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Folder: Reminiscences, typescript, pages 181-208, 1861?

Collection: Prescott, Philander, 1801-1862.
Philander Prescott reminiscences and related papers, undated and 1861?

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lied, and pointed out two or three that they suspected of the murder and told the Hole in the day that if he did not leave two hostages with the captain until the real murderers could be found that th[e]y would make war upon him for they knew th[e]y said that he must have knowledge of what had taken place. So the hole in the day told them to satisfy them that he had nothing to do with [the] affair/[#] he would leave two young men and the comman[d]-i[n]g officer was glad to get rid of them and their trouble and and it s[o] happen[e]d that the Hole in in. [sic] the day in select[i]ng the two young men to remain as hostages left one that was a relative of the actual murderer but it was found out that it was two Pillagers from Leech lake that had done the mischief unbeknown to anybody and ran off safe. a demand was made for them but th[e]y put off for the red river of the north to the British possessions and there remain[e]d and the tw[o] hostages were kept in Fort Snelling about two years and a half and when th[e]y were let out th[e]y both had the consumption and died shortly after. So ended that murd[er]i[n]g scrape but stil the Sioux were not satisfied because they could not wash their own hands in their enemies blood and the first chance th[e]y got killed some more chippewas

the command[i]ng officer and the Indian Agent Col A. J. Bruce call[ed] a grand council of peace of both sioux and chippewas/[#] they assembled at the appointed time and each party had loud and large comple[i]nts to make and both parties demand[ed] damages for murder and for breaking a peace that had been made some years before in which treaty it was stipulated there should be perpetual peace kept between the two tribes or nations and in case of murder

by either party the murder[ers] were to be given up and be dealt with as the President of the United States should direct but in case the murderer should flee to some unknown count[r]y where [he] could not be apprehended then the tribe or nation to which he belonged were to pay a sum in goods or mon[e]y as the parties could agree upon and the agents to assist in the arrangements of their difficulties in this great council the Indians could do nothing themselves and they each party chose some of their friends the whites to decide for them So there were three for the Sioux and three for the Chippewas whites th[e]y went off by themselves and came back and reported that th[e]y could not agree upon anything that would be acceptable to either party and finally their troubles were partially settled by leaving it to the president to settle for them but the President took no notice of the affair for a long time and they \oslash got to killing on both sides again the Sioux commen[ce]d the agent told them th[e]y must pay the chippewas something to stop the chippewas from coming to war and probably loose a good ma[n]ly for one man after much talk and twisting about the Sioux agreed to give one half of the ann[uity] \oslash goods of the band that committed the murder which about amounted to one thousand dollars from Little Sixes band

the powder \oslash and lead had arriv[e]d and that was turned over to the chippewas but the goods were not all arrived and that was left and happened verry well for the chippewas eam[e] to war and killed one Sioux and ran off and this settled the matter again/[#] the goods were returned to the Sioux and this was the last of the treaty of peace they \oslash have from that time to this kept up killing whenever th[e]y \oslash could get a chance

the country was now filling up verry fast and all the good

locations were taken up and the whites were encroaching upon the Indian lands and marking and taking up claims which gave a great deal of trouble to the Government and the Indians killed some whites and frequently killed cattle and to get the difficulties settled the govt thought best to make a treaty and purchase all the lands and put them upon a reservation would put an end to Indian hostilities amongst the Sioux and the treaty was made by Governor Ramsey and Mr Luke Lea com of Indian affairs commissioners to make the treaties and in the summ[er] of 1851 all things were got in readiness and the commissioners proceeded to Traverse de Sioux to make a treaty with the Sussetons first here the commissioners labored a month before they could get the Sioux to sign a treaty the Sioux stuck out for more mon[e]y and more goods the commission[er]s had made two or three alterations in the treaty for them, and had come to a stand still point finally after much patience and waiting the Susseton and Wahpaton Sioux signed the treaty at Traverse des Sioux the commiss[io]ners then proceeded to Mendota to make a treaty with the Lower sioux or Medwakenton and Wahpacootu Sioux the commissione[r]s labored here about a month and finally succeeded in mak[ing] anoth[er] treaty this two treaties took from the Medwakinton Wahpacootu and Susseton Sioux the last prop under their feet except their reservation and all they had left to depend upon is their annu[al]ities for fifty years when their annuities are to end except a per[pet]ual annu[al]ity of \$5,000 pr anum for life only rema[i]ns for the lower Sioux

in making this treaty there was a great deal of private interest brought to bear upon the Indians and commissioners the Wahpacootas were brought in by the traders for a large share of

of the annuiti[els], although they were not a large band/[#] the other bands opposed this move and verry justley too I think private interest worked its point and the Wahpacootas were let in about as the trade[r]s requested and thy[sic] Wahpacootas were to pay their trade[r]s one hundred thousand dollars of which Mr Alex Farribault got fifty thousand if I recollect right and Mr Sibly about twenty five and the balance was divided in small sums to smaller demands/[#] a large amount had been set apart for the removal of these Indians to their reservations \$100,000.00 for the Medawakutos \$20,000 for the Wahpacootas and it was a long and tedious piece of work for the commissi[on]ers to get all things to suit the traders and Indians and the treaty was sent on to Washington to be ratified by the Senate

this body thought it was best to make the indians more obedient and dependent upon the gove[r]nment was to take all their lands from them and let them have the use of the reservation for a term of years and and [sic] sent the treaty back and stated that the Sioux must relinquish their right to the reservations also and then the government would ratify their treaty provided th[e]y signed the amendment at their own expense and the same rates of the lands in the first treaty the indians opposed this at the start and said at once are we not to have a place for the sole of a foot What can our great father mean that the President and Senate wanted actually to run them off out of the country and starve them to death and said right up and down th[e]y would not sign the treaty again the Gove[r]nor called them together on a certain day and before that day a number of chiefs and braves came over to the agency and talked with Major McLean the agent and asked

his advice [#] in the case the agent told them he had nothing to say on the subject [#] the indians told him the traders and the government wanted too ruin them and starve ^[live] them too death the agent told them to do as th[e]y pleased as the land was theirs they were the best judges how to act in the case they went away dissatisfied saying they had no friends in the evening some of them came back again and asked me privately what I thought of their case I told them I could say nothing onley what the agent told me too say or the Gove[r]nor and the indians and I was bound by oath too repeat what th[e]y said and the Govt Officers and nothing more they hung their heads and said half the time they could not get any person to repeat exactly what they said and advantages were taken of them in their councils

I had not interpreted much at the councils for the treaty and the indians thought that their claims had not been fairly stated or th[e]y would have been better dealt by by the commissione[r]s and asked me if I would interpret exactley what they wanted to say to the Gove[r]nor in regards to signing the Senates amendment to their treaty I told them I was bound to tell the Gove[r]nor all th[e]y said and all the Indians said now can we depend upon you th[e]y said yes I said Well th[e]y said we will not sign the treaty and we want you to say so for us and went on with a long string of excuses for not signing I told them there was no use of bringing in all those long stories but if they were determined not to sign just to say so and be done with it in as few words as possible for they had been quite saucy about it and sa[id] it was some device to ruin them I told them it would do no good but make the business look worse if they they [sic] were turbulent and saucy about it [#]

they finally agreed to say nothing only to say that they had concluded to not sign the treaty and went off home so the next day was the time and quite a numb[e]r of the indians came in and some of the traders for the traders were anxious to see how the thing would turn as ther[e] were some four or five hundred thousand dollars to be paid out to traders and halfbreeds and so on

the Gove[r]nor told them that their Great father and council had seen fit to alter their treaty a little and wanted the Sioux his red children to let him the President and council have all their lands without any reserve onley that the President would permit them to cultivate the lands within the boundaries of the reserve for a time of years the Indi[ans] asked how long they could use the land. the Govr told them the President had not determined how long they should occupy the land but thought as long as th[ey] [not] wanted to use it but was certain on that point

Old bad hail their orator got up and said father we fear that our Great fath[er] at Washington wishes to drive us to some count[r]y to starve us to death and we cannot sign the treaty as our Great father wishes another got up and said the same and so it went round and all the chiefs said the same thing and sat down the Gove[r]nor said he was sorry that that [sic] could not agree to do as their great father wished them and said he thought their great fath[er] wanted to do for the best for his red children and knew that the[i]r great father did not wish to take advantage of them/ the indi[ans] said but little and got up and walked off

here was now a great hub bub the treaty broken up no room for emigration (no mon[e]y for the trade[r]s the worst part of the business) and none for the halfbreeds a large sum was to be paid accord[i]ng to these treaties

the traders all got together and had a council to see what was to be done We are all ruined th[e]y said if these treaties are not signed.

after th[e]y had refused to sign for Gove[r]nor ramsey Good road an old treacherous lying fellow went over to Mr Sibleys one day and told them that I was leagued with the Indians to defeat the treaty and that the Indians were generally displeased with the traders for charging them so much on their old accounts

in the two treat[i]es about three hundred and seventy five thousand dollars was to go to the traders alone the indians told me the Gove[r]nor was verry much displeased because he did not succeed in getting the treaty resigned and said if he knew for certain that I had advised the Indians to not sign the treaty he would remove me from office but I never heard anything more about the matter until Mr H. M. Rice sent for me one day I went to St Paul and saw Mr Rice he informed me that he was employed to try and get the Sioux to sign the treaty, and wanted me for an interpreter and said he had got the agents consent to my beeing absent from the agency during the time required to get the Indians together and council &c So I agreed to undertake the task although a verry tedious and unpleasent one Mr Rice told me there would not a trader com[e] near nor interfere in the business at all for they found that the indians were out with the traders and th[e]y could do nothing with them therefore they had to get disinterested person to work for them so the Indians would not see through the operations and now how was this great work to be performed

the government were not to pay [sic] any part of the expense so the following plan was adop[t]ed to pay the expens[e] of as-

sembl[ing] the Indians, and presents and runners, physicians, &c &c to be taken out of the removal fund/[#] an appropriation of something over two hundred thousand dolla[r]s had been reserved for the removal of the Indians out of their own monies and Mr Rice and myself went to work send[ing] for the Indians all over the country a few of the principal men and a chief or head man of the diff[er]ent bands/[#] in five or six days th[ey] began to come in and we comm[enc]e[d] feed- ing them and fed them like gluttons and I assure you the way they used up the beef and melons was wonderful but some had moved to their fall hunts and it was a long time before we got them all to- gether Mr Rice commenc[e]d giving them presents Some he gave horses some saddl[e]s Burning Earth got a silver mounted Spanish saddle worth 30 or 40 dolla[r]s Som[e] got fine coats

after feeding and wait[ing] upon them for 15 days we got them all together and the great question was put them about signing the amendment to the treaty by Mr Rice with all the explanations as to the results and the cause of the Senates wishing to claim the whole country the Indians went off by themselves and they talked the matter over for three days and had not come to anything definite and one chief was wanting Wabashaw had not arrived he arrived at the last hour and he had to hear all over again which kept us anoth[er] day and a night finalley I went to Wabashaw alone by himself he told me he ment to sign the treaty but but [sic] did not care about hurrying the matter as he he [sic] wanted to under- stand all about the result by so doing he kept us to the last moment and even when they went out to have their last council Wabashaw would not give his views to the Indians in general until I went out where they were and told him we had been some twenty

days and we were tired of drag[g]ling along when they could make up
 their minds in a few minut[e]s if th[ey] chosed the Indians all
 said that th[ey] had made up their minds to follow Wabashaw and
 whicky [sic] way he goes we follow finally Wabashaw came out and
 said that the Indians had accused him of doing everything by him-
 self but now he had their assent to do as he pleased—he should sign
 the treaty/[#]that was all that was that was that was [sic] wanted
 and off we all started for Gove[r]nor Ramseys office to sign the
 treaty When we got up there we had another long parl[ey] the
 lower Sioux demanded that they should have a new or a change of
 blacksmiths this was agreed too then they asked for their reser-
 vation to be made on Lake Hokah Mump the head of one of the tribu-
 taries of the Blue Earth river the Gover[nor] studdied some time
 to get an answer to this request finallay said he would write to
 their Great father at Washington and tell him their request and in
 the me[s]intime he wanted them to sign his paper as he had some
 medals to distribute Well then the Upper sioux demanded five
 thousand dollars in mon[ey] to sign the gove[r]nor told them
 their great father had given a great deal of money and he thought
 that if he asked for more th[ey] would not get it and th[ey] better
 not ask for any So af[ter] pulling back and forth until late in
 the afternoon the[y] comm[en]ced signing Wabashaw first I believe/[#]
 after all was done then came the medals this made quite a com-
 petition and a good many went away dissatisfied and I think we we
 [sic] were all truley happy to bring the business to a close for
 we had laboured night and day for about 20 days I never worked
 more assiduously than in this case I was determined that if
 there was any possibility of getting them to sign I would do [i]t
 for this reason—they had circulated a lie[^] [sic] about me in relation

to my beeing a partey to breaking up the first council or their not signing the treaty when the Gove[r]nor first proposed it to them/[#] and when the Sioux found out how the thing had been managed they were terrible wrathly at me and Mr Rice and the whole expense had been paid out of their funds made them feel stil more hostile than ever

the whole expense beeing about 25 to 30 thousand dollars
 out of their removal fund/[#] I got for my services a kind of a suit of clothes from Mr Rice Mr Rice was to have ten thousand dollars but from whom I do not know but think Mr Dousman had a hand in the matter and I think Mr Rice got no mon[ely] but a turn on some old account that Mr Rice thought he ought not to pay and I think probably Mr Dousman made Mr Rice pay for some of the horses So that Mr Rice had all our work for nothing in a manner and the traders reaped all the benefits for th[ely] got all the mon[ely] except what Mr Tyler got for assisting the business along in wash- ington 15 pr cent was his demand and he got it which amounted to some fifty thousand dollars for him and his party

after the treaty business was all over Mr Rice and myself were both taken sick Mr R. was a pulmonary complaint and [he] came near dying I had typhoid fever and I was very low for a time the Indians said it was a judgement upon us and some of them wished we would die Good road in particular said he wished I would die/[#] he was taken sick a short time after and died himself in a few days the news came one day that Mr Rice was dead ^[N] an Indian whoop of joy went up from the mouths and hearts of of [sic] some people that lived not far from me but the alarm hapiley was a fals[e] one We both lived and are stil working for the good of mankind

[*Rice died in 1894
 K.A.J.]

and the emigrants found a place to settle down on the finest country in the west whereas with one word the treaty could have all been blowed to the winds and the trade[r]s would have got no mon[e]y nor the people any lands on the west side of the Mississippi to settle upon

in the fall in Septemb[er] following I had been down with Major McLean to Wabashaw at the lower end of the lake to pay off Wabashaws band it ra[il]ned and thund[er]ed the most of the time we were there and the lightning one night struck an Indian lodge and killed a man and wife a child was at the breast but was not hurt the fluid had appear[ed]ly went into their mouths the electricity went along on the ground to anoth[er] lodge and wounded 6 or 7 more and then run along to another lodge and wounded some more So in all there were thirteen wounded and killed by one flash of electricity/# Wabashaw would hardly speak to me he was stil displeased about the signing the treaty the fall before

as I have not much to add to my nar[r]ative until the Indians commenc[ed] to moove to their new homes I shall write something about the history and events and their probable destiney so far as forty years of experience amongst them will permit onley having their tradition for proof which dose not extend far back as the first travelers in the country could not speak the language of course th[ey] could get no history from the oldest Indians that probably have given some insight into their native country from whence th[ey] came &c but so far as I have been able to understand them they seem to think they have lived here near about the center of the earth from time immemorial but by what power or authority they do not know or understand they claim to have

occupied the country far north and west of this now Sioux country and that they have not relinquished or given up any territory onley as it became destitute of game and was not worth spilling their blood for[#] as they have been at war with most all the saround[ing] nations it is a wonder they have not become extinct or been swallowed up by some other nation and lost their nativitey the assina-boins and omahaws are sapposed to have been tribes of the Sioux but by quarrels and family broils the[y] sepéated and have been so long apart that their language has become so changed that they have to have interpreters now to understand each other and frequently make war upon each other in the Missouri country and now the Sioux nation extend to the Rocky Mountains and other nations are makeing way for them constantly and receding farther west and was it not for the whites and treaties that secures to other nations from invasions upon their rights the Sioux in a few years would have reached the Pacific in another centiaury [sic] and the general supposition is that th[e]y crossed the straits from the northe[r]n part of Russia where the Esqu[im]aux are now found and live apparently contented as they can roam all over those polar regions. Why could the Sioux not do the same and continue their march by degreess until th[e]y found game enough to subsist upon where they made a stand and have fought many bloody battles and their marks and trace of their war parties were visible at the Lake of the Woods and Rainy Lake[#] when the British trade[r]s first went to that country and I was told of a scene that took place somewhere not far from the lake of the woods at a place called the warpath[()] or chimein de yiero) where a party of sioux had been to war

they had attacke[d] and killed a whole famil[e]y of chippewas

except one young woman that had by her dexterity got away from them the young woman had the name of being a great runner and at the ball plays always would win for the side she was chosen on the Sioux saw her making off and some of the swiftest men started in pursuit She saw them coming but paid no attention to them they thought they were going to have an easy prey She let them come until they were within arrow shot when she started off, beckoning to the Sioux to come on they now in turn put down as hard as they could the chippewa girl all the time beckoning to them to come on at last the Sioux burst out all laughing and stopped and gave the whoop joy and made signs to hurry to go and probably would not of touched her if she had of come to them as they are generous in such cases they speak of many bloody battles off about Devils lake or Minnewakan Spirit lake, and speak of whole parties having been cut off except a man or two to escape

although they are cruel and savage in war still there are instances where they have been merciful and spared the life of a part or a few of their prisoners there are now some chippewas amongst the Sioux that were taken prisoners when they were children[#] also some from the Missouri I found that had been taken prisoners and had families and were as much Sioux at heart as their own people on the plains the Sioux have seen so much misery by starvation and snow storms that they have done some terrible deeds that have been handed down to posterity that are of the brute nature more than human

one I have heard related frequently by old Indians about a camp of yanktons traveling in pursuit of buffalo and necessity compelled them to travel faster than they had been travelling

but they had a number of old people with them that clagged their march and th[ely] could not overtake the buffalo and one family that had no horses said they could not pack an old man th[ely] had aney longer and were a going to leave him on the prairie to perish/# the Indians disapproved of this way of getting rid of the old man and held a council what to do with the old man So th[ely] agreed that the old man should be set up as a mark to be shot at or otherwise called him a chippewa and he was to have a gun given him and to be placed behind a little mound and was to defend himself the best he could and there was about twenty youngsters picked out with bows & arrows and some guns and they were to attack the old man^{the} for sam[e] as an enemy this pleased the old man he said it was an awful thing to sit down in a large open prairie and linger along for a numb[er] of days and die a most miserable death of starvation or be torn to pieces alive by the wolves Yes said the old man I had much rather die in the way you have appointed So accordingly the old man was fixed up in the best position by his relatives for defence that they could place him and the youngsters rece[i]ved the signal for attack th[ely] comme[n]-
ced their war whoops and so did the old man they^[sic] youngsters every now and and [sic] then would let go a voll[ely] of arrows but were to[o] far off to do much and kept advanci[n]g and ~~on~~ on the old man the old man urged them on too to combat shouting all the time, whilst the youngsters some would run almost up to the old man and aim ~~on~~ then their hearts would fail th[e]m & the old man would bring his gun down to fire and the boys would jump away and run off and come back to the charge again at last an accidental shot brought the old man down as he could not see well/# the boys had all the advantage the old man was taken and buried according to the Indian custom and the party proceeded on their hunts.

Suicides is not of frequent occurrence and what does take place is more frequent amongst the women than with the men in 40 years I have heard of only two or three cases amongst the men and about a dozen amongst the women the women have much more cause for such acts than the men and those that take place amongst the women are caused by forced marriages or abuse of their husbands/#


○ I know of two cases where two young women hung themselves within a few days of each other. an indian had applied to the father for one of them and the father gave his consent but when it came to the girls ears she ran off She was sent for and brought back and asked her reasons for disobeying the wish of her father who was a chief and a great man and would be made ashamed the girl said he was an inferior person that he could not talk he stut[t]lered so much and had had two or three wives allready and she had no love for him but the old chief said his words must be law and told his daughter that she must go and live with the man of his choice/#

She rose up silently and went out after a while some enquiries was made about the girl but no person had seen her and some search was made and she was found hanging to a tree that was leaning over the river onley a few rods from the house or lodge a great lamentation was made and the old chief got a great reprimand from the mother for his interference in the marriage of her daughter, and a few days after a cousin of the same girl hung herself for the same kind of offence the Maiden Rock on the east bank of lake pepine was a tragedey of the same cause and polygamy this kind of life would suit the Mormans


Many people think the Indians live a happy life the men do in comparison to that of the women I have known instances where 2 or 3 sisters or as many as 4 have lived something like a

peaceable life but even if they were sisters I have known them to have their jars on account of jealousies but their customs are a law amongst themself[els] as for their haveing anything like laws of force or officerrrs to enforce any of their old customs they have nothing regular and any quarrel or dispute arrising in a family where a man has 3 or 4 wives no one interferes unless some one of the relative females will volunteer to help or keep the parties separte so th[ely] cannot injure each other severely

a man having three wives the one that has the first son is looked upon as the legael heir as for the girls they are all respected alike of or in the family

the Manduns are supposed to be a branch of the sioux and the way they got separeated was a qu[a]rrel about polygamy I have known the women to quarrel until they would drive the husband to desperation and he would turn in and thresh them all if he did not get worsted and get a flogging  himself I have known that to take place where the women would all turn in and whip the man for many of them are verry strong owing to their constant labour chopping carrying wood and heavy burthens.

The Borea alas is looked upon as a sign of war in some coun-
tery and the Indians say that when one appears when th[ely] are retu[r]ning with scalps is a sign of the old woman being pleased with them and the shooting up of the borealas is a sign for them to dance the Borealas is here called an old womun the goddess of war and when it appears the old people urge the young on to dance and play they say the old woman is looking down to see them dance then they turn in and dance round the scalp with renewed energy and songs of the victorious burst forth and the

woods and wilderness echoe to a distance of four or five miles I have heard them in a calm evening the words are few in their songs but the chorus is never ending the words th[e]y use are something similar to the following the spirits have given us a large fat scalp the spirits took pittey on our distress We found him in a fine bark canoe We found them in the midst of a scalp dance My fathers spirit has come back again Such are about the sentences that are used in the scalp dance the men sing the words first then  the women rehears the same words and the whole assemblage both men and women join in a chorus to the words. for instance My fathers spirit has come back again Ah.ta.nag hree tah.wâ.hen.dee. he.yo.hâ.yâh ha he ya ha hah ha he ya ha yah ha. and a long string of nothing but a chorus something similar Stil they appear to have a tune to every set of words, and the word[s] are seldom ever longer than the specimens as above, and some not so long even

their games at chance are singular what few they have and it would be better if th[e]y had non[e] at al[l] for like the white man in expectation to win more looses all I have known Indians to sit down and play away everything he possessed of any value even to his wife which in this case was no harm only the character of im[m]orals for the Indian had two or three wives and probab[l]y the woman was better provided for by getting a single man than to live with two or three in the same lodge in want and misery half the lifetime. card pla[yi]ng was but little known when I first came amongst the Dakotas their games were games of their own adoption the plum stone 5 or 7 plum stones are are [sic]scraped clean and several devices burnt on them Some represent buffalo some turteles some deer and so on the characters represent so much and they are put into a wooden bowl and the gameble[r]s all

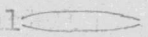
gather round and sit down in a ring and commence by takeing the bowl and hoist[i]ng it about 4 or 6 inches from the ground and let it down sudently and pretty hard so that the plum stones turn over sometimes half a dozen times and sometimes jump over the dish and counts on the outside of the dish as well as the inside from 7 to 21 as the parties agree before commenc[i]ng make a game /# sometime]s th[e]ly make a game in one throw sometim[e]s in three and quite a numbe[r] of blanks I have known horses guns large kettl[e]s and traps bet by the men who play by themselves most allways and the women by themselves the women bet their earbobs finger rings and such like trinkets and the game called the mock-asin game is they have three mockasins they all assemble in a lodge in the evening from 5 to 20 of them all men and three mockasins are plac[e]d in the center and they choose sides equal numbers and they have a little ball that they hide in one of the mockasins and one man is to find the ball and if he points to the ball the first time he looses but if [he] points to it or finds it in the second time he wins and is allowed to keep his place until he looses when they change sides it is something similar to thimble playing onley they are in parties and quite a number on a side and such a noise as th[e]ly keep up all the time the man is hiding the ball by singing and ratling sticks together that it is allmost deafning to be in the lodge where th[e]ly are When on[e] wins what a shout but if the opposite party wins by the others loosing by guessing where the ball is the first time then there comes a shout from the wining party and as long as one party guesses where the ball is after it is hid so long they can hold the time of guessing and they bet verry high on this game for Indians for they bet their all sometimes horses guns traps &c all their means of living and they play all night and I have



known the[m] to keep it up for three days & their women were suffering for food. also ball play in the forepart of summer is another game that is played by large parties from fifty to one hundred on a side this is a hard work game for there is a great deal of hard running to be done in order to win and some medicin[e] man is employed to make the ball as it is suppos[e]d that the medicine man can do something by his witchcraft to make the ball win it [is] about as large as a large hen egg perfectly round and stuffed w[i]th earth in [it] is quite heavy and when they throw it it goes a long distance & I have seen it strike a man that stood about ten yards off and the blow from the force of the ball almost killed him the Indian was picked up for dead but came too in a little while but did not get over it for some [time] this ball play is a hard game they use all sorts of harsh means to get the ball from each other I have seen them catch an Indian run[n]ing with the ball by the hair and throw him two rods and probably half a dozen others would fall over him whilst they would be puling and hauling for the ball/# I have seen [them] take their ball ball [sic] sticks and slip it between their legs when they were going like horses and pitch them headlong and thre[e] or four on top of them and hurt each other verriy badley sometimes and is upon the whole a game of of [sic] hard work and subjects them to injury for th[e]y get so excited when there is large bets that they do not look to see what they do but rush ahe[a]d at the risk of life and limb but to get the ball and throw it as far as th[e]y can its amazing to see how far they can throw the ball by their little sticks made of hickory about two feet and a half long with a round bow at one end and a small leather string passed three times across

the bow by the[re] being as many holes burnt through the bow and is something in the shape of a birds nest they pick the ball up with this and throw it or run with it as long as th[e]y can until some [one] overtakes them or runs before th[e]m and meets th[e]m then th[e]y throw and then another takes it and runs or throws the ball and keep it a going until th[e]y get it over the line which is about a 1/4 of a mile each way When one party gets the ball over the line one way th[e]y turn and go the other way next time and if th[e]y or the party that gets it over two in three times they win or the best in three wins

Indians are accused of canibalism but the Sioux have no such inclination but th[e]y have eat human flesh, many of them, they say to make them brave therefore when th[e]y kill an enemy, they sometimes, take out the heart, and cut it into small pieces about as large as they can easily swallow and the yound [sic] warriors are compelled to swallow, a piece of his enemies heart/# this th[e]y say makes them brave and if they refuse to swallow the piece he is called a coward and I heard them say it went mightiley against the will to get a piece down

their amusements are common and some of them are rather of a vulgar order the fish dance or feasts is a dirty practice therefore is not often got up. if a man dreams about seeing fish in the night and has much other trouble in [his] dream the dreamer must give a feast to the fish gods or he must give a fish dance to appease the spirits of the fish to keep them from gettingw angry for his dream the night before solaces of some displeasure toward the dream[e]r and if the man has nothing to make a good feast of he makes a dance in the following order he goes out in the morning looking for fish and the first that he gets he

brings it in a lodge is pitched and a brush fence on two sides leaving a lane about ten feet wide and closed at the end by brush also except a small doorway for the dancers to enter [sic] the fish that they have killed in [the] morning, is painted sometimes red sometimes blue and not cleaned atal  scales guts head and tail is staked down to the ground and some painted down from the swan is placed in little bunches all round the fish a peace offering also and in the brushe [sic] fence all round the place where the party is to dance the dancers are represented as som[e] kind of bird or animal as one man will represent himself as an, owl another a, loon, another a, crow, another a fish hawk, and so on. Every man that dances must adopt some kind of, fowl or beast of prey a bear, wolf, fox, panthe[r], wild cat, and so on and each one has a little nest in the brush fence and the bear & wolf and so on have little holes in the ground under the brush fence

When all things are ready the old man appointed to sing will commence  his song after a while you will see the the [sic] fowls and animals approaching  from some place where th[ey] have been hid, som[e] trying [to] represent the animal he represents and apparently shy of each other the old man keeps rattling the gourd shell and drum and making all kinds of noises until he gets all his band of birds and animals and gets them seated each one opposite to his nest the old man commences singing for them to dance and up th[ey] jump mak[i]ng all kinds of noises in fact ev[er]y one has to make a nois[e] like the fowl or animal he represents and [in] the dance he tries to represent his character and it makes much amusement for the bystanders of which there are many to witness their comical operations after they have danced

a while the given signal is made for them to commence eating their feast of raw fish first one will approach and turn off and leave it with squall or screech and move on round and anoth[e]r will come up and do the sam[e] and hobble off round to the tunes of the old mans music by and [by] one will make a grab with his mouth and he may succee[de] in getting a pi[e]ce if not he will move on round and anoth[e]r will try to bite off a pi[e]ce and so th[e]y keep a[go]i[ng] until th[e]y all get a piece off and stored away in their nests if th[e]y possibly can but sometimes th[e]y do not succee[de] the first time and a halt is mad[e] by the old drumm[er] and th[e]y set down and take a smoke and while th[e]y are smoking some one will try to steal the others peace of fish and the owner discovers him and here a great fuss is rais[e]d by the own[er] making a hideous noise to try and fr[i]ghten the thief off and the other the same and probably will be a wolf and the other a crow/# So the crow will squawk & the wolf howl and snap and snarl and cut up wonderfully and w[h]ilst the othe[r]s on the oposite side are look[i]ng on some one are steal[i]ng on the other side here another quarrel commenc[e]s and so on until nearly all get to quarrel[ing] about their bits [of] fish th[e]y have hid away to the great amusement of the bystanders som[e] act[i]ng the wolf some a hawk and so on all at once the old man starts his dram again and th[e]y all start for a dance som[e] try[i]ng to fly some cawking som[e] bark[i]ng like a wolf and so [o]n but all the time watch[i]ng their nests for fear of being robbed by and by a signal is given for th[e]m to pitch into the fish again and regular dog pull and hauling takes plac[e] as th[e]y are not allowed to touch the fish with their hands onley th[e]y can hold a little stick in their hands to keep the fish down with whilst

th[ely bite a peace off the fish has to be completely used up in this way— head guts skin, and in fact ev[erything has to be eaten up, raw, and the strug[gle for a p[ie]ce— by the different kinds of animals and fowls ^{represented} is great for the last piece finally one gets it and goes round the ring— with it in his mouth and the others after h[im] mak[ing] no[is]ses pulli[ng] and haul[ing] this way and that until finally he swallows it raw like all the rest have done and the old drumme[r makes a little speech of prais[e] for bravery in eat[ing] the fish up clean in its raw state and he thinks the spirits are satisfied and that the family will be able to sleep in peac[e] hereafter and the dance is ended

In their wars there is a considerable ceremoney used by the war chief and he is quite an arbitrary officer at times he lais ~~all~~ all the plans of attack and makes all laws regulating all the transactions of the trip— but there is no regular war chief any person that looses a relation by death eigther [sic] sickness or in battle they can get up a war party if they have influence enough to rais[e] a party Some try [to] get up war parties but the Indians do not put any confidence in their powers of spiritual disernings and will not go with them and som[etimes] break up the party and all their war parties the man that makes up the party never asks or invites a single person to go with him it is all done on a volunteer score the man that makes the partey commences his songs to the gods of power and war which is the rocks first and the earth 2 the war chief keeps up his war for about six nights sometimes verry secret for sometimes the band in general do not wish to go to war at that time for various reasons however the man is obstinate and is determin[e]d to go and keep[s] ^{up} his night songs and prayer and all that wish to

go come in and join in the ceremoni[e]s and when the warrior or war chife thinks he has force enough and has found out by his dreams and magical works about the point where he will find the enemy and tells them that on such a day or in so many nights he will start and at the appointed time off he goes and after [he] gets about 2 or 3 miles from the camp he sits down and lights his pipe and smokes to tokonshe these large boulders of rocks and asks the spirit of the rocks to give him success in killing some of his enemies and not get any of the party killed

I recollect of an instance where the Sioux went to war and one of the party got killed it was at Otter Tail lake the S[i]oux came upon a man and woman in a canoe hunting the Sioux fired upon them and killed the woman dead but the man was only slightley wounded there was so many ball holes through the canoe that it sunk in a few moments the chippewa man[a]lged to keep his gun dry and the Sioux all plunged into the water to kill the chippewa as soon as the sioux got close enough the chippewa fired and killed one dead the Sioux in the noise & confusion did not miss their man until th[e]y had killed the chippewa and got to shore and got the scalps of the man and woman, and were about to start for home when one of the party looked round and says where is my brother they all spoke up and said th[e]y saw him in the water when they made the charge on the enemy the broth[e]r went back and looked in the water and found his brother the chippewa had taken good aim and no doubt said he would have a scalp to offset his the Sioux was shot through the head and was laiyng in the water about three feet deep the brother draged him to shore and they set him up nearby the chippewa man and woman and lef[t] a quantity of

trinkets hanging to his neck but this did not satisfy the living brother he made an assault upon the war chief and would have killed him only that the party interfered and prevented any further blood shed and told the enraged brother he was a fool and told him he had not been invited to come they all had all voluntarily come upon the excursi[on] and if his brother was killed it was his own look out he came for war and got the results of war and he must put up with what had taken place the brother finally cooled down and went home with the party without any more trouble amongst themselves this time I was living at Leaf lake a few miles from Otter tail lake and learnt the circumstanc[e]s a few hours after it took place

after a while the party begin to assemble and enqui[ries] are made if all are there that th[ey] know of coming when th[ey] all start off every night the war chief invokes his spirits of war and asks for direction in the right path to pursu[e] to find the enemy off their guard and most accessible and so they go on for two or three days hunting along until they get within the enemys country when spies are arranged and one man has to take the war pipe and go som[e] distance ahead of the party and orders are given that hunting and firing must be stoped and if any of the party breaks the order by firing a gun the party take him and break his gun and cut his blanket for him to all which he never says a word in opposition to the fulfilling their customs of law The man that goes ahead with the pipe if he sees any signs of the enemy retu[r]ns to the party and makes known what he has seen or heard When he is relieved and another is sent ahead and probably by this time th[ey] are in the enemys country and the war chief makes his last prophecy/ at night he enters

his little lodge that has been made by the party of brush and a few blankets thrown over to make a lodg[e] of it a little hole is dug in the center and some red earth and water put in and the war lances are taken out and set point up som[e]times in two rows and som[e]t[im]e[s] in a circle round the medicin[e] lodge the war chief enters the lodge and comm[en]c[es] his harange and calls upon the rocks & earth and many of the departed spirits that have fallen in battles to guide him to where the enemy is the easist [sic] ~~to~~ taken and to keep the enemy from being alarmed and keep them asleep until th[ey] can approach and get the first fire and by the signs that the war chief makes with his gourd shell with beads in it that make it rattle by which ratling and his invoking the spirits he draws as many of the enemys spirits to his lodge as he is a-going to kill of the enemy With his incessent ratling and singing coys the enemys spirit into the little puddle of red water where the war chief gives them a blow with his rattle and pretends that he has killed them all and the party are all outside anx[i]ous to hear the result of the charm after a little the war chief gives a blow on the side of his water hole then another and so on a blow for every scalp they are to take Sometimes a blow with a groan is heard inside the lodge this strikes the party with sorrow for th[ey] put great faith in their war chief and they generally come out about as the war chief tells them ~~as~~ as I have [heard] many of their war parties relate they set out in the dark of the night after the war ch[ief] has got throug[h] his ceremonies [MS. torn] goin hunt of the enemy if th[ey] find the[m] numerous th[ey] [MS. torn] withdraw and go and lay in ambush until mor[e] [MS. torn] ~~to~~ ived shoot one or two when th[ey] go [o]ut to hunt and run [MS. torn] but if th[ey] find only a few th[ey] will attack

about [MS. torn] light and kill all th[e]y can and put off for home
some_times; th[e]y loose a man somet[i]mes none

Doctoring the sick is performed by all those that belong to
the great medicine dance/[#] both men and women are considered capable
of doctoring if they have been initiated into that great dance
but there are a great man[y] of the medicine party that never
practice the art of healing the sick and there are others fear-
less go ahead creatures that do nothing else but doctor and they
keep the gourd shell a-going all the time their mode of doctor-
ing is by charming by song without words me[re]lley a chorus of .
hi, le, li, la, continually for 8 or 10 minut[e]s at a time then
they stop and rest a mom[e]nt and the man of the lodge will fill
a pip[e] and give the doctor to smoke after smoking the doctor
will comm[en]ce again with the same words and tune again and after
he has sang a while he will commence sucking the parts most aff[ec]t-
t[e]d he will draw with his mouth as long as he can hold his
breath when he will let go with a stamp on the ground gaging and
making all sorts of noises he turns round and takes a little dish
with water that has some red earth in it in which he gu[r]gles
and whistles and washes out his mouth and turns and goes at it
again and keeps on for half an hour sometim[e]s before he stops
for a smok[e] when he looks at the dish of water to see what he
has drawn out by suction and at the same time determin[e]s what
the diseas[e] is sometim[e]s he thinks he has drawn out a
quantity of bile other times he thinks it is some animal that has
been sent by some other Indian for revenge for som[e] alledged
offence to make them sick a[s] th[e]y believe all the medic[i]ne
have the power of sending different kinds of things by some sup[er]-
natural power to distu[r]b the peace of another and the doctor has

to divin[e] what it is and has to try and drive the animal out [MS. torn] sick person. Som[et]imes the doctor will say it a [MS. torn] or a fisher a louse or som[e]thing of this kind [MS. torn] in the body of the sick person, and he orderers [sic] [MS. torn] of a turtle out of birch bark [MS. torn] h of the same material and [MS. torn] and orders two or three guns [MS. torn] and wud [?] only to stand on [MS. torn] the sick is beeing doctored the doctor commences his song as usual and gets up and walks about and thumps the lodge now and then and makes all kinds of hid[e]ous noises and sometimes calls upon the Schun, Schunah, the rays or ref[le]ctions of the Sun, is considered a powerful spirit of the air which they frequently invoke in their doctoring and after calling for some time he starts out and those outside waiting discharge the[i]r guns into the bowl of water and the little bark image and blow them to pieces and the doctor pitches in and goes to suck[ling] and singing over the fragments of what is lef[t] and [a] woman gets upon his back and stands there [a] moment When she gets down and leads the doctor by the hair of head back into the lodge where [he] comm[en]ces his suction again sometimes th[ey] stop and will not doctor any more after the shooting is over

a woman in her courses must not approach anywhere near about this time for it would spoil all the witchcraft and probably make her sick a woman durind [sic] mensuration cannot approach any lodge where there [are] any war implements or doctors and her lodge must be made sepearte from the family and is not pe[r]mitted to go into her lodge until she is well and goes into a pool and washes herself with all her clothes on and the fire in the family lodge is all removed and [a] new one built by the striking of a new fire with flint and steel