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Essay!—

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Part II

C. Relationship of Whites & Indians

1. Liquor traffic
2. Warding off of Indians among whites
3. Stealing from Indians by whites

Part III Education

A. Manual Labor school

B. Change of school to sciences

1. Books used
2. Subjects studied.

Part IV Health and medicine

A. Diseases of Indians

1. Doctor's Report.

B. Indian superstition and Shamanism

Part II Social life & Religion

A. Clan system - class animals

1. Class customs (Morredge)
2. Class functions
3. Clan feasts
4. War funds

B. Religion

1. Blessings - Fasting

2. offering gifts.

3. Burial customs

C. Games

D. Fetich lodge - medicine dance

Part I

Part is known and proper

A. Little priest

Part VIII

Removal of moccasins

The Winnebagoes at St Clair.

Part I Removal, to reservation.

A. Leading up to the move on the reservation

B. Description of reservation.

C. Settling of reservation by Indian chiefs

1. Decorah's Village

2. Hawk Cloud's Village

3. Winnebago's Village

4. Goodheart's Village

5. Good Thunder's Village

6. Little Red's Village

7. Baptiste La Poudre's Village

8. Little Pierre's Village

B. Report of Indian agent

1. Attitude of Whites toward Indians

2. Condition on reservation.

Part II Agriculture, pursuits and occupation of Indians on the reservation

A. Crops planted and harvested by agency and Indians

1. agriculture of first year

2. Occupational advancement of Indians.

3. set back

Part III General conditions on reservation

A. Agents

1. Change of agents

2. ~~travels.~~

3. ~~Letter of Winnebago~~

B. Treaties of 1854

1. Indians' reaction to treaty

a letter from Winnebago

2. Deviation of the land by outsiders

THE WINNEBAGO AGENCY ON THE BLUE EARTH
At What is now St. Clair

At the time the Winnebagos come under our observation these Indians were a virile and prosperous tribe claiming a large area in the middle of southwestern Wisconsin. At the grand conference of western nations at Prairie du Chien in 1825 they agreed to accept the boundaries stipulated in the treaty.

In 1832 they gave up their lands south and east of the Fox and Wisconsin Rivers and agreed to move to, and occupy a portion of a tract known as the "Neutral Ground" located mainly in northwestern Iowa but embracing a small triangle in southwestern Minnesota. In 1837 they surrendered the small remnants of their Wisconsin lands and again agreed to move to the Neutral Grounds. They were so reluctant and tardy, and the government officials were so indulgent that it was not until 1842 that they were established there.

However the Winnebagos were indisposed to permanent settlement. A large portion of them were wanderers, some back to their old hunting grounds in Wisconsin, others among the neighboring tribes. But all rendezvoused at their agency at Fort Atkinson when the annuity payments were made.

To relieve the whites in Iowa ^{of} ~~from~~ the troublesome Winnebagos and at the same time to gratify the passion of these Indians for wandering, a plan was conceived of transporting them to the north and placing them as a buffer tribe between the Sioux and the Chippewa (Ojibwa) Indians, in the hope of thus keeping peace between these immemorial enemies. A treaty was concluded on October 23rd 1846 at Washington in which the Winnebagos ceded their land on the Neutral Ground and agreed to accept a tract of not less than 8,000 acres north of the Minnesota River and west of the Mississippi, which they themselves were to select. They were allowed one hundred and ninety thousand dollars to settle their affairs, and for other purposes.

The Winnebagos delegated the selection of their new home to Henry M. Rice, then residing at Prairie du Chien, who formerly had traded among them. For reasons best known to himself Rice pitched upon that fertile and diversified region west of the Mississippi lying between the Watab and Crow Wing Rivers

(Cont'd.)

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and extending sufficiently westward. By treaty conducted with the Mississippi and Lake Superior Band of Chippewa on August 2, 1847 the area selected was acquired for the Winnebagos.

The time for the removal of the Winnebagos was set for early in the summer of 1848. When the time came for them to start they showed unexpected reluctance to leave their Iowa settlements for new lands in the far north. On the day set for the march they refused to budge and took their goods out of the wagon on which they had been loaded. Troops were called from Fort Atkinson but they did not scare them. However, after a "big feed" a small party was persuaded to start. In a few days nearly the whole tribe was concentrated at Wabasha Prairie, the site of Winona. Here the Winnebagos deserted into Wisconsin, but returned again after three days. It was here also, that Wabasha, the Sioux chief proposed that they go no further, but settle on a bed of land which he would sell them. It took the presence of many soldiers together with the addresses and tact of Mr. Rice to break up the agreement.

About half of the tribe fell out on the way. At no time during their residence at Long Prairie were all the members collected there. In the winter of 1850 the governor of Wisconsin, moved by the petitions of the citizens, called on Governor Ramsey to gather in his scattered Winnebagos, and he also made a complaint to the Indian Department. The Commissioner of Indian Affairs formed a contract with the Honorable Henry M. Rice to return the Winnebagos to their reservation at the sum of \$75 a head. This contract was executed April 13, 1850 and the said contract caused a great deal of political dissatisfaction and disturbance especially on the part of Delegate Sibley. (For complete account see Folwell's History of Minnesota Vol. I, Chapter 11, PP. 312 -318)

In 1852 Governor Ramsey recommended that the Government assign to these Indians a more congenial home. His successor, Governor Gorman, assisted by the agent, in the following year negotiated a treaty by which the Indians were to be established on a tract of land fronting on the Mississippi between

the Crow Wing and Clear Water Rivers.

The Indians did not wait for the ratification by the Senate, but at once camped on the land. When the Senate on July 21, 1854 tardily acted it struck out the description of the reservation and inserted a paragraph authorizing the President to designate a reservation for the Winnebagos west of the Missouri or elsewhere. On January 24, 1855 the governor advised the Indian office that the Indians had refused to agree to the amendment. However on February 27 of the same year a new treaty was framed at Washington with a delegation of Winnebagos brought by their agent J. E. Fletcher. Under its terms ~~of~~ the Long Prairie Reservation was to be exchanged for seventy thousand dollars and a tract of land on the Blue Earth River equal to eighteen square miles, to be selected by the agent and a delegation of Winnebagos. The Senate on March 3, 1855 ratified the so-called agreement and convention.

The new home of the Winnebagos was in the very "Garden Spot" of Minnesota where greedy settlers were already staking their claims. (The foregoing has all been taken from Folwell's History of Minnesota Vol. I, Chapter 11, PP. 308-319) By 1854 the town of Rapidan (later changed to St. Clair) was already started and among those who had staked claims there were; Basil Morland, Geo W. Cummings, William Washburn, and Williston Greenwood. A saw mill had been built by Van Brunt in 1854 on the La Sueur River six mile southeast of Mankato (Mankte). This, as well as the claims of the settlers had to be abandoned as a result of the treaty. ^{Neill's} (History of Minnesota Valley P. 596 & P. 533).

Before the season of 1855 was far advanced agent Fletcher had moved the large majority of the Winnebago Indians to the Blue Earth at very little expense.

Life on the reservation by hunting and fishing was impossible and the annuities of the tribe were ^{enough} not for their support, so Fletcher applied himself vigorously, and ^{not} without success, to lead the Winnebagos toward agriculture and civilized mode of life. (Folwell's History of Minnesota, Vol. I, P. 319)

On September 13, 1855 Agent J. E. Fletcher made his first annual report

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 "very" "Garden Spot" of Minnesota where greedy
 settlers were already staking their claims. (The foregoing
 has all been taken from Holwell's History of Minnesota
 Vol. 1, Chapter II, PP 308-319) The Township which comprised
 the reservation were Rapidan, Decorah, McPherson,
 Beauford, Medo, Lyra, and the fourth tier of sections of
 Markato, Leroy and South Bend. (Neill's History of the Minn.
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The Agency was located on the La Sueur River
 ten miles from Markato. (~~Fletcher's Report to Office of Indian
 Affairs 34 Congress First Session, Senate Documents, Serial 416,
 PP 376-378.~~) The construction of a road was immediately

5. Started from the agency to intersect the government road from the Mississippi to the mouth of the Big Sioux River. Fletcher also asked for a liberal appropriation from Congress to construct a road from the agency to the Minnesota River. (Fletcher's Report to Office of Indian Affairs 34th Congress First Session, Senate Documents, Serial 810. PP. 376-388)

The Mankato Indians together with their chiefs selected the spots for their homes and erected their villages ~~at the reservation~~ ^{at the reservation}. ^{holding} ^{Indian name was Wau-Ron-haw-Raw translated White Eagle, Gray Eagle or} ^{was one of the chiefs who moved to the Black Earth} ^{reservation in the spring of 1855. He and his band established} ^{third village on the south shore of a small lake} ^{in the Southwestern Quarter of Section 35 of Mankato} ^{Township extending to a prairie in the adjoining Section 2} ^{of Decoria Township. The lake was drained some years} ^{after the Indians left the reservation. The land} ^{was occupied by this village is now (or was in 1927)} ^{a part of the farm of Lucy and Alva McCallum. Prior} ^{to 1860 Mankato Decorah died and he was succeeded in the} ^{chieftanship by his son Maw-he-Coo-Sha-Ma-Zhe-} ^{Raw. (He who stands with his head reaching the clouds). He} ^{was commonly known as "Little Decoria" or "Decorah"} ^(Hughes's Indian Chiefs of Northern Minn. P. 1078108) ^{On the other side of the lake from Decorah's} ^{village was domiciled a part of the same band}

presided over by the subchief, Fank Cloud. It was said a daughter of this chief died and was buried near his village, and that he filled a small barrel with gold and silver coins and buried it in his daughter's grave. Neither the gold nor the money have ever been discovered. (Hughes's Indian Chiefs of Southern Minn. p 111.)

Near Decorah's Village was the village of Wiernechiep whose Indian name was Wa-Ran-jai-Ro-ga (meaning thunder). He had been made head chief of all the Wiernebiego Indians by the government, but never, of tradition, the Indian had no head chief, it did not affect his position in his own band. He located his village on what is now the Southeast Quarter of Section 10 of Decorah Township on the or the east bank of a small run which was named after him. It is now a part of the farm recently owned by E. B. Coggeshall. The basement cellar of the old chief's house may still be seen (Hughes's Indian Chiefs of Southern Minn pp 119-120)

Good Heart whose Indian name was Haw-toog-Reer-Raw, located his village on the raised ground about 30 or 40 rods south and about 20 rods west of the top of Standing Ravine hill. His village consisted of 30 or 35 lodges.

Good Thunder, whose Indian name was Wapuntchapinka, was over 60 years old when he and his band moved to the Blue Earth reservation.

in 1855. He and his band of about 100 Menomonees, established their village, consisting of 15 or 20 bark huts, on the Maple River where the present town of Good Thunder, which was named after him, now stands. An Indian trail crossed the river at this point and later it was used by the whites as the main thoroughfare between the East and West side of the St. Lawrence as it afforded the most natural place to cross. It was called for many years "Good Thunder's Ford" and the Post Office was first designated by that name. (Hughes's Indian Chiefs of Southern Minn. PP 127-128)

The ford presided over by Chief Little Hill (Sho-go-nic-Raw) was the largest in the Menominee Tribe. He and his band established their village on the south side of Little Coff River, in the Southeast Quarter of the Southeast Quarter of Section 9 of Medo Township. Frank Atcherson stated to Thomas Hughes that his parents located their claim on the land formerly occupied by Little Hill's village within two or three weeks after the Indians were moved out. The tepee poles, bark huts, and big Council lodge were still standing and remained for some time afterward. The Atcherson family made their home in the Council chamber until their log house was built. (Hughes's Indian Chiefs of Southern Minn. PP 129 & 30)

Little Priest, whose real name was Koor-Roo-no-Raw (Little Chief), located his village on the East Bank of Rice Lake on a spot about the middle

6 of the east line of Section 30, of McPherson Township
flying mostly on the west side of the line. His village
consisted of a Council lodge 40 by 60 feet with boarded
sides and a peaked fork roof, as well as a number of
fork huts and wigwags. (Hughes's Indian Chiefs of
Southern Minn. p. 100.) - (Baptista La Salle's page 89)
inset

Life on the Blue Earth Reservation by hunting and
fishing was impossible and the annuities of the tribe
were not enough for their support, so J. E. Fletcher,
their agent, applied himself vigorously, and not without
success, to lead the Winnebago Indians toward agriculture
and a civilized mode of life (Holwell's History of Minn., Vol. I. p. 319)

On September 13, 1855 Agent Fletcher made his first
annual report from this reservation to the Department
of Indian Affairs in Washington. In this report he says:
"The Winnebago Indians have become an element of political
excitement, through no fault of their own and against their
wishes by this treaty (of 1855) some 12 or 15 citizens (some already
named) a part of whom are soldiers, will be dispossessed
(not necessarily without remuneration) of their claims,
only 3 or 4 or which improvements of considerable value
have been made. For these improvements a fair compensation
has been offered on behalf of the Indians." He also states
that an "Indignation meeting" had been held and a petition
to the president for the removal of the Indians has been
signed. A movement was started to assist the Indians and
have them removed to some section of the country
undesirable for the white man. The tendency of such
a movement is to discourage industry among the

Indians. It counseled them to believe that they will not be permitted to remain here long enough to benefit by their labor, or profit by the improvements that they make. (Fletcher's report to Office of Indian Affairs 34 Congress, 1st Session, Senate Documents, Serial 610, PP 376-378)

The feeling of the whites toward these Indians did not improve but became steadily worse. They did everything in their power to make it as unpleasant for the Indians to remain on the reservation as possible and they were always ready to complain to the authorities at the slightest provocation by the Minneapogons. (Evidence in all the Minneapogon agents reports found in Serial Series of House Executive Reports Serial No. 942, PP 335 to 403, Serial No 1023, PP 476 to 479, Serial 1078 PP 297 to 300, Serial No 1117, PP 706 to 709 and Serial 1157, PP 236 to 240.)

The Indians, assisted by the agent and other employes made great deal of progress in the way of agriculture. The first year about six hundred acres of prairie was plowed for the ~~Indians~~ ^{spring and} during the summer. Over one hundred acres were ploughed on the reservation, by resident claimants. Sufficient hay was made to sustain the stock during the coming winter. The crops consisted of potatoes, rutabagas, and turnips, the Indians also gathered wild rice of which there was an abundant crop. The rest of the first season was spent in building houses and preparing for winter.

Baptiste LaSallieu.

Baptiste LaSallieu settled with his
 band on the south bank of the Le Sueur River about
 three or four miles east of the agency (now St. Clair) on the
 Northeast Quarter of the Southeast Quarter, of Section 29,
 Township 107, Range 25, in the spring of 1895. He was, according
 to an affidavit in 1839 by Stephen Mack and George Hunt,
 traders, the son of Joseph LaSallieu, a French
 trader, and a Winnebago woman named Naw-taw-
 Ray-way Raw. Joseph LaSallieu was the son of
 Baptiste LaSallieu, a French trader in the employ of
 the American Fur Co. The chief carried the name
 of his grandfather and spoke French fluently.
 He was at all times a true friend of the whites.

Where on page 8 does this
 fit in?

The second year on the Blue Earth Reservation showed less improvement in the field of agriculture than had previously been expected by the agent. Only 940 acres were plowed and this was divided into 42 fields of different sizes. Not all of them were yet enclosed by fences. There was, however, 5,640 rods of fence up on the reservation. The crops planted in the spring ~~and~~ consisted of 200 acres of wheat, 50 acres of oats, 213 acres of corn, 173 acres of potatoes, 109 acres in rutabagas and turnips, and 6 acres in peas, beans and buckwheat.

In the spring of 1856 the dam at the saw mill was washed out. This was a serious handicap to the building program, however a blacksmith shop with two forges, a carpenter shop, a warehouse, a school house and a few stables had been built. Some lumber was passing and some of the Indians were given help to build their houses in the fall. (Hitchcock's Report to office of Indian affairs. Report published in 34th Congress 3rd session, House Executive Documents Serial 493 pp 59-602)

~~The third year the Indians were on this reservation (1857) they themselves, cultivated 600 acres of land after it had been plowed for them. This was in addition to the 400 acres cultivated by the agency. On the ground cultivated by the agency the crops consisted of; 200 acres of wheat, 49 acres in oats, 12 acres in potatoes, and the balance, 96 acres, in beans, buckwheat, rutabagas, turnips and garden vegetables. The wheat was estimated at 4,975 bushels, which~~

was ground in the mill owned by the tribe and
~~issued to the Indians~~

Early in August of 1867, the third year on
 the Blue Earth reservation, a hail storm damaged
 some of the crops. With this exception tolerable
 success was achieved in agricultural
 operations. 115 acres of prairie was broken,
 and the Indians, themselves, cultivated 600 acres
 of land ^{and raised a good crop.} This was in addition to the 400 acres
 cultivated by the agency employees. On the
 ground cultivated by the agency the crops consisted
 of 210 acres of wheat, 49 acres of oats, 33 acres of corn
 12 acres of potatoes, and the balance 96 acres, was planted
 in beans, buckwheat, rye, and various other
 vegetables. The wheat crop was estimated at 4,975
 bushels which was ground at the mill owned ~~the~~ by the tribe,
 and operated by Joseph Alexander, and issued
 to the Indians.

After the Indians were furnished with the
 necessary tools they made enough hay to winter
 their horses. There was 280 tons of hay made by
 the agency ^{employees} for the stock in charge of the department.
 Some 1000 rods of fence was put up 200,000 bricks
 of excellent quality were made. These bricks were
 used in building chimneys and ovens as a substitute
 for, and in lieu of stoves. The saw mill was kept in
 operation during this year so they had considerable
 building material on hand. (Fitch's Report to office of

Indian affairs found in House Executive Documents, ¹⁸⁶² 34 Congress
3 Session Serial 942 PP 335 to 403)

In the spring and summer of 1858 the Indians and half breeds had over 800 acres of land under cultivation, mostly in corn. They made arrangements to keep their stock all winter and did all the work themselves excepting the breaking and other heavy ploughing. A number of Indians, however, whose breaking could not be done took their hoes and dug up the sod as well as they could and planted their crops. This is hard work but they accomplished it well and, according to the report of their agent, raised some good crops in spite of the excess amount of rain that summer. He said

that most of the Indians had learned to sustain and save to spare, but yet there were some who had to depend upon the weather would give them.

According to Charles H. Mix who replaced J.E. Fletcher as agent of the Winnetagoes in July of 1858, the agency had under its care one of the best and best farms in the country. The crops consisted of 100 acres of corn, 4 acres of rye, 25 acres of wheat, 30 acres of oats, 10 acres of buckwheat, 15 acres of wheat and rye mixed, 1/2 acre of beans, 2 acres of rutabagas, 5 acres of potatoes. There was also a garden on the reservation called La Plume farm which was under equally as good a management as the Blue Earth farm. They had under cultivation there, 95 acres of wheat, 45 acres of corn, 36 acres of beans 10 acres

of rutabagas, 3 acres of turnips and $1\frac{1}{2}$ acres of garden.
The corn, Potatoes, Turnips and beans yielded well,
but the wheat and oats were injured by a great deal
of rust. Agent Mix recommended to his superior
in his first report that instead of such large
farms in charge of the agency, that the labor
be used in breaking land and doing something
for the Indians so that those who are now
compelled to get their grain from the agency
farms could have some of their own.

The excess rain in the spring and summer
of 1858 greatly damaged the government mill
at Fort Lawrence. The dam was destroyed and
much of the timber was washed away. The loss
of the mill, at that time, was a serious set back
to the building program. A large quantity of
lumber was needed to build houses for the
coming winter and for other improvements.

A steam mill was bought and the machinery
moved ^{as soon as the condition of the} roads permitted. This mill was used for a little over
one season and its use was discontinued because
of lack of funds to keep it in operation. At
that time ^{of its disuse} the mill was under the charge of James Mc Minn
who was superintendent of farms on the reservation.
(Charles F. Mix's Report to office of Indian affairs found in
U.S. Senate Documents, 35 Congress 2nd Session, Serial Number 974
PP 413 to 417)

The following year, 1859, Agent Mix greatly diminished the department forms and gave more land to the cultivation of the Indians themselves. Rev. B. Y. Coffin M.E. preacher of that part of the state was head farmer for the Winnebago Villages scattered over Rapidan and Lyra townships for some years. He, together with three or four men whom he had in his employ, went to each Indian village to Indian village ploughing ground for the Indians and helping them plant, raise and harvest their crops. (roughly Indian chief of autumn merr. p. 126)

The success of their work is self evident in the reports of the Indian agent as this reservation.

In 1859 there was 100 acres of prairie proper by the farm team besides the amount proper by contract. There was also 1,500 acres ploughed by the farm team. Most of this was done for the Indians. The Indians, themselves, ploughed about 200 acres, but many of them still had to resort to digging up the soil with their biges.

An estimate of the crops planted and harvested by the Indians was given as; 40 acres of wheat, 50 acres of oats, 80 acres of beans, 110 acres of Potatoes, 60 acres of rutabagas, 5 acres of tobacco and 1,500 acres of corn. This is in contrast to the department form which consisted of, 8 acres of wheat, 50 acres of corn, 50 acres of oats, 8 acres of Potatoes, 10 acres of rutabagas and $\frac{1}{2}$ acre of beans. The total number of acres under cultivation as

the Blue Earth Reservation during 1859 was estimated at 1972 acres

The agent reported that he would further reduce the department farms and have more land cultivated by the Indians. This reduction of department farming left a number of issues open which Agent Mix planned to issue to the Indians the following fall.

During the season of 1859 there were 11 frame houses and 22 log houses with frame finish built by the agency. The Indians, themselves, built 86 houses of round construction from material furnished by the agent.

The individual Indians on the Reservation owned property with an estimated value of \$70,000 consisting of horses, arms, stock, and agricultural implements all of which they purchased themselves. (Charles H. Mix Report to office of Indian affairs found in House Executive Documents 36, Congress 1 Session No. 2 Serial number 1023 PP 422 to 476)

By 1860 the funds of the Winnetagoes were very low. Their annuities had run out because of expiration of former treaties and the Treaty of 1859 had not yet been ratified so the agent had to discharge most of the help on the reservation because of lack of funds. All the farm help was laid off excepting those men and the superintendent and these had to be kept to take care of the stock belonging to the agency and to advise the Indians in raising and harvesting their crops.

The Indians that had houses plowed their fields without soliciting help. The agency employees plowed

400 acres of land for the remaining Indians. This was all the assistance they received excepting for the advice given them.

Fourteen families of Indian farmers raised some 60 acres of wheat and 50 acres of oats. The wheat was sufficient to keep them through the winter and the oats was sufficient to feed their stock.

Agent Max Right states that the Indian will work if he is left to his own resources. He states that during the winter of 1859 & 60 a great many ^{Indians} were furnished their fences for want of fuel. In the spring they asked him for new ones. He told them that he could not build fences for them every year and that it was against the will of the department. As they went into the woods cut the logs, split the rails and built new fences themselves. All the agent did was to herd them the cattle to half the rails. (Agent Max's Report to Office of Indian Affairs. House Executive Doc. 36 Congress 2 session 1861. Serial 1078 pp 279-300)

In the spring of 1861 there was about 675 acres of land under cultivation on the reservation. 200 acres of this was plowed by the department, while the other 475 acres was plowed or tamed under the supervision of 75 Indian and half breed families. Their crops consisted of; 112 acres in wheat, 49 acres in oats, 440 acres in corn, 22 acres in Potatoes ^{and} 40 acres in beans. A.D. Balcomb, who replaced Charles H. Max as agent of the Winnebago, says that the average yield of these crops per acre would fall far short of that of land cultivated by the white race.

During the period the Indian labored under great difficulties. The amities of the white was not enough for their support, the game was gone &

the reservation, and the Indians had little or no tools with which to work the soil. The land was divided up in seriality, but the remainder of the reservation was not sold so there was no money to build houses and furnish a stock and implements to farm the land. The building erected for use of the agency such as, the carpenter and blacksmith shops, farm buildings, barns, as well as the dwellings for use of the superintenders, physicians, miller, blacksmith as well as the superintendent of the school and of the farms were nearly all built of logs and were badly decayed and not fit for use. (Paper from Agent A.D. Balcomb's report to the office of Indian Affairs published in House Executive Documents, 37 Congress 2nd Session No. 1. Serial 1117 P.P. 706 to 708)

The next year 1862 was even worse for the Winnetogoes. Their attempts to gather with what they could raise, without the necessary farm implements could support them for about half of the year. Before the outbreak of the Sioux they were permitted to go off the reservation to hunt and gather and sell wild fruit and berries, and they even begged a little at times. But the feeling was such that they were confined to the reservation or be killed by the unfriendly whites. Agent Balcomb suggested that they either be removed to a large reservation in the west where they could obtain a fair living in the same manner that they did before they came

in contact with the whites or that the government carry out the fulfillment of the treaty of 1859 by selling that portion of the land designated for sale and using the money to establish the Indians on the land allotted to them by building them houses and supplying them with the necessary stock and implements.

The last season that the Indians were on the Blue Earth reservation, 1962, there was about 700 acres of land under cultivation. Of this 150 acres was ploughed by the department and 550 acres was ploughed or hoed under ^{the supervision of} the Indians and half-plowed. Their crops consisted of 150 acres of wheat 100 acres of oats 300 acres of corn, 500 acres of Potatoes and 100 acres of beans, peas, squash, turnips

etc. (Paper from Agent Balcant report to office of Indian Affairs published in House Executive Documents 37 Congress 3 Session 701 Serial No. 1157 pp 236 & 240)

It may be well to note here that corn was the main food of these Indians, and these reports show that they raised more corn than any other grain. (Information without in foregoing reports)
The corn was cured by digging a ditch in the ground to the depth of one or two feet, a bed 12 to 15 feet long and 5 to 6 feet wide. This bed was filled with dry limbs of trees which were weighted down with boulders to pack them together. Then a load of plucked ears of corn unhusked would be spread over the stone, and the wood set on fire. Then the hole would be covered with earth and allowed to smoulder for two or three days. When the corn was thus cooked it would be taken out, husked and hung up to dry. The Hon. Mr. Hall who gave this

information to the late Thomas Hughes of Maskate said that the corn prepared in this way tasted much like Canned Corn. (Hughes Indian Chiefs of Southern Miss. p128)

While the Winnebago Indians were on the Blue Earth reservation it is said that the villages of Little Decorah and Winnebago were so close together that a dispute arose between the two bands over the fields plowed by the Government between. The agent settled the dispute by making a tract of new land, the same size, for Decorah's band.

End of Agventure

Social Life

In the Second Report of Charles H. Mix, the agent for the Winnebagoes, he says regarding their advancement and civilization, "It is a matter of importance to their improvement to have regard for their manners, customs and especially their character and disposition." (Report of Charles H. Mix to Office of Indian Affairs August 17 1859 Published in House Executive Documents 37 Congress, 2nd Session Vol. 2 Serial No. 1117 P 706 to 708) So in order to get a clear picture of the life of the Winnebago Indians or the Blue Earth Reservation it is necessary to look at their social life, then we can better understand the things that aid and retarded their progress toward civilization.

Their social organization, ^{societies or lodges} government, education, and medicine ~~of these Indians~~ was, to a great extent, tied up with, and functions of their religion, and a ~~great extent~~ ^{great extent} of their religion. However ~~these~~ ^{these} ~~are~~ ^{are} will be dealt with separately in so far as possible. (author's note)

Social organization

Clan system

The bases of the social and political organization of the Winnebagoes was the Clan. There were twelve (12) Clans in all. The Thunder bird, Warrior or Hawk, eagle, pigeon, bear, wolf, water spirit, deer, elk, buffalo, fish and snake. These Clans were divided into two groups. The people of the first four clans were called the Wabegish ^{or those who are above} people and the people in the last ^{clans} were called the Maregi people or those who are on earth. The two

larger divisions seemed to have ^{no} function excepting the ^{by some} regulation of marriage. It is also said that the village ^{by an arbitrary line.} were organized on a plan dividing it into two parts, ^{some part being} occupied by the Wargwagi or upper stratum, and the other occupied by the Manegi or lower stratum, (Paul Radin's *The Winnebago Tribe*, Bureau of Ethnology Report Vol. 37, pp 181 to 193) but I could not find any evidence ^{to substantiate} that this plan ^{of village} was used by the Winnebagoes on the Blue Earth reservation or not. (author's comment)

Membership in a particular clan was hereditary, on the male side, or the male carried the clan name. The possessions which belonged directly to individuals but pertained to the clan, such as the war funerals, were handed down to the sons. This was not necessarily given to the eldest son but to the one which showed the most interest and would be the most likely to take care of it. (Paul Radin's *The Winnebago Tribe* pp 192 & 193)

The mythical history or origin of each clan was told in the clan origin myths. ^{Many of the clans had more than one origin myth.} These clan origin myths are published in Paul Radin's *The Winnebago Tribe* - Report of Bureau of American Ethnology ^{Vol 37} pp 241 to 251. According to these origin myths the people in the clan originated from the ancestral animal of that particular clan. For example, the people of Bear clan originated from the same ancestor as the bear. These were not, however, the

77 bears living on earth to day, but they were the
ancestors of the anamit Bear. According to the
myths of the Winnebagoes, the anamites of early
times had the power of transforming themselves
into either anamites or men, and when this power
of transformation was exhausted those transformed
into men staid as men and those who were in
the anamit form staid as anamites.

An individual Indian did not regard the
ties between him and other members of the Clan as
the basis of a regular blood relation. The same anamit ancestor
put rather as blood relations. The fact that the clan
is called "Those - who - are - relatives - to - one - another"
and also that they could not marry back into the clan
before three or four generations would indicate
this. The members of the Bear and Wolf Clan did
not intermarry. The reason given for this was
that they were friends. Neidherd did the Bear and
Buffalo Clan intermarry, however, no explanation
is given for this.

Each Clan had a specific function of its own.
These functions were laid down in the clan origin myths.
The Thunderbird Clan, in addition to the fact
that the Chief was selected from it had the
important function of preserving Peace in the tribe.
(Paul Raden's The Winnebago tribe PP. 192 to 200) Winnebago
The head Chief of the Winnebagoes or the Blue Earth reservation
was a member of this clan. (Hodge's Indian Chiefs of

Southern Miss. p 124) The Bear Clan's duties were those relating to public discipline, fate within the village and warlike to the hunt. The Buffalo Clan's duties were those relating to the public crier and intermediary between the chief and the people. The Wolf & Water spirit and Elk Clans also seemed to possess minor duties. (Paul Rader's *The Winnetogoe* tribe p 200 & p 201)

The disciplinary measures of the Winnetogoe involved some changes during the time they were on the Blue Earth Reservation. At a council held in 1856 the tribe adopted a code of laws for the protection of their person and property, as well as for the punishment of crime. (Agent J.E. Fletcher's report to the office of Indian affairs, published in House Executive Doc. 34 Congress, 3rd Session 701 Serial 893 - pp 590 to 602.) In 1857 a jail was built at the request of the chiefs and head men of the tribe. (Agent J.E. Fletcher's Report to Office of Indian affairs, published in House Executive Doc's 35 Congress 1 Session 7102 Serial 942 P 403.) In Agent Mix report to the Office of Indian Affairs in 1860 he says, "They after the manner of the whites (of their own accord) called a council among themselves, and established certain laws for their offences." The most essential ones are: For stealing, or like crimes, 6 months imprisonment in the jail. For stabbing, or likewise maltreating a neighbor, also 6 months imprisonment. For drunkenness, or being caught with liquor on the reservation, 1 months confinement.

These laws, while they did not seem very severe, met with the approval of the agent and assisted to some extent in curbing the use of liquors and eradicating other evils. (Agent C. H. Mix's report to the Office of Indian Affairs published in House Executive Doc. 36 Congress 2 session No 1 Serial 1078 pp 297 to 300.)

The enforcement of these laws, fell to a great extent, to the members of the Bear Clans as they were the police of the villages and met out certain punishment for offences committed. The Bear Clansman also guarded the Council lodge when a Council was held.

Some of the clans had sacred possessions. To the Thunderbird clan, it is claimed, Earth Maker gave the fire and to them the fire was a sacred possession. The Wolf ^{and water spirit} clan claimed water as their sacred possession and to them water was sacred. Another sacred possession of the clans was the facial markings which were painted on the face of a dead Minnerego. These clan facial markings were to identify him to the spirits when he reached the spirit world.

One, and perhaps the most common method of naming the children, was of clan origin. Anything which the ancestral ancestor did when it first came upon earth was used as a name and given the children. For example, in the Thunderbird clan, because the first thunderbird alighted on a tree there is a name. He-who-alights-on-a-tree. Or in the Wolf clan: - because a wolf swept over the store as the wolf arrived, in the wigwam with, the name ^{name} was given.

~~P. 277 to 316~~ (put at end) Paul Radin's The Winnetogoes Tribe Bureau of Ethnology's Report Vol 37 pp 277 to 316

The Religion of the Winnetogoes Indians constituted the basis of their materialistic life. Their clans, from which their social life and government is derived, their daily food, their toges, and especially their medicine, as well as charms and trinkets (woven bandles) all was a part of the religion of these Indians.

As far as I could find out Christianity did not get much of a foothold among these Indians on the Blue Earth reservation, or before that, at least there was a ^{small} Catholic church and cemetery about one mile east of the agency ^{or what is now the Marquette farm. (Indian Ch. p 110)} (what is now St Clair) and a Father Vivaldi stationed there for about a year. It appears, from a letter written by Chief Winneshiek to the office of Indian Affairs, that the priest was sent away by agent M ^{against the will of the Indians} and after he took charge of the agency. (Taken from a letter by Chief Winneshiek to the office of Indian Affairs. A part of which was published in Indian chiefs of Southern Minn. by Thomas Hughes ^{p 120}) (~~Chapman's~~ ^{Chapman's} ~~information~~ ^{information} of the church in some part.) no part. Thus most, if not all, of the Winnetogoes clung to their pagan religion.

The duties of the Winnetogoes (if they can be called such) consisted of spirits. Anethmaw being the greatest and the creator of all the other spirits as well as everything else that existed. Then there was the Earth spirit, as well as the sun, moon, moon

star, Disease-giver, Thunderbird, Waterspirit, Buffalo, Bear, Fish, snake, and all the other animals and bird spirits. These spirits, in a way, were not the same as the anawiles who live on earth and whom the Indians kill for food, but were the spirits from whom these anawiles originated, and from whom some of the clans originated.

The real conception of the spirits was not so very clear to the Indians themselves as they give no thought to this part of their religion but nearly believe the legendary myths which tell them of their existing ^{and} the blessings and benefits that each spirit is capable of bestowing on anyone who fasts and offers sacrifice of tobacco to them.

The Shamans or medicine men are the main stay of the Winnebago religion; and their myths as well as their practices clearly show the Shaman influence.

The Winnebago Indians are strong believers in reincarnation both into the animal form and also back into the human form. Many of the Shamans claim that they have been reincarnated several times without losing consciousness and relate the experiences they have had in previous incarnations. So anxious were these Indians to be reincarnated that the different lodges held out the promise of reincarnation to all who joined as a means of getting members.

It was also believed by the Indians as the mediators between the spirits and the people. It seemed to be conceived as an intermediary by all but the Thunderbird clan to whom it was conceived as sacred.

P 317 to 387 The Ceremonial Organizations of the Winnebagoes

The Ceremonies of the Winnebago Indians consisted of ceremonial feast and dances with the singing of ceremonial songs.

There were three distinct types of Ceremonial organizations among these Indians. The first was the Clan feast, called the Clan Waw-fundle feast or the winter feast, as it was always held in the winter. The second type was the feast of the secret societies in which membership was dependent upon blessings from one and the same spirits. It may be well to mention here that these blessings were obtained after fasting and were ^{imparted} to the individual in a dream. (Paper from p 292 & 293) There were at least four of these societies, namely; the Society of those who have been blessed by the night spirit, the society of those who have been blessed by the buffaloes, the societies of those who have been blessed by the ghosts (Heropka), and the Society of those who had been blessed by the grizzly bear. The third was the Medicine dance which was a secret society by which membership was obtained by initiation into the lodge.

The Clan waw-fundle feast revolved with last Clan but the main part of last remembrance which was the various speeches made by the

host and other leading members of feast. The offering of tobacco, and sometimes other gifts to the particular spirit, the dancing ^{singing of the clan songs} and the eating. The particular way in which these feasts were conducted varied to such an extent with each clan that it is impossible here to give any example that could be called typical.

The feast of those blessed by a particular spirit also varied a great deal depending upon which spirit feast was being celebrated but the main part was still the same, speech offering of tobacco and the dancing singing of eating. These as well as the clan feast were religious functions and through the asking of favors of the spirits in return for the tobacco which they offered there was the main purpose of the feasts.

The Medican dance was by far the longest of any religious ritual of these Indians. The ceremony was divided into five parts and took about five days to complete. The only people who could take part in this ceremony were those who had been initiated into the lodge, but others might watch, at least most of it. One of the notable things about this feast was the use of paper in a religious service. This took place in the part of the ceremony

grow as the shooting ritual. The men protaking port lined up against the wall and one person after another went around the lodge touched a person with his medicar bagins the chest. The person touched fell to the ground as if shot. He lay motionless for a minute or so then slowly started to move then slowly and as if partially he got up then he started to cough and coughed up a small shell or stone which he took out of his mouth. The claim was that the shell was about in the performer from the medicar Rauter. A new member was put through the punch ritual before the shooting ritual took place. This consisted of taking him out in the bush and explaining to him the secrets of the lodge.

The rituals of this feast consist of speeches, dancing, singing, offering of tobacco, snoring, invocation of the spirits, eating and many others not found in any of the other religious functions, except as the shooting ritual.

The purpose was the obtaining of powers from the spirits and particularly the asking for life. At this ceremony tobacco was offered to practically all the spirits and powers asked of them. It was the most impressive of all the religious services or feasts of the Winnebago Indians. (Taken from Paul Rader's The Winnebago Tribe published in Bureau of Ethnology Vol pp 317 to 387)?

Another important part of their religion was the burial and funeral customs of the Winnetagoes. East Indian village on the Blue Earth reservation had its cemetery. (author's comment) William Hall, who lived in a log house on the Blue Earth reservation in 1857, tells of attending two Indian funerals at Good Heart's village. The cemetery was on top of the small knoll at the south edge of Rapidan village. They built a little house of boards or bark over the body and put a pipe and a pouch of tobacco beside the departed. Mr Hall asked why they did so, they answered "Xim like smoke", and when he inquired why they buried him so close to the trail which by the spot the answer was "Xim like all folks go by." (Thomas Hughes's Indian Chiefs of Southern Minnesota p 126)

Near Winneshiek's village there was quite a well-cared for Indian cemetery on the farm afterward owned by B. H. Berlich, close to the East bluff of Winneshiek's Creek. Many of the graves had neat, well made picket fences around them and crosses put over them, (Thomas Hughes's Indian Chiefs of Southern Minnesota p 120) which would indicate that there were Christian Indians buried there. (author's comment). The fences were made of sawed lumber and the pickets painted black.

There were several graves thus marked near Decorah's village also. Soon after the Indians left the fences were taken by one of the settlers to put around his garden. (Tomas Hughes Indian chief says southern minn p 120).

In spite of the fact that there were some Christian Indians on the Blue Earth reservation and therefore some Christian funerals, as far as I have been able find out their pagan funeral service was used to the greatest extent. (Authors comment) According to the Customs of the Winnebagoes the members of the same class did not bury one another but one member of a friend's class buries the members of the other friend's class, such as the members of the Bear and Wolf Class buried each other.

~~Burial and funeral customs~~

The burial and funeral customs varied some what with the different clans in the Winnebago tribe, but in the main essentials they were the same.

When a Winnebago died an overseer was called from the friend clan. 1 who dust the corpse in his best regalia for they said he was going on a long journey. The Chief mourner also invites someone to talk to the corpse. This person addressing the dead man or woman tells the deceased how he is to go to the spirit land and what he is to do on the way there. The body is then dressed by the person who is going to bury it. All the relatives came to the lodge. By this time the deceased is dressed in his best regalia, beads are put around his neck, bracelets on his wrist, rings on his fingers, and earrings in his ears, and the clan marks painted on his face. 1 The body is then put in the casket. By this time the grave diggers have completed their work. Then the mourners blacken their faces with charcoal and the corpse is taken by the man to whom this duty was delegated. The mourners follow behind weeping. When they proceed to the grave. When they got there the corpse was laid in the grave then the Chief mourner stepped across the center of the grave and the others did the same. Then they started back and were told that under no circumstances to turn around and look in the direction of the grave.

The grave is then filled in.

Then the overseer goes around to the various people in the village and invites them to come to the wake. Brave men and warriors are especially welcomed.

The warriors prepare food and when the sun goes down the chief warrior takes a stick of hard wood and lights it and carries it to the grave placing it at the east end. It is supposed to be still burning when placed there. After this is done and the men return the overseer gets everything in readiness for the feast. When all is ready the chief warrior gives a short speech of greeting.

Then the attendant takes the water sweetened with maple sugar and tobacco and gives it to the person who is to speak to the soul of the departed. This person then rises and greets all those present with the customary speech in which great humility is displayed.

Then he takes some tobacco and passing it behind him through the lodge (for they believe that the spirit of the departed person is right behind him) then the speaker asks the spirit of the departed to act as a mediator between them and spirits (the gods of their religion) and he tells the departed spirit the things they want him to ask for for them.

After this he (the speaker) lights the pipe and after taking a few puffs passes it on to all present. After that he drinks a little of the water and passes it around also. After the pipe and water have passed all the way around the people began to eat.

When the meal is finished the attendant takes the pipe and some tobacco and places it before a warrior and tells him to talk to the spirit and tell him the route to take. This is done because they believe that a warrior has command of the spirit of those whom he has killed in battle. He commands these spirits to guide the departed on his journey. If, however, the warrior tells any falsehoods the departed soul will stumble or lose his way therefore the warrior promises in his opening greetings not to tell anything that is not true and to tell only of his, not someone else's own experiences.

He rises and gives a customary greeting, then he begins an account of his own exploits which sometimes last for two or three hours.

(Note) When he is through the people retire for the night.

For three nights the same thing is done. The following ember is placed at the grave each night including the fourth night. These embers they believe that the departed spirit takes to guide him on his way.

The fourth night they are with all the people in the neighborhood and everybody else. They prepare plenty of food, and the relatives of the man who is being buried for the morning games and try to comfort the mourners as best they can.

As soon as the attendants prepare the food the chief
 nowher gets up and greets the guest in all the ceremonial
 modesty fitting the occasion. His speech is always short,
 but he tells them that they are free to make all the noise
 they want, and if anything funny is said not to restrain
 their laughter. The more they do this the better he will
 like it.

Then the one who is to address the spirit speaks. He
 greets everyone present in the usual way and explains
 that not everyone can speak to the departed, but that he
 has received the privilege handed down from his grandfather.
 He promises that he will not lead the spirit astray.
 Then he tells them that he will breathe upon the spirit
 and make the sound of "ha-a" then all make the
 same sound as they believe that anyone who does not
 make it will die soon.

Then he tells the spirit of the departed the road he
 is to take in his journey to the spirit land, the obstacles
 he is to meet, and how he is to overcome them. After he has
 finished the warriors began to tell some war war
 exploits, and this generally continues until three o'clock
 in the morning, depending entirely upon the amount of gifts
 given to the warriors. The gifts generally consist of either
 12 pieces of calico each 3 yards, or of beads, or of 12 quarter
 dollars. The warriors always go out for these gifts and
 play the favorite game of the deceased. If a war had died
 they generally play Moccasin; if a woman had died
 the presents have been exhausted, then the relatives of the deceased

Conceded the mourner's fair, gave him presents and
told him he was free to cease mourning and to
marry if he wished. Paul Rader's *The Menominee*
pp 140 to 155

The Menomonees buried things of value that
they thought would help the deceased or his family.
(author's comment)
It is said that the daughter of a sub-chief
Fawn Cloud died and was buried near his village
in Marquette Township, and that he filled a small
pail with gold and silver coins and buried it in
his daughter's grave. Neither the grave nor the
money has ever been discovered. (Thomas Hughes's
Indian Chiefs of Hawthorn Minn p 111)

Perhaps the most important part of the
very religious functions and beliefs of the Menomonee
Indians directly affecting their life on the
Blue Earth reservation was their medical and
 Shamanistic practices. (author's comment)
In a report of the physician of the Menomonees
on the Blue Earth reservation dated September
25, 1860 he stated that the views and practices of ^{the} medical
of these Indians was closely intertwined ^{with} their religion and
their government. That to transfer their homage from
the fantastic to the well founded science takes time
when one was compelled to use the pale light of
reason, and that having their confidence was more
important to them than reason, in their crude state

of civilization. He also said that since his personal knowledge of them he had noticed decided increase in the desire and use of the advantages of the medical profession. (Report of physician of the Winnebago to the office of Indian affairs published in the House Executive Documents 36 Congress 2nd session No. 1 p 297 to 300 Serial No. 1078)

The native medical practice of the Winnebago Indians was based upon superstition and magic to a great extent. The Shamans, or medicine men, was one looked upon to possess great power. These medicine men usually claimed that they had been reincarnated several times without the loss of their memory. They possessed not only the power to cure but to kill or cause injury as well. They were looked up to and respected because of the fear that the rest of the tribe had of them.

The main medicine of the Winnebagoes was that offered to the spirits to cure the patients. They offered tobacco and for this tobacco they believed the Anamits spirits would drive out the disease and cure the patient. They also had other medicines, some affected the person by taking it, another by smell and some by touch. They had a medicine for

38 practically every purpose. Some medicines were used in curing diseases, others were used to kill men or animals, while others were used to make people fall in love with the one who used it. Paul Raden in his "The Winnebago Tribe" gives several examples of the medicine used by the Winnebagos, one of which I shall copy here. This medicine consisted of the following ingredients: the heart of a Toad, the heart of a red bird, strawberries, a human heart and a plant. If this medicine were mixed with whiskey and given to any person, they believed that the person would die within a year. The Toad heart was used to make one to life in the stomach of the person who drank it and kill him. If he took the medicine and mixed it with Rant and drunked him on his face, all who looked at him would like him and would give him presents. The women would fall in love with him and want to marry him. They believed that the reason for this was because the women could not resist the sight of ripe strawberries. (Paul Raden's The Winnebago Tribe pp 254 to 275. Particularly for medicine on p 266)

This is just one example of the Cannor type of medicine used by these Indians. There were some

39 However that observed nature closely and studies
the medical properties of plants. Baptista's Zafallium
was very prominent in this tribe as an herb doctor.
(Thomas Hughes's Indian Chiefs of Southern Miss.
P 132.)

The Winnebagoes believed the Sorcerer possessed
certain powers. They considered Little Priest
"Big Medicine" and they thought that he could
not be killed (Thomas Hughes's Indian Chiefs
of Southern Miss. P 101) while they believed that
Good Thunder possessed occult powers and could
practice witchcraft and hence they were afraid
to offend him, or especially the young people regarded
him with awe. (Thomas Hughes's Indian Chiefs
of Southern Miss. P 128.)

Perhaps the greatest factor in spreading
the use of Modern medicine among the
Winnebagoes was the discovery that an epidemic
of smallpox had infected the reservation on
August 27, 1860. According to the best information
that their physicians could gather from the
Indians themselves the disease was introduced
among them from Wisconsin, by their frequent
visits to their friends and relatives in that state.
The knowledge of the fatality of this disease caused them
to seek medical assistance more so than with any
other. (Report of physician of the Winnebagoes to the

From August 27 to Sept 25 of the same year there was 240 Cases of smallpox on the reservation and 43 deaths caused from it. This shows that approximately 1 out of every 6 affected died. A large number of these Indians had already been vaccinated before the epidemic had started and the rest, about one half of the tribe, was vaccinated at that time. (Report of Physician of the Winnebago to the office of Indian Affairs published in the House Executive Documents 36 Congress 2nd Session No 1 Serial 1078 PP. 297 to 301)

During their first year on the Blue Earth Reservation Whooping Cough caused the death of many of the children. It had prevailed among them to some extent before they left their former homes, but as the exposure in removal and the want of comfortable ^{living} ~~home~~ ^{their} ~~arrivals~~ the severity of the disease increased and took a large toll among the children. (Fletcher's report to office of Indian Affairs Sept 13, 1855. Published in Senate Executive Documents, 34 Congress 1st Session, Serial No 410 PP. 376 to 378)

The most frequent and distinctive diseases that were found among the Winnebago Indians while on the Blue Earth reservation were Tuberculosis and Scrophulous. Pulmonary Consumption

This system of education was sufficient for the Indians in their uncivilized state, but did not help them much in their advancement toward civilization, (Author's comment) but in spite of the educational system introduced on the reservation by the Agents, the Indians still gave these instructions to their children regardless of whether they attended the white man's school or not (Evident in Paul Raden's The Menominee tribe as it is stated there on p. 180 that this practice was kept up by some families to the time the book was written (1915 & 1916) Also Evident by Agents reports, reports of the schools, reports and data, Reprinted in the serial series of U.S. Documents from serial no 942 to serial no 1157)

In November of 1856 a sewing school for Indian girls on the reservation was put in operation. There was a total of 40 girls in attendance with an average daily attendance of 30 girls. The average age of the girls attending the school was about 12 years.

In May of 1857 a manual labor school was opened for the boys. There were 50 boys enrolled and an average daily attendance of 35 students was maintained ^{during} the first year. The boys attending the school were somewhat younger than the girls averaging about 10 years of age.

Their first ^{year} the girls in the sewing school made 366 garments for themselves and the boys attending the school. Besides this they also made some 730

bags which was filled with flower and given to the Indians, and did considerable sowing for the fording house. A portion of each day was devoted to instructions in reading, spelling, and writing.

The boys during their first year in the Manual Labor School cultivated a garden of some $3\frac{1}{2}$ acres, built 200 rods of fence, dug a well, and made enough hay to winter a team.

Agent Fletcher said in his report to the office of Indian affairs dated Sept 11, 1857 said regarding their advancement. "A system of Manual Labor Schools should then be established, and with judicious management the Winnetogoes might be expected to advance in civilization with a rapidity corresponding with their physical and mental superiority." (J. E. Fletcher's Report to office of Indian Affairs Sept 11, 1857. Published in House Executive Document 35 Congress 1 session NO. 2. Serial NO. 942 pp 335 to 403)

The next year there was a total enrollment of 168 Indian children ranging from 5 to 18 years of age. The average daily attendance, however, was only 79 students. The boys having a daily average in attendance of 36 students, while the girls maintained an average daily attendance of 43 students.

During the fall and winter of 1857 and 1858 the boys in the school cleared 3 acres of woodland, a part of

which they planted in apple seeds for the purpose of starting a nursery. They made the rails to fence the plot, and got out 200 post for plank fences. They dug a ^{some 20 feet deep} well for the use of the school, cultivated 3 acres of garden and made 12 ton of hay.

The girls made 550 garments for themselves and the boys attending the school. They also made 700 sacks for use on the farm.

The Superintendent of the Manual Labor school on the Reservation made a recommendation to the office of Indian affairs in his report of Sept. 9, 1858 for a boarding school for the Winnebago children consisting of two buildings, one for the girls and one for the boys, surrounded by a high fence and supervised by white personnel.

(Report of Superintendent of the Winnebago school at Blue Earth Reservation sent to office of Indian affairs with the first Report of agent Mix, published in the House Collective Committee Documents 35 Congress 2 session serial no 974 pp 413 to 417) This sound like a proposal for a period institution ^{more} ~~is it~~ a plan of education. (author's comment)

The next season a change was made in the educational system of the Winnebago children. The manual labor was dropped because the children attending the school were, for the most part, too young to profit by manual labor, with the

45
exception of the girls department which was
employed making clothing for themselves and the
boys. The main part of the school was devoted to
intellectual culture. There were 135 children enrolled
in the school during the season of 1858 & 1859.
(Agent Charles H. Mix's Report to office of Indian Affairs
published in House Executive Document 36 Congress
1 session Serial 1023) PP 476 to 479)

The subjects taught in the school were:
orthography, reading, writing, arithmetic, geography,
and English grammar. Nearly the whole school studied
orthography, very few, however, in connection with other
subjects.

The books used in teaching were:
Webster's Elementary Spelling Book,
McCully's series of Readers,
Mitchell's School Geography,
Smith's English Grammar,
Rays Davis's Arithmetic, and
Calver's Arithmetic.

However Rays series of Arithmetics were preferred
to Calver's
by the superintendent.

The superintendent of the Indian school
on the Blue Earth Reservation was a Mr
W.E. Cullen of white blood. He had working
under him two teachers. Mr Bradford L. Porter,
a full-blooded Indian who received his education

at Quincy Ill. ^{He} was in charge of the boys. It is said that he was of a kind and obliging disposition, gentle yet firm, who knew by experience the difficulties his pupils had to encounter and overcome. He was respected and obeyed by them all.

Mrs Alexander, a woman of half-blood was the teacher of the girls.

However there was one great drawback to the intellectual education of the Winnebago children or this reservation. The Winnebagoes were still in a migratory state. They changed their location with each change of season alternately crowding and depleting the school. In the spring they would go to their sugar camps to make sugar; in summer they come back to the prairies to plant and raise their crops; in the autumn they camped in the vicinity of the rivers and lakes to hunt and trap; while in winter they took up their abode in the forest to more easily obtain furs. The superintendent of the school believed that this evil would grow less if the policy of building them suitable homes and settling them permanently in one place were carried out. (Report of Superintendent of the Winnebago School to the Office of Indian Affairs published in the House Executive Documents 36 Congress 2 Session Serial No. 1078 P 279 to 300)

Most of the Indians while on the Blue Earth

47. Reservation liveable farm huts during the summer while in the winter they moved in the woods where they lived in round tipis or wigwams, 12 to 14 feet in diameter, the framework of which was covered ^{by} binding one or two layers of leaf matting around it from the ground to the top. This matting was formed by taking the tall leaves of bulrushes or slough grass about two inches or more wide and four or five feet tall. These were laid one on top of the other and a piece of bark thread passed through them. This matting would be therefore, about two inches tall and four or five feet wide and as long as desired to wind around the wigwam, and made a good winter dwelling. When they wished to move the wigwam, it was easy to unwind the matting and carry it with them or the travois to any place and put it up again. (Thomas Burgess's Indian Chiefs of Southern Miss. pp 127 & 128)

During the season of 1859 and 1860 the total enrollment in the school was 118 students, of this amount 62 were boys and 56 were girls. The average daily attendance was $71\frac{1}{2}$ for that period. The boys having a daily attendance of $33\frac{1}{2}$, while the girls had a daily attendance of 38.

All the children did not study the same subjects as can readily be seen from the report of the Superintendent of

of the Superintendent of the School. There were 21 who studied reading, 16 studied writing, 15 studied arithmetic, 6 geography, and only 3 studied English grammar. The Winnebago children turned to speak and understand English more readily than the children of any other tribe. This was attributed to the fact that the Winnebago language is rough and coarse sounding in deep gutturals, not unlike the German in sound, while the English is comparatively smooth. When they acquired the language they speak it clearly with no accent to the native tongue.

Besides the studying in the school the girls spent a portion of the time making the coats for themselves and the boys, or in washing and ironing their cloths, or in scrubbing desks, benches or floors. The boys cut, hauled and prepared wood for the stove, carried water, ect. Cleanliness and neatness was strictly required of all the children and some seemed to realize the benefits derived from it and took pride in their personal appearance. (Report of Superintendent of the Winnebago School to the Office of Indian Affairs dated August 15, 1860 published in House Executive Document No 36 Congress 2 session Serial 1078, pp 297 to 300)

With the change of Agents, the next year, came a change in the superintendents of the Winnebago school. In 1861 W.E. Cullen was replaced by Dr. A. Smith. Mr. Porter and Mrs. Alexander still retained their former positions as teacher of the boys and girls respectively.

During the season of 1860 and 1861 there was a total 129 Indian children enrolled in the school, of which 70 were boys and 59 were girls. The new superintendent made no change in the status of the manual labor or scholastic departments of the school, but he, like the former superintendent and agents, he urged the setting up of a boarding school for the education of the Winnebago children. [Report of superintendent of the Winnebago School, dated September 16, 1861, to Office of Indian Affairs and published in House Executive Documents 37 Congress 2 Session Serial No. 1117 p 706 to 708]

During the last season of the Indians and the Blue Earth reservation very little is known of the progress of the school, however Agent Balcomb, in this last report from this reservation, speaks for the founding of a boarding school for the Indians. But as the Indians were moved off the reservation early

The next spring no such school was founded.
 (Report of Agent A.D. Balcanthel on the
 Indian affairs dated September 15, 1862.
 Published in House Executive Documents
 37 Congress 3 Session Serial 1157 p236 to 240)

In turning from the Education,
 or the loss of the specific social functions
 of the Winnebago Indians during their
 life on the Blue Earth reservation, it
 might be well to look at the general welfare
 of these Indians and their relationship
 with the government, their white neighbors
 and their agents, as well as the events which
 shaped the life of these Indians and played a
 large part in their removal from this reservation.
 (Oursers comment)

From the time that the Winnebagoes were
 moved to the Blue Earth reservation the
 white people in that part of the state resented
 it. Those who had claims and improvements on
 the reservation had to abandon them, but a
 fair compensation was offered on behalf of the
 Indians. The settlers called "Indignation Meetings"
 and signed a petition to the president asking
 him to remove the Winnebagoes to some country

which was unfit for white habitation. The effects of these movements were felt by the Indians. It had a tendency to discourage industry among them by causing them apprehend that they would not be permitted to remain there long enough to reap the benefits of their labor or any improvements which they would make. (J.E. Fletcher's report to the office of Indian affairs, published in Secret Executive Documents 34 Congress, session Serial No 810 pp 376 to 378.)

~~Cuppled with the dislike of the Indians among the white settlers was the "Whiskey Traffic" which they carried on among the Indians. At first it would seem from the reports of the various Indian agents as the whiskey traffic at this evil was not so great as~~

Cuppled with the dislike of these Indians by the white settlers surrounding the reservation, was the liquor traffic carried on by a great many of them among the Indians. It seems, however, from the various reports of the Indian agents that this evil was less serious at first but grew constantly more so as time went on and the surrounding country became more heavily populated. (author's comment, evident from reports of the Indian agents) J.E. Fletcher, in his report to the office of Indian affairs dated September 11, 1857

Said that there was an erroneous impression as to the intemperance of the Winnebagoes, and that during his 10 years of association with these Indians, there had not been one case of "delirium tremens" or any individual who "habitually and daily" used intoxicating drink. He said that these Indians drank whiskey occasionally and to excess, and while they were under its influence they were noisier, troublesome and sometimes outrageous. He also stated that the chiefs and principal men of the tribe were aware of the evils of drinking and they were doing their best to stop it. (Hester's Report to office of Indian Affairs September 11, 1857 published in House Executive Documents 35 Congress 1st Session Serial No. 943 P 403)

Charles H. Mix, in his first report to the Office of Indian Affairs September 9, 1858 said that since he had taken charge of these Indians, which was only a few months before his report, that he had found only two or three cases of drunkenness among the Winnebagoes, and that they were vagabond fellows who purchased the liquor in some improper way. He also reported having discharged two of his teamsters for drinking while in town on business and of prosecuting one or two white persons for liquor traffic among the Indians. However by looking at the Indians side we get an entirely different picture of the liquor

(Mix's Report to office of Indian Affairs. House Executive Documents 35 Congress 1st Session Serial No. 975 P 413 & 417)
the Indians. However by looking at the Indians side

traffic under agent Charles H. Mix. In a letter
 written to the Indian Commissioner in Washington
 and dated November 23, 1859, by Wennechick, who
 was head chief of the Minnetogons until shortly
 before that date, he says "He does not want
 us to get in many cases. He has allowed liquor to
 come among us and in fact some of our people, by
 making them drunk, and so getting their barrels etc.
 away from them. He is the partner of a trader among
 us, and when any of us go to see him at St Paul, where
 he stays most of the time, he generally makes a
 little writing and directs us to see his partner, who
 cheats some of our people by giving them liquor and
 getting their goods away from them, etc. Some 40 days
 ago one of our men, who had got white man's clothes
 from the agent, went to Mainpate with his wife,
 and got drunk as a white man, and on their way home,
 he attacked his wife, without any cause, and having
 on heavy white man's boots, kicked her to death, and
 the agent did not have him arrested. A few days
 after the murder, the brother of the murdered woman
 went and killed the murderer. This is proof allowing
 our people to get whiskey." (Copied directly
 from a letter of Wennechick to the Indian Commissioner,
 a part of which is published in Thomas Hughes's
 Indian chiefs of Bourneau Miss. p 119.)

The use of liquor greatly by the Winnebagoes greatly increased during the time Charles H. Mix was their agent and under Agent Balcanquhall made his first report to the Indian Commissioner on September 16, 1861 he said that great difficulty was in the protection of these Indians from the use of liquor. He

said that no whiskey was sold on the reservation but that the traffic was carried on just across the line. "It is a lamentable fact," he said, "that the number of people who pretend to be civilized, who have become so degraded as to sell whiskey poison at high prices, to those poor savages as a regular and systematized business, are counted by the hundreds in this immediate vicinity. And this is not all. After they have dilt out those savages to them until they are drunk they then purchase everything they possess of this world's goods, even to their best blanket or shirt, or agricultural implements, with more whiskey, or some worthless trifle, and still further, some of these smart business men (among drunken Indians) strip the poor savage, when drunk, of all his old clothes and rob them of their all without even the pretense of a remuneration."

More than one third of all the money as well as food and provisions dilt out by the government found their way into the hands of the liquor

traders for whiskey and tobacco. As an example of the prices of liquor, one quart of copper whiskey was traded to the Indians for a blanket worth \$3.00 at wholesale price. (A.D. Balcon's Report to Office of Indian Affairs dated September 16, 1861 published in House Executive Documents 37 Congress 2 session Serial No. 1117 PP 706 to 708.)

Liquor, however was not the only thing sold to the Indians for exorbitant prices. (another comment. Evident in all reports) Agent J.E. Fletcher in his report to the Office of Indian Affairs gave an example of prices at the reservation as compared with prices at Markets; only 2 or 3 miles away. The following is a list of prices paid by the Indians from the traders at the reservation: Pork \$40.00 per barrel, flour \$7.00 per barrel and brown sugar \$0.25 per pound, while at Markets the merchants sold the same products for the following prices: Pork \$25.00 per barrel, flour \$7.00 per barrel and sugar \$0.12½ per pound. For dry goods and articles that the Indians gave they pay much more for than the local merchants get from their customers. (J.E. Fletcher's Report to Office of Indian Affairs Published in House Executive Documents Serial No. 801 PP 376 to 378)

As a result of these high prices it was no wonder that the money and goods obtained through exentities was not sufficient to support these Indians (authors Carrier) As in 1859 a Treaty was signed to sell half of the land to the white settlers and give each Indian land of his own to farm and settle. Winnebuck, the head chief of the Winnebago tribe was opposed to this and there fore was removed by the agent, then Charles H. Mif and Baptista La Hallier was appointed head chief, however the Indians themselves always considered Winnebuck as their head chief. (Thomas Hughes's Indian chief of Antwerp Mirror P 118 Collaborated by the Indian agents reports to the office of Indian affairs)

In June of 1861 the Hon. J. H. Baker of Minn., T. J. Sample of Indiana and Edward Wolcott of Ill. arrived at the agency to divide the land among the Indians. According to the treaty of 1859 the head of each family was to receive 80 acres of land and each ^{single} male 18 years or over were to receive 40 acres of land. The Indians immediately showed dissatisfaction and soon made it known

57 to these men that they did not want them
to divide up ~~their~~ land as they would have
to pay them and that their agent who was
already under salary to look after their
affairs could do a more satisfactory job.
These men took no notice of this and went
ahead dividing up the land. In a few days
of about half cooperated with these agents, but
the other half led by Minnesick did
all in their power to prevent them from
carrying out their work. (Agent Bolcan's
report to Office of Indian Affairs published
in House Executive Documents Serial No 1117
PP 706 to 708)

The land was divided but the soil was
never carried out this is the Indians had
no money and were almost at the point
of starvation when the Sioux and broke
took place (Accident from Report of agent
Bolcan H. House Executive Documents Serial
No. 1157. P 236 to 240)

At the time the Sioux and broke took
place Little Priest, one of the Minnetonka
chiefs and 11 other Minnetonka were at
the Sioux agency. However it is agreed

by most historians that these Winnebagoes took little or no active part in the massacres that occurred. However the Winnebagoes were removed from southern Minnesota to gather with the Sioux. (Burgess's Indian Chiefs of Southern Minn pp 99 to 106)

The removals of the Indians from the Blue Earth Reservation was one of the most brutal events ever committed against any people. Women and girls were raped and men mowed, and all subjected to every insult, insult and indignity that a white man could conceive, and for no other reason than that they had the misfortune of being poor Indians.

Note:-

Not readable

FOLWELL
HISTORY OF MINN
VAL I

Chap II P 310 - Rice, for reasons that known to himself pitched upon that fertile and diversified region west of the Mississippi lying between the Matab and Crow Wing rivers and extending sufficiently westward. - By a Treaty concluded on Aug. 2, 1847 with the Mississippi and Lake Superior band of the Chippewa, the area selected was acquired for the Mennefago.

Chap II P 311. The time for the removal of the Mennefago was set for early summer of 1848 - They showed unexpected reluctance to leave their former settlement for new lands in the far north. - On the day set for the march they refused to budge and took their goods out of the wagons on which they had been loaded. - Troops from Fort Atkinson did not scare them. - After a "big feed" a small party was persuaded to start.

In a few days nearly the whole tribe was concentrated at Wapasha Prairie, the site of Winona.

P 311 ^{Card} - Mennefago deserted in to Wisconsin, but returned after 3 days

P 311. Wapasha, the Sioux chief proposed that they go no further but allow a bit of land be

FOLWELL

HISTORY of MINN

VAL I

would sell them. (Contd) It took many soldiers,
and the addresses and tact of Rice to
broke up this arrangement.

Chap II 312 - Half of the tribe fell out by the way
at no time during the residence at Long
Prairie were all the members collected there.

In the winter of 1850 the governor of Wisconsin,
roused by petitions of citizens, called on Governor
Ramsey to gather in his scattered Winnebago
and made complaint to the Indian depart-
ment.

P 312-313 (Contd) The Commissioner of Indian
affairs formed a contract with the Honorable
Henry M. Rice to return the Winnebago to
the Reservation at seventyfive dollars a
head. - The contract was executed April 13, 1850 -
Five days later, Delegate Hilty delivered in to
Brown's office an (Official protest) - It contained
five accounts. (Listed P 313 & 314) - (Following day
April 19 - Apology to Ramsey - P 314)

P 316 - Commissioner Brown River Clear
bill of lath - P 317 - Now was the least Concern Cost
on Rice.

P 318 - The Rice contract left its most noticeable
effects on the Commissioner of Indian Affairs.

FOLWELL

HISTORY MINN

VALI

His port is at discredited him so much with the administration that he resigned.

Chap VI P318 - Governor Ramsey in 1852 - Recommended that the government assign them a more congenial home, And his successor, Governor Norman, assisted by the agent, in the following year negotiated a treaty by which the Indians were to be established on a tract fronting on the Mississippi, between the Crow & Clearwater rivers.

P319 - The Indians did not wait for Ratification by Senate but at once camped on the land.

When the Senate on July 21, 1854, tardily acted, it struck out the description of the reservation and inserted a paragraph authorizing the president to designate a reservation for the Winnebago west of the Missouri or elsewhere. On Jan. 24, 1855 Governor Norman advised the Indian office that the Indians had refused to agree to the amendment. - On Feb 27, a new treaty was framed at Washington with a delegation of Winnebago brought there by agent Jonathan E. Fletcher. Under its terms the Fox Prairie Reservation was exchanged for seventy thousand dollars and a tract of land on the Blue Earth River equal to

6
FOLWELL
HISTORY & MINN

16 square miles, to be selected by the agent and a delegation of Winnebago. The Senate on March 3, 1855 ratified this so-called agreement and convention.

P319 - A home for them in the woody border spot of Minnesota in which greedy settlers were already staking their claims. -

Before the season of 1855 was far advanced Agent Fletcher had moved a large majority of vagrants to the Blue Earth River at very small expense -

Life by hunting and fishing impossible -
Ammunition not enough to support tribe.

Fletcher applied himself vigorously and not without success to lead it toward civilized life

321 -

Progress of Minnesota Blue Earth Reservation.

P320 foot note 28824

(1)	34	Congress	3	session	House	Executive	Documents	No 1	PP 590, 602	(Serial 893)
(2)	35	"	1	"	"	"	"	No 2	PP 335, 403	(1 11 942)
(3)	36	"	1	"	"	"	"	No 2	PP 422, 476-479	(11 1023)
(4)	36	"	2	"	"	"	"	No 1	PP 269, 297-300	(11 1079)
(5)	37	"	2	"	"	"	"	No 1	PP 680, 691-692 ⁷⁰⁶⁻⁷⁰⁸	(11 1117)
(6)	37	"	3	"	"	"	"	No 1	PP 202, 236-240	(11 1157)
(7)	38	"	1	"	"	"	"	No 1	PP 417-424, 437-442	(11 1182)

(8) Statutes at Large, 12: 658 Annual Reports, 1863, PP. 303-313, 317-322

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HISTORY of MINN

VALI

78 (1) 34 Congress 182 Session Senate Document
(2) 35 " 2 " " "

pp 376-378 (Serial 810)
pp 389-390 413-417 (" 974)

Page 15 - first report Sept 13, 1855

(This is 2nd report)

Ref.

J.C. Fletcher's Report - Sept 13, 1856

Ref back to

Notes p 7 No 1.

Winnetonka Agency

Indians within this agency have, during the past year, enjoyed a good degree of health and prosperity. Census - 1754 Men for of tribe present - Increase of 39 over last year.

Improvements made have fallen far short of our intentions. We have only 943 acres ploughed in 42 fields of different sizes. All not yet inclosed.

We have 5640 rods of fence

200 acres in wheat - 50 acres oats - 213 acres Corn 173 acres potatoes - 109 acres Renta foga & white turnips - 6 acres peas, beans, buckwheat.

The Indians cultivated 387 acres of reserved land after it was ploughed for them - also numerous gardens which they dug up with the hoe. Our crops, with the exception of a part of the Corn, will be a fair average with the crops raised in the adjacent countries.

Buildings erected - Blacksmith shop with two forges - Carpenter shop - warehouse - 14 dwelling houses - school house - Five stables

Loss of dam at saw Mill serious draw back to means of building. - Have lumber for seasoning. Indians will be assisted in building houses this fall.

A Council this tribe adopted a code of laws for the protection of their person & property, & for punishment of crime.

9/
Murder, manslaughter, robbery and larceny had not been considered crimes against society, but have been looked upon as offences against individuals & subject only to personal revenge and retaliation.

This tribe, at the last two annuity payments, received per capita an unusually large amount of money. I was directed to observe and report effect produced. Few have learned to use their money with economy, but with the majority the result has been to encourage idleness and dissipation. The policy of paying annuity to Indians in money is objectionable. Necessity must be relied on mainly in effecting their civilization. They are indolent from inclination and habit, and will not work so long as they have any other dependence for a living.

Ref. back to
notes p 7 Mo 2

W. J. Cullen's (Superintendent Indian Affairs, St Paul) Report
Sept. 28, 1857

Visited Winnebagoes June 1857. Found them to be apparently well satisfied, happy & contented. Under excellent management of agent Fletcher. Their agent for nearly 10 years. "During that time he has watched with care the interest of the Indians, even at the expense of his own health and comfort."

Winnebagoes have 9 house ships part is Blue Earth Co. part is to Levee Co.

18 ✓
Land has high agricultural advantages.

Rapid settlement of land caused request for reduction of reservation to actual size necessary to accommodate wants of Indians.

Giving certain quantity of land to the head of each family and disposing of balance has been suggested. - Will be considered if they have been individualized for enough to gradually become civilized. - Most Indians do not like to work. - Look on annuities as payment for land with no positive idea of benevolence. - Have no just appreciation of the benefits made for them by the government. - Look on their land as valuable only so far as they can dispose of it to meet their requirements after their ^{present} annuities have expired.

(Wildly recommends individualized farming)

Of the moral condition of the Winnebagoes I cannot speak in very flattering terms.

Do not commit any depredations on among the whites. - Complaints come in that they constantly wander among the white settlements.

There exist highly favorable feeling among the chiefs and head men. - Do not want to do anything to prejudice them in the eyes of the Great Father of the whites. - Afraid they will not listen to the quieter & wiser heads.

11
Learned to many of white men's bad traits especially drinking & gambling. However when labor becomes an inclination with them these evils will disappear.

"Considering the fact that these Indians have been so long without a stable home - having been the residents of four different states, and so often removed - I have hope that at no distant day their progress from their present habits to those of civilized life can be anticipated."

Ref. back to

Notes, p 7. #02

J.E. Fletcher's Report Sept 11, 1857.

"Sir: In reporting the condition of Indians under my charge, it is due to them that I should say that they had no agency in creating the excitement which prevailed in this Territory and elsewhere, the season past, on account of hostilities, real and imaginary, committed by the Sioux & Chippewas; nor were they in any way connected or concerned in said hostilities, except that, in common with the whites in this vicinity their interest suffered in consequence of panic thereby produced."

The public journals have done the Winnebago great injustice. No tribe has acted in better faith with government & none have been more generous

17
True friend of the white man. They have faults & virtues.
They are notorious gamblers. - Can be very
harmless until they took lessons from whites.
"They proved to be apt scholars." - Can beat the
pros. at his own game.

Erroneous impression as to intemperance
in tribe. During 10 years not one case of "delirium
tremens". No individual who "habitually & daily" uses
intoxicating drink. - Drinks whisky occasionally &
to excess. While under influence is noisy, troublesome
and sometimes outrageous.

Chiefs and principle men aware of evil of
drink - Trying to stop it.

Jail built at their request. - For punishment
of crime. - Less liquor consumed per year by
Indians than any white community of same size in
territory.

Winnebagos enjoyed better health than any
previous year on this reserve. - Nevertheless have
suffered considerably from chronic diseases -
Scrofula and Consumption.

Hail storm in early August injured crop
on some farms. - With this exception had tolerable
success with farming operations.

115 acres of prairie broken this season.

400 acres cultivated by employees.
 of this 2100 acres in wheat - 49 in oats - 33 in corn -
 12 in potatoes - and balance in beans, buckwheat,
 ruta boga, turnips & garden vegetables. (96 acres)

Wheat crop estimated at 4975 bushels which
 will be ground by the mill owned by the tribe and
 issued to them.

Indians cultivated 600 acres after land was
 ploughed for them. & have raised a good crop.

Considerable share of labor on farms has
 been done by Indians, who have been hired by
 month, by day, also to do some work by the lot.

About 1000 rods of fence has been put up.

290 tons of hay made for stock in charge of
 the department.

Indians, being furnished with the necessary
 tools, made hay to winter their horses.

We have made 200000 bricks of excellent
 quality. - Chimneys and ovens are being made
 as a substitute for, and in lieu, of stoves.

Saw mill kept in operation. Building
 material on hand.

A sewing school put in operation last
 November - Manual labor school for boys last
 May. - 40 girls & 50 boys have attended schools.

14
Average daily attendance: Boys 35 - Girls 30

Average age: Boys 10 years - Girls 12 years

Boys Cultivated a garden $3\frac{1}{2}$ acres - Built 200
Rods of fence; dug a well - made hay to winter two
teams

Girls made 386 garments for themselves & boys
attending school. 730 bags which will be filled
with flour & given to Indians. - Considerable
sewing done for boarding-house - a portion of
day devoted to instructions in reading, spelling &
writing

This Reservation contains much more
land than is needed for agricultural purposes
It would be to the interest to have a reasonable
quantity divided among them in severalty as
provided in Treaty of 1855 - "A system of manual
labor schools should then be established, and
with judicious management the Winnebagoes
might be expected to advance in civilization
with a rapidity corresponding with their
physical and mental superiority"

(First Report)

Ref. back to

J.E. Fletcher's Report Sept 13, 1855

Notes p 7A. Vol.

Winnebago Indians have become illenient of political excitement, through no fault of their own & against their wishes.

By Treaty of Sept 27, 1855 they have exchanged their land north of the Watab for a home on the Blue Earth.

By this Treaty some 12 or 15 resident citizens, a part of whom are single men, will be dispossessed (not necessarily without remuneration) of their claims; only 3 or 4 of which improvements of considerable value had been made. For these improvements a fair compensation has been offered on behalf of the Indians - Indignation meeting held. - Petition to president signed. - Movements being made to arrest Indians, & move them to some section of country considered unfit for White man.

The tendency of all these movements is to discourage industry among Indians by causing them to apprehend that they will not be permitted to remain here long. - and they will not benefit by labor and making improvements.

① Have suffered from sickness since they moved here. - This is not attributed to Climate - Whooping cough prevalent among them before they left former home. Exposure in removal & want of comfortable homes on arrival, caused the death of many children. - Health of tribe is now improving. Most families now gathering wild rice.

16
of which there is an abundant crop.

(4) Crops on ploughed land this season consist of potatoes, rutabagas and turnips. 3,000 acres of prairie ploughed for them this past summer. Over 100 acres have been ploughed on reservation by resident claimants. Sufficient hay made to sustain stock during coming winter. Also several thousand rails & some fence have been made.

(5) The rest of season will be spent erecting buildings and preparing for winter.

(1) The agency at present, for Carver river, temporarily on the Le Saut river, 10 miles from Marquette - Road now being made from this place to intersect Government road from Mississippi to mouth of Big Sioux. Federal appropriation is solicited from Congress to make road from Winnebago agency to Minnesota river.

Reservation has rich soil & well watered - but not as some think - the best and most desirable part of Minn. - Some parts of prairie too wet for cultivation. - timber of inferior quality.

(2) (Map was inclosed with this report showing improvements made - Report No. 16.)

Believes little weight is attached to opinion of Indian agents, but requests a change in the laws governing trade among them - It should be amended to give agent authority to direct the kind & quality of goods

17/
furnished them by traders for the tribe or tribes is their charge. The agent's action should be subject to the supervision of his superior officers. - Government office seems to favor trader rather than Indian when there is trust conflicts. - The license law does not seem to insure the morals of trader nor secure advantage to Indian. -

Illustrations. - Indians pay \$40.00 per barrel for pork. \$17.00 per barrel for flour \$0.25 per lb. for brown sugar. At Market 2 miles from here, & but 3 miles North of the reservation prices are \$25. per barrel for pork - \$17.00 per barrel for flour \$0.12 1/2 per lb. for sugar. For dry goods and fancy articles the Indians usually pay large profits - Much larger than country merchants charge their customers. The tribe now uses many articles of dry goods in common use in civilized life, it will be seen that the tax they pay for the support of a licensed monopoly is far from inconsiderable - Proper trade regulations would keep Indian on reserve.

Great saving to tribe if part of those money could be spent by department for their necessity. Indians want this money for gifts to Chiefs & braves, for which the tribe pays dear

At annuity payment July 1, 715 of tribe present.

18
including 208 from Root river,

Delegation now on visit to those south of the Missouri River to persuade them to join main body here.

"Since their removal to this reservation, the Indians have conducted themselves well; they have been temperate and consequently have lived quietly among themselves and peacefully with their neighbors."

Rephook to

Notes P7A No 2.

Report of W. J. Cullen, Northern Sup. of Indian affairs

Sept 28, 1858

Marret goes under agent Charles K. Mix who took charge in July. Devoted himself to developing of agriculture for the prosperity and advancement of the Indians. - Indians employed in making and improving their farms - More labor is actually performed by these Indians there at any agency under this superintendency

The decided & rapid progress manifested among these Indians is encouraging - The manual labor school will develop among them the habits of labor.

The suggestion of the agent, in regard to settlement under treaty of 1854 - Land to head of each family, in my opinion should be carried out. - And surplus land disposed of. - These forms would tend to give the stability and make them identical in habits and customs with the whites

This feeling is so frequently manifested, that the officers have been preventing the Indians from resorting to the using and alarming, which are peculiar traits of Indian retaliation.

Ref. fact to

Notes p 7A 102

Charles H. Mix's Report Sept. 9, 1854

I come among them not as a stranger, for many of them knew me years before.

Health excellent, except for a few suffering from chronic diseases - Scrophula & Consumption.

I found them uniformly peaceable - inoffensive in manner - No case of drunkenness among them, except in 2 or 3 cases of vagabond fellows, who obtained liquor in some unknown way.

In 1 or 2 cases, had strong proof against white men selling them liquor. These men I prosecuted & they paid large fines. - Will prosecute all who come within the meaning of the statutes.

Chief and nearly all men of tribe determined to help put a stop to use of liquor among them.

Two teamsters (white men) discharged for being drunk and disorderly while off the reservation on business. - Will discharge all employees who get drunk.

Indians take no holdier real earnest upon the duties of agricultural life; They have however made the necessity of tilling soil for subsistence.

20
The means of living by the fruits of the chase or hunt is gone. Buffalo gone - but occasionally they look for a glimpse of some hapless one that may have strayed from the herd.

The poor Indian is seen, with his iron rod or plough, laboring for his daily bread.

Indians & half-breeds have over 800 acres under cultivation, mostly in corn - have made hay enough to keep their stock all winter - Did all work themselves excepting the breaking and other heavy ploughing.

Quite a number of Indians, for whom ploughing could not be done took their poles and dug up the sod as well as possible. This is hard labor, but they accomplished it well, & have produced some good crops.

Had too much rain in Minn. destroying and damaging the crops. Most of the Indians have enough left to subsist on and some spare. Yet there are some who must depend on.

The government mill at LaSueur has been greatly injured, the dam destroyed and much timber washed away. The loss of the mill was deeply felt. It was in the midst of heavy business. A large quantity of lumber was needed to build houses

71.
for the coming winter and other improvements.

A steam mill has been bought which is
largest & adequate - Most machinery is all
ready on the grounds, and the remainder will
be brought in as the conditions of the road will
permit. Everything will be under operation in less
than six weeks -

The agency has under its care, one of
the biggest and best farms in the country.

100 acres of corn, 4 acres rye - 25 acres wheat - 3000 bushels
10 acres buckwheat - 15 acres wheat & rye mixed - 1/2 acre beans
2 acres rutabaga turnips - 5 acres potatoes - The 70 acre
farm with equal good management as the Blue Earth.

95 acres wheat - 45 acres corn - 36 acres beans

10 acres rutabaga turnips, 3 acres white turnips

1 1/2 acres garden. The corn, potatoes, turnips &
beans have yielded well - but wheat & oats injured by a
great deal of rust.

Recommended that instead of having large farms,
that the labor be used in breaking new lands, and doing
the plowing for the Indians. So those who were compelled
to get their grains from the agency farm, could have
their own farm

Mechanics employed at the agency are
carpenters, brick masons, brick moper - blacksmith - teamsters
& laborers.

Report of Winnebago Manual Labor School given
by the Superintendent - During past year 168 Indian
children have attended the school, ranging from 5 to 19 years.
Many irregular in attendance. The average number of those
who were fairly regular is 36 boys & 43 girls.

The policy of the school has been instructions
in manual labor with a little time each day
devoted to elementary sciences.

Last fall & winter the boys cleared 3 acres of woodland
a part of which they planted in apple seeds - The purpose
being to start a nursery. Made rails to fence same &
got out 200 posts for plank fence, Dug well some 20 ft. deep
for school use - This past season they cultivated 3 acres
of garden & made 12 tons of hay.

The girls made 550 garments for themselves &
boys attending the school & 700 racks for use of farm.

The children are inclined to idleness, but apt to
learning & have made as rapid progress as could be
expected under the circumstances. - More could be
accomplished if some plan could be adopted to secure
more regularity & punctuality in attendance.

This report speaks well for some of the
children. Would that I could say that for all of them.

It is believed that if two buildings could
be erected - one for boys - one for girls, surrounded

by a high fence, and the proper white person
 part in charge much more in the way of
 education could be accomplished. These
 places would be training homes. The boys could
 learn the wood and the girls do the cooking
 and making and sewing. The Indians themselves
 are desirous of such an institution. The attendance
 at school now is motivated by the additional provisions
 and clothing allowed.

The Indians well satisfied with improvements
 and began to feel the benefits of civilization.

They are anxious to have the property in
 their own right. Mary suggested to sell some of
 their land and divide the remainder among them as
 provided in Treaty of 1855.

Ref. back to
 Notes 079103

Report of W. J. Cullen Sept 15, 1859

Steady progress under Agent C. H. Mix
 Treaty made in April 1859 calls for sale of their
 surplus land. The money will provide every
 family with a comfortable home. In course of a few
 years they will compare favorably with any settlement
 within the limits of U. S. - A disposes distribution of
 of land according to terms of treaty as soon as possible
 - Indians anxious to have their own home

60 formed themselves into a civilized community. All are anxious to discard blankets. On distributing to them saws & got a resignation of all the useless fables that Indians prize so highly and a promise that they would not renew them in the future. - Initiatory process is retarded among them. - With persistent improvements, success is not visionary.

The amount of land for farms in common has been decreased, while the individual farm has been greatly increased so in another year they will raise sufficient for a whole year. So some of the money spent in provisions can be spent for other purposes.

The traffic in intoxicating liquor has been successfully checked by imprisoning the vendor as well as the vendor. - This rigid method seems to be the only practical method of arresting these vices. - Much credit is due the agent.

Ref. back to
Notes p. 7 and 3

Report of agent C. H. Mix Aug 17 1859. (Took part letter of Mix to keep)

The Indians have not committed a single depredation & displayed a marked disposition to adopt commendable habits. - Drink still indulged in by a certain class to the detriment of the rest.

Have endeavored to have their best and most

27
never suppress this evil themselves. - But they being
intimidated by the threats of the vicious, made special
request that I pursue the most appropriate course
of preventing it. - Reservation thickly surrounded by
white settlers. Some of whom were ready and willing to
sell them liquor for small profit. Had to adopt
rigid course with Indians - Imprisoning any found
intoxicated, and also those introducing liquor on
reservation. - Results beyond anticipation.

"It is a matter of importance to their improvement
to have regard for their manners, customs & especially
their character & disposition. It has been the policy
of government that they maintain a population through
the products of the soil. To introduce among them
the products of civilization. This can only be attained
when we cease to urge them to sell their lands,
keeping them in a migratory state, leading the
Indians to believe we are unjust. - The only wise &
past course is to give them each small tracts of land.
This the department has already done as far as
possible in the treaty with them, not yet ratified.
If their funds be applied for building & farming it
will be of greater benefit than all annuities & money they
have ever been paid.

X Number of Male & female scholars 135

26
Have adopted different course then formally pursued
in regard to manual labor. - Most scholars too small
to perform manual labor to any benefit to themselves.

School devoted to intellectual culture, with
exception of female department, which is employed
in making clothing for both sex of the possession of
whites. - During present season, made 976 garments.

Scholars quick in perception, make rapid progress
in studies, in short time children ignorant of alphabet
learn to read with facility creditable to children in
civilized life.

Department forms in prosperous condition.
with prospect of more abundant harvest then usual.

Crop for present season consist of: 8 acres wheat
50 acres oats, 50 acres corn, 8 acres potatoes, 10 acres rutabagas,
1/2 acre beans.

These forms greatly diminished during past
year. Especially Blue Earth farm. & ploughed lands
transferred to Indians. - In future they will be
secured still more due to expiration of agricultural
fund. - Recommended, in future, to an extent
corresponding to their own demands and the farm
lands be used in teaching & helping the Indians start
farms of their own. This has been done as far as
possible this present season.

27
In addition to breaking clear by Contract.
over 100 acres of prairie broken by farm teams, &
1500 acres replowed.

Every family in tribe has more or less ground
under cultivation. In spite of large amounts plowed
& broken, many were compelled to resort to the soil.

To incourage this spirit among them I have distributed
the Dpt. forms. This leaves quite a number of acres
over which I deem expedient to issue to them in
fall. -

The following is an approximate estimate of their
crops. 400 acres wheat, 50 acres oats, 90 acres beans,
110 acres potatoes, 60 acres rutabagas, 5 acres tobacco,
1500 acres corn. All look thriving & promise a
fourtful harvest.

In addition to other plowing, about 200 acres
plowed by Indians, making a total under cultivation
of 1845 acres - total amount of reservation under
cultivation 1972 acres.

There has been repeated request for houses
this has been done as far as funds will permit.
New steam saw-mill assisted greatly.

There has been built during present season
11 frame houses, 22 log houses with frame finish & 6 houses
of timber construction built by themselves, from

materials furnished by me. - Recommended, the number of houses be greatly increased.

60 have have adopted dress of white man. cut hair, & throw away their blankets.

+ Physical condition gives evidence of healthy locality in which they are situated. - Total number in tribe 2,256 Consisting males 1,055 females 1,201 - Mortality less than 2% - Birth more than 4% per centum. Showing increase of about 3% during last year. - The chief malady among them is phthisis pulmonalis & its analogous diseases. The first origin of disease among them unknown - Can now be traced hereditary origin. Undoubtedly their meager diet & exposed manner of living to which they have been driven have contributed much to generate the disease. But its hereditary origin is so marked that its destructive results are often witnessed before the age of puberty. Some of the malignant diseases are occasionally met with among them. Intermittent and remittent fever have prevailed to limited extent the past summer.

The value of individual property of Indians on reservation estimated at \$70,000 Consisting horses, arms, stock, and agricultural implements all purchased by themselves.

U.S. Documents Serial No. 1023 - P. 479 & 480

Minutes of Council with chiefs and headmen of tribe Aug 11, 1854 Sent to Washington with Report.

29
Can be copied verbatim.

It asks, in the simple language of the Indian, for a loan from the government of \$300,000 out of their \$1,000,000 for the soil of their land - pending the ratification of their Treaty. This money they want to continue their improvements. Their previous anxiety run out this year. They point out what they have done in way of cooperation & promise to do more.

Ref. back to
Notes p. 7. No 4

Report of W. J. Cullen, Sept 29, 1860

Agricultural growth worked with success. Amongst them this year are some who raised corn, potatoes & wheat, more than enough for their own support. Individual Indians have raised as high as 60 acres of wheat alone on a single farm. Agents efforts directed to give each Indian his own allotment of ground to cultivate & aiding him to build house before as the limited means of tribe permits. Annuities in money and other stipulations greatly reduced, because of expiration of former treaties. Yet by increased amount of land cultivated and large number of Indian farms the tribe has improved and progressed. - Reservation presents appearance of as much improvement as surrounding country.

Fog and frame houses dot reservation as far as I can reach - Different picture than upon most Indian

reservations. Wigwags as well as houses were 2 years ago. Agent has been unremitting in attending to all interests of Indians under his charge, especially in attempting to eradicate the evil of intemperance among them.

Ref back to
Notes p. 7104

Report of C. H. Max Sept 26, 1860

Growth & progress of civilization slow. Habits and customs hard to change. Their daily routine of life, a near estimate of white habits, with some exceptions. Increased love of labor. Reservations & its products have every inducement to labor, & to adopt a settled mode of life. Their material wants, but of late increased but they seem content and willing to labor to supply wants.

Indians expressed desire to have permanent homes, cultivate own land, raise own crops. Thus conform to wishes of department.

Morality & steadiness improved greatly since last report, but intemperance still working its mischief among tribe, but to far less extent than formerly - "They after the manner of the whites (of their own accord) called a Council among themselves, and established certain laws for certain offenses" The most essential ones were:

For stealing, or like crime, 6 months imprisonment in the jail
for staffing, or likewise maltreating one another, also 6 months imprisonment

31.
For drunkenness, or being caught with liquor on the
reserve 1 month's confinement. &c.

"Laws went with my approval and cooperation
Civil disposed Indians - because of fear of the rest -
have reformed themselves to a far greater extent than
previously existed among them.

① Indians having horses plowed their lands &
fenced it without soliciting aid. Inducing the remaining
Indians to do likewise - Conveying out the wishes of
the Department in relation to agricultural pursuits.

② During past year habits of most Indians have
undergone a radical change. They were told that new
and comfortable houses would be built for them. The
bribe not being ratified no money is available for this
purpose. They cannot understand that. Keep pressing
agent for them. Had barely enough to carry on last spring
work.

Had assurance, last spring, Indians can & will work
as well as whites if compelled to depend on their own resources.
Indians last winter burned the greater part of their fences.
In spring asked me to put up new ones. Said it was out
of my power against the wishes of the Department to build
them new fences every spring. They built their own fences
(bad good ones). I loaned them cattle to hold rails from woods

Payment of annuities to Indian is money & good
questionable as to benefit to Indian. Based on following.

When payment made, they consider it a gala day &
to be means to enjoy it. Then they study starts. Some Indian,
upon whom his family depends, becomes as good a state
as before he was paid.

Then the annuities in goods. They do not attach as much
value to them as under different circumstances. They
consider them as presents (& such they are) & are often
given as presents to their friends. Then they will buy the
same goods from traders at double their original cost.

If money appropriated for goods, to gether
with annuity money be turned over for purchase of food.
It would benefit Indians in progress toward civilization.
It would stop vice of gambling & use of whiskey. & would
attach more value to that knowing that it would be the
only annuity they would receive.

The mill under charge of James Mc Murtrie (the Sup. of
forms) is now stopped, having refused for working it. By
running last summer, became slightly disordered, had it
overlooked & repaired, to be ready to start any time. Thinking
the treaty would be ratified & contracted for & received a number
of logs, to get lumber for building purposes. - but have been compelled
to resign my intention in regard to mill.

X Department teams plowed 1200 acres for Indians

33
400 acres plowed by Indians, which is all the assistance
given Indians in regard to crops. Kept 3 men during summer
besides superintendent. Had to keep them to attend stock
superintendent busy riding to farms explaining certain
things about their crops

Appearance of farms looks encouraging & promise an
abundant yield. Indian become sensible of how much
depends on our efforts. as proof: some 14 families raised
some 60 acres wheat & 50 acres oats. The wheat will support them
through winter. The oats will take care of stock.

They have strongly fenced most of the fields
and "a new spirit seems to be awakened within them
which gives promise of a better & more hopeful future."

The carpenters now are busy building Crystalls,
bedsteads, and other similar articles -

The blacksmith is called upon to mend traps for
the Indians as fall hunting approaches. Since I discharged
the gunsmith, he now does a great deal of work
repairing guns for Indians. He also has been engaged in
repairing wagons &c. belonging to farm in proper order

The school under supervision & control of Mr.
W. E. Cullen is in a flourishing condition. If students
could be kept in school for a reasonable period we
could establish in them obedience & love of labor, together
with an education and they would make a better impression

34
or the whites than they have before.

Report of Physician Sept 25, 1860

The views & practices of medicine of the Indians is closely interwoven with their religion & government. To transfer their homage from the fantastic to the well founded science takes time when you are compelled to use the pale light of reason. Having their confidence is more important to them than reason, in their crude state of civilization. - Since my personal knowledge of them I noticed a decided increase in the desire and use of the advantages of the medical profession.

This summer has been a much more favorable one to health than last, being one of constant dryness consequently little trouble from malarial fevers.

The most frequent diseases of acute character are: In summer; Malarial fevers, remittent & intermittent fever in winter; Inflammation of the lungs & rheumatic affections in its various phases - But occasionally almost every variety is met with among them.

Their most frequent & destructive disease is tuberculous & scrofulous - Pulmonary consumption is of frequent occurrence - Cause; exposure & improper diet. - This disease cause of greater mortality than any chronic difficulty with which they are afflicted

35
Great difficulties is experienced in treating this disease, partly due to enforcement of proper hygienic course, and partly to their want of perseverance in proper remedies - Syphilitic diseases are seldom found among them. On August 27 Smallpox was discovered among them - disease not long in commencing fatal work & spreading to length & breadth of reserve. Done everything in my power to shorten its duration among them. Knowledge of its fatality induced them to accept assistance, much more than any other disease. Total number of cases up to now 260 - deaths 43 - showing that 1 in 6 afflicted died. Many of them had already been vaccinated, the remainder (about 1/2 of tribe) I have placed under the influence of the (Vaccination)

From the best information from Indians themselves it was introduced among them from Wisconsin, by their frequent visits to their friends, in that state.

Report of M. E. Cullen Superintendent of school

August 15, 1860

The school at present is in as flourishing a condition as at any time during its foundation. - Seems to be daily growing in popularity with tribe.

Total number of pupils 118 - males 62 females 56
Average attendance per day $71\frac{1}{2}$ Males $33\frac{1}{2}$ & females 38

Girls being more regular in attendance than boys.
Subjects taught are: orthography, reading,
writing, arithmetic, geography, and English grammar.

Nearly the entire school studies orthography,
many, however, in connection with other branches.

21 read, 16 write, 15 study arithmetic, 6 geography,
3 English grammar.

The books used in the school are:

Webster's Elementary Spelling Book

Mc Guffey's series of readers

Mitchell's School Geography

Smith's English Grammar

Ray's, Davis arithmetic & Colburn's arithmetic

Ray's series of arithmetics preferred.

Many pupils are apt & learn readily - some are
dull, & do not make such rapid progress. But as a
whole they have as much educational capacity as can
be found in any school its size. - Writing they learn
readily. They are good imitators, anything they can see
done they can make a good attempt at doing.

They learn to speak & understand English more
readily than may be supposed & more readily than children
of other tribes. - This is attributed to the fact that Winnebago
language is rough & coarse & founding in deep gutturals
like German is sound, while English is comparatively

37
smooth & soft. When they have acquired the language they speak it clear with no accent to mother tongue having no difficulty to utter all sounds of alphabet.

Assistants, as interpreters & teachers for boys Mr. Bradford L. Porter, full-blooded Indian, Received education at Quincy Ill. of kind and obliging disposition, gentle yet firm, knows by experience what difficulties his pupils have to encounter and overcome, and is respected and obeyed by them all.

For girls; Mrs Alexander, a woman of half-blood. Has long held her position, and is satisfactory to all parties concerned.

Commends the policy of the department of employing Indians or half-bloods where possible; stimulates Indians to prepare themselves for such positions & they have more interest in work than as outcasts.

Girls employed a portion of each day making clothes for themselves and boys, or in washings ironing their cloth, or scrubbing desks, benches, or floor.

Boys cut, haul & prepare wood for stoves; build fires, carry water ect.

Cleanliness & neatness strictly required of all have seen to realize the benefits derived from it, take pride in presenting themselves in proper conditions

He makes a plea for a boarding school giving as the greatest drawback to present one, the constant migration of the Indians.

In spring they go to their sugar camps to make sugar -

Summer, back to the prairies to plant & raise corn

Autumn, the vicinity of rivers and lakes to hunt and trap

Winter, they take up their abode in the forest, to more easily attain fuel.

Thus they keep changing with each change of season, alternately crowding & depleting the school after withdrawing one most promising pupils for 3 to 6 months at a time.

This evil will grow less if the policy of building them houses and settling them permanently in one place is carried out. - But still urges the building of a boarding school upon manual labor principle.

Refer back to
Notes p. 1105

A gent A. D. Balcom's Report Sept 16, 1861
Had charge of Winnetogoes only few months. Had no previous experience with Indians.

Felt that his suggestions of policy would save so faring as others of experience had made every conceivable

39
suggestions to no avail. He would not make any.

As a general rule they are enjoying good health. Few die from disease, but quite a number from casualties or assassinations caused by use of intoxicating liquors.

Great difficulty experienced in management & protection of this people has been connected with their use of whiskey. None sold on reserve, but the business carried on just over the line, and all around reserve to alarming extent - "It is a lamentable fact that the number of people who pretend to be civilized, who have become so degraded as to sell whiskey poison, at high prices, to these poor savages as a regular and systematized business, are counted by the hundreds in this immediate vicinity. And this is not all. After they have dilt out these poisons to them untill they are drunk, then they purchase from them everything they possess of this world's goods, even to their last blanket or shirt, or agricultural implements, with more whiskey, or some worthless trifle. And still further, some of these sharp business men (among drunken Indians) strip the poor savage, when drunk, of all his old clothes and rob them of their all, without even the pretence of a remuneration."

Judges that more than one third of all money, horses & goods, and some of the provisions, dilt out by government annually, goes into the hands of liquor traders for whiskey & tobacco.

Sample of prices - One quart of poor whiskey purchases a blanket worth \$3.00 at wholesale prices.

Circumstances connected with location of the reservation make it more difficult to protect them from "the ravages of liquor-selling" than any other tribe. The friendly white population surrounding them, want to make it uncomfortable to remain there as they can get land. - Lack of moral, temperance, and religious courage in people. - Want agent to do it all - has no power off reserve.

Put Indians in jail for intoxication, does not help.

Informed that laws were such that an Indian could not be punished for introducing liquor on reserve. Advised that laws be changed so that he be equal to same punishment as whites for this offense & also that whites be punished for selling liquor to Indian off the reserve as well as on it.

In June Hon. J. H. Baker of Minn, T. J. Sample of Indiana, & Edward Wolcott of Ill. arrived as special Commissioners to take Census of tribe & assign 80 acres of land to each head of family & 40 acres to each male over 14 years on eastern half of present reserve as provided in Treaty of 1854. Indians showed dissatisfaction. Soon communicated to Commissioners in a Council with Treaty with the Chippewas.

Chiefs told them that they had expected their agent to perform this service. They were told when treaty was made & since by former agent Major Mix that this would be the case. They were not will to have their work as Commissioners would have to be paid by Indians when this could be done more to their satisfaction by their agent who was already under salary to look after their interests.

Of course Commissioners took no notice of opposition and set upon performing their task as instructed by the Dept. as best they could under circumstances.

After a few days of it half, became reconciled and since have co-operated with Commissioners - The other half, led on by Mir-naw-shuk, a deposed chief, and others who were opposed originally to the treaty, have done all in their power to prevent the Commissioners from performing their mission. He hopes that in a short time the better Council will prevail & all will be willing to share the benefits of the treaty.

Everges announced fulfillment or part of same on every part of treaty - 2 1/2 years since treaty made - Indians told from one season to another that under it something would be done for their benefit, and as often disappointed. Ever best of them doubt if anything will be done which will

43/
benefit them. Those opposed telling others that the government was only fooling them.

According to provisions of Treaty Government agreed to Comfortably establish Indians on their land severally by building their houses, furnishing them with agricultural implements, stock, animals, and other necessary aid. But there is no funds to do this until lands are sold. The Indians who have their allotments made are clamoring for their certificates, and to have their houses built. And by next spring they will want their lands surveyed, fenced & broken.

The steam saw mill is going to decay for want of money to keep it in repair and running. Fine lot of logs at mill going to decay.

The buildings originally erected for use of, interpreters, physicians, miller, blacksmith, superintendent of schools, farmers, carpenters, the farms, as dwellings or shops, were nearly all built of logs, are now very much decayed and unfit for use, and was not as the quarter section retained for the agency - but lands allotted to the Indians - New buildings should be erected at the agency as soon as possible.

Land Cultivated or reserved this year about 675 acres. 200 acres ploughed by Dept. 475 acres by about 75 Indian or half breed families.

112 acres in wheat, 49 acres oats, 440 acres corn,
22 acres potatoes, 40 acres beans - Average yield
per acre would fall far short of that of land cultivated
by our white race

Have no Resident Physicians or surgeon
because present salary not enough to induce one.

Report book
to report 7/1/05

Report of Ira S. Smith Sup. Winnetago school
Sept 16, 1861

Has just taken charge of school, being unable
from any data at hand to ascertain past progress
of pupils

Total 129 students - Males 70 - females 59

Mr Porter still in charge of males

Mrs Alexander is charge of females

Girls devote portion of day to sewing & knitting

(Manual labor of both sexes about same as
previous reports)

After 3 weeks of observation believes schools
"sadly fails to realize warped results that former
reports have led us to expect."

"Children must be under constant supervision
of teachers to accomplish results. Urges the
establishment of a boarding school based on manual
labor system. Facilitating each family or separate

44
form would help, but still would not remove
the greatest hindrances to their intellectual improve-
ment.

Ref: book to

Notes P. 7 No 6

Report of Clark M. Thompson, sup. of Indian
affairs. Nov 14, 1862

Winnebagoes remain peaceable during Indian
trouble. - Surrounded by a white population exasperated
with all Indians - want to get them out of country
fears trouble might arise among them detrimental
to Indians

Thompson & J. P. Usher (Sec. of Interior) visit
these Indians. - Find them peaceable & well disposed
towards whites, but would not accept advice to send
delegation of wise men to select a new home.

Present difficulty is in state make it necessary
to keep them confined to reservation. It is small -
has little game - cannot live without
laboring. - This they cannot do until Government
provides them with proper implements

It would be better for Winnebagoes if they
could be induced to take new homes north or west
where they could have large hunting grounds, and
greater liberty to roam; but if they must stay they
should be provided with necessary implements

1432
Houses built for them & conveying act of treaty stipulations of locating them accordingly.

Reverends the policy of Government toward these Indians such that they will understand that the treaty must be pursued & the innocent protected and encouraged.

Report of St. A. D. Balcomb Agent
Sept. 15/862

Little change in affairs since last report.

Indians remaining in state of suspense, without agricultural implements to labor with, waiting for stipulations of treaty of 1859. Such has been their condition for 3 1/2 years. and they do not understand why it is so.

Situation growing more & more unfavorable to their welfare & happiness. More thickly settled country makes living by game and hunting wild fowls and rice impossible. Especially since the massacre of whites by Sioux (within 25 miles of here) intensified the existing animosity of the people of this state toward all Indians.

"The fact that a few Winnebagoes were present (if they did not take part in) the massacre at the Lower Sioux agency has caused the Winnebagoes to be universally

46
suspected of disloyalty, especially since Little Crow,
the leading war Sioux chief has stated to Colonel H. H.
Bibb that the Winnebagoes were with them. And that
two Winnebagoes were killed in one of their engagements
with the white people.

The feeling such that extra effort necessary
to keep Indians on reserve as satisfied that an
Indian will be massacred if they go out of their own
country. Indian killed white crossing Mississippi
river, for no other reason than he was an Indian.
Public opinion such that the murderer goes
unpunished.

Force Indian confined on reserve, with
only annuity provisions, & what little he can raise
with the limited means of producing crops. To get them
furnished them with food for about one half of year.

Henceforth they were permitted to wander about
in white settlements & beg some, dig, grow, pick and
sell fowls, shoot game ect. - which in addition
to what they raised & obtained from the Government
enabled them to keep out an existence. Hereafter
public opinion will be such that they will be
deprived of their liberty to wander.

They will have to be let loose to wander in
the western wilds & get their living as they did before.

47
They saw the whites or be given the implements
promised them in Treaty of 1859 - George again
the fulfillment of the treaty.

"This delay on the part of the government to carry
out the provisions of this treaty is the only complaint
these Indians make, but it has become a serious one."

Land assigned, but necessary to have these forms
surveyed, in order to find them, as nearly all traces of
government survey have been destroyed by prairie
fires and by the Indians. Also Certificates of title to
land as promised them in the Treaty of 1859, and
requested by them. The half breeds & many of the
Indians refuse to improve their lands until they
receive their certificates.

Win- no- shukard and others who were opposed
to treaty, and afterward to have its provisions carried
out, are now in accord with the rest of the tribe in
requesting that the stipulations of the treaty be carried
into effect immediately.

No tribe more loyal than Winnebagoes. "There
may be a few restless ones who would like to join Sioux
and participate in the excitement of a war party. Yet I
cannot believe this ever" Sioux threatened, at Aulbricks, that
if they did not join the attack on white, the Sioux would
exterminate the Winnebagoes. There is daily fear of an attack.

48
Almost daily implored me for protection. Which
I, as often assured them would have. - Requested Governor
for two companies of infantry to be stationed in their
midst. This allayed their fears to great extent, also
fears of surrounding whites.

Idle threats of some whites, increase the fears
of Winnebagoes some. - but not withstanding the
nearness of belligerent Sioux, unfriendly feeling of
whites and other unfortunate circumstances. I am
confident that my Indians will remain loyal to the last.

The Indians feel well informed that, not
withstanding their fidelity to the government and people,
The people of this state are memorializing Congress to remove
them out of state, which they consider very unjust
under the circumstances. They have become attached
to their location & would not leave it willingly. They
fear their fidelity might be taken advantage of &
kind treatment.

Made many varied efforts to stop whiskey
sale to Indians. Had some success. Not half as much
whiskey obtained by Indians this year as last.

Still there has been some casualties caused by whiskey.

Whiskey traffic great draw back to
affairs of Indians.

47
"I was informed by a Mesquero, who was at the
Sioux Agency when the Sioux commenced the massacre
of the white people, that the first murders were committed
by four intoxicated Sioux, who excusing each other
of want of bravery, and finally they proposed to each other
that they prove their bravery by killing some white people,
and they killed six (6) at Afton on Sunday, the 17th of
August, then fled to the lower Sioux agency and told
other Indians what they had done, and drew the
whole tribe into the massacre at the lower agency
the next day, hoping thereby to save themselves from
inevitable punishment.

The story of this Indian was corroborated by
a statement in the St. Paul Press, of Mrs Webster, wife
of one of those murdered at Afton. He said that Mr.
Jones started to for a few minutes before he was
killed that "the Indians had been at his house and wanted
whisky, but he wouldn't let them have any."

He believes that a little whisky on the part of
4 Indians caused the whole war. No evidence to show
it was premeditated. Would have been postponed or
never happened in our day.

Asped again for a manual labor boarding
school.

50
All tribes of Indians who receive annuity money gather around the agent in the spring and stick by him. Making over time money will come. I will not leave or do anything else until it gets near.

Restless savages to get into mischief as they have nothing else to do. The disaffected try to spread disaffection. Evil-disposed white try to arouse the Indians those whom they may dislike.

Government not obligated to pay money at any certain time, but Request that it be paid early in spring. To support Indians during planting season, and enable them to plant more than they can otherwise.

Charge the payment of annuity in goods & stock. - Eliminate vicious system of trading with the Indians.

Asped for the ratification and fulfillment of Treaty of 1854

General health good except Children have nearly all had measles, but few fatal cases

Not enough money to induce physician to live on reservation. Employed M. R. Wickerson M.D. of Monrovia. to render services and medicine to extent of amount devoted to such purpose. - Charge \$1,000 to induce a physician to reside on reserve. one needed very much.

about 700 acres of land under cultivation on reserve
1500 ploughed by government.

550 ploughed or held by Indians under 75 Indians
or half-breds.

150 acres wheat

100 " oats

300 " corn

50 " potatoes

100 " pears, peaches, squashes, turnips, etc.

Little if any change between this year & last.
Cannot expect change for better until Indians
have tools & animals to work with.

Thinks as Commissioner does, that Indians
should be furnished with stock & animals, tools, and
working animals, and materials to work with & set to work
on their own farms & have white men employed
to show them how to work to ~~their~~ advantage. and otherwise
aid them.

Have been petitioned by people of Macdonald
to use influence to bring Khivogoes living there
They live by begging and often commit depredations
on the whites there. - In last two years many
come to live on reserve. But about 400 have never
left their old homes there, and do not seem inclined
to do so. - Wished some must go back & forth if

177
They would all live here. Families want them here.
Request favorable consideration

Employees at agency

Lucius Dyer	superintendent of farms
Ira S. Smith	" " " " schools
Bradford L. Porter (half breed)	school interpreter
Mrs. Mary Alexander (half breed)	school teacher
M. R. Wickerham	physician
John Johnson	blacksmith.
Augustus St. Cyr (half breed)	assistant blacksmith.
Peter Monnige (half breed)	U. S. interpreter
J. L. Alexander	Miller & carpenter.
John Hill	Teamster
William D. Cole	farm laborer
Henry O. Dyer	" "

Each employee is fully in discharge of his duty. He has practically no tools to work with & those they have are practically useless. - Hoping forward to ratification of treaty to get tools.

Little Hill

P/29630

Little Hill whose Indian name was Sho-go-Nic-Kaw had his village, within the Blue Earth Reservation, on the south side of Little Cabot River, in the Southeast Quarter of the Southeast Quarter of Section 9 of Meds Township. Frank Atcherson stated that his parents located their claim on the land formally occupied by Little Hill's village within two or three weeks after the Indians were moved out. The Teepee poles, bark-huts, and big Council lodge were still standing and remained for some time afterwards. The Council lodge was a round building 60 to 75 feet in diameter and resembled a huge basket placed bottom up. It was made of poles placed in the ground at intervals of about 10 feet and covered with bark, leaving a hole in the center of the roof for the smoke to pass out. There were no poles used in its construction as the bark was tied to the poles by means of basswood bark strips. The Atcherson family made their home in the Council chamber until their log house was built.

P/130

Little Hill had a log cabin about where the Wheeler residence now stands, and there was an Indian cemetery in the front of it about where the road now runs. The Chief's wife was buried under a big elm tree, near what is now the Wheeler residence, and a log hut had been built over her grave. A number of other graves had ^{little} bark huts over them.

P1278/28

I
Good Thunder

Good Thunder whose Indian name was Wakuntchapioka who was over 60 years old when he moved with his band to the Blue Earth Reservation in 1865. He, and his band, of about 100 people, occupied his village on the Maple River where the present Village of Good Thunder, which was named after him, now stands. ^{It consisted of 15 to 20 bark huts.} An Indian trail crossed the river at this point and later it was used by the whites as the main thoroughfare between the East and West side of the stream as it afforded the most natural place to cross. It was called, for many years "Good Thunder's Ford" and the Post Office was first designated by that name.

The Hon. Wm. Hall, who personally knew the old chief said, "Good Thunder was a good man and pleasant to meet. He was of large stature and well built and had been quite athletic in his younger days. He was very square in all his dealings and had a good discipline over his people, so they never trespassed or did any injury to the whites or their property. He was very friendly, peaceable and hospitable." His village stood on the knoll where Good Thunder now stands, and consisted of 15 or 20 bark huts. Most of them were square buildings. These huts were only occupied in the summer. In the winter,

they lived in the timber by the river, where there was
 shelter, and used round tipis or wigwams, 12 to
 14 feet in diameter the frame work of which
 was covered by winding one or two layers of
 leaf matting around it from ground to top. The
 Matting was formed by taking the tall leaves of
 full bushes or slough grass about 2 inches
 or more wide and four or five feet tall and laying one
 on top of the other and passing a fork thread through
 them. This matting would be, therefore, about 2 inches
 thick and four or five feet wide and as long as desired
 to wind around the wigwam, and made a good
 warm dwelling. If they wish to remove the wigwam,
 it was easy to unwind the matting and carry it with
 them on the travois to any place and put it up again.
 For the fork huts, they would first erect a rectangular
 framework of poles by planting round posts firmly
 in the ground four or five feet apart, faster
 horizontal poles to these with logs made from
 the inner bark of basswood. Then they would
 gird an elm or basswood tree by cutting through
 the bark clear around the foot of the tree and
 then gird it clear around again with a long-
 handled axe about 5 or 6 feet up the tree, then
 removing the bark would flatter it out with weights.
 They would then take three flattened stakes of bark,
 make small round holes in them, opposite the

Good Heart

P126

Good Heart whose Indian name was Naw-Tagke-
Reen-Kaw established his village on the Blue Earth
Reservation, on the raised ground about 30 or 40 rods
south and about 20 rods west of the top of Standing
Ravine hill on the Markato-Good Thunder road.
His village consisted of 30 to 35 lodges. Chief
Good Heart had been at the head of his band since
they left Iowa. He was a very good man ~~and~~ and
had the confidence and respect of his people as
well as the esteem of the whites. He was between
40 & 45 years old when the tribe left the Blue Earth
Reservation.

Rev. B. G. Coffin, one of the pioneer preachers
of the M.E. Church of this part of the state, was head
farmer for the Winetage village scattered over
Rapidan and Lyra townships for some years.
He kept in his employ 3 or 4 men to plough the
land needed for agriculture and to direct in the
cultivation and harvesting of the crops. In 1857 a
family by the name of Hall lived in a log Cabin
about a quarter of a mile northeast of Rapidan Station
and did the cooking for these men. William Hall,
then a boy of ten years, tells of attending a funeral
at Good Heart's Village. "I remember attending
two funerals from this village. The cemetery was
on top of the small knoll at the south edge of

Rapidan Village. They built a little house of board
 or bark over the body and put a pipe and a pouch
 of tobacco beside the departed. When I asked
 why they did so, they answered "Him like smook",
 and when I inquired why they buried close to a trail
 which passed by the spot, the answer was "Him
 like see folks go by".

Decorah was one of the chiefs who moved with his band to the Blue Earth reservation in the spring of 1855. His band established their village on the south shore of a small lake in the Southwest Quarter of Section 35 of Markato Township, extending to a parcel in the adjoining Section 2 of Decorah Township. The lake was drained some years after the Indians left the reservation. The land now occupied by this village is now (or was in 1927) a part of the farm of Lucy and Asa McCallum.

~~Wapkor Decorah was a direct descendant of a young French officer named Lafreville Des Carrie who married a young Winnebago princess in 1729. He ruled over a village of about 100 lodges located on an island in the Wisconsin River. He died~~

Wapkor Decorah was a direct descendant of a young French officer named Lafreville Des Carrie and a Winnebago princess who ^{early} in the 18th century ruled over a village of some hundred or more lodges located on an island in the Wisconsin River. He married the young French officer in 1729 and from them followed a long line of chiefs.

Prior to 1860 Wapkor Decorah died and he was succeeded as chief by his son whose Indian name was Maw-he-eo-sha-na-zhe-Raw (He who stands with his head reaching the clouds) He was commonly known as "Little Decorah" or "Decorah".

The Villages of Little Decora and Winnestick were so close to each other that a dispute arose in regard to the land ploughed by the government between the two villages. This, however, was settled by the agent, making a tract of like size for Decora's band.

100

Little Decora, like his father, was a firm friend of the whites. During the Sioux outbreak of 1862, his friendship counted for much in restraining the Winnebagoes from joining in Sioux war, as many of their young men and some chiefs were inclined to do, for Decora had greater influence in the councils of his tribe. He was also highly esteemed for his nobility of character, and the whites named the township of Decoria in his honor. He was also the grandfather of Angel Decora Dietz the noted Indian Painter of New York City.

p 111.

Four Cloud

On the other side of the lake from Little Decora's village was domiciled a part of the same band, presided over by the subchief, Four Cloud. It is said a daughter of this chief died and was buried near his village, and that he filled a small coil with gold and silver coins and buried it in his daughter's grave. Neither the grave nor the money have ever been discovered.

P111

3

Towr Cloud was the grandfather of Rev. Henry
Rice Cloud, the only Indian who ever graduated from
Yale College, and he shared with the son of the late
President Taft the high honors of the Class. ~~He is~~
~~the 1929 class~~

Winrestick

P117 & 118

Winrestick whose Indian name was Wa-Ran-
ja-Ro-ga (Coming Thunder), was like the Decoras a
direct descendant of Sagoyewie Des Carre, and like
the Decoras he also had a bushy black beard. In
1845 he was appointed by the United States Government
as the head chief of the Winnebago Indians.

He was one of the chiefs who, in 1855, went with
the agent J. E. Fletcher to Washington and signed
the treaty giving the Blue Earth reservation.

118 & 119

He was disposed of his Chieftanship of the tribe
by the government agent in 1859 because he would
not sign the treaty to sell a part of this reservation
to the Whites. The reason given, however, for his
removal was insubordination. He was replaced as
head chief by Baptiste La Salliere although he
was always considered by the Indians themselves as
their head chief. His successor as head chief did not
affect his position as chief of his band so the removal

from chieftanship ⁴ had nothing to do with his position in his own band.

119

He wrote a long letter to the office of Indian Affairs in Washington dated Nov 23, 1899 in which he stated his side of the case in regard to his removal as head chief. A portion of this is copied from Thomas Hughes's Indian Chiefs of Southern Minnesota. (Copy letter)

P120

Winrestiek's village was located on the Southeast Quarter of Section 10 of Decoria Township on the east bank of a small river which was named after the old Chief. It is now a part of the farm recently owned by E. B. Coggeshall. The basement cellar of the Chief's house may still be seen.

Frank Kennedy, one of the first white settlers in the locality who knew the Chief personally and well, gave Thomas Hughes the following account which he wrote in his book on Indian Chiefs (This account has been copied directly from Hughes's Indian Chiefs of Southern Minnesota) "Winrestiek was another Winnetago Chief, who had his village in the town (Decoria). He was a very good Indian, brave and honorable in every way. He was strongly

suspected by the whites, thought of having been
 partial to the Sioux in the Indian Massacre of
 1862, and hence was not as favorably regarded as
 Decora, whose loyalty was never questioned. Mostly
 for this reason, I presume, the name Beauford Township
 which had borne the name "Winnebuck" for some years,
 was changed to its present designation."

P 120 & 121 "There was quite a well-cared-for Indian cemetery by
 Winnebuck's village or the farm afterwards owned
 by B. H. Gerlich, close to the East bluff of Winnebuck's
 creek. Many of the graves had neat, well made picket fences
 about them, and crosses put over them. The fences were
 built of sawed lumber and the pickets were pointed and
 the points painted black. Soon after the Indians left,
 the fences were appropriated by one of the settlers to put
 around his garden. There were several graves thus marked
 by Decora's village, also, when the settlers first came here.
 On my farm, there were two graves - one large and the other
 small - at the head of a short ravine, with little log huts
 built over them made of split logs. There were small
 openings for doors, and steps cut in the side of the ravine
 down to the spring located at its head. Small wooden slats
 had been cut and split and one fitted to each step. It was
 intended for the spirits to use as a path to the spring to get
 water. Some years later, my hired man and a friend of
 his, dug into the large grave and found the bones of a
 warrior with a rusty gun barrel, a tomahawk, a pipe and
 other trinkets."

P121

According to Joshua Cody and D.W. Burdison, two old settlers, the Winnebagoes were paid their annuities just before they left the Blue Earth reservation and because they were afraid of being robbed by the whites should they carry the money with them, Wennechuk, Decord, and other chiefs collected the money and selecting a spot in the thick woods on Wennechuk Creek about a half mile below Wennechuk's village, buried it. They picked out three trees and cut a limb from each in such a way that when a line was drawn from each of the stumps it intersected over the spot where the money was buried. Some years Chief Yellow Bear together with another Winnebago came here from Nebraska, found and took away the money which amounted to about \$8,000.00 in gold.

Wennechuk's band amounted to 7632 Indians.

P121022

The old Chief, because of his opposition to their removal from the Blue Earth reservation, came very nearly clashing with the military authorities. He, with a large band of his best warriors, withdrew to a secluded place in the dense timber of Lake Elysian. Col. Miller wanted to send a strong military force to compel the old Chief to surrender and comply with the order of the Government, but Captain Edgerton, knowing the Wennechuk's temper, advised to try persuasion first, and with four companies, he found and visited the Chief's camp holding a council with him. The

was a fine orator, and made a very effective speech, full of pathos, telling of the wrongs he and his people had suffered at the ^{hands} of those in charge of their affairs. How many times they had been compelled to change their reservations and each time they had been promised that the last one would be their permanent home. Their present Agency, he declared, had been given them by their Great Father with the sacred promise that they would never have to move again, but that in twenty years the land would be decided to them and their children in severalty for ever. Now they had built their homes, planted their fields and buried some of their children and relatives. He showed an autograph letter from General Jackson, as president of the United States, certifying to the old Chief's bravery and fidelity to the whites, and he begged to be permitted to end his few remaining days amid the groves of his children and relatives. He also declared that the land to which the government was sending them to was a barren desert, without game, or trees or soil, where none could live and that he and his people must perish if they went there.

In spite of the old Chief's pleading and begging he was persuaded the Captain to ^{hasten} to the agency and be loaded fast for the new country on the Missouri after he had been promised that his Great White Father would not let him or his people suffer any hardships in the barren wilderness.

The treatment the Winnestick and his band, as well as all the Winnetogoes, received at the hands of the soldiers while being transported from Marquette to Fort Thompson South Dakota was the most cruel and degrading in the annals of any people claiming to be civilized. They were loaded into small Minnesota River boats, which normally held 60 to 75 people, at about 350 to 400 armed Indians to a boat besides the soldiers and boat crew.

Mr Blockhouse, a grandson of Winnestick, writes Mr Thomas Hughes of Marquette. (Recorded by Hughes in Indian Chiefs of Southern Minnesota p 122) "There are some few survivors of the band of that time still living, who, went through those terrible days and shudder at the thought of them, when they were the helpless prey of the ruffian soldiers. Women and girls raped, men murdered, and all subject to every insult and indignity that brutal men could invent. These outrageous things were inflicted upon the helpless victims for no other crime whatever excepting that they had been unfortunate enough to be born Indians."

In further illustration of the wrongs inflicted by the whites upon these Indians, a local paper of that time stated that during the last distribution of annuities to the Winnetogoes on the Black Earth reservation in the spring of 1863, there had been sent them certain items of goods by the Government, in fulfillment of their

Quaty, but the amount of goods received by the Indians differed much from the amount sent in each case as follows: 1,420 blankets were sent, but only 500 delivered to the Indians, 1,150 yards of blue cloth sent, but only 275 yards delivered, 900 yards of grey cloth sent, but only 330 yards delivered, 2860½ yards of cloth sent, but none delivered, 4 dozen plaid wool shawls sent, but none delivered, 3 dozen extra blanket shawls sent, but none delivered. Most of these missing goods were pilfered off as they had been unloaded from the steamer at Markato level, and their value was estimated at \$10,000 at least.

A early settler at Markato claims to have found one of the bolts of blue cloth, which should have been given to the Indians, as a shed in the rear of a residence at Tent City. He claims to have run his knife through it so as the thief would not profit by his crime. The authorities were not the only ones to blame for this pilfering, for many of the Agency employees and others taught it no crime to steal from the Indians.

horizontal poles and tie the fork to the poles with elm or basswood bark strips, which were passed through the holes in the slab.

The Chief and his band had most of the flat bottom land between the present village site and the river cultivated to corn, potatoes, beans and other vegetables. The corn was cured by digging in the ground to a depth of one or two feet, a bed 12 to 15 feet long and 5 to 6 feet wide, which excavation was filled with dry limbs of trees, which were weighted with boulders to pack them together. Then a load of plucked ears of corn unhusked would be spread over the stones and the wood set on fire, and the whole covered with earth and allowed to smoulder for two or three days, when the corn thus cooked would be taken out, husked and hung up to dry. It tasted much like canned corn. The Indian Cemetery was located on one of the Round Knolls in bottom land just north of the present highway leading from Main Street to the bridge."

The Indians taught Good Thunder possessed occult powers and could practice witchcraft and therefore they were afraid to offend him. Especially the young people, they regarded him with awe.

① Page 100 Indian chiefs of southern Minnesota by Thomas Hughes

Little Priest, real name Little Chief.

In 1855 Little Priest located his village on the East Bank of Rice Lake on a spot about the middle of the East line of Section 30, of McPherson Township being mostly on the west side of the line and consisting of a council house 40 feet by 60 feet with boarded sides and a peaked fork roof, also a number of bark huts and wigwams.

A few days before the Sioux and the people Little Priest and about a dozen Winnebagoes went to the lower Sioux agency in anticipation of being present when the monthly payment was made and which was then expected soon for there was always feasting and hilarity on such occasions and they the visiting Winnebagoes would always be invited to participate.

They were all caught at the Lower agency when the trouble started and were present when the killing was done at the Agency, and when Captain Marsh and his company of soldiers were almost annihilated at the Ferry. They were also there the following day when the attack was made on New Ulm and probably accompanied the attacking force. They were accused of taking part in all three of these first events of the Sioux war. They were also charged with taking part in the two attacks on Fort Ridgely and the second attack on New Ulm.

⑦ part of these lost officers they could not save. been
unity for at early dawn on Wednesday, August 20th
they were seen going home through the present town
of Canby, and were received by a company of home
guards (whites) through Butte County Valley, by way of Lake
Crystal, to their own agency where Little Priest,
Howard, Winnechie's son, and others of the party were
watched constantly ^{during the last ten days of the massacre} by a large number of whites ^{who} to
personally ~~know~~ them.

J. B. Kiffell, who with his partner A. H. Hawley,
kept the trading store at the Winneago Agency wrote
a letter to the St. Paul Dispatch describing the events
at the agency during this time. A part of that letter
has been published in Thomas Hughes's Indian Chiefs
of Northern Minnesota. I quote, "Soor (after hearing
of the outbreak)

The under the date of November
23, 1859, Winneschink wrote the Indian
Commissioner a long letter, giving
his side of the case. I quote only
part of the letter. "I reluctantly
I am compelled to say, that we
have grievance, that should be
redressed. Our complaint of the
treatment, we have received at
the hands of agents sent to take
charge of our affairs. They have
not paid us certain money's in
their hands to which we are
entitled. Ex. Agent Fletcher rendered
me a statement of accounts and
notes due us from certain persons
named amounting in all to more than
\$6,000.00. Considerable portion of the
notes are in the hands of U.S.

District Attorney for collection.
One note for \$2350.00 on Anson Rathrop
and Franklin Steel he had turned
over to his successor, but no notice
has been given us of anything
collected. The agent did not think we
right in many cases. He has allowed
liquor to come among us and injured
some of our people, by making them
drunk and so getting their blankets
stolen away from them. He is a
partner of a trader among us and
when any of us go to see him at St Paul
where he stays most of the time,

he generally makes a little
writing and directs us to see his
partner who cheats some of our
people by giving them liquor
& getting their goods away from
them etc. Some 40 days ago one of
our men, who had got white
man's clothes from the agent
went to work with his wife
and got drunk as a white man,
and on the way home, he
attacked his wife without
any cause and having on heavy
white man's boots, kicked
her to death and the agent
did not have him arrested
So three days after the murdered
woman's brother went and killed
the murderer.

White men have gone to our
land and cut & taken away some
of our best timber, which
was valuable to us and our
agent did not prevent the trespass
and when I spoke to him about
it, he said, never mind they won't
cut anymore; so I can't but believe
that the agent sold the timber

Baptiste La Salliceur

P131 Baptiste La Salliceur was, according to an affidavit ^{in 1839} by Stephen Mack and George Hunt, traders, the son of Joseph La Salliceur, and a Winnebago woman named Naw-taw-Ray-way-Row. Joseph La Salliceur was the son of Baptiste La Salliceur a French trader employed by the American Fur Co.

Baptiste La Salliceur settled with his band on the south bank of the Teton river about three or four miles east of the agency (now St. Clair) on the Northeast Quarter of the Southeast Quarter of Section 29, Township 107, Range 25. In the Spring of 1859 he was made head chief of the tribe replacing Winneckick and he signed the treaty of April 15, 1859 at Washington. He was very loyal and faithful to the whites during the Sioux outbreak, but was much opposed to removing to the new reservation in South Dakota, which he claimed to have seen and said that it was a cold, barren desert. However he and his band were deported with the rest of the tribe in May 1863, regardless of their protest.

P. 132 In December 1864 he was permitted to return, with his family, to the farm which had been allotted to him at the site where his village stood on

the Blue Earth Reservation: On October 11, 1870
he and 50 other Menomagoes, mostly half breeds,
were naturalized by the U. S. Court at St. Paul

1
Social Organization
specific clans

(finished)

The bases of the social as well as the political organization of the Winnebago tribe was the clans. Originally there were twelve (12) clans: The Thunderbird clan, the Warrior clan, the Eagle clan, the pigeon clan, the Bear clan, the Wolf clan, the Water-spirit clan, the Buffalo clan, the Deer clan, the Elk clan, the Snake clan, and the Fish clan. Membership in each particular clan was hereditary and the functions of the clans were defined in its origin with each clan had certain property which belonged to the clan and was held sacred by them. Certain property of individuals which was held more or less sacred, such as war bundles, were property of the individuals but could not be removed from the clan. Marriage in ones own clan was prohibited and certain clans did not marry members of certain other clans such as the members of the Bear and Wolf clans did not intermarry. The only reason given for this was that the people of the Bear and Wolf clans were friends.

The Thunderbird clan was the largest and most important. It is from this tribe that the chief is chosen. To this clan also belong five The Earthmaker

4
was supposed to have given them the Law of five and
the other members of the Thunderbird clan fire was a
second possession.

The Warrior, Eagle, and Pigeon Clans were
extinct, or almost almost extinct on this reservation.

The Bear clan was next in importance to the
Thunderbird clan. They were the soldiers and police
of the tribe. To them was dedicated the keeping of order
in the villages and doing the policing while on the
hunts or moves. They also guarded the Council Lodge
when a Council was held. They also meted out certain
punishments for offences committed.

The Wolf clanman apparently, were minor
soldiers or assistants of the Bear clan, but I
have not been able to find out just to what extent
this clan existed on the Blue Earth reservation.
However it is very possible that it still existed,
at least to a minor extent at that time.

Wattov was also sacred to the Wolf clan
as it was to the Wattov-spirit clan. On account
of that fact one informant it was the only clan
that was allowed to intermarry.

The Buffalo clan was the messenger clan
and the Buffalo clanman seemed to have the
function of acting as public criers and in
general as acting as intermediary between the chief
and his people.

There is some doubt as to the specific functions of the
Deer, Snake and Fish clans. The Deer clan claimed partial
chiefship whatever is meant by that is not clear. It did not

3/

PP 141 to

PP 253

chap 889

See that litvordy too like snake or Great clan had any particular function or this association, but we know they existed as a few members of the clans were still left in 1915, & 1916.

Each Clan had one or more legends of its origin. They were supposed to have originated from the spirit of the animal, real or fictitious, from which it got its name. The Clans were closely tied up with the religious and medicinal of the Minnetagoes.

The Clans also had certain facial marks common to only two particular clan. These marks were painted on the face of a dead Minnetago so that it might identify him in the spirit world.

The Names of the Minnetagoes were also of Clan origin. Anything which the Ancestors first saw or first came upon on earth was used as a name and given to the children. For example, in the Thunderbird Clan, because the first Thunderbird alit on a tree, the name He-who-alights-on-a-tree is given. Or in the Wolf Clan - because a wave swept over the shore as the wolf arrived in the origin with, the name Wave is given.

3
Tolmels

The court proceedings in the trial of Dakota Indians following the
massacre in Minnesota in August 1862

P. 17

Tried with the 380 Sioux at the general court rooming
O-tor-Ka-hum-to. A Winnebago Indian - Acquitted -
says 12 Winnebagos were with the Sioux at
the outbreak

COPY

THE NATIONAL ARCHIVES

Washington D. C.

December 18, 1941.

Miss Grace Lee Nute
Curator of Manuscripts
Minnesota Historical Society
Saint Paul, Minnesota

My dear Miss Nute:

This is in reply to your letter of November 12, 1941, concerning a certain map showing the reservation of St. Clair in Blue Earth County, Minnesota.

We have not been able to find this map among the records in The National Archives. In the files received from the Office of Indian Affairs there is a reference to a map which was forwarded by the Winnebago Agent, J. E. Fletcher, to Governor W. A. Gorman of Minnesota, Indian Superintendent, with the agent's annual report dated September 13, 1855, but this map is not in the files. No references to other maps for 1855 have been found in the records of the Winnebago Agency now in The National Archives.

There is in The National Archives a map bearing the following description which may be of interest to you:

" . . . the above and foregoing is a correct plat and representations of the Improvements at the Winnebago Agency and farm at Long Prairie, Minn., Long Prairie, May 16, 1855. Signed and certified by W. J. ? Parsons." Size, 24 x 38. Large scale. Manuscript map on paper.

A negative photostat of this map can be made for \$1.60. If you wish to order it, please forward your remittance to this office in currency or by check or money made payable to the Treasurer of the United States.

Very truly yours,

P. M. Hamer, Chief
Division of Reference

Medicines of Winnebagoes

P. 254. The Winnebagoes mapped 4 fold classification
of their medicines.

- (A) Medicines that affect a person by direct administration
- (B) Medicines that affect a person by its action like love and racing medicines
- (C) Those that affect him at a distance
- (E) Those that are shot at an individual

Most of the medicines ^{are} ~~are~~ obtained by fasting although they can also be bought

Most important of these medicines are called the Stink-earth medicine, and the black earth medicine.

Medicine used to cure people but is often used to kill men or animals. It was mostly given as an offering.

Tobacco was the most important medicine. It was burnt as an offering.

P. 263 All Indians desire to become great medicine men and to be shamans

2620 Everything was used for some kind of medicine. Earth
763 earth, toads, snakes, birds, birds, birds, animal
barts and livers, even human liver parts of the human
anatomy especially the part.

p258 It was believed that the medicine man possessed
759 the power of life and death.

2
FOLWELL

HISTORY of MINN

VAL F

their agency at Fort Atkinson when annual payments were made. - Large portion of their wanderers, some on their old hunting grounds in Wisconsin, others among neighboring tribes.

Chap II P. 310 To relieve the whites in Iowa of the presence of the troublesome Winnebago and at the same time to gratify the passion of those Indians for wandering, a plan was conceived of transplanting them to the north and placing them as a buffer tribe between the Sioux and the Chippewa, in the hope of thus keeping peace between those immortal enemies. - Treaty was concluded on Oct. 23, 1846 at Washington

Chap II P 310 - The Winnebago ceded their land in the Neutral Ground and agreed to accept a tract of not less than eight hundred thousand acres North of the Minnesota River and west of the Mississippi, to be selected by themselves. - They were allowed one hundred and ninety thousand dollars "to settle their affairs, and for other purposes." - The Winnebago delegated the selection of their new home to Henry M. Rice, then residing at Prairie du Chien, who formerly had traded among them.

Ref.

Winnebago Agency at St. Clair

FOLWELL

HISTORY of MINN
VALI

CHAP. XI - P. 305 - The so-called Long Prairie Reservation north of St. Cloud acquired from them (Chippewa) in 1447 for the Winnebago

Chap. XI P. 308 - At the time they came under our observation the Winnebago Indians were a virile and prosperous tribe claiming a large area in middle and southwestern Wisconsin. At grand conference of western nations at Prairie du Chien in 1825 they agreed to accept boundaries stipulated in the treaty

Chap. XI P. 308 - In 1832 they gave up all their land south and east of the Fox and Wisconsin rivers and agreed to move to, and occupy a portion of a tract known as the "Neutral Ground" located mainly in northeastern Iowa but embracing a small triangle in southwestern Minnesota. In 1837 they surrendered the small remnant of their Wisconsin lands and again agreed to move to the Neutral Ground. They were so reluctant and tardy, and the government officials were so indulgent that it was not till 1842 that they were established there.

Chap. XI P. 309 (top of) Turbulent and indisposed to permanent settlement. - Rendezvous at

COLWELL

History of Minn.

Vol 2 P. 256 M.

Jan 11 1863 A secret society known as Knights of the Forest was organized in Minnesota for the purpose of having the Sioux & Winnebagoes removed from the state. Sublozes were organized in various places. It is supposed that the society exercised some influence on the legislature.

P. 57 M.

Commissioner Dale denounced Pope's plan as Mammoth scheme of colonization.

P 57 M

Colonel Edwin M. Thompson that Indians be distributed among white population. Not more than two families in any county, or eighty-acre farms and that their children be sent to the district schools.

Colwell

Vol 3 P 22

Banned from Minn. by act of Congress
Feb 16, 1863

History of the

Great Massacre

by Bryant

P. 460

On Oct. 12 1862 Little Priest 611 Winnebagoes who were at the lower Sioux Agency at the time of the outbreak were taken by Major-General Pope to St. Paul for trial. They were immediately returned to Camp Lincoln for trial after an examination before a military court they were all discharged. To the disappointment and dissatisfaction of the people of the state.

The discharge of these Winnebagoes took place

at night, headed by Little Priest, whom the testimony of members of the Indian councils convicted of complicity with Little Crow.

MINN. DOCS 1862 It ant allawr felt the Winnebagoes was
ADJUTANT in the engagement, two of them was killed.

GENERAL'S REPORT P. 444

✓ Captain Potter's Recollections of Miss. Experiences.
Miss Pottery P 338 The hostile feeling toward the settlers on the part
Bulletin of the Indians located a few miles west of us on the
Winnebago reservation bordering Garden City two
miles east of it, with several hundred warriors
ready to join with the Sioux as soon as the
first gun was fired.
P. 441. Party of 4 land lookers who stopped at Uncle
Shaw's place to spend the night came they talked
to a party of about 100 Winnebagoes most of them on
ponies, & decorated for war, who said they were going
to visit the Sioux

Neill's
History of
Miss Valley
Chap 67
P. 533

The first saw mill in County was built by
Van Brunt in 1854 - Father abandoned because it
was on Wignatogox Reservation. It is on Za-Suena
River 6 miles south east of Marpato

P 535

The townships composing the reservation
are those now known as - Rapidan, Decoria,
McPherson, Beauford, Medo, Lyra, and the south
tier of sections of Marpato, Leroy and South Bend.

P 535

William S. Sargent, register of deeds said in
writing on the matter some time in June 1859
said after describing the location of that
portion of the reservation to be sold "There are no
better farming lands in America, and it also
includes the much prized mill privilege on the
Blue Earth called the "rapids" which will readily
bring \$20,000. If put up for sale I know parties that
will give that sum for it."

P 546

Among those who had secured ^{clones} at the town of Rapidan
(Now at Clair) in 1854 were Basil Moreland,
L. W. Cummings, William Washburn, Williston
Drumwood.

History of
Miss Valley
P. 596-611

Towns which were a part of the Minnesota
reservation. Rapidan (St Clair) Decatur,
Methu, Beauford, Lyra

P 120 to 123 The games of the Wirretagoes Lacrosse, played by either men or women. Name of winner diffused slightly from men.

Football, or game resembling English soccer. Ball used was fairly large made of deer hair and covered with deer skin - 16 or 20 men on each team.

Hit the True game. - Mostly a test of marksmanship. A true about 8 feet high & 4 inches across was selected the one who hit it received a prize - any no. of players.

The Kicking game - Two men picked each other so hard as they could. One lasting the longest wins.

The Moccasin game - Consisting of five men on each side each having a moccasin in front of him. A small object was placed secretly in one of them. The guesser pointed with a stick at each moccasin and when he thought he had the right one tipped it over.

The women's dice game played with 8 dice ~~or~~ with black ~~on~~ one side & white on the other. One die was marked on both sides. The die was ~~not~~ shaken and cooled until it is a hole. The points depended on the number of black & white dice turned up and also on the marked die.

The Cup & ball game was also played.

P. 123 Musical Instruments. consisted of a flute made of reed or cedar
and usually had a range of 5 or 6 notes. It was used at
many ceremonies & by young men courting.

The drum was made of a wood frame with a wooden
pale or barrel covered the rim with a skin, over which a spir was
stretched tight. A small quantity of water was always kept
in the drum so that the spir could be wet as often as
~~possible~~ necessary.

The rattles consisted of dried gards filled with
ducks and in more modern times with buckshot.