stated to the pillagers chief, that their fathers lived in earthen wigwams, and the small remnant who have escaped the scalping knife and small pox, still live on the banks of the Missouri in these primitively constructed dwellings. This is an important fact in the early Indian history of Minnesota, and the writer has taken every pains to procure every account and circumstances which might conduce to prove its truth. It will account at once for the numerous earthen mounds which are to be found at different points on the Upper Mississippi, as they may be safely considered as the remains of these former occupants of this region."

Till of late years the Kniste-no and Assineboins were accustomed to send their war parties against the Gros-Ventres and Arickarees, and the Ojibways were often induced to join them. They forced them to evacuate their earthen villages which were located on the east banks of the Missouri River, and seek new homes further west.

But since they have been nearly wiped out by small pox, these allied tribes gave taken pity on them and they occasionally pay them peace visits, and even fight in their defense. In this manner a direct communication has arisen between the Ojibways and these remnants of far western tribes which has been the means of saving from total oblivion many of their ancient traditions, and amongst the number, the fact of their former occupation of the great basin from which the Mississippi derives its source."

"Eshe-ke-bug-e-cashe, who has often visited them in his younger days, terms them "relatives. He describes their earthen wigwams, and says that they are more neat and cleanly than other Indians, from the fact of daily washing their bodies, and using a certain kind of clay to whiten their skins. He says also, that formerly they used to raise small quantities of tobacco, the leaf of which, as obtained from them, was considered of great value, and for which their fellow Indians paid large prices."

"Wa-Won -je-quon, the chief of the Red Lake Ojibways relates that he was informed by the old men of the Gros Ventres, that the smoke of their villages once arose in the vicinity of Sandy Lake. They showed him a piece of bark on which was very correctly marked the principal streams and Lakes on the upper Mississippi, and pointed out as the site of their former village, the entry of East Savannah River into the St. Louis, where the remains of their earthen lodges, now covered by a forest of trees are still discernable.

Groups of these mounds are to be seen near the principal lake in the Upper Mississippi Country. At Pukwah Rice Lake, near Sandy Lake, is a group numbering seventy of these mounds



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now covered by a thick grove of Maple trees. At the mouth of Pine River, which empties into the Mississippi River above Crow Wing, there is a group of nineteen, in which bones have been discovered by the Ojibways."

(Note)

Gros Ventre--(French for "Fat Belly") a name given by the early French traders to two different tribes of American Indians the Hidatsa or Minitari of Siouan stock and the Atsina and offshoot of the Algonquian Arapaho. The name is now generally confined to the latter who number about 600 and live with the Assiniboin on the Fort Belknap reservation in Montana. They formerly ranged between the Missouri and the Saskatchewan rivers to the East of the blackfeet.

Ref: Columbia Encyclopedia Vol I. PP 764-1940

### Mounds Of The Sandy Lake Region

Ref. Aborigines Of Minn. Winchell PP.345-346 1906-11

On the southeast side of the Sandy River, near its entrance into the most southern arm of Sandy Lake are two groups of mounds. The first consists of several mounds three to six feet high, and is located at the rivers mouth in the S. W. corner of sec. 17, T.49-23. The second marking the place of a larger village site includes about twenty mounds, which are from three to ten feet high, is located one and one half miles southwest from the former and extends about a quarter of a mile along the rivers east bank below its exit from the Rice Lake, which is crossed by the west line of section 30 of this township.

In the vicinity of the outlet to Sandy Lake, there is little trace of any earthworks to signify that this part of the Sandy Lake area was once occupied by the mound builders. This seems strange in view of the fact that as a place of abode, it should have been as attractive then as it is now. Here the fur companies built their posts, and here also the few remaining Indians of this region have built their homes. However, numerous Indian relics have been found in this locality. Mr. William S. Wakfield the merchant and postmaster has in his possession a copper spearhead nine inches long which was found in the mud beneath the river bed during the excavation for the government dam.

In T. 47-24 at the fish trap rapids, in Rice River on J. E. Ashmead's land there are three mounds, and some distance further down the river by the road on the south side, there is a small tumulus and embankments.

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Agriculture and Industry Among the Indians  
Ref. Aborigines of Minn. PP. 490-491-592-595-596-597  
Winchell 1906-11

The Indians were tilling the soil long before the white-men came to the New World. They even understood irrigation methods. It was however, a crude form of agriculture, with the work done mostly by the women. The chief products were corn, beans, squashes, and tobacco. Although the various tribes migrated to their favorite hunting grounds, they had their permanent village sites where they spent a part of each year. Here they raised their crops, made their pottery, hunting weapons and etc. With the coming of the whitemen and their unceasing demand for furs, hunting and trapping became an occupation for many of the aborigines who dwelled in or near the fur regions. This was particularly true of the Indians who lived in the valley of the Upper Mississippi.

Agricultural Implements and Methods

The agricultural implements of the red men were crude and cumbersome. This made work a drudgery and produced indifferent results. In the Brower collection are some large flat implements which appear to have been used for tilling the soil. There are numerous but somewhat smaller blades which undoubtedly were used for the same purpose. Now if these smaller blades were agricultural implements there is no way in distinguishing them from others that are still smaller and which in the ~~others~~ collection continue to decrease in size until they appear useless as hoes and shovels. We note ~~they appear useless as~~ this same peculiarity in the case of the scrapers and arrow heads, which grade insensibly from the type to which they unmistakably belong to the type of which they do not belong. It is thought that these flat stones, sometimes called leaves were attached to handles and were used either as shovels or hoes. As Stated before their agricultural methods were crude. There was slight disturbance of the soil. It appears that the old corn hills were used the second and third year and probably longer. Planting could have been accomplished by the removal of the last years root or up rooting the larger weeds and then depositing the seeds. Father Hennepin says that in the summer of 1680 when he was in Kathio with the M'dewakanto Indians and returned again with Duluth, the garden that he had planted for Aquip-aquetin's wives was choked and over grown with weeds, although in the absence of the hunters, there must been ample leisure time for taking proper care of the gardens. According to S. W. Pond the missionary in the year of 1834 only a small part of the necessary food supply of the Dakotas consisted of corn. He states further that "at most of the villages a very little corn was raised by some of the families, but only enough to supply them with food for a few days" The relatives of Mr. Renville raised some corn at Lac qui Parle.



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Wild rice was one of the chief items of food for the Indians of the Sandy Lake region. This plant grows in great profusion in shallow lakes. Today owing to a demand for it by many of the American people, it has become a means of livelihood for many Indians in Northern Minnesota. Sugar was another important food staple. It was made by the Indians from the sap of the maples which grew on the shores of the lakes and streams..

The Indians of the Sandy Lake country used various foods that grew wild and were procurable at different seasons of the year. One of these foods was the waub-es-see which resembles a potatoe, is mealy when boiled, and grows only in wet ground, about a foot and a half deep. Another plant used for food was the crane potatoe called by them the sitch-aui-waub-es-see-pin. This tuber was similar to the waub-es-see but of inferior quality. Berries also were gathered in season. These consisted of the cranberry, wintergreen, huckleberry, bearberry, and the raspberry.

Before the Indians began using the whitemen's tobacco they smoked a native procuet called "Kinnikinnik." This was the "red willow," or osier dogwood, the botanical name of which is Cornus stolonifera. This plant is a common shrub which grows in the low timber lands of Minnesota.

Indian Manufacturing

Ref. Aborigines of Minn. Winchell PP 409-437 1906-11

The Indians manufactured their implements of war and chose from stone, copper, and ocassionaly iron secured from the whitemen. The stone most commonly used was chert, Jasper, agate, flint, cherty, graywake, Taconyte, slate, or argilite, and Quartzyte. Animal skins and wood were used for making bows and arrow shafts, wigwams, travoys, canvas and many domestic implements.

There has been found at numerous points in Minnesota fragments of earthenware, and sometimes entire vessels, which according to the best authority is the work of the Dakota Indians. It appears that the Ojibways were Unacquainted with the art of pottery making. Miss Babbit stated that the Ojibways at Red Lake informed her that the pottery fragments she had picked up there had been made by the ~~Sioux~~ Sioux who formerly inhabited that region. Wherever mounds and village sites of Dakota origin occur numerous pottery fragments are always present. ~~When the Ojibways came to Minnesota they were in contact with the white people. They procured their earthenware and utensils for domestic use. Practically all labor fell to the women, the men occupying themselves only with hunting, war making and the fashioning of implements for war and the chase. Later when the white man came upon the~~

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It may therefore be safe to assume that wherever pottery fragments occur in unusual numbers the Dakotas have been present at sometime. When the Ojibways came to Minnesota they were in contact with the white traders from whom they procured their earthenware and utensils for domestic use. Practically all labor fell to the women, the men occupying themselves only with hunting, ~~War~~-Making and the fashioning of implements for war and the chase. Later when the white man came upon the scene many of the Indians were employed as guides and other tasks, connected with the fur trade.

Can be used  
as notes only.



SANDY LAKE FUR COMPANY POST  
THE FUR TRADE

(Ref. Dict. of American History, Vol. 2, pp 358.)

The fur trade was the first commercial enterprise of any importance in the new world. It began with the first contact between the Europeans and the Indians, and has continued to the present day. In the regions of Minnesota the traffic in pelts and skins began in the latter part of the seventeenth century and reached its peak just before the middle of the nineteenth century. Fur was the first real tangible wealth of any quantity that the white men were able to wrest from the Northwest country.

The early development of the fur trade was due to the fact that furs were easily transported, were fairly compact in relation to their value, and commanded a ready market in Europe. The circumstances which determined the subsequent development of the fur trade were the variety and abundance of the fur bearing animals, market conditions, transportation facilities, (especially water ways), competition, and the attitude of the Aborigines.

The Indians knew nothing about working metals, except the fashioning of crude ornaments from copper nuggets. Consequently they were intrigued by the white man's display of weapons and utensils. European clothing, tobacco, and the deadly fire-water also had their appeal. Among the chief items of barter were knives, hatchets, axes of several shapes, tomahawks, awls, and needles, scrapers for dressing skins, hoes, traps, wires for snares, fish-hooks, spearheads, fire steels, and kettles. The whiteman's gun was greatly desired, and in the eighteenth century a special

weapon known as the "Northwest gun" was made in England for the fur trade. With this gun went powder, lead, gunflints, a cleaning worm, and spare parts.

In clothing the principal item was the blanket. This was made in several sizes called points. A three point blanket was the ordinary size, a two point blanket was for a child. In ready made clothing there was a demand for shirts, cloths, leggings, coats, hats with feathers for the chiefs, silk handkerchiefs, neck cloths, and breachcloths. The traders also carried in their packs, bolts of red and blue cloth (called stroud) ribbons, worsteds and braids for decorations. The women liked mirrors. Other popular ornaments were "argenterie" or silverware which included armlets, rings and etc. European beads replaced the native "wampum" and were in great demand by the natives. The white man's tobacco was preferred to the native product.

Fire-water may well be called the white man's curse. It is claimed by many that alcohol was more destructive to the Aborigines than their own internecine wars. Although many scrupulous traders refrained from including it in their trading wares, there were just as many who had no qualms about dispensing it to the poor savage. Aitkin the trader at Sandy Lake is said to have introduced it among the Ojibways of that region. All in all it may be said that it was the Indian's naive desires and the white-Man's thirst for commercial gains which gave the impetus to the fur trade.

DANIEL GREYSOLON DULUTH

1679 (Ref. M.H.S.C. Vol.7, pp 311.)

*Can't locate*  
The French were the pioneer fur traders of Minnesota. They were the first white men to reach the headwaters of the Mississippi. In the summer of 1679 Daniel Graysolon Duluth with his crew of voyageurs penetrated into the Sandy Lake region and is believed to have been the first white trader to look upon the headwaters of the great river.

LESUEUR

PIERRE CHARLES LESUERU REACHES THE WATERS OF SANDY LAKE

1689 (Ref. M.H.S.C. Vol.10 part 2, pp558-559) 1903

A decade later Pierre Charles Le Sueur came up the Mississippi, and according to Brower reached the vicinity of Sandy Lake. Le Sueur, who was born in Canada, reached the regions of Minnesota in 1683. The remainder of the century, with the exception of trips to Canada for the sale of furs, and some voyages to Europe, he spent among the Sioux Indians. He is known to have been at Fort St. Antoine on the east shore of Lake Pepin in 1689. It was around this date he made his canoe trip up the Mississippi. This was the first recorded exploration of the father of waters through the central part of Minnesota.

In the (Margry Papers) Vol. vi. pp 171-172 we note that Le Sueur related he ascended the river more than a hundred leagues above St. Anthony Falls. According to this statement, Mr. Brower deems it very likely that he reached the vicinity of Sandy Lake.

It seems likely that Charleville, who wrote of a similar canoe voyage up the Mississippi, was a companion of Le Sueur. Charleville in his narrative, which is preserved by Du Pratz,



wrote in his accounts that he went up the river in company with two Canadians, and two Indians. It is recorded that Charleville like Le. Sueur was a relative of the brothers Iberville and Bienville, who afterwards were governors of Louisiana. Both Charleville and Le Sueur relate that at the extremity of their voyage, the Indians informed them that the source of the Mississippi was still far away and consisted of many streams.

With the coming of these first Frenchmen the fur trade began in the regions of the upper Mississippi, bringing its wealth first to the French its founders, then the British, and finally the Americans who saw it end with the depletion of the fur animals, and the encroachment of civilization.

BRITISH ACCESSION

1760 REF: "WHEN FOND DU LAC WAS BRITISH" ELLWORTH-T.  
~~CARLSTEDT, M. H. QUART. MAG. JUL. 20, 1932, P. 7 - 1732~~  
~~C. B. R. (St. Paul, 1932)~~

Scarcely a decade elapsed between the beginning of continuous trade by the French in the Fond du lac area and the outbreak of the ~~east~~ French and Indian war. With the final defeat of the French at Montreal, Canada and eastern Louisiana became British territory. Fond du lac was now under British domination. Even before the definite treaties had been concluded, British forces had occupied such French frontier posts as Detroit, Machinac, and Green Bay.

1765 ALEXANDER HENRY ONE OF THE FIRST RECORDED VISITORS TO THE WESTERN LAKE SUPERIOR COUNTRY DURING THE BRITISH REGIME.

Alexander Henry, a survivor of the Indian massacre at Machinac, was one of the first recorded visitors to the western Lake

Superior country in the early part of the British regime. In 1765 he secured the exclusive rights to trade among the Indians in the Lake Superior area. He is known to have built a wintering house on Chequamegon Bay, and carried on his business largely from that vicinity. He sent one of his clerks as his agent, with two loaded canoes to trade with the Chippewa at the head of the lakes. Henry in his accounts does not mention the outcome of this venture. Undoubtedly this clerk was the first known licensed fur trader in the Duluth Superior area during the British regime. p. 9, 10.

#### QUEBEC ACT OF 1774.

Owing to its situation the Fond du lac region played no part in the controversy between George the third and his American subjects. The royal proclamation of 1763, one subject of the controversy, had created the government of Quebec, but Fond du lac was not placed under its jurisdiction. The first written constitution nominally in effect at the head of the lakes was that extended by the Quebec act of 1774. It is doubtful, however, that this constitution ever operated west of Lake Michigan p. 8

#### 1775 CHIPPEWA-SIOUX PEACE TREATY

Due to unsettled conditions caused by Pontiac's rebellion, no British traders had attempted to reach the head of the lakes for several years. Although the ojibways from La Pointe to Machinac participated in the uprising, those in the Fond du lac area remained neutral. About this time the Ojibways about Sandy and Leech lakes were engaged in their intermittent wars with the Sioux, which seriously interfered with the fur trade in that region. As a consequence the commandant at Machinac was forced to intervene.

*Cannot locate*

Subsequently the Ojibway and Sioux leaders were summoned for a peace conference to be held at Mackinac. At this meeting the Mississippi was agreed upon as a common boundary line, and a temporary place was established, at about the same time that the war for independence began.

1783 FOND DU LAC BECOMES PART OF THE UNITED STATES -  
REVIVAL OF THE FUR TRADE.

At the close of the Revolutionary war the Fond du lac area became part of the United States. However, had the British negotiators objected to John Adam's proposals as to the boundary line it would certainly have remained under British rule. p 9.

The close of the war also found the Ojibways in control of the region from Lake Superior to the Crow Wing River. As conditions now had become more stable, a revival of the fur trade set in. Before 1783 very few traders entered this area by way of the Mississippi. But from now on they began arriving in increasing numbers by way of the St. Louis River and Sandy Lake.

1784 CESSION OF LAND BY VIRGINIA LEGISLATURE TO THE  
CENTRAL GOVERNMENT. ORDINANCE OF 1784.

The United States government did not immediately come into possession of this region. Virginia under its charter of 1609 laid claim to all land northwest of the Ohio River. In March 1781 the Virginian legislature authorized the cession of this territory to the Federal Government, but not until March 1784 did the Congress of the United States accept the cession. It then became part of the public domain, the disposal of which was to be left to the legislatures of the Federal Government.

See  
(related)  
↓  
cannot  
account for  
the purchase.



It was not until seventy years later, however, that this area was opened to permanent white settlement.

Not long after the cession by Virginia, Thomas Jefferson proposal known as the Ordinance of 1784 was adopted by Congress. This was a plan for the creation of future states in the newly acquired territory: Jefferson in his plan proposed the State of Sylvania which was to include the Fond du lac area ~~area~~ and most of what is now Wisconsin. It seems that none of his plan was ever put into effect.

#### 1784-85 JEAN BAPTISTE PERRAULT'S ACCOUNTS OF TRADING VENTURES.

One of the first trading expeditions to the Sandy Lake area is that recorded by Jean Baptiste Perrault. He relates that in the employment of the trader Kay he left Mackinac in the latter part of August 1784 with a party consisting of seventeen traders. They were shipwrecked on Wisconsin Point on November 3, after repairing their canoes and collecting their scattered goods, they reached Superior Bay on November 5th.

Perrault tells of the hardships encountered in the journey to the interior by way of the St. Louis River, the Savannah portage, and Sandy Lake. Eleven days were consumed in the passing from Fond du lac to the neighborhood of what is now Floodwood. For days the traders lived on seed pods of the wild rose and sap of trees. After crossing the portage to a point on the Prairie River near the outlet of Prairie Lake about nine miles north of the present town of Cromwell, they built a temporary shelter. Here they stayed for some time subsisting on roots and whitefish. Near Christmas, and close to starvation, Perrault set out for Pine-

River, about twenty miles west of Aitkin. Here Kay and some of the party had collected a scanty supply of provisions. Perrault secured a supply of food and returned to Pine River, where he built a log cabin and began trading with the Indians. The trader Kay was stabbed by an Indian in a drunken brawl, and was so seriously wounded that he was forced to return to Mackinac. Perrault and several others remained to trade with the Indians at Prairie Lake, Sandy Lake, Swan River and Leech Lake. On their return journey they reached Superior Bay on June 7, 1785 where they were held up by the ice for seven days.

1785 ACCOUNTS CONCERNING THE STABBING OF ALEXANDER

KAY AT SANDY LAKE. (Ref. Neill Hist. of Minn. pp 233-236) 1882

In April Kay in company with Persault went to Sandy Lake. At this time Bras Casse was chief. On the second of May, Kay set out to meet his partner Harris who was journeying from Pine River.

After Kay had departed Katawaboda and Mongozid and some other Indians demanded that Perrault give them some rum. After protesting Perrault gave them a little. Soon Kay returned with Harris and Pinet. An Indian named Le Cousin by the French came to Kay's tent and asked for rum. Kay answered no, and pushed the Indian out. Enraged, the Indian drew a knife and stabbed him in the neck. Kay picking up a knife started after Le Cousin, but before he could catch up with him the way was obstructed by several Indians.

Le Cousin's mother now came up to Kay and said, "Englishman"! Do you come to kill me? and while imploring for her son, stabbed Kay in the side.

Le Petit Mort a friend of Kay, now took up his quarrel, and rushing forth, seized an Indian called Cul Blanc by the scalp lock

and drawing his head back, stabbed him in the chest exclaiming,  
"Die thou dog."

The Indian women had now become alarmed at the turn of events, and going into the lodges emptied out all the liquor they could find.

On the fifth of May Kay's wound seemed better, and he requested Harris and Perrault to come to his tent. There he said to them:-  
"Gentlemen you see my situation. I have determined to leave you at all hazards, to set out for <sup>K</sup>Machinaw, with seven men accompanied by the Bras Casse and his wife. Assort the remainder of the goods, ascend to Leech Lake, and wait there for the pillagers who are on the prairie. Complete the inland trade."

Kay then took hold of Perrault's hand, Harris having retired, said:-

"My dear Friend! You understand the language of the Ojibways. Mr. Harris would go out with me, but he must accompany you. He is a good trader, but he has like myself and others a strong passion for drinking, which takes away his judgement."

That afternoon Kay left for Mackinac, from whence he started for Montreal. While enroute, infection of the wound set in and he died at the Lake of Two Mountains August 28, 1785.

#### 1787 THE FOUNDING OF THE NORTHWEST COMPANY

(Ref. Hist. of Mpls. Shutter Vol. 1, pp 51-52.) MARION D. SHUTTER  
1923

For about two decades after the close of the French Indian war the English had a virtual monopoly of the fur trade in the region lying between Lake Michigan and the Mississippi. They had even extended their activities into the territory of the French west of the river, and had established posts on the Missouri River. By the treaty of 1783 which ended the Revolutionary war, the West--



ern boundry of the United States was fixed at the Mississippi River and a line drawn due north from its source to the Canadian line.

It was at this time that a group of British and Scotch merchants of Quebec and Montreal formed an association for the purpose of trading with the Indians west of the Great Lakes. Their principal posts were at Green bay, and Prairie du chien in the present state of Wisconsin, and at Grand Portage at the mouth of the Pigeon River, in what is now Cook County Minnesota. In 1887 they adopted the name of The Northwest Company, and began extending their operations.

#### 1789 PERRAULT'S SECOND TRADING EXPEDITION TO THE

UPPER MISSISSIPPI REGIONS.

REF. WHEN FOND DU LAC WAS  
BRITISH BELLWORTH T. CARLSTEDT

In the summer of 1789 Perrault and six associates returned to the Fond du lac area. This time trading areas were assigned by lot. One was to stay on the St. Louis River, two drew Leech Lake, two went to Pine River, one to Red Lake and one to Otter Lake. Upon the close of a successful season they met at Sandy Lake where the division of the returns were made, after which the traders left for Mackinac.

M. H. QUART  
M. H. VOL  
20. PP 11-  
12 ED.  
THEODORE  
C. BLESEN  
1939

Practically the same group returned in the fall of 1790, and again divided the trading area by lot. Belle Harris drew the Nemodji River, and here we get an idea of a fur traders stock in trade, for it is recorded that Belle Harris was left with an outfit consisting of two pieces of cloth, and an assortment of three kegs of rum, one-half keg of sugar, one-half keg of tallow, one sack of flour, and one of corn, two nets, one-half case of hardware, some traps and kettles. The six other traders went in

pairs, two to the St. Louis River, the Crow Wing, and Leech Lake. When the Company was dissolved in the spring, Perrault expressed satisfaction with his share of the profits, but was dissatisfied in Harris who because of excessive drinking had collected but two packs of furs.

1792 JEAN BAPTISTE CADOTTE'S TRADING EXPEDITION.

(Ref. M. H. S. Col. Vol. 5, pp 279.)

HIST. OF THE OJIBWA 1885  
WILLIAM WARREN

In the summer of 1792 Jean Baptiste Cadotte the younger led a party of trappers and traders into the Sandy Lake area. It was his favorable report that led the Northwest Company to establish a permanent post at Sandy Lake. Cadotte's party, which included his brother Michel and approximately sixty men, passed into the interior by way of the St. Louis River and Sandy Lake. From there the party probably went down the Mississippi to the Crow Wing River and from there to the mouth of the Leaf River where they probably wintered.

1794 NORTHWEST COMPANY ESTABLISHES POST AT SANDY LAKE

- WILLIAM MORRISON BUILDS FORT - THE JAY TREATY.

THE SITE OF THE NORTHWEST CO. POST ON SANDY LAKE  
(Ref. IRVING H. HART, QUART. MAG. VOL. 7, PP. 311-325 ED.  
THEODORE C. BLEDEN 1926)

In the year of 1794 the Northwest Company established a post on the shores of Sandy Lake. This establishment was for many years the most important trading post west of Fond du lac. It was at one time the headquarters for the department. This site was chosen because of its proximity to the trade route between Lake Superior and the Mississippi by way of the St. Louis and East Savannah Rivers, the Savannah portage, the west Savannah and Prairie Rivers, Sandy Lake and Sandy River. This route was the

*gateway* to the great regions lying South, West and North.

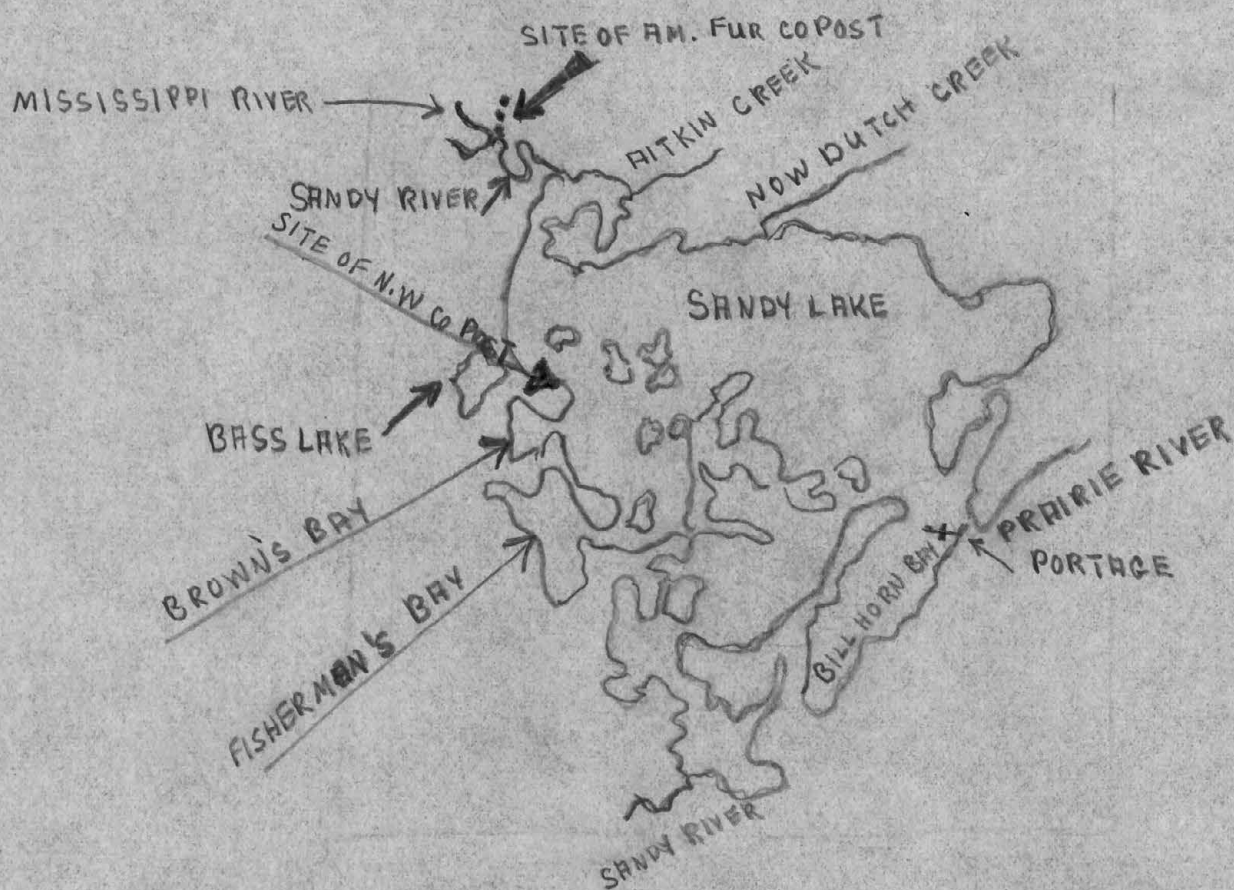
Allen Morrison stated that his brother William erected a fort on the shores of Sandy Lake in the year of 1794. Wether this fort became the Northwest Company post is unknown. He also stated that he went into this region to compete with the old Northwest Company and continued in the business until 1805. Charles Bousquet was the Northwest Company's agent at Sandy from 1794 to 1797.

#### SITE OF THE NORTHWEST COMPANY POST.

We must consult Pike's Journal for clues concerning the correct location of the old Northwest Company's post at Sandy Lake. Leaving the rest of the expedition encamped on the Mississippi River, Pike and a companion started for the Northwest Company post at Sandy Lake. It seems that they missed the regular trail for Pike writes, "We traversed about two leagues of a wilderness...and at length struck the shores of Lake de Sable (Sandy Lake), over a branch of which our course lay. The snow having covered the trail made by the Frenchmen who had passed before with the rackets (snowshoes), I was fearful of losing ourselves on the lake...Thinking that we could observe the bonk of the other shore, we kept a straight course, sometime after discovered lights, and on our arrival were not a little surprised to find a large stockade. The gate being open we entered."

Now if we assume that Pike had veered to the right of the portage trail, he must have struck the lakeshore on the south-side of Fisherman's bay, which would form the branch mentioned by him. What is now Brown's Bay was probably at that time a small lake connected with the main lake only at high water. A map of





MAP OF SANDY LAKE SHOWING THE SITES OF THE NORTHWEST AND AMERICAN FUR CO. POSTS (TRACED FROM A MAP DRAWN BY W. P. INGERSOLL.) REF. THE SITE OF THE NORTHWEST COMPANY POST ON SANDY LAKE IRVING HARLOW HART. M.H. QUART. MAG. VOL 7. PP. 311. ED. THEODORE C. BLEGEN. 1926.

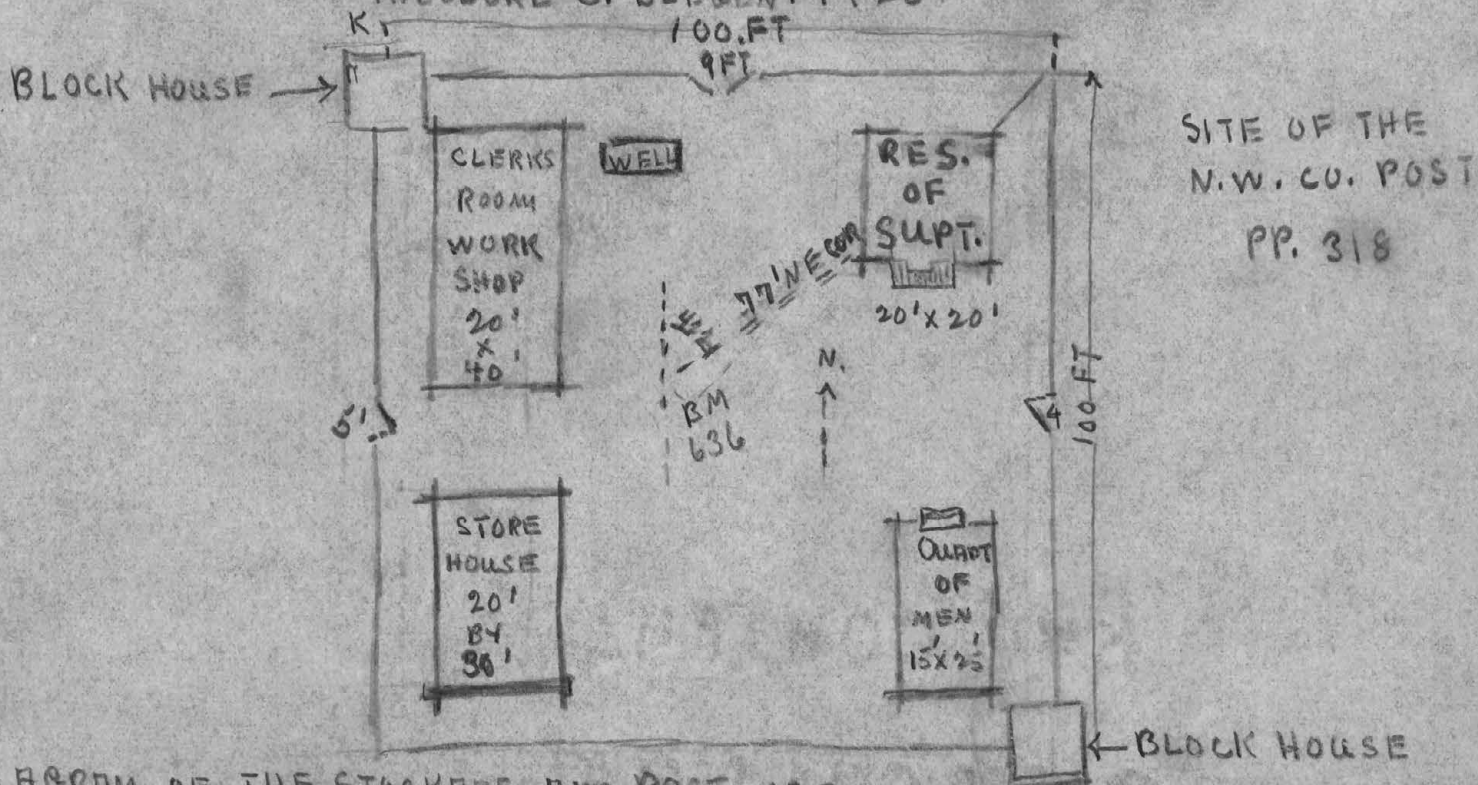


DIAGRAM OF THE STOCKADE AND POST OF THE NORTHWEST CO. AT SANDY LAKE. DRAWN FROM THE DESCRIPTION OF LT. Z. PIKE BY W. P. INGERSOLL.

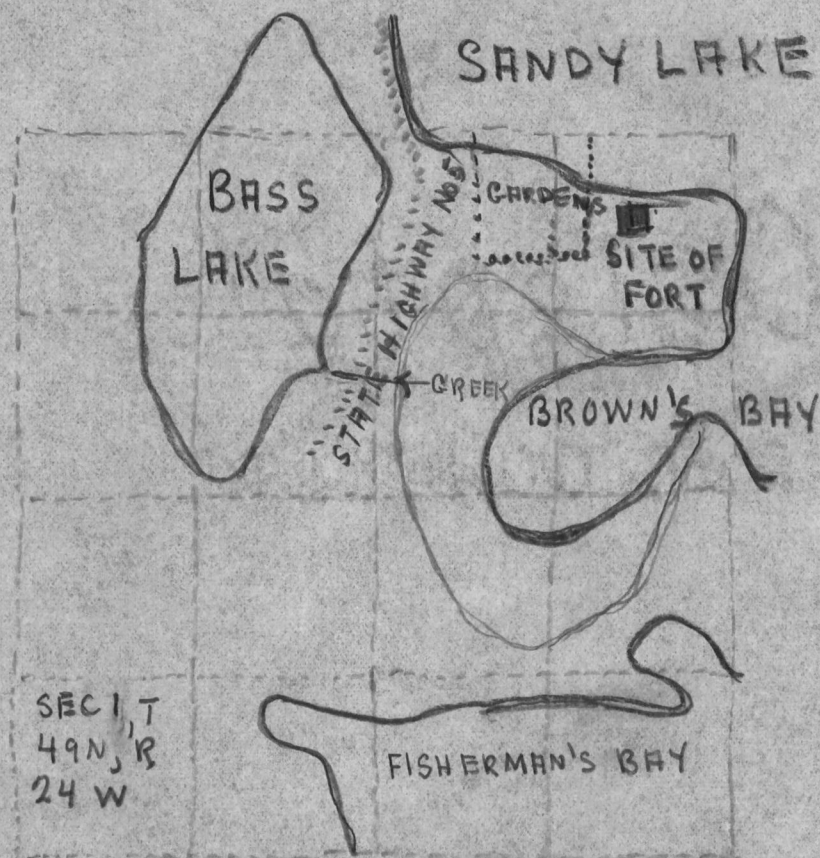
Sandy Lake in 1860 shows a small lake lying to the southeast of another somewhat larger body of water which is probably Bass Lake. Pike stated that the Sandy Lake fur post was situated on the south shore and close to the west end. He marks the site on his map, and locates it one and one-fourth miles south of the discharge of the lake into a stream which is connected with the Mississippi River. George Monk Jr. in his accounts also locates it on the south side of the Lake. Cowe's statement that the fort was located on the west end is considered inaccurate. He made a trip to Sandy Lake, and while there would have been able to locate it had he tried to. It appears, however, that he depended on Pike's map for his data. This map is drawn to a very small scale and consequently does not show the location with any degree of accuracy. Cowe's own "Historic - Geographical Chart of the Upper Mississippi River" is drawn on a scale only slightly larger than Pike's, but is more accurate as to the location than his statement.

When the Cass expedition visited Sandy Lake in 1820, Schoolcraft, the <sup>R</sup>historiographer of the expedition, noted that the American Fur Company was then established at the Old Northwest Company post and when he revisited Sandy Lake in 1832 the American Fur Company had moved to a point just north of the mouth of Sandy River where it enters the Mississippi. This was later the location of the Libby post office.

Edmund F. Ely the missionary mentions the old fort in his Journal. A passage speaks of coming back from Abbot's post at the old fort to the American Fur Company's station across the ice with a strong northwest wind in his face.

Brower writes that the land marks of the old fort were still discernable on the south shore of the lake in 1894.





TRACED FROM A MAP DRAWN BY  
W. T. INGERSOLL.

SITE OF THE NORTHWEST CO.  
POST AND GARDENS ON SANDY LAKE

REF, THE SITE OF THE NORTHWEST COMPANY POST ON SANDY  
LAKE. IRVING HARLOW HUNT. M.H. QUART. MAG. VOL. 7 PP 324  
ED. THEODORE C BLEGEN 1926



In the Hill collection is a map drawn in 1886, showing the Northwest Company post on Sandy Lake. It is said to be based upon data furnished by Ely from a map drawn for him on the ground by the Indians of Sandy Lake. On this map appear two errors. One was noted by Hill and corrected. The station at the mouth of Sandy River is labeled "Site of the Old N. W. Fur Co's. post or Aitkin's trading post in 1832." Now there is no evidence that the Northwest Company ever had a post on this location. It is a known fact that Aitkin's post was that of the American Fur Company, occupied after they had abandoned the old fort. About halfway up the point north of Fisherman's Bay on the same map is a spot marked, "fort according to Ely" here (1860) but evidently wrong!" Hill has corrected this error in the location of the Northwest Company fort by marking a location on Brown's point with the notation "Suppositious site of the fort". An Indian village of 1860 is also marked on this map near the "suppositious site of the fort." According to this map it would seem that Ely was unaware of the fort, that Abbot's post was located in the old Northwest Company fort. But it is more probable that his indication of the location of the post was inaccurate or misunderstood by Hill. Leiut. Allen who was with Schoolcraft, confirms the location of the two posts, marking the post at the mouth of Sandy River "Grading H. of A. F. Co." and that on Brown's point "Old trading House"

One of the Hill maps shows the location of the "suppositious site of the fort" with reference to the government survey, marking it on the mainland southwest of the northwest corner of section 1 township 49 north, Range 24 west. This description locates it on Brown's point beyond the possibility of question.

REF: WHEN FOND DU LAC  
WAS BRITISH. ELLWORTH. T.  
CARLSTEDT. M. H. QUART. MAG.  
VOL 20 PP 14 ED. THEODORE  
C. BLESEN  
1939

#### 1794 THE JAY TREATY

By this treaty concluded in 1794 the British agreed to evacuate all posts they held on American territory contrary to the terms of the treaty of 1783. As a consequence the forts at Detroit, Oswego, Mackinac were occupied by American forces.

About the year of 1800 the Northwest Company being aware that its post at Grand portage was in American territory, moved its headquarters to Fort William on the Kaministiquia River. The signing of the Jay treaty affected no immediate change in the Fond du lac area. There had never been any British soldiers stationed there, but the fur traders were extremely pro-British in their conduct displaying the English flag at the trading posts and passing out British medals. Another reason why this region was still to remain under the sphere of British influence was due to the vagueness as to the exact boundary line. It is to be noted that even as late as 1812 there were proposals that the St. Louis River be a part of the international boundary.

#### 1798 DAVID THOMPSON EXPEDITION.

Sandy Lake was indeed the gateway to the great regions of the north, south, and west. Here gathered the fur traders and the Indians, here came the missionaries, the explorers, scientists and others who were to write the history of the northwest.

The Northwest Company, anxious to exploit this new territory to the utmost, engaged specialists to head fact finding expeditions into these new regions. One of these men was David Thompson an English astronomer who entered the service of the Northwest Company in 1797. Thompson in performance of the duties required of him went from the north shore of Lake Superior to Manitoba and the Mandan villages on the Missouri and prepared to "connect"

the waters of the Red River and the Mississippi. He left the Mouse River February 25, 1798 with a dog team. He reached the mouth of the Assiniboine and then the mouth of the Pembina River. He then came up the Red River of the north to Red Lake River arriving at Red Lake April 17th. Turning south he reached Turtle Lake, the source of Turtle Brook. Thompson has been accredited to some extent as the discoverer of the source of the Mississippi at Turtle Lake." He descended Turtle River to Cass Lake and then came down the Mississippi through "Winnepegos" Lake to the north of Sand Lake River and then crossed the divide to Lake Superior. Notes of his travels have been preserved and to some extent published, and were the first authentic accounts of the little known wilderness of the Upper Mississippi between Cass Lake and Sandy Lake. It may be also said that his feat of traversing this territory in the winter months of the year was certainly a hazardous undertaking and a remarkable accomplishment.

1806 LIEUT. ZEBULON M. PIKE VISITS SANDY LAKE.

(Ref. M.H.S. Col. Vol. 1, pp 302-325.)

The American government now took steps to place these regions under its jurisdiction. Accordingly Lt. Zebulon M. Pike was ordered by his commanding officer General Wilkinson to visit the Indians of the upper Mississippi and to expell the British traders. Pike's expedition reached Sandy Lake in January 1806.

We are indebted to Pike for a detailed description of the Northwest Company's fort at Sandy Lake. He writes that the fort consisted of a stackade a hundred feet square with bastions at the southeast and northwest angles and pierced for small arms. The pickets were squared on the outside and rounded within, and



about one foot in diameter and thirteen feet high. There were three gates, the main gate fronting the lake on the north measured ten by nine feet, the one on the west six by four feet, and the one on the east six by five feet. On entering the main gate to the left stood a one story building, twenty feet square, the residence of the superintendent. Opposite this house on the left of the east gate was a house twenty-five by fifteen feet, which was the mens quarters. On entering the west gate to the right stood the store house measuring thirty by twenty feet, and to the left of this gate was a building which contained rooms for clerks, a workshop and a provision store.

In reading Pike's description of the Northwest Company's fort we learn that these fur traders were the pioneers in Minnesota agriculture. He writes:- "On the west and northwest is a picketed inclosure of about four acres, in which last year they raised four hundred bushels of Irish potatoes, cultivating no other vegetables. In the inclosure is a very ingeniously constructed vault to contain potatoes, and which likewise has secret apartments to conceal liquors, dry goods and etc."

In the following excerpts from Pike's diary we catch a glimpse of life at an early Minnesota trading post:- "January 8, Wednesday conceiving that I was at no great distance from Sandy Lake, I left my sleds and with Corporal Bradley, took my departure for the place, intending to send him back the next evening. We walked on very briskly until night when at length we struck the shores of Lake de Sable over a branch of which our course lay. The snow having covered the trail made by the Frenchmen who had passed before with the rackets, I was fearful of losing on the lake, the consequence of which can only be conceived by

those who have been exposed on a lake, or a naked plain, on a dreary night in January in latitude 47 and the thermometer below zero. Thinking that we could observe the bank of the other shore, we kept a straight course, and sometime after discovered lights, and on our arrival were not a little surprised to find a large stockade. The gate being open, we entered and preceeded to the quarters of Mr. Grant, where we were treated to the utmost hospitality.

January 9, Thursday - Marched the Corporal early, in order that our men should receive assurance of our safety and success. He carried with him a small keg of spirits, a present from Mr. Grant. The establishment of the place was formed twelve years since by the Northwest Company and was formerly in charge of a Mr. Charles Brusky. It has attained at present such regularity as to permit the superintendent to live tolerably comfortable. They have horses they procured from Red River of the Indians, raise plenty of Irish potatoes, catch pike, suckers, pickerel and white-fish in abundance. They have also beaver, deer and Moose; but the provisions they chiefly depend upon is wild oats, of which they purchase great quantities from the savages, giving at the rate of about one dollar and a half per bushel, but flour, pork and salt are almost interdicted to persons not principals in the trade. Flour sells at half a dollar, salt a dollar, pork eighty cents, sugar half a dollar, coffee -, and tea four dollars and fifty per pound. The sugar is obtained from the Indians and is made from the maple tree.

January 15, Wednesday.- Mr. Grant and myself made the tour of the lake, with two men whom I had for attendants. Found it to be much larger than could be imagined at a <sup>S</sup>view. My men

sawed stocks for the sleds, which I found it necessary to construct after the manner of the country. On our march met an Indian coming into the fort, his countenance expressed no little astonishment when told who I was and from whence I came, for the people in this country themselves acknowledge, that the savages hold in greater veneration the Americans than any other white people. They say of us, when alluding to warlike achievements "we are neither Frenchmen nor Englishmen, but white Indians."

January 18th. Saturday:- Busy in preparing my baggage, and etc., for my departure for Leech Lake, reading, etc.

January 20th. Monday - The men with sleds took their departure about two o'clock. Shortly after I followed them. We encamped at the portage between the Mississippi and Leech Lake. Snow fell all night.

1807 A FUR TRADER'S DESCRIPTION OF THE SANDY LAKE

REGION AND THE PORTAGE ROUTE, AGRICULTURAL EFFORTS,

TOPOGRAPHY, FLORA - FAUNA AND ETC.

A DESCRIPTION OF NORTHERN MINN BY A FUR TRADER  
(Ref. NW 1807 GRACE LEE NUTE M.H. QUARTMAN VOL. 5 - PP. 28  
T035 13P THEODORE C BLEGEN 1923-24

It is indeed fortunate for those interested in the history of Sandy Lake and the fur trade that in the beginning of the nineteenth century, Roderic McKenzie a prominent partner of the Northwest Company sent out a circular to the various posts of the company requesting information on the region, the natives and etc., For at the McGill university library there is preserved the manuscript of one George Monk Jr., who in 1807 was a clerk at the Northwest Company post at Leech Lake. Monk in answer to McKenzie's request, wrote an account of the Fond du lac department describing the natives, the flora and fauna of the region, agricultural



efforts, the portage route and transportation methods. As originally sent by Monk, the manuscript seems to have consisted of three parts: a letter to McKenzie, the accounts of the Fond du Lac department, and a collection of Indian legends. The third part was not found with the letter and the account, but it is possible that it still exists.

Very little is known about this obscure clerk George Mork Jr. It is however, possible that he is the same Monk who served as district commissary general at Cachinac during the war of 1812.

Monk's letter to McKenzie and excerpts from his accounts of the Fond du lac department follows:- (Readers will find his description of the method of transporting goods of special interest)

Leech Lake 18th. April 1807

Sir.

I received your letter dated at Kamanitiqua the 27th. June 1806. I approve much of the design, and will leave nothing untried on my part, to comply with your wish: poor as my abilities are, they shall be freely exerted to assist in executing what may be conceived as interesting to Mankind.

Your extensive knowledge must inform you, how incapable I am at present to comply with your request. The researches of the historian, or natural philosopher, are unconnected with, and must ever be impeded by our business in the Indian trade. It would require much leisure and active scrutiny, to satisfy the inquisitive mind on the various subjects you have been pleased to submit to my attention. Many acquisitions would be necessary, and much assistance required, of which I am not master. What in a civil-

ized country would be an amusement, in these wilds become a laborious task. Until I shall be able to give some exact account on the most important heads, stated in your memorandum, I shall postpone communications on the subject. Previous to my knowledge of your plan, I had conceived a somewhat similar one, in a narrower scale. Your ideas have enlarged it, and determined me to proceed with confidence in my endeavours to discover what may be instructive, or entertaining to those, who wish to obtain a particular history of the several trails in this immense wilderness.

From what I say, I do not pretend to intimate that anything new or curious may be the fruit of my endeavours to give information - so far from this, it is my idea that all, that can be said on the chief points you state, will prove to be unworthy the attention of the present age; as I doubt much whether a compilation of events and description can, in the present state of this country, be obtained with the degree of veracity that should attend and form the basis, of an historical account. If a novice might be allowed to hazard an opinion, mine would be - that all I have been acquainted with, since my introduction into the N. West, is more appropriated to furnish matter for a poetical piece, than a descriptive history - The poetical mind, on fancy's airy wings, may range this wild world, and where doubts arise, supply certainty by conjecture. The Historian has a far more difficult task - laborious in every country-what then is this?

But, Sir, should your endeavors be crowned with ~~the~~ success, I could wish to realize how great must be the reward of praise offered by those, who are acquainted with the obstacles you must have to surmount. Whether these obstacles may appear great only to those, who have not the resolution to combat with them, or

whether they be so great as not to be comprehended in one view,<sup>X</sup>  
is what must be determined by those whose superior knowledge  
on the subject, <sup>may</sup> constitute them as competent judges. I beg  
now to remain with the respect that merit ever attracts.-

Sir

Your truly devoted & obedient humble <sup>and</sup> servant

George H. Monk Jr.

Roderic MacKenzie Esq.

SOME ACCOUNTS OF THE DEPARTMENT OF FOND DU LAC OR  
MISSISSIPPI BY GEORGE HENRY MONK ESQ.

"Mr. Thompson having visited the major part of this Department -, it may be presumptive in me to attempt describing a subject in which I am, in so great a degree his inferior. However I will venture to trouble you with a few remarks some of which may probably have escaped his notice."

"From Fort William to the River St. Louis boats are more commodious, safer and cheaper conveyance than larger birch canoes. River St. Louis disembogues itself in Lake Superior in 47 degrees North, Latitude 92 degrees 40' west Longitude-proceeding four miles against the current, the channel one and one-half miles wide, the river shallow and the bank sandy, we came to a shallow muddy lake three miles wide and five miles long. Now the channel contracts gradually to the foot of the Grand portage, in low water about two hundred paces wide. The banks are here high and craggy, and in the spring as well as in wet seasons, sometimes, the water rises in the space of twenty four hours to ten and fifteen feet perpendicular. From this place we send back our boats to winter at Fond du lac post. Baggages are promiscuously thrown together



and formed into a general one: thus making them a common task for all the men in this as also in every portage in this quarter, which prevents many delays and disputes, such as are customary to northwest men, when any of them hurt themselves or fall sick. The portage is twenty-seven miles from the entrance and thirteen miles long. At the rate of fourteen pieces per man, we generally take from seven to eight days to cross it. At the westerly end of the portage to every two men we give a canoe, twenty pieces and their provisions. The canoes are twenty-four feet long and built flat and wide, the shallow and narrow rivers which we have to navigate make this construction, so much disapproved by northwesterns, necessary.

The water is very dark, the river shallow, stony, and rapid: the banks generally sterile and gloomy: and the channel from one hundred to two hundred paces wide. This portage terminates that continued chain of rocks and mountains which form the north and west boundary of Lake Superior. Thence three miles to portage des couteaux which is one and one-half miles long; thence nine miles to the grand rapid, thence nine miles to askibocan; and thence twenty-four miles to River La Savanne; here River St. Louis takes a northernly course and we continue a southernly course to Sandy Lake.

Three miles up the River St. Louis on the south side the Northwest Company has an establishment of which the situation is low, but commands a beautiful and romantic view of Lake Superior, of the river and the small lake.

In the proximity the face of the country is either lakes and rivers, or low fenny or sandy, or high and fraggy; few or no spots fit for cultivation. Some of the lakes grow a scanty harvest of wild rice. The most common wood is fir, oak, maple, birch,

cedar and etc.

Here are two horses, a cow, a bull, and a few pigs, with the manure of these animals a garden of three acres of pure sand is cultivated, which produces about two hundred and twenty bushels of potatoes.

In April and May the rivers and lakes abound with fish, viz sturgeon, trout, whitefish, pike, carp and etc. The rest of the year, excepting late in autumn when a scanty supply for the winter is laid in, fish is scarce. Formerly this quarter was very productive in furs, but is now dwindling away to a mere trifle and the wretched inhabitants, say thirty families procure but a very scanty share of the necessaries of life; yet when this poor people are requested to migrate to a more propitious clime, they remark that this is their home and as such it is dear to them.

The entrance of River La Savanne is twenty-four miles from Portage La Savanne. Here the river is not navigable even for the smallest canoes. In this river as well as River St. Louis we make three or four trips in some places. The portage is seven miles long, the first two passes are so low and muddy, that in the spring and wet seasons, the men wade up to the middle in mud and water, and often wet pieces, indeed there are instances of bags of lead being entirely lost. Five days is the usual time taken to cross the portage with twelve pieces per man, when there are few sick or lame men. At the west end of the portage is a small river also called La Savanne, and five leagues to the entrance where it disembogues into Sandy Lake; in dry seasons a loaded canoe takes from five to six days to come down Sandy Lake, situated 46 degrees 9' 20" north; is five miles long and as many broad. It empties itself into the Mississippi by a river four miles long, in the

vicinity of which lakes and small rivers are numerous. When the land is not low and swampy, it is in general sandy and shaded with fir; that and oak, maple, cedar, ash, birch and etc. are the principal wood which grows in this quarter. Beaver formerly abounded here, but is now very scarce, and dangerous to hunt; being in the neighborhood of the Sioux, the implacable enemy of the Sautaux. Deer abound on the frontiers, say about White Fish lake in 46° 32' 32" north Latitude - thence downward, the deer is a constant inhabitant of the banks of the Mississippi. Wild rice grows spontaneously in all the shallow muddy parts of lakes and rivers, of which the natives gather a small part. In April and May, pike carp, white fish, rockfish and etc, abound in the lakes and rivers, but the rest of the year fish is very scarce. On the south side of the lake the Northwest Company has a fort and garden; the latter produces about one thousand bushels potatoes, some beans and peas. The Company has introduced horses and pigs into that quarter. Stationary warriors are not numerous; from their continual war with the Sioux, population is on the decline. While the men hunt beaver in the spring, the women make maple sugar on which they and their children subsist.

From Sandy Lake to the Mississippi four miles thence to the small falls one hundred and fifty miles, smooth current, the channel one hundred paces wide, the banks are generally low and thickly shaded with large trees, and are once or twice a year overflowed, otherwise would be very fit for cultivation. This is the second and last portage in the Mississippi and only four hundred fifty paces long - thence seventy-five miles to the little Quinipic branch, thence to muddy lake three miles, thence two miles



to cross the lake, which becomes an arduous task in autumn on account of the wild rice which grows in it very abundantly; thence seventy miles to Leech Lake, the banks of the river from the falls to Leech Lake are low and are either meadow or swamp.

#### THE FOUNDING OF THE AMERICAN FUR COMPANY. 1808

(Ref. Hist. of Mpls., Shutter Vol. I, pages 52 and 53) ED MARION D. SHUTTER

At this time the fur trade in the northwest country was fast approaching its peak. To the east a new force was stirring. New capital and faces were entering the scene. In April 6, 1808, John Jacob Astor secured from the New York Legislature a charter for a corporation known as the American Fur Company. The company established its headquarters at Mackinac. Astor appeared to be a man of action, for in a short time his agents were swarming over the northwest territory. Among the most prominent of his representatives was one Ramsey Crooks, who came to America from Scotland when he was seventeen years old. As Astor's confidential agent he traveled all over Minnesota, making trade treaties with the Indians, and establishing trading posts.

1928

#### 1809 CONTROL OF THE NORTHWEST COMPANY CHALLENGED BY

##### THE AMERICAN FUR COMPANY.

WHEN FOND DU LAC WAS BRITISH ELWORTH T CARLSTEDT  
(Ref. VOL. 20 PP 15 M.H. QUARTMASTER ED. THEODORE C BLEGEN

In just one year after its organization the American Fur Company was locked in a battle with the Northwest Company for the control of the trade in the Fond du lac area. During and following the season of 1809-10 Astor had several traders in the area.

1939

1811 FOUNDING OF THE SOUTHWEST COMPANY.

PP. 15

In January, 1811 a combination representing both Astor and the Northwest Company was organized to take over the trade south of the boundary. The Southwest Company as it was called; took over Fort St. Louis and other posts of the Fond du lac department just before the war of 1812.

WAR OF 1812 - NORTHWEST COMPANY AGAIN ASSUMES CONTROL - STATUS OF THE FUR TRADE - BRITISH ADVANTAGE.

PP. 16

The outbreak of hostilities brought great changes in the Fond du lac department. The Northwest Company regarding the previous agreement as to the division of territory suspended by the war, again assumed control of the territory. Financially the fur companies received a severe drubbing, for while the fur trade was reduced to a fourth, current expenses remained about same, as the companies were forced to pay their employees under contract. When relations between the United States and England came to the breaking point in 1811-12 both sides endeavored to gain the support of the Indians. Here the British held the advantage, for they still had a monopoly on the fur trade. The leading agents of the Northwest Company received commissions in the British army and received orders to enlist the support of the Indians. St. Germain the British Interpreter was sent by Robert Dickson to Leech Lake to seek the support of the Ojibways. British efforts failed however, for most of the Indians in the Fond du lac area remained neutral.

1816-17 END OF THE BRITISH REGIME.

PP. 16

The years of 1816-17 marked the close of British authority

in the Fond du lac area. The treaty of Ghent ending hostilities, provided for the mutual restoration of territory and authorized a joint commission to set definite boundaries. In 1815 the British withdrew their forces from Wisconsin and American troops subsequently occupied the forts at Prairie du Chien, Green Bay and the Portage. The fur traders and Indians of the Northwest were now definitely under American authority.

#### 1817 PURCHASE OF THE SOUTHWEST COMPANY. PP. 16

The American Fur Company was now to assume almost complete control of the fur trade in the Fond du lac area. Early in 1817 John Jacob Astor purchased the interests of the Southwest Company, and for the next three decades the American Fur Company had a virtual monopoly of the fur trade in the area.

#### 1816-17 WARFARE BETWEEN THE HUDSON'S BAY CO. PP. 17 AND THE NORTHWEST COMPANY.

Just as the British regime came to an end in the Northwest country, warfare broke out between the Hudson's Bay people and the Northwest Company. Hostilities broke out in a dispute over a settlement project in the Red River Valley. In 1816 the Hudson's Bay men actually occupied the Northwest Company's Post at Fort William. They also invaded the Fond du lac department, confiscating the goods and arresting the men of the Southwest Company. Lord Selkirk, overlord of the Hudson's Bay Company then dispatched twelve canoes and fifty traders into the Fond du lac region to capture the trade for the season of 1816-17. They met with considerable opposition, however, for some of the former Northwest



Company men appeared on the scene and managed to secure half of their regular quota of furs. As to Fort St. Louis on Superior Bay, it is not definitely known that the Hudson's Bay men occupied this post. The reign of the Hudson's Bay people in the Fond du lac area was brief, however, for in the summer of 1817 they withdrew from the region.

And so the story of the British regime in the Fond du area ends. Although this region was recognized as American territory by the treaty of 1783, it remained under British control for more than three decades. Until the close of the war of 1812, American influence in the area was of little consequence. During this period, however, Congress passed several important measures designed to affect the Fond du lac area. One of these was the famous Northwest Ordinance.

The first governor of the northwest territory was General Arthur St. Clair, who was inaugurated at Marietta, Ohio in July 1788.

#### FOND DU LAC AREA IS INCLUDED IN INDIAN TERRITORY. PP. 18

After May 7, 1800 the Fond du lac area was included in Indian territory and came under the jurisdiction of Governor William Henry Harrison, whose seat of government was at Vincennes Indiana. From 1809 until 1818 Governor Ninian Edwards at Kaskaskia claimed authority over the region as a part of the territory of Illinois. It is recorded that no representatives of these governors ever visited the head of the lakes, for the land had not been opened to permanent white settlement.

As for the few thousand Ojibways and the traders that inhabited the region, they were not for the present in need of judges, tax collectors and law makers.

1818 LIFE AND CONVENIENCES AT THE AMERICAN  
FUR COMPANY POST AT SANDY LAKE.

(Ref. **NEWS AND COMMENTS M.H. QUART MAG. VOL. 19 PP. 348**  
**ED. THEODORE C BLEGEN 1938**)

The letters of Samuel Ashmun Jr. and John H. Fairbank which appear under the title "With the American Fur Company in the Michilimachinac Dependencies" 1818-22 in the May issue of the "Moorsfield Antiquarian" give us an intimate picture of life in the fur posts of northern Minnesota in the early twenties of the nineteenth century. These two men came from Champlain New York and reported their experiences by letter to a friend back home. Following their arrival at Mackinac and Ashmun writes:- "as we have an extensive library at our leisure I of course spend the greater part of my time in reading and so make myself quite at home." In August of 1818 Ashmun went to his wintering post in the Fond du lac department. Here he "found cows that afforded butter through the winter, a crop of nearly two hundred bushels of potatoes, twelve hundred pounds of sugar, which with the provisions we carry and the fish and game available provided excellent fare for the traders." Both Ashmun and Fairbank were at Sandy Lake in July 1820 when the Cass expedition arrived. Fairbank writes:- "The object of this expedition is to find the source of the Mississippi and to make some treaties with the Indians." Ashmun writes that the expedition members "appeared much surprized after so long a voyage to find a fort and conveniences in this wilderness, but more particularly chairs and beds." Fairbank stayed on in the northwest country as a trader, married there, and died at the White Earth reservation in 1860. His manuscript is in possession of the Minnesota Historical Society.

AREA OF THE FOND DU LAC DEPARTMENT.

(Ref. Expedition Northwest Indians Schoolcraft-page 30)

According to Alexander Aitkin factor of the American Fur Company, the department included all the country from Fond du lac north to the boundary line, west to the Red River, and south to near the Falls of St. Anthony on the Mississippi. Posts were maintained at all strategic locations. In 1832 the value of furs from the area was about twenty five thousand dollars.

1820 CASS EXPEDITION VISITS SANDY LAKE.

(Ref. M. H. S. Col. Vol. 1, pages 95-96)

In 1820 Sandy Lake received a distinguished visitor in the person of Governor Cass of Michigan, who headed an expedition for the purpose of investigating the resources and Indian population of the region, and tracing the source of the father of waters. With Governor Cass was Liety. Mackey and captain B. Douglas, and Schoolcraft who was the expedition's hystiographer and geologist. The expedition left Detroit in May 1820. Passing to the headwaters of the Mississippi by the way of Lake Superior and the St. Louis River it first reached its waters at Sandy Lake. Here Schoolcraft records that the agents of the American Fur Company were established in the old Northwest Company fort, which he describes in almost the exact words of Pike. At Sandy Lake Cass encamped his soldiers, and deposited his heavy baggage, and started up the Mississippi in two light canoes. He followed it to upper Red Cedar Lake, which geographers have since called Cassina or Cass Lake. When he reached the inlet of Turtle River on the north shore of Cass Lake, he found conditions unfavorable to proceed



further, where upon he turned back, the expedition making its way to the Great Lakes by the way of St. Anthony Falls.

#### BELTRAMI VISITS SANDY LAKE. 1823

(Ref. Beltrami Pilgrimage in Europe and America  
Vol.2, pages 455-456. Hist of Minn. Folwell Vol.1, page 111)  
**ED WILLIAM W. FOLWELL**

Another explorer who visited Sandy Lake in his quest for the source of the Mississippi was Beltrami the Italian scientist. On his return he took the usual canoe route down the Mississippi and on September 15th. reached Fort Snelling. In his correspondence he states that the current maps with respect to the location of Sandy Lake are incorrect. He writes as follows:-

"On the evening of the 17th. we arrived at Sandy Lake, on the east which is about one hundred and twenty miles from the last mentioned place, about three hundred from Red Lake, and about three hundred also from Leech Lake. In the space between the thundering Rapids and the exit and discharge of the river out of Sandy Lake, the Mississippi receives Muskotensoi - sibi or Prairie River, Wa - haske - sibi, or Roebuck River, Namago - sibe, or Trout River, and Wabazio - sibe or Cypress River, all of which fall into it on the east. On the western side it receives the Singonki - sibi, or Marten river. Three rapids occur also in the above mentioned distances, two of them between Cypress river and Willow portage (a place so called from a portage which communicates between the Mississippi and Willow River,) and the third lower down.

All the maps, wether of former or recent date, even those constructed conformably to expeditions are exceedingly incorrect with respect to the situation of Sandy Lake. They place it at the

southeast of Leech Lake, though it is nearly at the east, and this error draws after it others respecting its latitude and longitude. I have observed this mistake by the due application to my compass, the result of which corresponds with the opinions of the Indians on the subject, who indeed are very seldom deceived in their geographic statements."

1826-THE FUR TRADE AND STEAMBOAT TRAFFIC.

STEAMBOATING IN THE FUR TRADE WILLIAM J.  
(Ref. PEDERSEN M. H. GUERT. MAG. VOL. 13 PP 221-222)  
ED. THEODORE C. BLEGEN 1932

At this time the fur trade in the Mississippi Valley was at its height. This was a great boom for that new industry, the steamboat traffic. Up stream moved the goods for barter, while down stream came endless cargoes of furs. In 1822 a year before the Virginia made the first steamboat trip to Fort Snelling, the United States factory system was abolished and a marked activity was noted in the fur trade. Those already engaged in it increased their capital, while many new firms entered the field. Trading posts were planted at strategic points on the river, generally at the confluence of a tributary stream. The region about the Falls of St. Anthony was a beehive of activity. In this year of 1826 Lawrence Taliaferro, the Indian agent at Fort Snelling reported that "the number of locations made by me under the act of Congress of May 26, 1824 on the waters of the Mississippi alone amounted to seven in number, viz. one at the mouth of the Chippewa River, one at the Falls of St. Croix, one at Crow Island, one at Sandy Lake, one at Leaf Lake, one at Leech Lake and one at Red Lake." Ten other posts belonging to the Columbia, the Chyenne American, and the American Fur Companies were situated under Taliaferro's jurisdiction. The fur trade, however, was to decline. One by one

the posts in the Mississippi Valley were abandoned so that by the middle of the nineteenth century the posts that had extended from Galena almost to St. Louis had all vanished, and St. Paul and Prairie du Chien were the chief fur centers on the Upper Mississippi.

MISSIONS AND MISSIONARIES.

PP 220

(Ref. MINNESOTA IN THREE CENTURIES VOL. 2 LUCIUS F. HUBBARD - RETURN I HOLCOMBE 1908

The missionary is closely identified with the fur trade.

Although some traders looked upon the missionaries as meddlers who interfered with matters that did not concern them, there were those who believed that they had their value in the fur trade. It is agreed, however, that they were sincere and courageous men, who displayed great fortitude in these wild regions, and there is no doubt that their schools and missions were the means of advancement for those of the Indians who sought enlightenment.

1831-FIRST PROTESTANT MISSION SCHOOL AT SANDY LAKE. (Ref. M.H.S.C. Vol. 6, page 429.)

FREDERICK AYER, TEACHER  
AND MISSIONARY 1844

Frederick Ayer a Presbyterian missionary came to Sandy Lake in the year of 1831, where he was the guest of William A. Aitkin the trader. That same year at the suggestion of Mr. Aitkin, he opened up a school, said to be the first of its kind in Minnesota. While at Sandy Lake Mr. Ayer completed a little Ojibway spelling book which he had begun during his sojourn at La Pointe. In the spring of 1833, Ayer with eighty dollars in his pocket, which had been given to him by Mr. Aitkin left Sandy Lake, for Utica New York to arrange for the publication of his spelling book.

FREDERICK AYER BIOGRAPHICAL SKETCH.

Rev. Frederick Ayer, Presbyterian clergyman was born in



Stockbridge, Mass. in 1803, died in Atlanta, Georgia, April 28, 1867. In 1836 he was ordained to the ministry at Oberlin Ohio. He was employed in the Chippewa agency from 1861-5, and afterwards was missionary and teacher to the freed men in the south.

1832-HENRY R. SCHOOLCRAFT REVISITS SANDY LAKE.

(Ref. M. H. S. C. Vol.1, pages 97-98)

The year following Mr. Frederic Ayer's arrival, Henry B. Schoolcraft paid a return visit to Sandy Lake. This time as head of an expedition. Schoolcraft in his memoirs states that the purpose of this expedition was to trace the Mississippi to its source and endeavor to end hostilities between the Indians. Prominent members of Schoolcraft's party were Rev. Boutwell the missionary, Dr. Houghton the geologist, and George Johnston and interpreter. Lt. Allen of the U. S. Army commanded the military escort. Schoolcraft organized his expedition at St. Mary's at the foot of Lake Superior, passed Fond du lac and Sandy Lake, reached Cass Lake and from there eventually reached the source of the Mississippi. Rev. Boutwell in his diary gives us some information concerning activities at the American Fur Company's post at this period. He wrote that he found there "stables for thirty head of cattle, three or four horses and fifteen swine." Boutwell relates further that "William A. Aitkin the trader in charge "raised 600 or 700 bushels of potatoes last year. He has from twelve to fifteen acres under improvement, cultivates barley, peas, and potatoes to a considerable extent, but no corn. Still I am persuaded it would grow here. His potatoes grow exceedingly well. His barley has been over-flowed by the Savannah and most destroyed."

(Ref.M.C.S.C. Vol.1, pages 125-126-127.)

In the following excerpts from Boutwell's diary we get a contemporary topographical description of the Sandy Lake region, Indian burial methods, vegetation and etc:-

July 3 "At eleven A. M. we embarked in what is called the western Savanna River. The stream here is barely wide and deep enough to swim our canoes. Its course like the former is exceedingly winding. Its banks are covered with a most luxuriant growth of wild grass principally blue joint, which rots on the ground. The prairie is bounded on each side by small ridges mostly of red pine. At four P. M. reached Sandy Lake, which has been estimated by some to be about twenty-five miles in circumference. It is very irregular in shape embracing many islands and bays. It may be seven or eight miles across it, from the mouth of the Savanna River to its winding outlet, which communicates with the Mississippi. Leaving the lake we had not proceeded far, when my attention was arrested by something on the left bank, which to me was both strange and new, -- I looked repeatedly, but unable to satisfy myself asked what it was. To which Mr. S. replied that they were coffins, and that that was the manner in which these Indians often bury their dead. Four posts are set in the ground from seven to nine feet high, by means of which a sort of scaffold is raised and upon that, in the open air the coffin is placed. Arriving at the trading post, we were welcomed by discharge of muskets, and the hoisting of the American flag by the few Indians that remain. This post is about 750 miles from Mackinaw and 140 miles from Fond du Lac. Corn for this post is mostly obtained at Red Lake from the Indians, who there cultivate it to considerable

extent. Mr. R. tells me he brought one hundred and five bushels from that place this spring, and that it is not a rare matter to meet a squaw who has even this quantity to sell. Most of the land in the vicinity of the post is either low and subject to inundation, or sandy and of comparatively little value for cultivation. Small plots of ground however may be selected here and there which are good."

"In going over Mr. A's premises this morning among other things I visited the Indian burying place. This is on a rise of ground some thirty or forty rods north of the fort. The cross is a peice of board or a round post three feet above ground, striped with vermillion, marks the place of the dead. Some of the graves are enclosed by logs raised a few feet and covered with cedar bark, in the form of a roof so as to turn the water. Others are guarded by low pickets while others are exposed to the thread of man and beast. Here lies a chief who deceased about twenty days since, not as others under ground, but raised some eight or ten feet in the air. Four posts, stained with vermillion support the scaffold, upon which the coffin, covered with birch bark, is placed. The American flag, which was presented to him as an insignia of his chieftanship, is placed at his head, there to flit in the wind till it is gone. In one of Mr. A's inclosures lies the remains of another chief raised in the same manner above the ground. This chief deceased some years since, and in the meantime I am informed the scaffold has once or twice decayed and fallen, but been again erected."

"Here again we embarked on the Mississippi which Lt. Allen ascertains by actual measurement to be one hundred and ten yards



and one third in width, at this place.

1833-WILLIAM JOHNSTON A FUR TRADER AND ELY THE  
MISSIONARY ARRIVE AT SANDY LAKE.

(Ref. M. H. S. C. Vol. 7, page 315. M.H.

{ THE EDMUND F. ELY PAPERS  
G-RACE LEE NUTE M.H. QUART  
MAR. VOL. 6 ED. T.C. BLEGEN

In the year of 1833 William Johnston the representative of

1925

a rival of the American Fur Company arrived at Sandy Lake. Of this visit he wrote:- "We arrived at the trading house of one of our clerks, it is pleasantly situated on a point of land extending some distance into the lake, and the woods having been cleared when it was occupied by the Northwest Company gives it the appearance of a white settlement, and it commands a view of the Savana River and the one that empties into the Mississippi, which is necessary for a trading post in order to watch the opposition and the Indians." Johnston's statement that this point of land commands a view of the Savana River and the one that empties into the Mississippi is incongruous with the facts, but undoubtedly his firm's post was situated in the Northwest Company's old fort, and the clerk mentioned is the trader Abbot.

Ely the Presbyterian missionary spent this year and the following at Sandy Lake. From his diary we learn of his journey from Albany New York to the northwest. When he arrived at Mackinac he learned that the traders and missionaries had departed for Fond du lac. But it happened that a trader on his way to the Saulte aided Ely, and he soon overtook his fellow missionaries and proceeded to his post at Sandy Lake.

EDMUND F. ELY (BIOGRAPHICAL SKETCH)

(Ref. M. H. S. C. Vol. 14, page 206)

Edmond F. Ely Presbyterian missionary was born at Welbraham,

Original notes.

## THE COMING OF THE OSIBWAY TO SANDY LAKE.

## (INDIAN LEGEND)

REF. THE STORY OF BEENGWA IRVING H. HART M.H. QUART  
MAG. VOL 9 PP 329-330 ED. THEODORE C BLEGEN 1928

Once upon a time a Chippewa warrior and his squaw in search of new hunting grounds, journeyed into the valley of the Father of waters from Wisconsin. They came up the St Louis River, thence ~~onward to the Prairie River where they~~ made their way through the woods along that stream. In the afternoon of the last day of their journey to the west the brave shot some game and took it to his squaw to be prepared for their evening meal while he scouted about the vicinity. He had not gone far from the camp when he saw two loons swooping downward as they do when they are about to light on the water. The warrior immediately surmised that there must be a lake at that



point. So moving forward and upward to a height of land which is today known as "The Highlands" he was suddenly confronted with a large body of water, with many islands and a Lakota Indian village near by. He carefully noted the location of this lake and returned to his camp where he described his discovery to his squaw. He told her of the beauty of this lake, its many islands and bays, and of the Lakota village on its shores. Now it happened that Lakotas had heard the Ojibway brave's musket fire during the afternoon, and scouts had been dispatched to discover the reason. The scouts soon discovered the intruding Ojibway and returned with the news to the village, where upon a war party set out in pursuit and killed the Ojibway brave. His squaw made her escape, and succeeded in returning home to her people in Wisconsin. It was to avenge the death of this warrior that the first Ojibway war party came to Sandy Lake.

## INDIAN HISTORY AND TRADITION

## 17 TH CENTURY, BEGINNING OF THE FUR TRADE.

REF. WILLIAM WARREN . M. H. S. C. VOL. 5 - PP. 126 . 1885

History of the Ojibways

The Ojibways from the regions of the Great Lakes began trading with the French in the early part of the seventeenth century. At this time the Indians were obliged to make annual trips to Quebec and later Montreal in order to dispose of their furs. But these tedious journeys gradually became unnecessary as the French traders advanced into the interior and established their trading posts first at Detroit, then Mackinac and then at Sault St. Marie, until finally the island of La Pointe was reached.

It was some time, however, before the French had located a permanent trading post at Shog-a-waum-ik. In the meantime the Ojibways now well supplied with the whiteman's weapons began to advance inland south and westward to the lakes and streams of the Wisconsin, Chippeway, and St. Croix rivers, and also along the southern shores of Lake Superior to its western extremity, from where they advanced inland to the headwaters of the Mississippi. Now all this territory was the home and hunting grounds of the Dakotas and Foxes, and these tribes fought desperately to halt the encroaching



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Copy of Charles Harpenteur



Ojibways. But their efforts were in vain for not only were the invaders constantly reinforced by the steady immigration from the east, but they also, as mentioned above, were armed with the deadly musket of the whiteman, against which defense by the primitive bow and arrow was of little avail.

### 1612-51 THE OJIBWAYS SETTLE AT FOND DU LAC.

REF. WILLIAM WARREN M. H. S. C. VOL. 5 PP. 129-130  
HIST. OF THE OJIBWAY 1885

Not long after the Ojibways in revenge for the death of their chief Bi-aus-wah, had driven the Foxes southward to the Wisconsin River, the Ojibways led by a daring and fearless warrior named Wa-me-gis-ug-o advanced along the shores of Lake Superior and gained a foothold at Fond du Lac or Wi-a-quah-ke-che-gumeeny. Erecting their wigwams on the islands of the St. Louis River near its outlet into the Lake, they were able to withstand assault after assault by the fierce Dakota who made fruitless sallies from their villages from the south on the St. Croix River and west at Sandy Lake. Thus did the Ojibways make their first permanent settlement in the western regions of the Great Lakes.

1725 THE OJIBWAYS DRIVE THE DAKOTAS FROM SANDY LAKE

REF. M. H. S. COL. VOL. 5 PP. 176-177 1885 WILLIAM WARREN  
LIST OF THE OJIBWAYS

According to Ojibway tradition the son of 1885  
 Bi-aus-wah the chieftain was captured by the  
 O-deg-am-ees, and condemned to die by  
 fire. But Biausiwah gave himself up to  
 the enemy in order that his son might live.  
 This son who also bore the name Bi-aus-wah  
 eventually became a noted chief and warrior.  
 In his heart he nursed a bitter hatred toward  
 the O-deg-a-meas who had destroyed his father,  
 and he never missed an opportunity to wreak  
 vengeance on the enemy.

After the death of his father he proceed-  
 ed to Fond du lac where he remained until  
 middle age. It was from here that he sallied  
 forth with the other warriors to make raids  
 on the enemy villages at Sandy Lake, the St.  
 Croix River and those in the vicinity of Mille  
 Lac.

Came the day when Bi-aus-wah now a  
 great chieftan and admired by his people, sent  
 his war club, tobacco and wampum to the  
 various tribes inviting all their warriors to gather  
 at Fond du lac and march with him to destroy  
 the Dakotas of Sandy Lake. Warriors by the hund-  
 reds responded to his call. They came from



Saulte St. Marie, Grand Portage, La Pointe and all the camps of the tribes in the area of the Great Lakes. It is said that the warriors who followed Bi-aus-wah to Sandy Lake were so numerous as they marched in single file, that a person standing on a hill could not see from one extremity to the other. Biauswah attacked the Lakotas at Sandy Lake, and although they put up a valiant resistance they were defeated and forced to evacuate their village.

#### 1730 THE OJIBWAYS MAKE THEIR FIRST PERMANENT SETTLEMENT AT SANDY LAKE

REF. WILLIAM WARREN M. H. S. C. VOL. 5 PP 177-178. 1885  
HIST. OF THE OJIBWAYS

Five years after Biauswah had forced the Lakotas to evacuate their village, the Ojibways under their chief located their first permanent village at Sandy Lake. This village was first located on the island of the lake, but was later situated on the point of land which lies nearly opposite to the mouth of the Savannah River. Sandy Lake was the site of the first Ojibway village in the regions of the headwaters of the Mississippi River.

From this central location, the Ojibways being constantly reinforced by new arrivals from the Great Lake regions gradually pushed



their conquests north, west and southward.

It was from Sandy Lake that the war parties of the Ojibways issued forth to continually attack the Dakotas until they were finally forced to evacuate their village sites at Leech, Winnipeg, Cass, Red Lakes and also the regions about Bull Lake, Crow Wing and Long Prairie. And so the Dakotas whose forebears had migrated up the Mississippi valley centuries before, were forced to leave their ancestral homes.

THE DAKOTAS MAKE A FINAL EFFORT TO BEAT BACK THE OJIBWAYS

REF. WILLIAM WARREN VOL. 5 - PP 183 - 184 - 185

HIST. OF THE OJIBWAY 1885

Continual attacks by the Ojibways finally forced the Dakotas to give up their hunting grounds and village sites on Cass and Winnipeg Lakes, and to retreat to the islands of Leech Lake where they managed to hold out against Biaiswah and his warriors from Sandy Lake for some time.

It was from these islands that the Dakotas concentrated their forces and made one final effort to drive back the encroaching Ojibways. Separating their warriors into three sections, with the intention of attacking the enemy at three

different points on the same day, the first group marched against the village of Sandy Lake, the second against the Ojibways at Rainy Lake, and the third against a small band of Ojibways at Pebina. The Lakota's strategy ended in complete failure. The division proceeding against the village of Sandy Lake met the main body of Ojibways on the shores of a small lake which has been since known as the "Lake of the cut foot Lakota". Here a fierce battle was fought and ended with the combatants retreating to their respective villages.

The Lakotas now despairing of ever driving out the invading Ojibways evacuated their positions at Leech Lake and retreated westward to the headwaters of the Minnesota and Red Rivers.

The Ojibways gradually took possession of the evacuated territory and located their villages on the islands of Cass, Winnepeg, and Leech Lakes, and Lake Superior, where they still reside today.



1768 THE DAKOTAS MAKE A GRAND TRIBAL EFFORT  
TO DRIVE BACK THE OJIBWAYS

REF WILLIAM WARREN VOL. 5 PP. 223-224-225-  
226-227-228-  
229  
HIST. OF THE OJIBWAYS. 1885

The Dakotas had now located their villages on the Rum River. Feeling the loss of their rice lakes and hunting grounds keenly, it was decided to make a grand tribal effort to drive the Ojibways back to the shores of Lake Superior.

War parties were formed at the various villages, and gathered for the attack at St Anthony Falls. A war party consisting of between four and five hundred warriors embark in their canoes and proceeded up the Mississippi. They arrived at the mouth of the Crow Wing River without encountering a single Ojibway warrior. Making a circuit of the Mississippi country, killing and plundering as they went. They began their descent of the Mississippi. At some distance below



the falls of Puk-a-gum-ah, they were discovered by two Ojibway hunters, who took to their canoes and fled down the river giving the alarm as they went. The Dakotas made an attempt to capture the two hunters, as they wished to make a surprise attack on the village of Sandy Lake. The pursued hunters escaped capture, however, by making short portages across long bends of the river and arrived at Sandy Lake during the night, and found the village ill prepared to withstand an attack by the approaching Dakotas. A number of the best warriors had gone down the Mississippi to make war on the Dakotas, while the remaining men of the village were drinking fire water, which had been brought by a number of their braves just returned from their periodical summer visit to Saulte St. Marie and Mackinac. The alarm was given, all drinking was halted, and those who were able prepared for the defense of the village.

1768 DAKOTAS ATTACK THE VILLAGE OF  
SANDY LAKE

The Dakotas attacked the village of Sandy Lake, and the Ojibway warriors who were sober resisted with great determination and held back the Dakotas until the drunken warriors, by frequent immersions in cold water by the women, were able to join the ranks of the defenders. The Dakotas after a desperate struggle were forced to retreat. Embarking in their canoes with their captives they continued their descent of the Mississippi.

They were doomed, however, to run a deadly gauntlet before again reaching their villages, and to pay dearly for their audacious invasion of the territory which the Ojibways now called their own. A party of sixty Ojibway braves under the leadership of Waus-uk-o-gub-ig a noted war chief had a short time previously gone down the Mississippi in their canoes to attack the Dakota in their haunts. Meet-



ing with no success in their search for scalps, the Ojibway war party hid their canoes and began their return to Sandy Lake on foot. Arriving at Crowing they discovered the late camp of the Dakotas, who were then making their circuit of the north country.

Studying the trails of the enemy the Ojibways concluded that the Dakota war party had gone up the Crow Wing, and would either return by that route or come back by way of the Mississippi, after perhaps killing their wives and children at Sandy Lake. Although greatly outnumbered the Ojibways determined to meet the Dakotas in battle at the confluence of these two rivers.

#### 1768 BATTLE OF THE CROW WING.

About a half a mile below the main mouth of the Crow Wing River on the east side of the Mississippi, the Sandy Lake Indians prepared an ambush and lay in wait for the coming of the Dakotas. Finally the Ojibway scouts warned that the Dakotas were approaching and the Ojibway braves set themselves



for the attack. Unaware the Slokotas rode their canoes directly into the trap, and a frightful slaughter ensued. The Slokotas recovering from the surprise attack, rallied their forces and attacked the entrenched Ojibways. The Ojibways defended themselves valiantly, however, and forced the Slokotas to Retreat. Disheartened in their failure to drive out the Ojibways from their homelands, and fearing the inevitable retaliation of the Ojibways the M'de-wak-an-ton section of the Slokota tribe evacuated the Rum River country and moved to the Minnesota River. e. Aug.

OJIBWAYS OF SANDY LAKE SEND A WAR PARTY  
INTO THE DAKOTA COUNTRY.

REF. WILLIAM WARREN M.H.S.C. VOL 5. PP 235-236-  
237-238-239  
HIST. OF THE OJIBWAY 1885.

1769 In retaliation for the attack on their village by the Dakota warriors, the Ojibways of Sandy Lake sent an expedition into the country of the Dakotas. Proceeding to the Minnesota River the war party attacked a Dakota village a short distance from its confluence with the Mississippi River. The venture was a great success and the Ojibway warriors returned home with many scalps. According to Ojibway tradition this was the first Ojibway expedition to the Minnesota River.

#### ELK RIVER BATTLES.

A few years after Nokas's successful expedition against the Dakota village on the Minnesota River, the Ojibways again collected a war party of one hundred and twenty men. Under the leadership of Ka-che-waub-isk-ashe (Heat Martin) a noted warrior, who acted as war chief for Bias-wah, the party embark in their canoes and started down the Mississippi. On this occasion the expedition encountered the enemy at Elk River where a fierce and sanguinary battle was fought, and ended with both sides retreating to their villages.



On the following year the Ojibways again descended the Mississippi and engaged the Dakotas in a second battle at the Elk River confluence. In this battle fell the noted war chief Great Martin, whose death so discouraged the Ojibways that they retreated up the Mississippi towards their homes.

KE-CHE-WAUB-ISH-ASH

(BIG MARTEN)

REF. WILLIAM WARREN M.H.S.C. VOL. 5- PP. 240-241  
HIST. OF THE OJIBWAY, 1885.

Ke-che-waub-ish-ash who was slain in the second battle at Elk River belonged to the Martin clan. He was the war chief of the Upper Mississippi and Bi-aws-wah's right hand man. According to Ojibway tradition he played an important role in driving the Dakotas from the country. While Bi-aws-wah was the civil chief, Big Marten influenced the warriors and directed the war efforts of the Ojibways. He participated in every important engagement that took place between the Ojibways of Sandy Lake and their foe the Dakotas. He was noted for his great hardihood and bravery. He fell at the second battle of Elk River, his body covered with wounds received in a hundred fights. Ke-che-waub-ish-ash's name will long be remembered in Ojibway tradition.



1776 INDIAN PARTICIPATION IN THE REVOLUTIONARY WAR.

REF. WHEN FOND DU LAC WAS BRITISH. ELLWORTH T. CARLSTEDT  
M.H. QUART MAG. VOL. 20 PP. 7-18 ED. THEODORE C. BLEGEN 1939

When the Revolutionary war broke out, some of the eastern chippewa fought for England under the command of Captain Charles de Langlade of Green Bay, but the Indians of the Fond du lac region appear to have remained neutral. Some of the Sioux Indians of Minnesota, especially those from the southern part of the state participated in the unsuccessful attack on St Louis in 1780.

LATTER  
PART OF

CLOSING OF THE WAR BETWEEN THE  
OJIBWAYS AND THE OJIBWAMIES -  
18TH CENTURY. BATTLE OF ST CROIX FALLS.

REF. WILLIAM WARREN M. H. S. C. VOL. 5 PP 242-243-244  
HIST OF THE OJIBWAY 1885 245-246

By this time the Ojibwamies (Foxes) under the protection of the Ojibways had regained some of their strength and numbers. Thirsting for revenge, and wishing to regain at least a portion of their former hunting grounds taken from them by the Ojibways, they planned to take action with the aid of the Lakotas. An Ojibway expedition consisting of warriors from the Falls of St. Marie, Grand Island, Kuk-ke-wa-on-an-ing (L. Ame), the Wisconsin and Grand Portage, Sandy Lake and Leech Lake, under the Lake Superior war chief Waub-o-jeg, (White Fisher) decisively defeated the Foxes and their Lakota allies at the Falls of the St. Croix River. It was here that a band of sixty warriors from Sandy Lake arrived at a crucial time to turn the tide of battle in favor of the Ojibways. From this time on the Foxes gave up their attempts to drive out the Ojibway, and retired to the south.

1782 SMALL POX EPIDEMIC AT SANDY LAKE

REF. WILLIAM WARREN M. H. S. C. VOL. 5 PP. 261-262

A war party consisting of Kenestenois, Assiniboinis, and Ojibways was formed at the Great

Kenisteno village which was at that time situated on Dead River, near its outlet into the Red River of the North. The expedition proceeded westward to the Missouri River until they came upon a large village of the Si-auxth-in-ne-wig. (Gros Ventres). The village was attacked and soon fell to the invaders. When the attacking warriors rushed forward to take the scalps of the besieged, they beheld the lodges filled with dead bodies. Unable to stand the stench that pervaded the lodges, they secured what scalps they could and retreated. Among the scalps taken was that of an old man who must have been a veritable giant, for it is said that his scalp was as large as a beaver skin. On their journey home, for five nights in succession, this huge scalp which had been attached to a short stick and placed erected in the ground was found each morning to lean toward the west. This strange occurrence aroused a superstitious fear among the warriors, and when on the fourth day one of the warriors died, they became panic stricken, threw away the scalp, and quickened their steps homeward. But more were to die. Each day saw more warriors fall by the wayside. It is said that of this considerable group of warriors only four reach their village on the Dead River, and these survivors brought with them the deadly disease. The death rate was so



great that from this time onward, this stream has been known as Ne-bo or Lead River. In trying to escape from this frightful plague, the Ojibways of this village, carried the disease to Rainy Lake which was also almost depopulated. By the Pigeon River route the small pox reached Grand Portage, and soon its ravage was felt at Fond du Lac, where many of the population succumbed to its attack. The Pillagers returning from Mackinac carried the disease from Fond du Lac to Sandy Lake, and this large village is said to have suffered severely, the population being reduced to but seven lodges. Scarcely a handful of the Pillagers reached their villages at Seesh Lake, where the disease is said to have stopped, after taking a moderate toll of Indian lives.

Of the allied Kenistons and Assiniboines, tribes, several thousand are said to have died of this smallpox scourge, while among the Ojibways the death toll is said to have been between fifteen hundred and two thousand. Fortunately the disease did not spread through the entire area occupied by the Ojibways, confining itself only to the Ojibway settlements mentioned.

END OF THE  
18TH CENTURYSANDY LAKE AND PILLAGER INDIANS' ANNUAL  
MIGRATION TO THE CROW WING AND LONG  
PRARIE HUNTING-GROUNDS.

REF. WILLIAM WARREN. M. H. S. C. VOL. 5-263

HIST. OF THE OJIBWAY 1885 264-265-266-267.

As Buffalo, Beaver, and other large animals, became scarce in the Sandy and Leech Lake areas, the Indians found it necessary to go further afield for their food supply. By now it had become the custom of the Sandy Lake Ojibways, and the Pillagers of Leech Lake to gather each year at Gull Lake or the confluence of the Crow Wing and the Mississippi, and then move in a body to the hunting grounds of their enemy the Ilobotas.

This allied camp usually consisted of between fifty and a hundred light birch bark wigwams. The Indians would move from place to place according to the game supply, and the whims of the chiefs. This annual hunt opened in the fall and continued to February, when the Indians would then begin the slow journey homeward. There the women would commence their sugar making, while the men would occupy themselves with hunting for the fur animals, whose felt was at this

season of the year considered the most valuable. With sugar making and hunting over, and springtime at hand, the Indians now turned their attention to courtship and war. Spring was the holiday season. Wrestling, racing, and other contests were held. If no fur trader had wintered at the village, the Indians would journey to the nearest trading post to barter their fells for the whiteman's ammunition, clothing, trinkets and firewater.

#### TEMPORARY TRUCES BETWEEN THE DAKOTAS AND THE OJIBWAYS.

The vicinity of Long Prairie was at this time the home of the Dakota tribe later known as the Warpeton and Sisseton. In the nearby forests, which surrounded the prairie, the Elk and Buffalo herds took shelter from the icy winds, that swept the bleak prairie lands where they ranged in the summer. Both the Dakotas and the Ojibways followed these herds into their winter abode.



and as a consequence there were frequent clashes between these inveterate foes. This state of affairs led to unnecessary anxiety for the safety of the women and children, and often caused hunger in many of the lodges although the forests abounded with Buffalo, Elk and other game. The chiefs and older warriors of both tribes were greatly concerned about these conditions and sought to remedy them. As a consequence truces were arranged. That is, during the season of the hunt.

The pipe of peace was smoked at a peace meeting held each winter by the two camps, and for weeks they would interchange friendly meetings. Hunters from both camps would pursue the game in each others vicinity without fear of molestation. It happened, however, that these truces were sometimes treacherously broken.

1800 SANDY LAKE OJIBWAYS ARE NEARLY ANNIHILATED  
BY THE DAKOTAS

REF. WILLIAM WARREN M.H.S.C. VOL. 5. PP. 344-345-346-347.  
HIST. OF THE OJIBWAY 1885

About the year of 1800 fate dealt the Ojibways of Sandy Lake another staggering blow. This time it was the avenging hand of the Dakotas. On this occasion the village population was almost wiped out ~~to~~ a man. The hunters with their families had gone down the Mississippi to the Crow Wing, met the Pileogers, and proceeded to the Long Prairie hunting grounds for their annual hunt. This year the Dakotas did not meet with the Ojibways to arrange for the temporary truce, as had been the usual custom of the two tribes. Instead they kept a stealthy eye on the Ojibways, and waited for an opportunity to strike a devastating blow against their common foe.

With the approach of spring the Ojibways began their slow march homeward to their villages, unaware that four hundred Dakota warriors stalked their trail. At Crow Wing the Pileogers and the Sandy Lake band parted and began the trek to their respective villages. The Dakotas followed the trail of the smaller group, which led towards Mille Lac and Sandy Lake, and at Cross Lake about thirty miles northeast of Crow Wing, fell on



the unsuspecting Ojibways in great fury and practically wiped out the entire camp. Had the Ojibways taken the usual precaution, this massacre could have been prevented, but this was the season of the annual hunt, and they no doubt believed that the usual truce was in effect.

The Ojibways camped that night at Sa-sab-a-gumt on Cross Lake, on a long narrow fine wooded point, which jutted out in to the Lake at such a length as to nearly divide it in two. In time of danger the Ojibways generally cut down trees and erected log barricades around their camps. But on this night no such defense measures were taken. The camp lay wide open to a hostile attack. On this occasion the camp consisted of eight long or double wigwams, and several small ones, or in all over two hundred men, women, and children. A number of women who left the camp in the early hours of the morning to take supplies to the next encampment escaped death, as did several Mlle lac families who had gone on ahead to their village.

Shortly after sunrise on this fateful morning several Ojibway hunters set out for their daily hunt with the intention of joining their families at the next camp. Reaching the ice on the lake they noted several wolves sitting a short distance away.



who were apparently watching the camp. The hunters ran towards the animals who make for the woods which fringed the lake. They were immediately recognized as Lakota warriors who had covered themselves with wolfskins and were reconnoitering the Ojibway camp. The alarm was sounded, but the Ojibways had little time to prepare for the defense of their encampment.

Upon being discovered, the Lakotas prepared for the attack. In a long line, dressed and painted for battle they slowly approached the encampment. This unorthodox maneuver momentarily deceived the Ojibways, who thought that the Lakotas were approaching to conclude the long delayed truce. As a consequence two of the foremost Ojibway warriors Be-dud and She-shebe ran forward to meet them. They were greeted with a deadly hail of bullets and arrows. These two intrepid warriors stood their ground, however, and returned the enemy's fire. Other Ojibway warriors rushed out on the ice to battle the foe, and soon a bloody battle ensued. Bodily out numbered the Ojibways were soon forced to give ground, and retreat to the shelter of their wigwams, where they returned the fire of the enemy to the last man. After the last of the Ojibway warriors had fallen the

Shokatoes rushed into the bullet ridden lodges of the Ojibways and massacred the women and children. The lives of some of these children were spared, and they were taken as captives to the villages of the Shokatoes, where they were later adopted into some of the families. Some of these children later returned to their people speaking the Shokato tongue with great fluency. A grand son of the noted Ojibway chieftain Bi-aus-wah was taken captive by the Shokatoes at this massacre and lived among them the rest of his days.

The massacre at Cross Lake was a severe blow to these pioneering Ojibways. But it did not deter them from holding on to the territory they had wrested from the Shokatoes. They clung to their frontiers with more tenacity than ever, and with their numbers being continually augmented by immigration from the regions of the Great Lakes, they were soon to inflict a terrible vengeance on their enemy.

PROMINENT CHIEFS OF THE  
UPPER MISSISSIPPI

REF. WILLIAM WARREN HIST. OF THE OJIBWAY  
M. H. S. C. VOL. 5 PP. 348-349.

1800 The names of three prominent chieftains stand out in the history of the Ojibways of this period. Ba-be-sig-aun-dib-ay, or "Curly



"Curly Head" came to the Mississippi valley from Lake Superior. He located his camp in the vicinity of Crow Wing. It is said that the bravest warriors and hunters of the Ojibways joined his band and were a formidable match for their enemy the Dakotas. Curly Head who belonged to the Crane family, became the third principal chief of the Upper Mississippi. He ruled the Tribes of the Mississippi River, while Ka-dow-aub-e-da (Broken Tooth), son of Bi-ous-wah was chief of Sandy Lake village, and Esh-ke-lug-e-coshe or Flat Mouth ruled the Pillagers at Seesh Lake.

BEGINNING OF THE  
19TH CENTURY

BATTLE OF LONG PRAIRIE

REF. WILLIAM WARREN HIST. OF THE OJIBWAY 1865  
M. H. S. C. VOL. 5- PP 351-352-353-354.

One summer a few years after the battle and massacre at Cross Lake, while encamped near Mille Lac, Chief Waub-a-jeg and the warrior She-Shebe, together with their families were attacked and killed by a war party of Dakotas. The death of these two noted Ojibway warriors caused great excitement among their tribesmen, and Waub-a-jeg's relatives began making immediate plans for revenge. That autumn Curly Head, the Mississippi chieftan collected the Sandy Lake warriors at Gull Lake, while Flat Mouth



chief of the Pillager Ojibways assembled his warriors. The two chiefs met with their forces at Crow Wing, and from that place they led the expedition consisting of one hundred and sixty warriors against the Dakotas. The Ojibways first discovered the trail of the enemy at the western extremity of the Long Prairie River. Following the trail they soon located a Dakota village on the banks of that stream, which consisted of about forty lodges. Quietly the Ojibways surrounded the encampment, and early the following morning at a given signal, launched their attack against the enemy. The attacking Ojibways were somewhat taken aback when after several volleys there was no response from the sleeping camp. Soon however, a Dakota warrior fell of defiance was heard, as he rushed wounded from his lodge, others followed his brave example, until nearly sixty warriors were stoutly defending their camp. The Battle lasted until nightfall, when all but seven of the defenders had been slain. The heroic stand of these seven braves will long be remembered among the war tales of the Dakotas, for so fiercely did they resist,

the attacking Ojibways that they were finally forced to retreat with out the usual harvest of scalps.

The massacre at Cross Lake was now avenged. Out of the forty lodges in the Dakota encampment only five remained. It was at this battle that Song-uk-um-ig or "Strong Ground" elder brother of the noted chief "Hole-in-the-day", then a mere lad, showed his mettle as a coming warrior. It is said that he was one of the few Ojibways who rushed into the very ranks of the Dakotas to secure a scalp of the foemen. After this battle the Dakotas gave up the rich hunting grounds of the Long Prairie country. Later however, they did attempt a few incursions into the region, but these invasions were beaten back by the Ojibways under "Strong Ground" and "Hole-in-the-day" the war chiefs of the Mississippi.



BEGINNING OF THE  
19TH CENTURYTHE DAKOTAS MAKE PEACE OVERTURES  
TO THE OJIBWAYS.REF. WILLIAM WARREN M. H. S. C. VOL. 5  
HIST. OF THE OJIBWAY PP. 358-359-360  
1885 361-362-363-364.

One year after the battle of Long Prairie the Dakotas on the western frontier proposed a general peace to the Ojibways. As a consequence the Sisseton, Warpeton, and M'dewak-anto Dakotas met the Ojibways of the Mississippi, Sandy Lake, and Mille Lac at a grand pow-wow on the banks of the Platte River near its junction with the Mississippi. Here the pipe of peace was smoked and games were played by the young men of the two tribes. The enmity between these two factions could not on this occasion be entirely concealed however, for during a hotly contested ball game a disturbance occurred which nearly led to bloodshed.

Flatmouth the Pillager chieftain was suspicious of the Dakota's peace overtures, and refused all invitations to attend the peace parleys of the two nations. That the Dakotas wished to live in peace with their enemy the Ojibways was incomprehensible to this wary chieftain. Flatmouth's doubts were well founded, for



in the very midst of these peace negotiations, a Lakota war party attacked and killed two of his cousins. The Pillager chief was furious, and quickly dispatched his war messengers to all the villages of the Ojibways, inviting them to take the war path against the Lakotas. In the meantime a message arrived from Shoppa the Lakota chieftain, disclaiming all knowledge of the attack on Flatmouth's relatives, and requesting him to come to Colonel Dickson's trading post on the Red River for the purpose of discussing peace and goodwill between the two nations.

Flatmouth journeyed to Col Dickson's trading post and met with the Lakota chief, but refused to smoke the pipe of peace. Shoppa now realized that his treachery was known to the Ojibways, and that they had come to punish him for his misdeeds. Flatmouth's warriors wanted to kill the perfidious chieftain at once, but Flatmouth restrained them, refusing to shed blood on Colonel Dickson's doorstep. Shoppa's doom was sealed however, for he was slain as soon as he had left the shelter of the trading post.

Following the death of Shoppa war again raged between the two nations. On the following

summer another of these temporary truces which these two belligerents were wont to conclude was consummated. The scene of this meeting took place on the bank of the Platte River, just below the Crow Wing. When the scouts of a large Ojibway encampment brought the news that a large Dakota war party was approaching, it was decided for the sake of the women and children to avoid bloodshed if possible. Accordingly a bit of strategy was devised. A piece of white cloth was attached to a pole and a volunteer went out alone to meet the approaching Dakota warriors. As soon as the Ojibway brave had come face to face with the Dakotas, he dropped his gun, and carrying only his flag rushed headlong into their ranks. He was caught in the arms of one of the foremost warriors, while many war clubs were aimed in his direction. A tall Dakota warrior, however, intervened in his behalf, and warded off the blows of his angry comrades. As soon as the excitement had somewhat died down, the tall warrior addressed the other Dakotas, and as he finished another warrior whose face was painted black, which denotes mourning among the Ojibways, and for whose benefit this war party had probably been



organized for a mission of vengeance, stepped forward, and throwing down his arms, took hold of the Ojibway warrior, and challenged him to a wrestling match. The challenger was quickly vanquished by the Ojibway warrior, but he took his defeat with good grace and shaking the hand of his conquerer, he exchanged with him his fife, gun, and clothing. The Ojibway peace maker now led the Dakotas to the encampment of his people, where the formalities of peace were observed with much feasting and merry making.

#### CHIEF BROKEN TOOTH OF SANDY LAKE GOES ON A PEACE MISSION TO THE DAKOTAS.

REF. WILLIAM WARREN M.H.S.C. VOL. 5 PP. 365 - 366  
HIST. OF THE OJIBWAYS 1885

Shortly after the Platte River episode related above, Chief Broken Tooth, the Sandy Lake chieftain, encouraged by the attitude of the Dakotas, led a small peace party down the Mississippi to the Lakota village at the mouth of the Minnesota River. On a point of land, which is now the Fort Snelling military reservation, the Ojibways caught their first glimpse of the Lakota encampment. Broken Tooth, with the American flag



draped over the stern of his canoe to denote his rank, led the peace party shoreward. Now it happened that the Lakotas had been planning to take the warpath against the Ojibways, consequently when the enemy appeared suddenly in their very midst great excitement ensued. Seizing their rifles the Lakota warriors rushed towards the river embankment and began firing on the approaching Ojibways, in spite of the efforts of their chiefs to restrain them. Fortunately for Broken Tooth and his party, Remville the trader appeared on the scene, and in a loud voice managed to halt the firing. But the Lakotas now insisted on firing a salute so once more the bullets were spattering around the canoes of the peace delegates. With order finally restored Remville took Broken Tooth's party under his protection. The Ojibways however, did not linger long. In the vicinity of the Lakota village, with an escort provided by Remville, they turned their canoes homeward, and finally reached their village in safety, being thankful of having escaped with their lives.

## 1812 INDIAN PARTICIPATION IN THE WAR OF 1812

REF. WILLIAM WARREN M. H. S. C. VOL. 5 PP 368-369.

HIST. OF THE OJIBWAY 1885

Out of the nine thousand Ojibways who inhabited the regions of the Great Lakes, and the Mississippi valley, only one or two are known to have aided the British in the war of 1812.

William Warren the Ojibway historian states [if any of the Ojibways living within the boundaries of the United States fought for the British during the last war, it was more through coercion than otherwise, and they belonged to small bands who lived among the Ottaways at Mashinaw, and who were scattered in Michigan among other tribes. The main body of the tribe occupying Lake Superior and the waters of the Mississippi, firmly withstood every effort made by the British to induce them to enter the war, and it is thus they have succeeded in holding their own numbers and in fact gradually increasing, while other tribes, who have foolishly mingled in the war of the whites have become nearly extinct.]

The British sent several agents to the Ojibways, but their attempts to take up their cause ended in failure. Two of the most important of these emissaries were St. Germain and Col. Hixson.



1820

## INDIAN POPULATION

REF. REV. EDWARD D. NEILL

M. H. S. C. VOL. 5 - PP 463.

HIST. OF THE OJIBWAYS 1885

Considering the extent of the territory, the Indian population of Minnesota was at no time within the span of written history of any great proportion. In the year of 1820 it is recorded that the population of the Ojibway village at Sandy Lake consisted of eighty five men, two hundred and forty three women and children, and thirty five half breeds. The chief at this time was Bookoossaingegem, called by the French "Bras Casse", and the English "Broken Arm."

1825

## TREATY OF PRAIRIE DU CHIEN

REF. REV. EDWARD D. NEILL

M. H. S. C. VOL. 5. PP 467-468.

HIST. OF THE OJIBWAYS.

Desiring to end the dissension prevalent among the Indians at this time, the United States government requested Governor Clark of Missouri, and Governor Cass of Michigan, to make an effort to settle the boundaries of the tribes, and establish peaceful relations.

Accordingly the Sioux, Ojibways, Sanks, and Foxes, Menomonees, Saways, Pattawatomies, Ottawas and Winnebagoes were summoned to a grand council which was held at Prairie du Chien on the 19th of August 1825. At this council the following articles were adopted by the Sioux and the Ojibways.

[ It is agreed that the line dividing their respective



countries, shall commence at the Chippewa River, a half day's march below the falls; and from thence it shall run to Red Cedar River immediately below the falls; from thence to the St Croix River which it strikes at a place called the Standing Cedar, about a day's paddle in a canoe, above the lake at the mouth of that river; thence passing between two lakes called by the Chippewas "Green Lakes", and by the Sioux "The Lakes they bury the Eagles in". and from there to the Standing Cedar the Sioux split, thence to Rum River crossing it at the mouth of a small creek called "Choking Creek", a long days march from the Mississippi; thence in a straight line to the mouth of the first river which enters the Mississippi on its west side, above the mouth of the Sac River to a small lake at its source; thence in a direct line to a lake at the head of Prairie River, which is supposed to enter the Crow Wing River on its south side; thence to Otter Tail Lake Portage; thence to said Otter Tail Lake. and down through the middle thereof to its outlet; thence in a direct line so as to strike Buffalo River, half way from its source to its mouth, and down the said river to the mouth of Outard or Goose Creek.]

The eastern boundary of the Sioux commences opposite Iowa River on the Mississippi, runs back two or three miles to the bluffs crossing Bad axe River to the mouth of Black River to a half days march below the Falls of the Chippewa River.

On the way home from the conference the noted Sandy Lake chieftan, Ba-Ba-see-keen-dase or "Curly Head" became ill and passed away. The wife of Hole-in-the-day" also died at Sauk River. Before he died Curly Head summoned to brothers, who as young men had been his pipe bearers, and committed them to the care of the Mississippi Ojibways. They were

Song-uk-um-eg, "Strong Ground" and Peg-on-a-ke-shig, "Hole-in-the-Day", on the treaty is name is spelled Pu-in-a-ne-gi. Other Sandy Lake Indians who affixed their signatures to the treaty were

Kautawaubeta, Broken Tooth.  
 Pugisaingegen, Broken Arm  
 Paashineep  
 Peechananum, Striped Feather.

## 1826 TREATY OF FOND DU LAC.

Because a full deputation of the Ojibways were not present at the conference of Prairie du Chien, it was necessary to reconvene the tribe at Fond du Lac. Representing the United States government were Governor Lewis Cass and J. L. Mc Kenney. This conference was called to order August 2, 1826 and after the usual feasting and speech making, a treaty was concluded on the fifth day of August, which was ratified by the United States Senate February 2, 1827. By the third article, the United States government was given "the right to search for and carry away any metal or minerals from any part of their country."



1827

## SIOUX VIOLATION OF THE TREATY

REF. A NEWLY DISCOVERED DIARY OF COLT JOSIAH SNELLING,  
HELEN DUNLAP DICK M.H. QUART. MAG VOL 18 PP404 ED. THEODORE  
C BLEGEN 1937.

It appears that the Sioux held little respect for treaties. The year following the signing of the treaty of Fond du lac, a party of twenty four Ojibways who had come to Fort Snelling to confer with the Indian agent Taliapeno, were given permission to camp under cover and protection of the fort. A few days later, a band of nine Dakotas visited the Ojibways, smoked the pipe of peace, and ate of their food. On leaving the Ojibway encampment about nine that night, the Dakotas ruthlessly turned their guns on their hosts, killing two and wounding seven.

1827 A SPEECH DELIVER BY CHIEF STRONG EARTH  
OF SANDY LAKE

In protest against this treacherous slaying Chief Strong Earth delivered the following speech to Col Snelling:-

"Father: you know that two summers ago, we attended a great council at Prairie du chien, where by the advise of our white friends, we made a peace with the Dakota. We were told that the Americans would guarantee our safety. But, father, look at your floor. It is stained with the blood of my people, shed under your walls. I look up and see



your flag over us. If you are a great and powerful people, why do you not protect us? If not of what use are all your soldiers.

1828 CATHWABETH, "BROKEN TOOTH"

REV. EDWARD D. NEILL

HIST OF THE OJIBWAYS 1885

M.H.S.C. VOL. 5. PP 477.

In the year of 1828 it is recorded that the Sandy Lake chieftain Catawabeta or "Broken Tooth", also known to the French as the Breche, visited Saulte Ste. Marie. His signature to the treaty of Prairie du chein is spelled "Kautawabeta". Broken Tooth was at this time the oldest Ojibway chief on the Upper Mississippi. He had visited Saulte Ste Marie once before in 1822, and was a small boy when the Ojibways captured Fort Mackinaw in 1763. Catawabeta related to Schoolcraft that he had once had in his possession a French flag which had been presented to his ancestors. This flag he had given to his son-in-law Ermatinger a British trader who took it to Montreal.

## 1829 THE SIOUX HOLD A PEACE DANCE AT FORT SNELLING.

REF. REF. EDWARD D. NEILL M.H.S.C. VOL. 5 PP 476.  
HIST. OF THE OJIBWAYS 1865

On the 20th of May 1829 about one hundred relatives of the four SIOUX who had been turned over to the Ojibway for execution, stayed a peace dance at Fort Snelling. An uncorked dog was hung upon a stake, and each dancer would come up and take a bite. Seven days later, twenty two canoes filled with Ojibways from Sandy Lake, Bull Lake, and the Rum River arrived. On Sunday, the last day of May, the Sioux and Ojibway held a joint dance before the home of the Indian agent Takahero. Later the Dakota crossed the River, and danced before the lodges of the Ojibway. The next day the Ojibway went to Black Dog's village, four miles above the fort on the Minnesota River to dance. The two tribes then made an agreement that they would hunt in peace on the prairies above the Sauk River.

## 1833 RENEWAL OF HOSTILITIES BETWEEN THE OJIBWAY AND THE DAKOTA

REF. HIST. OF THE OJIBWAYS. REV ED. D. NEILL VOL. 5 - PP 482

In February of <sup>1865</sup> 1833 hostilities were renewed between the Ojibway and the Sioux, when sixty Sandy Lake Ojibway under the leadership of Songegonick a young chief attacked a Sioux encampment consisting of nineteen tepees, killing nineteen and wounding fourteen of the enemy. In retaliation a war party of about one hundred Sioux was assembled, which attacked a fortified camp consisting of Mille Lac and Snake River Ojibway, killing nine men and one woman.



## 1837 TREATY WITH THE OJIBWAY AT FORT SNELLING

REF. REV. EDWARD D. NELLE IN M. H. S. C. VOL. 5 - 485 486

HIST. OF THE OJIBWAY 1885

On July 29, 1837 the Ojibways of the Upper Mississippi ceded the following land to the United States government "Beginning at the junction of the Crow Wing and Mississippi Rivers, between twenty and thirty miles above where the Mississippi is crossed by the forty-sixth parallel of north latitude and running thence to the north point of Lake St. Croix, one of the sources of the St. Croix River; thence to and along the dividing ridge between the waters of Lake Superior and those of the Mississippi to the sources of the Acha-sau-sepe, a tributary of the Chippewa River; thence to a point on the Chippewa River twenty miles below the outlet of Lake de Flambeau; thence to the junction of the Wisconsin and Pelican Rivers; thence on an east course twenty five miles; thence southerly on a course parallel with that of the Wisconsin River, to the line dividing the territories of the Chippewas and Menomonies; thence to the Plover portage, thence along the northern boundary of the Chippewa country to the commencement of the boundary line dividing it from that of the Sioux, half a day's march below the falls to the north of Watap River, at its junction with the Mississippi to the place of the beginning."



This was the first cession of land of an magnitude, by the Chippewas of the upper Mississippi to the Federal government. The treaty was concluded at Fort Snelling. United States Commissioner Gov. Henry Hodge represented the government of the United States. Twelve hundred Ojibways attended the conference.

### 1838 MASSACRE OF SIOUX INDIANS BY CHIEF-HOLE-IN-THE-DAY.

REF. EDWARD D. NELL M. H. S. C. VOL. 5 PP 486-487  
HIST. OF THE OJIBWAY 1885

In the Spring of 1838 a party of Sioux consisting of six lodges, had come from Lac qui Parle to hunt in the upper part of the Chippewa Valley, near the site of the town of Benton in Swift County Minnesota. Accompanying these Sioux, was the missionary Mr. H. H. Pond. On a Thursday in the month of April Mr. Pond and the Sioux of three of the lodges became separated from the other three. That evening there arrived at the encampment of this latter group Chief Hole-in-the-day, accompanied by his younger son and nine Ojibways. Hole-in-the-day stated that he had come to smoke the pipe of peace, where upon two dogs were killed by the Sioux, and a feast was held.

That night while the Sioux lay peacefully sleeping, Hole-in-the-day and his warriors arose and massacred their hosts, with the exception of a

woman and a wounded boy, who escaped, and a girl who was taken prisoner. The woman managed to reach Mr. Pond, who went to the scene of the murderous attack and buried the victims.

Vineyard the sub agent stationed at Fort Snelling was notified of the affair. On the following June a council was held with Hole-in-the-day on an island in the Mississippi River a short distance above Little Falls, with Peter Quinn acting as interpreter. After some discussion the girl captive was surrendered by Hole-in-the-day.

### 1838 CHIEF HOLE-IN-THE-DAY VISITS FORT SNELLING

REF. REV. EDWARD D. NEILL

M. H. S. C. VOL. 5 PP. 487-488

HIST OF THE OJIBWAYS 1885

The simultaneous presence of the Sioux and the Ojibway in any given territory invariably meant friction and bloodshed. Consequently when Chief Hole-in-the-day and a body of Ojibways arrived at Fort Snelling on August 2, 1838, Major Plymton the commandant, was far from pleased. The following evening, the Rev. Samuel Pond notified Taliaferro the Indian agent, that a number of Sioux from Mud Lake, were planning to attack the Ojibway near B. F. Baker's stone trading house, located between the Fort and Minnehaha Falls.



Tahiaferro hastened to the spot and arrived just as the first gun was fired. An Ottawa half-breed who was a member of Hole-in-the-day's party was killed, and another wounded. The lone Sioux casualty was Tokali's son, who was shot by Abequette of Red Lake, just as he was scalping his dead enemy. Major Plymton placed Hole-in-the-day in protective custody, while a Sioux was held in the guard-house as a hostage. The next day the Major and Tahiaferro held a conference with the Sioux, and Major Plymton demanded that the guilty be produced.

The Sioux agreed, and that afternoon the two sons of Tokali were turned over with much ceremony. Their old mother protesting said "of seven sons only three are left, one of them is wounded and soon will die, and if the two now given up were shot, her all was gone. I called on the head men to follow me to the fort. I started with the prisoners, singing their death song, and have delivered them at the gates of the fort. Have mercy upon them for their folly, and for their youth."

On the evening of the sixth of August, Major Plymton after supplying them with provisions, sent Hole-in-the-day and his party home.



1839

HOLE-IN-THE-DAY RETURNS TO FORT SNELLING

REF. REV. ED. D. NEILL

M. H. S. C. VOL. 5 PP 488-489

HIST. OF THE OJIBWAYS.

In the month of June 1839 Hole-in-the-day paid a return visit to Fort Snelling. Being advised of the Sandy Lake chieftan's intention, the Indian agent on the eighteenth dispatched Stephen Bonga or Bunga with a letter; but Hole-in-the-day arrived with five hundred Ojibway on the twentieth, and asked permission to remain three days. The next day under a canopy near the walls of the fort, the Sioux and Ojibway held a council, with Bonga acting as interpreter. On Sunday June 23 the Ojibway now numbering eight hundred and forty six, and the twelve hundred Sioux who were present, joined in dancing and foot racing. The following day, a man named Libbey arrived on the steamboat Ariel and sold thirty six gallons of whiskey to Scott Campbell the Sioux interpreter. The following night pandemonium reigned.

On Sunday June 30<sup>th</sup> Hole-in-the-day announced his intention to return home. On the following day July 1<sup>st</sup> the two traditional enemies smoked the pipe of peace, and Hole-in-the-day began his journey up the Mississippi. But all was not to end well, however, and blood between the two nations was to flow again. Two of the Pillager

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Ojibways loitered near the fort, and passing over to Lake Harriet, at sun rise on the morning of the second of July attacked and killed Badger a Sioux hunter.

# 1839 BATTLE OF THE SIOUX AND OJIBWAY JULY 4-1839.

REF. REV. EDWARD D. NEILL

HIST. OF THE OJIBWAYS 1885

M.H.S.C. VOL. 3 PP. 489

The war cry of the Sioux once more echoed over the prairie and the woodland, and war parties soon took the trail of their enemy the Ojibway. The Lake Calhoun and the Minnesota River Sioux assembled at St Anthony Falls, and took the trail of the Mille Lac Ojibway. On the morning of July 4th 1839 the Sioux discovered the enemy in the valley of the River River, and attacked them killing and wounding ninety. The Kaposia Sioux pursued the St Croix Ojibway, and met up with them in the ravine at Stillwater, later the site of the Minnesota penitentiary. Here the Ojibway were encamped with their trader Aitken, and more or less intoxicated. The sight of the Sioux warriors had a sobering effect on the Ojibway, but in the ensuing battle twenty of their number were slain, and twenty nine were wounded.



1842

## BATTLE OF KAPOSHIA

REF. THE STORY OF BEENGWA IRVING H. HART M. H. QUART  
MAQ. VOL. 9 PP. 320 - 321 - 324. ED. THEODORE C. BLEGEN 1928

We come now to the last battle of any importance between the Ojibway and the Sioux. On this occasion an Ojibway war party consisting of warriors from Sandy Lake, Mille Lac, and elsewhere, under the leadership of Augenash, attacked a Sioux Village at Kaposia near St Paul. Crawling stealthily through the brush to the edge of a brook, the Ojibway warriors lay quietly until dawn. The attack was to begin at a signal from Augenash.

Early that morning a Sioux woman came out of her tepee, and started down to the brook to procure some water. As she came within sight, Augenash signaled for the attack as he rushed forward and killed and scalp the unsuspecting woman. The Sioux warriors caught napping, put up a stubborn defense, but to little avail, for many of their braves were slain; while the Ojibways are said to have lost not a single man. Augenash although not a chief, was one of the leading men of the Sandy Lake band.



## THE DAKOTAS SEEK REVENGE

REF. THE STORY OF BEENGWA. IRVING H. HART. M.H. QUART. MAG. VOL 9  
PP 324 - ED THEODORE C. BLEGEN 1928

Some time after the battle of Kaposia, the Sioux bent on retaliation, invaded the Sandy Lake region. Two Sandy Lake Ojibway while deer hunting, were surprised by a Sioux war party near Rice Lake or "Minnewawa". They managed to escape in their canoes, however, and reached their village just as the Sioux, who were on foot arrived. The Sandy Lake warriors seized their weapons, and a battle ensued, in which at times the warriors fought standing in the water. This action took place between Moosegut Island and the mainland, hence the name Battle Island. The Sioux were finally driven off, with the loss of a number of their warriors.

## 1842 ECONOMIC STATUS OF THE INDIANS IN THE MIDDLE OF THE 19TH CENTURY

REF. ABORIGINES OF MINN PP 641  
WINCHELL 1906-11

With the decline of the fur trade, and the increasing settlement of the country by the whitemen, the Indians became an economic problem for the American government. In 1842 the government Superintendent (Stewart at Detroit) recommended, that blacksmiths, farmers, and carpenters (the latter two to rotate), be permanently maintained at Sandy Lake and other Minnesota stations.

1842

## TREATY OF LA POINT ISLAND

REF. REV. EDWARD D. NEILL M. H. S. C. VOL. 3 PP. 494.  
HIST. OF THE OJIBWAYS 1885

On the 4<sup>th</sup> of Oct. 1842, another treaty was concluded between the Ojibway of the Mississippi Valley and Lake Superior and the United States government. The conference was held at the Island of La Point. Robert Stewart, United States Commissioner represented the Federal government. By this treaty the Indians ceded to the government all the land "beginning at the mouth of the Chocolate River of Lake Superior, and thence northwardly across the Lake to intersect the boundary line between the United States and the Province of Canada; thence up said Lake Superior to the mouth of the St Louis or Fond du Lac River (including all the islands in said lake) thence up said river to the American Fur Company's post at the southwardly bend thereof, about twenty two miles from its mouth; thence south to intersect the line of the treaty of July 29, 1837, with the Chippewas of the Mississippi; thence along said line to its southeastwardly extremity near the Plover Portage on the Wisconsin River; thence northeastwardly along the boundary line between the Chippewas and the Menomones to its eastern termination on the Skonawabey River of Green Bay; thence northwardly to the source of the Chocolate River; thence down said river to its mouth, the place of beginning.

1847 DEATH OF HOLE-IN-THE-DAY - THE ELDER.

REF. HIST. OF THE OSAGE M. H. S. C. VOL. 5 PP. 494

REF. REV. EDWARD D. NEILL 1885

In the spring of 1847, the notorious Sandy Lake chieftan Hole-in-the-day died from injuries sustained in a fall from a Red River cart near Platte River, Benton County, Minnesota while intoxicated. He was buried on a high bluff not far away. For a quarter of a century Hole-in-the-day had exerted a tremendous influence on the Osage of the Mississippi valley.



## BRUNSON'S DESCRIPTION OF HOLE-IN-THE-DAY.

REF. HIST. OF THE OSIBWAYS

REV. EDWARD D. NEILL 1885

M.H. S.C. VOL. 5- PP 495

We are indebted to Brunson the missionary for a description of Hole-in-the-day. As related in a previous chapter, after the massacre of the Sioux hunters in the Chippewa valley by Hole-in-the-day, Vineyard the sub-agent, seeking the release of a girl prisoner, held a conference with the chief. Brunson was present at this meeting. He writes

[In July 1838 not knowing of this movement I ascended the river, to the same point, with a view to establish a mission school among the Indians. I found them in council on an island. As is their custom, when a stranger arrives, all business was suspended till the newcomers were introduced.... I had heard so much of Hole-in-the-day that I was anxious to see him. The council was in a thicket on an island. The underbrush had been cut out and filed in the center, and perhaps fifty braves seated on the ground in a circle. The agent and his attaches were seated in a like manner under a tree on one side of the circle, by the side of whom I and my attendants were assigned the place of honor, and looking in vain for one of distinguished appearance, I inquired of my interpreter which was the great chief, and he pointed to the dirtiest & most scowling, and savage-looking man in the crowd, who was lying on a pile of brush in the center, as if, as I found to be the fact, he was alone on his side of the question to be settled. All others had agreed, before my arrival, to release the prisoner. As they resumed business, a dead silence occurred of some minutes, all waiting for his final answer. At length he rose up with impetuosity, as if shot with a gun. His blanket, innocent of water since he owned it, was drawn over his left

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shoulder and around his body, his right arm swinging in the air, his eyes flashing like lightning, his brow scowled as if a thunder-gust had settled on it, and his long hair, literally snapping in the air, from the quick motion of his head. I thought of Hercules with every hair a serpent, and every serpent hissing.

He came forward as is their custom, and shook hands with the agent, and all the whites present, and then stepping back a short distance, orator like, to give himself room for motion, and swinging his right arm, said, addressing the agent:—

"My Father! I don't keep this prisoner out of ill will to you, nor out of any ill-will to my great Father at Washington; nor out of ill-will to these men [gracefully waving his hand back and around the circle], but I hate the Sioux. They have killed my relatives, and I'll have revenge. You call me chief, and so I am by nature, as well as by office, and I challenge any of these men to dispute my title to it. If I am a chief, then my word is law, otherwise you might as well put this medal [showing the one received from Governor Cass] upon an old woman. He then threw himself upon a pile of brush. Finally he arose again, but in a little milder manner, said:—

"My Father! for your sake, and for the sake of these men [waving his hand around the circle], I'll give up the prisoner, and go myself and deliver her to the fort.]

Schoolcraft described Hole-in-the-day as "one of the most hardened and blood thirsty wretches." He also mentions that Mr. Atkin the elder related "that having once surprised and killed a Sioux family,



Hole-in-the-day picked up a little girl, who had fled from the lodge, and threw her into the Mississippi. The current carried her against a point of land, and seeing it, the hardened wretch ran down again and pushed her in."

1847 TREATY OF FOND DU LAC - SPEECH BY HOLE-IN-THE-DAY THE YOUNGER

REF REV. EDWARD D. NEILL

M.H.S.C. VOL. 5- PP. 497-498.

HIST. OF. THE OJIBWAYS. 1885.

In 1847 the treaty of Fond du lac was concluded between the Ojibways and the United States government. By this treaty the American government was ceded all the country between the Wabash and Crow Wing Rivers. The Honorable Henry M. Rice of St. Paul and Isaac A. Verplanck of Buffalo, New York were the commissioners for the government. At this conference Hole-in-the-day, the younger, son of the late chief whose name he bore, made his first appearance in the council affairs of his people, and addressed the commissioners as follows:- Our great father instructed you to come here, for the purpose of asking us to sell a large piece of land, lying on and west of the Mississippi. To accomplish this you have called together all the chiefs, and head men of the nation who to the number of many hundreds are within the hearing of my voice: that was useless,



for they do not own the land; it belongs to me. My father, by his bravery, took it from the Sioux. He died a few moons ago, and what belonged to him became mine. He by his courage and perseverance, became head chief of all the Chippewas, and when he died I took his place, and am consequently chief over all the nation. To this position I am doubly entitled, for I am as brave as my father was, and through my mother I am by descent the legal heir to the position."

"Now if I sell, Our Great Father will obtain the land; If I say no you will tell him he cannot have it. The Indians assembled here have nothing to say, they can do but my bidding."

After the young chief had concluded his speech negotiations were begun. Upon his acceptance of the commissioner's proposals, he was informed that they must be explained to all the Indians and their consent obtained. Young Hole-in-the-day demurred to this, but interpreters explained the government's proposals and they were accepted by the tribesmen without a dissenting voice. The Indians were then called upon to sign the treaty, whereupon they waited for Young Hole-in-the-day to sign first. He refused, however, but ordered them to sign according to their rank, which they did.

After the Indians had affixed their signatures to the treaty, Hole-in-the-day the younger told the commissioners that he would sign on the following day, but that he did not wish his name to appear with the common Indians. To please the chief it was arranged, that he should sign his name after the added sentence "I approve of this treaty and consent to the same." This is the way the printed treaty appears today.

## 1849 THE OJIBWAYS AFTER THE ORGANIZATION OF MINNESOTA TERRITORY

REF. HIST. OF THE OJIBWAYS  
REV. EDWARD D. NEILL 1885

M. H. S. C. VOL. 5 PP. 498-499

With the ceding of their land, the Ojibways became wards of the Federal government. After the treaty of 1837, they received their first annuities at Lake St Croix, but owing to their conflict with the Sioux, in 1839, La Pointe was designated as the place of payment. The treaty of 1847 at Fond du Lac stipulated that they should receive their payments on the Mississippi. In 1849 a farm was established for their benefit at Bull Lake. Some of the Ojibways moved there with five chiefs.

## 1850 INDIAN AGENCY MOVED TO SANDY LAKE

REF. HISTORY OF THE OJIBWAYS 1885 M. H. S. C. VOL. 5 PP 499  
REV. EDWARD D. NEILL

Governor Alexander Ramsey was also ex-officio Superintendent of Indian affairs. In June 1850 he visited the upper Mississippi Ojibway country, with William Warren at interpreter, to select a suitable place for an agency.



As a consequence the sub-agent at La Pointe moved to Sandy Lake

# 1850 RENEWAL OF HOSTILITIES BETWEEN THE OJIBWAY AND THE SIOUX

REF. HIST. OF THE OJIBWAYS  
REF. EDWARD D. NEILL 1885

M. H. S. C. VOL. 5. PP 499.

In April of 1850 a Sioux war party attacked an Ojibway excampment on the Apple River, a tributary of the St Croix, killing fifteen of the Ojibway. The lone captive was a boy who was taken to the Sioux village at Kaposia. Governor Ramsey took steps to ~~rescue~~ <sup>take</sup> the boy to his people. At a conference held at the executive mansion, the boy was turned over to the governor.

On the afternoon of the 15<sup>th</sup> of May a flurry of excitement ensued when painted Sioux warriors appeared in St Paul. A few hours before Young-Hole - in the day and a few companions had attacked a small party of Sioux and killed one man. Peace and tranquillity was restored for the time being when at a conference arranged by Governor Ramsey on June 12<sup>th</sup> the Sioux and the Ojibway agreed to live in peace.



1850-51 ECONOMIC STATUS OF THE SANDY LAKE  
OJIBWAY - FAMINE - CANIBALISM.

REF

ABORIGINES OF MINN PP 646 WINCHELL  
1906-11JULIUS CHAMBERS THE MISSISSIPPI RIVER AND ITS  
WONDERFUL VALLEY PP 168

The economic outlook for the Sandy Lake Ojibway in the year of 1850 was indeed a dark one. The population of the village at that time was about three hundred. With the decline of the fur trade the government was endeavoring to teach the Indians to become self sufficient in agriculture and other vocations. The Sandy Lake band had been allowed a farmer and a blacksmith, but they had shown little improvement. The missionaries also had toiled among them with indifferent results. True the location seemed to have few natural advantages. The lake afforded no rice and few fish. The occasional flooding of their fields by the Mississippi had discouraged their agricultural efforts, and they had for the last two years abandoned their farms. The winter was one of great distress. Famine stalked the village and parents ate their children. Many of the Indians spent the winter in the vicinity of the Crow Wing and Fort Haines, their former lands, hunting and begging for a living.

## 1854 - CESSION OF LAND BY THE OJIBWAYS OF LAKE SUPERIOR

REF. HIST. OF THE OJIBWAYS M.H.S. C. VOL. 5 PP. 502.  
REV. EDWARD D. NEILL 1885

In the year of 1854 a treaty was concluded by which the Ojibways of Lake Superior, ceded to the United States government the region "beginning at a point where the east branch of Snake River crosses the southern boundary line of the Chippewa Country, running thence up the said branch to its source; thence nearly north, in a straight line, to the mouth of the east Savannah River; thence up the St Louis River to the mouth of east Swan River; thence up the east Swan River to its source; thence in a straight line to the most westerly bend of Vermillion River; thence down the Vermillion River to its mouth.

## 1855 TREATY BETWEEN THE PILLAGER AND LAKE WINNIBIGOSHISH OJIBWAY

REF. HIST. OF THE OJIBWAYS M.H.S. C. VOL. 5- PP 502  
REV. EDWARD D. NEILL 1885

A treaty was concluded in Washington D. C. in 1855 between the Pillager and Lake Winnibigoshish Ojibway. By one of its provisions a patent for a section of land was to be given to Peg-on-na-ke-shick or Hole-in-the-day of Sandy Lake.



1862 HOLE-IN-THE-DAY THE YOUNGER BECOMES  
UNRULYREF. HIST. OF THE OJIBWAYS  
REV. EDWARD D. NEILL 1885

M. H. S. C. VOL. 5 - PP. 503-504

On the very day Aug 18, 1862 that the uprising of the Sioux against the whites began at the Red Wood agency on the Minnesota River, the Ojibways at Mule Lake arrested several white-men, and talk about attacking the agency. Meanwhile at Seesh Lake, the Pillagers held all the whites but two, seven in all, prisoners, and brought them to Mule Lake, where they were released. United States Commissioner Hale now proposed to young Hole-in-the-day that a conference should be held at Fort Ripley. The chief decline to come, whereupon it was then arranged that a conference should be held at Crow Wing. On the 12th of September Hole-in-the-day's house was burned by two white men. That same night three Ojibway chiefs and their warriors from Seesh Lake, left Hole-in-the-day's camp, and conferred with the acting agent. On the night of the 13th they went back to young Hole-in-the-day's camp, and on the following morning returned with their families.

Later at a conference with United States officials a Pillager warrior called Wasee said [My father, I am not afraid to tell you the name of the one who led us to do wrong to the whites. It was Hole-in-the-day the younger who caused us to go astray by his bad advise. He sent messengers through to the lake saying



that our Great Father intended to send men, and take all Indians and dress them like soldiers, and send them away to fight in the south; and if we wished to save ourselves, we must rise and fight the whites, and take them and their goods from the lake. The next day, after we had robbed our traders, another messenger arrived from Hole-in-the-day, saying the white soldiers had shot at him, and in revenge wished us to kill all the whites at the Lake, but our chief said no, 'If Hole-in-the-day wishes to kill the whites let him commence first.' Upon learning of the Pillager's attitude Hole-in-the-day became tractable again.

# 1863-64 TREATIES OF MARCH 1863 AND MAY 1864

REF. HIST. OF THE OJIBWAYS

REF. EDWARD D. NEILL 1885

M.H.S.C VOL. 5 PP 505 506

THE STORY OF BEENGWA IRVING H. HART M.H. QUART MAG VOL. 9 PP

326 ED. THEODORE C. BLEGEN 1928

On the 11<sup>th</sup> of March it is recorded that a treaty was concluded by which the Mississippi and the Pillagers, and Lake Winnibigoshish Ojibways relinquished the Hull Lake and other reservations and accepted the region [beginning at a point, one mile south of the most southerly point of Leech Lake; thence easterly to a point, one mile south of the most southerly point of Goose Lake; thence due east to a point due south from the intersection of the Pokagamin reservation and the Mississippi River; thence on the dividing line between Leech River Lakes

and Mashkordens River and Lakes, until a point is reached north of Deer River Lakes; thence in a direct line northwesterly to the outlet of the Two Routes Lake; thence in a southwesterly direction to Karbekau River; thence down said river to the lake of the same name; thence due south to a point due west from the beginning; thence to the place of beginning.

The following year May 7, 1864 a treaty was concluded which provided for the selection of reservations for the Ojibways of the Upper Mississippi. This treaty also provided for the payment of \$5000 to Hole-in-the-day the younger for the burning of his home in 1862.

Concerning this treaty of 1864 Mrs. Curtis or "Beengwa" daughter of Augenash, who lead the Sandy Lake warriors at the battle of Kaposia, stated that the section of land deeded to Chief Misquodace, in the cession of the Sandy Lake Reservation, was on or near Savanna Lake. She also related that Misquodace told the Sandy Lake Ojibways that they could come and live on his land whenever they had no other place for a home.

In addition to Misquodace's land grant, Mrs. Curtis said that she knew of three forty acre tracts that were deeded to three Indians to still their complaints (fancied or real) against the treatment accorded them by the government and the white settlers.



The Indians were Wambedeya, Cheywaynane (Cheywaywane) and Ayabedwaywedung. The deed to the forty ceded to Ayabedwaywedung was lost with other papers when his wigwam at East Lake burned many years ago. Mrs Curtis declared that she had a deed to one of the other forties. The forty deeded to Cheywaynane was just above the old Libbey store northwest of Sandy Lake. Mrs Curtis thought that this deed was on file at Aitkin. She was one of Cheywaynane's heirs.

According to Charles J. Kappler ed, Indian Affairs laws and treaties 2: 842 (Washington 1904), an Indian named Awawbedwaywedung or Returning Echo signed the treaty of 1863 as the representative of the Sandy Lake and Rice Lake Ojibways.

### 1868 DEATH OF THE YOUNGER HOLE-IN-THE-DAY

REF. HIST. OF THE OJIBWAYS 1885 M.H.S.C. VOL. 5 PP. 506-507.  
REV. EDWARD D. NEILL

On the morning of the 27<sup>th</sup> of June 1868 Hole-in-the-Day the younger drove in his buggy to the Indian agency two miles distance from his home. From there he drove to Crow Wing. On the return while passing a thicket near the agency, he was shot by one of his tribesman who bore him ill will. The chief mortally wounded fell from his buggy and soon expired. After taking his blanket and valuables



on his person, the assassin and his companions drove to the chief's house, where they told his wives of his death. One or two of the party went upstairs to the loft where the child of his white wife was sleeping, but the Babe was not molested. After ransacking the house the men took a horse and left for Leech Lake. It may be mentioned here that in 1864 a young white woman employed at the National Hotel in Washington D.C. became enamored of Hole-in-the-day the younger and accompanied him to his home near Crow Wing where she lived with the chief and his Indian wives.

Hole-in-the-day the younger was buried in a Roman Catholic Churchyard at Crow Wing. His half-breed son was adopted by a family in Minneapolis.

We conclude our Indian history with the death of Hole-in-the-day the younger. He was the last of the war chiefs of the Upper Mississippian Ojibways. The rich hunting grounds that the Lakota and the Ojibway had contended for so bitterly all these years, had now been ceded to the all-conquering white invaders, and the redmen were retiring to their allotted reservations to live if they could the white man's way.

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SANDY LAKE FUR CO. POST

fur trade, ~~from~~, for ~~the~~ ~~original~~

Ely the Presbyterian missionary spent this year and the following at Sandy Lake. From his diary we learn of his journey from Albany N. Y. to the Northwest. When he arrived at Mankato he learned that the traders and missionaries had departed for Fond du lac. But it happened that a trader on his way to the Saulte aided Ely, and he soon overtook his fellow missionaries and proceeded to his post at Sandy Lake.

EDMUND F. ELY (BIOGRAPHICAL SKETCH)

REF. M. H. S. C. VOL 14 PP. 206

Edmond F. Ely Presbyterian missionary was born at Wellbraham, Mass. Aug. 3, 1809, died in Santa Rosa Cal. Aug 29, 1882. Ely came to Minnesota in 1832 under the auspices of the American Board of Foreign Missions. His first station being at Sandy Lake. In 1839 the station was removed to Pokegama. He later lived in St Paul. The town of Ely is named for him.

1836 SANDY LAKE AS HEADQUARTERS FOR THE FOND DU LAC DEPARTMENT  
REF. EXPEDITION TO NORTHWEST INDIANS. SCHOOLCRAFT AND ALLEN PP. 30

Sandy Lake was now the headquarters of the Fond du lac department, being more centrally located in respect to the subordinate posts than Fond du lac. William A. Atken was in charge of the whole department and James P. Scott was the clerk at Sandy Lake as mentioned before the post had been moved from the Northwest company's old fort to a point just north



of the mouth of Sandy River where it enters the Mississippi, later the location of the Sibley post office.

# WILLIAM A. AITKIN (BIOGRAPHICAL SKETCH)

REF. M. H. S. C. VOL. 17 PP. 14 AITKIN COUNTY WARREN UPHAM 1920

William Alexander Aitkin was born in Scotland in 1785. He came to America in his boyhood. In the year of 1832 he came to the Northwest country, being employment of a trader named John Drew. Aitkin married into an influential Indian family and soon became a trader on his own account. In the year of 1831 he became head of the American Fur Company's Fond du Lac department. He died Sept. 16, 1851 and is buried on the east banks of the Mississippi, opposite to the mouth of the Swan River, in Morrison County, where he had a trading post the last nine years of his life after the year of 1842.

## 1836 JAMES DICKSON FILIBUSTER EXPEDITION STOPS AT SANDY LAKE.

REF. M. H. S. C. VOL. 4 PP. 380 - 384. 385

The James Dickson filibuster expedition visited Sandy Lake in 1836. With this expedition was Martin McLeod well known in Minnesota history. According to his diary McLeod was exceedingly pleased with the Sandy Lake region. He writes:- Wed 9th Nov. 1836 General Dickson and Captain Parry left encampment to proceed to Sandy Lake on foot. About 11 o'clock started in canoes and found great difficulty in getting through water so shallow.

2 P.M. entered Sandy Lake which is surrounded by beautiful scenery, and is itself one of the most delightful lakes I have ever seen. On our arrival at the American Fur Company's trading house situated on the Mississippi near the upper end of the lake found our friends had arrived before us both those in the second canoe and the pedestrians.

Met a highland welcome from Mr. Morrison the person in charge of the Sandy Lake establishment.

Thurs 10th Nov. 1836. Making preparations for our immediate start up the Mississippi 300 miles to Lake Winnepeg. Weather still mild, hope to succeed in getting there with canoes. Observed a number of coffins containing bodies placed on poles about 12 ft. high. Learned that this is frequently the Indian mode of depositing their bodies in this part of the Indian country.

FRI. 11 Nov. Left Sandy Lake at 1. P.M. came up the Mississippi about 10 miles, river very winding, land apparently good and covered with large timber, mostly elm, but not in many places, favorable for farmers as the river overflows in the spring.

# 1837 ADVENT OF THE FREE TRAPERS

SHUTTER. HIST OF MPLS.  
VOL. 7 PP. 53-54  
ED. M. D. SHUTTER 1923

Up to this time the American Fur Company had a virtual monopoly on the fur trade in Minnesota. But with the signing of the Indian treaties in 1837, there began an influx of independent traders into the country, who by offering better inducements to the



Indians, soon broke the company's hold on the fur trade.

### 1838 WILLIAM A. AITKIN DISCHARGED AS FACTOR

REF. MINN. AS SEEN BY TRAVELER'S. BISHOP KEMPERS VISIT TO MINN IN 1843. GRACE LEE NUTE M.H. QUART. MAG. VOL 7-PP 269  
ED THEODORE C BLEGEN 1926

In 1838 William A. Aitkin was discharged as head of the American Fur Company's Fond du Lac department for incompetence, but he continued in the fur trade as an independent dealer.

Concerning Aitkin, Kemper in his diary dated Aug 25 writes: "Aitkin I learn is a hard case and the introducer recently of whiskey into the chip country, whereby the commander at Fort Snelling said did more injury to the chips than their wars had done. But it could not be proved - if it could the commander said he could send him to jail. Aitkin considers the chips remarkable for common sense - he appears amiable and intelligent."

### 1840 METHODIST MISSIONS

REF. ABORIGINES OF MINN. WINCHELL 1906-11  
PP. 640.

The Methodists established their first mission among the Ojibways at Elk River Minn near the little falls in 1837. Rev G. W. Brown and George Copway were in charge. Owing to the friction between the Ojibways and the Sioux, the mission was removed to Rabbit Lake. In 1840 it was removed to Sandy Lake for the same reason. Here it was continued until 1855.



under the direction of Rev. S. Spates, desiring to locate in territory free from Indian warfare schools were located at Whitefish Lake and Fond du Lac. It is said that the Indians were solicitous for the establishment of these schools. The church expended from \$1500 to 2000 annually for the upkeep of these missions.

In 1842 the report by Rev. J. R. Goodrich showed 52 scholars at the mission school, with two teachers. This was a boarding school on the manual labor plan, but it was in a depressed condition due to the lack of funds. John Johnson was in charge.

In 1843 the Rev. S. Spates was in charge. In a report for the year of 1846 it is stated that the school was kept regularly during the year, except for a short intermission in the spring. The number of pupils was not given in the teachers report, but judging from the character of the Indians it was presumed small.

# 1847-4 SALE OF THE AMERICAN FUR CO. INTERESTS.

FOLWELL HIST OF MINN VOL I PP 163 1921  
REF. SHUTTERS HIST OF MPLS. VOL I PP 53-54. SHUTTER

Competition by the free traders had now began to make it self felt. The fur animals were also becoming scarce, and the Indians spoiled by government annuities, had lost their incentive to hunt. These factors forced the American Fur Co in 1846 to assign, and the following year 1847 the company disposed of

its holdings in Minnesota to Pierre Chouteau Jr. and Company of St Louis. This firm continued to do business for some years under the name of the American Fur Company. And so ends John Jacob Astor's Minnesota fur venture, which began in 1809 with his challenge to the Old Northwest Company partners, overlords of the northwest wilderness. From now on the fur trade declined rapidly.

Compared with modern business, profits from the fur trade was negligible, but it offered an adventurous and fulsome life, hence its great appeal. These fur traders were the pioneers and explorers who made possible the civilization of the new world of today. They were the courageous souls, who edged their way ever forward into the interior of the new and unknown wilderness. Today their old trails and waterways are the life lines of modern America.



1848 JOSEPH G. NORWOOD EXPEDITION

REF. THE OLD SAVANNAH PORTAGE IRVING H. HART. M. H. QUART. MAG.  
VOL. 8 PP. 127-128 ED. THEODORE C. BLEGEN 1927

The year following the sale of the American Fur Company interests in Minnesota, Joseph G. Norwood, a geologist in the service of the United States government made a survey of the Sandy Lake Region. His report contains a record of his passage of the Savannah portage, from which the following excerpts are taken:-

"On the 24<sup>th</sup> of June we left Sandy Lake for Lake Superior, by the route over which the fur Companies have transported their goods for many years past.

... In winter and occasionally in summer the Indians passing from Sandy Lake to Fond du lac follow this (Prairie) river to its source, and then by a portage of twelve miles, reach St. Louis River a few miles below the mouth of the east Savannah River. The distance to Fond du lac by this route is considerably less than by the Savannah River. In Summer,



however, the swamps about the head of Prairie River are almost impassable, and then the line of travel is the same as the one pursued by us.

... The east end of the portage, for the distance of a mile and a half runs through a tamarack swamp, which was flooded with water and next to impossible. It is generally considered the "worst carrying place" in the Northwest, and judging from the great number of canoes, which by decaying along this part of it, having been abandoned in consequence of the difficulty experienced in getting them over, its reputation is well deserved.

East Savannah River, where the portage strikes it is about five yards wide. It comes from the Northwest, and turning a short distance below the portage, pursues a general northeasternly direction to its junction with St. Louis River.

The foregoing is an excellent description of the portage route and gives one an idea of the conditions encountered by the fur traders

1850

## GOVERNOR RAMSEY'S PROPHECY

REF. M.H. QUART. M40. VOL 21 PB351 ED THEODORE  
C. BLEGEN

In 1850 Governor Ramsey made an interesting prophecy concerning the Sandy Lake water route. That year he made a canoe trip to the headwaters of the Mississippi for the purpose of selecting a site for an Indian agency. In a letter to a friend in Harrisburg Pa.; and printed in the New York Daily Tribune July 29, 1850 he tells in detail of trip and writes concerning the water route as follows:- "When congress awakes from its shameful indifference, and by a ship canal around the Falls of St Mary shall open to the keels of the lower lake steamships the wide spread waters of the Great Lakes, I have no doubt this Sandy Lake Route will continue to be a leading line of trade and travel to the Mississippi. But woe then to the bark canal and the French voyager. The conquering arm of steam, will probably sweep them both from the track.



1852-53 METHODIST MISSION ATTACHED TO  
THE WISCONSIN CONFERENCE.

REF MINN. HIST. CASTLE VOL. I PP. 62. ED. HENRY  
A. CASTLE 1915

In 1852 the Sandy Lake Mission was attached to the Wisconsin conference. Rev. Chauncey Hobart was in charge of the district. The following year he paid a visit to Sandy Lake with Jacob Falstrom, said to be Minnesota's first Scandinavian settler as his guide.

1855 REV. SAMUEL SPATES DRIVEN FROM  
SANDY LAKE

M.H.SOC. NOTES M.H. QUART. MAG. VOL. 4 PP. 68 ED.  
REF. THEODORE C. BLEGEN 1922

Nothing the white trader introduced among the Indians was so destructive to their welfare as alcohol. It transformed them into bestial madmen. From the papers of Rev. Samuel Spates the missionary we learn that in the year of 1855 he and his family were driven from Sandy Lake by rum crazed Indians, after he had toiled among them for a period of fifteen years. He spent the remainder of his life to the ministry of the white folks in Minnesota.

1859 ABANDONMENT OF THE MISSIONS

REF. M.H.S.C. VOL. 6 PP. 165-166 PROTESTANT MISSIONS  
1894 REV. STEPHEN R. RIGGS

In 1859 the Right Rev. H. B. Whipple was consecrated Bishop of the Protestant Episcopal Church.



of Minnesota. In the missionary field the picture is indeed a dark one. Those who had worked among the aborigines held little hope for their eventual salvation. Drunkenness was rampant. It had become the Indian's pastime. The Rev. J. Lloyd Breck had been driven from the Leech Lake Mission by intoxicated Indians. The Rev. E. S. Peake was compelled to move his family from Gull Lake to Crow Wing. The Missionaries of the American Board had retired from this part of the field some time before. The Methodist missions at Rabbit and Sandy Lakes had been abandoned. The American Missionary Association due to the conduct of drunken Indians had withdrawn their missionaries from Red Lake and Lake Wennebagoishish. The only missionary among the Ojibways at this time was Rev. John Johnson, or Ennegahbough.

1872

## CHAMBER'S EXPOSITION

REF. THE OLD SAVANNAH PORTAGE IRVING H. HART M. H. QUART. MAG.  
VOL. 8 - PR. 128. 129 ED THEODORE C BLEGEN 1227

Julius Chambers visit Sandy Lake in 1872.

He writes that he spent the night at Mr. Sibby's trading post which he states has been known for three generations as the point of portage to Lake Superior. According to the best authority Chambers did not make this portage himself, but Mr.

Hart concludes from Chamber's statements that the portage was still in use at that time.

1894 BROWER AND HAY EXPEDITIONS VISIT SANDY LAKE REF. M. H. S. C. VOL. 8 PP. 238

VOL. I. PP. 391

In 1894 little remained of the bustling posts of the fur trade era. Brower reports that he examined some Indian mound relics at Sandy Lake. On the south shore of the Lake he noted the old landmarks of the Northwest Company post where Pike stopped in 1806. Two miles away, he located the site of the American Fur Company post. It was this year that John Hay also visited Sandy Lake. Hay made his way from Grand Portage up the St. Louis River and by way of Sandy Lake to the Mississippi. With him was Captain Mc Kay.

1900 THOMAS BROWN PURCHASES THE SITE OF THE NORTHWEST COMPANY POST.

REF. THE SITE OF THE NORTHWEST CO. POST ON SANDY LAKE. IRVING H. HART M. H. QUART MAG. VOL. 7 PP. 318-319 ED. THEODORE C. BLEGEN 1926

We come now to the year of 1900. In that year Thomas Edward Brown purchased the point of land on which the Northwest Company's post was situated. Brown built a log cabin on this point which stood until about 1926. Before his death, the north shore of the point was subdivided into lots, which were sold for cabin sites. Today it is a typical northern Minnesota summer resort. Mr. William Ingersoll



who was a resident on Brown's point in 1926, stated that Mr. Norbert O'Brien who worked for Mr. Brown while he was clearing the land for cultivation stated that numerous Indian relics were unearthed while plowing. He also stated that he found remains of old stone foundations, but had forgotten the locations.

1926

## INGERSOLL EXCAVATIONS

THE SITE OF THE NORTHWEST CO. POST ON SANDY LAKE. IRVING  
H. HART M.H. QUART MAG. VOL. 7 - PP. 311-325 ED. T.C. BLEGEN 1926

As mentioned in another chapter, a <sup>(government)</sup> survey locates the site of the old Northwest Company fort on the mainland southwest of the northwest corner of section I Township 49 North, Range 24 West, which is on Brown's Point on Sandy Lake. The descriptions of Pike and Schoolcraft, and information contained in the Ely diary tend to confirm Hill's map. In August of 1926 excavations were begun under the direction of Mr. William Ingersoll. on lots 13 and 14 of the sub-division on Brown's Point. It was evident that the calculations were correct. Rotting sills and the remains of decaying posts were unearthed at varying intervals and covered with sand, char, and soil, as was numerous Indian relics and implements of the white man. A temporary marker has been placed on the site. Upon authoritative verification Irving S. Hart has suggested that a permanent monument be placed on the site as a memorial to an eventful and adventurous past.