



[Return I. Holcombe Papers.](#)

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Chapter I.

Description and Earliest History of Carter County.

Situation — Topography — The "Big Woods," Originally
a Great Game Preserve — The Soil — The
Natural Waters — The First Inhabitants, the
Mound Builders, and the Mounds They
Built at Chaska — The First Accu-
pation by the Red Indians, the Joways,
Cheyennes, and Sioux — The Permanent
Settlement in and Near the County
of the Little Band of Sioux of which
Rattling Moccasin was the Last Known
Chief — Early European Traders and
Explorers — Le Sueur, Peter Pond,
Roberts, Penichon, Joseph, Ainsie, Charles
Patterson, Francois La Bathe, John B.
Faribault, James H. Lockwood, and
Others.

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Leaver County, Minnesota, is in the southern, or southeastern portion of the State. It is bounded on the north by Hennepin and Wright Counties; on the west by McLeod and Sibley; on the south by Sibley ^{County} and the Minnesota River, and on the east by the Minnesota River and Hennepin County. The center of the county is about 25 miles west of Minneapolis and 35 miles west of St. Paul. Its extreme northern boundary is near the 45th parallel of north latitude and its western boundary is near the 94th meridian of longitude west from Greenwich.

Topography.

A continuous line of bluffs extends along the north side of the Minnesota River border of the county, at a general distance of half a mile from the ~~river~~ bank. Between the bluffs and the river bank, lay fine, fertile bottom lands. Geologists claim that the bluffs on either side of, but at some distance from, the river were originally the river's banks. To the northward of the bluff line of the southern boundary, the surface of the county is generally undulating and

even hilly. But this uneven character of the land is gradually leveled west of the river, so that the western part of the county is only slightly undulating and much of it practically level.

A Portion of the "Big Woods."

Leavenworth is one of the "Big Woods" counties of Minnesota. The "Big Woods" comprised a vast tract of hardwood timber which originally extended from Waseca County 125 miles to the northwest or beyond the northern boundary of Todd County.* The width varied from 25 to 50 miles, and arms or spurs of the tract extended still farther eastward and westward. The Sioux Indians called it "chahn-tonka," or big woods. It contained their favorite hunting and trapping grounds. There was a heavy, thick growth of hardwood timber upon it. The trees were oaks, alms, hard and soft maples, cottonwoods, and ^{many} other varieties, but with only here and there a pine.

* In the Little Annual Report (1881-1883) of the Geological and Natural History Survey of Minnesota, page 13 of the Botany Division, Warren Upham describes the entire Big Woods tract as entering the State from the north east of St. Vincent, North Dakota, and extending in ^{its} entirety southeasterly, not only to the southern tier of counties, but into Wisconsin, by way of Ramsey and Washington Counties and the towns of Stillwater and Hudson.

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A Great Game Preserve.

Within the recesses of this umbrageous region, in early times, all kinds of game known to the country abounded. There were bears, wolves and occasionally ^{lynxes and} panthers, although these great cats were cowardly and, soon after the white man came, and they were hunted for their skins, they slunk out of the country. Beavers, otters, fishes, minks, and muskrats were plentiful in the streams and about the lakes, while deer in great numbers made their lairs and coverts within its thickets and undergrowths.

The Indians did not make their ^{permanent} villages and towns within the Big Woods; they were afraid they would frighten the game away. They preferred to keep the great forest as a sort of breeding ground ^{and pasturing land} for the animals upon which, for the most part, they depended for food and raiment. They chose to make ^{hunting} incursions and excursions into the region from a considerable distance rather than to startle and annoy its denizens by their presence and contact.

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Because of its reputation as a habitat for fur-bearing animals, the portion of the Big Woods now included in Carver County, was very early the site of a white man's trading posts. While the region was under French and Spanish ownership there was a minor post of the English Hudson's Bay Company at the present site of Carver. Indians went from their villages far up the Minnesota and miles below its mouth into the Big Woods and trapped and hunted, taking their spoil to the traders on the little "river of cloudy water."

When the white settlers came, the area of the Big Woods in this county was converted into farms with great difficulty and only after the expenditure of much toil and exertion under serious obstacles. Fortunately the pioneers were industrious, patient and determined. Many of them were Germans. Perhaps the great expanse of timber reminded them of the "Schwarzwald," the Black Forest of the Fatherland.

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$$\begin{array}{r} 8 \overline{) 3760} \\ 470 \\ \hline 1410 \end{array}$$

$$\begin{array}{r} 3760 \\ 1410 \\ \hline 3 \overline{) 2350} \\ 783 \end{array}$$

$$\begin{array}{r} 1410 \\ 1576 \\ 784 \\ \hline 3770 \end{array}$$

$$\begin{array}{r} 2350 \\ 1566 \\ \hline 784 \\ \hline 392 \end{array}$$

The County's Soil.

The greater part of the soil of Carver County is a clay sub-soil covered with a deep black loam, the ideal land for crop and fruit production. It holds moisture so as to be a protection against drought. Along the river, however, the soil is lighter and more mixed with sand than ^{that} farther back on the uplands. The soil throughout the county has always made generous response to the careful farming methods of its owners, and a crop failure for them is very rarely known.

Lakes and Streams.

The water supply of Carver County is very abundant. The Minnesota washes a great portion of the southern or southeastern boundary; the South Fork of Crow River, flowing through the western and northwestern portions; Carver's Creek and Bever's Creek, through the eastern and southeastern portions—these ~~are~~ streams, with their tributaries, furnish sufficient drainage, upon the whole, although adjoining the lakes and

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elsewhere there are undrained marshes.

The numerous fine lakes of the county have of themselves fairly made it famous. The most noted are Waconia Lake, in the center of the county from east to west and near the northern boundary; Tiger Lake, in the southwest; Minnewashta, in the northeast, with an arm or bay of Lake Minnetonka in the same quarter. About ~~all~~ these lakes are many marshes or marsh lands. With the development of the county many former marshes have dried up and become tillable lands and many lakes have become extinct.

Waconia Lake was originally called Clear Water, but its original Sioux Indian name, which means a fountain or spring, was finally adopted. Patterson's Lake, three miles west of Waconia, is also said to have had at one time an Indian name, which has been forgotten.

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The First Inhabitants.

Away back in the dim and uncertain past, at a ~~time~~^{certainly} and during a period which no man can now designate and determine, that mysterious race of beings called the Mound Builders lived in what is now Carver County. Moderns have given them their name from the fact that they built numbers of earthen mounds of different kinds; the most of these were used as tombs for their dead, but there were others which were used as religious temples and from whose crests the sun was worshiped and human sacrifices offered to imaginary deities.

The Mounds at Chaska.

A prominent feature of the town site of Chaska in the original days was the presence of a number of symmetrically shaped and attractive mounds of ancient origin, the work of the old Mound Builders. They were noted by the historian of Warner & Foose's sketch of the county, in their History of the Minnesota

Valley, and that writer describes them as "different from the mounds of sepulture commonly found." (P. 357) They were arranged in a circular form and were only six in number; but elevated ground connected them, and it was believed that they were mounds of defense, and constituted a sort of fort which could be ~~and probably was~~ used to defend the builders from the attacks of the savage aborigines that surrounded them.

Excavations in these mounds uncovered many human bones, and these were ^{such numbers and} in conditions that, as investigators thought, indicated that the beings to whom they belonged had been killed in battle and buried in a common sepulcher. If so, the subjects could hardly have been Mound Builders, for they disappeared from the country so long ago that their bones are very rarely found, and then only when enclosed in a stone coffin or sarcophagus. The bones may have been those of Iowa Indians, who toward the close of the XVIII Century, probably had a village at the present site of Chaska. Many of the Red Indians, the Sioux especially, generally disposed of their dead by placing

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the bodies on a scaffold or among the branches of trees. When the bodies were reduced to skeletons, they were taken down and given burial in the earth. If an old mound was convenient, it was frequently used as the place of final interment. In nearly every instance the bones found in the mounds are, ^{not} those of Mound Builders, but of the savages that succeeded them. The stone weapons and the pottery, bone beads, and certain ^{bone} shell, and copper implements found in the mounds belonged to the Mound Builders, who made them; the Red Indians could not, and therefore did not, make the stone implements, the axes, the spear, lance, and arrow heads, which have been found in the country, but, finding them, they made use of such as were serviceable. Some of the arrow and spear heads picked up in Minnesota, by Indians and whites, were made of flint found only in quarries hundreds of miles distant to the eastward, or the southward.

At the site of the old trading houses at Chaska there were found, many years ago, numerous relics

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of these establishments, nearly all of them metallic and generally of iron or steel. There were ^{dug up or} uncorroded fragments of these metals, as well as parts of axes, flint gunlocks, hammers, etc. Warner & Foste wrote that many people thought these were relics of an old Catholic mission, "of which the dates are obscure." No ~~such~~ Catholic mission was ever established on the Minnesota until after the advent of civilization; the records on this subject are full and clear. The articles found had belonged to or in some way been connected with the trading posts and the most of them were probably not more than thirty years old; they had been brought to the country by Taribauet and Provencalle, or some other early trader.

Some of the Chaska mounds were leveled in the work of improving the town, but encryps ^{and are still there,} were left in the public parks, as evidence of the presence here, at one period, of the prehistoric people. The existence of the trading posts is easily proven by the written and printed records and the particulars of their history are well established. The history of the mounds can only be guessed at.

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The Red Indian Occupation.

At what periods the Mound Builders were in Carver County can never be definitely known. Pieces of thin skulls and other bones indicate that they were a little people and even dwarfish, like the Japanese and most of the Chinese. It has been suggested that they came from the Orient, were Mongolians, and had yellow skins and complexions. Their successors had red or copper-colored skins and are commonly called "red" Indians as distinguishing them from their antecedents, the yellow-skinned architects and builders of the mounds.

Who were the first red men to occupy this region and to what particular nation they belonged cannot with confidence be stated. The Iowa Indians ("the drowsy ones") were near the mouth of the Minnesota in about 1769 and 1770, in which years the Sioux were driven from the Mille Lacs country by the Chippewas and came to the west bank of the Mississippi and the west side of the Minnesota. The Sioux told the early white comers that when their bands came to the districts mentioned there was an Iowa village at the mouth

of the Minnesota; but a few years afterward its inmates were driven out and away to the southward, and never returned to the country except when they raided the Sioux villages down on the Cannon River and elsewhere in the southern part of the Minnesota country. The probable early occupation of this site of Chaska by Iowa Indians is discussed on a subsequent page.

In the latter part of the XVIII Century—say, between 1750 and 1790—a band of the Cheyenne Indians lived at different times and on different sites along the Minnesota River. The old-time Sioux told the early Minnesota missionaries about these Cheyennes. They had villages on and near Lac qui Parle and as far down as the mouth of the Blue Earth, now the site of Mankato. For a long time they dwelt among the Sioux like "brethren in unity" but at last the two nations quarreled, and the Cheyennes left the country, going up into what is now the southeastern part of North Dakota and along the river which yet bears their name, as it is commonly pronounced, although it is spelled "Sheyenne."

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The Red Indians ^{who} Preceded the Whites.

It is certainly known that the Indians on the Minnesota River who immediately preceded the whites were bands of the great Sioux or Dakota nation. They called themselves Dakota, a word in their own language meaning allied or confederated together, for their great nation was composed of seven great bands, ("the seven great council fires") confederated and allied for their common good. The Chippewas and other Algonquians called them *Nau-do-wes-sau* ^{which was} spelled by the French "Nadouessieux," and finally contracted to Sioux.

Probably the original Sioux in Minnesota came by easy stages from what is now Ontario, Canada, by way of the Great Lakes. In 1673, when Marquette and Joliet descended the Wisconsin and the upper Mississippi, they were in what is now the northern and western portions of Minnesota and the Dakotas; in 1680, when Father Hennepin came, a great band of them had its principal location in the Mille Lacs region. They may have been elsewhere in the Minnesota

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Country in 1680, but Father Hennepin does not say so.

The Cheyennes

The Cheyenne Indians, previously mentioned, may have lived in the Minnesota Country long before 1750. In 1680 a party of them, called by the French the "Chaa," and described as "living on the headwaters of the great river," visited La Salle's Fort on the Illinois River (where Peoria now is) and besought the Commandant to send them traders, saying that their country had many streams and tracts of timber and abounded in fur-bearing animals. All that we certainly know now about their presence in Minnesota is what the old Sioux told the early missionaries and traders.

The old missionary, Dr. T. S. Williamson, says, in an article in the Minnesota Historical Society Collections, (Vol. 3, pp. 283-84) that the Sioux of the upper Minnesota told him, in 1837, that when their ancestors came to the lower end of the valley "they found the Cheyennes in it." Some years later they were in the upper part of the valley. The reverend doctor writes: "Near the Yellow Medicine a fortification is now [1872]

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still plainly visible, which it is said was made by them near a good spring of water. In 1853, when the first plowing for the Sioux was done in that region, large quantities of mussel shells were turned up near the remains of this fortification.

The original ^{the "Dorays"} ~~occupation~~ ^(Dorays) of the lower Minnesota by bands of the Doray Indians seems to have been at a very early date. The French explorer, Le Sueur, who claimed to have discovered copper ore [a few miles ^{stream} up from the mouth of the Blue Earth where, in October, 1700, he built a fort, was the first ^{white man} to report about these Indians. Some years before he built his fort he said "the Aiozaez" told him of the copper mine. His chronicler, Penicaut, writes: "M. le Sueur had heard of this mine some years before whilst traveling in the country of the Dorays, where he traded." (Minn. Hist. Soc. Coll., Vol 1, p. 5.) Penicaut does not assert, however, that the mine was in the country of the Doras; he says clearly that it was "in the country of the Sioux, a nation of wandering savages," etc. (Ibid.) When his fort was completed Le Sueur

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sent messengers to invite the Ioways "to settle in the vicinity of his Fort because they were good farmers;" but the messengers, when they reached the Ioway country, "found that they had removed." (Part 1, Handbook of Amer. Inds., p. 612.) It would seem that their "country" was then at some distance from Le Sueur's fort and alleged mine.

But the old missionary, Dr. Williamson, (Vol. 3, Hist. Socy. Call., p. 283) writes that the old time Sioux told him that when they came to take permanent possession of the lower Minnesota Valley they found villages of Iowa Indians in that valley. The Indians further said that the earth mounds found at Bloomington and elsewhere nearby in Hennepin County "are the remains of the earth-covered lodges of the Iowas whom the Sioux expelled from the country." It would seem that the Iowas came to the country after the Cheyennes, and that the Sioux followed the Iowas. But there is no evidence that either of these tribes ever had a permanent village in Carver County until after A.D. 1800.

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Were Cheyennes and Jorays the First Occupants?

There is a little indirect evidence that the Jorays and perhaps the Cheyennes, were the first human occupants of the present area of Carter County. It is reasonably certain that, ^{at one time} the Jorays (now called Jorays) were at Bloomington and Oak Grove, on the river, above Fort Snelling. In Vol. I Minn. Hist. Socy. Coll., (p. 144) the late Rev. Gideon H. Pond, who came as a missionary to the Minnesota country in 1835, writes that the old Sioux Indians gave him much information concerning the Joray occupation. Their statements fully corroborate those of Rev. Williamson, previously noted. Rev. Pond tells us:

Black Tomahawk, (or On-spay Sappa) who is considered by some of the most intelligent half-breeds as the best Medawakanton traditionist, says that in the early years of the existence of the Dakotas they became acquainted with the Joray Indians; that they—the Jorays—lived in a village at the place now called Oak Grove, seven or eight miles from Fort Snelling, on the north side of the Minnesota.

He says that the numerous little mounds which

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are to be seen about Oak Grove are the work of the Iowa Indians. The old man says that in ancient times when the Dakotas had no arms but the bow and the stone- or horn-headed arrows, and knives and axes of the same materials, these little mounds which we now see at the place above named were the dwellings of the Iowas. They were the enemies of the Dakotas or Sioux who occasionally made a war party against them from Mill Lake where the Sioux resided then and carried off many scalps.

The war feud between the bands continued until finally the Indian gods interfered in behalf of the Dakotas. During a battle in the Iowa village, a deity hurled into the principal street a great thunderbolt which plowed up a considerable ravine, which may still be seen. This terrifying incident unnerved the Iowas, and the Dakotas, greatly encouraged by the supernatural interference, charged upon them, killed many, and drove the remainder to the south side of the Minnesota. Rev. Pond continues the story:

(The Iowas then built another village on the south

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side of the river, near the present [in 1850] plant-
ing grounds of Grey Iron, [near the now Hamil-
ton Station and Black Dog's Lake]. Here they re-
mained until the Dakotas obtained firearms, when
they fought their last battle with them in Minne-
sota, on Pilot Knob, back of Moundota. The Iowas
who escaped on this occasion fled and erected their
next villages on the Iowa River [and elsewhere in Iowa]
from which they were eventually driven by the Sa-
kotas [and Sacs and Foxes] into Missouri.

Black Tomahawk further informed Mr. Pond that
the Iowas constructed their houses by leaning ^{timbers or} poles
together at the top and spreading them at the foot,
(like the frame-work of a tepee) thus forming a circular
frame which they covered with earth. It was said
that after the big battle mentioned the bodies of the
dead Iowas were placed in these lodges; the sup-
porting timbers were then cut or burned, when
of course the earth fell down ^{upon the bodies} and formed a mound.
Some of the Bloomington mounds which were opened

contained human bones, many of which were charred. Smoky Day said he assisted in opening one in which were many skulls set in a row and still containing the teeth. Some of the mounds opened, however, contained nothing.

It is proper to say in discussing this subject that some of the old Sioux did not agree with the statements of Black Tomahawk regarding the Ioways. Ta-koda, (a friend), an old war prophet, and some others said the ^{first} people about the mouth of the Minnesota were not Iowas but Winnebagoes, who were driven off by the Dakotas, etc. But the Iowas say that their people and the Otoes, Missouris, Omahas, and Poncas originally "formed a part of the Winnebago nation." (Handbook Amer. Inds., article Iowa, p. 612.) It may be that during the period involved in this discussion the Sioux considered the Iowas as virtually Winnebagoes.

and Lake Minnetonka

Now, if the Iowas caused the Bloomington mounds, they may have been responsible for the mounds at Chaska. The three places are not

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far apart, both are on the same side of the river, etc. The villages, if they were of the same band, would build their houses alike — cover them with earth — and both villages would be evacuated and abandoned at the same time and with certain similar circumstances.

But the Cheyennes also built earth-covered lodges, sometimes teepee-shaped or conical, and often ^{with} square rooms ^{and} roofed with poles and bark, the roofs covered and sides battled deeply with earth. Such was their village in the vicinity of Lac qui Parle and on the Sheyenne, near the present site of Lisbon, North Dakota. It is barely possible that the old mounds at Chaska were the work of the early Cheyennes; yet it is more probable that the Ioways or the Mound Builders erected them, since there is no evidence that the Cheyennes were ever farther down the Minnesota than the mouth of the Blue Earth.

The mounds and the copper and flint implements at Lake Minnetonka were most probably the work of the Mound Builders.

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The Sioux Occupation of Carver County.

It is believed that the Sioux Indians came to the country of the lower Minnesota River in 1769 or 1770. In one of these years they were driven from the Mille Lacs region by the Chippewas, who had been armed with guns and pistols by the French traders of Lake Superior, while the Sioux had only stone-headed spears and war clubs and bows with arrows tipped or barbed with bone, stone, ^{or} hard wood points, with occasionally tips of copper and iron. The entire account of the warfare between the two tribes, with "the battle of Kathis," etc., is almost altogether traditional and legendary and hardly worth calling history.

The Mille Lacs Sioux called themselves the Spirit Lake People, or in their language, M'da wai-kaw-ton; the accent, as is very common in Sioux words, is on the second syllable, wai. Meda (or M'da) means lake; wai-kaw, (or wai-kon) spirit or supernatural, and ton is a contraction of tonwans, meaning people or village. In time the great Meda-wa-kanton band (as it is commonly spelled) was divided into sub-bands. In 1835 and for many years thereafter there were seven of these sub-bands, viz:

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(1) Ke-ox-a or Ke-uk-sa Band, meaning they who disregard relationships, because they sometimes intermarried with cousins and even half-brothers and half-sisters. Their principal chief was Wa-paka-sha, (or Nabasha) meaning a red war banner, and their village was on Nabasha's Prairie, at the present site of Winona.

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(2) In-yan bos-data, meaning Rock that sticks up. Chief A-ku-pah doota, or Red Wing, and the site of their village was where the city of Red Wing now stands; sometimes the Indians called the place by a name signifying Hill=water=wood, or Kay-m'ne-Chan.

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(3) Kapozha, meaning lightly burdened. Location after 1826 on the Mississippi, where now is South St, Paul. Chief, Little Crow, grandfather, father, and son.

¶

(4) Mah-gah-yu-ta-shng, meaning Don't eat geese, because they would rather sell them to the Fort Snelling garrison. Their principal chief was Grey Iron and their location was about the mouth of the Minnesota. When Gray Iron died he was succeeded by his son, Big War Eagle.

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(5) Island People, whose principal village was far many

years at Lake Calhoun, near Minneapolis and whose chief was Cloud Man, or Makh-peah-wechashtay.
 (6) Bad People, or O-yah-tay-she-sha. Chief, Good Road, and principal village eight miles above Fort Snelling, on the south side of the river.

(7) Prairie People, or Tintah-tonyan. Village at present site of Shakopee, which was named for their chief, whose name (properly Shah-kpay) means six.

The Sioux of Minnesota were composed of four principal bands, two of which were located on the upper Minnesota and the other two on the lower portion of that river and ^{below it,} on or near the Mississippi. ^(already described)
 The lower bands were the Medawakantons and the Nah-pay-Kootas, the latter meaning the people that shoot in the leaves. In the early existence of the band some waggish practical jokers hid some leaves in piles resembling recumbent men, in a wood near the village of this band, and after nightfall aroused the villagers with an alarm that the Chippewas were sleeping in the wood, awaiting daybreak to swoop down and massacre every living Sioux thing. At once a band of

warriors stole out and creeping up near the leaf piles discharged their guns into them, and ^{then} rushed forward with war-whoop and tomahawk to complete the annihilation of their supposed deadly enemies. It was the greatest Indian joke ever perpetrated in the Northwest; all the bands and tribes heard of it and laughed and laughed, and thereafter the victimized band was called by the other Sioux "Wah-pay'-kootas," (literally, Wah-pay Wah-kootas) or shooters in the leaves.

The two upper bands were the Sis-se'-tonwans and the Wah-pay-tonwans, the former meaning the people or village by the marsh, and the Wah-pay-tonwans were the people or village of the leaves, because in warm seasons they lived in bush-or-leaf-covered arbors.

These bands occupied the regions mentioned for a long time. Lieutenant Zebulon M. Pike was the first American to explore the Minnesota country. When he came up, in 1805, the Mdewakantons, as he reported, had their villages from Prairie du Chien up the Mississippi to the mouth of the Minnesota

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(then called the St. Peters) and thence 35 miles up that river to French Prairie, ("La Prairie du François") in the district where now stand Shakopee, Chaska, and Carver. The head chief of the band was then Wa-
basha II. The Wah-pay-kootas occupied two vil-
lages on the Cannon River and hunted buffalo
as far west as the headwaters of the Des Moines.

Of the upper river bands the Wah-pay-ton^s had
the country from the French Prairie to the White
Rock, on the river near where St. Peter now stands. The
Sissetons occupied the region between the White
Rock and Big Stone Lake. The Yanktons and
Tintons (or Tetons) were farther to the westward.
So that ^{Sioux} Indian occupations in the Minnesota
country — "St. Peter's country," it was then called — were
practically the same in 1805 that they were in 1850.
(Du Roi's "Expeditions," orig. ed. 1816, App. to Part I, pp. 59-61; Comé's ed.,
Vol. I, pp. 342-44.)

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The First Sioux Band in Carver County.

The first Sioux band to occupy what is now a part of Carver County permanently—or at least intermittently—may be noticed. It was a small sub-band of Nah-pay-ton, the "leaf people" and was known among the whites as the Little Rapids band. When first known this band had its village on the south side of the river, opposite to Chaska, but when Faribault's trading post was established, it crossed the river and was near the post for a time.

This was a small band of not more than a dozen families and 50 persons. The earliest chief—and who was the best known—was Rattling Moccasin. (Ham-pa'-kah-dah-ga, hampa meaning moccasin and kah-dah rattling. The band was a vagrant, wandering organization and strolled up and down the river from the mouth to Granite Falls. For a long time it was at the Little Rapids, as the location at Carver and Chaska was called, and was generally known as the Little Rapids Band. It was not at all an important or influential band, but it was a re-

ognized as an autonomic band with certain rights and privileges. Rattling Moccasin was a recognized chief and as such "Touched the goosequill" and signed the Treaty of Traverse des Sioux along with Red Iron, Sleepy Eye, and the other Wahpayton chiefs.

A few years later Rattling Moccasin died, near Granite Falls; soon afterward the Little Rapids Band, as such, became extinct.

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The Early Traders.

It is probable that French fur traders visited the Carver County region in the latter part of the XVII Century and in the first and middle periods of the XVIII; but if they did, we do not know ^{their names, or} when they came, or where they located.

The first trader

Le Sueur and

Le Sueur and His Expedition to the Blue Earth.

In 1700 Charles Pierre Le Sueur, who for some years had been connected with the French post on Lake Pepin, came up the Minnesota to the mouth of the Blue Earth and ascending that stream a few miles built a fort or trading post which he called Fort St' Huillier. He came in October and spent the following winter in digging a sort of blue earth which he and his chronicler, M. Penicaut, claimed was virtually copper ore. It was also claimed that a mass of this "ore," weighing 4,000 pounds, was transported in boats down the Minnesota and the Mississippi to New Orleans and thence to France, where a lot of copper was

extracted from it. The

that Le Sueur built his fort or trading post and traded with the Indians is probably, but that he found copper ore, as he claimed, is improbable, if not impossible. If he did, he took it all away with him, or else the remainder vanished into thin air, for not an ounce has ever been found since, though a number of investigations have been made. Penicaut says the deposit extended along the Blue Earth River for several miles, but since his time nobody has ever found a spoonful of it. Le Sueur was an adventurous explorer, but he made some sensational claims which modern investigators have been unable to verify and believe in.

The operations of the French in the Lake Pepin country in the decade between 1680 and 1690 are sketched on pages 14 to 16 of this work. These forts were more prominently trading posts than military establishments, a great deal of their trade with the Indians was done on the Minnesota; but the names of the traders, and of their posts cannot here be given.

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The English Traders.

In 1783 the Northwest Company was organized at Montreal, Canada. It was chartered to do a general business, but its principal operations were in the fur trade. Its chief field of operations comprised the Northwestern Territory, as it was then called, including what are now the Provinces of Manitoba and Saskatchewan, in Canada, and the Dakotas, Minnesota, Wisconsin, and Iowa, of the United States. For, although as a result of the War of the Revolution, the ^{Territory of the} States named was no longer a part of Great Britain, yet the English traders continued to conduct trading posts within it, and especially in what is now Minnesota. They did not finally abandon the American country until after the building of Fort Snelling in 1819, when they were virtually forced to leave.

The Northwest Company became a competitor and bitter rival of the Hudson Bay Company, and at one time the two ^{corporations} engaged in actual warfare. They were consolidated in 1821, when the Northwest was merged in the Hudson Bay Corporation.

~~In the decade between 1680 and 1690 the French~~
~~built ^{military and} trading posts on Lake Pepin, in the Missis-~~
~~sippi in the vicinity of where Wabasha and Lake City~~
~~now stand. These establishments were partly military but~~
~~largely for trading with the Indians. Probably in 1683~~
~~Capt. Nicholas Perrot built Fort St. Nicholas not very~~
~~far above the~~

The traders of the Northwest Company were
 the earliest on the Minnesota whose names can now
 be given. In 1774 Peter Pond, of New Milford, Con-
 necticut Colony, had a trading post on the Min-
 nesota at Traverse des Sioux. Four years later he was
 far to the north, on Lake Athabasca. In 1780 he
 killed his partner, but was tried at Montreal for
 the offense and acquitted. The manuscript history
 at Washington shows these facts, and shows also
 that through information which he furnished
 to the U. S. Commissioners the northern boundary line
 of our country through the Great Lakes to the north-
 west corner of the Lake of the Woods was obtained. (See
 Dr. E. D. Neill's article in the Andrews Hist. of St. Paul.)

A man named Roberts had a trading post at the mouth of the St. Croix in 1777 and in February 1778 Charles Gautier visited him. Gautier had been sent out by Gen. Carleton, the British commander in Canada, to secure the good will of the Sioux. At that time Nabasha, the head chief, with his own and two or three sub-bands, was living "near the mouth of the St. Peters," (Minnesota) and on invitation visited Gautier at the St. Croix. Gautier returned the visit and spent two weeks among the Indians. He reported no traders on the Minnesota then, but it is known that one, a Frenchman, named Penichon, (spelled various ways) had a post on Lake Pepin and another near the mouth of the Minnesota. He had a Sioux wife and his son and his grandson were each named "Son of Penichon." The son signed the Pike Treaty of 1805. Some years after 1778 Nabasha removed his band down the Mississippi.

After the treaty of peace between Great Britain and the United States in 1783, the influence of the

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Northwest Company traders led to the locating of Sioux villages near the traders' posts, both above and below the mouth of the Minnesota. There were several of these as far to the south as the lower section of the Des Moines River. In the fall of 1783 Joseph Añse (or Añse or Añs) came from Mackinaw ^{to Mendota} and distributed presents and held a council with the Sioux. Five Sioux villages were represented. In the report of this council it is mentioned that at the time white traders were operating between St. Anthony's Falls and Rice Creek, the latter in what is now Russell County; but the names of the traders and locations of the posts are not given. It is known, however, that at this time Charles Patterson had a post on the upper Minnesota, at a point on the river long known as Patterson's Rapids. This point is six miles upstream from the mouth of the Redwood. Patterson was here for some time; it seems he came down the Red River ^{and the Minnesota} to his post. He had another post at the mouth of the Yellow Medicine, where he was visited by

in November of ^{the next year,} 35-36

Ainse, after the latter had held his council with the Sioux. At the time of his visit Ainse sold to Patterson a scarlet coat suitable for a chief, and entered the price in his account book as "six pounds three shillings and fourpence." After Ainse's departure Patterson created a chief of the Sisseton Sioux and gave him the gorgeous red coat to wear and a British flag to wave over his tepee. In 1787 Francois La Bathe (a La Batte) was in Patterson's employ as a clerk, and there is a hint that he was stationed at the Little Rapids where Carver now is. His descendants in Minnesota, half-blood Sioux, were prominent in the State's early history. His son, Francois, Jr., was murdered by the Sioux at the Lower Agency the first day of the great Outbreak.

British Traders were well aware that the west side of the Mississippi Valley was, for a considerable period during the close of the XVIII Century, claimed by the Kingdom of Spain; but they did not hesitate to intrude, and when, in 1800, it was ceded to France

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and, in 1803, by the United States, they still continued their trading posts on its shores, and especially on the Minnesota. In 1800 George Aird, James Aird, and Archibald Campbell, all had posts at the mouth of the latter river, where Mendota now is. The Airds were Scotchmen, but Campbell (who is further sketched on another page) was a Scotch-Irishman, born at Londonderry, Ireland. To them the Indians from as far away as the Missouri River brought their furs. May 15, 1803, Charles La Rave, a French Canadian, arrived at Big Stone Lake from the far-off Yellowstone. He was the first white man to cross overland from the Missouri to the Mississippi, by way of the Minnesota Valley. He came down to Mendota with a band of Teton, Yankton, and Sisseton Sioux, who spent a week in trading at the posts of the Airds and Campbell.

By a Sioux wife Campbell had three sons, each of whom bore a Scotch Christian name — Colin, Scott, and Duncan — and were prominent in the early history of Minnesota. Colin and Scott were traders and also Indian interpreters at Fort Snelling. At one time Duncan had

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a trading post at the Little Rapids (Carver). His first U. S. license was granted him in 1822 and was to "engage in the Indian trade on the St. Peter's River." From 1826 to 1831 his post was at Traverse des Sioux. He was born at Mendota in 1803 and died at his birthplace in 1896; the writer knew him personally and well, and now regrets that he did not secure ^{from him} more particular information regarding his occupation of his post at the Little Rapids.

Archibald Campbell was for a long time an independent trader, and was killed in a duel on Lake Superior in 1819; the Airds belonged to the Northwest Company. December 10, 1802, at his trading house, Mendota, Campbell made his will. It was witnessed by Robert Dickson, the superintendent in this quarter of the Northwestern Company's posts, and by Duncan Graham and Francis M. Dease. At one time in the 1790's Graham had a post a few miles above the mouth of the Minnesota with the Son of Penechon's band, and married the Chief's daughter; some of his descendants become prominent citizens of Minnesota.

~~In 1805~~ Lieut. Pike's expedition came up into the Minnesota country in the fall of 1805 and remained until the following spring. The particulars of this first visit of Americans are given elsewhere. Lieut. Pike did not interfere with the English traders, except to make them pull down the British flags over their posts and to promise to stop the practice of giving medals of King George to the Indians. But no sooner had he left the country than the scallawags ran up the Union Jacks again, ~~and~~ renewed their efforts to corrupt the Indians, and during the War of 1812, as stated elsewhere, were hostile to the Americans.

Upon his advent to the St. Peter's country Lieut. Pike encountered a trader. This was John Baptiste Faribault, whom he met on the west side of the Mississippi a few miles below the mouth of the Minnesota. The site of the meeting is believed to have been where is now the little hamlet of Lilydale. ^(and the present writer has as stated on a preceding page) It is commonly printed that Faribault had a trading post at this point, but the evidence of this fact is

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not quite conclusive. In his journal Lieut. Pike says:
(Sept. 21— Passed the encampment of Mr. Ferre-
bault, who had broken his pirogue [piroque]
and had encamped on the west side of the river,
about three miles below the St. Peter.

It is fair to conclude that, having broken his boat,
Mr. Faribault had been forced to go into a tempo-
rary camp until the craft could be repaired; and
that, while so waiting, Lieut. Pike and his party came
up and passed. The Lieutenant does not say that
Faribault had a trading post, but an "encampment".
If it had been so important an establishment as a
post, Lieut. Pike would not have called it a camp,
and the reference to a broken boat would probably
have been omitted.

The truth is that at the date of Pike's visit
Mr. Faribault had a post at the Little
Rapids, ^(or Chaska) a Carver, and it is not probable that
he had another post elsewhere. Those who have
written that Mr. Faribault had a post on the Mississippi at
the time Pike came, jumped at the conclusion without carefully con-
sidering Pike's statement and without knowing that the record shows that
Mr. Faribault's trading post was at the Little Rapids.

Lockwood the First American Trader on the
Upper Minnesota.

Perhaps the first native of the United States to engage in trade on the Mississippi was James H. Lockwood, a native of Clinton County, N. Y., born in 1793. In Volume 2, Wisconsin Historical Collections, he writes that in the summer of 1816, ^{and when 23 years of age} a little more than a year after the close of the War of 1812, he engaged as a clerk to "some traders" to take charge of a trading post near the head of the St. Peter's. In the fall of 1816 he came up and assumed charge of the post. Narcisse Fremier was his assistant and Sioux interpreter.

From Prairie du Chien up to the post there were in his boats a stock of goods, Lockwood ^{himself} his boatmen, and a Yankton Indian, the son of a chief called No-wah-she Tonka, or the Big Servant ("Le Grand Serviteur" in French) who had been at St. Louis with the Americans during a part of the War of 1812. Lockwood conveyed him to Lac qui Parle, where he was met by his uncle, from Big Stone Lake.

Lockwood notes that as he came up the Mississippi he passed "Wa-pa-shaw's" village, which was

where Minona now stands; Red Wing's village, at Red Wing; Little Crow's village, four miles below St. Paul, and Black Dog's, at Mendota. On the Minnesota (for St. Peter's as it was then called) the first Indian village above Mendota was that of Penichon, "a man of little note," says Lockwood. Where Shakopee now is was the village of the chief of that name, and of him Lockwood says: "He possessed a good intellect, but was not popular among the traders, as he was considered very dishonest." Of the next two villages he writes:

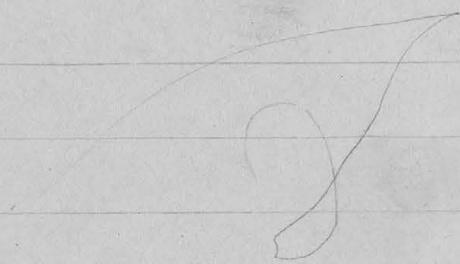
At the Little Rapids was another village of the Indians called by the French, "Gens de Feuilles," or Leaf People. [Wahpaytons, or People of the Leaves, according to the Sioux.] The name of their chief I do not recollect. There was a village of the Sissetons at the Roche Blanche, [White Rock] and above I remember no others.

Lockwood remained at Lac qui Parle, for more than two years, or until the spring of 1819, and then returned to Prairie du Chien, where he afterwards resided until his death, several years ago.

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Chapter II

First Traders and Explorers.

John Baptiste Faribault, the First ^{American} Trader and Settler in Carver County, and Incidents and Vicissitudes of His Life Generally — Louis Provencale, the Brave Old French-Canadian — "Bully" James Wells — The Early American Explorers of the Carver County Region — Capt. Jonathan Carver — Major Long's Expedition Up the Minnesota in 1823 — Between Long's and Nicollet's Visits — Featherstonhaugh's Voyage and Visit — J. M. Nicollet's Survey of the Country — Herr Lewis's Visit — While the County was Indian Country.

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The First White Settler in Carver.

The first white trader to locate with recognized permanency within the confines of Carver County may be considered the first ^{white} settler within the county's limits, ^{so far as we now know} this was Jean Baptiste Paribault. The proper spelling of his family name is said to be Perrebeault and the common pronunciation of his Christian name is "Zhonbatese". According to ^{Tanguay's} "Dictionnaire Genealogique des Familles Canadiennes", Mr. Paribault was born at L'Isle Dupas, Province of Quebec, Upper Canada, Oct 29, 1775; the son of Bartholomew Paribault, a native of Paris. At 16 he became a clerk, and in the spring of 1798 a trader with the Northwest Company. He was stationed at Kankakee ("Quaqueque") ^{trading} elsewhere in Illinois, and in about 1800 was sent to a post on the Des Moines River, "Two hundred miles from its mouth," probably at the present site of Des Moines, at the junction of the Raccoon River with the Des Moines. His post was called "Redwood" and is shown on Pike's map of the upper Mississippi which accompanies the report of his "Expedition" of 1805 and 1806. Paribault remained at this post for about four years engaged in the fur trade, chiefly with the Yankton band of Sioux. The

headquarters of the Northwest Company at the time were farther down the Des Moines near its mouth, and the post or "factory" was called Fort Crawford, in honor of the Des Moines River superintendent of the Company.

Gen. H. H. Sibley knew Mr. Faribault intimately and has written a biographical sketch of him which appears in Volume III of the Minnesota Historical Society Collections (pp. 168 to 179) and is a most interesting paper.* From this article it is learned that Mr. Faribault was transferred from the Des Moines to the St. Peter's River in the fall of 1804. His post was established near the Little Rapids, (as the shallow bed of the river at that point was then known) and was on the north side of the river. The band of the original old chief Shakopee was two miles or more below the Rapids, on the opposite side of the river, and many customers were expected from ~~the~~ thence. It was a Mdewakanton band, however, and Faribault was directed to trade with the Wah-pay-Tong who belonged above ~~or~~ ~~to~~ the westward.

*The place and date of Faribault's birth are given as at Berthier in 1774, and these are errors, according to the official record cited.

Mr. Faribault's clerk and Indian interpreter was a French Canadian, whose surname was La Pointe.* There seems to be no other record of him. Perhaps he was the cook and indeed the man of all work, for we have no account that there were any other employes of the post. The building was, of course, a log cabin with doubtless two rooms, one of which was used as a kitchen and bedroom. There may also have been a building used as a warehouse and store-house.

Faribault's Friend Campbell.

During the winter of 1804-5, his first winter in the country, Mr. Faribault became acquainted with Archibald Campbell, the independent trader previously mentioned as at the mouth of the Minnesota. Gen. Sibley says that at this time Campbell's trading station was "fifteen miles below Little Rapids," or probably at the present site of Bloomington Ferry. Faribault represented a corporation opposed in trade and business to Campbell, but the two were firm friends during their acquaintance.

*Tassé's sketches, "Les Canadiens de L'Ouest," says (p. 315) that the name of this interpreter and clerk was Debord.

Campbell had two French Canadians in his employ, and both of them were married to Indian women. One of these women, whose husband was named Des Coteaux, was said to be of bad character, a wanton and "light o' love." On one occasion her husband reproached and reprimanded her for her ^{alleged} bad conduct. The Sioux women ^{as a rule,} were chaste and constant, and always repudiated charges against their virtue. Wild at her husband's indignant denunciations, Madame Des Coteaux hastened to her father's tepee, ~~and~~ told him what her husband had said and done, and demanded protection and revenge.

The Indian father at once seized his gun and hastened to Campbell's trading post. He found only the two clerks there. At once he shot his son-in-law dead. Then he sought to put out of the way the only witnesses of the crime, the other clerk, and he deliberately reloaded his gun and killed him. Mr. ^{Campbell} boldly proclaimed the crime, ~~and~~ said that Des Coteaux' father ^{in-law} was the perpetrator, and declared

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that justice should be done upon him.

Whereupon the Indian determined to kill Campbell. He declared that he was only protecting his daughter from slander, and some of the Indians sympathized with him. With a small armed party he went to Campbell's trading house, where Mr. Faribault chanced to be at the time. Seeing the party approaching, Campbell barred the doors and with his ~~own~~ three employees and Faribault sought to defend himself and his cattle. The Indian leader climbed to the roof and seemed to be about to descend the chimney. He was peering down when Campbell fired up the flue and the ball from the rifle shattered his jaw and he fell to the ground and broke his neck. One of the ~~other~~ defenders shot another Indian's nose off, and the others ran back to their village.

The inmates of both ~~the~~ trading posts feared to venture far from their stations for several days, but finally the chief and headmen of the

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Indian band and the two chief Traders made a sort of peace treaty, and soon the relations between the two parties were as friendly as they had ever been, and all went well.

While a Trader at the Little Rapids, ^{Faribault} married ^{Mrs. Pelagie Hanse} a young widow, ^{aged 22} a mixed-blood Sioux woman, the daughter of Francois Riviere. Her husband had been Maj. Hanse, at one time Superintendent of Indian Affairs for the Northwest, with headquarters at Prairie du Chien. By this marriage Mr. Faribault had several children. Three of his sons, Alexander, Oliver, and David, became prominent Indian Traders in Minnesota. His daughter Emily became the wife of Maj. S. H. Fowler, of the regular Army. Alexander Faribault founded the city of Faribault, which ^{he} named for himself.

^{Campbell is killed in a duel.} Mr. Faribault was soon deprived of his friend and fellow trader, Archibald Campbell. In the spring of 1806 the latter visited Mackinac (or Michilimackinac, or Mackinaw) on business. As has been stated he was an independent trader, opposed to that "battered corporation," the Northwest Company. The agent

of this company, at Mackinac was Lewis Crawford, who has been mentioned. Campbell met Crawford and the two men had a savage quarrel. A personal encounter was threatened, but Crawford was warned that his life was very valuable and that he must not risk it. He had a brother, however, whose existence, it seemed, was not deemed so essential. He came forward and offered to take the quarrel off his brother's hands. He was a small man and rather feeble in strength, but he was a fine shot. He challenged Campbell and a duel with pistols resulted. Campbell's friends tried to keep him from fighting, saying that, with his stalwart proportions and indifferent marksmanship, he was at a great disadvantage in a contest with the meagred little crack-shot, Allen Crawford. Yet the duel came off, on a small island in the mouth of the St. Marie's River, near Drummond's Island. At the first fire Campbell was shot dead and Crawford was slightly wound.

The death of Mr. Campbell created a sorrowful

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sensation among the Minnesota traders, all of whom knew and respected "big Archie Campbell." At Minn-
dota the news was received with general regret. Mr. Faribault was especially grieved at the loss of his friend. He was at Mackinac when the fatal duel came off and had tried to prevent it. He acted as administrator in the disposition of Campbell's effects. The descendants of the two combatants did not continue the feud. In time Crawford's mixed-blood grandson, La Chappelle, married Campbell's mixed-blood grand daughter, and the La Chappelles are yet plentiful about Wabasha and St. Paul.

Other Incidents in the Life of Mr. Faribault.

A newspaper sketch of Mr. Faribault says that he first came to the Minnesota Country in 1797 and had a trading post near Red Wing before going to the Des Moines River. It must have been in 1805 that he married Pelagie Hulse, the young widow, for his first child of that union, Alexander Faribault, was born at Prairie du Chien in 1806. He was married at the early age of 17 to Mary Elizabeth Graham, (the Sioux mixed-blood daughter of Capt. Duncan Graham, at one time an officer in the British army) and in time became a prominent trader, a banker in St. Paul, and founder of the city of Faribault; his wife was a year older than he.

In the fall of 1808 the Sioux on the lower Minnesota who were patrons of the post at Little Rapids decided to go on the war path against the Chipewyas and not to hunt and trap for the benefit of the traders that season and during the early winter. Realizing that he would do but little business for the next six months, Mr. Faribault decided

to pass that time at his old post on the des
Moines with the Yankton Sioux for patrons.
He went by way of the Mississippi to the mouth
of the des Moines and thence up that stream to
his old post. When not far from his destination,
he encountered a band of Ayonez (Dorays) who
had no trader. They vehemently demanded that
he establish a post among them, for that they
were badly in need of such an institution. He
refused and explained that he must go on to the site
of his former trading house. The Dorays then threatened
to kill him and the clerk and voyageurs accom-
panying him, and also to appropriate his goods. They
were really preparing to do so when a large party
of Yanktons came up and rescued him and
then escorted him to his new station. That winter
he was quite successful, and the next spring
made his way to Mackinac with a large collec-
tion of furs and skins. Mackinac, at that time,
was the great depot of Northwest Indian trade.

Did Faribault Fight the Americans?

Returning from Mackinac to Prairie du Chien Mr. Faribault, in the early fall of 1808, withdrew from the Northwest Company and began trading on his own account, first at Prairie du Chien. In his sketch of Mr. Faribault in Vol. 3 of the Historical Society's Collections, Gen. Sibley writes:

"When the War of 1812 was declared, the British Government made great efforts to enlist the Indians of the Northwest against the Americans. Knowing the great influence among the savages of the traders, commissions in the British army were tendered to each of them. They were accepted by all but Messrs. Faribault and [Louis] Provencalle, who declined to take any part against the American Government. Mr. Faribault was consequently arrested by Col. McCall ^[Col. Wm. McCall] of the British militia service, and held as a prisoner on a gunboat commanded by a Capt. Henderson [Anderson] on board of which were 200 men en route to Prairie du Chien to dislodge the Americans."

Gen. Sibley gives a circumstantial account of Mr. Faribault's captivity under the British, intimating that he

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stating that he was forcibly
had been made a prisoner at Mackinac and taken on
a ^{military} expedition which set out from Mackinac in gun-
boats and went to Green Bay, and from thence over-
land to Prairie du Chien. The expedition ^{July 20, 1814} captured the
newly-built American fort, called Fort Shelby, at
Prairie du Chien, and changed its name to Fort Mc-
Kay, in honor of the Commander of the British Forces.
Gen. Sibley states that after the capture of the fort Mr.
Paribault was "released on parole," but meanwhile
his buildings in the town had been burned and his
live stock run off by the Indians, while his wife was
a refugee among her relatives, the Sioux of Wabasha's
band, up at Winona.

Now, certain records dispute these assertions of Gen.
Sibley regarding Mr. Paribault's attachment to the Americans
during their war with the British from 1812 to 1815. These
records declare, ^{in effect}, that he not only sympathized with the
British during that war, but was in their military
service and actually assisted them in the capture
of Prairie du Chien! In what are called the "Pirraie

(spell as written)

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du Chien Documents," which have been printed, notably by the Wisconsin Historical Society in Vol. 9 of its Collections, (on page 262, edition of 1909) is a "List of the Canadian Voyageurs who volunteered their services at Mackinaw, June 21, 1814, to go to Prairie du Chien, on an expedition against the Americans." There are 66 names on this list and No. 24 is that of Louis Provencalle (or "Provencal") and No. 28 is that of J. B. Paribault. The names of a dozen other Canadian-Frenchmen are also on the list.

Another record shows that on August 24, 1814, there were 71 men and 13 officers present as the British garrison of Fort McKay, and that No. 28 of the men was Louis Provencalle, (or "Provencal") but Mr. Paribault's name is not on this list. It is somewhat difficult to come to a conclusion as to what was the correct status of Paribault and Provencalle during the War of 1812. Here they came to be at Mackinaw in June, 1814, when both were in the Indian Trade on the Mississippi River, and when Paribault's residence and principal store were at Prairie du Chien, cannot here be explained. Sibley says both were friendly to the Americans and suffered in consequence; but the records tell a different story.

In a letter to the compiler dated October 9, 1914, Mr. W. R. Paribault, now of St. Louis, (a son of Alexander Paribault) ^{in June, 1814} denies that his grandfather was a volunteer in the British service. His explanation of the statement in Vol. 9 of the Wisconsin Collections, that J. B. Paribault volunteered at Mackinac to go against the Americans at Prairie du Chien, was first made to the late Hon. J. A. Kiestler, in 1896, when he was writing his History of Paribault County. He thinks that the Canadian authorities at Mackinac believed that Mr. Paribault would be willing to serve against the Americans and put down his name without consulting him. He calls attention to the omission of his grandfather's name in the list of the garrison at Prairie du Chien in August after the allied enlistment in June. Mr. Paribault relates the following incident of his grandfather's arrest, which has never before been published:

***While at Prairie du Chien he was supposed to be too friendly with the Americans, and for that reason three men were sent to his house to summon him to appear before the British Commanding officers. He refused to accompany them, and when they used force in an attempt to take him he ran his sword-cane through one of them, inflicting a severe flesh wound. The men disappeared, but the next morning the roof of his house, or Trading establishment, was blown off by British guns and he was forced to surrender. Later he was paroled by Col. McKay. The sword-cane is still in the possession of the family.

The statement of Gen. Sibley would imply that Mr. Paribault was arrested at Mackinac and put upon one of the gunboats which conveyed the British force to Green Bay, and from thence was taken to Prairie du Chien as a prisoner of the "attacking party." His grandson's statement, however, that he was at Prairie du Chien when arrested, etc., seems far more probable. If he was put on a gunboat, it was probably one captured from the Americans when Fort Shelby and the town surrendered. (See also Kiestler's History of Paribault County, insert between pages 36 and 37.)

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Subsequent Career of Mr. Faribault.

After the War of 1812, or in the spring of 1815, the American authority was restored at Prairie du Chien, and Mr. Faribault, who was then a resident of the place, took out naturalization papers, and when, under the law, a local militia company was organized he was made its first lieutenant. With the close of the war, the English trading posts in this country had to be abandoned. Troops were sent up in 1819 and Fort Snelling was built to enforce this regulation. The Northwest Company disposed of its interests in American territory to the newly-formed American Fur Company, of which John Jacob Astor was the head. Joseph R. Lett, Sr., who had served as Captain in the British forces at the taking of Prairie du Chien, became the agent of the new Company for the Northwest, and under him Mr. Faribault established a trading house at "the Prairie," as it was often called, and here he remained for three years.

In the early fall of 1819, the American troops from Detroit, under Lieut. Col. Leavenworth, came from

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Straits to Prairie du Chien on the way to build what is now Fort Snelling. Finding the trader Faribault and learning that he had been for so long at Little Rapids and knew so much about the Minnesota Country, Col. Leavenworth induced ~~Mr. Faribault~~ ^{him} to remove his post and again locate at the mouth of the St. Peter's. That fall he and his sons drove the cows and next spring the ^{horses} of the soldiers from Prairie du Chien to what is now Mendota. Later in the year 1820, Mr. Faribault located on Pike's Island, in the Mississippi, opposite the new fort, and built log cabins, and opened not only a trading house but a fine farm. In 1823 however, and again in ^{April} 1826, floods in the Mississippi washed away ^{his} cabins, stables, grain, and ^{live} stock, and Faribault was lucky to save himself and family, their household articles, and his stock of furs. The island had been given to his wife by her Indian relatives and friends, but the United States finally refused to concede her title.

After the flood of 1826 Mr. Faribault removed his family to a house at Mendota which he built

as a residence. The same year, under license, he re-occupied his old post at the Little Rapids. There were now two American fur companies doing business in the Minnesota country, the American and the Columbia. Their posts were styled "forts." Mr. Faribault's post at Little Rapids was under the American ^{and} was styled "Fort Lewis." The post at Traverse des Sioux was in charge of Louis Provencale, was under the Columbia company, and was called "Fort Union." (Vol. 2 Minn. Hist. Socy. Coll. p. 113.) ^{In 1835, when Gen. Sibley inspected the trading posts, Mr. Faribault was at the Little Rapids, and Provencale at Traverse des Sioux. Gen. Sibley's report, p. 24.}

In 1830 Faribault had a quarrel with Maj. Taliaferro, the U. S. Indian Agent at Fort Snelling, who accused the trader of selling whisky to Indians of Penichon's band and to soldiers of the garrison. He alleged that on the anniversary of Washington's birthday Faribault had sold to Sergeant Mann a gallon of whisky for the extraordinary price of \$80. Maj. Taliaferro was a cranky old Presbyterian (though he had two Indian children) and all the traders had trouble with him. In the winter of 1836 Mr. Faribault had 20 head of cattle frozen to death. The same season, Joseph R. Brown lost seven head, H. H. Sibley, seven, and Joseph Perry ten, and Maj. Taliaferro three, all by intense cold and

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lack of forage. The stormy, arctic winter of 1836 was long and unbroken.

The records show that in 1826-27 Mr. Faribault ^{Alexis B. Gilley,} and Daniel Lamont were licensed traders, "near Fort Snelling," while Louis Provencalle was a trader at the Little Rapids. At the same time Alexander Faribault, (eldest son of J. B. F.) Duncan Campbell, and Wm. Dickson, all young mixed-bloods, were trading at the Traverse des Sioux. In 1833-34 Faribault was still at Little Rapids, and at the same place were James Wells, (or, "Bully Wells,") and Joseph Renville, Jr. Wells was a discharged soldier from Fort Snelling, a stout, muscular man with a reputation for successful fist-fighting; he was married to one of the mixed-blood daughters of Duncan Graham, and was murdered in South Dakota, by the Sioux, during the outbreak of 1862.

Gen. Sibley (in Vol. 3, Hist. Socy. Call.) states that, after the flood of 1826, which swept away his houses and other property on Pike's Island, Mr. Faribault went to Mendota, where he erected a dwelling and his family lived there for many years, he himself passing the

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winters at the Little Rapids, where he had established a trading post." From other evidence it seems certain that he also passed many portions of the summer at the ~~the~~ Rapids, but his son Oliver remained at the post constantly.

Mr. Paribault's career at the Little Rapids was not without perilous adventure. In 1833 a Sioux of Black Dog's band became enraged at him because the trader could not supply him with certain articles, which he wanted to buy on credit. The truth was that the trader did not then have the goods, but the Indian chose to think that he was refused them because he wanted them on credit. He slipped behind Paribault, and without a word of warning plunged his knife under his shoulder blade so deep that the weapon stuck in the wound. As the savage turned to run from the store, young Oliver Paribault, 14 years old, caught up a gun and sought to avenge his father, but some Indian relatives of the stabber seized the youth and took away his gun. Mrs. Pelagie Paribault,

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the faithful and sympathetic wife of the wounded trader, heard of the condition of her husband the ~~same~~ evening of the day he was hurt; a swift runner brought the news. At once she set out ^{on foot} for his bedside, and with only an Indian for a guide she walked in the darkness and the gloom of the thick timber of the Minnesota Valley from Mendota to Little Rapids, 35 miles, in ten hours, tramping from sunset until an hour after sunrise. Mr. Faribault's wound was a serious one; the stab reached from the rear of the shoulder clear through the lungs to the front. It was several months before he recovered. Nothing was done to the stabber.

This was the third time Mr. Faribault had been in peril of his life from Indians. When he was at the post on the Des Moines, a half-breed ^{rival trader} tried to assassinate him; and while at Prairie du Chien a drunken Winnebago stabbed him in the side for refusing to sell him liquor.

Mr. Faribault died in Faribault, at the residence of his daughter, Mrs. Emilie Fowler, wife of Maj. S. H. Fowler, of the regular army, August 20, 1860, aged 86. Mrs. Faribault died at Mendota some years previously.

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Louis Provencalle.

In 1826-27 Louis Provencalle^{*} was a licensed trader at "the Little Rapids" according to the records of Maj. Talarra. ^{This post was probably at the present site of Carver.} Afterward, from 1829 for nearly 20 years he was stationed at Traverse des Sioux. He came to Minnesota before the year 1800, according to Gen. Sibley (Vol. I Hist. Socy. Coll., p. 467) and was nearly all the time on the St. Peter's River, as the Minnesota was then called. He made business trips out of the country at intervals and was at Mackinaw in June, 1814, when he and John B. Fairbault, as noted on a preceding page, volunteered in Capt. Joe Rolette's company to go with the other British forces to Prairie du Chien and capture the place from the Americans. Later, in August, he was in the British service as a member of the garrison of Fort Mc Kay at Prairie du Chien. ^{The statement on page 1104 of Vol. 19 H.S.C. that he was a trader at Traverse des Sioux as early as 1815 is incorrect.}

Now he got back into the Indian trade of Minnesota after the War of 1812, cannot here be stated. It is enough to know that he was here very soon after the war. He seems to have had no difficulty in fixing up with the American authorities that little

^{8m}
^{*} Pronounced Provon-sail, the C a cedilla, with the sound of S. Tasse, in "Canadians & Overt" spells it Provencal, which is also the correct form.

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matter of fighting them in 1814. And why should he? In 1814 the Northwest Company's traders in this quarter all considered themselves subjects of Great Britain. They were loyal to King George and fought for him. When the war ended in triumph for the Americans, and their authority was firmly established over the Northwest Territory and its occupants, the traders became loyal to the United States and so remained ever after.

Mr. Provencalle was a French-Canadian, but the greater part of his life was spent in the United States coming, as Libby says, before 1800. He married successively an Indian woman of Black Dog's band and a Wahpayton, and by them had several children. His son, Louis Provencalle, Jr., was educated at Prairie du Chien and was an intelligent young man. In 1835, while conducting a trading post out in the Dakota Coteaus, he was cruelly assassinated by a Cut-Head Sioux. Another son, George, went bad. He joined the Sioux in the Outbreak of 1862 and was one of the two Indians killed outright in the battles of New Ulm. Other of his children lived reputable lives and he has yet many descendants.

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who are respectable citizens of Minnesota and South Dakota.

For some reason Mr. Provencale was nicknamed by the Indians "the White." The French translated this term to Le Blanc, and some of his children were called by that name as a surname. Thus the young man killed at New Ulm was commonly known as George Le Blanc.

The Site of Chaska and Carver First Called "Little Prairie."

The flat bottom land at and below Shakopee was called by the early whites, the French Prairie, or "La Prairie Francois." By distinction the prairie wherein the little cities of Carver and Chaska now stand was first called Little Prairie, because it was not as big as the French Prairie.

In 1844 First Religious Mission Station.

The first religious mission ~~established~~ ^{Roman Catholic} in Carver County was established by Rev. Fr. Augustin Ravoux, who, after having been vicar general and Monsignor in the Diocese of St. Paul, died in that city Jan. 17, 1906, loved and honored by all that knew him. The date

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of the mission in Carver County

of the establishment was in 1842. At that date Faribault's trading house at Little Prairie was in charge of his sons, Oliver and David, and their father lived at Mendota. In Father Ravoux' published "Memoirs," etc, (p. 3) is this account of the little mission. The account was certainly written by the good father; he often wrote of himself in the third person:

Messrs. J. B. Faribault, Oliver Faribault, and his brother David Faribault, urged on Father Ravoux to begin a permanent mission at Little Prairie, (now Chaska) where Mr. J. B. Faribault had his trading post for the Sioux, and where his two sons, Oliver and David, lived with their families and a few others. Father Ravoux followed their advice and went to Little Prairie. They were all very kind to him and helped him, as interpreters when he had to speak to the Indians, and also when he wrote in the Sioux language a short Catechism, the daily prayers, some canticles, and a few instructions.

In the spring of 1843 he went to Dubuque to see the Right Rev. Bishop Loras, who gave him

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some encouragement; then he left Dubuque for Prairie du Chien, where he spent almost two months and printed, with a small printing press belonging to Very Rev. Joseph Cretin, a book in the Sioux language and then returned to his mission. In the months of January, February, and March, 1844, twenty-three Indians and half-breeds received the sacrament of baptism, at Little Prairie; but, unfortunately, for that new mission, Rev. Lucian Galtier was, in the spring of the same year, removed from Mendota to Keokuk, Iowa, and Father Ravoux had to take his place until another priest would be sent from Dubuque.

This little Catholic mission, although its members did not number more than 25, all of whom were Indians or mixed-blood Sioux, was the forerunner of Christianity in ^{what is now} Carver County. Although Protestant missions had been established on the Minnesota some years before, the Protestants did not come to Little Rapids or elsewhere in Carver until after 1850.

63 67
Provencalle a noted character.

Louis Provencalle was a noted man in early pioneer days in Minnesota. He was not educated, could hardly write his name, ^{according to a system of his own invention} yet he could compute interest and cast up accounts as correctly as any book-keeper.* He was of strict integrity, of good conduct, kind and hospitable, and had the politeness natural to every Frenchman. He was fairly reckless in personal courage and bravery. The Indians found him good-natured and apparently an easy mark, but they soon learned to respect him and even to fear him.

In Vol. 1 M. H. C., p. 467, Gen. Sibley writes that on one occasion some Indians came into ^{Mr. Provencalle's} ~~his~~ store and demanded all the goods they desired without offering to pay for them. Seizing a keg of rifle powder the Gold trader sprang between the Indians and the

^{8 p 1}
* Gen. Sibley writes: "He kept his credit books by hieroglyphs, having a peculiar figure for each article of merchandise, understood only by himself. In marking down peltries received from the Indians he drew the form of the animal, whose skin was represented, putting the number in figures which he had learned to make. He had also a mode of indicating the names of his Indian debtors on his books. Sometimes this was by physical peculiarities, as a big nose, one arm, etc.

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doorway. Placing the keg on the floor he pulled the cork from the vent and lighting a match called out to the startled savages; "Touch one thing of my goods and I will drop this match into this powder and blow us all to death and shatter the store to pieces!" The Indians threw themselves on the floor, howled for mercy, and were glad when they were allowed to crawl out of the door to safety.

After his removal to Travers des Sioux in 1823 Mr. Provençalle remained at that point practically permanently, or until he was too old for further service. He then established his home at Mendota, where he died in 1850. His trading post at the Traverse was in charge of his sons after he left. Practically on its site the noted Treaty of Traverse des Sioux, of July, 1857, was held. At this treaty the Sioux sold all their land on the west side of the Mississippi at the rate of a York shilling, or $12\frac{1}{2}$ cents per acre. In 1835, when George Catlin visited the Pipestone Quarry, Mr. Provençalle outfitted him for his journey from Traverse des Sioux.

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Trader "Bully" Wells at Little Rapids. 69

In 1833-34 James Wells was a licensed trader at the Little Rapids. Perhaps his store was near Faribault's ^{at Chaska,} although it may have been directly at the rapids. He seems to have been here but two years, when he removed down the Mississippi and located on the right or west bank, below Hastings.

Wells was an Englishman by birth. He was a soldier of the garrison at Fort Snelling and when his time expired he engaged in fur trading under Sibley and with the American Fur Company. He was a muscular athletic man and was reckoned to be the "best" man physically of the Fort Snelling garrison. His distinction was questioned by many, with the result that he participated in numerous fist-cuffs, in all of which he was victorious. So he was called "Bully" Wells, although he was not bullying or quarrelsome in disposition, but mild-tempered and amiable.

He married ^{Jane Graham,} the mixed-blood daughter of Lieutenant Duncan Graham, and thus became the brother-in-law of Alexander Faribault, Oliver Cratte, and Capt. Buisson. He was a member of the Territorial Legislature of 1853. He was murdered by the Sioux in August, 1862, while on a trip to the country near Yankton, Dakota.

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In 1833-34 also Joseph Renville, Jr., was a licensed trader at the Little Rapids, along with Taribault and "Bully" Wells. He was a son of Joseph Renville for whom the county was named, a most noted mixed blood Sioux. The ^{family} name is spelled by Tasse, Joseph R. Brown, and others Rainville, and perhaps this is correct. The senior Renville long had a post at Lac qui Parle, and here he translated the New Testament from English into Sioux for the benefit of the early missionaries, Revs. Riggs and Williamson. In the decade following 1820 a Missouri contractor sought to drive, under his contract with the Government, a herd of cattle and sheep ^{overland} from central Missouri to the garrison at Fort Snelling. He lost his way and wandered up into the country about the head of the Minnesota. The wild Cut-Head Sioux stampeded the herds and the drivers, and Mr. Renville secured a dozen or more cattle and sheep. In time these increased to considerable flocks. In a paper written in 1856 (M. N. S. C. Vol. 1, p. 466) Gen. Sibley says of Mr. Renville, among other things: "He was the first stock raiser in Minnesota, for more than 25 years ago he owned sheep by the hundreds and cattle by the score."

Young Joe Renville was assisted by his brother, Antoine Renville, but the store at the Rapids really belonged to their father.

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Early American visitors to Carver County.

The first native American to step upon the land of Carver County was Capt. Jonathan Carver, who came in 1766. An elaborate account of his visit to the Minnesota country is presented elsewhere. (See pages 19 to 23.) It is probable that Carver actually visited what is now Carver County. In the ~~old~~ edition of his book printed at London in 1781, he says, on page 74:

On the 25th [of November, 1766] I returned to my canoe, which I had left at the mouth of the River St. Pierre; and here I parted with regret from my young friend, the prince of the Winnebagoes. This river being clear of ice, by reason of its southern situation, I found nothing to obstruct my passage. On the 28th, being advanced about forty miles, I arrived at a small branch that fell into it from the north; to which, as it had no name that I could distinguish it by, I gave my own, and the reader will find it in the plan [map] of my travels denominated Carver's River.

But the explorer's statements are confused and often palpably incorrect. For example: The Little

Rapids in the Minnesota, are about two and one-half miles south, or up the river, from Carver, where Carver's Creek or "river" enters the Minnesota, the latter, ~~at~~ in 1766, called the St. Pierre or St. Peter's. Carver says his "river" — which he also tells us is but a "small branch" — is about 40 miles from the mouth of the St. Pierre. A little further on in his account (p. 75 of his book) he says:

The River St. Pierre, at its junction with the Mississippi, is about a hundred yards and continues that breadth nearly all the way I ~~of~~ sailed upon it. It has a great depth of water, and in some places runs very briskly. About fifty miles from its mouth are some rapids, and much higher up there are many others.

Thus he places the rapids ten miles above the mouth of his "river," when the fact is they are only ^{and a half} two miles above. If he was actually there, (and some people deny that he was) it is strange that he should make such a mistake. He overestimates the distance of both his "river" and the rapids from

the mouth of the stream, but his mistake is quite explainable; there is, however, no excuse for his statement that the rapids are ten miles* above Carver's Creek.

He describes the Blue Earth River, which he calls the "verd" (or green) and the Cottonwood, which he calls the "Red Marble," as "joining some little distance before they enter the St. Pierre." On his map he calls the western branch of this joining river the "verd" or main Blue Earth, and the eastern branch the "Red Marble." He thought that what is now the Cottonwood united with the Blue Earth before entering the Minnesota. If he went up the Minnesota "two hundred miles," as he says he did, it is strange that he did not see that the Cottonwood and the Blue Earth do not unite but enter the Minnesota separately, their entrances being at least 25 miles apart. According to his map he remained through the winter of 1766-67—(or according to one of

*The rapids are in the s.e. q.s. of sec. 31, tp. 115, range 23.

his statements "five months" and to another "seven months—) in the country opposite the site of New Ulm and the mouth of the Cottonwood. If he did so remain in that quarter or even see it, he ought to have stated the truth about the two streams, and about the geography and natural features of the immediate ~~the~~ ^{that} country. He says, during his residence with the Sioux in the New Ulm country, he "perfectly acquired" their language in five months. According to his printed "vocabulary" he knew but very few Sioux words and understood them very imperfectly. It may be, as many good authorities claim, that Carver did not ascend the Minnesota nor spend the winter in the Minnesota country, getting his information about both from others, traders, trappers, and others at Green Bay.

It is too bad that the man for whom the goodly County of Carver was named should turn out to be a falsifier, a reckless, unprincipled story teller, and well-nigh a fakir and a fraud. He tells us nothing worth knowing concerning the land of what is now Carver County as he saw it; he only mentions

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the "small branch" which he designed should perpetuate his name, and men have had to guess to which small stream in Carver County he referred in order to carry out his intentions. True, he mentions the rapids — near Rapids Lake — but he does not locate them at the right place. But this is not the only geographical point that he mentions but does not locate in the right place.

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Maj. Long's Expedition of 1823.

The Government's expedition of 1823, which explored the Minnesota and Red Rivers and other portions of the Northwest, and which was commanded by Maj. S. H. Long, is noted on preceding pages of this volume. (See pages 34 to 36.) The historian of the expedition, Prof. W. H. Keating, has given us in the printed account of the expedition, ~~and~~ a description of the conditions ~~and~~ at the time in what is now Carver County. In Chapter 7 of Volume 1 of his "Narrative" of the Expedition, Prof. Keating writes:

Proceeding early the next morning, [July 11, 1823] the land party was found encamped six miles above the village, [Shakopee's] on a fine piece of rising ground, which the voyagers have called the Little Prairie. They had not been able to reach the village from the inexperience of their guide, who had kept ~~kept~~ them in the rear of the swamp. The river here was about 70 yards wide.

* * * The boat having ascended a few miles, came to rapids formed by two bars of sandstone, which extend across the river, producing a fall of about

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four feet in width twenty yards. The water in the river, at the time we ascended, was of an average height, remarkable neither for its abundance or scarcity; and at this stage we found at the falls just enough water to float our boats and canoes, with the baggage and stores in them, the crew and passengers walking alongside and dragging them up the rapid. A shoal below had likewise required that our canoes should be lightened.

Another rapid, about half a mile above, proved more difficult to pass. There being a sufficient depth of water, we ascended in the boats and canoes; one of the latter missed the channel, which is narrow, and in which there is a rapid current. The canoe drifted down against the rock, and fears were entertained that it would be lost, but, with considerable labor, it was at last brought up safe. The aggregate fall of the two rapids is seven feet.

Describing the country on the north side of the rapids, Prof. Keating writes:

The stream is there incased by a vertical bank, about ten or twelve feet high, the base of which is washed by

(the river. Ascending this bank, we find a level valley, which is about a quarter of a mile wide; this valley is limited by a steep and rugged bank, of about 20 feet in height. Having ascended this bank a beautiful prairie, apparently very extensive, displayed itself to our view. The steep bank, which exposes the disposition of the rock, shows it to be a sandstone which is, in every respect, similar to that found at Fort St. Anthony

Of old Rattling Moccasin's village (though he may not have been chief at the time, Keating makes interesting notes:

Six miles above the rapids, [on the south or west side] there is a small Indian settlement, called in their language, Weakote.* It was deserted, but consisted of two lodges and the ruins of a third, near which there were two scaffolds. On these scaffolds, which are from eight to ten feet high, corpses were deposited in a box made from part of a broken canoe. Some

* Perhaps, Wi-ahkah-ota, or Plenty of Old Women.) 88

hair was suspended, which we at first mistook for a scalp, but our guide ^[Joseph Kenville, Sr.] informed us that these were locks of hair torn from their heads by the relatives to testify their grief. In the center, between the four posts which supported the scaffold, a stake was planted in the ground; it was about six feet high, and bore imitations of human figures, five of which had designs of petticoats, indicating them to represent females; the rest, amounting to seven, were naked and intended to represent men. Of the latter four were headless, showing that they had been slain; the three other male figures were un mutilated, but held a staff in their hands, which, as our guide informed us, designated that they were slaves.* The post does not represent the achievements of the deceased, but those of the warriors, who had assembled near his remains, danced the scalp dance of "the post," and related their martial exploits.

* The figures meant that those placing them there had killed of their enemies five women ^{and} four men and made three other men captives and slaves. R. J. H.

A number of small bones of animals were observed in the vicinity, which were probably left there after a feast celebrated in honour of the dead. The boxes in which the corpses were placed are so short that a man could not lie in them extended at full length, but in a country where boxes and boards are scarce this is overlooked. After the corpses have remained a certain time exposed, they are taken down and interred.

Our guide ~~Joseph~~ Renville [or Rainville] related to us that he had been a witness to an interesting, though painful, circumstance which occurred here. An Indian who ~~had~~ resided on the Mississippi, hearing that his son had died at this village, came up in a canoe to take charge of the remains and convey them down the river to the deceased's former home. On his arrival he found that the corpse was so nearly decomposed that it was impossible to remove it in its then condition. With the aid of some friends he undertook to clean off the bones. All the flesh was scraped off and thrown into the stream, the bones were carefully collected into his canoe, and subsequently carried down to the father's home.

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As stated elsewhere the expedition was composed of two parties, one of which went by land, on horseback and on foot, and the other in canoes on the river. Keating says that after passing the rapids, "the two parties exchanged a few words and continued their journey." It seems plain that at the time the expedition passed the present site of Carver, Chaska, and the Rapids ^{July, 1823}, there was no trading post at either place, for no mention is made of any by the careful historians, and the map of the expedition does not show one at the Little Prairie.

Between Long's and Hicall's Visits.

Between the ascent of Long's Expedition, in July, 1823, and the coming of Featherstonhaugh, in September, 1835, the only white visitors and voyagers on the St. Peter's were the fur traders. In the early period, the river had far more water than in modern times, and it was navigable for the smaller class of steamboats nearly every month in the year except during the winter months, when it was frozen over. The rapids at Carver were seldom obstacles to navigation. Before the steamboats came, transportation up and down the stream was in canoes, with occasionally, a "Mackinaw boat," which was practically a flatboat propelled by oars, poles, and sails. In the latter years between 1835 and 1840, and again in some years after the latter year, Joseph R. Brown and other traders on the upper river and at Lake Traverse often transported their goods up and down the river, between Mendota and their posts, in a big boat or barge called the "Winona." This craft would carry several tons of traders' goods up the river and the same quantity of furs and skins down stream. It was a hard toilsome job taking the boat up stream.

The heaviest trips were made in the early spring and fall, when the river was high and the current was strong. The poor Canadian-French voyageurs constituting the crews had to work very hard. Often the boat was pulled up stream by grasping the willow branches which hung thickly over the bank, and straining heavily, aided by push-poles. The voyageurs received for their work only their board and from \$7 to \$11 a month. Their fare was commonly hard bread, or "hard-tack," and fat pork; sometimes it was hard bread spread with lard as a substitute for butter. They were nicknamed in French "mangeurs de lard," or in English, "grease eaters." Commonly a hunter marched alongside on one of the banks, keeping up with the boat, and if he succeeded in killing any game it was added to the bill of fare. Six or eight miles was a fair day's voyage, and the boat tied up every night. A canoe, not too heavily loaded, could make twenty miles upstream and twice the distance down, in a day.

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Featherstonhaugh's Visit

In September, 1835, the English geologist, Featherstonhaugh, (a "Frestonhaw") passed along the southern boundary of Carver County. (See pp. 53-54) On the 7th at 9¹⁴ A. M. he left Fort Snelling in a big canoe. He had Henry¹⁵ Milord, a French-Sioux voyager, for interpreter and guide, and he could not have had a better; he had also four French voyagers to paddle and they knew their business. That evening, at 5:30, they encamped just below where Chaska now stands, having made good time that day. They passed Shakopee's village at 4 P. M., but did not stop. An hour later, a mile below a small Indian village, an incident occurred which Featherstonhaugh relates in this wise:

At a quarter past 4 we passed a village called Shakpay, or Six, the name of the chief of the band. It consisted of 17 large tepees, all of them closed, the band having gone to the Shyenne, [River in North Dakota] to hunt buffaloes. * * * About 5 P. M., two young Indian girls rushed from the left bank from amidst some bushes, and, jumping into a canoe, paddled with desperate energy to get away from us. They were cri-

dently terrified at our appearance, thinking perhaps
 we were those Ajibways [Chippewas] they had been taught
 to dread so much, or perhaps entertaining an equal
 dread of white men; for the soldiers of these frontier
 posts are not scrupulous. Our men frightened them
 still more by shouting after them and striking their
 paddles on the water in the same direction, but I
 immediately ordered them to turn the canoe in an
 opposite direction, to convince them that we intended
 no harm; the young things paddled so desperately
 I was afraid they would upset their canoe and be
 drowned. For more than a mile they continued
 their exertions, until they felt sure they were out of
 our reach. A little further up we came to the vil-
 lage to which they belayed, consisting of half a dozen
 lodges on the right bank, with a great many children
 playing about them. We stopped there a moment,
 and when the Indian women saw Milord, whom they
 all seemed to know, they came to the canoe and greeted
 him with salutations and smiles. When he had told them
 who we were, they seemed very much diverted with the

fears of the children; leaving them some pork and biscuit we parted our good friends with them. *
* * At half past 5 we landed on the left bank to encamp for the night, establishing our bivouac on a high bank, amidst a profusion of wild grass, six feet high.

The village to which the frightened girls belonged was probably that of which afterward Rattling Moccasin was the chief. Father Stanhope, however, puts it on his map as a few miles above the mouth of Carver's River, and on the right or west bank a village which he calls "Wakondauka's Village," meaning ^{Wakondauka's, a the Singing Spirit, though he translates the name "Singing Spirit."} The French called this chief Le Bras Cassé, or the Broken Arm, because of his crippled arm. It is not impossible that the people of this village were the progenitors of the band of Ham-pah Kay-dy-ya, or Rattling Moccasin. Yet, it is more probable, ~~perhaps~~, that what finally became Rattling Moccasin's village was the little collection of half a dozen tepees where the two frightened girls lived. For a long time ^{Moccasin's} the village was in that quarter, being removed short distances from time to time, chiefly for sanitary reasons.

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The next day the party set out at sunrise and soon passed the Little Prairie and the present sites of Chaska and Carver. Featherstonhaugh thus notes:

The river now wound through a rich bottom, and was about 100 yards wide. We passed a small prairie on the left bank, estimated to be twelve leagues from the Fort, the edge of which is only twelve feet above the river. At 9 we stopped to examine a stream on the left bank, with a strong current and not more than 20 feet broad. Its waters were then low, but, from the height of the banks, it was evident that the volume of water is large in the season of floods. Milord said the Indians called it Dodo doah, or the "Singing of War," from the Wahcotas once assembling to sing the war-song there. It is the same distance that Carver assigns to the river which he has given his own name to, and I suppose it to be the same.

It is very plain that the geologist and explorer describes the present site of Carver and Chaska as he saw it in September, 1835. The "small prairie" was

the Little Prairie of the time, and the "stream on the left bank" was Carver's River. He miscalls the name of the stream, however; it was not "Dododoah," for there was no such Sioux word. The true Indian name was Odowan, which means a song, and not necessarily a war-song. Probably the Indians once sang a war-song on its banks, but they were accustomed to do their singing in their villages, and the origin of the name cannot now be stated. The River of Song sounds as well, however, as Carver's River. Featherstonhaugh is not an authority on the spelling of Indian names. He calls the Minnesota the "Minnay Sotor," and the Dakota, or Sioux, the "Nahcotahs," etc.

Singularly enough Featherstonhaugh does not mention that there was a trading post at the Little Prairie when he passed it. Perhaps there was none at the time, although Faribault, Bully Wells, and young Joe Renville each had a license for one at the Little Rapids the previous year. However he found Provencalle, or "Le Blanc," at Traverse des Sioux, and notes him as "an agent of Mr. Sibley's," with an Indian wife and "some very nice children."

The day they passed the Little Rapids, the geologist and his party took breakfast at the mouth of Sand Creek, which Milord, the guide, called in French "Le Grand Gres," or the Big Sandstone. He informed his employer that the stream headed near Castle Rock, in Dakota County. ^{Geologist says the stream is "Batture" and "Batture" means a shoal.} At the "sand hills" ³³ Peaehurstonhaugh went ashore and, proceeding some distance southward, found what he thought were the mounds made by prairie dogs. He gives quite a description of these animals, their traits, etc., but what he really saw were gopher mounds or gopher holes, made by the pocket gopher ^(Geomys), the animal which is now Minnesota's crest in its coat-of-arms and from which the State takes its nickname. ^{It is strange that the learned traveler made such a blunder; there were never prairie dogs in Minnesota.}

The next day the party passed Broken Arm's village, and the geologist noted a great abundance of wild beans (*Phaseolus diversifolius*) on the banks. He examined the site of Le Sueur's alleged copper mine and pronounced it "a fable." They reached Lac qui Parle October 1. Returning they passed the Little Rapids October 15 but saw nothing that Peaehurstonhaugh thought worth noting.

Carver Dist

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Nicoll's Surveys the Carver County Country.

During his examinations of the Minnesota Country from 1836 to 1839, the astronomer, geographer, and engineer, J. N. Nicoll, surveyed the country now comprised in Carver County. His celebrated map accurately locates the Little Rapids and the local streams, but calls Carver's River the "Odowan" or River of Song, and Berens Creek is called the "Marchesang" which is untranslatable. What is evidently the Rattling Moccasin village is marked as on the west bank of the river, a little above the mouth of Berens Creek. What is now¹⁵ called Sand Creek is mapped as "Batture aux fievres," in French. ^{or a sand bar,} Batture means a shoal or shallows, but the meaning of "fievres" is not clear. ^{of his journey up the river from Mendota} Mr. Nicoll writes briefly: ~~For a general sketch of Nicoll's surveys, see pages 55 and 56.~~

I started from St. Peter's, ascending the river of the same name. * * * I will only remark en passant, that the distance from St. Peter's [Mendota] to the Traverse des Sioux, being 116 miles, might be opened for steamboat navigation by removing sundry obstacles that occur at the place called the Little Rapids.

For a general sketch of Nicoll's surveys, see pages 55, 56.

Herr Lewis's Visit.

1848 and again in 1854,

In 1858 Herr Henry Lewis, an Englishman born but a German by adaption and rearing, came to Minnesota, ascended the Minnesota, went above St. Anthony's Falls, and saw a great deal of the country. Of course he passed by the Little Rapids, but barely noted them. In 1858 he published, at Dusseldorf, in German, an account of his visit, entitled, "Das Illustrierte Mississippi-thal, vom Wasserfalle zu St. Anthony an bis zum Golf von Mexico," etc. He had little to say of the country now Carver County, but was elaborate and ~~ex~~ almost extravagant in description and praise of "das St. Petersthal," or the St. Peter's Valley. One paragraph of his description may be copied:

Ungefähr fünfzig Meilen oberhalb der Mündung stöszt man auf Stromschnellen, [rapids] und der Flussengt sich zu einer Breite von achtzig Fuss ein. Indianische Dörfer sind hier nicht selten, und man findet mehrere derselben in der Nähe von Fort Snelling; sie stehen während

86-92

(der Jagdsaison [hunting season] verlassen und ihre Bewohner kommen nur zurück um den Anbau des indianischen Korns (Mais) zu betreiben.

Then he goes on to say:

(Das St. Petersthal wird als auszerst romantisch und anziehend beschrieben, etc.

At the time of Herr Lewis's ^{last} visit Carver County had some settlers, chiefly along the river, but he either did not see them or did not deem them worthy of mentioning for he gives us no account of them.

8793

While the Country Was Indian Country

Until the fall of 1857 the country in the southern part of Minnesota west and south of the Mississippi was claimed by the Sioux Indians and the whites allowed the claim. The eastern portion of this vast country — say, from Traverse des Sioux to Winona — they obtained by conquest from the Dacotas and the Sacs and Foxes, after the Chippewas had driven them (the Sioux) from northern and north central Minnesota. With the red men, might was right and the title to ~~land and~~ country was in those who ^{were} able to conquer it and to hold it, according to Rob Roy's "good old rule."

No white men were allowed to settle and permanently remain in this magnificent region, which, although inviting and promising to them ~~white men~~ and coveted by them, was as pristine and virgin as when the Author of the Universe turned it off His hands and "saw that it was good." Even the traders were not allowed to temporarily abide in the country, unless by license from the Government and permission of the Indians, although the latter

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was gladly given. The Indians always wanted more traders than were allowed them.

So, for very many years after the English and the French came into the Northwest, the only white men — Caucasians — that visited what is now Carver County were the traders. Some of these came at what we may now regard as very early — before the year 1800. In addition to Charles Patterson and others, who have been mentioned on preceding pages, it may be said that Murdock Cameron was in the country in about 1797 and had a trading post at Traverse des Sioux before and during Pike's visit, in 1805. Narcisse Tremier, who became Sackwood's interpreter in 1816, and Henri Milord, who was Featherstonhaugh's guide and Indian interpreter, were in Cameron's employ for some time. Cameron died before 1815 and his grave, on the bluff on the ~~west~~ south side of the Minnesota, a few miles above New Ulm, was long a noted landmark. "Cameron's Grave" is laid down on some early maps.

Of Charles Patterson's posts, on the upper St. Peter's, it may be said that they were among the earliest in the country, since they were established as early as in 1783. Patterson's Rapids, between five and six miles above the mouth of the Redwood, where Patterson had one of the posts for a long time, was a well known post and marked on Long's, Featherstonhaugh's, and Nicoll's maps. The place was always well known to the early pioneers. Featherstonhaugh noted that the ^{so-called} "rapids" in the river which gave the place its name were really not rapids in the proper sense of the term, since there was no unusual fall in the stream at that point. The rippling and disturbance in the current, at low water, were caused by the presence of large boulders which had been washed down and lodged there. They gave no trouble to the boatmen when the water was at good stage; and indeed there was not much boating done over them.

As for the Little Rapids they also were not very great obstacles to navigation. The sandstone bar here was troublesome only at ~~very~~ low water. The

light-draft boats of the traders on the upper river could pass it easily in the spring and fall. The only posts above Patterson's were those at Lac qui Parle, Big Stone Lake, and Lake Traverse, and they received their supplies, usually by boat, from Mendota, and sent down the furs and skins they had taken in exchange, in the spring and fall seasons.

The standard medium of exchange on the St. Peter's (or Minnesota) was a muskrat skin. So many skins for an article. Up in northern Minnesota the standard was a beaver skin. The traders fixed an arbitrary value of the skins and the Indians had to accept it. On Joseph Renville's books, at Lac qui Parle, there was, in 1835, when Featherstonhaugh was there, an account against an Indian named Thunder Wind, (Wa-keea Tah-tay) for goods had and received. The items of the account and the value of muskrat skins for each item were clearly written and in detail read:

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1 blanket lined with delaine a 3-point	70 skins
1 " light woolen wrap	70 "
1 " small, a 1-point	25 "
1 mortar for pounding corn	20 "
1 " " grinding paint	25 "
1 overcoat	50 "
1 large tin-cup	30 "
1 smaller " "	20 "
1 leather belt	6 "
7 ounces powder	70 "
14 pounds of lead	28 "
1 hunting bow	15 "
2 knives	8 "
10 gun-flints	11 "
2 tomahawks	30 "
10 small twists of tobacco	10 "
1 woolen shirt	30 "
1 flint-lock gun	150 "
Total	668 skins

The value of each skin in cash was from three to seven cents, or an average of five cents. Value of 668 skins, say, \$33.40;

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their present value would be about \$300. Taking all the circumstances into account the prices charged by the traders were not exorbitant. A great many unjust charges of extortion and cheating have been made against them, however. The fact is that the prices of their goods were fixed by the U.S. Indian Agent and were not unreasonable. A good woolen, 3-point, lined blanket cost \$1.50 cash in New York; brought by sail vessel to New Orleans, thence by steamboat to St. Louis, thence by steamboat to Mendota, thence by flat boat or carriers to Lac qui Parle, ^{and} 70 muskrat skins, worth \$3.50, was not an extravagant price to pay for it. On those days a good muskrat skin would not bring ⁱⁿ ~~an~~ a greater average price than 10 cents, and the trader had to take his chance of the spoiling of his skins on their way to market. None of the Minnesota traders ever grew rich out of the profits of the trade; a few, and only a few, made competencies from real estate operations, the rise of land, etc., but none of them got wealthy from the fur trade.

Chapter III

The Era of Settlement and Organization.

What Followed the Indian Treaties of 1851— The First Settlers and First Settlements— The Advent of Thomas Andrew Holmes, the Founder of Shakopee and First Claimant of the Site of Chaska Which He Sold to ^{the} Fuller Brothers, the Real Founders— Incidents of Chaska's Early History— Organization of Carver County— First Elections, First County Seat at San Francisco, First County Officers, Etc.— Removal of the County Seat to Chaska— Items of Early History the "Firsts," Etc.— First County Buildings Erected by the "Shaska" Company.

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Effect of the Indian Treaties of 1851.

Not until after the Indian Treaties at Traverse des Sioux and Mendota, in the summer of 1857, was a permanent settlement made by a white man within the limits of what is now Carver County. The trading posts at ^{or near} the Little Rapids could not with exactness be deemed a settlement, since no legal title could be obtained to the site; a private citizen could make no land deal with the Indians that the Government would recognize. The savages must treat for the sale of their lands with the Government only.

The effects of the great treaties of Traverse des Sioux and Mendota, and the details of the treaties themselves, are given on pages 102-03-04 of this volume. As soon as they were made, and long before they were ratified and became effective, home-seekers and speculators explored the country west of the Mississippi and made selections which in time were confirmed to them. Then the fine fertile lands of Carver County began to assume the position to which the bounty of Nature entitled them.

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First Settlers and Settlements.

In the fall of 1857, only a few weeks after the Indian Treaty at Mendota, settlers invaded the country which afterward became Carver County. The most prominent of these enterprising spirits was a merchant and speculator ^{named} Thomas A. Holmes, who came in August, 1857. He was born in Pennsylvania, in 1804; reared to manhood in Ohio; was the second settler in Milwaukee; founded Janesville, Wis.; came to Minnesota in 1849, locating at Sauk Rapids and was a member of the first Territorial Legislature. In 1850 ^{he} laid out the town of Itasca and ^{later} located in St. Paul. ^{He died in Cullman, Alabama,} July 2, 1888.

In August, 1857, Mr. Holmes conferred at Fort Snelling with Wm. L. Quinn, ^{young} an intelligent educated mixed-blood, born at Fort Snelling, regarding the selection of eligible town-sites on the lower St. Peters (as the Minnesota was then called) and engaged him as a guide and companion on an investigating tour. Quinn suggested the site of Shakopee's village as one very available town site, and the old

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Trading Post near Little Rapids as another. The mouth of the Blue Earth, was already pre-empted, though not fully settled upon until in 1852, and the Traverse des Sioux had long been a mission station and was in the clutches of speculators.

In a good canoe, with a week's provisions, Holmes and Quincy set out from Fort Snelling. In a hollow, near the ^{Shakopee} Indian village, they landed and looked over the ground. Holmes liked the situation and determined to establish a trading house here, as the nucleus of a future town. There were a goodly number of Indians about the place and the posts at the Little Rapids had been abandoned, so that it seemed a post here would be profitable. But the two men paddled on up the river to the vicinity of the White Rock, where Holmes said he was satisfied with his first choice and they began their return. At the Little Rapids they stopped and remained over night. In relating the incident to the writer of this history, years

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afterward, Mr. Quinn said that he would never forget that night, for the mosquitoes were more numerous and ferocious than he ever saw them before or since. After looking over the country for an entire day Mr. Holmes finally selected the land whereon Chaska now stands as the site of another trading post, and, in time, of another town. The river was at a good stage and the rapids were easily passed, although Quinn assured Holmes that they could not be readily crossed when the water was much lower. Holmes promised Quinn one of the best lots in each of the towns when they should be laid out, and gave him a fair compensation for his services ^{in going down the river.}

Returning to Fort Snelling Holmes applied to the Indian Agent—then Maj. Nathaniel McLean—for a license to trade with the Indians "at any points he may select on the St. Peter's River." The Agent refused such a blanket license, which might be made to cover the entire stream, and at last Holmes agreed to the insertion of the words "not exceeding two" ^{the} "road points," and then the license was granted.

Founding of Chaska

Chaska was the first town in the county. Although Thomas A. Holmes planned it, he can hardly be considered its real founder. Late in the fall of 1857, and not long after he had selected the site, he sold his claim to it to David L. Fuller, the proprietor of the Fuller House, in St. Paul, and a speculator who wanted to get very rich very fast. He too came up the river looking for town sites, and found that Holmes and others had preceded him and acquired the "soft snaps." He preferred Holmes's embryonic town on the north side of the river to that at Shakopee's village.

In the spring of 1852 Holmes sold all of his "right, title, and interest" in his claim to the land contemplated as the town site of "Shaska," (as the name was then spelled), to David L. Fuller, who, some two years later, disposed of an interest therein to his brothers, George and Albert Fuller. All three of the brothers then and afterward lived at St. Paul; neither ever lived at Chaska.

John Stromberg came in 1853
Wrote letters to Sweden. Others came in 1855

In what is now Chaska Township settlements were made as early as in the spring of 1853, soon after the approval of the Indian Treaties of 1851 by ~~the~~ President Fillmore. By reference to a preceding page it will be learned that the confirmation of the treaties by the U. S. Senate "hung fire" until in February, 1853.

Happily for the future of the country, ^{the German invasion was good.} a majority of the first settlers here were Germans, whose industry, ^{endurance,} economy, patience, and persistence were required to clear up the heavy forests and subdue the stubborn soil of the region. Now it came about that the Germans were largely the pioneers of Chaska and Carver County, cannot here be stated. The distinction of being the leader of the first band of settlers has been claimed for more than one person, and never definitely settled. It has been said that the Chicago and Cincinnati Germans that selected and settled New Ulm induced the first settlement of their countrymen here; ~~but~~ New

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Ulm was not settled until in 1854, and the Germans came to Carver ^{at least} a year earlier.

In the spring of 1853 the first German claims about Chaska ^{village} were made. Jacob Ebinger settled on the southwest quarter of section 8; Henry Sohns on the southwest of section 7; Charles May on the southwest of section 4, running up to the town site; John Schmidt on the northwest of section 6; John G. Loy, often called "Butcher" Loy, on the northeast of section 8, adjoining the town site; David Ebinger in section 9, adjoining the town site on the east; Henry Moser on the northwest of section 5; Adam Aamarhein on the northeast of section 4 and Henry Sauerbrei on the northeast of section 7. A majority of these men were married and brought their families with them; but Schmidt, Loy, and Sauerbrei were single men, and when they had built their cabins, they returned to St. Paul and married good and worthy wives whom they brought to their new homes on the frontier.

The next year, ¹⁸⁵⁴ Samuel Allen, as agent for David

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L. Fuller, settled on the town site to hold it for his employer and principal. Joseph Veit came to the southeast quarter of section 7; John Humbel to the northeast of section 5; Henry Eschle to the east half of the east half of section 3, and Linus a Clapp to the southeast of section 5. Later John Lee bought the claim of John Humbel, and Gamaliel C. Lee bought that of a man named Faber. Under a special contract, ~~which provided that in case~~ the Lees built on the town site.

In the spring of the year of these settlements, (1854) as stated, Samuel Allen, Fuller's agent, settled on the town site, building a log cabin in the western part, and this cabin stood for a long time. In June the town was surveyed and regularly laid out and platted by John T. Halsted, a well known pioneer surveyor. A plat of the survey was filed for record ^{at Minneapolis} in the office of the register of deeds for Hennepin County, of which county the site was a part, September 6, 1854. At this time, what is now Carver County, belonged to Hennepin for judicial and other purposes. At the first election the earliest Carver settlers voted at a Hennepin precinct.

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After the private survey of June, 1854, the new town was scarcely regular. The lands had been bought from the Indians under the treaty, and the Government survey ^{of them} had to be made before they could be fairly disposed of to settlers. It must be remembered that at this time there was no homestead law. ~~A man~~ ^{not} a man might ^{and improving} acquire 160 acres of land by merely settling and living upon it for five years and paying a few dollars for land-office fees ^{as under the homestead law.} This law, ~~called~~ ^{the Homestead Act}, was approved by President Lincoln May 20, 1862. Prior to that time, under certain old laws running back to 1841, a man might pre-empt 160 acres and by living on and improving his pre-emption for certain specified periods and paying \$1.25 an acre ^{and land office fees} secure a deed or patent to it. Under the latter plan nearly all of the first homesteads in Carver County were acquired.

After he had pre-empted and secured the town site, Mr. Allen, according to contract, ^{claim to the} deeded over the claim ^{to} Fuller. In the meanwhile he had secured from the County Commissioners, under a law

of 1855, a fifteen-year charter for a ferry over the Minnesota at the town; the landing on the Chaska side was at the foot of Walnut Street. Allen lived here for some years, but the Fuller Brothers, David L., George, and Albert, never became residents, remaining permanently in St. Paul.

The name ^{Chaska} is Sioux and should be pronounced Tchah-skay, with the accent on the second syllable. It is, however, now commonly pronounced Shas-ca or Shasky, with the accent on the first syllable. According to the Riggs system of writing and printing the Sioux language, it is spelled Ca-ske, for in the Sioux alphabet c. before a vowel is pronounced tch, and e sounded as long a; the a has the Italian sound. The word is applied as a name to the first-born child of a Sioux couple if that child is a male. If the first-born child is a female, the name is Winona, so that every old-time Sioux ^{family} had either a Chaskay or a Winona. It is not certain for what particular Indian named Chaska the town was named; there were so many of the name.

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Soon after the first houses were built in Chaska ^{village} the place attracted attention. Steamboats ~~to~~ came up the river with passengers that were "looking at the country" with a view of making homes, they said, and every little settlement on the banks attracted their attention. They noted the struggling little hamlet of Chaska and talked about it, thus advertising it. Chaska, Henderson, and Shakopee were all growing alike and each attracted equal attention with the others. Township Organization.

The township of Chaska was organized in 1858, or three years after the creation and organization of the County. Its first area was quite large, several times larger than the present. The next year, in April, sections 15, 16, 17, and 18 of township 115, range 24, were detached from Chaska and attached to Carver Township. In 1863 all of Chaska and Carver Townships remaining in township 115, range 24, was organized into a new township called Liberty, which name afterward was changed to Dahlgren.

Canary

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In 1857 according to the poll lists, the prominent citizens of Alaska village that were voters were T. D. Smith, then agent for the Fuller brothers; Frederick Greiner, Jacob Ebinger, Frederic Du Toit, John Lee, J. D. Noble, Ezekiel Ellsworth, G. Kraysenbuhl, Thos. B. Hunt, and Frank Miessler.

After the Township was organized (in 1858) the first election was held May 11, at the office of T. D. Smith. The officers chosen were Frederick Greiner, chairman of the board; supervisors Henry Eschle and B. Soice; assessor, Jacob Ebinger; collector, Gustave Drusel; overseer of the poor, Wm. Gessert; justices of the peace, A. C. Fisher and T. D. Smith; Constables, Stephen Poland and Fred Hacklin. The first town tax voted was \$500 for current expenses, at the October meeting, 1858.

Chapter 2. 103 112
Organization of the County.

Settlers came into the country in western Hennepin so rapidly that by 1855 there were enough to justify the formation of a new County. The Legislature of that year, by an act approved by Gov. Gorman, February 20, established 24 counties in the Territory. Of these, three ~~are now extinct~~ are now extinct: Davis, named for Jefferson Davis, of Mississippi, subsequently the Confederate President; Doty, for Ex-Gov. James D. Doty, of Wisconsin, ^{and} Superior for Lake Superior. This County was of course named for ^{original} Jonathon Carnes.

As prescribed by the establishing act, the ^{included} boundaries of Carnes County, ^{original} all of the present County, and all of what is now McLeod County, except the two southwestern Congressional townships. Its greatest length (from east to west) was 48 miles from the eastern line of Chanhassen Township to six miles west of Hutchinson, and its greatest width was, as now 21 miles, or from the north line of Watertown to the south line of Hancock. The next year, (March 1, 1856,) when McLeod County

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Insert where marked after the words
in second line "present limits,"

¶ By an act passed at the extra
session of the Legislature of 1857
and approved by Gov. Medary, May 23,
all of section 1, township 115, range 23,
was made to constitute the city of Shakopee.
(Chap. 23, Laws of Extra Session, 1857)
A part of this section 1 lay north of
the Minnesota, in Carver County.
This part was by the act mentioned,
detached from Carver and attached
to Scott County — except that "lot 1"
of section 31, township 115, range 24 was
to be receded in Carver.

The part of section 1 referred to is
still a part of Scott County.

was organized, the area of Carver was reduced to the present limits. (The attached slip beginning "By the act of May 23"

Eleven days after the County was ~~declared~~ ^{by an act approved} "established," the Legislature (March 3, 1855) declared it an "organized County, with all and singular the rights, privileges, and immunities to which all organized Counties are entitled." The County seat was established at San Francisco, then an insignificant hamlet, without enough buildings to furnish all the necessary County offices.

The organic act further provided that at the next Territorial general election, to be held in November, all the County officers were to be elected to assume their offices January 1, 1856. Meanwhile the Governor was to appoint temporary County officers, and the County was to be attached to Hennepin for judicial purposes; at least one term of the District Court for the new County ^{was to be held} at such time as the Judge should fix. The County Commissioners were authorized to order an election at which the per-

manent location of the county seat should be decided.

Gov. Gorman appointed some well qualified men to fill the temporary county officers. He designated John Koch, William Foster, and John Allen as county commissioners, Thos. B. Hunt register of deeds, and Levi H. Griffin sheriff. Koch and Griffin lived for many years to be useful and honored citizens of the county; Hunt became a colonel in the army during the Civil War; Allen removed to Wright County, and Foster to California.

First Elections and Early County Officers.

The first election in Carver County was held on the first Tuesday in November, 1855, and was for county commissioners. There was but one polling place, which was at the house of Asa Cleveland, in what is now Chanhassen Township. Political party lines were not drawn and Frederick Greiner, Henry E. Walpe, and Niram Abbott were chosen commissioners; and upon nearly

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106 115

Greiner was made Chairman of the board. Before the board met Mr. Abbott died, and at the first meeting, January 7, 1836, Charles Luedloff was appointed to fill the vacancy. But Luedloff and the Chairman both lived in the same precinct, and this was against the law; so Luedloff retired and June 26 Barrett S. Judd was appointed in his stead.

At the first meeting of the board Ezekiel Ellsworth was appointed sheriff and collector, Gustave Krayenbuhl treasurer, Henry Eschlie register of deeds, John Lyon clerk, and J. A. Sargent County attorney. Eschlie declined and at the second meeting T. B. Smith of Chaska, was appointed register of deeds and ex-officio County auditor. There was quite a formidable array of officers but there was little they could do. Treasurer Krayenbuhl reported that the people were so few and so poor that he could not collect enough from them to pay the Territorial tax demanded.

The commissioners met at San Francisco, (which was sometimes called "Bill Foster's town") in March,

~~107~~ 116

1856, and divided the county into five election precincts or districts, viz: Chanhassen, Chaska, Jefferson, Benton, and San Francisco. Three assessment districts were formed. No. 1 was composed of Chanhassen and Jefferson precincts, with Geo. M. Powers as assessor; No. 2, Chaska and Benton precincts, with Jacob Beihoffer as assessor. No. 3, San Francisco, with Axel Jorgensen as assessor. At the same meeting Joseph Kessler was appointed Coroner; Thos. B. Hunt, clerk of the Court; Jacob Ebenger, judge of probate; Fred Hecklin, county surveyor. In April Gov. Yarnall, on petition of the board, appointed as county attorney Joseph Augustus Sargent, a young Maineite, who had come to St. Paul in 1854 and had been admitted to the bar the following year.

At this time the county seat was practically divided. The county Treasurer, Krayenbuhl, and the register of deeds, T. B. Smith, had their offices at Chaska, although the county seat proper was at the weak little village with the high-sounding name of San Francisco.

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Removing the County Seat to Chaska.

The general election day of October 14, 1856, was fixed upon by the county commissioners as the day of the special election for deciding the location of the permanent county seat. The contest for its position was between the three little villages of the county, Chaska, Carver, and San Francisco, and was quite exciting. The partisans of the respective towns bestirred themselves, and practically every voter in the county turned out to the polls on election day. The decision of the voters did not give universal satisfaction, but it was decidedly emphatic. In all there were 525 votes cast and of these Chaska had 303, a clear majority over Carver and San Francisco combined. The selection made in 1856 of a site for the county's capital remains the same unto this day.

The county officers chosen at this election were in order, as follows: Representative, J. M. Troll; Commissioner, Robert Miller; register of deeds, Frederick Greiner, who refused to serve; Treasurer, J. O. Brunius, who also resigned; attorney, J. S. Sargent. In Trounwell days

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The upper house of the Legislature was called the Council, instead of the Senate as it has been since the State's existence. Carver County was in 1856 in the 11th Council district, with Hennepin County. Joel B. Bassett, of Minneapolis, received 471 votes for Councilor out of 525 cast in Carver and was elected. ^{The elections were held for San Francisco Township at the store of Foster & Davis, for Chaska at J. B. Smith's store, for Chignassien at the school house, for Benton at Robert Miller's house, and for Jeffers at Chris. Schiffling's.}

In June, 1856, according to the report of the three assessors, the total value of real estate in the county was \$94,480; of personal property, \$66,674; total \$161,154. The valuation was reduced to \$153,663, on which sum the people voted a tax of two and one-half per cent, amounting to \$3,457. This was the amount of the first tax levied in the county and it went to defray the accrued expenses, including those of 1855, and the levies for 1856. A goodly proportion was paid for schools and for laying out new roads. The board, in 1856, ordered more roads laid out, ~~and~~ more school districts established, and more school houses built, while it undertook other enterprises calculated to facilitate the settlement and well being of the county.

The first justice of the peace for the County proper was Johnson Foster, who was appointed at the June, 1856, meeting of the Commissioners for San Francisco Precinct. At the first election thereafter justices were elected in each of the Townships or Precincts. There was not much business for the magistrates in those days of the early existence of the county. The people were poor and good natured and litigation was infrequent and simple.

County Governments.
In 1858 the system of county government known as township organization came into effect in Carver County. Each municipal township had a member of the board of commissioners. The first meeting of the Carver County board was held at Chaska, September 14, 1858. All the townships were represented as follows: Benton, Robert Miller; Camden, H. B. Taylor; Carver, J. S. Setford; Chanhassen, Frank A. Rantz; Chaska, Fred Greiner; Farmington, R. M. Kennedy; San Francisco, Marvin White; St. Valentine, John Groetsch; Waconia, H. Greving; Watertown, E. F. Lewis. Upon organizing R. M. Kennedy, of Farmington, was chosen chairman of the board.

Count
Canal
murder.

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The Township organization system was a failure. There were too many members of the county board. As a result there were too many different opinions, it was hard to agree upon almost any question, and the transaction of the county's business was made most difficult. The township system was changed to district representation and in June, 1860, Carver County was divided into five commissioner districts. In 1875 the system was changed to four districts and a chairman elected by the county at large.

Early Legislators.

T. B. Smith was Carver's delegate to the Constitutional Convention of 1857 which framed the Constitution under which the State was admitted into the Union ^{and was a member of the Republican branch of the Convention.} Joel B. Russell, as territorial Councilor, was the first to represent the County in any Legislature. Dr. Ebenger Gray and Ernest Heyd were the county's representatives in the first State Legislature, which assembled December 2, 1857, and finally adjourned August 12, 1858. 354

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EB.

Items of Early History—

First Term of Court.

The first term of the district Court of Carver County was held in a frame building owned by the Fuller brothers, near the river, at Chaska, beginning July 17, 1856. Judge Andrew G. Chatfield, the U. S. Territorial Judge of the Third district, presided, and T. B. Hunt, afterward Gen. Hunt, was the clerk. H. E. Lowell was foreman of the grand jury.

Among other proceedings at this term was the admission to the bar of John H. Brown, of Shakopee, and Joseph A. Sargent, of Chaska, both young lawyers that fulfilled the high promise they exhibited from the first. Sargent was a Maineite and Brown was from New Hampshire. Mr. Sargent is noted on other pages. John H. Brown was a brother of Luther M. Brown, an eminent lawyer and an able judge of the district Court. After attaining high prominence as a lawyer in the Minnesota Valley, John H. Brown removed to Willmar, Kandiyohi County, and became judge of that judicial district. He died about 20

The second term of Court was held in December, 1857, while Minnesota was still a Territory. The presiding judge was Charles E. Flandrau, ^{then} of St. Peter, or Lacrosse des Sioux, and who had succeeded Judge Chatfield. The term was called the fall term, although it was convened in December. The Weekly Valley Herald

contains an account, written by the accomplished Joseph A. Sargent, of an humorous incident of the court's proceedings. To quote:

It was at the fall term of the district court that the somewhat celebrated case, "the Chaska Company vs. Nicholas Lang," was tried by a jury. It became celebrated, not for the amount in controversy, but for the style and wording of the jury's verdict. The Chaska Company commenced an action in replevin to recover possession of a small building, which, it was alleged, of right belonged to the Company and had been hauled away by the defendant, Lang, who denied the Company's ownership and claimed that the building belonged to him. The verdict was so unique and original that it was published in the "Drawer" of Harper's

Monthly Magazine and was widely celebrated. The rich Chaska Company was represented by Hon. Luther M. Brown, one of the most distinguished attorneys of the Territory, and Lang's attorney was J. M. Halland. After a long and tedious trial, ^{and on a charge by Judge Flandrau,} the case was given to the jury, whose foreman was Charles Sorenson, a Scandinavian settler. The jury retired and after a rather brief deliberation returned into court with the following verdict: "The verdict of this jury is that Nicholas Lang had a right to move the building wherever he d—d please." The verdict was accepted and recorded and the court then adjourned.

#3 12

years ago. He was the father of the present accomplished and eminent Chief Justice of the Supreme Court of Minnesota, Hon Calvin Luther Brown.

The most important case tried at the time was the trial of John Schlemfein, who had been indicted for the murder of Nicholas Barton, near Chaska. The two men had an encounter as the result of a controversy over a land claim, and Barton was mortally wounded. As Minnesota was then a Territory the courts were of the United States, or what are commonly called Federal Courts. In this case the prosecutor for the United States was Joseph A. Sargent, County attorney, and the attorneys for the defense were J. M. Holland and Frank Warner. There was a mistrial, the jury disagreeing because, as was alleged, they did not wish to be the first jury in the County to hang a man, and yet were unwilling to acquit the accused. The case was never thereafter brought forward for trial. There were remarkably few claim quarrels in Carver County compared with what occurred in other parts of the country during pioneer days.

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The Firsts.

It is claimed that the first fully white child born in the county was John Breher, and the date of his birth was August 1, 1854. His father, Senhart (or Leonhardt) Breher, settled on the northeast quarter of section 23, near Waterman's Lake, in what is now Laketown, ^{Township} in 1853, and it was on this land where his son, John Breher, was born. On reaching manhood Mr. Breher removed to Dakota County.

The first deaths occurred in 1853. John Muntz died December 11, at Chaska, and Joseph Kessler, in Chanhassen, earlier in the year.

The first marriage was that of Joseph Vogel and Veronica Kessler, in Chanhassen, in August, 1852. The couple were Catholics and the marriage ceremony was performed by Rev. Fr. Augustin Ravoux, of St. Paul.

As will be understood from their names the first birth, marriage, and deaths in Carver County were those of Germans. This fact indicates that the pioneers, the first settlers of the county were largely of German nationality. They were ^{mostly} those who first broke into the

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great forests of the county; cut down the big trees and disposed of their rugged and stubborn trunks; ~~and~~ made the land fit for cultivation and then cultivated it; raised the first crops and harvested them; built the first houses and outbuildings, which were usually of logs; constructed and opened the first roads; and laid all of the other foundations of the high civilization^{to} which the county has attained.

~~The first ^{public} school in the county was taught at Chanhassen, in the fall of 1855; Miss Susan Hageltine was the teacher. In 1857 five public schools were established in the county, being those of Carver, Chaska, Benton, Chanhassen, and Groveland. This ^{total} number of pupils was 184. In the aggregate the districts drew from the public school fund \$787.64.~~

~~It is claimed that the first school in the county was taught in Chaska in the summer of 1854, that the teacher was Miss Emeline ~~Lee~~ ^{Schaefer}, who became a Mrs. Lee, of St Paul, and that her school room was the second story of Hunt & Kraysenbuhl's store. But the claim is also made that the first school was taught at~~

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Chanhassen, in the fall of 1855 and that Miss Susan Hazeltine was the teacher

It is claimed that the first school in the county was taught by Miss Susan Hazeltine, at Chanhassen, in the fall of 1855. The first school in Carver ^{town} was taught during the winter of 1855-56 in a claim shanty. The teacher was George Bennett, and he had about 25 pupils. Probably the first school in Chaska was taught by Miss Emeline S. Noble, who became Mrs. Cyrus Lee, of St. Paul. According to the best evidence attainable, this school was taught in a little shanty, near where the hotel called the Farmers' Home subsequently stood, in the spring of 1858, although a sketch in the Andreas Atlas (1874) says the date was in the summer of 1854. Miss Noble afterwards taught a school in the second story of the old Fuller store building, on the river, where J. D. Smith was then conducting a general store. While teaching the school in the shanty, Miss Noble boarded around among the families of the scholars. Her salary is remembered

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~~117~~ 126

as \$25 a month. In 1857 five public school districts were established in the county, being those of Carver, Chaska, Benton, Chamassan, and Groveland. The total number of pupils was 184 and in the aggregate the five districts drew from the public school fund \$787.64, or \$4.28 per pupil. This was the first year when any public school money was available in the county treasury.

The first resident physician to practice in the county was Dr. W. A. Griffin, who located in Carver in 1857. The doctor was a New Hampshire man and a graduate of Dartmouth College. He became the first justice of the peace of Carver, was the village president and treasurer, and during the Civil War was the examining physician of the Carver County volunteers that presented themselves for military service. Other early physicians in the county were Dr. J. A. McDonald, who was a war surgeon and located at Chaska; Dr. — Davis, of Carver; Dr. Louis Goltzof, of Waconia; Dr. J. S. Richardson, Dr. Ames, and Dr. S. Grant, of Watertown, and Dr. — Hass, of Chaska.

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Early Churches and Ministers.

It is impossible now to declare with certainty and confidence when and where the first public religious services were held ^{by Protestants} in Carver County and who conducted them. But among the very first Protestant ministers that held services in English was Rev. Black, a Methodist, who had pre-empted a homestead near Glencoe and occasionally came down into Carver County and held services in the private houses of certain zealous members of his church at Chaska and Carver, as early perhaps as in 1855. He is remembered as of more earnestness of mind ^{and purpose} than strength of body. His physical constitution was frail; the climate here was too severe for him, and in a year or so he left the county, returned to Illinois, which was his native State, and soon died there.

Revs. Galpin, of Minneapolis, and Chas. S. Sheldon, the preacher-politician of Excelsior, were occasional ministerial visitants to the county, as were Revs. Bell and Utter, of Shakopee. Mr. Cheeseman, a layman of the church but who felt called upon to preach, lived

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on his claim near Chanhausen, and this claim he worked upon and improved during the week and then preached to his neighbors on Sundays. Rev. Mr. Gray, an Episcopal rector, occasionally came up from Minneapolis and held services at Carver. Rev. Edward Eggleston, author of the "Hoorier Schoolmaster," the "Circuit Rider," etc, and an accomplished ^{Methodist} divine, visited the County in 1858 as a book agent and preached wherever it was convenient and whenever it was agreed before hand that a collection should be taken up for his special benefit. All of these were independent preachers, which is to say that they were not sent out by any body in authority. The first Methodist circuit rider sent out by a conference was Rev. Stephenson, who had Carver County in his far and wide circuit. But in 1857 came settled pastors who organized permanent churches and held services in them regularly. As remembered the first of these were foreign-born ministers and were Rev. Erdmann, of the German Moravian

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Church; Rev. Peter Carlson of the Swedish Lutheran,
and Rev. Nelson of the Swedish Baptist.

The first ^{German} Catholic priest to hold services
in the County was Rev. Dr. George Kelley of St. Mark's
Church, Shakopee. At first services were held in
private homes. The Church ^{or parish} of the Guardian Angels,
was founded at Chaska in 1858, by the Benedic-
tine fathers from Shakopee. The first church
building was erected in 1859. Secular fathers had
charge of the church and parish from 1865 to 1876,
when the Franciscans relieved them. A new church
was built and the parochial school connected in 1871,
under the direction of Father ^{magnus} Mayr, the priest then in
charge. A new school house and a monastery of the
Franciscan fathers was completed in 1880.

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First Newspapers.

The first newspaper was the Minnesota Thal-
bote, ^(or Minnesota Valley Messenger in English) June, established at Chaska in 1857 and edited
and printed in German by Fred Orthwein and
the scholarly and accomplished Albert Wolff. In
1858 the printing office was removed to St. Paul and the paid
subscriptions to the Thalbote were filed by the St. Paul Demokrat. ^{was owned by Mr. Orthwein.} After 1877
Mr. Wolff was editor of the St. Paul Volkszeitung for many years.
He suicided by throwing himself in front of a moving
railway train at St. Paul, in November, 1893.

The second newspaper printed in the county
was the Carver County Democrat, established in 1858
by Luther S. Baxter and ^{his brother} Wm. R. Baxter. They came
from Glencoe, where they had published the Glencoe
Register. As its name indicated, the new Carver County
paper was Democratic in politics. Luther S. Baxter was
not only an accomplished writer, but an able
lawyer. He was bred to the bar in the office of Horatio
Seymour. He served several terms in the Legislature and
was judge of the district court of theergus Falls district
from 1885 to 1911. During the Civil War he was major of
the Fourth Minnesota ^{Infantry} and lieutenant colonel of the First Min.

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nesota Battalion, the successor of the First Minnesota
Infantry. ^{Wm. R. Baxter was killed at the battle of Brice's Cross Roads,}
^{Miss., June 10, 1864, while Captain of Company E, Ninth Minnesota.}

The third paper was the Chaska Herald, which
was established at Chaska in 1860, by Charles
Warner.

Carver West

Gal 22

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The County's Public Buildings.

The history of the early public buildings of Carver County herewith presented is derived from Warner & Foot's History of the Minnesota Valley, the article on Carver County in Warner & Foot's History of the Minnesota Valley, from which so many other items in this history have been taken.

In the early days of the County's history, after its organization, financial conditions were bad in the young and poor Territory of Minnesota. Carver County was not an exception among the counties which were "hard up." The county had been declared organized and county buildings were imperatively needed; how to defray the expense of their erection was a serious problem. The proprietors of Chaska were very anxious to secure the county seat at their town and believed that a reasonable provision that the County should erect the necessary structures at a moderate expense on their was essential to success.

To carry out the plan for raising the necessary amount of money and securing the erection of the buildings, a company, called the "Shaska Company," was

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chartered by the Territorial Legislature at its regular session in 1857; the incorporation act was approved March 7. The incorporators were Frederic de Breudenreich, Amasa Mason, Freeman James, T. D. Smith, and George Fuller. (See Chap. V Laws of Reg. Sess. 1857, p. 13). Upon organizing Mason was made president and Fuller secretary of the company. As soon as possible, on March 23, the company deeded to the County lots 3, 4, 5, 6, 7, and 8, in block 27 of Chaska village for the purpose of erecting county buildings thereon.

The Commissioners also issued County bonds to the amount of \$13,000, bearing twelve per cent interest, payable semi-annually in New York City, there being 13 bonds of \$1,000 each. These bonds were delivered to the Shaska Company as payment in advance for the erection of the County buildings. Of course it was irregular to pay for the whole before it was performed, but there was no other way of raising the money to pay for the necessary labor and materials. The money had to be borrowed and good collateral security deposited to insure its repayment. The members of the Chaska Company

Could not raise the money on the notes of the Company, nor perhaps on their individual notes. They, however, gave the County a bond for \$20,000 for the fulfillment of their promise and contract to erect the County buildings. Then they took the County bonds to New York and tried to get the money on them. In April they succeeded in raising a few thousands on a greater portion of them. In August following came the great financial crash of 1857, and then it was impossible to raise any further amount of gold or current funds on any kind of bonds. Disaster followed speedily. The

The walls of the main County building were up and the structure was almost ready for roofing, when the Chaska Company went to pieces; the prevalent panic was mainly responsible. It was decided that, under the contract which the commissioners had made with the builders, the County was responsible for the bills incurred by the latter and remaining unpaid! And then, to add to the trouble, the holders of the bonds which had been sold demanded their redemption at once in coin or current funds, according to the

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precise terms of the bonds themselves!

^{subsequent} The history of the bonds must be greatly condensed. In February, 1859, the legality of the county bonds outstanding was formally questioned. In May of that year, the claim of \$9,693.38 against the county for the amount of the bonds issued and the accrued interest, was flatly repudiated by the County Commissioners. The Commissioners, by counsel, claimed that the bonds had been illegally issued and delivered because this had been done before the work on the buildings had been performed.

The ^{of the Chaska bonds} ~~bond~~holders brought suit to enforce payment and a protracted and expensive litigation resulted and continued until September 7, 1872. At that date the county seat fight between Chaska and Waconia was on, and Waconia was making the most of the existence of the old bonds and the fact that Chaska had not settled them. Very soon ^{J. W.} Hutchinson and others of the New York City bondholders had settled their claim against the county on account of the bonds, the town of Chaska having assumed payment. Judgment on the bonds had

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been rendered in the U. S. district court at St. Paul. Hutchins and the other bondholders gave a quit claim deed to Lucien Warner, George Faber and Philip Heink for \$4,000 and surrendered all ^{their} claims against the county. On the same day Warner, Faber and Heink deeded the property which had been quit-claimed to them back to the county of Carver. In the latter deed there was inserted a provision that in case of the removal of the county seat from Chaska village the title to the property should rest and rest in the township of Chaska.

In 1858 the county hired from Lucius Howe a room in which to hold the meetings of the commissioners, and for other purposes, agreeing to pay \$75 a year for the use of the same. The court house was completed a few years later and was occupied from time to time as the rooms were ready. The Foote & Warner history says that the town of Chaska contributed, in 1872, the sum of \$4,000 directly, and \$1,500 for expenses and discounts toward the purchase of the county buildings. The house of Mr. Howe, which for a time was used as a court house,

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is said to have been the first brick house in the county. It was built in 1837 and the brick used in its construction were from a Chaska brick-yard and were the first of that material which has made Chaska so famous. The clay at Chaska has been pronounced the best brick clay in Minnesota and Chaska bricks have been used throughout this State and in the Dakotas.

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Chapter IV.

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Factors and Features of Early History.

Early Immigration — The Swedes in Carver County — "King Oscar's Settlement" at East Union — The Gotaholm Settlement in Watertown Township — The Scandia Settlement — The County's Early White Occupation in General — Early Census Returns — Murder of Mrs. Bridget Keanor by Ju-ya-sa, a Carver County Sioux, in 1852 — Battle in Carver County (Called Battle of Shakopee) Between Sioux and Chippewas in 1858.

From the Organization to the Civil War

From 1855 to the Civil War the progress of Carver County was fairly rapid. In 1855 the population included within the present boundaries was less than 2,000, distributed mainly along the river. In 1860 the population was 5,106, which was distributed fairly well over the county. The majority of the settlers were in the timbered tracts, but a few had ventured upon the prairie lands.

Although the work of clearing off the heavy timber growths of the woodlands was toilsome and exacting, it was generally easier to make farms there than out upon the prairies. The reasons are set forth at length on other pages. (See pages 107-108.) The prairie sod was thick, tough, and hard to break, and steel plows capable of breaking it were scarce and expensive. The soil on the timber lands was rich and loose and easily stirred, although for some years roots and stumps gave trouble in plowing. Immigrants coming in from more sterile and unproductive countries were greatly delighted with Carver County lands, and despised the hard work to subdue them as something trivial.

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The Swedes in Carver County.

The Swedish occupation of Carver County, as of Minnesota at large, has always been important. The Swedes have contributed very largely to the development and value of the country. They were among the earliest pioneers and they have always performed their full share of duty toward their adopted country, State, and country, in time of war as well as in time of peace.

The first Swedish settlement in this county was made perhaps in the fall of 1853, and the first settler was Nils Alexanderson, who came from Kronoberg's Lön, Sweden, and located at the date mentioned in Section 35, Dahlgren Township, near East Union. The next year, or in 1854, he was joined by Johan Hult, * Anders Hult, and Peter Hult, brothers. The little settlement of four families was re-enforced in the summer ^{and fall} of 1854, by the families of Sven Gudmunson, from Högsnäs; of Jonas Carlson from Baum, and of Anders Stenberg from Lekosa, all in Västergötland or West Gothland.

* The name of the Hult family was Americanized to Holt. A son of Johan Hult, now bearing the name of Andrew Holt, and who was born in the King Oscar Settlement, is at present (1894) a Judge of the State Supreme Court.

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Accompanying Anders (or Andrew) Stenberg was "a little company from Lekasa," says Sten's history.

According to the same high authority, this little band of settlers selected their claims and homestead a few miles west of Carver village in the vicinity of the East Union Church. They called their community "King Oscar's Settlement" ("Könung Oskar's Nybygg") in honor of their former gracious sovereign, King Oscar I of Sweden and Norway. Four years later the name was changed to "the Union Settlement," for simultaneously with the Swedes came Norwegian families into the community.

These settlers were so well pleased with the land and the country generally that they invited and encouraged their relatives and friends in Sweden and Norway to join them. Every mail ship that went to Scandinavia from America bore packages of letters from the people of Carver County to those in the "old country," telling of the glories and values of the Minnesota Valley, and especially of the fine opportunities offered by the Carver County district.

Among the busiest and most influential of these letter writers (who were practically immigration agents for Minnesota and among the very best the State ever had, although they served without money or other sordid recompense) was Andrew Stomberg ^{under the name of Anders Stomberg} who has been previously mentioned as coming to the settlement in the fall of 1854. Mr. S. G. Andersson, now a citizen of Carver and a pioneer of 1855, says that Mr. Stomberg's letters to his former Swedish friends and neighbors gave such good accounts of the Carver Country that very many of them were induced to come to the Union settlement and the adjoining region. These wrote to friends they had left behind until the correspondence in behalf of the new country became a sort of endless chain of letters on the subject.

The woods were soon so full of Swedes and Norwegians that by as early as 1860 a large and important part of the County's population was composed of the energetic, industrious, and determined Scandinavians. The hardships and privations of their

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pioneer life did not discourage them. Not one of them failed in his determination and only a very few faltered. A partial list of the first Swedish settlers about East Union, in Carver County, embracing those who were members of the Lutheran Church, is given in Rev. Dr. Norelius's "History of the Swedish Lutheran Congregations in America." According to this list the following named had come from Västergötland, or West Gothland, in Sweden:

Sven Gudmundson, Johan Gustafson, Carl Abrahamson, Anders Carlsson, Johannes Carlsson, Sven Mellgren, Jonas Carlsson, Peter Carlsson, Johannes Hult, Anders Hult, Peter Hult, Kajsa Larssdotter, Kerstin Petersdotter, Johannes Anderson, Anders Stenborg, Claus Anderson, Sven Larsson, Johan Anderson, Peter Lundquist, Maja Swensdatter, Johan D. Skone, Lars Anderson ^{of Medbury}, Anders ^{Wess}, Otto Tapper, Peter Nilsson, Johan Kyllerstrom, Anders Larsson, ^{and} Lars Anderson of Goteborg.

Those from Östergötland, or East Gothland, were: Jonas ~~Johnson~~ Johnson, Carl Alm, C. J. Stenberg, ^{and} Peter Swenson.

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Those from Skone were C. A. Hedengren, Sven Monson, Sven Pehrson, Bengt Monson, and Ole Pehrson.

Those from Smoland were Johan Johnson, Sven Dahlberg, Anders Hogstedt, Samuel Arvidson, and Nils Alexanderson.

Henrick Anderson and Jonas Anderson were from Vermland, and Johan Adolph, Hellstrom from Jonkoping.

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The Gotaholm Settlement in Watertown Township.

A Swedish settlement called Gotaholm, in Watertown Township, was also important in the Scandinavian development of Carver County. According to J. P. Miller's historical article in the Swedish publication called Hemlandet, in 1858 the first Swedish settler in Watertown Township was Daniel Justus, who was a native of the southern part of Helsing Land. Miller's account is that Justus was exploring the country,

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in search of a claim. Emerging from a pine forest he came upon a beautiful little expanse of water afterwards and now called Swede Lake, and on the shore of this lake he selected his claim. This was in August, 1856, and even at that comparatively late day in the history of the country there were no claims. In the following winter he was joined by Jons Jonsson, Ulrik Ingemarsson, and Carl Svenson. But during the next two years there were perhaps a dozen new families. In 1858 came Olof Anderson, an ex-member of the Swedish Riksdag from Vermeland; the Riksdag is the equivalent of the American Congress. The first settlers took up their claims near to the beautiful little Swede Lake. They kept busy by improving their lands and cultivating them; by making fine maple sugar in early spring when the sap ran freely from the vast sugar maple woodlands; by gathering cranberries in the swamp lands, and by digging ginseng root in the woods. The sugar, the berries, and the ginseng found ready sale in the local markets.

1299 144

A majority of the settlers came directly from Smoland, West Gottland, Vermeland, and Helsingland; a few families, however, came immediately from Jamestown, N. Y., and Sugar Grove, Penn. Among the latter were the families of Philip A. Johnson, Hendricks, Miller, ⁽¹⁸⁵⁹⁾ Brown, and Oberg. At the time, he wrote his letter to Himlandit, Mr. Miller said that in the Gotaholm settlement there were "23 Swedish families, or in all about 100 people." Further he wrote:

The settlement is located two miles south of Watertown, which place is located on the South Branch of ^{the} Crow River. The land is wooded, with several kinds of hardwood trees, and there are plenty of lowland and meadows, where a splendid grass is growing, which is excellent for pasture and fodder for the domestic animals. There is an abundance of timber for building, fuel, and sale. In the neighborhood are several lakes. The soil is a rich loam on a clay bottom. The Swedes in this settlement have about 3,000 acres of land, and when they have been here one or two years they all have

1294-185

plenty and are happy and contented, so far as I know. Everywhere, one now sees roads and clearings, and commodious houses are to be found on almost every claim, where two years ago was a wilderness. All the land here is taken, but there is plenty held by Yankee speculators, which at present can be bought at from \$3 to \$6 per acre.

Mr. Miller explains the reason for the name of the settlement. He says that as most of the settlers were from the southern third of Sweden, which in older time was known as "Gota Rike," (or "Good Country") it was deemed proper that ^{the} old home district be recognized in naming the new, and Gotha was selected as the first part of the name. In the 17th Century a Swedish missionary named Halm preached the Gospel to the American Indians, being probably the first Swedish preacher in America; his name was selected as the second part of the colony's designation. But another version is that Halm, which means a small grove was adopted from the grove on the east side of Swede Lake, a part of the colony's site.

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Scandia Settlement.

Another early Swedish settlement in Carver County was Scandia on the eastern shore of Clearwater (a Waconia) Lake, in ~~the~~ Lake Town Township. The country surrounding the lake was originally timbered or wooded and hither, as early as in the spring of 1855 — if not in the fall of 1854 — came a few pioneer Swedes. In the ~~Scandinavian~~, the well known Swedish publication of Chicago, the Hemlandet, of September 8, 1858, Mr. A. Bergquist wrote an article on this little settlement on Waconia Lake, which is as interesting now as when first printed. In part he wrote:

This settlement is in my opinion the best and most beautiful in Carver County. It is situated on one of the most beautiful — if not the most beautiful — lakes in the whole State. This is also the consensus of opinion of all travelers who have visited it. The lake is twelve [?] square miles surrounded by a rich growth of sugar maple, and the soil is extremely fertile. The Swedes own most

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of the land contiguous on the lake, and Fort Ten
 Lakes border on its shore. The price of land here
 at present is \$6 an acre. The Swedes who have
 settled here come from different provinces of
 Sweden, and most of them have embraced
 the Baptist faith. They have already erected
 a meeting house. In 1855 only seven families
 had settled at Scandia, but the number was
 soon increased to 22. Some of them came from
 Galisburg, Illinois; others from Burlington, Iowa,
 led by the Baptist preacher, ^{Rev.} Mr. C. Nilson.
 Some Swedish Lutheran families that had settled
 here did not like to mingle with the Baptists,
 and thereupon they sold their lands to the Germans
 who bought also large tracts of land south of the lake.

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The County's Settlement Generally.

The first German settlers in the country liked it so well that they wrote letters to their kinsmen and friends in the Fatherland urging them to come to the new and goodly lands, where they could easily obtain good and comfortable homes and make respectable fortunes. In this way the County was well advertised better than if half a dozen "immigration agencies" had undertaken the work, with thousands of ~~of~~ ^{of} ~~paper~~ pamphlets and any amount of expense.

~~One attached slip.~~
Many of the pioneers were poor, had but little money, no teams or wagons, and some of them carried practically all of their belongings on their backs from the steamboat landings to their claims. Many a man that finally became substantially wealthy and attained prominent standing in the community came to the country with scarcely enough gold and silver to pay the filing fees on his claim at the U. S. Land Office at Minneapolis. The first dwelling houses were rude cabins made of undressed round logs, with a large fireplace to keep the room warm in the cold seasons, and only one door and one

window for light and ventilation. The furnishings and equipments of the home were in keeping with their surroundings and with all the circumstances.

At first there was real hardship among the ~~front~~ German settlers. Oftentimes they were hungry. Breadstuffs and other provisions were scarce and high-priced. Cured meats were almost luxuries and, although there was plenty of wild game to be had for the killing and good fish to be had for the catching, the pioneer Teutons were unaccustomed to hunting and fishing and could not become accomplished in these pursuits. Among the Americans and other native born there were many excellent hunters and expert fishermen and the products of their skill in these endeavors went far to furnish forth their tables. Clothing, of course, was scarce and costly. Physicians were infrequent and a majority of them were not highly accomplished. Many a life was lost because the doctor could not be got to the house in time, or because of his inefficiency when he was in charge of the case. There was no such thing as a hospital nearer than St Paul.

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The village of Chaska was laid out in January, 1856; Carver in February, 1857; San Francisco in 1854; Waconia in March, 1857; Florence (now Young America) in 1857. The other principal towns and villages were established after the Civil War. The settlement of the county generally kept pace with the building of the villages, and while the growth of each was slow it was sure, and it was, moreover, strong and substantial. A very large portion of the immigrants into the county were Germans, and the Swedes and other Scandinavians were not far behind the Teutonic forces in numbers. The Americans that came were generally from the Eastern States, and were thoroughbred Yankees by descent. Therefore every ^{early} settler of the County — practically every one — had come with a purpose, a settled and an honorable one. There were no mere adventurers or soldiers of fortune, or practically none. Those who came did so to find permanent homes for themselves and their children. ~~There were no mere adventurers or soldiers of fortune, or practically none.~~

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Early Populations of Carver County.

In June, 1849, when the first census of the Territory of Minnesota was taken, Oliver Faribault, the trader, and his family, and John Mooers and Joseph Montreuil and their families, Charles Metier, and Etienne (Stephen) Etierre were residents of Little Rapids. All of these were mixed blood ^{French} Sioux, with the possible exception of Etierre, about whom little is now known; he and Metier were employes of Faribault. Mooers and Montreuil were associated as traders.

^{According to the printed census report}
Faribault's household was composed of 1 male and 4 females; Mooers of 2 males and 2 females, Montreuil's of 2 males and 3 females; Metier and Etierre were single men, and thus the total mixed-blood and white blood population of what is now Carver County was 16. The mixed bloods were counted as whites, and there were no other such people living away from the Rapids. The people were counted in the Prairieville precinct, as Shakopee was then called. At Prairieville proper the only enumerations made were of the Missionary G. H. Pond and those connected with him at his mission station, 2 males and 4 females, or 6 in all.

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In 1858, when Minnesota became a State, the County had an area of 373 square miles, 736 dwellings, and 3,117 people.

In 1869, by the national census, the population was 5,106; in 1865, by the State census, 8,704; in 1870, by national census, 11,586; in 1875, State census, 13,033; in 1880, national census, 14,140; in 1885, State census, 15,965; in 1890, national census, 16,532; in 1900, national census, 17,544; in 1905, State census, 17,715; in 1910, by the national census, 17,455, a decrease in population in ten years of 258.

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17,544
16,532
1,012

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27

10 Carver County National Census Tables. here

According to the U. S. census reports the aggregate population of Carver County in 1890 was 16,532; ten years later, or in 1900, it was 17,544, an increase of 1,012; in 1910 it was 17,455, a decrease of 89 from 1900 to 1910. The population in detail in the last three decades is shown below:

Sub-Divisions.	1910	1900	1890
Benton Township	1,194	1,191	1,175
Benton Village	42	52	39
Camden Tp., incl. New Germany	1,323	1,533	1,421
New Germany Village	210	Not incorp.	
Carver Tp., incl. Village	571	583	625
Chanhassen Township	1,368	1,219	1,202
Chanhassen Village	164	175	
Chaska City, total,	2,050	2,165	2,210
Chaska Township	166	169	366
Coloane Village	390	238	193
Dahlgren Township	1,051	1,117	1,146
Hancock Township	486	550	550
Hollywood Township	1,154	1,243	1,042
Laketown Township	1,180	1,109	1,007
Mayer Village	161		
Normood Village	522	500	385
San Francisco Township	564	610	667
Waconia Township	982	1,191	1,206
Waconia Village	817	728	441
Watertown Township	1,267	1,161	1,102
Watertown Village	465	490	362
Young America Tp. incl. Hamburg	1,235	1,202	1,106
Hamburg Village,	153	136	
Young America Village	303	318	287
Totals	17,455	17,544	16,532

Population from 1860 to 1890. em cap. and hd

1860	1865	1870	1875	1880	1885	1890	(Stat and hd)
5,106	8,704	11,586	13,033	14,140	15,965	16,532	

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A Pioneer Tragedy — Murder of a White Woman
by an Indian, near Carver
of the Lower Minnesota Valley.

In the early days of Indian occupation, there was but little trouble between the Sioux of the Minnesota River and the white settlers that came among them. No whites were allowed in the country until after the reported ratification of the Treaties of 1857, but those who came while the Indians were yet here had no difficulties with their red neighbors. There were no bands of Indians regularly located in what is now Carver County, but across the river, within the present limits of Scott, Shakopee's band was where the town now is, and Rattling Moccasin's was occasionally on the river and on Sand Creek.

October 27, 1852, when the country was new and practically virgin, a white woman named Bridget Keanor, wife of a young pioneer of St. Paul, was murdered by an Indian named Zu-gay-sah, of Rattling Moccasin's Sand Creek band. The incident, in general terms, is well known to history, although there are differing versions. The name of the woman is printed as Keaner, Keenor, Keanor, and even Caynor. The court records give her name as Keanor, and it seems she was an Irish woman.

The murderer's name is given as Yu-ha-zee, Yu-ay-se, Yu-zay-see, and Yu-ya-se. The last is the correct name and means warfare, or, by liberal translation, one that takes part in warfare. The other so-called names are given incorrectly as Indian words and are meaningless.

Mr. H. H. Spencer, a young Kentuckian and afterward the founder of the now extinct town of Louisville, Scott County, had recently come to the country and made a claim on the south side of the Minnesota between "Holmes's Landing" (Shakopee) and what is now Belle Plaine. In St. Paul he engaged Mr. and Mrs. Keanor, who were young people, with one child, to go up and hold his claim for him, and meanwhile Mr. Keanor could pick out a claim for himself.

On the morning of the murder a party composed of Spencer, Mr. and Mrs. Keanor and their baby, and four German men, two of whom were named John Schroeder and Martin Goetz, left Holmes's Landing for the locality of Spencer's claim. They had a team of horses and a wagon and in the latter was the baggage of the party. All but the driver went on foot. Mrs. Keanor

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had
nor ~~carried~~ a small satchel and Mr. Keanor carried
their baby. Three of the four Germans were claim seekers.

Six miles above Holmes's Landing the party came
upon about 15 Indians, all of Rattling Mooccasin's
band. The savages became at once excited and seemed
displeased that the white people were invading the coun-
try; they talked volubly and menacingly, but they
could not understand English and the whites knew
no Sioux. The warrior Zu-ga-se had a hunting
rifle and he ran to the front and fired it across
the road athwart the horses. Then he called out
to his fellows (as they reported) and directed their atten-
tion to Mr. and Mrs. Keanor. "Look at that woman,"
he said, "she makes her husband carry their child! That
is not a man's work; that is a woman's work. Shame
upon her! She disgraces her husband and disgraces herself."
After more violent talk of the kind he walked past
Mrs. Keanor and gave her a severe punch in the side
with the muzzle of his gun. She reeled from the blow,
but made no outcry.

All the white men seemed smitten with fear

save Mr. Spencer. His Kentucky blood grew hot when he saw the Indian assault the woman, and catching up a club he told the savage by motions and menaces that he would break his head if he attempted to repeat the outrage. The Indian then became quiet and the party started again. Zu-ya-se quickly reloaded his gun. Taking a good opportunity he leveled the weapon at Mrs. Keener, who was walking away from him, and suddenly fired. The bullet struck the woman in the back of her neck, severed the spinal column, and passed out under her skin. She fell and died almost instantly.

The ball went on and passed through the right cheek and the nose of John Schroeder, and he fell to the ground screaming with pain and terror. The Indians ran away to their camp, and the whites emptied their baggage out of the wagon and placing the body of Mrs. Keener therein hastily returned to Halmes's Landing (or Shakopee) with the startling news. The alarm spread. A messenger galloped to St. Paul and Gov. Ramsey called upon Col. Lee,

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then the commandant at Fort Snelling, for troops to go up and arrest the Indian. Lieut. Wm. J. Magruder^{*} was hurriedly sent up with 30 men of the First U. S. Dragoons. Rattling Moccasin and the other²⁷ members of his band willingly and readily²⁸ surrendered the murderer and he was brought down to St. Paul for trial; the murder was committed in what was then Dakotah County, which was attached to Ramsey for judicial purposes.

The murder was committed October 27; eight days later ^{murderer} he was tried, convicted, and sentenced to be hung a year later, but he had able counsel and the sentence was not executed until Friday, December 29, 1854. Under the law execution^{on murder} could not take place until a year after conviction. The trial was before Judge H. J. Hayner, and the hanging took place. The papers said, "on the prairie at the left of the St. Anthony road, beyond Selby's farm. Sheriff S. M. Fridley was the executioner. This was the first legal hanging in Minnesota."

* ⁸⁰ Lieut. Magruder was a Marylander and a graduate of West Point. He was on duty at Fort Snelling from 1851 to 1853. He served in the Union Army of the Potomac during the Peninsula campaign and until Oct. 6, 1862; then resigned and joined the Confederate Army and was killed in the battle of Gettysburg.

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1348-158

The Indian Battle in Carver County, Opposite Shakopee.

The notable incident in the State's history commonly referred to as "the battle of Shakopee," which was fought between the Sioux and the Chippewas on the morning of May 27, 1858, was really a Carver County affair. The attack was made and the fighting nearly all done on this county's soil. The battle ground was however, on the north bank of the Minnesota, almost immediately opposite Shakopee, was witnessed by many of its citizens, and the Sioux had their temporary village as its suburb, and so the exciting incident came to bear the name of the then little frontier town.

Notwithstanding the fact that, pursuant to the treaties of 1855, ^{nearly all of} the Sioux had been removed to their reservation on the upper Minnesota, ^{in 1853,} a number of them, from time to time, had returned to the sites of their old villages and their former homes and set up new abiding places. A mile below Shakopee, in the spring of 1858, there had grown up an Indian village of some 50 warriors and perhaps 150 inhabitants in all. It was composed of former members of Shakopee's, Black Dog's, and Cloud Man's bands, with ^{perhaps} a few from

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The Battle of Shakopee.

Rattling Moccasins. They were trespassers of course, for they were "off their reservation" and really violating their treaties and the laws under them. But they were civil and well behaved, did not annoy the whites in any way, and pleaded so convincingly to be allowed to remain amid the scenes of their childhood, that they were tolerated and practically encouraged to remain.

As is well known, between the Sioux and Chippewas of Minnesota there was a deadly feud centuries old. A dozen "perpetual" peace treaties had been of no avail in bringing about universal and permanent amity and substantial conditions of friendship between the two red nations. Every year each tribe made incursions into the territory of the other, and brought away bloody scalps of their enemies — and left those of their fellow warriors. In 1853 the Chippewas attacked the Sioux fairly in the streets of St. Paul, opposite the Merchants' Hotel. Later they ~~Chippewas~~ murdered Sioux almost immediately under the walls of Fort Ridgely. Each side refused to abide by peace treaties, and even Christianized Indians cut one another's

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throats whenever they had a good opportunity.

In the spring of 1858 the Chippewas of Mille Lacs, Sandy Lake, and Gull Lake made up a war party against the Sioux village at Shakopee. The entire party numbered 142 or 166 warriors. Chief Sha-go-bay* (sometimes incorrectly pronounced Shakopay) who was of the Gull Lake band, and Chief Little Hill, or Madina, (for whom the county was named) of the Mille Lacs, were the leaders. They slipped down the west side of the Mississippi, leaving Minneapolis to the east, and went into camp half a mile ~~to the~~ north of the north bank of the river, in the timber west of Rice Lake and along where Shakopee Station, on the M. & S. L., afterward was located. The Sioux village was on the south bank of the river and it would be easy shooting across into it from the brushy coverts along the north side.

On the way down the Gull Lakers had taken five ~~Sioux~~ scalps from a Sioux war party which they had surprised on the North Branch of Rum River.

The Chippewa plan was to send forward about 50 warriors, under Madina, who were to fire into the village about daybreak, when most of its inmates were asleep. The remainder of the

* The year before Shagoba had killed Frank Donnelly, of St. Paul, during the "Sunrise War."

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party, under Sha-go-bay, was to remain in reserve near the lake. If the sudden and unexpected attack should demoralize the Sioux, and they should flee from their village, then the advance party was to give the signal, the reserve was to come forward, and all of the invaders cross the river in some way (on the water was deep) attack the village, and what of its fleeing people were not killed would be chased out of the country. But if the Sioux should put up a brave fight, then the Clippewa advance was to fall back and draw them to the north side and ~~back~~ into the ambushade prepared by Sha-go-bay and the 100 braves under him. ^{North of Rice Lake.} The plan was spoiled by the impetuosity of three or four of the advance.

Just as daylight was breaking over the purple hills to the eastward, a Sioux of the village and his wife set out for a good fishing hole they knew of on ~~the~~ the north bank of the river, nearly opposite their village. They crossed in a canoe. The man had just cast his line and the woman was preparing her hook when a corporal's guard of the crawling, skulking

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Chippewas discovered them. Without reflecting on what the consequences might be, they fired at once. The woman was not hit and hid herself among the willows. The man was killed and instantly the yelling Chippewas sprang upon him, cut his throat and tore off his scalp. Their firing was premature and not as planned, but very soon their comrades ^{of the advance} appeared on the unsuspecting village.

In five minutes the Sioux had been aroused, had seized their guns, and rushed forward to the fight. In 20 minutes 40 of them were on Maj. Murphy's ferry boat, crossing the river to engage their enemies, with gun and tomahawk in hand. Climbing the bank they rushed on their foes, shooting down an enemy when they could and when he fell running forward and putting him to the tomahawk and scalping knife. Back of the north bank for nearly a mile was flat prairie with marsh lands about the Rice Lake. The Sioux drove the Chippewas out of the scanty timber along the river across the flat lands to the north bluffs where Shagobay and

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his 100 or more Braves lay in reserve.

But none of this strong reserve came forward to reinforce their comrades in the low grounds. They believed that the main body of the Sioux was composed of 100 warriors, and they waited for Wadema's party to draw them back into the Rice Lake marsh, or even into the timber along the bluffs, when, led by Shagobay, they would sally out and fall upon their unsuspecting enemies, not a man of whom would live to re-cross the Minnesota. The plan did not work. After three or four hours desultory fighting, the Chippewas were driven back across the prairie ~~to~~ a flat land to the bluff, and from thence, bearing their eight severely wounded on litters, they began their retreat. The Sioux declined to follow them and the battle ended.

The Chippewas claim that they did not have quite 50 men in the actual fighting; Wadema said 34. Finding that the Sioux village was not half so populous as they thought it was, that it would be practically impossible to cross the river (although two or three warriors claimed that they did cross it) that the Sioux

women and children had fled up to Shakopee and were sheltered in Holmes's Hall, and that the whites of the town sympathized with the Sioux and were furnishing them with good guns and plenty of ammunition they concluded that it was wisdom to retreat. The party divided; one division struck straight across the country for Crow Wing, and the other, bearing Wadena and some other badly wounded on rude litters, went toward Minneapolis, by way of Lake Minnetonka. The Sioux did not follow them, but some white men did. Mounting horses at Shakopee, they crossed the river on Murphy's ferry and went out toward Chanhassen far enough to conclude that the Chippewas had left the country and would not soon return. They had failed in their object and they saw no present means of turning their failure into success.

The Sioux, however, believed that there would be a renewal of the battle. They left a few scouts or pickets on the north side, and the main body returned to the village and threw up breastworks ^{or rifle pits} about it in the Indian fashion. Nearly all the women and children

remained up town in Holmes's Hall. The Sioux claimed that putting in every fighting man, including old men, boys, and cripples they had but 65 men in the battle. There were but few good guns among them, all being common fowling pieces, some of them old and ~~un~~unreliable, while a dozen or more men had no guns at all. But the white men of Shakopee supplied this deficiency; they gave the Indians every gun they had. The ammunition of the Indians ran low and the stores loaded a young, stout Indian woman with a blanket full, which she conveyed under fire, to her warrior ~~brother~~ brothers on the field. The majority of the Indian guns were muzzle-loading shot guns, single-barreled and double-barreled.

The Chippewas had four men killed on the field and one man mortally wounded who died in a litter north of Lake Minnetonka. All four of those killed were scalped and their heads cut off, and the ^{gory} scalps and grinning heads were gleefully gloated over. A brave named Moon Day, so fancifully dressed that he was mistaken for a chief, was killed by a young

Sioux who had but one arm. This was the first Chippewa killed. His body was taken across the river on the ferry and the Sioux women seized it, cut off the head and legs, ~~and~~ made other mutilations which are unmentionable, and then burned the remains, dancing about the fire in great glee, ^{The other bodies were also beheaded, and then burned.} and then ^{one-eyed}

Another Chippewa was killed by old Tah-mah-hah, who was with Lieut. Pike in 1805. (Buf. 28.) At the time of the battle this old veteran was said to have been 86 years of age. The ^{St. Paul} Minnesotian newspaper described him as, "A very old warrior, bent nearly double, but he had the good luck and grim satisfaction of putting the finishing touches to a gentleman of the enemy, of which the old fellow feels very proud."

At the first alarm he seized his gun, hobbled across the river, and moved as game a fighter as there was on the Sioux firing line. Dr. Chas. Eastman, the Sioux historian, says that all the remaining old members of the tribe like to tell of the exploits of Tah-mah-hah at Shakopee.

Of the Chippewas killed outright two were from Mille Lacs, one from Gull Lake, and one from Sandy Lake.

The Cliffmen started on the retreat with eight wounded on litters. One died north of Lake Minnetonka and was buried there. The other seven were carried ^{by thirteen warriors} into Minneapolis where the white surgeons, Drs. Murphy and Rankin, dressed their wounds. One brave had a terrible wound; a big round trader's bullet passed through both cheeks, shattering both jawbones and nearly severing the tongue. The latter member swelled so that it protruded from the mouth, completely closing the aperture. Chief Wadena was badly wounded in both legs. The right leg had two bullets through it above the knee and one of them fractured the femur. The thirteen litter bearers were in charge of a brother of Chief Hole-in-the-Day. As soon as their wounded comrades were able to be moved they were put on board of the Upper Mississippi steamer, Enterprise, and the entire party of 20 transported to Crow Wing. The other able-bodied members of the war party marched across the country to their homes.

The Sioux lost two killed and eleven wounded. One of the killed was the fisherman and he lost his scalp. Two of the wounded were thought at first to be mortally

hurt, for one was shot through the abdomen and the other through the lungs. Drs. Weiser and Wakefield treated the wounded and the white people of Shakopee gave them soups and ^{other} suitable food. Immediately after the fight these whites were clamorous that the Indians of their adjoining village should be ^{at once} removed to the Redwood Reservation, and Gov. Sibley ordered the removal. But in a day or two the whites recovered from their panic and were more lenient toward their red neighbors, who did not remove until they got ready; some of their descendants live about Shakopee to this day.

The ^{Siou} man killed after the fisherman ^{had been slain} was one of four brothers, the sons of a noted warrior named Blue Stone, (E-gan Toe) and all of them were in the fight. When the brother was shot down the Chippewas sprang forward and seized the body, but the three remaining brothers ran up and, fighting like mad tigers, rescued it from their enemies and bore it in safety and un-mutilated across the river. Yet before leaving the field they drove back the Chippewas in their front and encouraged their comrade warriors, (some of whom

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were attracting) to rally and to fight for the victory which soon came. A son of one of these brave warriors, Samuel Bluestone, whose father was John Bluestone, now resides in St. Paul.

While the battle was in progress the little steamer Antelope, Capt. ^{George} Houghton, master, left Carver, then her upper terminal point, and steamed down the river for St. Paul. When opposite the battleground the fighting was in progress and passengers and crew mounted the hurricane deck to see it, unmindful of the many bullets that passed over them. They had a good view of the meadow-like land on which the battle was being fought and saw one Chippewa and one Sioux fall. The boat stopped a few minutes and then increased its speed and brought the first news of the battle to Fort Snelling and St. Paul. The next day the boat took up quite a party to the battle ground from St. Paul for there was a report that another fight was in progress. Many members of the party brought back relics and souvenirs of the battle. One of these was a loathsome specimen of savage barbarity.

The people of Shakopee turned out almost en masse to see the rare spectacle. The high south bank of the river made a fairly good amphitheater from which to look upon the exciting scene. The entire affair was unique and engaging. Instances in history are rare where civilized men and women have been privileged to witness a battle, even a small one, at close range and yet in entire safety. Two young men of the town had an exciting experience. They had gone across the river very early to shoot ducks on Rice Lake. The firing began when they were 100 yards from the river and they had to hide themselves and remain under cover until all danger had passed.

The Chippewas and Sioux were having it hot and heavy that season. The morning after the Shakopee fight the Jeannette Roberts came down from the Lower Sioux Agency (near where Morton now is) and Capt. Thimons reported that the day he left the Sioux came into the Agency with 14 Chippewa scalps which they had taken in a fight near Kandiyohi Lake a few days before. There were numerous other hostile encounters that season.